

Genesis ONE

God's Table of Contents to the Bible

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MELVIN W. ELLIOTT



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DEDICATION

This book is dedicated to all those who are seeking a more precise understanding of the Holy Scriptures and who desire a power-filled life by exercising God's wonderful gift of holy spirit in all its fullness. It is for the novice as well as the learned.

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FOREWORD

This study will demonstrate that Genesis chapter one has been designed by God as a table of contents, dividing the Bible into seven sections (or chapters) which collectively comprise all the time of the Earth we now live in, beginning with the first man (Adam in Eden) until the time in which people shall appear before him in the end at his great white throne in heaven to answer for all things done in this life.

The Bible says of itself: *“According as his divine power hath given unto us all things that pertain unto life...”* (2 Peter 1:3). By that statement it is easily understood that the Bible was written as an owner’s manual in which its author—God—instructs and explains how all of life was designed to work best.

This world is full of manuals such as these. They are designed to explain logically and progressively about the given topic. For instance, when one purchases a new car, it comes with an owner’s manual designed by the maker, which

explains all about how to properly use the product. For easy reference there is a table of contents at the very beginning which briefly describes each chapter; then additional information is elaborated upon in more detail within the text that follows. The same is true with educational textbooks. We learn about all the various school subjects this way, including math, science, history, civics, English, and literature, just to name a few. All of them begin that same way: with a table of contents at the very beginning.

It is readily obvious to anyone who believes in God that he is smarter and more logical than man whom he made. This is blatantly apparent to anyone but a mere fool! God knows even better than we do that putting a table of contents at the beginning of an instructional book is the best way to begin to explain what the book is about. And God's book is about how to live life!

This amazing structure at the very beginning of the Bible may be clearly seen, as we consider not only the physical meaning of the words used within the Bible's first chapter, but their spiritual implication as well.

By viewing Genesis 1 in a carnal (or physical) sense alone, it does describe what God did to physically set the Earth in order, yet this Earth we live in is not the only explanation for this first chapter. If it were, we should then conclude that the Earth itself should be the Bible's focus throughout!

Instead, we are admonished by God: "*Set your affection [thoughts] on things above, not on things on the earth*" (Colossians 3:2). As noted above, the focus of the Bible is not to learn about the Earth itself, but about how to live while upon the Earth. Therefore, realizing that the words of the Scriptures have spiritual as well as physical meanings, we must allow the spiritual implications to take the precedence; otherwise we are found to be focusing our attention solely upon that which is merely carnal, or earthly, which is against God's instruction.

Carefully consider the following verse: "*For the invisible things [spiritual realities] 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...*" (Romans 1:20). Again, instead of focusing only upon the physical things God made, our intent at the very least should be to endeavor to clearly see these spiritual realities by considering what he intended for us to learn by the physical things which he made.

The physical and spiritual realms are indeed very closely related and fit together remarkably well because God has designed them that way. This was done for us so that which we can see, hear, and thereby understand in the carnal realm might act as reference points to their corresponding invisible or spiritual realities. God has designed these two realms so that the spiritual actually complements the physical.

Genesis 1 shows that which God made on each day, summing it up in verse 31: "*And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.*" Therefore, in the Bible's first chapter there are many of these invisible things God said we may clearly see by considering the spiritual intent implied by that which he made on each of these days.

So, if we dare to observe the things made by God in the Bible's first chapter in a physical sense only, we will miss God's purpose for us to discover what he promised we may clearly see concerning his eternal power and Godhead! We must not only observe the physical, but also consider it in further detail to see what lies beyond: that is, the true intent God designed for us to behold which lies behind these carnal things.

This study will not only show how Genesis chapter 1 actually works as a table of contents, but may also aid in simplifying the Bible by revealing a truly wonderful and uncomplicated framework, designed by God to help us clearly see the spiritual lessons he intended for us by the examples

alluded to behind physical things. We might thereby learn from God himself how life on Earth can really work for the best—the way it was planned to be!

This structure, which shows the Bible to be simply like a book with seven chapters, allows a vast amount of the Scriptures to fit within this concept, designed of God. You are about to see for yourself just how many entire sections of the Bible will now also connect together for our understanding as never before.

In addition to the seven days in Genesis chapter 1, many other things in the Bible that are structured in sevens will not only aid in establishing the validity of this amazing pattern, but will also lock the Scriptures together, revealing them to be as intended—a whole unit of truth describing in vivid detail how we can really live life the way God designed it.

INTRODUCTION

EDEN VS. GENESIS 1

In the foreword to this study it is implied that it would be foolish to attempt viewing Genesis 1 in a carnal sense alone. If one attempts to view each day as a literal 24-hour period of time, the following comparison of scriptures will demonstrate that cannot be the case! If these are literal 24-hour days here in Genesis 1, we might then suppose that fowl came into existence one day *before* man because they are mentioned on the fifth day and man on the sixth:

20 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.”...

23 ...And the evening and the morning were the fifth day.

27 So God created man in his own image, in the image of God created he him; male and female created he them...

31 ...And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis 1:20,23; 27,31

But, according to Genesis 2, we observe that man was made *first*, and fowl afterwards:

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it...

19 ...And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Genesis 2:15,19

So, if we consider both of these records (in Genesis 1 and 2) as the literal passing of time, then we have a glaring contradiction between them!

One thing must be understood about God: as a capable author he must be considered intelligent enough not to ever contradict himself. If he did that in any one place his writing would not be consistent, and it could never be trusted to be completely true and accurate; for it would have holes in it, so to speak, and he would be found a liar, which is utterly idiotic!

By understanding the basic difference between these two records we will see how they can fit without contradiction. The answer is simply to consider two ways things may be ordered. One way is chronological order, which shows an account of things happening in order of time, also known as historical order. Another kind of order is positional order, which concerns the placement of things in a specific order without regard to time.

We saw how both of these records cannot be in chronological order without contradicting each other. So the answer is that one is in chronological order and the other is in positional order, because God's ordering there is for some other purpose rather than the passing of time.

So, which one is which? Genesis chapter two is obviously ordered chronologically. If we were somehow able to view a video of what happened in the garden of Eden, we would see the entire story depicted just the same as we read about it.

The record of the seven days in Genesis chapter one is ordered positionally. Things written there do not show the order in which they actually happened while putting this present Earth together. And because God also numbered these things in order: first day, second day, etc. they must remain that way. It is the responsibility of each student of the Bible to see for himself just what God is really trying to reveal in the Bible's wonderful and truly amazing first chapter.

Now, although the point has already been made that the account in Genesis 1 could not have happened in seven literal 24-hour days (concerning this present Earth we live in), it is interesting to point out that the more one would persist in trying to logically explain this chapter in chronological terms, the less logical it becomes.

Can we really say that God literally took an entire week's time to put this Earth together? We know he doesn't need time to accomplish things as we humans do. In the following scripture he indicates that one day could be representative of much more than a mere 24 hours. It could even entail a thousand years' time!

8 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.

2 Peter 3:8

The usage of the word *day* is many times used figuratively in the Scriptures to represent an entire year as well as a thousand years. It can also represent any indeterminate period of time, such as in the term man's day: "*But with me it is a very small thing that I should be judged of you, or of man's judgment [man's day] . . .*" (1 Corinthians 4:3). Man's day is now as opposed to the Lord's Day, which is in the future. These days man does the judging, but that will all change in the time to come.

The following is another example of how ridiculous it could be to view this chapter as chronologically ordered:

In Genesis 1:12 we read that grass, herbs, and trees grew out of the Earth on the third day, yet the sun was not made until the following day—the fourth day! Just how could that have been if we believe that these all require sunlight to grow in the first place? For trees to produce fruit they certainly need energy which is supplied by the sun. Are we to suppose that all these things were of some variety which were designed to grow without natural sunlight?

Well then, suppose that the light mentioned on the first day is actually the sun. At least that would allow the growth of the grass, herbs, and trees to make sense both logically and scientifically on the third day. But in that case, we would then have to ask ourselves just why God would bother making the sun on the fourth day if it were already here by then so that those things could grow? And everyone knows our solar system does not contain two separate and distinctive suns!

Can anyone truly believe that these trees were already fully mature and producing fruit within the next few hours of only that one single day? I should say not, for we haven't even one shred of evidence in either the Scriptures or in science itself to prove such a silly notion. Even the phrase "let the earth bring forth" (concerning grass and trees on the third day) sheds more light on this. The word for "bring

forth" means "to grow, sprout, or bud," which indicates a natural process of development is involved—not a miraculous, instantaneous event! This certainly fits with the laws of science as we understand them.

Attempting to consider the events of Genesis 1 chronologically causes many such similar dilemmas as we attempt to take an even closer look at it that way. The very laws of natural science as we know it would be in contradiction. And, if this assumption is allowed to continue further, it would eventually become as though God had not planned any natural law and order for this Earth and universe whatsoever.

Such a mess begins to form while we even dare to view the words used in this chapter as chronological and in a carnal (or natural) sense alone! However, the words have spiritual meanings as well. The real meaning behind this chapter is truly remarkable. God placed it right at the beginning of the Bible so we could have his guidance and direction as we learn to study the Bible as an owner's manual to life. God is not as interested in the timing of these events as much as he is tremendously concerned that we not only observe what is written on each day but also the order in which they are written during each day. In doing so, we may at least begin to comprehend the very point of the book—how to live life as God planned it!

The point here is not to try understanding this chapter in terms of *when* things happened. In Genesis 1 certain things are written on certain days and placed in order for a specific reason which has nothing to do with the day of the week, but everything concerning certain spiritual lessons God would have us to understand. (Please keep in mind what was mentioned earlier in the Foreword from Romans 1:20 concerning God's intent for us to endeavor to discover the invisible things which lie behind the things he made in the physical realm.)

Instead of trying to pointlessly consider the Bible's first chapter in terms of time, we should be asking ourselves questions about the *positional* order of the words and phrases God used there; then we will begin to appreciate its true structure. For instance:

- What is God really implying by using the word “light” on the first day?
- What is the significance of water and firmament being mentioned on the second day?
- Why does the word “seed” occur more than any other word on the third day?
- What is the significance of the fourth day being central among the seven days?
- Why is the word “abundance” mentioned only on the fifth day?
- Why did God choose the fifth day to use words relating to the creation of a new type of life?
- Why do the words “dominion” and “subdue” appear on the sixth day and nowhere else among these seven days?

Consider the words of the late, world-renowned biblical scholar E.W. Bullinger concerning his study of a vast and wonderful topic about God's employment of figures of speech as used in the Scriptures:

The answer is that, whenever and wherever it is possible, the words of Scripture are to be understood *literally*, but when a statement appears to be contrary to our experience, or to known fact, or revealed truth; or seems to be at variance with the general teaching of the Scriptures, then we may reasonably expect that some figure is employed.¹

Since it is not possible (concerning the Earth in which we now live) that these seven days in Genesis 1 are literal 24-hour periods of time, this structure forms an entire unit

of truth for us to understand in a spiritual sense. This structure contains the figure of speech known as *polysyndeton*, or “many ands.” In E.W. Bullinger's book, *Figures of Speech Used in the Bible*, he says:

When God uses “many ands,” there is never any climax at the end. Instead of hurrying us on, breathlessly, to reach the important conclusion; we are asked to stop at each point, to weigh each matter that is presented to us, and to consider each particular that is thus added and emphasized.²

The seven days in Genesis 1 contain nearly one hundred usages of the word “and.” With the exception of two, every verse begins with *and*! One of these two is in verse 27 and is a very plausible, intentional omission which is not set to disrupt this figure of speech, but rather to arrest our attention to something very important to consider within this structure: “*So [instead of using And] God created man in his own image...*” (Genesis 1:27). Man is certainly more important to God compared to all the rest which he made, for we know that all these were made for man; and, as mentioned earlier, we humans can learn much about God himself and his nature by observing and considering the things which he made. The other verse which does not begin with *and* is Genesis 2:1: “*Thus the heavens and the earth were finished, and all the host of them,*” which sums up everything God made during the six days.

The truth is, God is using the positions of these words and phrases in Genesis 1 to highlight them on specific days where he sees fit so he may use them later on in the Bible to emphasize some great foundational truths. In this way, he can teach us about himself and how to understand his book so we may realize how he designed life to be lived—how it works best. We shall see that the Bible is an instructional book which is designed to show us first and foremost how to

understand the book itself. It is a book that explains itself as it goes. God is the one and only master author!

He has designed Genesis 1 so that it relates to the very structure of the Bible itself. This is done by seeing the figurative usage of words which have both spiritual as well as physical meanings. By appreciating the dual meanings of these words, we may be able to see how these two realms actually relate in perfect harmony together and how they actually complement each other. This concept will become increasingly more evident as we continue ahead in this study.

Although this first chapter in the Bible does show (in the physical sense) his putting this Earth into order, it is also structured like a great table of contents, which divides what I refer to as the *text* (from Genesis 2:4 until the end of the Earth we now live in) into seven periods of time. These times are also called *administrations*. Just as chapter headings and brief summaries do in any good instructional book's table of contents, each day in Genesis 1 describes briefly, yet dynamically, basic and foundational truths concerning each of those eras. They are in perfect order—the first day relates with the first administration; the second relates with the second, and so on. (For those who are unfamiliar with the concept of administrations in the Bible, you may refer to Appendix 4: The Administrations of the Bible.)

We shall also observe how the book of Revelation was designed as a wonderful sort of *index*, relating many things of pertinent value which both enhance and reinforce this amazing pattern and structure of sevens. And, unlike books which have a glossary at the end, we shall see that the Bible contains what I like to refer to as an *internal glossary*.

Simply put, in order to determine an accurate definition of a word used in the Bible, one may first look it up in a book called a *concordance*. For those who have never done this, it is not difficult to do. There you will find all the verses listed which contain that same word. Then, by reading the

other verses where that same word was used, you may be able to properly define the meaning God intended for it. By this process one can readily understand why I say the Bible contains an internal glossary, for the true meaning of words is woven throughout the work itself. (Now, of course, there are other means of determining the proper definition of words used in the Scriptures, but I deem this example as sufficient and simple enough to make the point here.)

So, it will be seen that the Bible has been designed by God just the way most good instructional books and manuals are authored by man, containing not only a table of contents, but with an index and a glossary as well! God is certainly no fool—he knows how to write a book in a most proper and logical fashion.

It will further be shown that Genesis 1 is also designed as a template or blueprint which is utilized again and again throughout the Bible. These seven days in the beginning of Genesis collectively form a unit (a week) and therefore must remain that way.

Now, just as the text of any book begins following the table of contents, the text of the Bible begins just after the Bible's first chapter. Actually, Genesis 1 should also include chapter 2 verses 1–3 so the seven days may remain together as a unit. Most biblical scholars are fully aware of the fact that there were no chapter divisions or punctuation in the texts that the Bible was originally translated from. These were added by translators at their own discretion.³ Although I am thankful for their efforts, sometimes these additions were made in error. Such is the case at the end of the first chapter in Genesis:

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis 1:31

1 Thus the heavens and the earth were finished, and all the host of them.

2 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.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 *These are the generations* of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

Genesis 2:1-4

In Genesis 1:31 we see everything had been made for the Earth, followed by the summary verse: “*Thus the heavens and the earth were finished, and all the host of them*” (Genesis 2:1). Next, in verses 2 and 3 we see the seventh day, which should logically belong with the other six in order to form one complete unit—an entire week of seven days.

Observe how verse 3 completes this unit, and how verse 4 begins a whole new line of thought: “*These are the generations of the heavens and of the earth when they were created...*” (Genesis 2:4). God is explaining creation all over again from a different vantage point. With this information in mind, we can easily understand why Genesis 2:4 should actually be Genesis 2:1, allowing the previous verses to belong together, completing chapter 1. This new line of thought marks the beginning of the historical record of the story of the Bible, and is what I refer to as the text, which of course immediately follows the table of contents. How very simple and logical is that?

It is within the text that the foundational truths (simply alluded to in Genesis 1, the table of contents) are also found again, and are elaborated upon in even more detail to form

the further structure of each of these seven times in the historical record of the events of the Bible.

Now, each day in Genesis 1 is representative of an entire period of time within the text, referred to as an administration. Many biblical scholars prefer the word “dispensation” instead. As we shall see later, both terms do have their virtues. There are a total of seven of these periods of time which together represent all the time of the Earth we now live in. As mentioned earlier, this is from Adam in the Garden of Eden until the final judgment at God’s throne in heaven.

As a visual example of this concept, each day in Genesis 1 could act as a foundation to a house. The same correlating information found within the text not only establishes this foundation, but builds upon it further so as to complete the entire structure. One particular truth—one word or phrase—in Genesis 1 is also a key truth which acts much like a cornerstone of that foundation.

For those who are unfamiliar with construction terms, a cornerstone is the first stone or block laid to begin the foundation of a house or building. It is made very precisely so that when all the other blocks are aligned to it, the foundation is straight and secure when it is finished. This is important so the entire structure may stand firmly upon it as designed. The same is true with God’s design of the Bible’s structure. The entire building may be erected its strongest only if the foundation is first laid in the proper manner. The following describes our plan of attack to unlock the Scriptures as never before:

1. If a word is mentioned on a particular day and only on that day, what might be its unique significance?
2. When words or phrases are mentioned more times than others on a particular day, what might these be emphasizing? Once that is known, we may track them throughout their corresponding administrations in their proper context and get the under-

standing God intended for us so as to better understand each entire period.

3. Once we have done this for each day in Genesis 1 and each corresponding administration in the text, then we can be sure that each house in the text is standing on the particular foundation designed for it according to God's blueprint and not by our own guesswork.
4. As a result, we shall have intact the beginning of a wonderful and tremendous pattern which has been staring biblical scholars in the face ever since they first laid their eyes upon a Bible—a remarkable gem of truth found in its very opening chapter which will set the precedence for even greater discoveries God desires us to find and implement.
5. Then, by finding those same truths in other places in the Scriptures, we will gradually observe how they all work together to form an entire unit of truth. This is much like first learning about each system which comprises a car, such as the carburetor, combustion, cooling, transmission, and electrical systems. After each individual system is understood, one may then proceed to discover how they are coordinated together to work as a unit—a working automobile. The Bible will provide the same. Once the individual ideas are incorporated together as a unit, we may comprehend to a greater degree the overall true intent of its author—how best to live life. It is truly a remarkable design indeed!

In short, I find that Genesis chapter 1 works like an outline, or table of contents, to the Bible, dividing its text into seven chapters, or administrations, concerning the Earth we now live upon. Each day depicts basic truths concerning its corresponding administration. The text (from Genesis 2:4 until this present Earth's destruction, as foretold in the book

of Revelation) is ordered chronologically. It tells the whole story in vivid detail which pertains to all the people who will have lived from the beginning to the end of this Earth.

Not only can each foundation (alluded to in Genesis 1) be found within the text itself as well, but the additional information found there will add to these foundations so as to build each of the houses in further detail.

Also of great interest within this study is another exciting discovery. It will be shown by the Scriptures that each administration also uniquely highlights, or emphasizes, a particular manifestation of the gift of holy spirit, and their order is the same as they are listed in 1 Corinthians 12:8–10. This aspect of the study will show that these were ordered this way by God on purpose, by his design, and will also serve to reinforce the structural design which this study will show.

In order that more people can truly appreciate the significance of the various aspects of this work, it is necessary to inform some who have only rudimentary understanding of the Scriptures as to certain topics most biblical scholars already understand. Therefore, appendices have been written to explain what many already take for granted. Such topics include the new birth, the distinction between the words body, soul, and spirit, the manifestations of the gift of holy spirit, and the concept of administrations in the Bible. Although it is up to any new student of the Bible to decide for himself just how hungry he is—how deeply he desires to understand the Bible for himself—I believe these few topics will suffice to allow just about anyone to see and appreciate God's wonderful and amazing pattern of sevens detailed in this book.

These topics may also serve to assist some biblical scholars who may presently consider themselves in indomitable theological positions to reevaluate their conclusions based upon new and sounder evidence from the Scriptures, so more

Christians may begin to agree together upon the Scriptures with a unity of mind and a singleness of purpose.

In addition, this study may also be considered as intriguing even to those who appreciate the laws of science and physics or have interest in the field of evolution, despite the fact that many of them do not acknowledge any supreme deity whatsoever. Recapping, I believe this work will show the following:

- Collectively, the seven days in Genesis 1 portray a table of contents to the Bible, each day being like a chapter heading. The rest of the Bible is considered the text, in which are found seven periods of time called administrations.
- Each of these seven days depicts basic and foundational truths as to what is important to observe first in each administration, so as to build correctly while studying its corresponding administration in the text.
- In addition, each day might also be viewed as the foundation of a house or tabernacle. The Greek word for “administration” is *oikonomia*, meaning “the management of a household or of household affairs.” Things mentioned on each day in Genesis 1 build the foundation of that particular house; that is, the basic things to know when studying its corresponding administration in the text. That way, each administration is built according to the blueprint—the table of contents, as it were—and additional structure may then be added from the text both to establish that foundation and to build that particular house even further, with the assurance that all has been built onto the proper foundation in the first place.

Also, one particular word or phrase on each day is a key truth which represents the cornerstone of that foundation.

- When combined together, the individual foundations of these seven houses collectively form the foundation of an even larger single structure. This concept depicts how all these individual truths may be combined together, depicting the solidarity of the entire Bible as one single unit of truth, such as seen in 1 John 1:5: “*God is light.*”
- Each administration in God’s Word also highlights a particular manifestation of the gift of holy spirit, that we might learn the basics of each one by observing its usage during that period of time.

This is not to say that a particular manifestation exists *only* during its corresponding administration, but that each one is focused upon during a certain era in order to emphasize or highlight it there initially. Surely additional understanding can be found about each of them in all of the Bible as it builds together, for truly the one gift called holy spirit functions with all of its individual parts working together as a unit. However, in studying the Scriptures it is necessary to divide this gift into sections or categories in order to observe them individually at first. Then later we can begin to see how they are integrated, how they work together as a whole. This will be seen more clearly as we proceed.

The proof will be in these sections of scriptures:

- The seven days in Genesis 1:3—2:3
- The rest of the Bible—the text, as it were—which establishes the points mentioned in Genesis 1 as being foundational, rudimentary, and of primary consideration during the whole story of each administration
- 1 Corinthians 12:8–10 (the list of the manifestations of the gift of holy spirit)

- Three sections in the book of Revelation:
 - Letters to the seven churches (Revelation 2:1—3:22)
 - Seven angels sounding (Revelation 8)
 - Seven angels pouring out vials of wrath (Revelation 16)
- Various sections throughout the Bible containing interesting and related material which further establishes and reinforces this same pattern

One of the most important keys we have in rightly dividing the Bible is to understand it in light of its administrations. I believe that this research will refine the division of these seven administrations even further than biblical scholars have done to date, thereby enhancing our understanding of this tremendous area of concern in the Holy Scriptures, assisting us to live this life the way God, its designer, intended.

OVERVIEW

THE THREE EARTHS

In order to see an amazing structural design in the Bible, we first need to look at it in wide view. To do this, we will now consider the three Earths mentioned in the Scriptures.

THE FIRST EARTH

Let us consider just what this first Earth was like at the time God created it. Common sense alone should allude to the fact that he would have done the best job possible, for God does not do anything haphazardly. Because an exhaustive study of the entire Bible would show nothing to the contrary, we may understand this attribute of God simply from one related verse alone:

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

1 John 1:5

We know that throughout the Bible, these words “light” and “darkness” not only refer to physical realities, but also to spiritual qualities. They both can and do equate to perfection and imperfection, good and evil, etc. To assume that God Almighty would have created the first Earth with even the slightest imperfection is sheer folly!

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

2 And the earth was without form and void ...

Genesis 1:1–2

Now, the way this is written it appears that when God made this first Earth it was not yet formed as he desired it to be and was all out of order. To see this was not the case here, when we look up the word “was” in an Old Testament lexicon we see it is the Hebrew word *hayab*. In the King James Version it has been translated: was, come to pass, came, has been, were, happened, become, and pertained. This word is also in the past tense, so it may properly be rendered “became.”

Now we will look at the Hebrew word for “without form.” In Hebrew it is *tohuw*. This is from an unused root meaning to “lie waste.” In the King James Version it has been translated: vain, vanity, confusion, without form, wilderness, nought, nothing, empty place, and waste. Therefore, a good rendering is “without form.”

By comparing Genesis 1:2 with Isaiah 45:18, we can understand for ourselves that God had designed it flawlessly:

18 For thus saith the Lord that created the heavens; “God himself that formed the earth and made it; he hath estab-

lished it, he created it not *in vain* [tohuw], he formed it to be inhabited: I am the Lord ; and there is none else.”

Isaiah 45:18

Having seen from the Hebrew text that the phrases “without form” and “in vain” are actually the same word—*tohuw*, we may therefore conclude that this first Earth was in no way created as a wasteland or a place of chaos; it became that way. It was created exactly the opposite, for God created it in perfection. Instead of starting it out of order, all was in perfect order containing all that was good for its purpose. It is easily assumed that this first Earth was a paradise.

The following verses show the first Earth—the world that then was, which became without form and void—and the second one, which we live in today:

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

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

2 Peter 3:5–7

In the above verses we see two distinct Earths. The first one is “the world that then was,” and the second is “the earth which is now.” While it is true that both were affected by water, a more detailed study will show a stark contrast between them. The extent of destruction which befell the first Earth was much more devastating than that of the second. Only the second Earth relates with the flood in Noah’s time. (More information may be seen about this distinction in Appendix 5: The War in Heaven.)

THE SECOND EARTH

The rest of Genesis 1 through Genesis 2:3 describes what God included in this second Earth, again putting things into good order; not haphazardly, but the best he could do, just as he had done for the first Earth.

Now we can be sure that God did not make this second Earth exactly like the first in every detail; however, we must believe that he made them both with the same exacting precision, including all that was necessary for his purpose of them. In his eyes, they were both made perfectly. Everything now having been made for this second Earth, God now recaps, shows the result in more detail, and begins to tell its story:

4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

Genesis 2:4-8

Although this second Earth began as a paradise called the garden of Eden, prophecies indicate that eventually it too shall come to ruin, as did the first.

In the Septuagint—the Old Testament in Greek, referred to as LXX—the word “Eden” is *paradeisos*, from which we

derive our English word “paradise.” This word is also used in Luke 23:43, 2 Corinthians 12:4, and Revelation 2:7.

THE THIRD EARTH

1 And I saw a new heaven and a new earth: for the first [former] heaven and the first [former] earth were passed away, and there was no more sea.

Revelation 21:1

We understand from the above verse that there will be another new Earth sometime in the future—the third one. The two words “first” are actually the word for “former,” which concerns the Earth we now live in—the second one. While we can be sure that none of the three will have been made exactly the same, of necessity we know that each one was designed flawlessly, for God’s workmanship is always the best he can perform. Each Earth will have been made perfectly suited for the distinct function God had planned for it.

We see from the following verse that the third Earth will also begin as a paradise, as did the garden of Eden:

7 He that hath an ear, let him hear what the Spirit saith unto the churches; “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

Revelation 2:7

This promise pertains to the future nation of Israel and their access to the tree of life in New Jerusalem, a paradise which begins the third Earth. So we see three distinct Earths, each one beginning as a paradise, in perfection. This might be seen better graphically:

THE THREE EARTHS

1st Earth: Original Paradise	2nd Earth: Garden of Eden	3rd Earth: New Jerusalem
begins in paradise	begins in paradise	begins in paradise

Continuing to build, the first Earth began in paradise but was laid waste by Lucifer and his angels after spiritual warfare had ensued in heaven. (See Appendix 5: The War in Heaven.) The second Earth also began in paradise but will come to ruin as well, again involving spiritual warfare. And in both cases these devil spirits are cast out.

We now expand upon the chart by including this additional information from the Bible:

THE THREE EARTHS

1ST EARTH: ORIGINAL PARADISE

began in paradise	war	end of 1st Earth devil spirits cast out
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2ND EARTH: GARDEN OF EDEN

began in paradise	war	end of 2nd Earth devil spirits cast out
-------------------	-----	--

3RD EARTH: NEW JERUSALEM

begins in paradise

Now, concerning this second heaven and Earth we now live in, there are a total of seven periods of time, which are called *administrations*. (See Appendix 4: The Administrations of the Bible.) But before we get into much detail concerning these, we need to discuss numerology somewhat, for these times are numbered in the Bible. The number one indicates

beginning or commencement while the number eight indicates a new beginning or recommencement.¹

Comparing the two, we see they may be used either independently or in conjunction with one another, for both numbers indicate a starting place—one as starting and eight as restarting. Now, concerning the second Earth, obviously we see its beginning point as first. However, by also considering that which happened to end the original Earth, it is logical that this point in time also represents a new beginning, and may properly be numbered eighth as well as first.

The same may be said of the beginning of the third Earth. Again, it is entirely logical that this time may be considered both as first and eighth. As first, because it begins the third Earth; and as eighth when also considering prior events, because it is then a new beginning as well. Let us now also incorporate this information into the chart:

THE TREE EARTHS

1ST EARTH: ORIGINAL PARADISE

began in paradise	war	end of 1st Earth devil spirits cast out
-------------------	-----	--

1st

7th(just prior to 8th)

2ND EARTH: GARDEN OF EDEN

began in paradise	war	end of 2nd Earth devil sprits cast out
-------------------	-----	---

1st or 8th (beginning-or new beginning)

7th (just prior to 8th)

3RD EARTH: NEW JERUSALEM

begins in paradise

1st or 8th (beginning-or new beginning)

Some scholars who have written about the different eras in the Bible have labeled New Jerusalem the seventh administration and have called it the *Final Paradise*. This study will show that the seventh administration occurs during the end

of the Earth we now live in (the second), while the paradise of New Jerusalem begins the new Earth to follow (the third).

Also, since the word “final” is never associated with the word “paradise” in the Scriptures, a paradise can never be an ending administration. In this study we have seen that each of the three Earths begins as a paradise.

As was mentioned earlier near the end of the Introduction, part of what will come to light is proof that each of the seven administrations in the Bible highlights a particular manifestation of holy spirit (See Appendix 3: The Manifestations of the gift of holy spirit.), and will be aligned in the same order as they are listed in 1 Corinthians 12. Moreover, seeing how the administrations and manifestations both agree in harmony will also aid in visualizing a tremendous pattern in the Bible which molds all of the Scriptures together into one entire unit of truth!

Although at this point it might seem somewhat premature, I now offer one example of how the manifestations of holy spirit fit into this pattern.

As we have seen, the third Earth will be the beginning of a brand new Earth. It will commence as a paradise called New Jerusalem. Similarly, the second Earth was a brand new beginning as well, which also started as a paradise called Eden. Each of these two times may be considered both a beginning and a new beginning. According to biblical numerology, each of them is not only considered as first because they commence the beginning of an Earth, but eighth as well because each one also represents a brand new beginning, or recommencement.

This means that the events just prior to these new beginnings—the ends of those Earths—are in the seventh positions, just prior to eighth, as noted on the chart. I find this very intriguing in light of the fact that devil spirit activity occurs at all-time highs in these two places in the Bible where the first and second Earths end! During each of them

are the only two places where the nastiest devil spirits are actively involved. These are presently imprisoned because of their ability to allow water from outside the universe to cause major flooding, which they did twice—once in the time of the first Earth, and again in Noah’s time during the second. There is mention of the connection between these angels and the flood in 2 Peter:

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into *chains of darkness*, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

2 Peter 2:4–5

Appendix 5: The War in Heaven goes into much more detail about the events which disrupted the first Earth.

At this time, I believe it is appropriate to address something called the “idiom of permission.” In Genesis 6:7 we read: *“And the Lord said, I will destroy man whom I have created from the face of the earth.”* Understanding that God is always good, it does not make much sense that he would “destroy man.” A great many things similar to this are found in the Bible. It is of the utmost importance that we understand this idiom in order not to attribute evil to God in any way—for *“God is light, and in him is no darkness at all”* (1 John 1:5).

The following is from a most wonderful article by Wayne Clapp detailing this idiom of permission:

Of course there are many apparent contradictions in the Bible that stem from the erroneous idea of God’s hurting or killing someone. Most can be reconciled with the proper understanding of the figure of speech, idiom. An idiom is a colloquialism, a peculiar manner of speaking, or an expression with a meaning that cannot be understood from the words alone. An idiom can also be described as

a usage of words in a culture that has a meaning different from a strict dictionary definition.²

E.W. Bullinger wrote much on idioms in his book on figures of speech. Concerning this idiom of permission he stated:

Active verbs were used by the Hebrews to express, not the doing of the thing, but the *permission* of the thing which the agent is said to do.

After that statement he provides a list of scriptures relating to this idiom. Among them, he commented on following verse:

9 And if the prophet be deceived when he hath spoken a thing, *I the Lord have deceived that prophet...*

Ezekiel 14:9

Dr. Bullinger remarked, “*i.e., I have permitted him to deceive himself.*”³ Now consider the following verse, spoken by Jesus Christ:

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

John 10:10

This indicates that the thief’s *only objectives* are to steal, to kill, and to destroy. I would not call God a deceiver, a thief, a murderer, or a destroyer. The word *thief* is not talking about God; it ultimately refers to his enemy, the devil.

In Old Testament times, knowledge concerning the devil was very limited. God made allowance for this ignorance, so (although what they said *sounded* as if God had done terrible things) they would not be blamed for calling God evil. Here is more from the internet article which I believe explains this very well:

Although the believers in the Old Testament were not fully cognizant of the spiritual forces at work, they could still express what was going on by using this idiom of permission. Furthermore, and important to note, God specifically instructed his people on occasion to not even mention the name of false gods.

13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Exodus 23:13

7 That ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them.

Joshua 23:7

Therefore, instead of saying that the devil or Belial did something, the people would say that the Lord permitted it to be done. This figure allowed people to explain what was going on and still portray God as sovereign and in control of the situation.

The Books of Samuel are written from man’s point of view, revealing man’s limited awareness of the devil-spirit realm. In 2 Samuel we find the idiom of permission used in speaking of the numbering of Israel.

1 And again the anger of the Lord was kindled against Israel, and he [the Lord] moved David [permitted David to be moved] against them to say, “Go, number Israel and Judah.”

2 Samuel 24:1

However, Chronicles, written from God’s point of view and with the proper understanding of the spiritual forces at work in the world, states the literal truth.

1 And Satan stood up against Israel, and provoked David to number Israel.

1 Chronicles 21:1

There is no contradiction here. Understanding the idiom of permission dissolves the apparent contradiction.

When God promised Noah that there would be no more flooding, he made sure of that by sending the culprits to prison. So, the devil now works without them in his arsenal. But during the latter stages of this second Earth, they will all be present again; so the adversary will have his army of minions totally intact once more for a last ditch attempt to try and beat God as he tried to do once before, in heaven. The Scriptures promise that he will fail yet again.

The first all out war occurred near the end of the first Earth, and the second will be near the end of the second Earth. Now, as we had seen before, considering these two times are just before the new beginnings of the next Earths to come, numbered eighth, they are numbered seventh. And what is so fascinating about this is the fact that the manifestation of *discerning of spirits* is the seventh one listed in 1 Corinthians 12:8–10!

God has given this manifestation to his people so they may be aware of spirit beings if they are present. These angels might be good, under Michael's or Gabriel's supervision, or evil, working with Lucifer, now called the devil. By using this manifestation in conjunction with others, such as *word of wisdom* and *word of knowledge*, one can find out what their names are and many details as to precisely what they are planning to do, in order to be on guard and thwart their evil intentions.

This manifestation also carries with it the authority to cast out spirits if they are evil; however, it is not wise to always cast them out as some people suppose, for that could make matters much worse!

In both of the records—at the end of the first and second Earths—these devil spirits were cast out, which I just mentioned is a part of the definition of discerning of spirits. As an added note, while the number seven indicates *spiritual perfection*, all numbers also have their opposite meanings as well. In this case, seven would indicate *spiritual imperfection*.

The fact that this fits with both Scripture and with biblical numerology is certainly no coincidence. As we will see later on, this study will show that the first seven manifestations listed in 1 Corinthians 12:8–10 all line up this way. This facet will aid greatly in allowing the reader to see more clearly a most magnificent and beautiful pattern in the Bible, designed by God himself!

Genesis ONE

THE FIRST DAY

Genesis 1:

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

3 And God said, “Let there be light: and there was light.”

Genesis 1:3

Certainly this relates in a physical way with God’s putting the universe into order. But in addition, what else could it be referring to if we are to look at things from a spiritual aspect, rather than a carnal one alone?

As it is with love, life, and faith, light is one of the deeper realities in the Bible. Perhaps it may even be the most vast,

for according to 1 John 1:5, “*God is light.*” There are many references to the Scriptures being as light. As an example, “*Thy word is a lamp unto my feet, and a light unto my path*” (Psalm 119:105). Light also represents everything which is good. As we delve into this study, the spiritual meaning of light may unfold to us in a most remarkable way. After all, it is the very first thing mentioned on the first day in the first chapter of the Bible—and that makes it very important in the eyes of the author, God.

I once considered it reasonable to compare the scriptures with themselves in order to see if there was anything to the idea of Genesis 1 being like a table of contents. By that time I had already observed it sufficiently enough in other areas of the Bible to warrant a more thorough investigation. So I supposed, “*Why not compare the first thing God said on the first day with the first thing he declares he said during the first administration?*” This was precisely when many things really began to fit into place!

15 And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it.

Genesis 2:15

Obviously God had somehow communicated to Adam so he would know how to perform this task of dressing and keeping the garden. However, this verse does not specifically state what God said to him. So we read on:

16 And the Lord God commanded the man, saying, “Of every tree of the garden thou mayest freely eat:”

Genesis 2:16

This is surely the first thing the Bible declares that God spoke to man. It is the first instruction to Adam, that he might know how to live in the garden of Eden. In a sense, it is the first glimmer of light from God himself showing his goodness to Adam, having provided for his physical need for

food. The following verse shows the first thing God said on the first day:

3 And God said, “Let there be light:” and there was light.

4 And God saw the light, that it was good...

Genesis 1:3,4a

Comparing these two accounts, they equate as follows: As Adam would freely eat, and of course tend the garden as God had also requested of him, this was good in God’s sight; it pleased him. As long as man continued faithfully in this first instruction, he would be considered as walking in this light; he would be in perfect fellowship and harmony with God by being obedient to the only commandment given thus far. God’s desire was for man to see and to partake of all the goodness he had so graciously provided him, and to do it freely. What a loving God!

But that is not all God had commanded Adam. As we maintain this logic, how does Genesis 1 continue?

4 And God saw the light, that it was good: and God divided the light from the darkness.

Genesis 1:4

Next, God makes a distinction between light (which he both saw and called good) and darkness (which he neither declares he saw nor called good at all). We might even infer here, being “*imitators of God as dear children*” (Ephesians 5:1), that we too should neither endeavor to allow darkness to manifest itself (to become seen) nor to consider it good. God clearly makes it plain that he wants light and darkness to be separated:

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

2 Corinthians 6:14

Observe the parallel in Eden as God continues his first commandment to Adam:

17 “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.”

Genesis 2:17

Here, God makes a distinction for Adam between the way he should walk (in the light) and the way not to walk (in darkness). Again, as Adam would keep this commandment it would be good, and it is what God desires to be seen.

Although it was acceptable for Adam to be knowledgeable of darkness (and the evil which relates to it, spiritually speaking), God did not want him to disobey and allow it to become manifest in the physical realm. Concerning darkness, we saw that God had neither declared he saw it nor called it good, so it behooved Adam to act accordingly as well. And he knew better: *“And Adam was not deceived, but the woman being deceived was in the transgression”* (1 Timothy 2:14). In obeying the commandment, Adam would certainly be considered wise:

33 Hear instruction, and be wise, and refuse it not.

Proverbs 8:33

Now, consider just how Adam got this instruction in the first place. He had basically two ways of knowing anything. This needs a bit of explanation:

One way was to go by his five senses, or physically. By seeing, hearing, smelling, tasting, or touching things in the natural realm, he could learn about this world and the things in it. He could try things out and see the result, whether it was good or not. After a while he could learn how life works. For instance, consider a child who is not yet aware of what happens when he touches a hot stove. By his natural sense of touch, he can foolishly learn what hot is! His

mother can warn him not to do that, because she is already wise about the stove. So, the child may also learn about it by heeding his mother’s warning. Remember—*hear instruction and be wise, and refuse it not*. This is an example of natural wisdom, because it was obtained by the child’s natural sense of hearing.

The other way to know things is by spiritual, or supernatural, wisdom. This requires operating spirit rather than going by one’s natural senses. Wisdom is basically defined as *making a good choice or using good judgment*, and its definition is applicable to both natural and spiritual wisdom. While natural wisdom comes by way of man’s five senses, spiritual wisdom comes from God. Adam had received information from God so he could make a good choice concerning the tree of the knowledge of good and evil. He could either learn about it by eating of its fruit or by obeying God’s commandment not to eat of it. God had also informed him what would result if he ate of it.

This instruction from God was spiritual wisdom. Adam had access to the spirit of God, which is how God could speak to him. The specific manifestation of this spirit was *word of wisdom*. (To see more about how this avenue is still available for God’s people in our time, refer to Appendix 3: The Manifestations of the gift of holy spirit.) Just as the mother of the child imparted wisdom to him concerning the stove, God also gave Adam a simple word to the wise, so to speak, one basic instruction to freely eat of all the good God had provided and to avoid partaking of just that one tree. That’s simple; do this, and avoid that! And to obey it is being wise, as we saw from Proverbs 8:33.

Therefore, the lesson in the first administration in the Bible, here in Eden, is one of wisdom. We simply make up our minds that when God gives an instruction we will obey it. It is no coincidence that the very first manifestation of holy spirit listed in 1 Corinthians 12:8–10 is word of wisdom! Also, there is much in the Scriptures documenting wisdom

being first. For examples, see Proverbs 1:20–21; 3:19; 4:7–11; 8:1–3. And how appropriate this is to be the first lesson for one to observe in the Bible—right near the beginning of the book! That’s about as basic as one could get. When God gives an instruction, one should endeavor to keep it.

And this keeps the distinction between good and evil—right and wrong—precisely where God intended it in the first place, right in the beginning of the book. It is walking in the light as opposed to walking in darkness; it is being wise and not foolish. It is being an imitator of God as an endeared one, which not only allows people to freely partake of all the goodness God has provided, but remaining faithful to it keeps them in a position to receive even more from God as well!

So the entire story of Eden seems to hinge upon this one basic lesson—wisdom—an admonishment to keep the division between light and darkness intact. As long as Adam walked uprightly, everything worked out great. But as soon as Adam disobeyed this one instruction, this distinction between light and darkness was no longer merely behind the scenes, but was becoming manifested into the senses realm; it was seen! The following are some examples of this darkness, or evil, becoming manifest from Genesis chapter 3:

- verses 7–8 They knew their nakedness (guilt and fear) and tried to hide it from God.
- verse 16 Labor was now required to bring forth children.
- verse 17 The ground is cursed, and much more labor is now required for it to produce.
- verse 18 The ground would now bring forth thorns and thistles.
- verse 19 Man is told he will return to the ground from whence he came—death is instituted.

And here is yet another indication of God’s continuing to divide light from darkness, or good from evil:

15 And I will put enmity between thee [the serpent] and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis 3:15

Now, God places enmity between *thy seed and her seed*. “Thy seed” is the seed of the serpent; “her seed” is the seed of the woman. But women normally have no seed! This is a prophecy referring to the time when a woman *will have seed*—when God creates it in Mary to bring forth Jesus, the son of God.

So, “thy seed” represents the children of the devil (of darkness) while “her seed” refers to the children of God (of light). You just cannot get any greater distinction between light and darkness, or good and evil, than what this example shows!

This first lesson in the Scriptures sets a standard to be adhered to throughout the rest of the Bible. While reading from here on, one should endeavor to keep wisdom in mind—to make the proper choice between light and darkness, good and evil. Certainly there are many other wonderful things to learn from this *Paradise Administration*, yet all of them will align themselves upon this same foundation.

We will now consider the following three sections in the book of Revelation to see how they relate with the story of Eden and begin to see a most wonderful pattern within the Scriptures:

- The letters to each of the seven churches
- The seven angels sounding
- The seven angels pouring out vials of wrath

It should be noted that the things written in the book of Revelation relate first and foremost to the people and times

in which that prophesy will actually occur in the future. This book was written by John, but God is still the author of it.

Many suppose this record is only about the future and that it has little value for us to consider much at all. Many try to guess about its meaning. Many others avoid it all together, supposing it cannot be understood except in times to come. Now, that may be true concerning the actual events of the future which nobody really knows all about until they happen, but careful scrutiny will show that many of the same words and phrases used in Revelation can also relate simultaneously with things past. In addition, for those who have “eyes to see and ears to hear,” it is evident that it also contains things which are pertinent to our present time. In short, Revelation relates with the past, the present, and the future. It is eternal truth—good for all time!

In Revelation chapters 2 and 3 are letters written to the seven churches of future Israel. By carefully observing the semantic usage of the words and phrases incorporated within these letters, we will see God has authored them with amazing precision. He has carefully placed things in these sections of Revelation with *divine design* so we may appreciate his handiwork as we see a wonderful pattern emerging.

Each letter has a salutation relating to the sender of the letter, Jesus Christ. After that is the body of the letter itself which contains some very interesting information at times appearing to relate with things past as well as future. Finally, each letter closes with a wonderful promise to the faithful.

I would only ask the reader to be patient as we consider this area, for some things are very plain and exciting to see, while others are somewhat vague. By the time we have carefully considered these seven letters and the seven angels in chapters eight and sixteen, we will have gathered enough information to see the pattern I have been mentioning. This pattern is that each day in Genesis chapter one relates with an administration of time—the seven days are in parallel

with the seven administrations. And the book of Revelation contains much to assist in reinforcing this pattern.

Certainly from the following two records, we see that the beginning of the first letter refers to Jesus Christ. (Do keep in mind the *italicized words* as we compare the records.)

The opening salutation of the first of seven letters:

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the *seven stars in his right hand*, who walketh in the midst of the *seven golden candlesticks*;

Revelation 2:1

13 And in the midst of the *seven candlesticks one like unto the Son of man*, clothed with a garment down to the foot, and girt about the paps with a golden girdle ...

16 ... And he had *in his right hand seven stars*: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, “Fear not; I am the first and the last:

18 *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.*”

Revelation 1:13,16–18

We know from reading the Gospels that Jesus Christ died, yet God raised him from the dead to die no more. Now consider the promise at the end of the letter:

7 He that hath an ear, let him hear what the Spirit saith unto the churches; “To him that overcometh will I give to eat of the *tree of life*, which is in the *midst of the paradise of God.*”

Revelation 2:7

How very curious that this promise to Israel concerning the future paradise of New Jerusalem speaks of a tree of life in the midst of paradise! We also see this same phrase in the following record regarding the garden of Eden:

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the *tree of life also in the midst of the garden* . . .

Genesis 2:8–9

So, we see that the tree mentioned during this first letter in Revelation also seems to relate with the one in the garden of Eden—during the first administration. What a parallel! Is it accidental? At this point one might be tempted to suppose so, but the more of these similarities we find the less likely they should all be deemed as mere coincidence.

Also, within the body of this letter are some other curious usages of words and phrases; again these are unique to this first letter:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and *hast not fainted*.

4 Nevertheless I have somewhat against thee, because *thou hast left thy first love*.

5 Remember therefore from whence *thou art fallen* . . .

Revelation 2:3–5

The record of the consequences Adam and Eve suffered after they had sinned is commonly referred to as *the fall of man*. The reason for the fall is that Adam had fainted in his responsibility to adhere to God's commandment by eating of the tree of the knowledge of good and evil. As you may remember, Adam himself was not deceived but the woman was (1 Timothy 2:14). When she first ate and then offered it to Adam, he accepted it. It seems he cared more for what she

wanted than what God did. God should have been Adam's first love.

Putting this simply, Adam had *fainted*, thereby *leaving his first love*, God, and the result was that *he had fallen*. Isn't it interesting to see how the body of the letter in Revelation contains elements which summarize what also happened in the story of Eden?

When God removed Adam from the paradise of Eden, he no longer had access to the tree of life. In Revelation, we see a promise for access to it once again in the future paradise, for those who are faithful. You may read about this in Revelation 22:2. By that time the story will have come full circle.

Now, before we consider the seven angels sounding and pouring out vials of wrath (from Revelation chapters 8 and 16) it might be useful to determine just what things are prominent as a part of the story of the garden of Eden, lest we appear to be just picking out things at random to compare them with what also appears in the book of Revelation. In order for these to be most valid, they should not only relate but be integral and basic elements as well.

As an example of choosing what is prominent, integral, and basic, suppose we were to make a play, design a set, and choose props for the story of Eden. What basically might we need? The most obviously required items to portray this paradise are trees and lush grass, for the garden had no thorns and thistles until after Adam had sinned. And consider the basic storyline as well: Neither the trees nor the grass were affected, and the serpent was referred to as a beast:

1 Now the serpent was more subtil than any beast of the field which the Lord God had made . . .

Genesis 3:1

To study the word “beast” is quite fascinating. It really becomes quite interesting in the book of Revelation as it

speaks of the mark of the beast (666), the beast, and the false prophet, etc. With all these things in mind, we can now properly consider the records of the first of the seven angels and the order of the things written there:

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of *trees* was burnt up, and all green *grass* was burnt up.

Revelation 8:7

How curious is it that only trees and grass are mentioned here! And keep in mind that the terms used here are also unique to this first angel, just as things were in the first letter. It is also interesting that in Eden, the trees and grass themselves were not affected. But by this time in the future, they surely will be!

2 And the first [angel] went, and poured out his vial upon the *earth*; and there fell a noisome and grievous sore upon the men which had the mark of the *beast*, and upon them which worshipped his image.

Revelation 16:2

The target of his vial was the Earth. We do read that the ground became affected as a result of Adam's sin. And isn't it interesting that the record of this first angel mentions the word "beast," just as we also saw in the garden of Eden regarding the devil!

But thank God that Adam got over the problem and moved on. As a father, I would bet he spent much time teaching his children to act wisely by obeying God's instruction after the lesson he had learned in Eden. Technically, the first administration ends at man's expulsion from Eden; yet its lesson, wisdom, continues practically as the next administration begins to take shape. And, of course, this basic lesson continues as a foundational truth throughout the Scriptures.

After the eviction from the garden of Eden, reverberations of the lesson taught there still continue. I think of this as the *ripple effect*, which can often be observed during the transition from one administration to another. The story of Cain murdering his brother Abel is yet another example of the distinction between good and evil and of darkness again coming into evidence, as we observed earlier. Also during the transition, we see this distinction in an even larger way. On one hand we see this first murderer's bloodline expounded upon to show the dark side—the unbelievers' line; and on the other hand we see the light side—the believers' line. You may read about this from Genesis 4:1–5:32.

The very first thing mentioned in this table of contents is Genesis 1:3: *"And God said, 'Let there be light.'"* This begins a book about understanding the Scriptures, which in Psalms and other places, are also referred to as light! The first thing he commanded Adam can be viewed as the first glimmer of light given to man as to how to live and enjoy life the way God had designed it to work.

The entire Bible is basically about light. As God calls himself and the Scriptures light, this verse in Genesis 1:3 is imploring us all: *"Let there be me. Allow me to exist in your lives. Allow my words to reign in your hearts and minds. Let the world see my light and goodness."*

Genesis 1:

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Genesis ONE

THE SECOND DAY

Genesis 1:

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

In the Introduction, we saw how Genesis 2: 4 begins a whole new line of thought. Now, this might seem like an insignificant point to most people, but it is important to know so that we may better appreciate the amazing accuracy with which God has authored the Bible. This will become increasingly more evident as we proceed further in our research of the Scriptures. Before we actually begin looking at the second

administration, I would like to make a point about a very important phrase in the Bible:

4 These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens.

Genesis 2:4

The phrase “these are the generations of” can be found in only a few places in the Bible. It can reveal to us the actual defining line between one administration and the next. This verse begins an entirely new line of thinking concerning God’s making of the Earth. As I have said, Genesis 1 is structured just like a table of contents, and this verse begins what I refer to as the *text* of the Bible, where God begins to tell the story of the second Earth. This phrase technically ushers in the first administration, beginning to tell about man in Eden. We do not see this phrase again until chapter 5.

Recapping the story thus far, Adam and Eve were expelled from the garden of Eden (Genesis 3:24). Then were born Cain and Abel (whom Cain murdered), and the story continues from Genesis 4:1–24, showing Cain’s bloodline—the unbelievers’ line. After that we see Adam and Eve’s son, Seth, and Seth’s son, Enos (Genesis 4:25–26). Then come these verses:

*1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;
2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
3 And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:*

Genesis 5:1–3

Here is that phrase again—“This is... the generations of.” Do you see how this begins another entirely new line

of thought? God is telling the story again, beginning with Adam. But something is missing here. For one thing, there is no mention of the garden of Eden; however, the omission of Cain and Abel being born is very curious indeed! God is telling the whole story of man all over again from the very beginning, just as though Cain and Abel never even existed. Here, it appears as though Adam’s first son was Seth. Why is this?

A logical answer is that the events in Eden were to show God’s desire for man to keep division between light and darkness, good and evil, as he lived. We saw the consequences of Adam’s failure to adhere to God’s instruction and his subsequent removal from paradise. Next is the story of Cain and Abel, again epitomizing this distinction between good and evil in support of God’s first lesson: to use wisdom.

In order to begin the next administration on another line of thought, and to build upon this first lesson as well, God is simplifying things to make it easier for us to understand what follows next. These two records—of Eden and Cain and Abel—are surely integral to the whole story God is portraying; however, they are not needed again, supposing we understood the point he made by them already.

That could explain what we do not see, but what is it that we do see? We see the believers’ bloodline starting with Seth. From then on we see who begat whom and how long they lived. But there are only two among them that we see any other details mentioned about at all. One is Enoch:

24 And Enoch walked with God: and he was not; for God took him.

Genesis 5:24

This information about Enoch is even expanded upon somewhat in Hebrews 11:5, but look at the amount of details we find concerning the other one—Noah!

28 And Lamech lived an hundred eighty and two years,
and begat a son:

29 And he called his name Noah, saying, “This same shall
comfort us concerning our work and toil of our hands,
because of the ground which the Lord hath cursed.”

Genesis 5:28–29

Is God making a point to focus in on someone in particular? The stage is nearly set for the next administration to officially begin. On one side we see the unbelievers’ line from Cain; on the other side is the believers’ line from Seth, Noah being someone we might watch for more about. In an expanded version, we see the opposing forces of good and evil, not merely individuals like Cain and Abel. The story is becoming intensified.

Then Genesis 6:1–7 begins to tell the story of how the evil side was doing so wickedly, against God’s will. This is again reinforcing what we saw before about evil becoming manifested into the senses realm—like the thorns and thistles which sprouted up for the first time in Eden just after Adam disobeyed, or like the wicked Cain and his progeny. But within the believers’ bloodline, we see the following:

8 But Noah found grace in the eyes of the Lord.

Genesis 6:8

Now the stage is fully set to begin the story of the next administration. In the very next verse we see our phrase once again; this time it refines the believers’ line even further in order to focus in on one man in particular, zoning in on the issue at hand—God’s second great lesson!

9 *These are the generations of Noah:* Noah was a just man and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Genesis 6:9–12

“These are the generations of Noah” marks the official beginning of the second administration. Thus far God has defined good and evil; he has shown how these two opposing forces have grown during man’s population of the Earth. Now that the stage has been fully set, he may finally continue to tell his story. We see that Noah was a just man and that all the others were corrupt before God.

Now, right near this official opening of the second administration, is something of particular interest concerning Noah. Ever since God began to retell the story in Genesis 5:1 beginning with Adam (and as if the accounts in the garden of Eden, and Cain and Able had not even happened), the Scriptures have not specifically stated that God had spoken to anyone in particular.

Surely in all that time he must have spoken to many people, especially those who loved and obeyed him, but that information has not been recorded. God waited for just the right moment to do so for our benefit in understanding the Scriptures, reserving that means of communicating for something of great significance. When God wants to mark something in the Scriptures as important, he always employs a figure of speech to augment what is said, thereby gaining our full attention. E.W. Bullinger once remarked:

We may say “the ground needs rain”: that is a plain, cold statement of fact. But if we say “the ground is thirsty,” we at once use a Figure, not so true to fact, but truer to reality, and to feeling; full of warmth and life.¹

In order to more fully appreciate this means of communication, it is necessary to elaborate somewhat concerning a particular figure of speech called *condescension*. In his book on the subject, E.W. Bullinger wrote:

God, by using this figure, condescends to the ignorance and infirmity of man.²

God is spirit; he has no body as we humans do. When he employs this figure, he is coming down to our level that we may comprehend more fully what he is saying. Here is an example:

10 Behold, the Lord God will come with *strong hand*, and *his arm* shall rule for him: behold, his reward is with him, and his work before him.

Isaiah 40:10

God has no hands or arms. He marked this verse with the figure condescension to gain our attention. God has no mouth to speak with either. So every time we read, *and God said*, he is using this same figure for emphasis. Just look at how many times you read that phrase in Genesis 1. I remember a financial commercial from a few years ago which said, “*When E.F. Hutton speaks, people listen!*” Well, what about God? We must pay strict attention to exactly what he speaks because it is very important in his eyes. We now continue where we left off. Look at the very next verse:

13 *And God said* unto Noah, “The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.”

Genesis 6:13–15

God has been waiting for just the right moment to again use the figure of speech *And God said*. Many hundreds of years have passed since he began to retell the story in Genesis 5:1 to this point. And remember, during all this time the Scriptures have not indicated that God had spoken to anyone until now! By considering in detail exactly what God had spoken to Adam (the principle character in the first administration), we learned that what he said involved *word of wisdom*, which is the first manifestation listed in 1 Corinthians 12:8–10. Now consider what he is saying to Noah. Noah is the principle character involved in this second administration. Everyone else was acting wickedly, but Noah had been faithful. Noah received this message from God because he had been obedient to follow the first lesson—to walk in the light, using wisdom.

Observe the detailed instructions God gave to Noah: He explained precisely how to build the ark—what kind of wood to use, how to waterproof it by using pitch, its exact dimensions, what to put into it, etc. This continues on detail by detail, from verses 13 clear through 21! This is specific information which Noah could not know by his natural senses, including the impending doom of the Earth!

It does not take much thought to conclude that the only manifestation which could possibly fit the bill here is *word of knowledge*. Just as word of wisdom is similar to natural wisdom, this spiritual manifestation is similar to natural knowledge in that it contains specific and detailed information. And how appropriate this is, being right here at the opening of the second administration, for it is also the second manifestation listed in 1 Corinthians 12!

Although God knew from the beginning that this flood would happen, it was never his intent. Many Christians falsely accuse God of starting the flood, which is not the truth. In 1 John 1:5 it says, “*God is light, and in him is no darkness at all.*” He is always good, so we should never attribute evil to God at any time.

Remembering what was said earlier concerning the idiom of permission, we can readily understand that it was the devil, God’s enemy, who orchestrated the flood along with his helpers, the fallen angels. (For more details concerning the nature of this event and the demise of the first Earth, refer to Appendix 5: The War in Heaven.)

Certainly this destruction was not in God’s best interest, but he had to allow it because man’s corrupted nature had gone so far as to warrant the adversary to inflict some recompense for this evil. The reason God had to allow it is because he is just. We will now look at the second day in Genesis 1. This shows God’s true intent concerning the water and sky:

6 And God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

Genesis 1:6–8

We see the words “waters” and “firmament” are used five times each! Would you suppose the second period of time in the Bible might just involve a lot of water and sky? According to these verses, God is informing us that there are two waters, and they are separated by the firmament. The firmament is the sky, which also extends to the furthest point of the universe. There is water under the firmament (upon the Earth) and water above the firmament (beyond

the universe). The firmament was designed to keep them separated. It has *always* been God’s will that this separation be maintained just as he designed it.

But what happened? The devil breached God’s intended separation of the waters, causing destruction and misery upon the Earth, as we observe in the following:

11 In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

Genesis 7:11–12

Many people merely suppose this was rain as we know it. But consider the full extent of this torrential rain:

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

Genesis 7:19–20

This says that the water was fifteen cubits (nearly 30 feet) above the tallest mountain! Now we know it rains because the water on the Earth evaporates into the air and forms clouds. When conditions are right, it falls back to the Earth. Now, before this flood came, the oceans were certainly not above the mountains; if this were merely rain as we know it, the oceans would be at a similar level afterwards. So just where did all this extra water come from? The answer is simply that it came from above the firmament.

The devil knew a way to poke a hole in the firmament, so to speak. This allowed the water beyond the universe to

flow into the firmament. Then somehow he directed it to the Earth to cause the flood.

Although God was not the one to cause this flood, we see later on that he was the one who stopped the rain when enough was enough. If he would not have done that, the devil would have kept right on going with it just as far as he could.

It is very interesting that God stopped the rain when the waters were about thirty feet above the tallest mountain! Understanding the displacement of the ark, he knew just how much it would be submerged; so he allowed it to rain just enough to prevent the ark from running into a mountaintop and sink like the Titanic! The result of this flood was death and destruction on a massive scale:

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

Genesis 7:21–22

Again, we realize that God neither intended nor desired this. His will was for it to stay the way he designed it, which he showed us on the second day—the waters were to be separated! Comparable to this is God’s desire for the separation between light and darkness, good and evil, which we saw on the first day.

Now, just as we did for the first administration, we will proceed to the book of Revelation for more insight concerning this second administration. Here we see God’s promise at the end of second letter:

11 He that hath an ear, let him hear what the Spirit saith unto the churches; “He that overcometh shall not be hurt of the second death.”

Revelation 2:11

This second letter mentions the second death. This is the only one of these seven letters to mention death three times. Consider that in light of what happened during the flood. It is no coincidence that this second letter has so much death in it! Now consider again someone performing a play, depicting Noah and the ark. I offer the following as the most likely main props:

- lots of water
- some fish
- an ark (ship)

Now, as we did for the first administration, consider again from the book of Revelation the angels sounding and pouring out vials of wrath, noting that which is in italics:

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the *sea*: and the third part of the *sea* became blood;

9 And the third part of the *creatures which were in the sea*, and had life, died; and the third part of the *ships* were destroyed.

Revelation 8:8–9

3 And the second angel poured out his vial upon the *sea*; and it became as the blood of a dead man: and every living soul died in the *sea*.

Revelation 16:3

How peculiar is it that these second angels only mention the sea, creatures living in the sea, and ships? And these elements are only mentioned in connection with these second angels—not with any of the other six! And just as we saw in the second letter death is mentioned, and here it is on a massive scale—just like during the flood in the second administration!

Now, in the flood of Noah's time, nothing adverse happened to either the water itself or to the ark, and you can be sure that a little more water would only have provided a "bigger playground" for that which lived in the ocean. Certainly they were not affected either.

Yet by this time in the book of Revelation, they all were affected. In Revelation 8, only one third were impacted, but in Revelation 16 the entire ocean was contaminated and every living soul died in the sea. In light of all this evidence which appears to link the accounts of Genesis and Revelation together, it should be getting much more difficult to suppose this is coincidental!

And there is something else truly remarkable about this second day in Genesis 1. Scholars have referred to this period as the *Time of Ignorance*, realizing that during Noah's time the Ten Commandments and the other laws of the Old Testament had not been written down yet. In the New Testament, the apostle Paul mentioned this era when he was speaking in Athens:

30 And the times of this ignorance *God winked at*; but now commandeth all men every where to repent
31 Because he hath appointed a day, in the which he will judge the world...

Acts 17:30-31

The phrase "God winked at" is the figure of speech condescension we saw earlier, meaning he "closed his eyes." He overlooked things during this time, knowing that he has already appointed a day, another time in the future, in which he will judge the world. Consider God's heart just prior to the flood:

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

Genesis 6:5-7

How this must have hurt God deeply after all the work he had done in preparation for the wonderful family he had desired! Interestingly, there is nothing written concerning what was actually taking place during this time—no specific information about the lewd acts of wickedness which were going on.

I ask myself if I would ever desire to view such things. The answer is a resounding "No!" And I'm sure God felt the same way—no wonder he *winked* during that time! All the Scriptures reveal about it is a vague description of man's depravity. After that, and for about a century or so while Noah was building the ark, again there is no record. And, of course, we see no horrid details concerning what was happening to men, women, and even babies during the flood. Who would want to see such things anyway?

The following verses in Genesis 1 indicate "the good" which God saw on each day:

- verse 4—first day: *God saw the light, that it was good.*
- verse 10—third day: *God saw that it was good.*
- verse 12—third day: *God saw that it was good.*
- verse 18—fourth day: *God saw that it was good.*
- verse 21—fifth day: *God saw that it was good.*
- verse 25—sixth day: *God saw that it was good.*
- verse 31—sixth day: *God saw every thing that he had made... it was very good.*
- The seventh day is rather special; it is set apart from the rest. There is a reason!

But something seems to be missing here—during the second day there is no mention of God seeing *anything*! I'd say that might substantiate winking! Also, during the second day one cannot observe any evidence of a breach between God's intended separation of the waters. It is as though it never happened. All we see is his will; the waters are separated, the way he intended them to be!

Even today, if we were not cognizant of the story of Noah, we might not know the flood even happened at all. As far as God is concerned, the missing details are not worth seeing anyway. And if we are to be "imitators of God," who didn't say he observed them himself, then we shouldn't try to imagine them either! The Greek word for "followers" in the verse below is *mimetes*, meaning "imitators." Our word *mimic* is derived from it:

1 Be ye therefore followers [imitators] of God, as dear children ...

Ephesians 5:1

It says in Genesis 8:1, "*And God remembered Noah.*" He became an exception, for it was by his conduct and obedience that he and his family were saved. This again is the figure of speech condescension. God doesn't really remember and forget as humans do—truly, he is "all-knowing." But he chooses to come down to our level so we may reason with him; or better put, that he may reason with us. At times, he acts as though he does not know the future, yet in truth he does. It is through this figure that he relates to us just as though he were human himself. To elaborate on this figure of speech, I have paraphrased the verses below to show God speaking like a man:

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord said, "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

8 But Noah found grace in the eyes of the Lord.

Genesis 6:5-8

Paraphrased: *Gee whiz—the only thing happening here on Earth is continual wickedness! That hurts my heart so much I wish I never even made man in the first place. I'm going to get rid of all of them, and the animals and birds as well. I won't even record the sordid details—I'll just close my eyes and pretend none of this ever happened. Wait a minute! I see Noah is actually avoiding all that nonsense. Let me see what I can do for him.*

So God decided to give Noah an opportunity to be saved from this ordeal. Most people know the story fairly well from that point on. God gave him instructions and he spent nearly one hundred years building the ark. Then the flood began, and we pick up the record near the end of chapter seven:

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

1 And God remembered Noah ...

Genesis 7:23-8:1

The flood did its damage and all in the ark was preserved. Not until this moment is it recorded that God "remembered"

Noah. Does this really mean that God knew nothing of Noah until this point in time? I should say not! Of course he knew what would happen ahead of time, but it is recorded this way so we may understand Noah was not made an exception until *after* he had carried out God's instructions in full:

20 ...God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

1 Peter 3:20

God waited while the ark was being built. Perhaps more people might have been allowed into the ark after all. But when all was said and done, Noah, his wife, their three sons and their wives—these eight—were saved.

So, just when does this administration end? It ends abruptly, as soon as the heavens were closed up after the rain. That way, the second day in Genesis 1 retains its integrity—it ends just as it started, with the waters separated just like God originally planned it, even as the Earth was before the ordeal, and also as it is today.

1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;
2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

Genesis 8:1-3

So, after Noah had proven his faithfulness, God remembered him; and he became the exception. Then God stopped the rain. Afterwards we observe that the waters returned

from off the Earth; this abating continued for about five months.

13 And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, *behold*, the face of the *ground was dry*.

14 And in the second month, on the seven and twentieth day of the month, was the earth *dried*.

Genesis 8:13-14

We need to observe just one word in verse 13: “behold!” This is a very special word in the Bible. God uses it sparingly, reserving it only for the most special of reasons—when he wants us to stop in our tracks to consider something important and to remember it. In our vernacular, we might say, “*Hey! Stop what you’re doing, and come check this out, man!*”

So, precisely, what does God want us to take notice of? It says, “*behold, the face of the ground was dry.*” He even gives us the exact year, month, and day this occurred! The next verse says “was the earth dried,” again chronicling the month and day as well. I’d say this is pretty darn important to him. Check out Genesis 1 again to see how the second day ends and how the third one begins:

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 And God said, Let the waters under the heaven be gathered together unto one place, and *let the dry land appear*: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

Genesis 1:7-10

By now, the firmament is separating the waters above and below it, just as was the case after the rain had stopped flooding the Earth. God then provided a synonym for firmament—"heaven," and the second day is ended. Now look at the next thing right in the beginning of the third day—"let the waters under the heaven be gathered together unto one place, and let the dry land appear."

This is exactly what happened after the flood! The waters flowed off the Earth to let the dry land appear and God used the word "behold" to arrest our attention to the fact that it was dry—something of great importance he wanted us to remember!

Well, that about does it for this day. Like the fall of man, this was just another ordeal for God to face in his quest for a real family someday. What a wonderful and patient father we have in heaven!

Genesis 1:

8 And God called the firmament Heaven. And the evening and the morning were the second day.

Genesis ONE

THE THIRD DAY

Genesis 1:

- 9 And God said, Let the waters under the heaven be gathered together unto one place, and let the *dry land* appear: and it was so.
- 10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
- 11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
- 12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.
- 13 And the evening and the morning were the third day.

As we have seen in the previous chapter, the following record shows the firmament separating the waters above and below it. There is nothing seen to indicate it was ever any different—the second day ends just as it began:

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

Genesis 1:7–8

And the following verses from the account of Noah shows the end of the second administration, the Time of Ignorance, when the water which originated from above the firmament was stopped:

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained...

Genesis 8:2

So, according to the story, the firmament which had once separated the waters above and below it had been breached. Soon afterward the problem was fixed, returning it to its original state, the way God had made it on the second day in Genesis 1.

As we continue reading these two records, the very next verses show the beginning of the third day and the beginning of the third administration. In both places we see water abating and that the land is dry:

9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

Genesis 1:9–10

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated...

13... And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the *ground was dry*.

14 And in the second month, on the seven and twentieth day of the month, was the earth *dried*.

Genesis 8:3,13–14

Perhaps it is becoming more clear why I refer to Genesis 1 as a table of contents. The second day only gives a general depiction of the second administration; later on—in the text—we see this Time of Ignorance in much greater detail.

In the next verse (Genesis 8:15) and for about a chapter, God prepares Noah and his family to start anew, blessing them and giving instructions. Beginning in Genesis 9:8, he also establishes a covenant with Noah, his sons, and all the living creatures, signifying it with a rainbow. We pick up the record in verse 15:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

Genesis 9:15–16

Now, just as there was a period of transition between the first and second administrations, there is also one between the second and third. During this time (even as during the previous changeover) much text is devoted to the names of descendants. Once again the phrase “these are the generations” marks the dividing line between them.

And just as before we now see both sides again—the evil bloodline, which is cursed, and the good bloodline, which is blessed:

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.

24 And Noah awoke from his wine, and knew what his younger son had done unto him.

25 And he said, “*Cursed be Canaan; a servant of servants shall he be unto his brethren.*”

26 And he said, “*Blessed be the Lord God of Shem; and Canaan shall be his servant.*”

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”

Genesis 9:22–27

Noah had three sons: Ham, Shem, and Japheth. From Ham’s son, Canaan, (whose line is cursed) come all the Canaanites, who will be the cause of much trouble to God’s people in the time to come. We also see the believers’ line through Shem (which is blessed). Japheth’s line is mentioned honorably as well. So once again, during this transition from the second to the third administrations, we see the opposing forces of good and evil being developed. Now consider the following:

1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

Genesis 5:1

We remember that this is where another entirely new thought appeared as God began to tell the story all over again, beginning with Adam (and omitting the account of Eden). Following this verse we see the believers’ bloodline—listing Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah. In each and every case, except one, it says they died. For example, Genesis 5:8 says, “*And all the days of Seth were nine hundred and twelve years: and he died.*” How very interesting that the one and only exception is Noah! Then the believers’ line is further delineated to show Noah’s progeny in particular:

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Genesis 6:9

After this we see the account of the flood, the Earth dried, Ham seeing his father’s nakedness (thereby cursing the line of his son, Canaan), and finally the blessings of Shem and Japheth in Genesis 9:26–27, where we left off. Now observe the following:

28 And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and *he died.*

Genesis 9:28–29

After all this time (from Genesis 5:1–9:29), we finally see the one exception (Noah) join all the rest. The story has now come full circle, for the flood is over, and Noah has

died. Now look at the very next verse, which just happens to contain our phrase again!

1 Now *these are the generations of* the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

Genesis 10:1

From here on it is just a matter of narrowing down the progeny again by observing the phrase “these are the generations of” as we have done before, until we get to just one particular man for the next administration—one to whom the Scriptures declare God spoke to next. In Eden it was Adam; next, it was Noah. So now, just as with the others, we will be paying close attention to exactly what God said to this man, and see what that involves.

From Genesis 10:2–31, we see first the progeny of Japheth, then of Ham, and finally, most of Shem’s lineage. Verse 32 summarizes all of this:

32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

Genesis 10:32

The next few verses (Genesis 11:1–9) show how people of the Earth again become evil, as we had seen earlier just before the great flood. Starting in verse 10 (by again using the phrase, “these are ...”), the Scriptures narrow down the lineage of Noah by focusing on the believers’ line from his son Shem—whose line had been blessed:

10 *These are the generations of* Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

Genesis 11:10

From verses 11–25 we see eight more generations—from Arphaxad to Terah. Then verse 26 concludes this section with Terah and his children:

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Genesis 11:26

By using the phrase “these are the generations of,” the Scriptures have now focused on the progeny of Adam and Noah and Shem in particular. God finally delineates of all this progeny in the following verse:

27 *Now these are the generations of* Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

Genesis 11:27

Not much has been elaborated upon concerning the lives of any of Noah’s descendants until we get to one of Terah’s sons—Abram. The Bible chronicles his entire life in great depth and detail. In fact, of all who lived since Noah, the Scriptures never say “God spoke” to any of them until here in Genesis 12:1, when we read, “*Now the Lord had said to Abram...*” Again (as before) God has kept this figure of speech in reserve for just the right moment!

1 *Now the Lord had said unto Abram*, “Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee:” ...

4 ... So Abram departed, as the Lord had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

Genesis 12:1,4

This time, we do not see the record as God is speaking to Abram; we are merely looking back in time to that event. Therefore, there is nothing semantically significant about

the exact usage of the words which God spoke to Abram, as was the case with Adam and Noah. The record here declares that God had said for him to leave and that he obeyed. In order to understand what this involves we go to Hebrews, where God recounts this event:

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

Hebrews 11:8

The above record indicates that the action Abraham took when he obeyed God and left his home was by faith. The Greek word for “faith” here is *pistis*, which is the very same word in 1 Corinthians 12:8 concerning the *manifestation of faith*—the third one listed—and Abram is operating it right at the beginning of the third administration in Genesis 12:1!

In fact, this entire chapter 11 of Hebrews entails only that! It chronicles many stories of the men and women of God throughout the Old Testament, who did amazing things by this manifestation of faith. And when we look at the amount of text devoted to each person mentioned in Hebrews 11, we observe that Abraham is the overwhelming example! (Even his wife Sarah is mentioned, and much is devoted to Moses as well.)

Furthermore, Abraham is still the prime example of faith even to believers during our time—the fifth administration. The book of Romans has many records about him showing how we can believe God just as he did, bringing even the impossible to pass! After numerous examples already in this chapter, just look what it says starting in verse 32:

32 And what shall I more say? For the *time would fail me to tell* of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: ...

Hebrews 11:32–35

God is implying here that there is *not enough time* to elaborate on the tremendous array of examples contained in the Old Testament scriptures concerning faith. God is saying, “*If you really want to learn about the manifestation of faith, just look at these records in the Old Testament from Abraham and beyond!*”

Therefore, this spiritual manifestation is highlighted in the third administration of the Bible. Now this doesn’t mean we cannot learn about it elsewhere in the Scriptures; God is merely pointing out to us that these Old Testament records are *great places to read* if we desire a solid foundation on which to build the learning necessary to use this part of the gift of holy spirit just as effectually as they did.

So far in this study we have seen that *word of wisdom* (first on the list) was the manifestation primarily involved in what God said to Adam in the first administration. Next, we saw how *word of knowledge* (second on the list) fits with the very detailed information God gave to Noah so he could build the ark during the second administration. And here we have seen how *faith* (third on the list) describes what Abraham operated during the third administration. Is this merely a strange coincidence, or is there a wonderful pattern possibly being developed here?

This third era is called the *Law Administration*, or *Law Period*. It actually involves *two aspects* because there are basically two kinds of law—one involves Abraham and others

before the written law; the other involves Moses and Israel after the written law was given.

Let us consider Abraham. Before the law was written down, he built an altar to God out of the sheer joy and thankfulness of the Lord's blessing to him (Genesis 12:7). At that time there was no law which commanded this to be done. But later, after the law was written down, not only were altars required, but God wanted them built in a very specific manner. For an example, see Exodus 20:24-26. But somehow Abraham had found a way to tap into what pleased God—without the law. He did this by faith. Abraham did what God wanted freely, not by compulsion or that he *had to or else*, but because he knew what God desired and was happy to oblige.

From this lesson we see a choice we all must make: we can simply believe without having to be compelled to do so (as Abraham did), or we can do it like Israel tried to do—exactly right according to a written standard—and suffer the consequences if we fail. And it's true that God never really preferred the written law anyway:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Mark 12:33

6 "In burnt offerings and sacrifices for sin thou hast had no pleasure."

Hebrews 10:6

8 Above when he said, "Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;"

Hebrews 10:8

Yet, the Word declares that the law in itself is not wrong:

7 What shall we say then? Is the law sin? God forbid...

12... Wherefore the law is holy, and the commandment holy, and just, and good.

Romans 7:7,12

Many things in the Levitical law were not designed to be as mere sacrament, but were intended to be practical so that man could stay clean and healthy. The commandment not to drink blood is just one example and there are many, many more!

God certainly endorses law and order. He designed everything to work according to an established standard. There are always laws at work by his design which must be followed or nothing can function well in life. His handiwork is involved in the laws of mathematics, gravity, centrifugal force, inertia, conservation of energy, force and motion, the physics involved with light, sound, energy and atomic structure, chemistry, agriculture, botany, genetics—you name it, he designed it! Some of these also translate into practical and moral laws. For instance, from the laws concerning agriculture, we derive the sayings, "*You reap what you sow*" and "*What goes around comes around.*"

God even has supernatural laws which can supercede these physical laws, when needed. Case in point: Jesus was walking on the water. Gravity was still in effect, for we read that Peter started to sink right next to him when he became afraid (Matthew 14:24-32). By the manifestation of faith, Jesus had tapped into a supernatural law which was a higher law than gravity.

Also, according to natural laws, broken bones will heal in time, but it is also possible that they may heal instantaneously as well, for God has a way of speeding up the natural process of things in order to allow what would normally be produced in the future to happen much sooner.

The concept of law is very prominent in the third administration, but the heart of it is that of a practical nature and not shallow ritual. God desires that we obey from the heart and respect the immutable laws which he set up from the beginning for our good, just as Abraham did. With these things in mind, we look at Genesis 1:

9 And God said, "Let the waters under the heaven be gathered together unto one place, and let the dry land appear": and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: *and God saw that it was good.*

11 And God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth": and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: *and God saw that it was good.*

13 And the evening and the morning were the third day.

Genesis 1:9-10; 11-13

This day contains two sections, each being summed up by the phrase "*and God saw that it was good,*" which is unique in Genesis 1. On all the other days which contain that phrase, it is there only once. (Technically, it is there only once on the sixth day; the second time rather sums up everything which God had made on all the days collectively and calls it "*very good.*") Each of these sections involves laws. The semantic wording and phrases used on this third day either suggest or imply the concept of law.

In the first of these two sections (verses 9-10), we can see how the law of gravity must be involved in order for water to flow down and collect together to form the seas. We can

also understand that evaporation is necessary for the land to become dry. Other laws, which are merely alluded to in this section of the third day, include inertia, conduction, and radiation. The implication of law exists here, but it is rather subtle or hidden.

But the second of these of these two sections (verses 11-13) suggests law even more emphatically because it contains the phrase "*after his kind.*" And this phrase appears a total of three times, making it the most frequently used phrase during that entire day!

The very fact that this phrase appears within the second section of the third day gives the impression that God is not merely suggesting law is involved here, but that it is actually a major concern to him here. In this section law is prominent and stressed, while in the first section the connotation of law is rather subtle, because the phrase after its kind does not appear there. Obviously, this phrase is referring to natural laws which God had designed within nature. Some of these are botany, photosynthesis, genetics, etc. In fact, the Greek word for "kind" is *genos*, from which we derive our English words genesis and genetics!

For example, many people are knowledgeable of Mendel's Law and Aristotle's writings within the field of genetics. They basically state that everything in nature reproduces according to genetics, and that there may be a variety within species but not among genus.

It is commonly understood that within the genus of felines, there exists a wide array of different species such as lions, tigers, jaguars, cheetahs, and leopards, etc., including the common, ordinary household cat. This assortment exists today because felines may successfully breed among their own genus. Over time, a wide variety of cats has evolved with varying traits and characteristics. The same is true among other categories like fish, birds, and dogs. However, breeding is not possible among different genus. For instance, cats and

dogs may not be combined, nor fish and birds, because of the law involved—everything reproduces after its kind.

So here in Genesis 1 (the table of contents) we can understand that the first section of the third day relates to the text as the waters were receding after the flood in Noah's time. It continues to also include the account of Abram leaving his own country as God had wanted. The heart of God's law certainly existed during this time, but it was yet to be written down—and of course we understand that the laws of nature were in effect from the very beginning. The second section on the third day (by using the phrase "after his kind") relates to the text beginning with the giving of the written law to Moses.

Recapping, the third period of time in the Bible is the Law Administration. Two varieties of law are found there—unwritten and written. And the manifestation of faith is a highlight during this entire time.

Keeping in mind that the stories and events written beginning with Abraham happened during the first part of this administration, we will now see many of those same things alluded to once again in the book of Revelation, before the law was given to Moses. Some of these events include how God fed the children of Israel with manna (as they wandered in the wilderness after their deliverance from the years of bondage in Egypt), how they committed fornication, and how they sacrificed to idols. Other events hinted at in the book of Revelation happened as well, but after the written law was given.

We now go to Revelation for more insight. This is the third letter written. As was said before, although these letters are not numbered in order, they still are written in order.

The opening salutation from Jesus Christ:

12 And to the angel of the church in Pergamos write; These things saith he which hath the *sharp sword with two edges*;

Revelation 2:12

To see this salutation refers to Jesus Christ we observe chapter one, noting that which is in italics:

13 And in the midst of the seven candlesticks one like unto the *Son of man*, clothed with a garment down to the foot, and girt about the paps with a golden girdle...

16... And he had in his right hand seven stars: and out of his mouth went a *sharp twoedged sword*: and his countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, "Fear not; I am the first and the last:

18 *I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen*; and have the keys of hell and of death."

Revelation 1:13,16-18

In the following verses we will see much which appears relative to the third administration. Although that which I have marked in *italics* refers to future events, at the same time they also parallel some Old Testament records concerning the children of Israel both before and after the law was written down.

The body of the third letter:

13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my *faith*, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the *children of Israel*, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.
 16 Repent; or else I will come unto thee quickly, and will fight against them with the *sword of my mouth*.

Revelation 2:13–16

The mere fact that the children of Israel are mentioned here stands out as a shining example of a most curious and wonderful relationship between this third letter and the third administration. But also alluded to here is the story of God's people sacrificing to idols (such as a *golden calf*) and how they were committing *fornication* while Moses was upon Mount Sinai receiving the Ten Commandments.

The term *sword of my mouth* is interesting also, considering what took place during the Law Administration. First of all, it is again unique to this particular letter. In the Law Period, we see much fighting with swords during the believers' battles with the Hittites, Jesubites, and Canaanites, etc. The usage of this phrase fits wonderfully within this third letter in light of the wars and battles which were so prevalent during the third time period.

The promise at the end of the third letter:

17 He that hath an ear, let him hear what the Spirit saith unto the churches; "To him that overcometh will I give to eat of the hidden *manna*, and will give him a *white stone*, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Revelation 2:17

The only other place we see *manna* in use (again, unique to this letter) is during the third administration (before the giving of the law to Moses) as Israel wandered in the wilderness while waiting to go to the promised land. As was mentioned earlier, these things in Revelation refer first and foremost to Israel of the future during the sixth and sev-

enth administrations. But how very interesting and intriguing they become in light of former things as well! All other usages of *manna* are in reference to that which God provided Israel in the Old Testament.

In Exodus 28:17–20 there is a record of God's instruction to include a unique gemstone for each of the twelve tribes of Israel on a *breastplate of judgment*, to be worn by Aaron as he conducted godly affairs as a priest of Israel. This *white stone* in Revelation 2:17 is a new stone, which will be added to these twelve in the future.

Now, just as we had done with the previous two days, we look at the third angel sounding, and see what is relative to the third administration:

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a *lamp*, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called *Wormwood*: and the third part of the waters became wormwood; and many men died of the waters, because they were made *bitter*.

Revelation 8:10–11

The Greek word for "lamp" (which appears only once among the seven angels sounding) is uniquely associated with this third angel. Its equivalent Hebrew word is found only fourteen other times in the entire Bible, and all of those lie within the Law Period—the third administration!

Similarly, "wormwood" (also translated hemlock) is regarded as poisonous. Other than the two times it is written here, it is found only eight other times, and they are all within the Law Period! Five of those times it is also associated with gall, a poisonous plant, hence the *bitterness* of the waters.

And here is the third angel pouring out his vial:

4 And the third angel poured out his vial upon the rivers and fountains of *waters*; and they became *blood*.

5 And I heard the angel of the waters say, “Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have *shed the blood of saints and prophets*, and thou hast given them blood to drink; for they are worthy.”

7 And I heard another out of the altar say, “Even so, Lord God Almighty, *true and righteous are thy judgments.*”

Revelation 16:4–7

This brings to mind the record of when waters were turned to blood during the plagues of Egypt (Exodus 7:17–20). And how many times in the Old Testament do we see records of all the saints and prophets who sacrificed their own blood to stand up for God’s people? Finally, we see the following which was written during the Law Period:

9 The fear of the Lord is clean, enduring for ever: the *judgments of the Lord are true and righteous altogether.*

Psalm 19:9

I have one last comment at this time about the third day in Genesis 1 and the third era. On the third day, the phrase *after his kind* appears three times and is the most frequently used phrase on that day. This was done in order to emphasize the *idea of law*, providing a key as to what to search for in building the foundation for the third administration in the Bible—the Law Period.

However, the word “seed” appears four times! Other than the word “God” (used five times), it is the most prevalent term used on that day. Because of the repetitive nature of this word here in the table of contents, *seed* is something to watch for during the entire third administration, beginning with the account of Abram (Genesis 12:1). In fact, it is the seed of Abraham we are most concerned with:

7 And the Lord appeared unto Abram, and said, “Unto thy *seed* will I give this land”: and there builded he an altar unto the Lord, who appeared unto him.

Genesis 12:7

16 And I will make thy *seed* as the dust of the earth: so that if a man can number the dust of the earth, then shall thy *seed* also be numbered.

Genesis 13:16

5 And he brought him forth abroad, and said, “Look now toward heaven, and tell the stars, if thou be able to number them”: and he said unto him, “So shall thy *seed* be.”

Genesis 15:5

The reason God desires we pay attention to the seed of Abraham is because it eventually leads to Jesus Christ, who is the *key factor* in the Scriptures. The central focus of the Bible is on him. The prophecy of his coming, his life and ministry on the Earth, his death, resurrection, ascension to heaven, and the promise of his return to save the believers from the wrath to come are all topics of tremendous importance in the Word. And there is even more about him beyond that! This topic of *seed* is of foremost significance during the Law Period, for it provides the pathway by which we can follow Abraham’s descendants to the birth of Jesus. If, collectively, all the words on the third day in Genesis 1 could be viewed as the foundation of a house, this word *seed* would equate to its cornerstone, a very important word indeed—for the entire foundation is structured around it.

Genesis chapter one does indeed provide much insight and direction that we may build an accurate understanding of the Holy Scriptures. In addition to the predicting of future events, we are seeing how the book of Revelation also

serves as a wonderful sort of *index*, linking together many things which are found in both the *table of contents* (Genesis 1) and in the *text* (Genesis 2:4–Revelation 20:15).

Genesis 1:

13 And the evening and the morning were the third day.

Genesis ONE

THE FOURTH DAY

Genesis 1:

14 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 signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

Let us now continue in this study by carefully observing and considering the words and phrases employed by God during this fourth day to see how they may apply to the fourth administration as we continue to unfold a truly remarkable pattern which the *master author* has designed and integrated within the Scriptures. The fourth era in the Bible is called the *Christ Administration*, or the *Gospel Period*.

As we begin, let us consider again the phrase *these are the generations of*, which has been so helpful for us in determining precisely where an administration officially commences. As we have seen, this phrase has been used to narrow down the lineage of the believers' line to one person in particular who is the main focus of an administration.

Once we have determined just who that individual is, we may then consider the scriptures relating to him, thereby gaining insight as to the *proper foundation* on which to build the story of that time period. The Gospel of Matthew begins:

1 The book of *the generation of* Jesus Christ, the son of David, the son of Abraham.

Matthew 1:1

From verses 2–16 God shows the believer's lineage, beginning with the seed of Abraham. In verse 17 he sums all this up into three groups of fourteen generations. Verse 18 begins the story of the birth of his son, Jesus Christ:

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Matthew 1:17–18

So, again we see this phrase connected with the start of the fourth administration in the Bible. However, according to Old Testament law, Christ may not *officially begin* his administration until he is thirty years of age. This following is only one record of many which indicate this requirement:

3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

Numbers 4:3

And here are two examples of how this was also a part of the culture during Old Testament times:

4 David was thirty years old when he began to reign, and he reigned forty years.

2 Samuel 5:4

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Genesis 41:46

So, there is a period of transition between the end of the Law Period and the beginning of the Christ Administration. (As a matter of fact, since part of Jesus' work was to *fulfill the law*, it actually continued on during this fourth era as that work was being accomplished.)

As we had done in all of the previous transitions, we are now looking for where the Scriptures openly declare that God is speaking to someone who is primarily involved with that timeframe, as with Adam, Noah, and Abram thus far.

In addition to being at least *thirty years of age*, in order to serve in the ministry during the Old Testament, it was first necessary for *spirit power to be accessed*. There are more than two hundred records which demonstrate that nothing spiri-

tual was done by anyone during all that time unless spirit was energized within him—and spirit may either be holy or unholy, good or evil. As we will see, even Jesus himself was not excepted from this requirement.

The following two records chronicle this prerequisite for Jesus to have access to *holy spirit* prior to ministering for God to his people. These also show the “voice of God speaking to him.” Following each of these accounts, the broader context then shows the very beginning of his ministry. (By the way, these are not only the *first recorded words* showing God speaking to Jesus, but are the first recorded words in the Gospels declaring that God Himself spoke to *anyone*, which again fits the pattern established thus far in all three of the previous administrations—all the former messages from God in the Gospels were spoken by way of angels.)

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was *baptized of John* in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the *Spirit like a dove descending upon him*:

11 And there came a voice from heaven, saying, “*Thou art my beloved Son, in whom I am well pleased.*”

12 And immediately the Spirit driveth him into the wilderness.

Mark 1:9–12

16 And Jesus, *when he was baptized*, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the *Spirit of God descending like a dove*, and lighting upon him:

17 And lo a voice from heaven, saying, “*This is my beloved Son, in whom I am well pleased.*”

1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

Matthew 3:16–4:1

Lastly, the record in Luke not only further confirms these same two things but puts all the facts together, even accounting for his age at the time!

21 Now when all the people were baptized, it came to pass, that *Jesus also being baptized*, and praying, the heaven was opened,

22 And the *Holy Ghost descended in a bodily shape like a dove upon him*, and a voice came from heaven, which said, “*Thou art my beloved Son; in thee I am well pleased.*”

23 And *Jesus himself began to be about thirty years of age*, being (as was supposed) the son of Joseph, which was the son of Heli.

Luke 3:21–23

From verses 24–38 we see his bloodline traced all the way back to Adam; then Luke 4:1 is the very next verse:

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Luke 3:38

1 And Jesus being *full of the Holy Ghost* returned from Jordan, and was led by the Spirit into the wilderness,

Luke 4:1

In these records we saw how Jesus had met the two requirements in the law that he may serve God as a minister to his people; he is at least *thirty years of age* and has *access to holy spirit*. Furthermore, we saw the bloodlines given and *God speaking to him*. Now that these facts are all established, his administration can be considered as fully and officially begun.

During the transition between the practical end of the Law Period (the end of Malachi) and the official beginning of the Christ Administration, a most wonderful thing happened. Jesus was born! Of course the record of this account

is right near the beginnings of both Matthew and Luke. (Except that the Gospel of Luke actually mentions the birth of John the Baptist first.) Mark and John do not recount the birth of God's son at all.

The record in Matthew 2, which records the birth of Jesus, involves wise men from the East who had traveled to Jerusalem because they had seen his star:

1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came *wise men from the east* to Jerusalem,
2 Saying, "Where is he that is born King of the Jews? for *we have seen his star* in the east, and are come to worship him."

Matthew 2:1-2

Many, many years ago, these *wise men* had received very specific knowledge concerning certain astronomical events to come. They were *astronomers*. These celestial occurrences would be signs in the heavens signifying to them that a wonderful prophecy had taken place—that the King of the Jews had been born. After they observed these in the sky they came to see for themselves what had finally come to pass after centuries of watching the heavens. (For more detail about this, refer to Appendix 6: The Wise Men.)

How fitting this becomes as we look in the *table of contents* at the beginning of the fourth day in Genesis 1:

14 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 *signs, and for seasons, and for days, and years:*"

Genesis 1:14

How very interesting that lights (luminaries) are mentioned in the very opening of this fourth day! It is apparent that these include the sun, moon and stars, which are to be for "signs and for seasons."

The following definitions for the word "signs" are found in the Hebrew and Old Testament Greek lexicons. (The Old Testament Greek is called the LXX, or Septuagint, which shows the Greek equivalent of the Hebrew words):

The Hebrew word for "signs" is *owth*, meaning: a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, mark, miracle, ensign, or token. In the King James Version it is usually translated sign or signs; it is also translated token, ensign, miracles, and mark.

The Greek word for "signs" in the Old Testament is *semeion*, meaning: a sign or mark, an indication (especially ceremonially or supernaturally), that by which a person or thing is distinguished from others and is known, or a portend of remarkable events to happen. Pertaining with miracles and wonders, it is that by which God authenticates the men sent by him. In the King James Version it is usually translated sign or miracle; it is also translated wonder or token.

From the above information it is easy to determine that God is telling us he put the sun, moon, and stars, etc., in the sky to bring our attention to and *to mark important and remarkable events*, usually to come in the future. He has designed the movement of these heavenly bodies to give us knowledge about him and to help us understand his message in the Scriptures. A well-known verse along this line is:

1 The heavens declare the glory of God; and the firmament sheweth his handywork.
2 Day unto day uttereth speech, and night unto night sheweth knowledge.

Psalms 19:1-2

The Scriptures literally contain scores of references to God's wonderful design and symbolism in the heavens—numerous astronomical terms may be found there. For instance, the book of Job specifically names Orion, Pleiades (a cluster of seven stars within the constellation Taurus),

Arcturus (likely the Big Dipper), Mazzaroth (the twelve constellations of the zodiac), and the crooked serpent (very likely Draco), among others.

While many scoff at the very idea that God has revealed much to us about his plan and future predictions concerning this Earth by way of the constellations, there yet remain many biblical scholars who have indeed written very authoritative, wonderfully detailed, and documented works in this area commonly referred to as *biblical astronomy*. One good example of this is the book entitled *The Witness of the Stars*, by E.W. Bullinger. With all the evidence available in the world about this subject, it would be considered foolish to totally ignore it instead of at least taking an honest and objective look at it first.

A very remarkable occurrence of the word for “sign” is translated “wonder” in the following:

1 And there appeared a great *wonder* [semeion] in heaven;
a woman clothed with the sun, and the moon under her
feet, and upon her head a crown of twelve stars:
2 And she being with child cried, travailing in birth, and
pained to be delivered.

Revelation 12:1-2

Indeed, this refers to the birth of Jesus. Some have used the astronomical information in this verse (and other related places in the Bible, along with information from contemporary writers of the time, such as Josephus and others) to very likely determine the exact year, month, day, and even the approximate time of that great event! Most likely, this is only a small part of what the wise men had been observing before traveling to Jerusalem, and then even more specifically, to Bethlehem!

Genesis 1:14 declares that these lights are not only for “signs,” but also for “seasons.” We will now consider this word as well, continuing to build our understanding con-

cerning God’s purpose for the heavenly bodies which he had made:

The Hebrew word for “seasons” is *mowed*, meaning: an appointment, a fixed time or season in the sense of a scheduled meeting or place, or an appointed sign or signal. In the King James Version it is most frequently translated congregation, appointed time or feast. It is also translated, season, assembly, solemnity, solemn days, sign, and synagogues.

Considering the word “season” may also be translated an “appointed sign or signal,” how very wonderful it is to see that the stars, etc., were not only for signs about important events to come, but also indicate a *certain place and time* concerning them as well! Is this what prompted the wise men of the East (astronomers) to take action on what they had observed in the sky and go see the child who was born to become King of the Jews?

And how awesome it is, right here at the very beginning of the fourth day, that we are actually able to perceive a subtle, yet very powerful hint which semantically alludes to the birth of Jesus Christ as foretold in the stars! How thrilling and truly breathtaking that becomes when we realize this great event is also recorded in the very beginning of the Gospels as the fourth administration was developing—I would say this parallel is rather *illuminating!*

As we shall soon see, there is much more evidence linking this day in Genesis with the Christ Administration. God’s clever selection and cunning placement of particularly chosen words and phrases on this day both reveal to us and encapsulate the *very essence* of Jesus’ entire purpose while he was here upon the Earth. The precision with which God authored the Bible is truly a *great wonder* to behold!

The term “great light” which God employs on the fourth day is of such marvelous significance that we must look into it in great detail. In considering this phrase throughout the Bible, the following is seen: In the Old Testament some peo-

ple are referred to by God as *great* but never *light*, and in the Christ and Grace Administrations, as *light* but never *great*. John the Baptist was called *great* in one place and *light* in another. But the only person to ever be referred to as *great light* in the entire Bible is Jesus Christ! Of course, I am certainly not implying that he is *literally* “the sun” either now or in the future, but rather that such a relationship can be observed in a metaphorical sense. Consider the following scriptures which *figuratively* relate to Jesus Christ:

23 And the city had no need of the *sun*, neither of the *moon*, to shine in it: for the glory of God did lighten it, and the *Lamb is the light thereof*.

Revelation 21:23

2 But unto you that fear my name shall the *Sun* of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Malachi 4:2

The following from Isaiah is very interesting as well, and is also quoted in Luke and Matthew:

2 *The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined...*

6... *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful Counsellor...*

Isaiah 9:2,6

79 *To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.*

Luke 1:79

16 *The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.*

Matthew 4:16

The following is a comparison between John the Baptist and Jesus Christ:

33 Ye sent unto *John*, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He [John] *was a burning and a shining light*: and ye were willing for a season to rejoice in his light.

36 But I [Jesus] *have greater witness than that of John*: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

John 5:33-36

Logically, if John were considered a *light*, this implies that Jesus was a *greater light*. Here are two more, yet the list could go on and on:

6 And it came to pass, that, as I [Paul, the apostle] made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a *great light* round about me.

7 And I fell unto the ground, and heard a voice saying unto me, “Saul, Saul, why persecutest thou me?”

8 And I answered, “Who art thou, Lord?” And he said unto me, “*I am Jesus of Nazareth*,” whom thou persecutest.

Acts 22:6-8

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when *the parents brought in the child Jesus*, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 "Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For *mine eyes have seen thy salvation*,

31 Which thou hast prepared before the face of all people;

32 *A light to lighten the Gentiles*, and the glory of thy people Israel."

Luke 2:25-32

Now, see the following:

16 And God made *two great lights*; the *greater light to rule the day*, and the lesser light to rule the night: he made the stars also.

Genesis 1:16

Again, I assert that things in Genesis 1 obviously have physical meanings, but if that is the limit of our recognition, then what have we really learned from God by the above verses—that the sun is here so the Earth can have light upon it—and that if it weren't for the sun there would be no day-time? Even small children know these things!

And if this truly were the case (that God is merely informing us of something which is so blatantly apparent already) then I'd say we haven't learned anything whatso-

ever, and God has wasted his time to even bother writing about it. But instead, we must always keep in mind what he declared in Romans 1:20:

20 For the invisible things [spiritual realities] of him from the creation of the world are clearly seen, being understood by the things that are made [the sun is one of them!], even his eternal power and Godhead; so that they are without excuse:

Romans 1:20

By considering in detail what God has written concerning the things which he made, we just might learn a great deal! So let us consider this term *great light* the way God defines it:

17 And God set them in the firmament of the heaven *to give light upon the earth*,

18 And *to rule over the day and over the night*, and to *divide the light from the darkness*: and God saw that it was good.

Genesis 1:17-18

In these two verses we see that the purpose of *great light* is threefold. Does this mean that the sun provides these three things only? What about heat, energy, radiation, or perhaps the hundreds of other things which a scientist could tell you about? Consider the sun's gravitational pull on the Earth—if that were not in force, our planet would float endlessly into outer space, and we would all freeze to death very shortly. Isn't gravity important enough for God to mention it?

Or, can we really say that God is so ignorant that he only knows those three things about the sun which he designed and made himself? Now, of course, the other things are important, but the moment we decide to change our focus to what God considers important we will then begin to understand the *purpose* he had in mind by mentioning only *these three things*.

We can perceive that the sun and Jesus Christ are closely related in a figurative sense because both are referred to by the term *great light*. It is most logical to assert that if someone were given a name or title he would most assuredly reflect its attributes. For instance, if someone were called a fisherman we would naturally associate him with a boat, tackle box, and nets. Being called an athlete would convey the person has an agile body, strong muscles, and wears tennis shoes. When we think of a doctor, we might see a white uniform, a black bag, and a stethoscope.

So, what attributes come to mind when we mention great light? Are we talking about the sun or Jesus Christ? Actually, we are speaking of both at the same time—one literally, and the other symbolically. Each of them should have the same characteristics because they are both referred to as great light. Again, according to God's definition, these attributes are three in number:

- to give light upon the Earth
- to rule over the day and over the night
- to divide the light from the darkness

Jesus Christ himself also did more than three things in his life; however, we will soon see that everything he did will fit into *these three aspects* when they are viewed emblematically.

The following two records sum up into three categories everything which Jesus did during the entire course of his ministry while he was here:

23 And Jesus went about all Galilee, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people.

Matthew 4:23

35 And Jesus went about all the cities and villages, *teaching* in their synagogues, and *preaching* the gospel of the

kingdom, and *healing* every sickness and every disease among the people.

Matthew 9:35

Both of these verses summarize everything Jesus accomplished during his entire ministry—he taught, preached, and healed. Although nothing specific is mentioned, it is implied that everything he did would fit into one, or a combination, of those three categories. Below are the Greek words for these three, and a simple explanation of their meanings:

- teaching—*didasko*—to hold discourse with others in order to instruct them, discussing both sides of the subjects in depth—positive and negative
- preaching—*kerusso*—to proclaim, or herald forth—especially divine truth—voicing only the good news in a simple manner, positive and upbeat
- healing—*therapeuo*—to heal, cure, or restore to health—We derive our English word *therapy* from this word.

So, how do these equate? The answer is simple—they relate semantically. What the sun does as great light in *reality*, Jesus Christ does as great light in a *figurative* sense, because both have the same three purposes in common:

To *give light upon the earth* is simply a figurative way of describing what Jesus was actually doing as he was *preaching*. He was providing *light* to people upon the Earth as he spoke forth the truth:

105 *Thy word* is a lamp unto my feet, and *a light unto my path*.

Psalm 119:105

130 The entrance of *thy words giveth light*; it giveth understanding unto the simple.

Psalm 119:130

5 Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and *thy judgments are as the light* that goeth forth.

Hosea 6:5

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom *ye shine as lights* in the world;
16 *Holding forth the word of life;*

Philippians 2:15–16

Now we will look at the second attribute: *to rule over the day*. Please keep Genesis 1:5 in mind: “*God called the light Day, and the darkness he called Night.*” Therefore, light is equivalent to day, and darkness, to night. These terms are identical and interchangeable.

Jesus Christ is our Lord; he rules over us. In 1 Thessalonians 5:5 we are called *children of the day*. Therefore, in a figurative way it may accurately be stated that Jesus (as great light) *rules over the day*, for we are of the day. Jesus is also called the Word:

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the *only begotten of the Father*;) full of grace and truth.

John 1:14

And within the Scriptures even the words for “glory” are also associated with the brightness of the stars—and the sun is a star! And because the Scriptures are also called light, this phrase also pertains to our allowing them to have precedence in our lives. We hold that light (the truth we know) firmly in our minds; we determine to make ourselves subservient to it. And as we willingly allow this light to preside over us, to lead and direct us and to reign in our lives, it may aptly

be said that we are allowing this great light—Christ as “the Word”—*to rule over us*, as we are of “the day.”

Well, that’s not all Jesus did while upon the Earth which parallels what great light does, for it *rules over the night* as well. (Technically we are still talking about the sun because the moon, having no light of itself, merely reflects sunlight to the Earth. Even so, the moon remains the instrument by which this is accomplished.)

To rule over the night is a great figurative way of describing what Jesus did when he healed the man born blind. That man lived in *darkness*. As great light, Jesus dispelled that darkness. It had no more power over him, for Jesus ruled over the night in that man’s life, and now he could see! When Jesus cast out devil spirits (spirits of darkness) and when his doctrine proved superior to that of wicked religious leaders and when he successfully handled situations involving deceitful, crafty people who tried to catch him off guard or harass him, he ruled over the night in all of these situations!

When we operate the power of God, we really do *rule over the night* (darkness) in our lives. It is also a wonderful way to describe the process by which we renew our minds, as we allow our “old man nature” to be dominated by the “new man” (Christ in us) by being obedient to the truth we have learned. In all these cases this implies healing in one way or another (physically, mentally, financially, etc) for we are always healthier in any category we choose to rule over with the great light of the Scriptures.

To *divide the light from the darkness* implies the involvement of a more detailed sharing of the truth as opposed to simply preaching the good news. It entails distinguishing the difference between truth and error, right and wrong, or wisdom and folly, which requires *teaching*. The semantic wording of this phrase could imply anything from a simple distinction to the very elaborate, depending upon how much detail is involved.

There are varying degrees of this separation. The distance between *morning* and *evening* is slight compared to the semantically broader terms *day* and *night*. The greatest variance is found between *light* and *darkness*. Sometimes Jesus taught about things that were obvious; other times what he explained was somewhat subtle and thought-provoking. He also expounded on very deep matters, especially when confronted by seditious religious leaders or evil spirits.

We saw above that giving light upon the Earth (as preaching) only involves the light (the positive, the good, shared in a rather upbeat fashion), while dividing the light from the darkness (as teaching) may entail correcting a fault. Perhaps someone didn't mean to do something but was fooled into thinking it was right. In that event, he needs to learn the difference between the right way (the light) and the wrong way (the darkness).

The purpose of any teaching is to help somebody learn, which implies that mistakes need to be addressed and corrected. It may be a simple problem, requiring only a straightforward solution, or a very complex one, which would warrant a more comprehensive explanation to solve. Or perhaps there is no problem at all, and a greater distinction between light and darkness could lead from good to better to best. The purpose of all teaching is so people can put it into practice as well—*“Knowledge puffeth up, but charity edifieth”* (1 Corinthians 8:1).

The phrase to “divide the light from the darkness” is even more comprehensive. As an example, consider the following:

14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

2 Corinthians 6:14

We understand that light and darkness cannot coexist. Similarly, *they of the light* should avoid fellowship (having an

equal partnership) with *those of darkness*. By literally acting upon the verse above, we are symbolically allowing the great light (Christ, the new man in us) to *divide the light from the darkness*, just as does the sun does every morning as it rises. The night must always yield to the day!

What we have just seen is summarized below—the common relationship of the sun's three attributes and the three-fold purpose of Jesus' ministry:

THE THREEFOLD PURPOSE OF GREAT LIGHT

THE SUN		JESUS
to give light upon the earth	→	preaching
to rule over the day and over the night	→	healing
to divide the light from the darkness	→	teaching

The fourth day actually begins with another section showing these same three things, yet they are in a different order. God's cleverly designed placement of these three attributes twice on the fourth day is astoundingly beautiful! To diligently compare these two sets of three attributes will require a bit of careful observation. Then we will unite them together, forming one concise thought:

14 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 signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven *to give light upon the earth:*” and it was so.

16 And God made two great lights; the *greater light to rule the day*, and the *lesser light to rule the night*: he made the stars also.

Genesis 1:14–16

In this section the order equates to: *teaching*, *preaching*, and *healing*—and they are in the same order here as shown in the only two verses in the Gospels where all three are mentioned together, which we also saw before:

23 And Jesus went about all Galilee, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people.

Matthew 4:23

35 And Jesus went about all the cities and villages, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* every sickness and every disease among the people.

Matthew 9:35

As we see, *teaching* is first, and *preaching* is second. This makes perfect sense because one must first learn the truth in order have something to preach about. Jesus lived for thirty years before his ministry began, which provided plenty of time for him to prepare. Even concerning our own professions it is obvious that schooling comes first, then the diploma, and then the job.

The Scriptures show Jesus as he was growing up. He not only studied the scrolls and conversed about them among the scholars of his time, but he also paid attention to the things around him in nature, custom, and culture. We can be sure that he also learned things from Mary and Joseph as well. This provided a firm foundation on which to build, so that his ministry could be most effective.

So teaching is mentioned first, followed by preaching. Then comes healing. Being put last, it is emphasized—teaching, and preaching, and *healing*! Semantically speaking, we can readily understand that the order here implies that healing is actually the *result* of the other two. This is a most wonderful key, because healing is actually the central focus of the entire Bible!

20 *He sent his Word and healed* them, and delivered them from their destructions.

Psalm 107:20

Whether “his Word” is referring to the written Word or to Jesus Christ (who is called the “Word in the flesh”), both are appropriate here. Now, logically, God could have mentioned knowledge or wisdom or a multitude of other things the Scriptures provide, or which Jesus did. Yet of all those possibilities he chose healing! In 3 John:2 we understand that of all the things that God could wish for, health is atop the entire list!

2 Beloved, *I wish above all things* that thou mayest prosper and be in *health*, even as thy soul prospereth.

3 John:2

We also see here that prosperity and health go hand in hand. Health is not only speaking of our physical bodies, but also of our mental state, and of relationships like a healthy marriage. Have you ever heard of a healthy bank account?

Also implied here is something remarkable concerning what we have learned previously. It says here that our prosperity and health are always in direct proportion to how our souls (minds) are prospering—they are *even as our soul prospers*. So, how do our minds grow? How do we understand more? The answer, of course, is teaching. First we are *taught*, then we *preach* what we know, and *healing* is the result! The more we grow in our knowledge and understanding, the bet-

ter we can explain it, and the results will continue to become even better than before. It's exactly the same at work—the more one knows about his profession, the better he can perform his duties, and then the boss might just give him a raise!

So, healing is the central focus and the ultimate objective of the entire Bible. Now consider that in light of this fourth administration. There are more healings taking place during the Gospel Period than any other place in the Bible. Among the seven administrations which govern this present Earth, this fourth one is right in the middle with three on each side, just as the fourth day is central among the seven days in Genesis 1.

In fact, when Jesus healed the man who was born blind, that one act *proved* he truly was “the promised one to come.” The following record occurred just after he had done this great work; the reference that follows is Isaiah’s prophesy concerning the coming of the one who would perform that wonder for the very first time:

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

John 9:32

6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a *light of the Gentiles*;

7 *To open the blind eyes ...*

Isaiah 42:6–7

Finally, among the manifestations of the gift of holy spirit in 1 Corinthians 12:8–10, gifts of healing is the fourth one on the list! This reveals to us that healing is highlighted during the Christ Administration. If one desires to discover more about operating this particular manifestation, searching for keys first within Matthew, Mark, Luke, and John might just be the wisest choice to make.

By now, we can appreciate even better what we saw earlier about healing being the result of the teaching and preaching. With this in mind, we will now look at the second listing of those three attributes on the fourth day in Genesis 1:

17 And God set them in the firmament of the heaven *to give light upon the earth*,

18 *And to rule over the day and over the night*, and to *divide the light from the darkness*: and God saw that it was good.

19 And the evening and the morning were the fourth day.

Genesis 1:17–19

We see above that the order there (symbolically) is *preaching*, *healing*, and *teaching*. We may also observe that healing is in the heart of the matter, between the other two—so healing is the central focus here.

These are also in a rather *practical order*. In the first list, we saw that teaching was first. This was necessary because Jesus needed to learn about some things which nobody else could teach him. Even the brightest tutor could not have adequately prepared him for what he needed to accomplish in only one year’s time, once his ministry had begun. Even as a young boy of twelve, people marveled at what he already understood:

42 And when he was *twelve years old*, they went up to Jerusalem after the custom of the feast ...

46 ... And it came to pass, that after three days they found him in the temple, *sitting in the midst of the doctors*, both hearing them, and asking them questions.

47 And all that heard him were *astonished* at his understanding and answers.

Luke 2:42,46–47

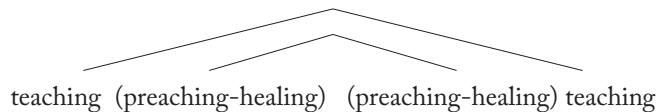
This is the only place that the Greek word *didaskalos* was translated “doctors.” It was also translated “master” forty-seven times and “teacher” ten times. These men were the

master teachers of their day. They were very educated in the Scriptures, and held the equivalent of a PhD according to today's standards. But despite all that, they were astonished as they listened to what Jesus was sharing! So just what more do you suppose he may have learned over the next eighteen years, by the time he turned thirty?

Now, logically speaking, teaching is still first for us, but it should be understood that we have already been taught in order to preach. By placing preaching first, God put the emphasis here upon the action we should take, rather than upon what we have learned from teachers. We have all heard that "*actions speak louder than words.*"

The *practical order* is this: We first *preach* (kerusso). As hearts are *healed* (therapeuo) people come to meetings for more in-depth *teaching* (didasko), and then they proclaim it (kerruso) themselves. And the cycle continues ... preaching, healing, teaching—preaching, ... etc.

With these two sections in mind, we may now observe a breathtaking pattern and structure in the Scriptures. Twice we see preaching followed by healing, both being surrounded by teaching. All six together are seen as follows:



In both sections we see that preaching precedes healing. This is even mentioned twice in a row to indicate that the underlying truth behind it is established (confirmed, validated, authenticated). The spiritual significance of the number two may be found in E.W. Bullinger's book, *Number in Scripture*.¹

This means that when believers preach effectively, then healing will surely follow. But what determines that these results will continue unhindered? We can readily observe

that this partnership (of preaching, then healing) is surrounded on both sides by teaching. With proper teaching, God's people will stay excited because of the increased depth of the truth they understand, and therefore will stay enthusiastic and joyous as they witness. As their quality of preaching remains at that stable peak, healing will continue to flourish.

Now we go to the letters to the churches in the book of Revelation to see how things in the fourth letter might relate with the fourth administration, showing in even more depth that this pattern we are seeing in the Bible is not just mere happenstance, but divinely structured.

In the following we see the entire letter to the fourth church listed, in three parts: the salutation, the body of the letter, and the ending promise:

18 And unto the angel of the church in Thyatira write; *These things saith the Son of God*, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit *fornication*, and to *eat things sacrificed unto idols*.

21 *And I gave her space to repent of her fornication; and she repented not.*

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, *except they repent of their deeds.*

23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and *I will give unto every one of you according to your works.*

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have already hold fast till I come.

26 *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:*

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 2:18; 19–25; 26–29

Within the salutation of this fourth letter is an astonishing usage of words. Until now, the references to Jesus Christ in each of the first three letters had been by *inference*. These were easily equated to him by observing what was written concerning him in Revelation 1.

But here, the salutation begins: These things saith, “*The Son of God!*” How superbly appropriate this grand phrase is only used during the salutation of *this letter*, the fourth one in order! For thousands of years since Adam, he was only seen in people’s minds (by inference) as they looked forward to his coming according to God’s promise through the prophets. But during the fourth time period Jesus was actually present in the flesh. No wonder there is no inference to him in this fourth letter; it is plainly stated! The semantic accuracy of God’s authorship is truly phenomenal.

In the body of the letter we again see intriguing selections of words and phrases—all unique to this particular letter. Of note among them is the fact that during the Gospel Period,

idol worship was very rampant and was being reproved (see verse 20). Verse 21 certainly reminds me of the record where the woman caught in adultery *did repent*; and the very idea of repentance is most prevalent in this period, for both John the Baptist and Jesus frequently used the phrase, “*Repent: for the kingdom of heaven is at hand.*” Verse 23 contains very similar wording as is found in Matthew 16:27: “*For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*”

In the conclusion of the letter are promises to the faithful who will have “power over the nations (verse 26),” similar to what Jesus had told his disciples in the following:

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Luke 22:29–30

Now, again we examine the angels sounding and pouring out vials of wrath: how *brilliant* it is to see the sun, moon, and stars mentioned by this fourth angel, as we remember in Genesis 1 these were only seen on the fourth day!

12 And the fourth angel sounded, and the third part of the *sun* was smitten, and the third part of the *moon*, and the third part of the *stars*; so as the third part of them was darkened, and *the day shone not for a third part of it*, and the night likewise.

Revelation 8:12

Concerning the phrase *the day shone not for a third part of it*, I think the following is a very interesting parallel:

45 Now from the sixth hour there was *darkness over all the land* unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is to say, “My God, my God, why hast thou forsaken me?”

Matthew 27:45–46

Now the next verse in Revelation 8:

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, “*Woe, woe, woe,*” to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Revelation 8:13

Because the things each of these angels do seems to relate with things of an entire administration, the phrase “Woe, woe, woe” (concerning the three angels yet to sound) relates with the three remaining administrations; the fifth, sixth, and seventh ones.

I believe God will always give people the opportunity to *repent*, even until the very end. After the fourth administration (to which this fourth angel also relates) man will still have three more opportunities to come to God. I personally would say:

Woe to those who refuse this opportunity during the fifth administration; and *woe* again to those who reject it during the sixth administration, and (for the third and final time) *woe* to those who decline their last chance during the seventh era, which will conclude with judgment by God Almighty from his throne.

And now we see the fourth angel pouring out his vial:

8 And the fourth angel poured out his vial upon the *sun*; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they *repented not* to give him glory.

Revelation 16:8–9

In verse 8 we see the *sun* (again, unique to the fourth angel). In verse 9 the final thing mentioned is *repentance*, which was stressed so often during the Gospel Period—how appropriate!

Summarizing, we have seen numerous examples of how things written on the fourth day in Genesis 1 seem to allude to events found during the fourth administration. And these were not just random or arbitrary aspects, but *fundamental elements* which represent the heart of the Gospel Period. We saw a subtle, yet very significant hint concerning the birth of Jesus being foretold in the stars. We also saw how God, in only three words (teaching, preaching, and healing), summed up the very essence of the *entire ministry* of Jesus Christ!

I have said Genesis 1 acts as a table of contents to the Bible. Isn't this exactly what it should do? It only contains a very concise summary of what each chapter is all about. Only the most basic, fundamental ideas are seen there. The author trusts the reader will not only see those same points in the text, but understand them in greater scope and detail as well.

If the whole Gospel Period were a building, the fourth day in Genesis 1 would be its foundation. Foundations also have a cornerstone which everything else aligns to. Semantically, the key element on this day is the term *great light*—literally the sun, and figuratively Jesus Christ, who is the chief figure during the fourth administration. This term equates to the cornerstone of that building:

20 And are built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner stone;*

Ephesians 2:20

Genesis 1:

19 And the evening and the morning were the fourth day.

Genesis ONE

THE FIFTH DAY

Genesis 1:

20 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.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

It is not necessary to show the beginning of the fifth administration using the phrase *these are the generations of* as with

the rest thus far, because our heritage does not rely on a *physical bloodline*:

9 But ye are a *chosen generation*, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light:

1 Peter 2:9

26 Even the mystery which hath been *hid from ages and from generations*, but now is *made manifest to his saints*:

Colossians 1:26

As we know, God's people in the Grace Administration (fifth) were not born into it as was Israel to theirs during Old Testament times. We were chosen by God because he knew we would believe. The greatness of the mystery, only found during our time, was *hidden from generations* (neither to be seen nor accessed by any carnal birthright) and still remains that way. We know the only way to gain admission to it is to become born again, because it is *made manifest to his saints* (believers).

2 [We are] Elect [chosen] according to the foreknowledge of God the Father ...

1 Peter 1:2

Although this period of time was known by others, they could not know how long it would last or exactly what it entailed because it was a special, *secret administration*:

10 Of which *salvation* the prophets have enquired and searched diligently, *who prophesied of the grace that should come unto you*:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified

beforehand *the sufferings of Christ*, and *the glory that should follow*.

1 Peter 1:10-11

Within the scrolls the Old Testament prophets had available to them during their time (the third administration), they saw a gap between the prophecies of the *sufferings of Christ* (fourth era) and the wonderful *glory that should follow* (sixth and seventh), which is still future to us. They also knew this gap was a time of grace (divine favor), which also involved *salvation*.

They searched diligently to see about this mysterious time. It was also no secret to them that the Gentiles *would be blessed* with righteousness. (The Gentiles are all those who were not born within the bloodline of Israel, God's chosen people.)

9 And their seed shall be known among the *Gentiles*, and their offspring among the people: all that see them shall acknowledge them, that *they are the seed which the Lord hath blessed*.

Isaiah 61:9

2 And the *Gentiles shall see thy righteousness*, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

Isaiah 62:2

But what was *kept secret* about it is shown in the following, written much later on by the apostle Paul:

3 How that by revelation he made known unto me *the mystery*; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 *Which in other ages was not made known* unto the sons of men, *as it is now revealed* unto his holy apostles and prophets by the Spirit;

6 *That the Gentiles should be fellowheirs*, and of the same body, and partakers of his promise in Christ by the gospel:

Ephesians 3:3–6

The apostle Paul shows even more detail concerning this hidden secret:

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the *unsearchable* riches of Christ;

9 And to make all men see what is the *fellowship of the mystery*, which from the beginning of the world hath been hid in God, who created all things...

Ephesians 3:8–9

The word “unsearchable” also means “untrackable,” for the Old Testament prophets could not trace the greatness of this hidden time. The Greek word for “fellowship” is *oikonomia*, also translated “administration.” Therefore, our time is also called the *Administration of the Mystery*. Perhaps the following just may be the greatest aspect of our secret administration:

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the *riches of the glory of this mystery* among the Gentiles; which is *Christ in you*, the hope of glory:

Colossians 1:26–27

The greatness of this mystery is that the born again believers have *Christ in them*, the hope of glory! Of course this is not literally true—we do not have another human being inside of us. What it means though, is that we have

the same abilities and power that Christ had while he was upon the Earth, which is why we are able to do “*the works that he did*” (John 14:12) during the Gospel Period. (For those who need it, Appendix 1 explains about the new birth—how to become born again.) In the following verse Jesus tells why he came:

10 ... I am come that they might have *life*, and that they might have it *more abundantly*.

John 10:10

The Greek word for “life” is *zoe*. It carries the essence of *life in all its fullness* and not only entails the physical, but spiritual life as well. All humans have a body and soul; the believers also have the gift of holy spirit as well. (See Appendix 2: Body, Soul, & Spirit.)

The word “abundance” is perhaps the most key word used in describing that which God has given his children during the Grace Administration. We now have available to us vast and wonderful riches untold of in times past. Many details about the tremendous riches of grace and other things pertaining to the revealed mystery are seen within the Scriptures pertaining to our time. This is especially true from the book of Acts through 2 Thessalonians, a section commonly referred to as the “church epistles.”

While it is not my intention in this book to do a comprehensive examination concerning those details (as the world is literally full of writings expounding upon them already), I will show what are considered to be the highlights, the sum and substance, the very essence of this area, thereby laying a proper foundation upon which all those other wonderful details may be built.

This will be done by using the fifth day in Genesis 1 as a guide to what God implies is basically important during our administration, for it is the part of the table of contents which I fondly imagine as *chapter 5*.

By carefully observing the words and phrases God used during the fifth day, we will see for ourselves the *rudimentary elements* of the Grace Administration we now enjoy. Let us always keep in mind what I have stressed so adamantly in these writings about how the first chapter of Genesis is not merely showing us what God did to put the Earth back into order again. I have affirmed time and again that these same things also curiously allude to spiritual matters as well as the physical—which “*are clearly seen*” (Romans 1:20) as we consider what lies behind the things that God made during those six days.

Before we actually start the comparison of things on the fifth day with what we understand about the fifth administration, I would like to point out one very puzzling thing about the Scriptures. Observe the following:

15 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it...

19...And out of the ground the Lord God formed every *beast* of the field, and every *fowl* of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Genesis 2:15,19

When God was preparing the garden of Eden, he formed *man* from the ground, and every *beast* and every *fowl*. After a while, it says he made woman also. One can read the whole story of this Earth from that point on until the very end of the Bible, yet nothing can be found whatsoever about *just when God put the fish here*.

So the question here is: When did God make the fish? To answer, “*On the fifth day in Genesis*” provides no real information or insight about this—instead, it rather evades the question entirely. Finding something in the *table of contents* of a book requires it will also be expounded upon within the

text—and I just mentioned that the Bible says nothing about that subject beyond the fifth day!

God had said much about the fowl, the beasts, and man on the fifth and sixth days—and we just read where he mentioned them all again in the garden of Eden. Although we do observe *sea creatures* on the fifth day, there is no mention of them in chapter 2. And we can be very sure God didn’t just *forget* to mention them. So what could be the answer to all of this?

God didn’t have to mention them being in Eden because they had already been in existence from a long time ago when he first made them. Even today there is sufficient scientific proof in the field of oceanography concerning many varieties of life found in the sea which could not have evolved in the short time since Adam was put here. When one carefully observes *who begat whom* and adds up how long they all lived, only about four thousand years or so can be accounted for until the birth of Jesus. Scientists have shown without question that many things found living in the seas date back much further than that—tens of thousands of years, and more!

There are vast numbers of aquatic life which had been put here by God when he made the first Earth. The Bible does not clearly indicate much in particular about prehistoric life such as dinosaurs, etc. We can observe only a small amount of detail from the Bible about it, compared to all that people in the world have discovered and written about those early times. I wish that scientists and biblical scholars could somehow find ways to agree together and see how physical and spiritual matters correlate—how they complement each other and integrate—explaining the same events from both sides. God himself designed them both! Albert Einstein once said, “*Science without religion is lame; religion without science is blind.*”

Much has been found by modern scientists about extensive mass extinctions of land animals and birds which happened millions of years before Adam could have been born according to the Scriptures. Nobody really knows exactly what caused these. Some hypothesize that the impacts of large asteroids or comets could account for it; others say it may have been extreme volcanic activity or perhaps an ice age. And there are yet some who have shown evidence pointing to a combination of all of those—and the list of theories still continues on. The fact remains that these are unsolved mysteries. Nobody knows for sure what really happened so very long ago. For our purposes here, the actual cause of all this is not important. It is enough to realize God had to provide a way for life to continue evolving.

If there was an ice age that caused it, there could never have been enough time for the water to freeze all the way to the ocean floor. This is exactly how marine life could have continued to exist, despite what was happening to life on the surface—they must have survived between the bottom of the icebergs and the ocean floor. Even if these extinctions happened because of meteor collisions or other such events, the fish still would not have been affected, being so far removed from the trouble above.

It is obvious to many Christians that all trouble stems from God's enemy, the devil. This destruction, in whatever form it actually came, was ultimately his doing. The key to understand here is that aquatic life was able to withstand whatever the devil and his cohorts tried against the Earth.

God's design of the physical laws which govern aquatic life assured they would live, despite what he knew ahead of time would be perpetrated against them. They are the *great survivors*. Many scientists have tried to explain how life on Earth began in the sea, and evolved into what we have today. If that is indeed true, the Bible still seems to fit with their

findings, for the first usage of the word "life" is found on the fifth day, concerning that which is in the oceans.

And in a sense, we in this administration are also the great survivors, for God called us to this Age of Grace and Mystery even before he made the Earth:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Ephesians 1:4

God knew ahead of time what would happen to the Earth and provided a means by which life could continue on, despite the trouble. He even knew man would eventually arrive on the scene and need many things as technology advanced. I had heard in school that the oil deposits came from dinosaur flesh, and coal from dead trees and leaves. Who really knows just how long this Earth was here before man appeared? But God's planning made sure there would be plenty of natural resources for us to use.

The devil threw everything he could against the first Earth until it became all out of order, but God put it back together again. He tried flooding the second Earth, yet Noah survived. He tried to end the bloodline of Israel which would lead to Jesus Christ and was unsuccessful because of God's planning and help. He tried to kill him at a young age, and attempted to trick him into not obeying the Scriptures, that he might still gain some advantage. Yet, through all this, God's plan for us remained protected; our calling was safe in his mighty arms!

As with the fish, God's design for us ensured our calling was never truly threatened. The fact that fish are only mentioned on the fifth day makes for a wonderful parallel between their survival and ours.

God hid many things about our administration to shield us from the devil. The riches we now enjoy were certainly

worth protecting. They are so massive we cannot even think of them:

7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

9 But as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the *deep things* [bathos] of God.

1 Corinthians 2:7-10

The word for "deep things" is very intriguing: It is the Greek word *bathos*, meaning: deepness, deep things, or depth. It is used of water, as in "the deep sea" or (metaphorically) of mysterious things, as in "the deep things of God." In the King James Version it is translated depth, deep, deepness, or deep thing.

We see this word again in Romans:

33 O the *depth* [bathos] of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.

Romans 11:33

We now look at a similarly phrased verse in Ecclesiastes:

24 That which is far off, and *exceeding deep*, [amoq] who can find it out?

Ecclesiastes 7:24

The Hebrew word translated "exceeding deep" is *amoq*, meaning: deep (literally or figuratively), exceeding deep, or deep thing. It is also used referring to things which are mysterious or unsearchable. In the King James Version it is translated deeper, deep, and deep things.

This Hebrew word *amoq* appears very similar in meaning to the Greek word *bathos*. In fact, these words are equivalent. This may be seen from looking at the LXX, or Septuagint, which is basically the Old Testament in Greek. (It is called the LXX because of the seventy-two men who were once assigned the task of translating the Hebrew into Greek.) The following is the English rendering (LXXE) of the Septuagint:

24 That which is far beyond what was, and a *great depth*, [bathos] who shall find it out?

Ecclesiastes 7:24 (LXXE)

Seeing these three verses together, we may not only perceive the words *bathos* and *amoq* to be equal, but also that this verse in Romans was most likely quoting (in part) from the one in Ecclesiastes:

33 O the *depth* [bathos] of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out.

Romans 11:33

24 That which is far off, and *exceeding deep*, [amoq] who can find it out?

Ecclesiastes 7:24

24 That which is far beyond what was, and a *great depth*, [bathos] who shall find it out?

Ecclesiastes 7:24 (LXXE)

In the following we see the word *amoq* also corresponds with physical water:

4 The words of a man's mouth are as *deep* [*amoq*] *waters* [*mayim*], and the wellspring of wisdom as a flowing brook.

Proverbs 18:4

The word “deep” is *amoq* and “waters” is *mayim*. Although these are not the very same words, they are in the same *word family*, so to speak. In English, we would call these synonyms. Used together we see they refer to bodies of water, such as seas or oceans. And in the following verses we see this same word used for waters on the second day and on the fifth day, concerning oceans:

7 And God made the firmament, and divided the *waters* [*mayim*] which were under the firmament from the *waters* [*mayim*] which were above the firmament: and it was so.

Genesis 1:7

20 And God said, “Let the *waters* [*mayim*] bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.”

Genesis 1:20

So we see the word for deep, or depth is not limited to only mysterious things in general, but is related to the physical deep as well. Therefore, we can now recognize that the mysterious, deeper things of God are portrayed in the Bible by using large bodies of water as examples, whether that be the water outside the universe (above the firmament) or oceans upon the Earth (below the firmament). And this certainly provides a good analogy of things pertaining to a mystery, for how much about the ocean still remains unknown today, despite all of man's technology?

This depth is also a *fourth dimension* that equates to the mysterious, deeper things of God which reside beyond the three physical dimensions of width, length, and height!

18 May be able to comprehend with all saints what is the breadth, and length, and depth [*bathos*] and height;

Ephesians 3:18

Certainly depth, when viewed as some fourth dimension, carries with it the *sense of mystery*, for who really knows much about it? God surely does—and he says that we may be able to comprehend it! In the following, consider the word “life.” Why did God decide to use it on the fifth day?

20 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.”

21 And God created great whales, and every living creature that moveth,

Genesis 1:20–21

This is the very first usage of the word “life” in the Bible. We also see it was “created.” When God uses the word create, it indicates he *brought it forth from nothing*. This is different from the word “made,” which means to *fashion out of something already in existence*. Man does not literally create anything, for he always starts with some sort of material. So, when we read that God created great whales, this signifies a new kind of life came into being which had not been before.

Now consider our time—nobody could become born again and receive the gift of eternal life until the fifth administration. And it is *spiritual life*, a new kind of life which was not available in times past. And below, we see it is also created!

10 For we are his workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 2:10

When people become born again, God creates spirit in them. This spirit is *tailor made* for every individual, according as God sees fit. So both literally (as sea creatures) and figuratively (concerning the new birth) these words on the fifth day relate to the creating of a new kind of life which was not in existence before. This is an amazing parallel—and the implication here is not just some random topic, but one of major importance to our administration. In fact, the new birth is the very crux of the fifth era—for without it we are still *dead*, not having spiritual life:

1 And you hath he quickened [made alive], who were *dead* in trespasses and sins;

Ephesians 2:1

Yet, as wonderful as this seems, if this is the only thing implied about us on the fifth day, we might not consider this significant enough to believe the parallel was intentional. However, we shall see there are other things implied here—and again they represent the very basics of the fifth administration. Consider the following two verses:

8 And God called the *firmament Heaven*...

Genesis 1:8

20 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*.”

Genesis 1:20

Since God called the firmament heaven on the second day, the phrase “firmament of heaven” on the fifth day liter-

ally equates to “heaven of heaven,” which brings to mind the *heaven of heavens*, or the heavenly realm, where God resides. According to the scriptures, the firmament lies between two sets of waters:

6 And God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

7 And God made the firmament, and divided the waters which were *under the firmament* from the waters which were *above the firmament*: and it was so.

Genesis 1:6–7

The firmament represents the expanse, or universe. The water under it is upon the Earth (oceans), and there is also water beyond it. This large body of water is called the *great deep*, which was the source of all the extra water that could not have come from the Earth’s oceans to cause the great flood of Noah’s time:

11 In the six hundredth year of Noah’s life, in the second month, the seventeenth day of the month, the same day were all the fountains of the *great deep* broken up, and the *windows of heaven* were opened.

Genesis 7:11

As one would travel beyond the universe and through the great deep, he would arrive at the heaven of heavens, or the heavenlies. (Most people just call it heaven for short.) The following verse relates to this:

4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Psalms 148:4

In the Old Testament, Solomon was planning to build a house for God, and said that God was so great that even the universe and heaven itself together could not contain him:

5 And the house which I build is great: for great is our God above all gods.

6 But who is able to build him a house, seeing the heaven and *heaven of heavens* cannot contain him? Who am I then, that I should build him an house, save only to burn sacrifice before him?

2 Chronicles 2:5–6

The Greek word for “heavenly” is *epouranios*, meaning: above the sky, celestial, in heaven, heavenly, or high, and is translated as such in the King James Version. It pertains to the heavenly regions—the lower heavens (in which are the stars), and heaven itself (as the abode of God). Its equivalent Hebrew word is *shamayim*.

Now back to the fifth day ...

20 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*.”

Genesis 1:20

This verse indicates the firmament of heaven (heaven of heaven) is “open.” However, the word open is not in the sense of opening a door. It is the same word as “*face*” in Genesis 1:2, “... *and darkness was upon the face of the deep*.” This word deep is related to bathos (deep—as water, or mysterious), but is a stronger word, meaning “depthless” like an abyss or the great deep. The *face of the deep* represents the very edge of the universe. Beyond that lies this great body of water which is above the firmament.

This word face (translated “open” in Genesis 1:20) is in the essence of *the edge*, as in “the face of the ground was dry” (Genesis 8:13). It is also both of the words used many times in the Bible such as, “*And the Lord spake unto Moses face to face...*” (Exodus 33:11)—meaning God was *right there with him*.

Putting this all together, the phrase the *open firmament of heaven* boils down to the *very brink of the heavenlies*—where God resides. This is the first place in the Bible where we can see a subtle hint of being *right there at heaven’s door*. It reminds me of the following:

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 3:20–21

The believers have already responded to Jesus’ knock on their door, and let him come inside! The born again believers have *Christ in them, the hope of glory* (Colossians 1:27). Spiritually speaking, they are *already seated in heaven!* We see this from the following:

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Ephesians 1:20

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and *made us sit together in heavenly places* in Christ Jesus:

Ephesians 2:5–6

Now, of course we all know the literal, physical meaning of the latter part of Genesis 1:20. It is talking about God making birds that fly in the sky. But compared to that, the associated *spiritual implication* there is especially fascinating!

We can readily understand what has been shown thus far could not have been fathomed without the scriptures writ-

ten during our administration. The reason for this is like the old adage, “*hindsight is 20/20.*” Things which are deep and mysterious are like *riddles*; usually they cannot be figured out without a lot of pondering, and many times not at all. But once the answer is given, the riddle makes sense. God hid things about our administration so well that no one could comprehend them until he revealed them. However, with the information we can garner from the book of Romans and beyond, we can actually make sense out of some very *obscure indications* on the fifth day in Genesis 1 as they relate to the basic concepts of the Administration of the Mystery.

Notwithstanding, one of the most remarkable words in Genesis 1 (which appears only on the fifth day) is the word “abundance,” which is there *twice* because God wanted it emphasized.

Certainly many great and wonderful things are written throughout the Scriptures, but not in the order of magnitude of what we have during the fifth administration! Now, some may assert that our future rewards in heaven represent *an even greater abundance* than what we have now, but let this be a reminder to them: Even all of that is entirely dependent upon what we do with the wealth and riches we have now, for we must put it to use in order to earn those rewards. Therefore, abundance is *still highlighted* during our time. (For more information about these future rewards, see Appendix 7: The Believers’ Judgment.)

Abundance is the very reason Jesus came: “*I am come that they might have life, and that they might have it more abundantly*” (John 10:10). Where else but during our administration can be found such treasure!

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:

4 According as he hath chosen us in him before the foundation of the world, that we should be *holy and without blame* before him in love: ...

8 ... Wherein he hath abounded toward us in *all wisdom* and prudence; ...

18 ... The *eyes of your understanding being enlightened*; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding *greatness of his power to usward* who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Ephesians 1:3-4,8,18-20

Among these tremendous examples of our riches, it indicates we have the *same power* which God used to raise his son from the dead! Although we read earlier that (spiritually speaking) we are already “seated in the heavenlies,” the physical reality of that is yet future. Do you remember seeing the *hint* of our access to heaven? Literally, it spoke of “*fowl that may fly above the earth in the open firmament of heaven*” (Genesis 1:20).

The twelve apostles were present when Jesus ascended into the sky on his way to be with the Father in heaven, and it was promised that he would return for us someday:

9 And when he had spoken these things, while they beheld, *he was taken up*; and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, “Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus, which is taken up from*

you into heaven, shall so come in like manner as ye have seen him go into heaven.”

Acts 1:9–11

The following verses reveal a mystery about Jesus Christ returning for the born-again believers. (Some call this the *gathering together*; others call it the *rapture*.):

51 Behold, I shew you a mystery; *We shall not all sleep* [die], but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the *dead shall be raised* incorruptible, and *we shall be changed*.

1 Corinthians 15:51–52

16 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*:

17 *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.*

18 Wherefore comfort one another with these words.

1 Thessalonians 4:16–18

Someday, when Jesus returns for us, we will *fly above the earth* (just like birds) to the clouds—and beyond—on our way to heaven, whether we are raised from the dead or are still alive when he comes back. This is the very last event to happen in the fifth administration.

The spiritual significance of the words and phrases used on the fifth day is astounding! It is as though God was just *being clever* by purposely incorporating subtle hints to spiritual truths right along with the literal facts themselves. And these are all *basic truths* to our administration—the new birth, abundance, mystery, a wonderful allusion of our access to

heaven and a subtle hint about flying away someday *just like a bird*—to be with God and his son, Jesus Christ, forever!

And now, as before, we will look at the letter in Revelation 3 addressed to the fifth church listed to see what relates with our time. And again, the things in italics are unique among these letters:

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that *thou livest, and art dead*.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, *I will come on thee as a thief*, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and *I will not blot out his name out of the book of life*, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 3:1–6

The following are scriptures related to that which is in italics, above:

livest, and art dead:

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that *are alive from the dead*, and your members as instruments of righteousness unto God.

Romans 6:13

20 *I am crucified with Christ: nevertheless I live*; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Galatians 2:20

11 It is a faithful saying: For if *we be dead with him*, *we shall also live with him*.

2 Timothy 2:11

I will come on thee as a thief:

4 But ye, brethren, are not in darkness, that *that day should overtake you as a thief*.

1 Thessalonians 5:4

I will not blot out his name out of the book of life:

3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, *whose names are in the book of life*.

Philippians 4:3

Now, as for the fifth angels “sounding” and “pouring out vials” in the book of Revelation, the Scriptures do not seem to imply any *direct association* with the fifth administration. And in the context it appears as though it is exactly the opposite! For instance, during the fifth angel sounding:

6 And in those days shall *men seek death*, and *shall not find it*; and shall *desire to die*, and *death shall flee* from them ...

11 ... And they had a *king over them*, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, [destroyer] but in the Greek tongue hath his name Apollyon [destroyer].

Revelation 9:6,11

In our administration people seek life and find it; they desire to live. But here in verse 9, they *seek death and do not find it*; they *desire to die but death shall flee from them*. We have the Lord Jesus Christ, but they have a *king over them* whose name means “destroyer”—and the purposes of these two are exactly the opposite:

10 The thief [implied: our enemy, the devil] cometh not, but for to *steal, and to kill, and to destroy*: I [Jesus Christ] am come *that they might have life*, and that they might have it more abundantly.

John 10:10

And, while reading about the fifth angel pouring out his vile, consider how we enjoy God’s Kingdom, which is full of light, while the beast’s kingdom is *full of darkness*. We praise God but they *blaspheme* him. We repented but they *repented not*. Again, these things are exactly the opposite:

10 And the fifth angel poured out his vial upon the seat of the beast; and his *kingdom was full of darkness*; and they gnawed their tongues for pain,

11 And *blasphemed the God of heaven* because of their pains and their sores, *and repented not* of their deeds.

Revelation 16:10–11

What this may be indicating concerning our time is not clear. Rather than guessing at the truth, I humbly offer my own observation; I suppose only God knows if it really *holds*

any water. Perhaps in time, through research, a more plausible explanation may be found.

It appears that, at the time these things are actually happening in the future, it will be just as *mysterious* trying to look back at our administration as it was to look forward to it, except that looking forward there were “indicators” of some goodness to come. But after the chance to enjoy it is gone, “no evidence” of it seems to remain while looking back. All the pleasant and wonderful things seem to be *hidden* once again.

Finally, concerning the manifestations of holy spirit, *workings of miracles* is the fifth one listed in 1 Corinthians 12:8–10. How fitting this is, as we consider that (of all the miracles which ever happened in the Bible) the new birth is commonly understood by most Christians to be the *miracle of all miracles*. It is appropriate that this manifestation should be *highlighted* during our time simply because it is the basis and foundation of everything else we have available—for we must first be born again to enjoy the benefits of this age, including the mystery of the one body of Christ.

It is simply amazing to realize that—just as the fourth day seemed to summarize the entire Gospel Period from the birth of Jesus through his entire ministry—the fifth day in Genesis 1 figuratively depicts the basic outline of the Grace Administration from beginning to end—from our new birth until we are actually in heaven!

Genesis 1:

23 And the evening and the morning were the fifth day.

Genesis ONE

THE SIXTH DAY

Genesis 1:

- 24 And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
- 25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.
- 26 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 over every creeping thing that creepeth upon the earth.
- 27 So God created man in his own image, in the image of God created he him; male and female created he them.
- 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it:

and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

1 James, a servant of God and of the Lord Jesus Christ, to the *twelve tribes which are scattered abroad*, greeting.

James 1:1

However, in the time to come God will somehow bring them back together as a nation. According to Revelation 7 there will be 144,000, consisting of 12,000 from each of the twelve tribes of Israel. Whether this number is literal or figurative, who is to guess?

4 And I heard the number of them which were sealed: and there were sealed a *hundred and forty and four thousand* of all the tribes of the *children of Israel*.

Revelation 7:4

Their task will be to stand for God as witnesses for him to the world. They must be totally committed to this, being willing to become martyrs—to sacrifice their lives if need be—as did Jesus Christ, the lamb of God.

The book of Revelation contains the record about a “little book with seven seals.” What is written during the opening of the sixth seal is very interesting, because it references prophecies of both Joel and Isaiah.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the *sun became black* as sackcloth of hair, and the *moon became as blood*;

13 And the *stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs*, when she is shaken of a mighty wind.

14 And the *heaven departed as a scroll when it is rolled together*; and every mountain and island were moved out of their places ...

17... For the *great day of his wrath is come*; and who shall be able to stand?

Revelation 6:12–14,17

Technically, the sixth administration begins just after Jesus Christ has returned to gather together those who had become born again during the fifth era, the Age of Grace. In Zephaniah 1:14–15 it is referred to as a “day of wrath.” During this time, God will require his people to continue to stand for the truth just as Israel did during the Old Testament. Later on (at the end of the seventh administration) he will be judging from his throne as *supreme king*, giving out rewards and consequences to all who ever lived since the time of Adam in the Garden of Eden. There is a different judgment for those who are born again. (For more on this, see Appendix 7: The Believers’ Judgment.)

The storyline of this future time in the Bible involves those of the twelve tribes of Israel. Some in our time believe they are concentrated in the *State of Israel*, which gained its independence in 1948. Perhaps some there are true descendants of the original tribes, but no one really knows where they all are today—at best (according to scripture) they are “scattered abroad”:

31 The *sun shall be turned into darkness*, and the *moon into blood*, before the *great and the terrible day of the Lord* come.

Joel 2:31

2 For the *indignation of the Lord is upon all nations*, and his fury upon all their armies: he hath utterly destroyed them, he hath *delivered them to the slaughter*...

4... And all the host of heaven shall be dissolved, and the *heavens shall be rolled together as a scroll*: and *all their host shall fall down*, as the leaf falleth off from the vine, and as a *falling fig from the fig tree*...

8... For it is the *day of the Lord's vengeance*, and the year of recompences for the controversy of Zion.

Isaiah 34:2,4,8

So, we see this will be a time of great wrath and vengeance on both the Earth and people, as foretold by the prophets. Now, consider what is written on the sixth day in Genesis 1:

26 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 over every creeping thing that creepeth upon the earth."

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, "Be fruitful, and multiply, and replenish the earth, and *subdue* it: and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Genesis 1:26-28

When reading for purpose or action, there are only a few words of description here as to what man is to do. Besides *be*

fruitful, and multiply and replenish, we see *subdue* (the earth) and *have dominion* over all the rest! And be mindful that these words are not used on any of the other days in Genesis 1!

Consider the plight of the Earth and of many people in the time to come. Something will certainly be exercising a great amount of *dominion* over them. The Earth will be *subdued* by an earthquake so terrible it will actually move islands and mountains out of their places. Many people will die during this era as well! (See Revelation 6:12-14; 9:18.)

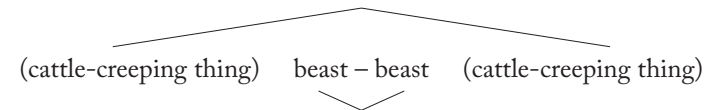
At this time I would like to point out an intriguing fact concerning the minute wording of things during the sixth day:

24 And God said, "Let the earth bring forth the living creature after his kind, *cattle, and creeping thing, and beast of the earth* after his kind": and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

Genesis 1:24-25

We see three things mentioned twice—once in verse 24 and again in verse 25. But the order in which they are written is interesting because it is different each time:



Observe (semantically) that an emphasis is placed upon "beast" because it is mentioned *last*, then *twice* in a row, and also because it is right in the *middle* of this structure. It is eye-catching that way, so one should keep that fact in mind

while reading further. If they had been written in the same order twice, then the entire unit of the three things would have been emphasized, being repeated exactly.

So, with the word “beast” in mind, we now come to “man,” also mentioned twice. Let us compare these two:

26 And God said, “Let us *make* [asah] *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 over every creeping thing that creepeth upon the earth.”

27 So God *created* [bara] *man* in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

Genesis 1:26–28

Two entirely different Hebrew words are used in connection with man. One says he was “made” (*asah*); the other says he was “created” (*bara*). There must be a difference between these, or God would have used one of these words twice. (See Appendix 2: Body, Soul, & Spirit.)

This difference is plain as we observe their *range of dominion*: In verse 26 we see that man who is “made” has dominion over the fish, fowl, cattle, all the earth (the ground) and over every creeping thing. But in verses 27–28, we see man who is “created” has dominion over the fish, fowl, the earth (ground—to *subdue* it) and over *every living thing* that moveth upon the earth!

So, we see man who is made is shown to have dominion over all except the *beast of the earth*; however, man who is cre-

ated has dominion over *every living thing* that moveth upon the Earth, which includes the beast of the earth!

This implies that man who is created (with spirit) has a wider range of dominion than man who is merely made (with soul). In Eden the adversary was described as a beast, and in the book of Revelation there are many references to an evil beast who will be exercising destructive power over the Earth. And we know that many will die as a result. But ultimately, the faithful and just shall do well in the end.

Now concerning the *manifestation of prophesy*, we see it is listed in the sixth position in 1 Corinthians 12, which makes it very interesting indeed! Many have said that prophecy will “fail” (or cease to be) when Christ returns for the believers. This is based upon:

8 Charity never faileth: but whether there be *prophecies*, they shall *fail*; whether there be *tongues*, they shall *cease*; whether there be knowledge, it shall vanish away.

1 Corinthians 13:8

This does not say that prophecy will “cease,” as it does with tongues; it says whether there be prophecies, *they shall fail*. And of course this is not indicating they will “fail to happen.”

This word fail is in the sense of a “fading away,” as when one is failing in school. This happens gradually more and more until he finally receives a failing grade. And in the following verse we see that prophecy will still exist in the future:

3 And I will give power unto my *two witnesses*, and they shall *prophecy* a thousand two hundred and threescore days, clothed in sackcloth.

Revelation 11:3

There were a great many prophecies on God’s *list* to start with. As each one comes to pass, the list diminishes

until it is eventually gone, having failed entirely. Prophecy is very much a part of what will take place during the sixth administration, for during that time will be the fulfilling of a great many things spoken of by Old Testament prophets and Jesus Christ as well. In fact, of all the times in which the fulfillment of prophecy occurs in the Bible, this age contains an *overwhelming majority* of them! In fact, God has promised that the entire Old Testament law shall eventually be fulfilled:

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.
18 For verily I say unto you, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, *till all be fulfilled.*"

Matthew 5:17-18

The letter to the sixth church and the sixth angels sounding and pouring out vials contain many interesting words and phrases, again used *exclusively* in these places. The twelve tribes of Israel (the Jews) are involved during this *Day of Wrath*, and will obtain a reward in the seventh administration for their faithfulness—the name of God will be written upon them (as opposed to the mark of the beast—666). During the letter to the sixth church we see the following:

9 Behold, *I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee ...*
12 ... Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and *I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*

Revelation 3:9,12

When the sixth angel sounds, four avenging angels with an army of 200 million horsemen will kill a third of men with fire, smoke, and brimstone:

13 And the *sixth angel sounded*, and I heard a voice from the four horns of the golden altar which is before God,
14 Saying to the sixth angel which had the trumpet, *Loose the four angels which are bound in the great river Euphrates.*
15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to *slay the third part of men.*
16 And the number of the *army of the horsemen were two hundred thousand thousand:* [two hundred million] and I heard the number of them.
17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.
18 *By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone,* which issued out of their mouths.
19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Revelation 9:13-19

When the sixth angel pours out his vial, the river Euphrates is mentioned again. Three evil spirits come who will deceive people with *miracles*, convincing many to fight on their side at the *battle of Armageddon*:

12 And the sixth angel poured out his vial upon the great *river Euphrates*; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw *three unclean spirits like frogs* come out of the mouth of the *dragon*, and out of the mouth of the beast, and out of the mouth of the *false prophet*.

14 For they are the spirits of *devils, working miracles*, which go forth unto the kings of the earth and of the whole world, to gather them to the *battle of that great day of God Almighty*.

15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue *Armageddon*.

Revelation 16:12-16

This deception (strong delusion, by way of “miracles”) to come is also indicated in 2 Thessalonians. Eventually, during the seventh administration, the wicked shall be destroyed:

8 And then shall that Wicked be revealed, whom *the Lord shall consume with the spirit of his mouth*, and shall destroy with the brightness of his coming:

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause *God shall send them strong delusion* [Hebrew idiom of permission, meaning, “God will *allow* them to be deluded”], that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

2 Thessalonians 2:8-12

So, we see that the sixth administration begins just after Jesus Christ has returned for the believers; it involves much tribulation and death and is also a time during which great

numbers of prophecies are being fulfilled at a rate higher than had ever been seen before.

Genesis 1:

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

Genesis ONE

THE SEVENTH DAY

Genesis 2:

- 1 Thus the heavens and the earth were finished, and all the host of them.
- 2 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.
- 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

Because this final administration is still future to us, we can only see some of the key events it involves, along with very limited details about them. Our understanding of these things may be enhanced somewhat by associating with them specific information as found in the book of Revelation and prophecies concerning this time appearing throughout the

Bible. However, the particulars concerning these events are limited to what we can gather from those scriptures.

Many today have caused much confusion and distraction to others by *reading into the Scriptures* things of today's worldly events as "signs of the times," and are trying to propound that the great tribulation and the Time of Wrath is happening even now, which cannot be the case because Jesus Christ has yet to return for us—and certainly those things will happen *after* that wonderful event. They have even gone so far as to try and identify just who the antichrist may be, or that the seven mountains mentioned in Revelation 17:9 represents *Rome*. And this world is replete with such writings!

Some have put together very elaborate stories about what they suppose the prophets of old were indicating by their testimonies, making prophets of their own selves for self-pride and recognition by all those who will agree with their unfounded conclusions. I believe that the vast majority of all this prognosticating is sheer nonsense, because we really have no need to understand these records in such intricate detail concerning future events we will not even be a part of. What is their purpose in attempting to reveal the future?

But God has authored the Scriptures with *his purpose* in mind. After a long discourse, the entire book of Ecclesiastes is summed up in only one verse:

13 Let us hear the conclusion of the whole matter: Fear [respect] God, and keep [guard] his commandments: for this is the *whole duty of man*.

Ecclesiastes 12:13

We are to "respect God," and "guard his commandments" (sayings, precepts, teachings). In other words, we are to hold God in awe (who designed life and how it works) and protect, or safeguard, the truths we learned from him—not allowing them to become diluted or tainted, but to *remain pure*. This is our *whole duty*!

As long as that is our primary focus, we shall do well in learning what he wants for us, that we may enjoy our lives on Earth and help other people who are truly searching for life's answers, all the while endeavoring to live peacefully with one another as much as we can.

While it is not our purpose to try *unraveling these mysteries* of the future, we may "glean" from the Scriptures we have so as to appreciate more and more the perfection and precision with which God has designed them, that we might hold him in even greater esteem and awe than before. We can also be looking for that which assists us in understanding to a greater extent how to live the way he desires.

As we have seen, information in the letters to the seven churches (Revelation 2, and following) has provided us much insight already concerning a pattern God designed in the Bible for us to behold. Particular words and phrases there have assisted us in relating each day of Genesis 1 with an administration, and *these correlate in sequence*. There is tremendous structure ingrained throughout Revelation. In chapters 5–8 of Revelation there is a book containing seven seals. Within the seventh seal are seven angels "sounding" (Revelation 8–16). Within the seventh one sounding are seven angels "pouring out vials" (Revelation 16 and beyond). This structure may be seen as:

Within the seventh seal of a book—Revelation 8 and following—there are:

seven angels sounding—Revelation 8–16. Within the seventh one sounding are:

seven angels pouring out vials of wrath—Revelation 16 and beyond.

So, basically, we have seven angels pouring out vials of wrath within seven angels sounding out—all within the seventh seal of a book.

After the seventh angel pours his vial out, one of those angels continues revealing even further details to John about the future in chapters 17–20. The seventh administration is concluded just after the last of these details when God has judged everyone who ever lived. Then, beginning in chapter 21, we see a new Earth, the third one.

Concerning *the pattern*, which is basically first—seventh and starting over, the time of this third Earth may be considered as first, numerically representing a *beginning*. However, if former things are kept in mind (about the second Earth) while continuing to count, this would be eighth, representing a *brand new beginning*.

Now, the key to understanding what the seventh administration entails is to simply observe what is written within these seventh positions. Many great events are mentioned, but because the greatest of them is God giving the final decrees from his “Great White Throne,” it should most appropriately be called the *Day of Judgment*.

Today is called *man’s day*, where man does the judging. But the phrase the *Lord’s day* actually represents a period of time when the Lord does the judging, which encompasses both the sixth and seventh administrations. During each of these we see God’s anger and vengeance displayed to varying degrees, the greatest judgment being in the very end, at his throne.

John declared the following concerning the entire prophecy of the book of Revelation which he was instructed to write down:

10 I was in the Spirit on *the Lord’s day*, and heard behind me a great voice, as of a trumpet,

Revelation 1:10

During the seventh administration a governmental edict will compel everyone to receive the *mark of the beast* (666).

Without it no one may buy or sell anything, etc. This is during the seventh angel *sounding*:

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon...

16... And he causeth all, both small and great, rich and poor, free and bond, to receive a *mark in their right hand, or in their foreheads*:

17 And that *no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name*.

18 Here is wisdom. Let him that hath understanding count the *number of the beast*: for it is the number of a man; and *his number is Six hundred threescore and six* [666].

Revelation 13:11,16–18

But the 144,000 of Israel will receive a *different mark* in their foreheads (the name of the *lamb’s father*). This is also during the seventh angel sounding:

1 And I looked, and, lo, a *Lamb* stood on the mount Sion, and with him an hundred forty and four thousand, having *his Father’s name written in their foreheads*.

Revelation 14:1

Those who want to be obedient to God will need to refuse the mark of the beast in order to stand faithfully, choosing rather to suffer and even die rather than to surrender to this temptation. There will even be a reward for those who obey, found in the letter to the second church (Smyrna).

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be *thou faithful* unto death, and *I will give thee a crown of life*.

Revelation 2:10

We have seen the above verse before, concerning its correlation with Noah and the flood (second administration), where death was of major significance. Noah had refused to give in to the lewd behavior the rest of the world was involved in and was saved from that holocaust. It is very likely that Noah will also receive a “crown of life.”

However, concerning the book of Revelation, we must also keep in mind that the things written in *all* of these letters, and done by *all* of the angels will also have their “direct applications” during the sixth and seventh administrations.

And again, my purpose is *not* to attempt explaining all of these future events, but rather to show the correct divisions of the seven administrations God had designed within the Bible, as a foundation on which to continue building the scriptures.

Now the Bible does not indicate just how long Israel will need to continue being “martyrs for the truth” (as also did the prophets of old, Jesus Christ, and others before them), but eventually a most wonderful event will take place during this seventh administration—Jesus Christ will return as *King of kings* and *Lord of lords*. He is coming back in *vengeance*:

7 And to you who are troubled rest with us, when *the Lord Jesus shall be revealed from heaven with his mighty angels,*
8 *In flaming fire taking vengeance* on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

2 Thessalonians 1:7–8

11 And I saw heaven opened, and behold a *white horse; and he that sat upon him* was called *Faithful and True*, and in righteousness *he doth judge and make war.*
12 His *eyes were as a flame of fire, and on his head were many crowns;* and he had a name written, that no man knew, but he himself.

13 And he was *clothed with a vesture dipped in blood:* and his name is called *The Word of God.*

14 *And the armies which were in heaven followed him upon white horses,* clothed in fine linen, white and clean.

15 And out of his *mouth goeth a sharp sword,* that with it he should *smite the nations:* and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, “*King of Kings, and Lord of Lords.*”

Revelation 19:11–16

Below, we see both armies (good and evil) are prepared for battle. But before they can even begin to fight, the beast and false prophet will be cast into the lake of fire, and all those that remain will be slain by the King of kings! There is no indication of any fighting except by him alone—also we see no casualties whatsoever to his army. This will be a one-sided massacre, the likes of which the world had never seen before!

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant *were slain with the sword of him that sat upon the horse,* which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

Revelation 19:19–21

After this, the devil will be bound for 1000 years in the bottomless pit:

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.
 2 And he laid hold on the dragon, that old serpent, which is the *devil*, and Satan, and *bound him a thousand years*,
 3 And cast him into the *bottomless pit*, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Revelation 20:1-3

After the devil is bound and cast away, the *first resurrection* will take place. Those which are made alive will reign with Christ for 1000 years—some call this *the millennium*:

4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and *they lived and reigned with Christ a thousand years*.
 5 But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection*.
 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and *shall reign with him a thousand years*.

Revelation 20:4-6

After these 1000 years, Satan (the devil) will be freed from the bottomless pit. He will then gather an army together and prepare again for battle, having surrounded the camp of the saints:

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.
 9 And they went up on the breadth of the earth, and *compassed the camp of the saints* about and the beloved city: ...

Revelation 20:7-9

Just as before, when Jesus Christ returned as King of kings and the evil ones were prepared for battle, the same result will be seen yet again—before the evil army can even begin to fight, a fire will come down from heaven and annihilate them! Then the devil will be cast into the lake of fire where the beast and false prophet are—forever!

9 (continued) ... and fire came down from God out of heaven, and devoured them.
 10 And the *devil* that deceived them *was cast into the lake of fire* and brimstone, where the beast and the false prophet are, and shall be tormented day and night *for ever and ever*.

Revelation 20:9-10

Finally, we come to what is perhaps the greatest event of all time—*The Great White Throne Judgment!*

11 And I saw a *great white throne*, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.
 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the *dead were judged* out of those things which were written in the books, according to their works.

Revelation 20:11-12

The rest of the dead will also be made alive, and appear before God Almighty:

13 And the *sea gave up the dead* which were in it; and *death and hell delivered up the dead* which were in them: and *they were judged* every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 20:13–15

By now, all have been judged by God from his throne. The significance of this happening at the end of the seventh administration is fantastic! God will have *discerned* everything said and done by *everyone who had ever lived*—every thought, word, and deed—and will have given out rewards and consequences to the *exact measure due*, no more or less than what was absolutely and ultimately deserved! Is it any coincidence that the number seven just happens to represent *spiritual perfection*?

The devil and all his host have been dealt with as well—a most appropriate time for this, considering that the seventh manifestation listed in 1 Corinthians 12 is *discerning of spirits*, the definition of which includes whether or not they should be *cast out*, and we see they will be cast out forever! And by the way, meanings of numbers also have their antithesis—the negative side of seven represents *spiritual imperfection*! How appropriate is this during the seventh administration?

If one is keeping track of numerical values since the beginning of the first Earth, making Adam's paradise the eighth time—representing a new beginning—then this time of final judgment would be the fourteenth, or two times seven. With seven representing spiritual perfection and two meaning established, the time of the final judgment at

God's throne numerically would equate to: *spiritual perfection established!*

And as a matter of fact, this will also be the second time the devil will have been kicked out—once out of heaven after he tried to usurp God's throne (See Appendix 5: The War in Heaven.) and now again at the end of the second Earth, indicating *spiritual imperfection established!* (For more information on *biblical numerology*, you may refer to E.W. Bullinger's Book *Number in Scripture*.)¹ After the final judgment there will be a new Earth (the third one). It will be a paradise which includes the holy city, New Jerusalem. (See Overview—The Three Earths.)

1 And I saw a *new heaven and a new earth*: for the *first* [former] heaven and the first [former] earth were passed away; and there was no more sea.

2 And I John saw the holy city, *New Jerusalem*, coming down from God out of heaven, prepared as a bride adorned for her husband.

Revelation 21:1–2

The word “first” (in *first heaven* and *first earth*) should properly be translated “former,” relating to the second Earth.

Now we look at Genesis 1:

31 And God saw every thing that he had made, and, behold, it was very good. And *the evening and the morning were the sixth day*.

Genesis 1:31

The sixth day has ended and the seventh day now begins:

1 Thus the heavens and the earth were finished, and all the host of them.

Genesis 2:1

Certainly in the physical sense anyone can see that God has completed his work, having made everything required for the second Earth. But consider also the spiritual implications of his words in light of what we now know concerning the seventh administration. The seventh day begins: “*Thus the heavens and earth were finished...*” Now consider carefully the following as the seventh angel begins to pour out his vial:

17 And the *seventh angel poured out his vial* into the air; and there came a *great [loud] voice* out of the temple of heaven, *from the throne*, saying, “*It is done.*”

Revelation 16:17

Only one thing is said: “*It is done.*” I have mentioned the significance of figures of speech in the Bible—among them was *condescension*, as when God is *speaking*. Keep in mind this was said from the *throne in heaven* in a *loud voice*! If it is important when God merely speaks, then how much *more weighty* is it when he raises his voice? (How true this is concerning earthly fathers as well!) And consider this is stated in the *very beginning* of what the seventh angel is about to do. Everything we have mentioned concerning this entire administration had not yet happened, but the message was, “*It is done!*” At this point, everything had been accomplished so that nothing could stop the subsequent “chain of events” from happening which God had known about and *meticulously planned for*—ever since the beginning of time!

An illustration of this is like a chess match. The battle has raged on until the point that one has such an advantage the last five moves are actually *forced*—and there is nothing his opponent can do to prevent his king from being captured. Although the game is still in progress, it is announced: “*Checkmate in five!*,” and the game is finished. Similarly, Jesus Christ said the same thing from the cross:

28 After this, Jesus *knowing that all things were now accomplished*, that the scripture might be fulfilled, saith, “I thirst.”

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vinegar, he said, “*It is finished.*” and he bowed his head, and gave up the ghost.

John 19:28–30

37 And *Jesus cried with a loud voice*, and *gave up the ghost*.

Mark 15:37

After all Jesus had said and done throughout his *entire life*, were his last words on Earth merely to let people know that *his life was ending*? I should say not, for a man’s last words are much deeper than that—and this should be especially true concerning the greatest man who ever lived. After he *knew that everything had been accomplished* that the Scripture might be fulfilled—that all his work was done—he rather declared, “*It is finished.*” His mission in life was completed. By then he knew that subsequent events had been set in motion for our salvation—and *nothing could stop it* from happening!

Now, look again at the beginning of the seventh day:

1 Thus the heavens and the earth were *finished*, and all the *host* of them.

Genesis 2:1

If this (in the *table of contents*) is a *highlight* concerning the seventh administration, consider some alternative renderings of the words for “finished” and “host” from a Hebrew lexicon:

The word for “finished” is *kalah*, meaning: to be complete, at an end, finished, accomplished, or spent. In the

King James Version it is translated consume, end, finish, fail, accomplish, done, spend, ended, determined, away, fulfil, fainteth, destroy, left, and waste. Other than its implication of completeness, it means to be destroyed, or exterminated; to be exhausted, or consumed.

The word “host” is *tsaba*, meaning: army, war, or warfare. In the King James Version it is translated host, war, army, battle, service, appointed time, warfare, soldiers, and company. Celestially, it also encompasses all of creation (the sun, moon, stars, etc.) as in the phrase “host of heaven.”

How curious Genesis 2:1 is worded the way it is! “Finished” can also be translated *consumed*, *destroyed*, or *wasted*, and “host” can also mean *army* or *warfare*! Besides the obvious physical meaning of that verse as it relates to the completion of the Earth and the things in it, another way to translate it could be, “*Thus the heavens and earth were consumed, and all the armies of them.*” This rendering is also consistent with what we saw in Revelation concerning the future of this Earth and its evil armies! God’s Word has both physical and spiritual significance—and to see the spiritual, by way of the physical, is God’s intent. Consider the future of this Earth from the following:

10 But *the day of the Lord* [the Lord’s day] will come as a thief in the night; in the which *the heavens shall pass away with a great noise*, and *the elements shall melt with fervent heat*, the *earth also and the works that are therein shall be burned up*.

2 Peter 3:10

2 For the *indignation of the Lord is upon all nations*, and his *fury upon all their armies*: he hath *utterly destroyed them*, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the *mountains shall be melted with their blood*.

4 And *all the host of heaven shall be dissolved*, and *the heavens shall be rolled together as a scroll*: and *all their host shall fall down*, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

Isaiah 34:2–4

Now, we look at the very next verse on the seventh day:

2 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.

Genesis 2:2

This is consistent with the law in the Old Testament:

9 *Six days shalt thou labour, and do all thy work*:

10 But *the seventh day is the sabbath* of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 *For in six days the Lord made heaven and earth*, the sea, and all that in them is, and *rested the seventh day*: wherefore the Lord blessed the sabbath day, and hallowed it.

Exodus 20:9–11

The book of Hebrews also references this day in Genesis:

3 For we which have believed do enter into rest, as he said, “As I have sworn in my wrath, if they shall enter into my rest”: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the *seventh day* on this wise, “And *God did rest the seventh day* from all his works.”

5 And in this place again, “If they shall enter into my rest.” ...

9 ... There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

Hebrews 4:3-5,9-10

After all is accomplished concerning this Earth and all the people who ever lived in it—after all the rewards and consequences have been handed out—there will exist a peace beyond all imagining, when there is nothing left to do except to enjoy our eternal life with each other and with God and his son, Jesus Christ. What a *glorious time of rest* that will be! It will be a time set apart (sanctified) from all other times.

Genesis 2:

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

THE STRUCTURE OF SEVENS

In this study we have seen a direct correlation with the seven days in Genesis chapter one and the seven administrations which govern all the time of this second Earth in which we now live. We have also seen that each of these eras highlights one of the manifestations of holy spirit, as suggested by what God said to the principle person involved in a particular time. We also observed that the Bible does not indicate God spoke to anyone else between these times; yet—although we might assume he must have—is it not recorded. We also saw that the first seven manifestations of the gift of holy spirit are amazingly positioned within the seven administrations in the same order as they are listed in 1 Corinthians 12!

We have seen three sections of scripture from the book of Revelation, also structured in sevens, that further establish this as a pattern which may be observed throughout the Bible. These were the letters to the seven churches—Revelation 2, and the seven angels sounding and pouring out

vials of wrath—Revelation 8 and 16. Not only do these areas in the book of Revelation help to establish and support the wonderful *pattern of sevens* in the Bible, but the acknowledging of this as the *design of God* will also allow us to see more in depth the solidarity of the Bible as *whole unit of truth*.

Until now, it was necessary to view these seven days, administrations and manifestations individually in order to better understand each one. But now that we have seen the pattern they fit within, we may begin to consider all of them together. For instance, this is much like understanding how a car operates. We must first recognize its individual components and systems in order to appreciate them even greater when they are integrated together, for then we will see how they were truly designed to work as an entire unit.

THE FIRST SEVEN MANIFESTATIONS

Concerning the manifestations of the gift of holy spirit, we see there are a total of nine listed in 1 Corinthians 12:8–10, but only the first seven have been shown in this study. We have seen how these span the entire Bible, each one highlighting one of the seven administrations, which together encompass all the time of this present Earth.

The fact is, the last two (*speaking in tongues* and *interpretation of tongues*) are at the bottom of the list. It is as though they were added as extra. These are only seen in operation during the Grace Administration (the fifth). When Jesus Christ returns for the born again believers (“when that which is perfect is come”), tongues shall cease, and of course, interpretation of tongues will as well:

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be *tongues, they shall cease*; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

1 Corinthians 13:8–10

In a sense, these two manifestations will *drop off the bottom of the list*. They were never operated in the Old Testament, nor in the Gospel Period and there is no indication of their use after the fifth administration. But the remaining seven are in operation during all seven administrations.

The following is a list of the first seven manifestations of the gift of holy spirit (from 1 Corinthians 12:8–10). Beside each one is the administration where its succinct definition is brought to light, as we have seen throughout this study. Each one of these manifestations is also a highlight, or main concern, during its corresponding administration.

1. word of wisdom—Paradise Administration
2. word of knowledge—Time of Ignorance
3. faith—Law Administration; Law Period
4. gifts of healing—Christ Administration; Gospel Period
5. working of miracles—Administration of the Mystery; Grace Administration
6. prophecy—Day of Wrath
7. discerning of spirits—Day of Judgment

Now, there is something very interesting about their order. It appears God has initially defined each one by showing a primary example of it during its associated administration. And they seem to build one upon the other as the scriptures progress.

By the time we reach the last one, we should then be able to understand their collective purpose, and appreciate why God listed them precisely as he did. This purpose seems to be God's instruction that we may learn how to walk by the Spirit! I was thinking that perhaps he could have called the Bible, *How to Walk by the Spirit in Seven Easy Lessons*.

Generally, these spiritual manifestations have their physical counterparts, which are very similar in nature. *Word of wisdom* is akin to wisdom itself; the same is true about *word of knowledge* and knowledge itself, etc.

Word of wisdom is first. It is simply to make a correct choice. Many times we do not need additional information to make proper choices in life. As we simply apply the wisdom we presently have, things usually turn out just fine.

Adam's lesson involved wisdom in choosing to do what God commanded concerning the trees in Eden during the first administration. (Proverbs 8:33, "*Hear instruction, and be wise, and refuse it not*"—just do it!) This decision must first take place in the mind before it can be put into action:

12 For if there be *first a willing mind*, it is *accepted according to that a man hath*, and not according to that he hath not.

2 Corinthians 8:12

So wisdom is to *make up one's mind* to obey what he knows to be the truth, and it matters not how much he knows—whether a lot or a little, for it is accepted *according to that a man hath*. We are responsible before God to act upon what we have learned already.

Word of knowledge is second. As one continues to be obedient to the truth he knows, God will provide more. As we are faithful he may entrust us with additional information when it is needed. Such was the case with Noah, whose story was the focal point of the second administration. He was the only one continuing in wisdom; the rest of the world was "*only evil continually*" (Genesis 6:5). So naturally, Noah was

the *only one* to receive some very detailed *word of knowledge* from God about what was to happen to the Earth, and specifically, what he could do to avoid the trouble to come, for himself and his family. So the key to receiving additional knowledge to help in time of need is to remain in a position to have access to it, by continuing to live *wisely*.

Faith (also translated "believing") is third. We saw this highlighted in a very big way during the beginning of the third administration, involving Abraham. He wasn't sure just where he was going yet, but he acted on what he knew anyways.

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

Hebrews 11:8

Many times we don't have all the answers yet. Noah knew exactly what to do because God laid it out for him very specifically—and just how he continued to carry out that task for a hundred years until the flood is not written down. Abraham had also been faithful, and was asked to leave his home with only little information. Doing this despite the comfort of having all the details was exactly how he eventually reached the goal!

So far, we can see a general pattern found in life. We must make up our minds to obey God with what we know so far. When we are faithful, he will give us more information as we need it. Then we must put this knowledge to use by acting upon it—whether or not it seems sufficient enough to us doesn't matter. We will win if we but try.

God promises he will not allow anything to come against us which we cannot handle with what we already know:

13 There hath no temptation taken you but such as is common to man: but God is faithful, *who will not suffer [allow] you to be tempted above that ye are able*; but will

with the temptation also make a way to escape, that ye may be able to bear it.

1 Corinthians 10:13

37 Nay, in all these things *we are more than conquerors* through him that loved us.

Romans 8:37

Knowing we cannot lose, we simply take action because we believe—we know we have faith. A wonderful definition of faith is seen in Hebrews:

1 Now faith is the substance of things hoped for, the evidence of things not seen.

Hebrews 11:1

A more literal rendering of the Greek is as follows: “*Now faith is the guarantee of things hoped for; it is their proof even before they are seen.*” A good example of this is how a great basketball player performs. In his mind he sees the ball go through the net—even before he shoots. Surely skill and ability have a lot to do with it, but this confident attitude gives him an edge that others may not have. More often than not, he will score. By taking action with this attitude of faith, our hearts’ desires are spiritually assured, because they are endorsed by God Almighty.

Gifts of healing is fourth. This in itself is a general term meaning *to prosper or benefit*. Health entails many facets of life besides being cured from disease, etc. Receiving deliverance in any situation may be considered as healthy. Even a healthy bank account is an example of the wide array of how this term may be applied.

Now healing is that which results from performing correctly. That is why it is listed fourth. Being obedient and acting upon additional knowledge when it is given provides a means by which situations may be remedied, or mended.

This spiritual ability is technically called *gifts of healing* because it is the only manifestation which is also a gift.

In the case of our natural bodies, for instance, God built within nature the ability for our bodies to heal themselves when proper measures are taken to remove obstacles, etc. That was a gift he provided for us genetically. In the case that we are already in good health, we can exercise, or practice to become even stronger and healthier. God has designed all of life in such a manner that things are governed to work the way he designed them to, and anything amiss will naturally be set back into order when we are obedient to the laws and principles he set up.

However, sometimes we need more than natural means to take care of a problem. Sometimes God finds it necessary to allow the supernatural to intervene, which goes beyond the physical. That brings us to the fifth manifestation—*working of miracles*.

We just never give up doing what is right and continue believing, doing all we can. When a situation requires more than that, it will be solved by that which can *supercede the natural*. A broken bone can naturally heal itself with proper care and sufficient time. However, a miracle can actually speed up this natural process so that it appears to happen instantaneously! When Jesus walked on the water, he was operating a supernatural law which was higher than the law of gravity. He did not do away with gravity; it was still in operation in that general area. Peter, who was walking on the water as well, sank when he became afraid while looking at the waves. Then Jesus pulled him back up.

Reflecting upon these first five manifestations, it seems we cannot fail. In short, when we simply do what we know already, we can receive more. We act upon that information and receive the results, whether naturally or even supernaturally when needed! We must never give up in any situation. God has provided a way for us to succeed no matter what

comes against us. As long as we keep trying, we will always win. So what could be next?

Prophecy is sixth. Generally, this could mean to foretell future events. This very idea is already embodied in our ability to simply continue repeating what we did already, being able with all confidence to *forecast today* that tomorrow we will receive the same positive results as we have been getting—this is comparable to mass production in the automobile industry. And we can even grow stronger and healthier as time progresses, just like the improved models which come out each year. We can just *keep on rolling*, knowing what goodness is in store for us because of what we can do today to allow it to continue happening again tomorrow, and next week, and next year!

We can even do this for others as well, for what God did for us he will do for them: “*For there is no respect of persons [no favoritism] with God*” (Romans 2:11). In a way, we can foretell their future! When they are meek to learn, we can teach them what we know and promise with all confidence things will change for the better. And as they enjoy the positive results and tell others, the cycle continues unabated.

Spiritually, God is able to give us a *vision* of what will happen tomorrow in a picture or a video in our minds, for instance. And this is not necessarily based solely upon previous experiences or learning. Such things are possible when we allow this manifestation to work in our lives.

Can you imagine slamming on your brakes because you were able to see a rock bounding down a hill right in front of your car—around a bend you hadn’t come to yet? And the person next to you wonders just why you did such a thing, until moments later as you avoid the rock he couldn’t see! He might ask, “*How did you know it was there?*” This could be a wonderful opportunity to spark someone’s interest in God. Many things such as this may happen as we desire to reach others who are searching for the truth.

So what could possibly be after all of this? *Discerning of spirits* is seventh. We do have an adversary who doesn’t enjoy seeing this prosperity continue, and does all he is *allowed of God* in order to hinder or stop it. Generally, he will have been involved during the entire process I have been expounding upon. Although this fact hasn’t been mentioned yet during this discourse, the truth is: all along, we had also been learning about how to overcome his tricks through some of the additional knowledge we were receiving by acting wisely as we should.

But there is a very logical reason it is listed precisely where it is! Although our opponent is somewhat concerned with stopping individuals, when we get to the point that we are getting results on a consistent basis and dare to tell everybody else, that is when the adversary comes out in full force to do everything he can to try and stop it. One person doing things right on a consistent basis is one thing, and he will fight. But teaching an entire neighborhood or community to do the same against him is quite another—and he really does not like that at all, so he fights for all he is worth—he *pulls out all the stops*, so to speak.

But as he continues to tempt us and we don’t yield, we become increasingly more experienced against him. Eventually, he must give up as we stand faithfully. We obtain rewards for standing against him. It finally reaches the point that he must either back off or continue putting us in situations for which we will receive rewards. We do this category by category; we just stay faithful and take care of one thing at a time. (For details about rewards, see Appendix 7: The Believers’ Judgment.)

We saw earlier how God promised “*he will not allow us to be tempted above that which we are able*” (1 Corinthians 10:13), so we are always able to overcome if we don’t back down, standing firmly upon the truth we already know. With con-

confidence we can always win! So, in short, these seven in order are:

1. We act wisely with what we understand about God's desires.
2. He will give us more information and instruction as we need it.
3. We act upon the instruction he gives.
4. Then we obtain positive results.
5. These results can even be supernatural (miraculous) if need be!
6. As we faithfully continue the above, we will attain similar results in the future.
7. When the adversary tries to stop us, we stand firmly upon what we know and he must back down.

We simply continue the process—we *keep on keeping on*. This is a divinely ordered algorithm which is good for all of life!

Now, we have seen that each manifestation is highlighted in a particular administration, and we can now also appreciate how they are ordered as a pattern for life. It is done this way so we may obtain a general understanding of what each of these manifestations entails. With that in mind, now additional information may be built upon this foundation while observing the manifestations in other places they are used within the Scriptures. The key is to find the foundational understanding as you go elsewhere to augment or build upon that which you already know about a particular one.

This even becomes more intricate as we discover from additional study that many appear together in certain groupings. Eventually we may see it as it really works—like machinery running automatically, everything working together as a unit and producing the results. Truly there is no need to stop and analyze which one or combinations of them are in operation at a given time. This is only done for

teaching purposes so we may first understand how each piece in the process is supposed to work. For instance, it is not necessary to stop and analyze a car's operation while it is running and all is working well. But when the car stops working properly it is nice to have the knowledge to be able analyze and fix it, and then move on.

Now, although there are other places in the Bible where this pattern of sevens is valid, I should give warning here that it does not exist in every place where seven things are mentioned. The following prophecy concerns the future when all has been fulfilled. The curious singular usage in the Bible of the phrase "*as the light of seven days*" just might be a figurative way of referencing the entirety of all which has occurred since the second Earth was made until this point when all is finally over—after all seven administrations have ended—and all is at rest:

26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, *as the light of seven days*, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

Isaiah 30:26

Below is a truly wonderful discovery in the Bible which will aid in our understanding of the overall continuity of this sevenfold structure we have been looking into. However, before we can appreciate this, we must have a *primary understanding* of the refraction of light:

THE STRUCTURE OF SEVENS IN MUSIC AND LIGHT

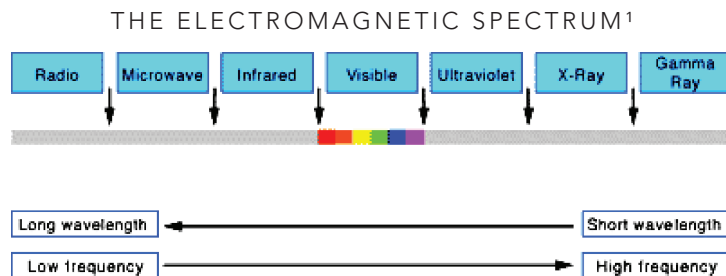
It is most interesting how this same ordering of things in sevens (and then starting over again) is also found in both music and light:

IN MUSIC

An octave comprises eight notes: The first seven are called a *diatonic scale*. The eighth note begins this scale again, but at a higher frequency: (do, re, mi, fa, so, la, ti—do, etc.)

IN LIGHT

We see below how light ranges in frequency from low (radio waves) to high (gamma rays). The frequency spanning *visible light* is referred to as *color*.



And within the visible spectrum are *seven basic colors*:

COLORS WITHIN THE VISIBLE SPECTRUM OF LIGHT²



Amazingly, what we have just seen from science may also be found in the beginning of the Bible—in the first chapter of Genesis!

Now, suppose you needed choose a color for that which is described on the first day in Genesis chapter one—what could you pick? God mentions light and darkness. Light contains every color, while darkness represents the absence of light. There is no logical choice there, as of yet. But how about the second day? If you had to choose one, what might it be? God mentions water and firmament (sky) five times each. Let's pick blue:



2

Now, the third day talks about trees, grass, and herbs. The overall picture is obviously green when you step back and consider what is prominent:



2



3

To determine the *focal point* on the fourth day it is necessary to use semantics. It only speaks of lights. There are stars and then two *great lights*, the sun and moon. Of these two, the one that *rules the day* is said to be *the greater light*, which (of course) is the sun. So, if we *had to make a choice*, the only logical one would be yellow:



2



3



4

Let us observe what we have thus far. Blue is on one side, and on the other side is yellow. Where they approach each other and combine they form green, just as we already know from science.

Of necessity, we must skip the fifth day because it is just too obscure to observe right away from what is written; and there are *good reasons* for that, as we will see.

Now, the sixth day is a bit more challenging. When we parse that day down to the most important thing which God made, it would be *man*. The name Adam means *red earth*, so that would be the most logical choice here; however, additional information must be gathered for it to seem more plausible or likely.

As we have seen, this day represents the time of the sixth administration when God's people (the future Israel) will have to put their lives on the line for what they believe. They must be willing to sacrifice their own *blood* just as Jesus Christ did. Choosing to martyr themselves—to die instead of giving in to the pleasures or pressures of the world—is undoubtedly the greatest commitment anyone could ever make. From *antiquity*, red represents *commitment*, mainly for the same reason mentioned above—because (shed) blood is red.

Also on this day, we see animals for the very first time in the Bible. One of the most important uses for them in the Old Testament was for sacrifice, and the Old Testament law is very specific as to what to do with the blood. Considering *blood*, *commitment*, *sacrifice*, and *red earth* is sufficient enough to make red the “most logical choice” for the sixth day:



Now let us again examine what we have thus far: we see yellow on one side and red on the other. What is the result of combining them—what lies between? Red and yellow make orange:

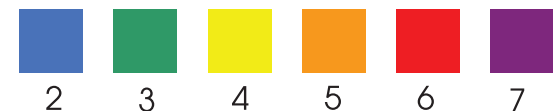


So, it appears the fifth day may have something to do with orange. Let us investigate further. The word *abundance* is

only found on the fifth day, and it appears twice, for emphasis. In nature the fall season is the only time of the year that orange is prevalent—not winter, spring, or summer. It is the time of reaping the abundant harvest at the end of the growing season, which also seems reason enough to suggest orange. Also, from *antiquity*, orange does represent abundance (relating with harvest.) Many books have been written about the meanings of colors, and they generally agree on this point.

We saw in Genesis One–The Fifth Day that the fifth administration has much to do with *mystery*. It is very curious that all the other colors in our study here are in the Bible, but orange is not! Certainly God has that word in his vocabulary, and surely he made orange trees, but they are *never once mentioned* throughout the Scriptures. Orange is a part a part of what God made, yet it is totally hidden. This certainly adds a *hint of mystery* to that color. Orange is indicative of the Administration of the Mystery, which was “*hid from ages and from generations*” (Colossians 1:26). It was certainly there, but could not be seen.

Well, this brings us to the seventh day, relating to the seventh administration. During that time is when Jesus Christ returns as *King of kings*. The greatest event to take place during that age is at the end when God sits in judgment on his great white throne as supreme *king*. Most people, even if they aren't Christian, all seem to be aware of this future event. Again, from *antiquity*, the color purple denotes *royalty*. An alternative name for it is violet:



There is only one day left which we have not assigned a color to as of yet—the first day. Understanding how color works, and treating the above like a circle (or color wheel), it is obvi-

ous that the color between purple and blue must be a darker shade of blue, which is called *indigo*. This choice is not clear from the text on the first day, or from anything about the first administration; however, it is the only logical choice.

We also see that blue and red combined make purple, so at least we still are consistent with the way colors combine in science. By using observation, semantics, science, historical meanings of colors as passed down through the ages, and knowledge of the relationship between the days in Genesis 1 and events taking place during the seven administrations, we have managed to assign a *unique color to each day*. Here is what we ended up with:

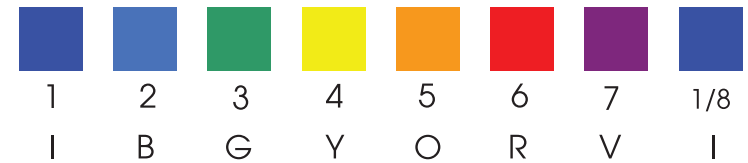


There is something very remarkable about the order as seen here. When sunlight is allowed to pass through a prism onto a wall (painted white), we can observe the spectrum of colors it is parsed into. Science teachers commonly use the acronym ROY-G-BIV to help students remember their names and order: (red-orange-yellow-green-blue-indigo-violet)

Now look at what we have done, starting with red and moving backwards. See it? What we discovered *just happens* to be in the same order as when light is refracted through a prism! Is this a mere coincidence, or did God (who is light) design it that way? However, to obtain ROY-G-BIV, we must start with something *man-made* like a prism. But God has a different way of doing it.

We see light on the first day. On the second day we see water and sky, which *just happens* to be a great medium for refracting light. Consider sunlight shining through water droplets after it rains, and think of what you see appearing in the sky—a rainbow!

Also, since the pattern repeats itself, the continuation beyond seven is eight (a new beginning) or one again:

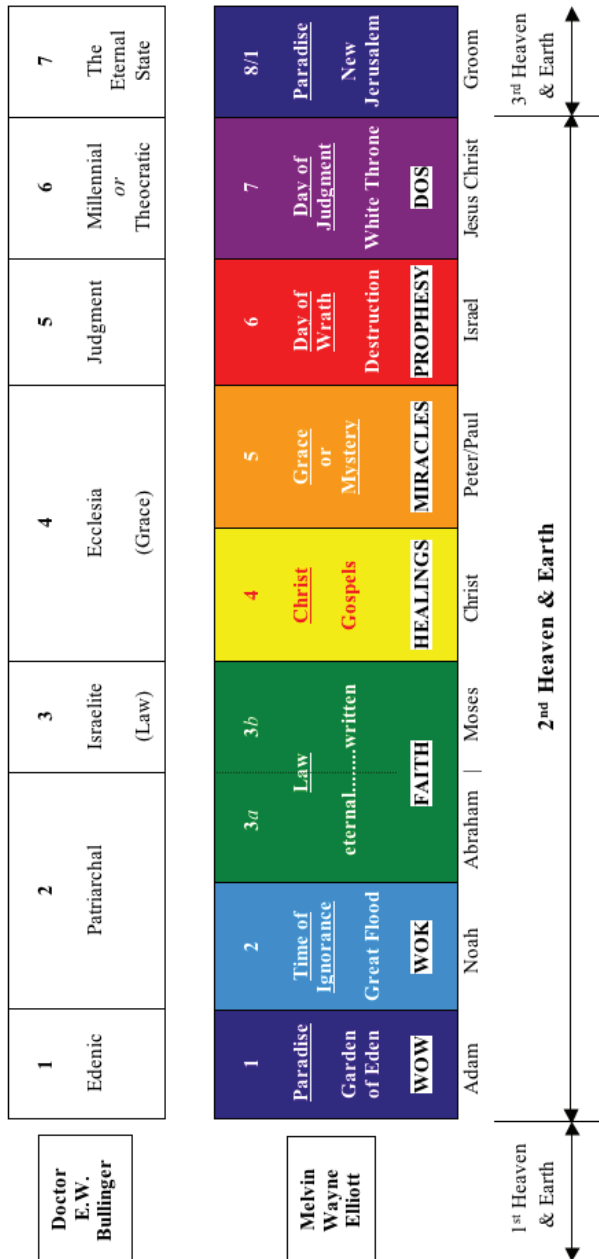


Now this becomes truly remarkable when we consider just what it really was in the sky that God used as a sign to Noah showing that never again would the world be destroyed by water—a rainbow! This was not just a “pretty picture” in the sky. It had meaning—it was a pictorial representation of *all the time of the second Earth*, one band of color for each of the seven days which together represent the seven administrations, spanning all the time from Adam in Eden to the judgment at God’s throne in heaven!

And that sign in the sky included the blue band, representing Noah’s time along with the rest of the eras. By this, God was indicating to Noah’s heart that it really wasn’t his will that the great flood even happened at all! We must remember—from the beginning, God’s desire was for the waters (above and below the firmament) to remain separated, the way he designed it, as explained in Genesis One—The Second Day.

Now, since each day highlights a particular color and manifestation, and as *things equal to the same things are equal to each other*, then each manifestation also has a color associated with it as well. A chart is shown on the next page of this study, which serves as a reminder of the major points shared in these many pages. It compares my findings with that of Dr. Bullinger’s work on the Bible’s administrations, as shown in his book *How to Enjoy the Bible*.³

THE SEVEN ADMINISTRATIONS OF THE BIBLE



CONCLUSION

We have seen how the seven days in Genesis chapter one act as a *table of contents* which divides the Bible into seven parts, each one representing the basic concepts of an entire administration of time. Together these seven administrations account for all the time of the second Earth in which we now live, from its beginning in the paradise of Eden to its end at the great white throne judgment of God Almighty in heaven.

We all see the obvious literal meanings of the words and phrases used in Genesis 1, but we can also now appreciate the figurative spiritual meanings and intent of them as well, placing the emphasis there instead of the physical, thereby obeying the author's admonition in Colossians 3:2: "*Set your affection on things above, not on things on the earth.*"

We now have a valid avenue by which to know and understand spiritual truths which lie behind the things which God made, as indicated in Romans 1:20: "*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...*"

If we are to view the seven days in Genesis 1 as literal 24-hour periods of time, we must therefore conclude (at the very least) that the trees mentioned on the third day were of some variety we know not of today which actually grew, matured, and were even producing fruit within that one day's time—and without energy supplied by the sun, which first appeared the following day!

Now, it is not entirely out of the realm of God's ability to actually have made such things in nature, but if this were actually true then all natural learning in the fields of botany and agriculture would no longer apply, and there could be no logical explanation available for the laws found in nature which God himself had also designed!

Proven facts concerning photosynthesis, radiation, growing seasons, and harvest would be of no value whatsoever, and those are only the beginning of such a paradox—for this would not only be true concerning the natural laws governing the growth of trees and grass, but if each day is believed to be a literal day, then all science in general would become meaningless, thereby allowing scientists to easily make a laughing stock of the entire Bible and of Christianity itself. I personally cannot imagine God, in his infinite wisdom, would place both himself and his people in a position so as to allow such railing harassments!

However, if we are to instead adopt the concept that these are not actually 24-hour days, then science is actually found to fit with the Bible. People will still be free to scoff at the Scriptures if they prefer but will have nothing to stand upon, seeing that the spiritual and physical realms complement each other, both being the design of God.

It is my hope that this understanding will help to build a more meaningful relationship between natural science and spiritual truth to the end that scientists and Christians may mutually appreciate the knowledge in their respective fields and unite in one accord, making peace together and giving

God the glory he deserves for creating such a perfect and logical universe—“*for God is not the author of confusion, but of peace...*” (1 Corinthians 14:33).

Merely to be able to appreciate the sheer beauty of the refraction of light into its wonderful spectrum of colors from both science and the Bible seems a very worthwhile endeavor by itself—but who knows just what scholars in both fields may yet find while working together? What wonderful discoveries are yet to be made? The potential is simply awesome to anticipate!

And, for God-fearing people, how wonderful it is to see a logical and orderly design concerning the manifestations of the gift of holy spirit and how they build one upon another! Could it be that one of the greatest intents of God giving us the Bible is that we may learn to operate his most precious and wonderful gift with increasing effectiveness?

And how wonderful that this structure, a pattern of sevens, may assist those who are seeking spiritual truths by showing them a way to catalogue and file the Scriptures so the Bible seems less complicated—that it may be understood and comprehended with less difficulty!

I do thank each reader for all the time, effort, patience, and perseverance involved while considering not only the individual aspects of this study, but in addition their collective value as well.

1 2 3 4 5 6 7 → 1... ∞

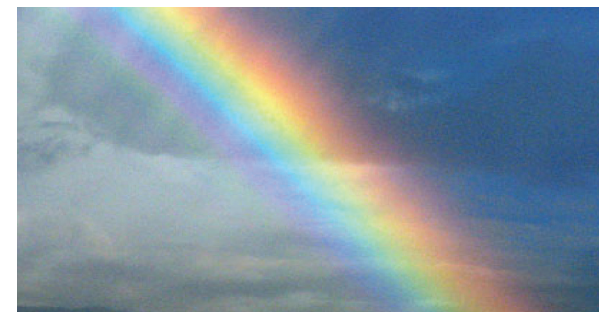


Photo courtesy of Public Domain Pictures¹

EPILOGUE

In closing, consider a breathtaking example of this pattern of sevens from Psalm 104!

The number in bold text represents both the day in Genesis 1 and the administration associated with it. After the number are reminders of highlights from that day and administration. Within the verses themselves, words or phrases are in *italics* which relate to that which is in bold text. For instance, “light” in verse two relates with “light” on the first day; and “waters” in verse six relates with both the waters on the second day and the flood in Noah’s time during the second administration.

Psalm 104:

1 Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.

1. light

2 Who coverest thyself with *light* as with a garment: who stretchest out the heavens like a curtain:

3 Who layeth the beams of his chambers in the waters:
who maketh the clouds his chariot: who walketh upon
the wings of the wind:

4 Who maketh his angels spirits; his ministers a flaming
fire:

5 Who laid the foundations of the earth, that it should not
be removed for ever.

2. waters, waters divided

6 Thou coveredst it with the *deep* as with a garment: the
waters stood above the mountains.

7 At thy rebuke they fled; at the voice of thy thunder they
hasted away.

8 They go up by the mountains; they go down by the
valleys unto the place which thou hast founded for them.

9 *Thou hast set a bound that they may not pass over; that they
turn not again to cover the earth.*

10 He sendeth the *springs* into the valleys, which run
among the hills.

11 They give *drink* to every beast of the field: the wild
asses quench their thirst.

12 By *them* shall the fowls of the heaven have their habita-
tion, which sing among the branches.

13 He *watereth* the hills from his chambers: the earth is
satisfied with the fruit of thy works.

3. grass, herbs, trees

14 He causeth the *grass* to grow for the cattle, and *herb* for
the service of man: that grass, he may bring forth *food* out
of the earth;

15 And *wine* that maketh glad the heart of man, and *oil*
to make his face to shine, trees and *bread* which strength-
eneth man's heart.

16 The *trees* of the Lord are full of sap; the *cedars* of
Lebanon, which he hath planted;

17 *Where the birds make their nests:* as for the stork, the *fir
trees* are her house.

18 The high hills are a refuge for the wild goats; and the
rocks for the conies.

4. moon, sun, darkness, night

19 He appointed the *moon* for seasons: the *sun* knoweth
his going down.

20 Thou makest *darkness*, and it is *night*: wherein all the
beasts of the forest do creep forth.

21 The young lions roar after their prey, and seek their
meat from God.

22 The sun ariseth, they gather themselves together, and
lay them down in their dens.

23 Man goeth forth unto his work and to his labour until
the evening.

5. abundance, water, seas, harvest, blessing, new life, everlasting glory

24 O Lord, *how manifold are thy works!* in wisdom hast
thou made them all: *the earth is full of thy riches.*

25 So is this *great and wide sea, wherein are things creeping
innumerable*, both seas, small and great beasts.

26 There go the ships: there is that leviathan, whom thou
hast made to play therein.

27 These wait all upon thee; that thou mayest give them
their meat in due season.

28 That thou givest them *they gather: thou openest thine
hand, they are filled with good.*

29 Thou hidest thy face, they are troubled: thou takest
away their breath, they die, and return to their dust.

30 Thou *sendest forth thy spirit, they are created:* and thou
renewest the face of the earth.

31 *The glory of the Lord shall endure for ever:* the Lord shall
rejoice in his works.

6. destruction, Day of Wrath

32 He looketh on the *earth*, and it trembleth: he toucheth the hills, and they smoke.

33 I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being.

34 My meditation of him shall be sweet: I will be glad in the Lord.

7. judgment

35 *Let the sinners be consumed out of the earth, and let the wicked be no more.* Bless thou the Lord, O my soul. Praise ye the Lord.

Many more examples of this wonderful pattern of sevens may be found within the Bible. Again, I wish to thank the reader for all the patience and perseverance during this presentation.

It is my hope that whenever someone who has read this book sees a rainbow in the sky, the different bands of color will serve as a gentle reminder of the accounts and times of this Earth which we have seen in the Bible. And just as it was instituted to be a reminder to Noah of God's covenant with him, and how he was saved from the flood, I wish it brings into remembrance his mighty blessings and protection upon us all as well.

God Bless You!

ABOUT THE APPENDICES

These few appendices have been included to enlighten mainly those who have not previously been exposed to certain basic biblical topics which are integral to the understanding of *Genesis One: God's Table of Contents to the Bible*. Even those who consider themselves as biblical scholars already may still find these helpful at times.

By reading these, novices and scholars alike will have an equal opportunity to get the most out of this book, and can appreciate a most amazing and wonderful pattern integrated within the Holy Scriptures, designed by God.

These are:

Appendix 1: The New Birth explains simply how to become born again.

Appendix 2: Body, Soul, & Spirit shows the semantic usages of these three distinct terms, as used in the Scriptures.

Appendix 3: The Manifestations (of the gift of holy spirit) concerns what the gift of holy spirit is comprised of.

Appendix 4: The Administrations of the Bible introduces the concept of the different times which the Bible addresses, sometimes called *dispensations* by many biblical scholars.

Appendix 5: The War in Heaven is about the time when the archangel Lucifer tried to usurp God's throne.

Appendix 6: The Wise Men shows that the men who traveled from the East to see Jesus in Bethlehem were really *astronomers*.

Appendix 7: The Believers' Judgment depicts the difference between the judgments of those who are born again and all the rest, who will appear before God's throne in heaven.

APPENDIX 1

THE NEW BIRTH

The new birth is a very exciting topic in the Bible. It is about becoming born again, or saved. First, we will simply state what the Bible clearly indicates is necessary to receive this; then we will go into some detail to explain it more fully, including some of the fallacies of common teachings which are contrary to this simplicity. How to become born again is found in Romans:

9 That if thou shalt *confess* with thy mouth the Lord Jesus, and shalt *believe* in thine heart that God hath raised him from the dead, *thou shalt be saved*.

Romans 10:9

Notice that it simply says to confess and to believe, and thou shalt be saved. The word "shalt" indicates *absoluteness*. These are the only two requirements; nothing else is needed, for it has already been accomplished. So, confess what? And believe what? The potential recipient must confess with his

mouth the Lord Jesus, and believe in his heart that God hath (already, past tense) raised him (Jesus) from the dead.

It is as simple as that, yet many theologians the world over have made it so very complicated and frustrating for people to receive the new birth by adding things to it. To confess that Jesus is Lord and believe God raised him from the dead is all that is needed—nothing else.

Keep in mind another basic scripture about this new birth or salvation:

8 For *by grace are ye saved* through faith; and that not of yourselves: it is the gift of God:

9 *Not of works*, lest any man should boast.

Ephesians 2:8–9

This says that someone is saved by grace (divine favor) through faith, or believing. It is not of his own doing—God gives it when one simply believes, according to Romans 10:9. It is a gift and nobody works for a gift; it is given freely. And this gift of salvation is *not of works*. If it were, then one could boast or brag that his salvation is worth more than another person's because perhaps he put *more work* into it.

The word “works” indicates anything that man does. One example of this is confessing one's sins. Many preachers erroneously teach that someone must confess his sins to become born again, and they always manage to find some scripture to justify this unsubstantiated and contradictory position.

Quite simply, this is work—and *hard work* at that! First of all, who can remember all his sins anyway in order to confess them? And even in order to confess them, he must already be very knowledgeable of the Scriptures even to know what is considered sinful by God in the first place. This is not only hard work, but it is impossible work! Finally, consider this: if salvation was dependent upon someone confessing all his

sins and he left out even one of them, he could not become born again.

How about being immersed in water? Nobody can deny that performing this requires some “work,” which is defined as the *expenditure of energy*. First of all, review Romans 10:9 for yourself, which absolutely guarantees one will become saved by two things only, and notice that water is not even mentioned there at all.

Now, please consider the following verse:

5 For John truly baptized with water; *but* [in contrast to water] ye shall be baptized with the Holy Ghost [with holy spirit] not many days hence.

Acts 1:5

This verse indicates a stark contrast between two types of baptisms. One is with *water* (John's baptism); the other is with *the holy ghost*, or holy spirit. Because of the word “but” between them, these two cannot be the same baptism.

There is a wonderful truth behind the following verses, which would take quite some time if it were explained in more detail, showing many other related scriptures. Therefore, I will briefly explain it:

3 Know ye not, that so many of us as were baptized into Jesus Christ were *baptized into his death*?

4 Therefore *we are buried with him* by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Romans 6:3–5

This encompasses a most wonderful spiritual truth about those who are born again. It indicates that when Jesus was buried, *we were buried with him*, and that when he arose from

the dead *we were also raised up from the dead*. Other scriptures can show that when Jesus was baptized, we were baptized with him and when he died, we also died with him!

Now, of course, these things cannot be true in the *physical sense*; obviously, we weren't even there when these things happened to Jesus on Earth. These things concern our spiritual heritage, entailing some of what Jesus accomplished for us, so that *we need not do anything* to receive the gift of salvation. (Remember from Ephesians 2:8 that our salvation is *not of works*.)

The simple idea here is this: If we were somehow already baptized with Jesus when John baptized him in the river Jordan, then why would it even be necessary to have it done to us again? But the theologians who propound our necessity of being immersed in water to become born again do not seem to understand this point.

Again, water baptism involves work, and even if it were a requirement for us, spiritually speaking it is one which has already been accomplished through Jesus Christ himself, and not by our own work.

It is just as Acts 1:5 had indicated. Our baptism is *not with water*, (John's baptism) but we are baptized *with holy spirit*, which is an entirely different matter. Other rather silly examples some preachers try to imply to their followers about becoming saved are: faithfully attending church meetings, giving generously into the collection plate, and helping in the church by singing in the choir, teaching children, or becoming deacons, etc. Although these might be good to do, they are nonetheless all considered as *works*, which cannot lead to salvation.

Now, back to the matter at hand. To become saved, one must believe in his heart that God hath raised Jesus from the dead. The word for "heart" in the Greek text is *kardia*, defined as *the middle, central, or inmost part of anything*. Even the heart of a cabbage can be accurately described by this

word. In the Bible, it is generally used either in association with the organ which pumps blood or the innermost part of the mind, which is where our believing actually emanates from. In the case of Romans 10:9, it refers to the innermost part of one's mind. There is no stress or strain involved in believing. It is as simple as how one knows his own name or that one plus one equals two. We read the Scriptures and *simply believe* what it says about God having raised his son Jesus from the dead.

We will now elaborate on what it means to confess Jesus as Lord. When a person decides to do this, he realizes that up to this time in his life he basically did whatever he chose to do; in other words, he was *his own Lord* in life. But now, he wishes to change that status by confessing Jesus as his Lord instead. This means that he is willing to do this. It does not mean that he will live perfectly from now on, which is a most ridiculous notion. But his true intent at the time he confesses is to make an honest attempt to do so.

So once again, when someone confesses Jesus as Lord while also believing that God had raised him from the dead, he becomes born again, or saved. This gift is freely given by God to all who believe, and (again) there is no work required at all on the part of the recipient. Therein lies the simplicity of how to receive salvation.

APPENDIX 2

BODY, SOUL, & SPIRIT

In Appendix 1 we learned about becoming born again, or saved. In this study we will see more about what that entails by comparing our first birth (physical birth) with our new birth (spiritual birth). We will then look into some of what we actually received from God upon being born again.

But before we do that, we will be looking into the unique usages of the words *body*, *soul*, and *spirit* as used in the Scriptures. These three words are *not synonymous*; they are used in the Bible with an amazing semantic accuracy, authored by God himself.

First of all, the word “saved” in Romans 10:9 is the Greek word *sozo*. One of the ways this word is translated is “made whole.” To understand this term it is necessary to consider our first birth. When we were born we consisted of a body and a soul. These were derived from the combined DNA (chromosomes and genes, etc.) we received from our parents. This was our physical birth, or birth according to *the flesh*.

The “body” is the physical part and the “soul” is what animates, or gives life to it. This soul life was transferred to each one of us from the blood contained within the seed of our earthly father which can be traced back to the first man, Adam, with whom we are all related. Interestingly, one of the Greek words for “seed” is *sperma*. Below are two related verses:

11 For the *life* [nephesh, or soul life] of the flesh is in the blood...

Leviticus 17:11

26 And hath *made* of one blood [the soul life of man was *made*] all nations of men...

Acts 17:26

The Hebrew word for “life” in Leviticus 17:11 is *nephesh*, usually translated “soul,” meaning *soul life*.

The Greek word for “soul” is *psuche*. In the Bible, this word has two basic meanings—*breath life* and *mind*. We derive our English word “psyche” directly from this word. As breath life, this soul is what animates our physical body. We have this soul life from the time we take our first breath, when our physical body first became alive:

7 And the Lord God *formed man* [the body of man was *formed*] of the dust of the ground, and breathed into his nostrils the *breath of life*; and man became a living *soul* [nephesh].

Genesis 2:7

Semantically, so far we see that man’s body was *formed*, while his soul was *made*. We shall see later that a man’s spirit is *created*—which requires becoming born again.

Now, many people wonder just when our lives actually begin in the flesh. Much controversy is present in the world today between scientists, doctors, and theologians as

to precisely when human life begins. The above verse clearly indicates that man became a living soul *after he took his first breath*. And we all understand that when a man takes his last breath, he is no longer physically alive—this man’s soul life is gone.

The controversy I mentioned involves whether or not a fetus is alive in the womb as it is developing, which leads to much confusion concerning the practice of abortions. Some say it is *murder* and that it should *not be allowed*. Others believe that *it has not been born yet*, so it is not considered murder because it has to be alive first before it can die.

Although going into this matter in detail is somewhat of a deviation from the actual purpose of this appendix, I consider it important enough to elaborate upon here, just to help those with questions and wonderings along these lines.

My personal opinion on the subject is simply that until a fetus takes his own first breath, then according to Genesis 2:7 (God’s definition of when human life begins) it is not yet considered a *living soul*. Having no life of its own, it is merely an *appendage* of the mother’s life, who supplies all its nourishment as it continues to grow inside of her.

The following is an interesting comparison which I hope will help those who still have questions:

12 He that smiteth a man, so that he die, shall be *surely put to death*.

Exodus 21:12

In the above verse, we see (according to the Old Testament law) the punishment for murder is death. However, in the following verses we see what the law is concerning the penalty in the case of a woman who loses her unborn child:

22 If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief [harm, or injury] follow: he shall be surely punished, according as

the woman's husband will lay upon him; and he shall pay as the judges determine.

Exodus 21:22

In this case, we see that the guilty one pays a *fine* to the judges. The penalty would surely have been death if the fetus had been considered as murdered, because of the law in Exodus 21:12.

Now, concerning the woman herself: If *no mischief* (harm or injury) happened to her, then the penalty is what the husband desires for the guilty one. (This must also be reasonable—and he cannot ask for a death penalty, for then how would the man also pay the fine?) This section continues in the event that some harm did come to the woman:

23 And if any mischief [harm, or injury] follow, then thou shalt give life for life,

24 Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

Exodus 21:23–25

Again, we see consistency in the law that if she dies, the man who did it will die (*life for life*). If she loses an eye, then he does (*eye for eye*), etc. The man would have been put to death if the fetus had been considered as killed. This is why the man only paid a fine—because *the fetus was not considered alive yet* in the first place so that it could die.

Human life begins when a fetus leaves the womb and takes its own first breath. The umbilical cord is then cut, and it is no longer dependent upon the mother's own life to exist. It is now a baby who can breathe on its own, having its own life.

One final note—on abortions: I am *not saying* I believe they are either right or wrong. The final decision in the mat-

ter of whether or not to terminate a pregnancy should rest with the parents. I personally feel that much of the consideration should be given to the woman's desires, for she is the one to actually bear the burden. And this even becomes especially so in the event that her own life may be in some jeopardy by choosing to have the baby.

Plain and simple, God's wish is that his people would be *fruitful and multiply*. It is his desire that these pregnancies be brought to full term. But even concerning an *unfruitful* relationship (so to speak) which leads to conception, who among us is really capable of determining just what that fetus will grow up to be? Who dares to be the *judge and jury*?

But thank God he has given us our free will to make choices in life to the best of our knowledge and understanding, perhaps even to the overcoming of less than optimum circumstances and having something wonderful as a result!

Now that we understand precisely when soul life begins, we will see what else it entails:

In addition to “breath life,” this word *psuche* (soul) also includes our feelings and personality, which are developed in our minds as we grow and learn. This is why many times the word soul relates with the mind.

These are a few of the terms in the Bible which are associated with our first birth: *living soul, man of flesh, earthy man, and natural man*.

If you were to look each one of these up, you would see in the context that many times they are compared with the second birth. Remember when I said that the word for saved is “sozo,” which can be translated *made whole*? That is because *something is missing* from our first birth which consists of only a body and a soul. What is missing is called *spirit*. When we become born again we receive the gift of holy spirit, which God creates in us, and we are then considered whole. Ponder the following, spoken by Jesus:

I am come that they might have life, and that they might have it more abundantly.

John 10:10

And you hath he *quicken*ed [made alive], who were dead in trespasses and sins;

Ephesians 2:1

According to these verses we were *dead*. This is not true in the physical sense, for we already had physical life (our body and soul). What we were missing was *spirit*. That was the part that was dead, because it wasn't there. But once we receive this gift of holy spirit, this new seed (*sperma*), we are not merely *natural beings* but *supernatural* as well—with supernatural abilities!

Many Christians do not understand the difference between soul and spirit. They say they are the same thing. To see that this is not correct, consider the following:

12 For the word of God is quick [living], and powerful, and sharper than any two edged sword, piercing even to the *dividing asunder of soul and spirit*, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Hebrews 4:12

These two terms do have much in common, yet they are different. They may be separated (*divided asunder*) just like you can trim the fat from the meat on a steak. Right where those two meet it may be difficult to do, but is nonetheless possible. The above verse says that God's Word can distinguish soul from spirit (or the physical from the spiritual) in all their nuances, despite the fact that they are so very similar.

There is a wonderful truth here which will come in handy to remember as the reader considers this entire manuscript: Although the physical and spiritual are very much aligned,

they are yet different. And here is a verse which shows all three parts together—and they are all different Greek words:

23 And the very God of peace sanctify you wholly; and I pray God your whole *spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ.

1 Thessalonians 5:23

The first birth (physical) required *seed*, and so does the second birth (spiritual). Our physical birth is limited. This seed ages over time, and becomes weaker until we die, because it is *corruptible*. However, the spiritual seed is *not corruptible*. This is why what we receive at the time of the new birth is also called *eternal life*. See the following comparison of these two types of seed:

23 Being born again, *not of corruptible* seed, but of *incorruptible*, by the word of God, which liveth and abideth for ever.

1 Peter 1:23

Here is an interesting point concerning grammar: The word “seed” should properly have been supplied after the word “incorruptible,” but (as a figure of speech) was left out intentionally so as to put the emphasis upon the *incorruptibility* of this seed, rather than upon the seed itself.

The following terms relate with the new birth:

- saved
- born again
- born of spirit
- made whole
- gift of eternal life
- gift of Christ
- gift of holy spirit
- supernatural ability

In Appendix 1, we saw that it was not necessary for one to confess his sins to become born again, for that would have been by *works*, contrary to Ephesians 2:9, which states that our salvation is “*Not of works, lest any man should boast.*” At the moment a person is saved, he receives the *remission of sins*. The slate is wiped clean and it is as though the person had never sinned at all! He may still remember them, but as far as God is concerned, they no longer exist. (From then on, it is only necessary to confess a sin when a person is aware that he has committed it. And to do that, he would have to understand what he did was wrong. Then he can confess it to receive God’s forgiveness.) At that moment a person is considered as righteous as God. Does that sound too good to be true? Look for yourself:

21 But now the *righteousness of God* without the law is manifested, being witnessed by the law and the prophets;
 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Romans 3:21–22

Believers receive the righteousness of God. As God is totally righteous, so are they at the time of the new birth—and I did not write the book! (However, do keep in mind that this righteousness is not in our flesh, or physical part; it is what we have inherent *spiritually*.) And the more we learn how to walk spiritually, the better we can keep our focus on this new life rather than the old one—it’s a wonderful balance to have control of.

And as this new babe in Christ continues to read about his new life and learns what he has and what he can do, he can grow to maturity, just as in the first birth. He can learn to crawl, then walk, then run (spiritually speaking) just as he learned those things in the natural sense. He can go from drinking milk to eating soft food to meat and then even to

strong meat (as it is called in Hebrews 5:14). God declares that the Scriptures are *food and drink*.

So, it is good for believers to read and study about their new life. Much can be found about this from Romans through Thessalonians; *digesting that food* can enhance one’s understanding of the rest of the Bible as well. In fact, it is my hope that those who read this study of the first chapter of Genesis can see much more about what we have been given spiritually and how to utilize it.

APPENDIX 3

THE MANIFESTATIONS (OF THE GIFT OF HOLY SPIRIT)

In Appendix 1 we saw how to receive the new birth, or to become saved. In Appendix 2, we saw some of what we actually received from God spiritually when we did so. In this appendix we will focus on the gift of holy spirit. In particular, we will study about the *manifestations* of the gift of holy spirit, as they are so called in the Scriptures.

The saved Christian is now considered whole, having all three parts—he has a body (physical part), a soul (mental part), and spirit (spiritual part). He is considered by God as a *complete* being.

There has been much confusion among Christians about the term *holy spirit*. It should be understood that God is *holy* and God is also *spirit*, which is why he is called the Holy Spirit. We became born again (spiritually) when we received seed from our heavenly father, just as we received seed from our earthly father to be born physically.

Just as we received traits and characteristics (DNA) from our earthly father's seed, God *gave a part of himself* to those born again of his seed, for "*God is spirit...*" (John 4:24). This is why what we receive from God is called the *gift of holy spirit*. (I sometimes think of this as our spiritual DNA.)

Since these two terms appear identical, a distinction must be made between them so we will know whether we are referring to God himself or to the gift we received from him. In English, we use capitalization to make this differentiation. God is called Holy Spirit (with capital letters) and his gift to us is called holy spirit (with small letters.)

Because there was no capitalization in the Greek texts (from which we derived our English versions), the translators capitalized *whenever they decided to*; it is for that reason that so much confusion exists among Christians in this area of the Scriptures. Now that we understand this point, we may simply mark our own Bibles with properly supplied capitalization to aid in our understanding as we read.

Although there are many good versions of the Bible to read, I especially like the King James Version because one of the features it contains which is not found in other versions. This concerns the use of *italics*, and is an immensely useful tool when it is understood!

In the 1600's King James the First wanted an English version of the Bible. He knew that when anyone translates from one language to another, additional words need to be added at times which were not in the text so the reading would make sense in the new version.

He was also wise to realize that translators might add things which would distort what God really intended to say. Most of the time this is not an issue; but just in case, he instructed them that *whenever they added any words* they should put them in *italics*. So, by omitting italicized words, the reader is not actually interfering with what was in the text in the first place. This understanding is very important

and useful when it comes to the topic of the gift of holy spirit. Armed with this information we are now ready to consider this gift of holy spirit, and see what it involves.

When we were born physically, the seed contained all that we needed. All the potential for what we were to become was inherent in the seed from our father (and in what the mother contributed as well). After being born we were nourished with food, etc, and grew to maturity.

The new birth is just like that as well. All we will ever need for our spiritual life is *already contained* in the seed from God. Put another way, we receive the one "gift of holy spirit" which alone carries with it all the potential for living spiritually. There has been literally no end of confusion among many Christians by supposing we need to receive something extra for our spiritual life—they erroneously call these *the gifts of the spirit*. We shall see that we already have all of these to begin with—and that God calls these *manifestations*, not gifts. To see this we will be looking very closely at 1 Corinthians 12:

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

1 Corinthians 12:1

You will notice that the word *gifts* is in italics. Until now, all "normal italics" had been removed from Bible verses so you may see when I emphasize something as *important* by adding my own. However, in this verse, it is important to understand that in the King James Version it *really is* in italics!

And, as explained above, this tells us that the word *gifts* was added by the translators where no Greek word existed. To show you this, I have copied that verse from Strong's Concordance. In this book, each word has been assigned a unique number which appears in <chevrons> just after it. All you need to notice here is the fact that there is *no correspond-*

ing number after the word “gifts,” as there are with the other words:

1 Now <1161> concerning <4012> spiritual <4152> gifts, brethren <80>, I would <2309> <0> not <3756> have <2309> (5719) you <5209> ignorant <50> (5721).

1 Corinthians 12:1

Although there was no Greek word translated “gifts,” we do see there was a word translated “spiritual.” It is # 4152, and we will now take a brief look at it. It is the word *pneumatikos*. It is found twenty-six times in the King James Version and is always translated “spiritual,” meaning: spiritual things, things of the spirit, or spiritual matters. It is not talking about spiritual gifts, but spiritual things in general. The verse should properly read, “*Now concerning spiritual matters [pneumatikos], brethren, I would not have you ignorant.*”

Now, spiritual matters do include gifts, but not all spiritual matters *are gifts*, as we shall see. God has devoted three entire chapters (1 Corinthians 12–14) to cover this subject of spiritual matters. We see the context come to a close in the following verse:

38 But if any man be ignorant, let him be ignorant.

1 Corinthians 14:38

So we see that God started by saying he doesn’t want us to be *ignorant* concerning spiritual matters, and concluded by saying that if anyone doesn’t want to hear about it, then just leave him alone—*let him be ignorant*. Christian teachers are not to force feed anyone. If someone is hungry and asks, then we feed him until he says he has had enough to eat—this is the only polite way to be!

Now, of course we will not be looking at this entire context. You might look into that on your own. The purpose of this appendix is to show mainly about the *manifestations*, which are a part of these spiritual matters. Now we continue:

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts [charisma], but the same Spirit.

1 Corinthians 12:2–4

God continues to instruct the Corinthians concerning spiritual matters. Then in verse 4, he mentions the word “gifts,” which is not in italics. It is the Greek word *charisma*—from which we derive our English word “charismatic,” meaning *gifted*.

We must watch the context very closely to look for any changes. Now we are talking about “gifts” (which are included within spiritual matters). Below are some examples of gifts—and we know they are gifts because they are called as such.

These are the five “gift ministries” given to the church:

8 Wherefore he saith, “When he ascended up on high, he led captivity captive, and gave gifts unto men” ...

11 ... And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

Ephesians 4:8,11

From here on, we will resume the omission of *italics* usually found in the King James Version. All italics within Bible references are that which I have added for emphasis.

Next, we will see about *administrations* and *operations*, which are also *spiritual matters*:

5 And there are differences of *administrations*, but the same Lord.

6 And there are diversities of *operations*, but it is the same God which worketh all in all.

1 Corinthians 12:5-6

Now, in the next verse, watch how it changes!

7 *But* [in contrast] *the manifestation* [phanerosis] *of the Spirit* is given to every man to profit withal.

1 Corinthians 12:7

Notice we have now changed the context from “gifts” and “administrations” and “operations” to “the manifestation of the spirit.” It is the Greek word *phanerosis*, not *charisma* (gift)! And it says, *but* the manifestation. This word “but” sets this in stark contrast to that which preceded.

Did you notice that the word “Spirit” was capitalized? The translators did that—we did not receive God, but his gift! It should be in lowercase—spirit. It goes on to say that this is given to every man. This cannot mean that everyone on the planet has it! We must remember that in the context God is talking to *brethren*: “*Now concerning spiritual gifts, brethren...*” (1 Corinthians 12:1). Brothers have the same father. God is talking to his born again children; they are the ones which have the ability to manifest this spirit. Others do not even have it to begin with.

So, it says *the manifestation of the spirit*—that means all of it—anything which may be manifested (or evidenced) by way of the spirit. One final (but very, very important) note on this verse: the purpose of the (entire) manifestation of this spirit (given to all of God’s kids) is to *profit withal...* see it again:

7 But the manifestation of the Spirit is given to every man to profit withal.

1 Corinthians 12:7

This means that the overall purpose is for every man to profit *all the way through*, so that all the manifestation is evidenced—not just a part of it. Now comes the “tricky part.” Most Christians are taught that the verses following are talking about individuals (for to one... to another... to another). How can God say that all the manifestation is given to every man, and then turn right around and say that one piece is given to one man and another piece to another man, etc? Well, he doesn’t!

In grammar, the phrase *to prophet withal* is an infinitive phrase. The words which follow must connect with this phrase to further elaborate on it. This is what verses 8-10 do. God has structured this very wonderfully. First, in verse 7 he makes it plain that every man (believer) may bring forth (all) the manifestation of the (gift of) spirit, so that he may make full use of it in every way—to profit withal—all the way through. Having said that, he now breaks the entire manifestation up into its *nine separate categories*. Each one of these *profits a little* by itself; and what you have when you put them all together is to *profit withal*—by manifesting all of them! Then in verse 11, God brings the context right back to where he started in verse 7, putting them all back together again and telling us more about it as a whole unit. In fact, verse 11 has some very illuminating truth in it as well!

Remember now, the whole idea is to *profit withal* (all the way through). My notes are in [brackets]:

7 But the manifestation of the Spirit is given to every man to profit withal [all the way through].

8 *For* [the reason why we can profit withal is:] to one [one way to profit a little] is given by the Spirit the word of wisdom; to another [more profit] the word of knowledge by the same Spirit;

9 To another [even further profit] faith by the same Spirit; to another [even more!] the gifts of healing by the same Spirit;

10 To another [and more] the working of miracles; to another [and more] prophecy; to another [and more] discerning of spirits; to another [even more profit] divers kinds of tongues; to another [lastly] the interpretation of tongues: [now we have it all!]

11 But all these ...

1 Corinthians 12:7-11a

A note of explanation is due about one of these, however. You may have noticed that the manifestation of healing is also called a gift (*gifts of healing*). This is simply because it is the *only one* of these which is *also a gift*. In the first (or natural) birth, God graciously endowed our physical bodies with the ability to heal themselves. A doctor might reset a broken bone, but it is self-mending. The same is true with cuts, scrapes, and a host of other things. We may provide medications, salves, ointments, and bandages, etc, but the healing process itself has been *built in*. The body of Christ is no different. God has built this into our new birth.

Basically, in order to manifest this one, a person has to operate it by asking God if a gift is there to have. If it is, and the recipient is believing for it, then it will be manifested (come into concretion in the senses realm). Such was the case in Acts 3:6.

6 Then Peter said, "Silver and gold have I none; but *such as I have give I thee*: In the name of Jesus Christ of Nazareth rise up and walk."

Acts 3:6

Spiritually, Peter had asked God if there was a gift for the lame man, and there was. We know he had received this gift of healing from God when he said, "*such as I have give I thee*." He received this gift from God and gave it to the believing man and he was healed.

Healing is always a gift—if it is there, then fine—if not, God has a reason. I should say, however, one *is available* when the receiver is truly believing for it.

Now, we will consider a verse which has been the source of much controversy among Christians, theologians, and biblical scholars alike:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1 Corinthians 12:11

The above verse requires quite a bit of explanation in light of how it has been portrayed of late, and the trend is getting worse and worse with each new translation that comes along!

We just saw how God has made all of these available *to every man* so he can operate this gift to its full extent, profiting in every category. But ministers and teachers the world over have tried to make this verse sound as if God picks and chooses who gets what. For the most part, it usually winds up that their students do not believe sufficiently enough to operate any of them! Those that are *blessed enough* to have one or the other are many times so thankful that to them it might seem greedy to have more of them, supposing that their fellow believers would have those, and together somehow they could enjoy all of them as a group.

Surely, it does work this way in practice. Many people do have their *specialties* and *long suits* among these, and many times deliverance comes to people when Christians operate together as a team. But to deny a Christian his full potential by teaching wrongly is a pitiful shame!

The truth is, God wants each of his children to enjoy operating all of these, while the devil wants just the opposite. If he can talk Christians out of believing they have all of this power, then that's just less worry for him that every one of

God's kids just might manifest enough to *stomp all over him* and his host of devil spirit helpers!

In my humble opinion, 1 Corinthians 12:11 has been translated horribly in many versions. For your enlightenment, below are some of the renderings. Please forgive me for the long list; I merely wanted the reader to see just how rampantly out of control this verse has become over the years. It is difficult to find any new version these days which is rendered accurately, and it appears that many of the translators just made it up as they went, text or not! Only the first two are actually faithful to the text. (Do take note of the intentional capitalization of the pronoun *he* in many of these.)

A COMPARISON OF 1 CORINTHIANS 12:11 AMONG VARIOUS VERSIONS:

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. (KJV)

All these are inspired by one and the same Spirit, who apportions to each one individually as he wills. (RSV)

It is the same and only Holy Spirit who gives all these gifts and powers, deciding which each one of us should have. (TLB)

There is only one Spirit who does all these things by giving what God wants to give to each person. (GW)

But these results are all brought about by one and the same Spirit, who bestows His gifts upon each of us in accordance with His own will. (Weymouth)

All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. (NIV)

But one and the same Spirit works all these things, distributing to each one individually just as He wills. (NASB)

All these [gifts, achievements, abilities] are inspired and brought to pass by one and the same [Holy] Spirit, Who apportions to each person individually [exactly] as He chooses. (AMP)

It is the one and only Spirit who distributes all these gifts. He alone decides which gift each person should have. (NLT)

But it is the Spirit who does all this and decides which gifts to give to each of us. (CEV)

But one and the same Spirit works all these things, distributing to each one individually as He wills. (NKJV)

One Spirit, the same Spirit, does all these things, and the Spirit decides what to give each person. (NCV)

But all of these that one and the selfsame Spirit worketh, apportioning to every man individually as He will. (KJ21)

And all these doth work the one and the same Spirit, dividing to each severally as he intendeth. (YLT)

But one and the same Spirit is active in all these, distributing to each one as He wills. (HCSB)

All of the gifts are produced by one and the same Spirit. He gives them to each person, just as he decides. (NIRV)

All these are the work of one and the same Spirit, and he gives them to each one, just as he determines. (NIV—UK)

All these are the work of one and the same Spirit, and he distributes them to each one, just as he determines. (TNIV)

And the same Spirit gives the power for all these things. He gives each person what he wants to give to them. (WE)

After reading all those, one just might wonder if God is really the one who chooses after all, just because there are so many versions which say that. Now, we will see exactly what this verse is saying by taking a closer look at it, considering the words I have put in *italics*:

11 But all these *worketh* that one and the selfsame *Spirit*, *dividing* to every man *severally* as he will.

1 Corinthians 12:11

The verb “worketh” is the Greek word *energeo*, from which we derive our English word “energize,” and “Spirit” is referring to God himself. It is God who provides the energy to bring these to pass in the physical realm. The word “dividing” simply means *distributing*.

So far, the verse is saying, “*But all these are energized by the one and selfsame Spirit [God], distributing to every man . . .*” As noted earlier, we know “every” man refers to *brethren*, the born again believers.

Now comes the interesting phrase, “severally as he will.” Does “he” refer to God or to the man? It seems to most people that it could be either one. But we cannot afford to just guess and hope we are correct! That is not doing honest research.

If we know just a little about English grammar, we can readily see that it should refer to the *man*, which is the closest *antecedent* to the pronoun *he*. However, I have found that this is usually not enough proof for most people because those who actually enjoyed learning about grammar in school seem to be but a few. So we will dig a bit deeper to see the truth here . . .

The word “severally” is the Greek word *idios*. This word appears over one hundred times in the Greek New Testament, and is usually translated *one’s own, his own, her own, its own*, etc. Below is an example of this word *idios* when it was translated “private.”

20 Knowing this first, that no prophecy of the Scripture is of any private [idios] interpretation.

2 Peter 1:20

This is a very familiar verse to many Christians. If anyone ever wonders just where he might start to begin understanding the Scriptures, this is a great place to begin because it says, *knowing this first*—it is the very first thing God wants us to understand. The word “prophecy” doesn’t always refer

only to future things; many times it is also about that which has been declared already. In this verse it means *all of the Scripture*.

Since the word private is *idios*, the verse might be rendered “*no prophecy of the Scripture is of any one’s own interpretation,*” which means that we are not to just interpret it however we want to. As the author of the Bible, God has been very diligent to make himself perfectly clear to those who allow the Scriptures to speak for themselves, instead of reading into it on their own.

We can easily see how the translators were accurate in rendering *idios* as “private” here; if it is someone’s private matter, it is essentially his own matter. In fact, we get our English word “idiosyncrasy” from it, which is anyone’s own particular or peculiar way of doing things. Again, God does not wish us to interpret his scriptures this way—he even said this is the *first thing we need to know!*

11 But all these worketh that one and the selfsame Spirit, dividing to every man *severally* [idios!] as he will.

1 Corinthians 12:11

This is the *only verse in the Bible* where the translators rendered *idios* as “severally”! Personally, I believe it obscures the entire meaning from view. Why weren’t they consistent with the rest of the places where they translated it *one’s own*, or in this case, *his own*? Consider what it is really saying now: *dividing to every man his own as he will*. The word “he” refers to the “man”—and one doesn’t even need to be a *grammar nut* to see that now! And this fits in context with all we have seen from verse 7 on.

God had said that the manifestation of the spirit is given to *every man to profit all the way through*, making full use of the gift of holy spirit he gave to us. He then broke it up into nine components, showing that each one has its unique profit. And now in verse 11 he has put them all back together as a unit,

explaining to us that he will *energize* each one of these as *we will*. It is our responsibility and privilege to operate this gift of holy spirit in all of its parts as we will—that is to say, as we desire, or as we believe. It is up to us to endeavor to find out about each of these and put them to use. If we don't, they just *won't happen on their own*, for God only energizes them as the man wills.

And even for all of this explanation, I am sure there are many who either don't get it, or will even refuse to because they just cannot let go of what they have been taught already. As I said at the beginning of these appendices, they "*have been included to enlighten mainly those who have not previously been exposed to certain basic biblical topics.*" As for the rest, it may either be good learning or they can choose to ignore it, in which case (according to 1 Corinthians 14:38) it is best to just leave them alone—"let them be ignorant."

So just why are these things true? The very next verse tells us!

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

1 Corinthians 12:12

As we see above, the next verse begins with "for," which gives the *reason* for what he has shown thus far about his children utilizing all of the manifestations—making full use of the *gift of holy spirit*. God is now going to explain these things by using the analogy of our human bodies to show us that physical things have been designed very similar to spiritual things, so we can relate them and get some wonderful understanding.

Remember when I mentioned our DNA? In a normal birth a baby has a body and all the physical parts to go with it. (feet, hands, ears, eyes, a nose, etc.) When you read from verse 13 on, you will see that these same parts are also incor-

porated into the *body of Christ*, in the spiritual sense. Let us not complicate matters. For now, let's keep it simple. Each one of the born-again believers has Christ in him. This is part of a great mystery which God had planned for us since the very beginning—which we can see a little about in the following:

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:
27 To whom God would make known what is the *riches of the glory of this mystery* among the Gentiles; which is *Christ in you*, the hope of glory:

Colossians 1:26–27

We have the same ability which Jesus had on Earth! That is why we can "*do the works that he did*" (John 14:12). He is God's son, and we are also now God's children: "*Beloved, now are we the sons of God...*" (1 John 3:2).

First, we must realize that each of us is like Christ (spiritually) for we each have *Christ in us*. Then collectively, we are all part of the spiritual body of Christ as well. If you try to visualize this, it may be a bit confusing. Just remember, it is not a literal fact! God is merely using the human body as an analogy to relate spiritual truths to us in a way in which we can understand.

Just as it is necessary to use all of our body parts to live well physically, it is also God's wish that we learn to utilize these manifestations as well, for they are akin to spiritual body parts. If someone does not have the use of a leg for instance, we might say he is *physically challenged*. Do we want to be considered *spiritually challenged* by not wanting to use all these *spiritual* body parts? I would hope not. God has made them all available to us by way of the spiritual DNA contained in the seed we received from him.

There is a good reason why I have gone to such length to explain about these manifestations: this study of Genesis

chapter 1 will reveal something very wonderful concerning the first seven of them—that each of the seven periods of time in the Bible (see Appendix 4: The Administrations of the Bible.) highlights one of these in particular, and they are in the same order as they have been listed here in 1 Corinthians 12:8–10! This is how God explains even further about using each one of them—by showing us examples throughout the Bible of those who have also used this power of God in other times.

APPENDIX 4

THE ADMINISTRATIONS OF THE BIBLE

The word administration means *the act or process of administering, especially the management of a government or large institution*. It is also used to describe a particular period of time in which affairs were managed, as when we refer to a certain presidential administration, such as the *Kennedy Administration* or the *Reagan Administration*.

When comparing two presidential administrations of the American government, we understand that both were still under the jurisdiction of the same Constitution and Bill of Rights. However, there were still some differences between them concerning the particular way in which this country was actually governed—they each had their own distinct and individual policies. In short, it was still the *same country* with the same laws, but it was run a bit differently because policies do change from one president to another.

Different administrations are also found in the Bible. This is not a new concept at all; biblical scholars have been writing about this subject for many centuries. Some writers prefer to call them “dispensations.” When one ferrets these two words out, it may be found that *both terms* may accurately describe these different times in the Bible.

While most scholars have derived a total of seven of these divisions, there are many differences among them. Although I was first introduced to this concept by what E.W. Bullinger (among others) had written about administrations in his book *How to Enjoy the Bible*, my conclusions were drawn from a personal study of the Scriptures and perhaps a bit of *help from above* as well.

The following verse describes the time in which we live (the fifth administration):

25 Whereof I am made a minister, according to the dispensation [administration] of God which is given to me for you, to fulfill the word of God;

26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Colossians 1:25–27

The word “dispensation” is the Greek word *oikonomia*, which means *the management of a household or of household affairs, specifically the oversight of someone else’s property*.

This fifth era is called the Administration of the Mystery. It is also referred to as the Grace Administration:

2 If ye have heard of the *dispensation of the grace of God* which is given me [Paul, the apostle] to you-ward:

3 How that by revelation he made known unto me the mystery...

Ephesians 3:2–3

Paul was given the oversight of the Administration of the Mystery. It belongs to God, but was Paul’s responsibility to steward, or look after it for him.

Below is an example of one difference between our administration (Grace) and the Law Administration (the third one) in the Old Testament:

Written in the time of Grace:

21 But now the *righteousness of God without the law* is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

Romans 3:21–24

Written in the time of Law:

25 And it shall be our righteousness, *if we observe to do* all these commandments before the Lord our God, as he hath commanded us.

Deuteronomy 6:25

In Romans 3:21–22, we see that our righteousness is reckoned *without the law*. All we had to do was to believe, and then the faith of Jesus Christ made us righteous before God. In verse 24 we see that we have been justified freely by *grace* (divine favor). It is as if we had never sinned at all! Remember about the remission of sins? (See Appendix 2: Body, Soul, & Spirit.) Jesus Christ paid the price for our redemption. And what we have is something we did not work for—it is free! As you read and study the book of Romans, you will see quite a lot about the difference between law and grace.

However, in Deuteronomy *righteousness was not free*. It was not by grace, but by works. In that time, people were only considered righteous by how they kept the law of commandments—and that required a lot of work! The following is a great verse on this subject:

21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain [there was no purpose in his death—he died for *nothing*].

Galatians 2:21

Another good verse is what Paul wrote, paraphrasing Psalm 32:1–2 which foretold of this time to come:

6 Even as David also describeth the blessedness of the man, unto whom God imputeth *righteousness without works*,

Romans 4:6

Each of the seven administrations has its different policies, so to speak. God has always worked with his people in different ways. All in all though, we must remember that what God likes and dislikes has always been the same, just as our Constitution remains the same throughout many presidential administrations.

This appendix was written to introduce the concept of administrations in the Bible. They need not be discussed in more detail here, for that very idea is integrated throughout this study of Genesis chapter one.

APPENDIX 5

THE WAR IN HEAVEN

During the beginning of creation, God made spirit beings called angels. Sometimes in the Bible, they are referred to symbolically as *stars*. (But they are not actually stars, of course!) These all make up part of the spiritual kingdom. Among them are three archangels, each being in charge of one-third of the angels. These are Lucifer, Michael, and Gabriel.

Michael is the *warrior angel*. He and his third of the angels do spiritual battle for God's people at times (behind the scenes). Gabriel is the *messenger angel*, who is the one which appeared to Zacharias to inform him that Elisabeth was to have a son and to call his name John (the Baptist). He also appeared to Mary to deliver God's message concerning the birth of Jesus. (These two records are in Luke chapter 1.)

Lucifer was originally called the *angel of light*. Of these three archangels, Lucifer was made the brightest and was also very beautiful. There once came a time when he got

so filled with pride (because he was so wonderfully created) that he conspired with his third of the angels to try and overthrow God's throne in heaven and become God. He thought he could do a better job than God, so he started a war in heaven:

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
8 And prevailed not; neither was their place found any more in heaven.
9 And the great dragon was cast out, that old serpent, called *the devil*, and *Satan*, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

Revelation 12:7-9

We see he was cast out of heaven, along with his angels. His name was then changed from Lucifer to the devil, and Satan. The devil and his angels today make up the devil spirit realm, who do battle *behind the scenes*, so to speak. The following record in Isaiah shows the pride he had which caused this. Observe this boasting by his repeated use of the words, "I will":

12 How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!
13 For thou hast said in thine heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
14 I will ascend above the heights of the clouds; I will be like the most High."
15 Yet thou shalt be brought down to hell, to the sides of the pit.

Isaiah 14:12-15

Below is a prophecy from the book of Ezekiel about him being cast out of heaven to the Earth, where he now exercises evil. Later on, we see he will be burnt up. Then it states, "and never shalt thou be any more." Below that is the record of this happening in Revelation:

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore *I will cast thee* as profane *out of the mountain of God*: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: *I will cast thee to the ground*, I will lay thee before kings, that they may behold thee.
18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and *I will bring thee to ashes* upon the earth in the sight of all them that behold thee.
19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and *never shalt thou be any more*.

Ezekiel 28:15-19

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Revelation 20:10

The war in heaven caused destruction which was so cataclysmic that it caused the Earth, which God had originally made perfect, to come to utter ruin: *And the earth was*

[became] *without form and void*” (Genesis 1:2). We saw this earlier in Overview—The Three Earths.

Having considered the Hebrew *idiom of permission*, we are able to understand that it was the devil, not God, who orchestrated the flood in Noah’s time—and that he was also the one to cause the ruin of the first Earth. Now that we know who caused it, what specifically happened to the first Earth? We see about that in the book of Peter:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.”

5 For this they willingly are ignorant of, that by the word of God the heavens were of old [long ago, in ancient times], and the earth standing out of the water and in the water:

2 Peter 3:3–5

These verses refer to the future, when scoffers will try to convince people that nothing had ever happened to disrupt God’s original creation. And the reason say they this is because they are ignorant of what happened in the heavens and to the Earth long ago—that is was once dry (standing out of the water) but later had become submerged (in the water).

6 Whereby the world that then was, being overflowed with water, *perished*:

2 Peter 3:6

Now, many people suppose this verse can *only* relate with the flood in Noah’s time. Although similar in many ways, it was not exactly the same as the flood which happened even before Adam’s time—which was much more devastating!

The word “perished” is the Greek word *apollumi* which means: to destroy fully, put out of the way entirely, render useless, die, or perish. In the King James Version it is translated perish, destroy, lose, be lost, and lost. Metaphorically, it is also used in reference to hell, as in Matthew 10:28, “*And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy [apollumi] both soul and body in hell.*”

This does not fit precisely with what happened to the Earth during Noah’s time. It was not rendered *utterly useless*, for a remnant was left—Noah, his family, the animals and birds were still alive in the ark. And there is more on this from Jeremiah; later, we will return to 2 Peter:

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

Jeremiah 4:23

We have seen these same words used before (in Overview—The Three Earths). The first Earth was created as a paradise, but later had become *without form, and void*. But here in Jeremiah, we also see there was *no light*. This makes perfect sense because in Genesis 1:3, the first thing God did to restore his original creation was to provide light.

Many Christians have said, “*God created light on the first day.*” This is not literally true, for is written, “*And God said, ‘Let there be light’ ...*” (Genesis 1:3). It does not say he created it—he merely spoke it into being. He did not have to create it from nothing as he did originally because whatever light was composed of was yet in existence, though totally out of order, in chaos, and useless at the time. Certainly this cannot be said in regard to Noah’s time, for there was still light. Jeremiah continues:

24 I beheld the mountains, and, lo, they trembled [shook, as in an earthquake], and all the hills moved lightly [were shaken].

25 I beheld, and, lo, there was *no man*, and *all the birds* of the heavens were *fled*.

26 I beheld, and, lo, the *fruitful place* was a *wilderness*...

Jeremiah 4:24-26

This destruction was so devastating that there were no people, birds or vegetation remaining! This is also not the same as in Noah's time. We now resume in 2 Peter:

7 But the heavens and the earth, *which are now*, [which God repaired, starting with light on the first day] by the same word are kept in store, reserved unto *fire* against the day of judgment and perdition of ungodly men...

10... But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, *the earth* also and the works that are therein *shall be burned up*.

2 Peter 3:7,10

Our present Earth will not be destroyed by water, but by fire, as is also foretold in the book of Revelation. Now we will investigate further to see about this flood in ancient time:

Praise him, ye heavens of heavens, and *ye waters that be above the heavens*.

Psalms 148:4

7 And God made the firmament, and divided the waters which were under the firmament from the *waters which were above the firmament*: and it was so.

Genesis 1:7

The firmament (sky, or universe) separates the waters above and below it. This indicates there is water *beyond* the universe. Perhaps someday scientists will even be able

to prove such a thing. There is an interesting parallel here which I would like to explain.

Before we were born we were in our mother's womb, surrounded by water. When the water was broken, we entered into this world to begin our natural lives—this is the first birth. The second birth is similar. Here we are in the universe, which (in a way) is like a womb, surrounded by water. When we become born again we begin our supernatural, or eternal lives—this is the second birth. It is as though we have passed through that water into the heavenly realm! Consider the following:

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Ephesians 2:5-6

This says that at the time of our new birth we are *already seated* in heaven. This is not literally true, of course, for to us this is yet a future reality. But in God's perspective, it is as though it already happened; being eternal, all time is the same to him.

At the time the Earth was totally out of order, we also see the following:

2 And the earth was without form, and void; and *darkness was upon the face of the deep*. And the Spirit of God moved upon the face of the waters.

Genesis 1:2

The phrase "darkness was upon the face of the deep" is quite interesting. In Jeremiah 4:23, we have seen that there was no light at this time. This is not only true in the physical sense, but it is also true *spiritually*. The devil, being evil, is considered as darkness (in the spiritual sense of the word). He was once called Lucifer, which literally means "light bearer."

He was the *angel of light*, but that title was stripped from him after he had sinned, and he was expelled from heaven:

12 How art thou fallen from heaven, O Lucifer ...

Isaiah 14:12

The third of the angels under his command during the war were also expelled with him and now comprise the devil spirit realm. Some of these angels had the ability to disrupt the firmament and allow water to enter, flooding the universe. Because of what they also did later to cause the flood of Noah's time, they are presently *chained up*. That is why God could promise Noah this would not happen again. But later on in Revelation, these powerful angels will be present once more:

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

Revelation 11:6

Having the power and authority to close heaven, these also have the ability to open it. During the time of Revelation, however, this will not happen—as we saw before, this present Earth will eventually be destroyed by fire. During the “days of their prophecy,” these angels will simply be preventing it from raining *normally*, causing a drought.

But during the war in heaven, things were much worse than that. We now look at the phrase “face of the deep,” as in Genesis 1:2. The word “face” means surface, or edge. The word “deep” is the Hebrew word *tehom*, meaning: the deep, or an abyss. It is used in reference to large bodies of *water* such as oceans and seas. In the King James Version it is translated deep, depth, and deep places. We see this word used to show the source of all the extra water which flooded the Earth in Noah's time:

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the *great deep* broken up, and the *windows of heaven were opened*.

Genesis 7:11

As shown in the account of Noah (See Genesis One—The Second Day.) this was too much water for it to be rain as we know it, for that would not have covered the mountains. It would merely go back to where it came from in the first place, and the ocean levels would have been nearly the same afterwards. It rather came from the abyss which lies beyond the universe—the water above the firmament.

So this is what happened: During the war in heaven, mighty angels under Lucifer's command had somehow *poked a hole* in the firmament, so to speak, allowing water to flood the expanse below. God's creation became all out of order, and the Earth was submerged in water. They lost the war and were expelled from heaven. So where did they go? They resided on the edge of the universe: “... *and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters*” (Genesis 1:2).

This darkness was both literal and figurative—as figurative, referring to the fallen angels themselves, and as literal, referring to the fact that no light could enter while they were covering the expanse.

Now we all know what happens to water when it gets cold—it freezes. We know what happens in the wintertime. The sun's warmth does not affect us as much as in the summer because we are further away from it. Even though this difference only represents a few degrees Fahrenheit, can you imagine what it would be like if there was no light at all? In the book of Job are verses relating with astronomy:

30 ... and the *face of the deep is frozen*.

31 Canst thou bind the sweet influences of Pleiades, or
loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or
canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? ...

Job 38:30–33

It is interesting here to see the *face of the deep* as frozen. Some people believe this substantiates what scientists and others have learned about the ice age which occurred during ancient Earth history. In fact, much more may be seen about this entire topic. Quite a bit of it might be found while looking into what some have called the *gap theory*, concerning the period of time between Genesis 1:1–2, when God created the Earth and when it became without form and void.

One might find quite a bit of controversy while delving into this area, for there are many different viewpoints—even among those who accept this theory. However, this can also lead into a vast array of other related topics. Some of these are:

- ancient world history, including the ice age and evolution
- geology—the science and study of the solid and liquid matter that constitutes the Earth
- paleontology—the study of prehistoric life, usually from fossils
- subterranean water—sources of fresh water beneath the earth and under oceans
- primeval water—this can lead to some ancient Babylonian and Egyptian myths
- astronomy and astrophysics

As fascinating as these might seem to some, these topics lie beyond the scope and purpose of this book. I merely wanted to give readers more information as to some of the

things involved, in the event there is a desire to pursue them in more detail.

APPENDIX 6

THE WISE MEN

¹ Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came *wise men* [magi] from the east to Jerusalem,

² Saying, “Where is he that is born King of the Jews? For *we have seen his star* in the east, and are come to worship him.”

Matthew 2:1-2

Just who were these wise men and where were they from? The Greek word for “wise men” is *magi* (plural of *magos*), translated wise men or sorcerers. The equivalent Hebrew word is *ashshaph*, translated conjurer or astrologer. These magi were from the Far East (the Orient as we know that region today) and were *astronomers*—not astrologers:

The word astronomy is from two Greek words: *astron*, meaning “star” and *nomos*, meaning “law.” It is *the scientific study of the movement of celestial objects*, such as stars, planets,

comets, etc. Astrology is described as *the pretended art of the predicting of future events based upon the movement of celestial objects*. The Babylonian Empire was noted for their expertise in this area. Over the years, these magi became split into two groups, one who remained faithful to astronomy and the other who became astrologers, or soothsayers. We derive our English word *magic* from this word *magi*, concerning those who strayed away.

These astronomers from the Orient saw “his star in the east.” Somehow they understood the significance of this event and came to Jerusalem to see Jesus, the *promised messiah*. It was undoubtedly the prophet Daniel who had taught their ancestors what to look for in the night sky.

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it...

6 ...Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

Daniel 1:1,6

These men of Israel (from the tribe of Judah) had been taken hostage by the Babylonians.

17 As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: *therefore stood they before the king*.

20 And in all matters of wisdom and understanding, that the king enquired of them, *he found them ten times bet-*

ter than all the magicians and astrologers that were in all his realm.

Daniel 1:17-20

Because God had given these men knowledge and wisdom, they had been found to be “ten times better” than all the magicians and astrologers in Babylon. And in verse 17 it said, “*and Daniel had understanding in all visions and dreams*.” In a Hebrew lexicon the following is said about the prophet Daniel, who was renamed “Belteshazzar” by King Nebuchadnezzar of Babylon:

(He was) the fourth of the greater prophets, taken as hostage in the first deportation to Babylon, because of the gift of God of the interpretation of dreams, he became the second in command of the Babylon empire and lasted through the end of the Babylonian empire and into the Persian empire. His prophecies are the key to the understanding of end time events.

And the following (concerning Daniel) is from Easton’s Bible Dictionary:

[Daniel was] one of the four great prophets, although he is not once spoken of in the Old Testament as a prophet. His life and prophecies are recorded in the Book of Daniel. He was descended from one of the noble families of Judah (Daniel 1:3), and was probably born in Jerusalem about b.c. 623, during the reign of Josiah. At the first deportation of the Jews by Nebuchadnezzar (the kingdom of Israel had come to an end nearly a century before,) or immediately after his victory over the Egyptians at the second battle of Carchemish, in the fourth year of the reign of Jehoiakim (b.c. 606) Daniel and other three noble youths were carried off to Babylon, along with part of the vessels of the temple. There he was obliged to enter into the service of the king of Babylon, and in accordance

with the custom of the age received the Chaldean name of Belteshazzar, i.e., “prince of Bel,” or “Bel protect the king!” His residence in Babylon was very probably in the palace of Nebuchadnezzar, now identified with a mass of shapeless mounds called the Kasr, on the right bank of the river.

His training in the schools of the wise men in Babylon (Daniel 1:4) was to fit him for service to the empire. He was distinguished during this period for his piety and his strict observance of the Mosaic law (Daniel 1:8–16) and gained the confidence and esteem of those who were over him. His habit of attention gained during his education in Jerusalem enabled him soon to master the wisdom and learning of the Chaldeans, and even to excel his compeers. At the close of his three years of discipline and training in the royal schools, Daniel was distinguished for his proficiency in the “wisdom” of his day, and was brought out into public life. He soon became known for his skill in the interpretation of dreams (Daniel 1:17; 2:14), and rose to the rank of governor of the province of Babylon, and became “chief of the governors” (The Chaldean word is *Rab-siginin*) over all the wise men of Babylon.¹

The following information is from Wikipedia, The Free Encyclopedia, concerning *Babylonian astronomy*:

Among the sciences, astronomy and astrology occupied a conspicuous place in Babylonian society. Astronomy was of old standing in Babylonia, and the standard work on the subject, written from an astrological point of view, later translated into Greek by Berossus, was believed to date from the age of Sargon of Akkad. The zodiac was a Babylonian invention of great antiquity; and eclipses of the sun and moon could be foretold. There are dozens of cuneiform records of original Mesopotamian eclipse observations. Observatories were attached to the temples,

and reports were regularly sent by astronomers to the king...²

As we have seen, the prophet Daniel had spent much time in the Babylonian Empire, where there were many magicians and astrologers (wise men):

48 Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon.

Daniel 2:48

Not only is it well known that Daniel was astute in the area of discerning and foretelling future events, but we have also seen that the king actually put him in charge of the wise men, (astronomers) of Babylon. So what could he have told them about? Would he withhold valuable knowledge from them so that their descendents would miss out on one of the greatest events of all time? I think not!

These astronomers of old had simply learned from Daniel what signs to look for and passed the information down to their children who did the same, continuing faithfully to remain observant until the signs in heaven were sufficient enough to warrant a trip to Jerusalem to see God’s only begotten son, Jesus!

Hundreds of years had passed before these events in the sky actually happened. And when they did, I bet they were excited! A common myth is that there were *only three* of these men who made the journey. Many assume this because the Scriptures indicate that *three gifts* were given—gold, frankincense, and myrrh—so they suppose there was *one from each man*. This is not true. Nobody knows for sure just how many actually came to see, but in those times such a trip would surely entail a large caravan for many varied reasons, which we do not need to go into here.

On a humorous note I imagine (in preparing for the trek) the following announcement may have been spoken at a *town meeting* in Babylon:

"Our ancestors have been watching the heavens now for nigh onto 600 years, waiting for what the prophet Daniel had showed them to look for in the heavens concerning the birth of the King of the Jews. Recently, our greatest and most authoritative astronomers have observed that enough of these signs have happened by now to actually warrant a trip to Jerusalem to see him for ourselves. Now, how many of you want to go see one of the greatest events in all history? Only three of you? Are you sure about that? Well, *all-righty then*—we shall authorize provisions for a journey of three. Be sure to tell us all about it when you return, okay?"

Many volumes of material have been written by biblical scholars concerning the most likely year, month, day, and even the approximate time of day in which the birth of Jesus actually occurred. It is not the purpose of this appendix to go to such length, but rather to merely show who the wise men were, where they came from, and how they may have known just when to make their trip. Much more detail may be found about this area through other sources if the reader desires to do so.

As a final note, it is common knowledge among most scholars now that the wise men did not find a *newborn babe in a manger*, but rather a *young child of nearly two years of age in a house*. The following explains why Herod had all the children under two years of age killed, for this child could not have been any older than that by the time he questioned the wise men:

11 And when they were come into *the house*, they saw the *young child* with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Matthew 2:11

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and *slew all the children* that were in Bethlehem, and in all the coasts thereof, from *two years old and under*, according to the time which *he had diligently enquired of the wise men*.

Matthew 2:16

APPENDIX 7

THE BELIEVERS' JUDGMENT

The Greek word for God's throne is *thronos*, which means *the seat*, similar to a judge in court sitting on the bench in judgment:

7 But the Lord shall endure for ever: he hath prepared his *throne* for judgment.

Psalm 9:7

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were *judged* [krino] out of those things which were written in the books, according to their works.

Revelation 20:12

In a Greek lexicon, the word for “judged” is *krino*, meaning: to be judged (summoned to trial for examination), to pronounce judgment or opinion concerning right and wrong,

or to preside over with the power of giving judicial decisions. In the King James Version it is translated judge, determine, condemn, go to law, call in question, and esteem.

However, there is a *different kind of judgment* for those who became born again during the fifth administration:

10 For we (the born again) must all appear before the *judgment seat* [bema] of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 Corinthians 5:10

In a Greek lexicon, the word for “judgment seat” is *bema*, meaning: a platform (of the judgment seat of Christ), or a raised place mounted by steps. In the King James Version it is translated judgment seat, throne, and to set (one’s) foot on. King Herod built a structure resembling a throne at Caesarea, from which he viewed the games and made speeches to the people.

Both of these words are used in the following, which shows their difference:

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, “Wilt thou go up to Jerusalem, and there be judged [krino] of these things before me?”

10 Then said Paul, “I stand at Caesar’s judgment seat [bema], where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.”

Acts 25:9–10

In the above we see that Festus wanted Paul to be judged one way (*krino*—at the bench), but he answered, saying he ought to be judged another way (at the *bema*). This word *bema* is found in Greek literature concerning ancient Olympic games. It is the platform upon which the winner received a crown of laurel leaves. In our modern Olympics,

three medals are awarded to the winners who stand upon raised platforms.

The foundation of a believer’s new life is to become born again by “*confessing Jesus as Lord and believing God raised him from the dead*” (Romans 10:9). At that time all of his bad works have been forgiven; the slate is wiped clean:

10 According to the grace of God which is given unto me, as a wise masterbuilder, *I have laid the foundation*, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is *Jesus Christ*.

12 Now if any man build upon this foundation *gold, silver, precious stones, wood, hay, stubble*;

13 Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.

14 *If any man’s work abide* which he hath built thereupon, *he shall receive a reward*.

15 *If any man’s work shall be burned*, he shall suffer loss: *but he himself shall be saved*; yet so as by fire.

1 Corinthians 3:10–15

The above shows that the foundation to be laid is Jesus Christ. Then it shows the works he may build upon that foundation. Works are of two varieties: *good* (as gold, silver, and precious stones) or *evil* (as wood, hay, and stubble.)

The believers’ works will be tried by some sort of fire which we do not yet know about. Works which can burn will be gone; there is no indication of any recompense of wrath—only loss, which is the same as when one loses in a sports competition. It feels shameful, but that is all. And he is still saved; he still has his eternal life. The works that withstand the fire will be rewarded.

Following are some quotes by noted authors and theologians concerning the *bema*:

Dwight Pentecost:

Thus, associated with this word “bema” are the ideas of prominence, dignity, authority, honor, and reward rather than the idea of justice and judgment.

Lewis Sperry Chafer:

It cannot be too strongly emphasized that the judgment is unrelated to the problem of sin, that it is more for the bestowing of rewards than the rejection of failure.

Hoyt:

Paul was picturing the believer as a competitor in a spiritual contest. As the victorious Grecian athlete appeared before the Bema to receive his perishable award, so the Christian will appear before Christ’s Bema to receive his imperishable award. The judge at the Bema bestowed rewards to the victors. He did not whip the losers.

Paul Benware:

The “bema” was a seat or raised platform where a judge sat as he made his decision regarding a case. This word was also used in connection with the platform on which the umpire or referee sat during the Olympic games or the Isthmian games at Corinth. This was the place where the winners of the various events received their rewards. The apostle Paul seems to have this idea of reward in mind as he speaks of the “judgment seat of Christ.”

Jack Van Impe:

The “bema seat judgment” is an “investigative probe into a believer’s lifetime of works”. Every Christian must meet God for an investigative judgment of his entire life. This moment will be a time of “jubilant victory” for some... and “a time of weeping” for others. Knowing therefore the terror of the Lord we persuade men.

Paul Enns:

Judgment Seat of Christ. The place or occasion for the divine evaluation of the faithfulness of Christians’ lives resulting in the giving or withholding of rewards (2 Corinthians 5:10).

Five different crowns available to believers are shown in the Bible:

1. The Incorruptible Crown—for utilizing self control, being temperate

25 And every man that striveth for the mastery is *temperate* in all things. Now they do it to obtain a corruptible crown; but we an *incorruptible*.

1 Corinthians 9:25

2. The Crown of Rejoicing—for reaching others with the gospel

19 For what [who] is our hope, or joy, or *crown of rejoicing*? *Are not even ye* in the presence of our Lord Jesus Christ at his coming?

1 Thessalonians 2:19

3. The Crown of Righteousness—for living honestly, finishing what God gives you to do, and for guarding the purity of the truth

7 I have *fought a good fight*, I have *finished my course*, I have *kept the faith*:

8 Henceforth there is laid up for me a *crown of righteousness*, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 Timothy 4:7-8

4. The Crown of Life—for enduring temptation

¹² Blessed is the man that *endureth temptation*: for when he is tried, he shall receive the *crown of life*, which the Lord hath promised to them that love him.

James 1:12

5. The Crown of Glory—for being a good example of Christ to others (This crown is primarily for elders, but any believer may earn this crown as well.)

¹ The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

² *Feed the flock of God* which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

³ Neither as being lords over God's heritage, but being ensamples to the flock.

⁴ And when the chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away.

¹ Peter 5:1-4

There are other rewards which are *not specified in the Scriptures*, but are well worth obtaining. I liken these to jewels which are added to enhance each of these basic crowns, much like kings' crowns appear today, studded with diamonds, emeralds, rubies, etc.

⁹ But as it is written, Eye hath not seen, nor ear heard, *neither have entered into the heart of man*, the things which *God hath prepared* for them that love him.

¹ Corinthians 2:9

Let us continue to love God by holding onto that which we have learned and reaching out to others also, that we maximize our rewards at the *bema*.

ENDNOTES

Introduction – Eden vs. Genesis 1

1. E.W. Bullinger, *Figures of Speech Used in the Bible*, (Baker, 1992): xv.
2. *ibid.* 208.
3. E.W. Bullinger, *How to Enjoy the Bible*, (American Christian, 1992): 33–64.

Overview – The Three Earths

1. E.W. Bullinger, *Number in Scripture*, (Kregel, 1991): 50–91, 196–234.
2. Wayne Clapp, *Hebrew Idiom of Permission*, (Christian Family Fellowship Ministry), <http://www.cffm.org/teachings/iop.shtml> (accessed March 7, 2010).
3. E.W. Bullinger, *Figures of Speech Used in the Bible*, (Baker, 1992): 823.

Genesis One – The Second day

1. E.W. Bullinger, *How to Enjoy the Bible*, (American Christian, 1992): 391.
2. E.W. Bullinger, *Figures of Speech Used in the Bible*, (Baker, 1992): 871.

Genesis One – The Fourth Day

1. E.W. Bullinger, *Number in Scripture*, (Kregel, 1991): 92–106.

Genesis 1 – The Seventh Day

1. *ibid.*

The Structure of Sevens

1. Craig Freudenrich, Ph.D, *How Light Works*, (HowStuffWorks.com—July 10, 2000), <http://science.howstuffworks.com/light3.htm> (accessed January 7, 2010).
2. Thomas J. Bruno, Paris D.N. Svoronos, *CRC Handbook of Fundamental Spectroscopic Correlation Charts*, (CRC, 2005). [The original graphic has been modified—License may be viewed at: <http://creativecommons.org/licenses/by-sa/3.0/>]
3. E.W. Bullinger, *How to Enjoy the Bible*, (American Christian, 1992): 78–103.

Conclusion

1. Ver Sluis, Barb, “Enhanced Rainbow” (image), Available from: Public Domain Pictures <<http://www.publicdomainpictures.net/view-image.php?image=3180&picture=enhanced-rainbow>> (accessed 14 February 2010).

Appendix 6: The Wise Men

1. M.G. Easton, *Easton's Bible Dictionary*, (Thomas Nelson, 1897): 206–207.
2. Babylonia/Astronomy, (Wikipedia, The Free Encyclopedia), <http://en.wikipedia.org/wiki/Babylonia> (accessed March 18, 2010).

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