

Chapter 16

The Year of the Jubilee: Receiving the Double Portion

Many students of the Word mull over the many places of Scripture where our Lord promises a “double portion,” or “twice as much,” and the “spring and fall rains together.” The questions of just what this means exactly and just who will receive this blessing emerges consistently in the body of Christ. There is also the question of *when* it is given. If we are not sure of the answers to the questions posed above, then we cannot possibly be sure of the purpose of this mysterious extra portion.

I believe that the double portion has a great deal to do with the Year of Jubilee. As far as the Hebrews’ obedience to our Lord’s command to have a Jubilee Year, it really depends on whom you ask. The rabbinic Jewish view of the history of the observance of the Jubilee Year shows that it was seldom, if ever historically, observed. After the Lord enables the Jews to take the land of Canaan and after all the tribes are in possession of their land, the first *yobel* (Year of Jubilee) occurs approximately fifty-four years after the arrival of the Hebrews in Palestine.²⁴ The debate of whether the Jews actually observed the Jubilee Year at that time ranges from some stating that the Hebrews observed it up until the period of the Babylonian Captivity²² all the way to statements that they have never once observed it.²⁷

The Sabbatical Year

To understand the Jubilee Year, it is important to understand the Sabbatical Year. Many names are attributed to this year, one of which is the Seventh Year (Ex. 23:11, Lev. 25:20, Neh. 10:31). Another title, the Sabbath of the Land, is also used. This name relates the purpose of the year as giving “rest to the land.” There is to be no cultivation during that year. Another name is the Year of the Release. Debt, at least for that one year, is to be held in abeyance.²⁷ Another function that occurs near the end of this year at the Feast of the Tabernacles is the reading of the Law to the people.

The Jubilee Year is the seventh year of a week of years. Since there would be no farming allowed during this year the Lord promises an extra special harvest (double) during the sixth year that is sufficient to carry them through the seventh year and part of the eighth year until the crops come in. Every seventh year, the Sabbatical Year begins in the month of Tishri (September/October) after all of the year’s crops are stored away.

If you can accept that our Lord has been working now on the bride for six of His days, possibly because a day equals a thousand years or at least one dispensation, and we are near the end of His “week” of creation of His bride, then we can relate the above to the next age (seventh age year) as a type for the Sabbatical Year. However, our Lord’s set of rules for the Jubilee Year is a bit different than the set for the Sabbatical Year.

Warnings are given by the Lord in the Scriptures that if the sabbatical years are not observed, He would send the Hebrews into captivity and thereby give the land rest. This he does several times. Naturally the Jews take all of the rules literally, and rightly so, because their age is not a spiritual age since the Holy Spirit is not given. Rarely, the

Holy Spirit would rest on a man temporarily for a purpose, but to indwell a person as He does today is not possible without the acceptance of Christ as Savior. Later we will attempt to show the spiritual symbolism of the purpose our Lord sets for the Jubilee Year and the Sabbatical Year, because the literal real life purposes are cross types of the spiritual purposes.

To compare and contrast the requirements of the Jubilee Year with those of the Sabbatical Year, it is important to understand that some of the laws for the Sabbatical Year are the same as that of the Jubilee Year. But because there are two back-to-back fallow years (the Sabbatical Year and the Year of Jubilee), the Lord promises triple in the year preceding these two holy years. There are three additional requirements our Lord gives for the Jubilee Year.²⁷ These requirements are as follows:

1. To announce the Jubilee Year a shofar is blown on Yom Kippur.
2. Permanent liberty is granted to all bond slaves from service to their owners.
3. All land that the Lord initially gives to the original owner as a tribal inheritance is to be restored to the original owner, or family.

It is quite possible that as we near the very end of this age the type for the seven “fat” years (Gen. 41:26-27) may represent the time when great amounts of spiritual food (truths) is stored away for not only the tribulation period but for the millennial, or Jubilee Year, to come. The consecration of that generation of the bride is significantly greater so as to receive “double.” Just what is the purpose of this Jubilee Year? What does it have to do with the double portion, or even a triple portion? Are The Two involved with it? These are the questions we attempt to answer in this last chapter

Reasons for the Lord’s Call for the Jubilee Year

From a literal and practical position there are six reasons for our Lord to command a Jubilee Year for those who would become His people.²² The reasons follow:

1. The Jubilee provides a remedy for the evils inherent in society and in government. It tends to prevent poverty continuing in family lines because it not only allows people to start over, but it also gives them an incentive to do so. It prevents the accumulation of vast amounts of land held by one family almost in perpetuity as we see it happening today. The poor are favored without doing any injustice to the rich. Technically, oppression is significantly reduced.
2. If it is implemented, slavery is reduced or eliminated. It eradicates hopelessness because a way out is provided about once a generation.
3. Due to a significantly greater amount of time during the Jubilee Year, on account of less farming in a farming community, more time can be spent on learning the law and its application.
4. Allowing the return of an estate to a family preserves a family’s line and identity.
5. There are no rules on how the Hebrews celebrate this year, only that trumpets (shofars) initiate it. The seven trumpets of Revelation not only precede our Lord’s Second Advent but they also signify the advent of the Jubilee Year.
6. The ordinances of the Jubilee Year, if followed, restore the economic structure of Israel as our Lord originally planned it.²⁷

Each of the above benefits can certainly be spiritualized regarding the bride. This bride is none other than the New Jerusalem, or true Zion, meaning, of course, the Lord's restored church (relationally speaking because the church as we know it ceases to exist at the very end of this age).

Background Information on the Jubilee Year

There are Biblical commandments, specifically for Israel, and spiritually they certainly can be applied to the bride at the end of this age. The commandments concern ownership of land; some of these commands are associated with the Sabbatical Year and others with the *Yovel*, or *jobel* (Hebrew), the Jubilee. The origin of the word *jobel* connotes "a ram's horn."²⁴ It is this instrument that is used to proclaim the beginning of the celebration of the Jubilee Year. This celebration is to be full of the greatest possible joy as it marks the time of the greatest time of liberation and restoration that is possible in a downtrodden poor person's life. It is a time of the second chance, or new beginnings, a time when hope is answered.

The ancient Jews had holy days, holy weeks, and in this case a holy "year." A distinction was made between a holy year (The Sabbatical Year) and the holy "year" of the Jubilee, as they were different in some ways.

Of Israel's three fall feasts that are observed during the month of Tishri, the seventh month, one seems to offer a strong parallel type for the celebration of the Jubilee Year.⁵ This feast is called Sukkot; the two preceding feasts are Rosh Hashanah and Yom Kippur. Rosh Hashanah, or the feast of the trumpets, is initiated the first day of the seventh month of Tishri by the sound of the shofar (Ram's horn). On this day the sound of the Ram's horn signals the time of a Sabbath rest, a holy convocation. For the Jew the sound of this device can be associated with several events. One of these is connected with drawing the attention of the Jewish males for the purpose of letting them know a battle is pending. This knowledge instills many with resolve, others with fear and trembling. The sound also instills tremendous joy if the Jew knows beforehand that it is coming because it is the sound of the Jubilee Year's inception and the beginning of a promised renewal. Isaiah associates the sound of the shofar with a call for repentance. This call is to be one of the very most important goals for the church to gain from the tribulation battle that lies ahead of her.

Many feel that the first fall feast, Rosh Hashanah, though a time of rest and peace, has as its real purpose the initiation of the countdown to the next feast, Yom Kippur, which celebrates The Day of Atonement. This day is the most critical day of the entire year for the religious Jew. I feel that at the end of this age our Lord brings about the greatest Day of Atonement this world has ever seen within those of the true church. The cross type for this mass act of repentance is symbolized by Job repenting in dust and in ashes at the very end of the testing (Job 42:6).

Judaism is a religion of atonement and their atonement was formerly offered on an altar in the form of animal sacrifices. From Rosh Hashanah to The Day of Atonement (Yom Kippur), repentance is the main theme for the Jewish people. On the tenth day of the month of Tishri the time of repentance and fasting draws to a close. With the temple service completed at the setting of the sun, there is much personal introspection for the

orthodox Jew regarding the New Year before him. The Feast of the Tabernacles (Sukkot) begins five days later.

The “New Year,” at which the corporate bride of Christ is looking, is the Jubilee Year, or Millennial Year, that lasts a thousand years. There is a great need for humility for the work of promoting unity and the final construction of the bride during that period of time. This necessitates a greater empowerment and commitment, particularly from the leadership of the church. The testing and trials of the tribulation week highlight significant individuals for repentance, as well as corporate weaknesses in the present day church. A great repentance allows our Lord to provide what is necessary of His Spirit to accomplish the millennial work of completing the bride.

Since this book is about The Two and their involvement primarily in the tribulation week, why introduce ancient commands given by our Lord to those of the Old Covenant for the three fall feasts as described above? The reason for the discussion is because it seems there is a very strong parallel, or cross type, for each feast portrayed in or around the tribulation week. Remember this week, the tribulation week, introduces a new age, the seventh day - the Sabbath millennial year!

Just as Sukkot is a feast of rejoicing following the most earnest time of self-introspection of the entire year, so the tribulation week is a period of the most severe testing and trials that occur during the entire last two thousand years and possibly since the inception of our Lord’s work on his bride! The celebration of Sukkot, the Feast of the Tabernacles, occurs on the fifteenth day of the seventh month. This is after the fall harvest is complete and just before the fall rains begin. I maintain that the greatest and finest harvest (not the response to His call at the middle of the week) of the entire age of the church occurs at the end of the tribulation week after the greatest period of self-introspection and repentance occurs. This “harvest” would be that of a deeply consecrated host now fit for a double portion of the Spirit of our Lord.

As previously shown, the great call goes out from the Lord through His Two and the church at the middle of the week and a great multitude responds to the salvation message at that time. The actual harvest of the wheat minus chaff comes at the seventh trumpet. It is at that time that all of the “tribes of Israel” (all of the corporate church) enter back into their “land.” It is interesting that the ancient rabbis believed that the Jubilee was no longer in effect after ten tribes were exiled due to the biblical order that it only applied “to all its inhabitants” (Lev. 25:10). However, all of the inhabitants of our Lord’s New Jerusalem are “back in the land” to stay after the Great Tribulation. No, there is not a way to positively identify the millennial year as the Year of Jubilee except that when you compare the spiritual blessings promised to the church after the tribulation week to what the literal ordinances provide at the Jubilee Year, you find they are practically identical. The primary goal of the Jubilee Year is deliverance from oppression. And at the end of this age that hope of deliverance for Israel (within the church) during that terrible week is very welcome and faith inspiring indeed!

To attempt to integrate the three fall feasts within the last two weeks of this age is difficult and there is some speculation regarding the first feast, Rosh Hashanah. The placement of the Day of Atonement (Yom Kippur) and the Feast of the Tabernacles (Sukkot) seems to fit fairly well. I submit to you the order given below.

This two-week period, given to us from the book of Genesis beginning with chapter 41:2, is used as a template below. We are shown seven rich years followed by seven lean years.

Due to the typology involved the seven lean years represent the tribulation years. The seven fat years are those when our Lord is preparing His ordained warrior leadership to enter the lean years of the great conflict of the tribulation week. In each of these cases I take them as literal years.

The Month of Tishri, or the Fall Feasts of Israel

The beginning of the seventh month of Tishri initiates a countdown to the high point of the religious calendar of the ancient Hebrew. Below is a chart displaying a possible parallel to the last fourteen years (two weeks of years) of the end of this age (see Table 20). The Sabbath day for the Jew would be held on a Saturday but for the sake of clarity I use the modern familiar days of the week so it is not as confusing. The first seven days below are a cross type for the seven fat years listed in Gen 41:2. Day eight is the first day of the tribulation week and follows the confirmation of the peace covenant between Israel and the nations that oppose her. This is the covenant brokered by the antichrist.

At the end of the book of Zechariah is a comment from the Holy Spirit speaking through the prophet Zechariah. In Zec. 14:16, which occurs after the new millennial year begins, a comment is made that the survivors from all nations that attack Jerusalem go up every year to worship and celebrate the Feast of Tabernacles. These people are unregenerate and persecute the bride during the tribulation week and now are expected to worship the risen King, our Lord Jesus, who is reigning and ruling. I do not believe they have access to the Holy Spirit because Jesus is present. A warning is given that those unregenerate people, who do not worship Him, will receive no rain on their lands and they will have plagues called down on them. I believe there can be no doubt that during the millennial year many of the nations refuse to go up. Consequently, no life giving waters are given to them.

Before we leave this section, and to add validity to the above two-week period, I would like to take time to point out to you that at the beginning of this age, over two thousand years ago, Jesus makes use of the three spring feasts to initiate the church age. For three years Jesus invests himself primarily in the lives of the twelve (I am counting Paul, since Judas cannot accept what Christ has to offer). On the fourteenth day of Nisan (month of flowers)¹⁸ Christ hangs on a cross and pays the price for our rebellion, as He becomes the "Passover Lamb," on the day before feasts begin for **Passover**. This great sacrifice is acceptable to the Father and has to precede the Lord sending the Holy Spirit to the fledgling church. This giving of the Holy Spirit represents the "spring rains or early rains" spoken of in Scripture that come at the beginning of this age. The fall rains could very well be the empowering (Rev 11:3) that our Lord gives the two witnesses during the first year of the tribulation week (see Table 21.).

If you recall the procedure of the temple worship of the last age, there are two offerings made during a twenty-four hour period. One sacrificial lamb is offered in the morning and another at the evening sacrifice. Jesus represents the morning sacrifice of

Table 20. Timetable Number Six

Week 1 –Day		1 Sunday - Feast of Trumpets - Rosh Hashanah - a day of rest marking
	2 Monday	the beginning of the ten days to the Day of Atonement.
	3 Tuesday	This is a time of preparation for the greatest event in
	4 Wednesday	history outside of the death of Christ on the cross. Dur-
	5 Thursday	ing this period of time our Lord is preparing The Two
	6 Friday	and others for battle primarily through showing them
	7 Saturday	their sins and having them repent. This is a time period for the consecration of The Two.
Week 2 – Tribulation week begins.		
Seal 1	8 Sunday	- This is a serious Sunday as it precedes the Day of Atonement. Antichrist confirms a covenant with many.
Seal 2	9 Monday	The Two minister for three days!
Seal 3	10 Tuesday	- Day of Atonement – Yom Kippur , or the day of covering or concealing, marks the day when the Two use the blood of Christ to save many of the remnant of the Jews. It is also when The Two begin their great last call to salvation for those of the nations that ends 3.5 years into the week.
Seal 4	11 Wednesday	In the middle of the fourth year (the middle of the tribulation week) the two witnesses make the last call. The Great Tribulation begins which is analogous to Job’s time of great testing that ends with him having to face the mirror that Elihu and then the Lord hold in front of him.
Seal 5	12 Thursday	The mirror is faced and repentance for weakness and arrogance occurs. Sealing the saints may take place. Persecution is cut short for the sake of the elect.
Seal 6	13 Friday	After the complete church including Messianic Israel’s (the remnant) repentance, sealing the saints takes place. The seven trumpets sound signifying the release of Israel from her age of captivity (Year of Jubilee). The entire bride meets Christ in the air at the last (seventh) trumpet. The double portion is given. The marriage ceremony of the lamb occurs.
Seal 7	14 Saturday	Sunday, as with all days of the week, actually begins the evening before the next morning, using the Jewish custom.
	Early Sunday	During the darkness preceding the rising of the sun, six bowls of the Lord’s wrath are poured out. Then Christ and His saints return at the seventh bowl, at the first glimmer of the new day of the Jubilee Year, with blazing brightness.
	15 Sunday	- Feast of the Tabernacles (Sukkot) - The beginning of the millennial period, the Sabbath Day, the true year of rest or the Jubilee. All who are lost are restored and given an extra portion. The marriage celebration of the Lamb occurs (the wedding supper of the Lamb)!

the sixth day (age) in which we are living, and many of The Two, indwelt and enabled by the Holy Spirit, in the end make up the “evening sacrificial lamb.” The evening sacrifice is a parallel type for the great sacrifice Elijah makes on top of Mount Carmel (1 Ki 18:19-39). Shortly after that sacrifice, he prays for rain and a great and mighty rain approaches from a great distance to break the terrible drought. This rain is a type for the “spring rains,” (double portion) that come at the very beginning of the next age, which prepare the saints of that time to rule and reign with Christ. These spring rains come after the fall rains of the end of the last age that are utilized for the benefit of those called to salvation. This benefit leads to a great persecution that becomes the Time of Jacob’s Trouble known as the Great Tribulation.

The three days of feasts run from the fifteenth of Nisan to the seventeenth of Nisan or from the Hebrew sunset of Wednesday to the sunset of Saturday (their Sabbath). These are the three days Jesus is in the tomb. He returns for a short time to show Himself to those who are His and to give a tripartite commission to His disciples (Luke 24:45-49, Mark 16:15-18, but primarily Matthew 28:19,20). He leaves and sends His Spirit to those He prepares to receive it on the **Day of Pentecost** (fiftieth).¹⁸

The celebration of Pentecost is first seen in Ex 23:16 and is called the “Feast of Harvests.” In Ex 34:22 this same feast is called the “Day of First Fruits.” How appropriate that the Holy Spirit is given on that day as the fruit and gifts of the Spirit begin to manifest on that same day. From the sixteenth of the month of Nisan, the second day of the Passover, seven full weeks or forty-nine days elapse until the fiftieth day, when the feast of the Pentecost is held. Its purpose is to mark the end of the grain harvest. The date of Pentecost falls on the sixth of Sivan.²² The distinguishing feature of Pentecost is the offering by the priests of *two* leavened loaves made from the new grain of that year. I would surmise that if this grain is from the barley crop, it is the first of the grain to mature. We do know that almost all of the apostles are martyred for their Lord in some way. They, manifesting the first fruits of Christ, are good cross types for the two leavened loaves. They are made acceptable by the blood of Christ but still contain within each of the twelve some residual uncleanness that is covered by the blood. Now at the end of the age there is a completion of The Two, or the two leavened loaves (as types), that are offered up. It is the work of Christ in them that brings in the fullness of the harvest. That fullness is realized with great joy in the Jubilee Year of the fiftieth Sabbath. It may well be seen in a different light if some elementary math is done.

Tenuous Math and the Jubilee Year

First, squaring a number is significant in Scripture. For instance twelve times twelve gives us one hundred forty-four. *Twelve* can mark those *people (either good or evil) given authority to work on the Lord’s bride to eventually bring her to a state of perfection*. A square of twelve, *one hundred forty-four*, marks the *thickness of a completed awesome protective wall* (Rev 21:17) actually symbolic of half of the finished product as marked with the number 288 from a previous study (1 Chron 25:7). So then twelve would mark *the cumulative acts that bring about the desired end of completion (perfection of righteousness) of one hundred forty-four*. For another proof, consider that *fifty* marks the *payment or covering for sin*. The desired result of completion would be the square of fifty or two thousand five hundred. The number 2500 is nowhere in

Scripture by itself. If we consider fifty to represent years leading to and including a Jubilee year then squaring it would lead to the *ultimate completion of the purpose for that period of time that is procuring all of the living stones that are to be built up into the living temple, called the bride*. Let's return to the book of Daniel for a while. From Dan. 9:24-27 we find the number 49 meaning the number of years until Jerusalem is rebuilt. Four hundred thirty-four years are given until: "*Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy*." (See Figure 2.)

Adding all of the weeks of years as prophesied by Daniel to two thousand and then dividing by fifty equals 49.66 is for the year 2000. To get fifty fifties, or 2500, to reach a Jubilee Year we have to add enough years to get to the year 2017. Let's try a visual again to look at this finished educated guess. And that is what this is, just an educated guess so do not take it too seriously. Counting back by seven-year increments until we get to 2003 we get two sevens.

Figure 3. Daniel's Timetable to the End of the Age

So converting weeks to years and adding them:

7 Weeks 49 Years - Jerusalem to be rebuilt
 62 Weeks 434 Years - Messiah to come, be crucified to make reconciliation.
 + 2000 +Years - Indeterminate time but will be one age.
 2483

At first using just the total above and dividing by fifty results in: $\frac{2483}{50} = 49.66$

Daniel is told it takes seventy weeks total to achieve everything in Dan 9:24-27. When Christ gives His life on the cross, the majority of Israel refuses His act of grace and that stops the clock at or near sixty-nine weeks. For an entire age, the age of the Gentiles, the Lord holds Israel's salvation in trust because no weeks are used up due to her absence. In 1948 apostate Israel is born in one day, or the cross type for the "fig tree turned green." We must also remember that Israel as a nation disappears in 70 AD when the Roman General Titus destroys Jerusalem and burns the temple. This is when the Fig Tree withers.

If we perform the following subtraction: 2017 - 1948 = we get 69 years, close to a biblical generation. It is interesting that this amount of time agrees closely with a statement that Christ made regarding the fact that the generation that sees the fig tree turn green will not entirely pass away before His Second Advent (Mark 13:28-30 in response to Mark 13:4).

We must regard the last week of years, or seven years. This seven-year period would have to be the tribulation year (Daniel's seventieth week) that is used to refine the remnant of Israel, the church, and prepare the total bride (consecrate the temple) for

Figure 4. Tentative Conclusion Number One

49	
434	
+ <u>2000</u>	
2483	= 2003 Seven fat years begin = refining of The Two
2490	= 2010 Seven lean years begin = tribulation week
2500	= 2017 Christ returns at the beginning of the Greatest Jubilee Year or the seventh day (age or dispensation) of the creation of His bride (?)

the Jubilee Millennial Age. Christ describes the events in shorthand in Mark 13:12-27. The very next age then represents a true Jubilee Year for the Israel of the church. That corresponds to the fifty fifties, or the great final Jubilee Year, that just might be somewhere close to 2017. (See Figure 3.)

Although we have regarded it in part above let's take one more look at this fig tree Christ promotes as the sign in response to His disciples' question. There is one more thing that must be considered. Jesus states that the generation that sees the fig tree turn green would not entirely pass away before He returns at the Second Advent (Mt. 24:34). Consider that a generation is given as seventy years (Psalm 90:10) or a bit more. If we add 70 to 1948, when the "fig tree" turns green, again we get 2018. This correlates well with the year 2017 given above that may be close to our Lord returning to begin the Year of Jubilee. Taking the seven years of the tribulation period away from this number gives us 2011 and that agrees fairly closely with the year 2010 that is given (see Figure 3) as the beginning of the tribulation week. This tenuous double correlation lends a bit more validity to the current belief within the church that we are very close to the time of the end (see Figure 4). Again, I warn the reader to consider these numbers very carefully, but not too seriously, at this point.

Figure 5. Tentative Conclusion Number Two

1948	The year the fig tree turned green (Israel's independence)
+ <u>70</u>	Number of years in a generation
2018	
2018	Beginning of the Jubilee Year and Christ's Return (?)
- <u>7</u>	Years of Tribulation Period
2011	Beginning of the Tribulation Week

I personally would not lend much credence to the above because there are so many areas where we really do not know where to start our time periods, but it will at

least stir you to a consideration that we may be very close to the time of the tribulation. We need to be gravely and seriously looking into the mirror so as to be brought to repentance for the purpose of being consecrated. Constantly defending our “integrity” has no place in the Kingdom of God. Neither does hardness of heart, unforgiveness, or disobedience to those in the hierarchy above us have a place unless those leaders call us to believe improper doctrine or to perform deeds that are in rebellion to scripture. Even then one must be very careful when disobedience is chosen. The Two, those of the bride given eyes to see and ears to hear necessary truths of the tribulation week, must become as mature and clean as possible to be able to function for our Lord during that last great week of this age!

What very much concerns me is that the great majority of Christians today, particularly in the United States, believe they do not have to endure, much less serve within, the tribulation week. Consequently, this book and many others like it are quite probably not even on their reading list. If their beliefs are correct, I would be a very happy man, but if they are wrong, much of the church, at least in this country, will be blindsided by the enemy.

Before finishing this section I want to return to an analysis of the square of fifty given above. Since *fifty* marks *a price for the appropriation for a great intercessory sacrifice*, the square of it denotes the *completion of the appropriation of that for which the sacrifice is made*. If the morning sacrifice is that of Christ crucified and the evening sacrifice is the sacrifice of The Two indwelt by Christ’s Spirit, then the completion is the total restoration (purchase of the components parts) of the bride.

This restoration means that each individual and group receives the “land.” From a spiritual sense this is a restoration for each believer in his/her gifting, fruit maturation, and relationship with God. *Twenty-five* indicates *those who are reserved and made holy for our Lord* (as discussed earlier). *Two hundred fifty* points to twenty-five in that it marks the *anointing of those belonging to twenty-five*. *Two thousand five hundred* indicates *those that through their work, display the anointing that would compete the consecration of the bride at the end of this age so that she might receive what the Lord would intend for her*. Some of these, perhaps the majority, are The Two.

Finally, and this is most important as it confirms much of the above, *twenty-five thousand* indicates the *God-ordained distribution of the “land”* (completed spiritual maturity) among those called to be holy unto Him! This occurs in part for many saints at the end of this age. It is completed for the entire bride at the end of the next age. A look at the end of the book of Ezekiel might be in order here as the symbolic land is apportioned to the Lord’s people there.

Beginning in Ezekiel 45:1-8 and continuing through Ezekiel 47:13-48:29 are detailed symbolic instructions given in biblical numerics regarding the division of the “land” among the twelve tribes (completed church) and their leaders. Twenty-five thousand is the most prominent and frequently listed number in this portion of Ezekiel. I enjoy the symbolism given in Eze 48:19-20 because it deals with the “farming area” to which all the tribes contribute workers in order to bring in the “harvest.” Technically, it is not a place to produce literal food as most assume. The 25 000 X 25 000 plot actually symbolizes *those chosen of God, from our world of unregenerate men, who are brought to spiritual maturity in their giftedness and in their consecration for the Lord*. It is the

bride's work to cultivate and offer up this kind of fruit, derived from the labor of the Holy Spirit within them, to our Lord.

Laws Concerning the Jubilee Year

Now, let's take a close look at some Scriptures that our Lord gives the ancient Hebrews regarding rules and regulations (Laws) concerning the Year of Jubilee. The laws concerning the Jubilee Year are found in Leviticus 25:8-55; 27:17-24 and Numbers 36:4. The period of time that elapses between the Years of Jubilee is given in the Scriptures below as forty-nine years. At the opening of the Jubilee year a trumpet is blown that opens the fiftieth year. The number *fifty* is important in itself as it marks a *time when propitiation for sin has been completed*. The particular trumpet that is blown has never before been heard. If we refer back to the time line chapter, where we analyze the seven trumpets found in the book of Revelation, there is a great blowing of trumpets and the last trumpet, the seventh, may well introduce this final Jubilee Year. Just previous to the blowing of that particular trumpet the living temple, the church of this age, is reconsecrated and then sealed after coming through the tribulation week of fire. The portion of the church that still remains alive at the seventh trumpet (shofar) rises and meets her Groom, Christ, in the air. This occurs one year after the seventh seal is broken and is during a time of great darkness (very early on the first morning of the seventh dispensation) at the very beginning of the Sabbath. This is the time period (the millennial kingdom) that is a direct parallel type for the seventh day of creation from Genesis except it lasts one thousand years.

LE 25:8 'And you shall count seven Sabbaths of years for yourself, **seven times seven years**; (*did you notice seven is squared?*) and the time of the seven Sabbaths of years shall be to you **forty-nine years**.

LE 25:9 'Then you shall cause the **trumpet of the Jubilee** to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the trumpet to sound throughout all your land.

If the type is correct, the portion of the church that arrives at the end of the tribulation week is among the most consecrated portions that have ever lived. Those martyred for Christ during that period of time are also very consecrated. We are presently at the end of the "sixth day" of the creation of the Lord's bride/body and the seventh day is the new age to come, that is, the Sabbath Year. Freedom for a new beginning is promised to the people of the Lord during the Sabbath Year. During the Jubilee Year a promise is given that individuals are to receive back land that is lost during the previous forty-nine years. The Jews take this literally but the nation of Israel rarely, if ever, observes the Year of Jubilee fully.

There is also an interesting literal interpretation regarding the sowing and reaping of crops. Supposedly, the Sabbath Year or the Year of Jubilee is when the people of God should not concern themselves with growing or gathering of food. This certainly takes a great deal of faith to be obedient to this command of no reaping or sowing.

There is also a directive to return to the family. The complete and total restructuring, or restoration of what is lost to individuals including a proper relationship with their Lord, takes place. Literally, this is apparently a time for restoration of the land

to the original owners as well as that of restoring relationships. I believe you can see that few people anywhere in the world would be willing to give back land to a previous owner. From a symbolic point of view this giving back is possible, if the year after the tribulation period is the Jubilee or Sabbath Year. That which is restored is a spiritual position (inheritance) in Christ that was lost during a fall from grace occurring much earlier. This result implies a proper relationship with our God and the family of God being restored during that time. It is only during this Jubilee Year with all spiritual relationships restored that the parts of the bride can be assembled into one unified whole.

LE 25:10 'And you shall consecrate the fiftieth year, and **proclaim liberty** throughout all the land to all its inhabitants. It shall be a Jubilee for you; and **each of you shall return to his possession**, and each of you shall **return to his family**.

LE 25:11 'That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.

Our Lord addresses the concern of the people having no food to eat in the Scriptures below. There is a blessing from the Lord in the sixth year that produces enough food to sustain them for three years. During the sixth year only a little of that crop is eaten because it isn't completely brought in until the fall when the triple portion is produced. We can see in LE 25:22 that the Jews are supposed to "rest" the Sabbath Year where they consume one portion of the three. If the eighth year is a Jubilee Year, they consume another portion of it. Finally during the ninth year, as sowing and reaping ensue, the last portion is consumed.

Perhaps the grain harvest at the end of the sixth day could be a parallel type for the harvest mentioned in Gen 41:26. The type for that time is thought to represent seven actual years that precede the seven years of famine, or the tribulation week. During the tribulation week, a time of great testing and refining leading to consecration, much of the previously gleaned spiritual food is wiped out. If I am correct, then at the end of the tribulation period is when the double portion is given. It is not a double portion of food but a double portion of His Spirit! The fall rains, when added to the double portion, give us a triple spiritual portion that certainly would last us through the Sabbath Year of the Jubilee as the final construction of the bride takes place.

LE 25:20 'And if you say, "What shall we eat in the seventh year, since we shall not sow nor gather in our produce?"

LE 25:21 'Then **I will command My blessing on you in the sixth year**, and it will bring forth produce enough for **three years**.

LE 25:22 'And you shall sow in the eighth year, and eat old produce until the ninth year; until its produce comes in, you shall eat of the old harvest.

Below the Lord claims the land as His and points to the fact that the people of Israel are strangers in this land. It sounds literal and may well be. The most important "land" however is our relationship with Him and our spiritual position in and by Him.

LE 25:23 'The land shall not be sold permanently, for the land is Mine; for you are strangers and sojourners with Me.

Provision is made during the Old Testament times so that no land changes permanently from one tribe of Israel to another. Each tribe's land, if rented or lost, is returned from Jubilee to Jubilee. If a study is done regarding each tribes of Israel, certain traits or giftedness can be found within each. During the assignment of the stones on the ephod of the high priest, one per tribe, there are deep meanings associated with each stone that is associated with its tribe. For instance, the Sapphire, a clear blue stone, which is symbolic of Judgment throughout Scripture,² is given to the tribe of Dan. Strangely enough the tribe of Dan is most closely aligned with the serpent, or Satan, of any of the tribes. Lucifer, before he falls, represents the Law in all of its fullness, he being the tree of the knowledge of good and evil. The final piece of the land given to Dan in Ezekiel 48:1 is a piece of land to the north butting up against Lebanon and Syria. It is the piece farthest away from our Lord's temple. It being the farthest to the north may indicate this tribe's willingness to judge. Judgment and destruction seem to always be associated with the northernmost entrance to the temple.

NU 36:9 "Thus **no inheritance shall change hands from one tribe to another**, but every tribe of the children of Israel shall keep its own inheritance."

Characteristics Associated with the Jubilee Year

If we look in Isaiah 61:2-7 and open the Scriptures with some of the wisdom gleaned from the types in previous chapters, I believe we can find the Jubilee Year and some of what is counted as a part of the double portion. Jesus proclaims the first portion of this Scripture in Luke below on the Sabbath. John Ritenbaugh comments on this Sabbath announcement by Jesus in pointing to the fact that His mission includes the liberating intent of the Sabbaths.²⁵ Jesus arrives at just the right time to begin this work just before the beginning of the sixth year. It is fascinating from Gen 1:31 that mankind is made near the end of the sixth day just as the bride is fashioned in much of her fullness at the end of this age.

This age has the purpose of healing the brokenhearted, procuring the process of liberation to the captives, and giving eyes to those who cannot see. We now stand at the end of this acceptable year (age) of grace and though some have realized the promises given above, many of the Lord's people are still held in deep bondage by the enemy.

LU 4:18 "The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed;
LU 4:19 To proclaim the **acceptable year** of the Lord."

Jesus' use of the term the "acceptable year" according to Ritenbaugh is recognized by those of Nazareth as possibly referring to the seventh year land Sabbath, or even to the Jubilee Year if it is accepted as the sabbatical year.²⁵ It must be pointed out that the term *acceptable year* alludes to the people whom the Lord selects to be His own having been made acceptable to Him. This agrees with the purpose of the bride being cleansed during the tribulation week and being given her white wedding gown without

spot or wrinkle (Eph 5:27, Rev 19:7-8). Compare the above Scriptures from Luke to those below.

ISA 61:1 "The Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

ISA 61:2 To proclaim **the acceptable year of the Lord**, and the **day of vengeance** of our God; to comfort all who mourn,

Jesus repeats the Scripture in ISA 61:1 but purposely leaves out the last portion of ISA 61:2. It is that portion, the day of vengeance, that marks the end of this age (the end of the acceptable year when we are made acceptable) and introduces the Sabbath Year (Year of Jubilee), or millennial year, when the saints "tabernacle" (in a deep intimacy) with Him. The time of repentance that cleanses, near the end of the tribulation week, leads to the condition, which allows our Lord to give to those prepared for it, the double portion. Listed below are attributes of that anointing.

The Double Portion

Listed below are nine attributes lifted from Scripture of the double portion:

1. Comforting ("Comfort all who mourn in Zion")
2. Reflecting the Lord's beauty ("Beauty for ashes")
3. Joyous ("The oil of joy for the spirit of heaviness")
4. Righteous ("Be called trees of righteousness, the planting of the Lord")
5. Restorative ("and they shall rebuild the old ruins, they shall raise up the former desolations, and they shall repair the ruined cities, the desolations of many generations.")
6. Rest from necessary mundane activities ("Strangers shall stand and feed your flocks, and the sons of the foreigner shall be your plowmen and your vinedressers.")
7. Priestly activities ("You shall be named the priests of the Lord; they shall call you the servants of our God.")
8. Assembling the temple ("You shall eat the riches of the Gentiles, and in their glory you shall boast.")
9. Combination of previous eight attributes

Now, for the ninth one, let us finish with the Scripture below:

ISA 61:7 Instead of your shame **you shall have double honor**, and instead of confusion they shall rejoice in their portion. Therefore in their land **they shall possess double**; everlasting joy shall be theirs.

After considering all of the above blessings the Lord is to give to "Zion," mention is finally made that they shall have double honor (*double portion* NIV), and that they shall possess double (*inherit a double portion in their land* NIV). If we draw from a type in Isaiah 62: 11, I believe we can infer that this occurs when Christ returns for His Bride.

Note below that He addresses the daughter of Zion. This may be specifically the remnant of Israel that He calls in the end days when the time of the Gentiles is finished. His second return is when the remnant recognizes Him, and “His reward will be with Him, (Isa 40:10).” This is the portion reserved for the Bride, and it is connected to the work He must do in the people and for them so that they might be able to receive their double portion. Naturally, if you substitute the church of this age for “daughter of Zion” then this might refer to the entire church operating during the tribulation week. You decide from the evidence presented. In any case, the remnant of the Jews called to salvation is a portion of the church because there is no spiritual entity saved other than the church during this age.

ISA 62:11 Indeed the Lord has proclaimed to the end of the world: "Say to the **daughter of Zion**, 'Surely your salvation is coming; behold, **His reward is with Him**, and His work before Him.' "

From the scriptural study done in a previous chapter, we can conclude that the double portion is given at the end of the tribulation week. In any case, its benefits are utilized and enjoyed during the millennial year. I strongly believe this Sabbath Year, that is, the millennial age to come, is the Jubilee Year for the completed Mount Zion (Heb 12:22) (the total corporate bride). If I look at all of the nine blessings given above, I see more than complete restoration! It looks to me like “Zion” (the true church, Messianic Jew and Messianic Gentile) has much more than what they started with. One thing is certain: all members of the body will have a very healthy respect for the power of sin (rebellion) and the damage it can do.

In Isaiah 63:1-4 we are shown a picture of the end of the tribulation week during our Lord’s Day of Vengeance. In verse four He mentions that the Day of Vengeance is in his heart and the year of His redeemed (redemption NIV) has come. It is this year of the redemption that I believe to be the Jubilee Year, the time when all that was lost is brought back into existence again plus the additional blessings. In EZE 46:17 the Jubilee Year is referred to as the year of liberty.

Old Testament Scriptures Pointing to the Double Portion

In chapter 14 we see the Shunammite from Shunem. Her full title is Abishag the Shulammitte, or the klutz, from the land that receives a double resting place. That is what *Shunem* stands for – *a double resting place!*²² The position of this city is important because it is found among lush grain fields that are connected with Mount Carmel.²³ We use the type for Elijah calling fire down on top of Mount Carmel as a type for The Two calling in the greatest harvest of souls of this age. From our study of the Shunammite in Song of Songs, we recognize that she is the most special of all of the women (bride) that Solomon (Christ) loves. Shunem is a place in Israel, during Solomon’s time, which is known for producing the most beautiful woman of all Israel. By exploring Song of Songs we find that Abishag is the object of Solomon’s greatest passion in that book. This klutz quite probably represents the tribulation church that contains The Two.

To enter into the Lord’s rest is to come to a place of obtaining marvelous faith in His sovereignty in your life. Faith, we all know, pleases our Lord. To have a double

portion, or a double resting place, implies an extra special portion of faith/empowerment being received by this portion of the top leadership of the bride in order to serve. The Two have just that faith as displayed during the first three and one half weeks of the tribulation period by the two witnesses. It is felt that others of the bride obtain it later after the Great Tribulation.

There are early types of the double portion being given on the sixth day, the day before the Sabbath, in EX 16:22 *“And so it was, on the sixth day, that they gathered twice as much bread, two omers for each one. And all the rulers of the congregation came and told Moses.”* The manna that is collected is to sustain them during the Sabbath. Food, of course, allows us to live; it gives our physical bodies life. Our Lord provides everlasting life from only His sources: His Word, His Spirit, and His cleansing. He sanctifies us while we gratefully wear the “covering” of blood He provides us as paid for by His act on the cross.

The “double portion” is quite probably given to “Zion,” the Messianic Jewish leadership section of the church, at the end of this age, and to those of the Gentile leadership that prove faithful to our Lord. To achieve this position of merit takes some of the greatest persecution and cleansing that one could possibly imagine.

When the prophet Elisha stands with the prophet Elijah by the Jordan River just before Elijah is to be taken up to heaven, Elisha asks for a double portion of the Spirit that rests on Elijah. Elisha wants twice as much as what Elijah is given (2 Kings 2:9). As I perceive Elijah in this situation as the type for the work of the Holy Spirit leading to redemption during this age, I recognize the type Elisha as fulfilling the purposes of the Father through Jesus and a portion of His bride during the next age, the millennial Sabbath or the Jubilee Year. Elijah’s response to Elisha’s request, *“You have asked a hard thing”* (2KI 2:10) is significant and must be considered as important. If indeed Elisha is a type for the move and purpose of the Lord during the next age, then the time when these two prophets walk side by side in Scripture corresponds to a portion of the tribulation week at the very end of this age. There is a transfer of the baton so to speak, the baton leaving an age where the living stones of the future temple are collected by being bought and paid for by the blood of Christ. These “stones” are then brought into the next age when all of them are united and built up together in the ongoing work of the Lord in the final preparation of His body, or bride.

The works of the type Elisha, during some of his earthly ministry, parallels quite well the work of Solomon that is a type for Christ ruling, reigning, and building during the next age. What purpose might our Lord bring about during the next age then? You might say, “But it is the Sabbath year; will not all people keep it?” Yes, of course, but the priesthood works on that day and they are not held culpable! Both Solomon and Elisha show considerable involvement in building (2 Ki 6:2-3, 1 Ki 5:5). I suggest that as Christ buys all of the building blocks during this age with his blood for His living temple, during the next age these building blocks (people) are assembled into one unified whole. Remember, as shown in Rev 21:1-2, the bride does not come down out of heaven finished for her King until the end of the millennial year.

At that time the bride is regarded as one corporate individual. It is quite possible that the fire of the tribulation week is precisely what allows a portion of the church (leadership) to receive that double portion of our Lord’s Spirit, for which Elisha asks. This indeed is a tough way to gain the ability to carry a double mantle of power and

responsibility. The people with the double portion are the ones who rule and reign with Him during the millennial Kingdom and are also those involved in building or putting together the complete bride.

In Scripture we first see *double* being received when Joseph's brothers go to Egypt to obtain grain needed for their families' survival because of a great famine in the land. As I have pointed out in a previous study in this book, Joseph's brothers are a strong type for a portion of Israel during the second and third day of the tribulation week having Christ revealed to them. In Ge 43:12-15 we are shown that Joseph's family comes to buy grain and are sent home only to find their silver returned to them. They take double the silver with them the second time they go to buy grain thinking a mistake had been made the first time. The second time, as they leave, they again find all their silver in their sacks. They do indeed receive a double portion of grain from the hands of Joseph (Christ) and so it is thought this also occurs with a portion of the remnant called of Israel to become one of The Two. Of course, it could be given to all the remnant of Israel who is saved but other Scriptures contradict this view.

Below is a type for those who belong to Christ, the tribe of Joseph, being promised a double portion of the land at the end of the age. The tribe of Joseph is associated with leadership by the stone carnelian, or onyx. That association with Joseph, who is one of the clearest types of Christ in Scripture, makes the stone associated with Christ.

EZE 47:13 Thus says the Lord God: "These are the borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. **Joseph shall have two portions.**

Because Joseph is a strong type for Christ, those who are The Two and who are closest to Him, are difficult to separate from Christ. It is possible that The Two have access to Christ's portion. I remind you of the Scripture in Ezekiel 44:28 that addresses the inheritance of the priesthood of the Zadok; *"It shall be, in regard to their inheritance, that I am their inheritance. You shall give them no possession in Israel, for I am their possession."* The Zadok priesthood, I believe, represents The Two at the end of this age. If their inheritance is the Lord, then they have access to Joseph's double portion.

Drawing from the literal distribution of the land given to Israel, there are types that point to this double portion. First, the half tribe of Manasseh (gentile Christians) receives a large piece of land on the east bank of the Jordan (Jos. 13:29-31). This land is given to the descendents of Makir, son of Manasseh, for half of his sons because they are such great soldiers (end of Josh. 17:1). The land on the west bank of the Jordan is assigned by casting lots. In Josh. 14:4 the sons of Joseph become two tribes – Manasseh and Ephraim. In Joshua 16:1 the process of inheritance begins with describing an allotment, drawn by the casting of the lot, given for Joseph. This piece of land is in the very heart of Israel and contains some of the best land. In Jos. 16:4 Manasseh and Ephraim receive this as their inheritance together.

There is an interesting interchange between the "house of Joseph" and Joshua after the completion of the division of the land for the nine and one half tribes on the west bank. In Jos. 17:4 Joseph's tribe questions Joshua as to why their allotment is only one share even though they have many people. Joshua in the next verse gives them permission to take more land if they then are a great people. The land he alludes to is

forested hill country. In another verse he again encourages these people that they indeed need more than one lot. So they receive the hill country to the “farthest extent” in spite of the Canaanites and their iron chariots. Actually if you were to include the section Moses gives to this group and add it to the entire amount that is given during the allotment plus the forested part, you definitely find they have at least twice as much and probably more than any other tribe. So then, technically, Joseph receives a double portion of land through his two sons. From a previous chapter these two have been shown to be strong cross types of The Two.

I would like you to understand that the giving of a double portion is related to function and purpose for the work of the Lord. It is a very great act of grace. Remember, to whom much is given much is expected (Lu 12:48). Yes, it will be a great blessing but there is also an accompanying great responsibility. You might say “Great!” Then I ask you, how good are you at extreme sacrifice?

There is a Scripture in Job, below, that warrants an examination regarding the uncovering of the Leviathan’s sin. The first portion of verse 13 asks who can take off, or uncover, the sin of the Leviathan (Satan) implying that this individual cannot be brought to a position of repentance. Removing your coat of Christ’s blood for a moment and showing you your sin and great weakness when under trial should bring you to repentance, which leads to restoration. Restoration is not for the purpose of sitting on a cloud or playing golf all day in heaven!

The double bridle, as mentioned in the second half of Job 41:13 below, is connected with the removal of a covering. If you desire the double portion then prepare yourself for the greatest humbling experiences you could possibly imagine. A double bridle demands absolute obedience. You lose your life to live as you please and you lose the ability to decide when you die. You are utterly Christ’s as were the early apostles. Those who have the full coat of integrity stripped from them come to such a position of absolute obedience that they can wear this double bridle! If you can accept this then perhaps you are called to be material for The Two.

JOB 41:13 Who can remove his outer coat? Who can approach him with a double bridle?

Further research into the use of the term *double* shows, in Ex 22:4,7, and 9, that if a thief is caught he has to return double back to those from whom he steals. Israel for a long time suffers persecution and great loss by the unregenerate nations of this world. True, much of it she deserves, but in the end I believe a remnant of Israel will have double given back.

Another curious but relevant observation of this doubling process is attached to the number *six*. In Ex 26:9 the curtains of the tent of the meeting have a doubling over at the sixth curtain. This particular curtain is the doorway at the forefront of the tent. Connecting this with the content of the following Scripture below may help you to understand that our Lord is typologically showing us a later event that occurs at the end of the sixth day of the creation of His bride. That is where we are now.

DE 15:18 "It shall not seem hard to you when you send him away free from you; for he has been worth a **double hired servant in serving you six years**. Then the Lord your God will bless you in all that you do.

The time alluded to in the above Scripture is when we are freed to become blessed. From a study regarding the verses surrounding the above Scripture, we are really looking at a corporate identity of a very faithful, productive servant who has served six years. This servant gives back double to his master, and I feel his master turns around and gives him double at the end of this age when the harvest is complete. This double portion may be associated with the number *twenty-four* because it is double the number *twelve* that marks the *bride*. *Twenty-four* marks *those who rule and reign with Him*.

Finally in De 21:15-17 there are directions in bequeathing inheritance to sons if a man has two wives. These Scriptures show that if the firstborn son is of a wife, who is not loved, still he is to receive double because he is the firstborn. Our Lord's first wife-to-be is apostate Israel and she is not loved due to her terrible iniquity. Her son is Jesus and He is given the Spirit without limit. However, at the end of this age there is a remnant called out of Israel to become very close with our Lord, one of The Two.

This remnant may well receive that double portion as did the cross type of Job. Because Israel is barren and produces no fruit for so long, Hannah may also be a type for the Israel remnant that is chosen for salvation. In 1 Sa 1:5 her husband is said to love her very much and so always gives her a double portion. She eventually has one son and that is Samuel whom she dedicates for life to serve in the temple. Our Lord Jesus is our High Priest for all eternity and He is born out of a barren woman (fig tree bearing no fruit).

Though a portion of Israel, I believe, receives a double portion of grace, or an inheritance from her Lord, another portion receives a double portion of wrath. Note below in Isaiah 40:1-2 (also in Jer. 16:18).

ISA 40:1 "Comfort, yes, comfort My people!" says your God.

ISA 40:2 "Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for **she has received from the Lord's hand double for all her sins**."

Now contrast the above with what is below. This Scripture is also written about Israel.

ISA 61:7 Instead of your shame **you shall have double honor**, and instead of confusion they **shall rejoice in their portion**. Therefore in their land they shall **possess double**; everlasting joy shall be theirs.

The NIV translates the last section of ISA 61:7 as *a double portion in their land*. There is no doubt this is speaking about "The City of The Lord, Zion of the Holy One of Israel" (Isaiah 60:14). Now the City of the Lord can mean both halves of The Two including Messianic Gentiles and Messianic Jews. I do believe some of the Gentiles are called to rule and reign with our Lord but this section seems to point primarily to Israel. Double is also promised to Israel in Zec 9:12 as explained below.

This portion of the book of Zechariah addresses the redemption of the remnant of Israel during the time at the end of this age. In ZEC 9:11 Zechariah links that redemption to the blood that Christ shed for those called by the Father. The *waterless pit* is the *position of unbelievers who do not have access to the living water of the Word of God*. They are without any hope until called to redemption. Setting the prisoners (captives) free is to provide that living water through the blood covenant that is provided by Christ.

ZEC 9:11 "As for you also, because of the **blood of your covenant**, I will set your prisoners free from the waterless pit."

Our stronghold is Christ. He is the cleft in the rock that we may go to and hide. In ZEC 9:12 a promise is made by our Lord that he will "restore double to you." The question is just to whom is He speaking? Is it just the remnant of Israel or is it the priesthood of Israel or of the entire church? Could it be for each of The Two, which is the Gentile and Jewish leadership of the church?

ZEC 9:12 Return to the stronghold, you prisoners of hope. Even today I declare that **I will restore double to you.**

Double honor is attributed to elders who rule well in the Scripture below. This validates to a degree the number twenty-four so often associated with those who rule because it is a double twelve. These servant-rulers have more to do with shaping or forming the bride than most.

1TI 5:17 Let the elders who rule well be counted worthy of **double honor**, especially those who labor in the word and doctrine.

Below, Judah is one of the tribes our Lord chooses to be close to Him. It is this corporate group of believers that sends forth His judgments. Perhaps at the time of the end the division between those of Israel and the Gentile portions of the church begins to blur, and identification of those who are righteous instruments of judgment and justice may come from both sides. The raising up of the sons of Zion may well point to the corporate leadership of the church, but, as shown before, *Benjamin* is identified with *the Gentile portion of the church*. In any case *Judah* represents *leadership* and *Ephraim* in this case *carries out the warfare*. Ephraim even though being younger than his brother Manasseh, receives the double portion of the inheritance that is due the elder son. Here the one who has double wars against those who are evil. This is a time period when the church is victorious over the world. It may occur when the unregenerate armies of the world surround Jerusalem and are about to destroy her. The Lord comes down and fights for Jerusalem.

The time of preparation for the last great battle occurs between seal six and the seventh trumpet sounding. The church and The Two are being prepared to meet Christ in the air. (See chapter on time lines.)

Finally, we see the picture of the victory of the bride over those of the world in the Scripture below. A major portion of The Two is called out of Ephraim (Messianic Gentile leaders) and possibly a portion is called out of Judah (Messianic Jewish leaders).

The sword (an instrument of justice) represents the people of the greater body of Christ (the mighty man) who behave as the sword from out of His mouth, (Rev 2:16) that is, having their steps directed by His will.

ZEC 9:13 For I have bent **Judah**, My bow, fitted the bow with **Ephraim**, and raised up your sons, **O Zion**, against your sons, **O Greece**, and made you like the sword of a mighty man."

Below, we see a familiar position of our Lord being over and in command of His church (chariot). It is a position of walking on water and of being between (flanked by) The Two. At the time in this Scripture the entire church is positioned over the crystal sea having been drawn out of water to eternal life. Do not neglect the fact that the Lord is visible. This might refer to the enemy finally realizing that they are fighting not just against mere men but also against God. His arrow of victory is in the air like His sign of lightning coming from the east and going toward the west. This means that this great event is accomplished in full view of all. The Lord blows the trumpet. This is probably the trumpet blown at the seventh bowl that initiates the wrath of God upon those who have encircled Jerusalem. However, from the description given it is like a battle trumpet that signifies the pouring out of the seventh bowl of wrath. There is even an allusion to "they" being "*full like a bowl used for sprinkling the corners of the altar*" Zec 9:15. Our Lord accompanies the whirlwinds of the south (agents of destruction and vengeance). This picture represents Christ returning with His saints.

ZEC 9:14 Then the Lord will be **seen over them**, And His arrow will go forth like lightning. The Lord God will **blow the trumpet**, and go with whirlwinds from the south.

Other Scriptures Pointing to a Double Portion

In James 5:7 mention is made for patience until the earth receives the early and latter rains that bring the valuable crop. At the end of this age many are expecting the spring and fall rains together but most Christians are certainly not expecting them during or at the end of the tribulation week! Today most American Christians believe they will "fly away" before that week even begins having been taught that by their denominational houses. In 1 Kings 18:41 after the prophet Elijah prays seven times, his servant sees a rain cloud approaching the land of Israel. This is a type for the early and latter rains together being prepared for the remnant of the Messianic Jews and Gentiles starting just at the middle of the week. I believe it is just the very beginning of the time of preparation for the promised double portion that our Lord has to give those who are His beloved. This is not to say that our Lord does not give his Messianic Gentile leaders a double portion.

Something must be said of a strong type for Israel during the tribulation period and that is the personage of Job. He suffers testing by Satan twice. The first time he loses all who are his but he himself isn't touched. Job is a type for the remnant of the Messianic Jews during the first three years of the tribulation week. After this early "light" testing, Satan returns and petitions the Lord to allow him to trade "skin for skin," or rather to remove his outer skin and show him how spiritually weak and ugly Job really

is. If Satan receives permission to do this, he states Job will curse God to His face. He is given the go ahead but is told to spare Job's life.

This occurrence with Job is the cross type for the Great Tribulation, or the Time of Jacob's Trouble. It lasts from the middle of the tribulation week and runs to the opening of the sixth seal. After Elihu and the Lord confront Job regarding his defense of his own integrity, Job is brought to deep repentance. After praying for the three who persecute Him, Job receives his reward from the Lord, which is twice as much as he had before. If Job is this type, then the Lord gives the double portion very near to, or at the end of, the tribulation week. I believe the Lord's people retain and utilize the double portion during the entire Millennial Sabbath, that is, the Jubilee Year.

JOB 42:10 And the Lord restored Job's losses **when he prayed for his friends**. Indeed the Lord **gave Job twice as much** as he had before.

There is another hint of the time of restoration for the Jewish remnant, for which our Lord calls, in Deuteronomy (see below) but different terminology is used. We, the Messianic Gentile portion of the bride, receive our blessings during this age primarily from the "spring rains" which are bought by Christ. The Jewish remnant receives some blessing also from the spring rains but many receive from both the early rains and the latter (fall) rains. Note from the passage below that a harvest is connected with the two rains. I suggest it would be a great double harvest.

Did you pick up on the phrase that "in its season" he sends these rains? That season for the Jew and for the rest of the church is very close.

DE 11:14 'then I will give you the rain for your land in its season, the **early rain and the latter rain**, that you may gather in your grain, your new wine, and your oil.

To confirm that the promise given above is partially for the Jew, let's look at some other prophetic Scriptures from books of the lesser prophets. First, it points to the "children of Zion" and next the rain to come down specifically for "you." The last sentence points to the first month! The present age ends with the church being taken up to her King (see chapter 13). The next age, when the year of the Jubilee is realized, begins as Christ returns with his warrior leaders. The first month below could very well be the first month of the new millennial age and the bride could be carrying with her the first fruits of the double portion.

Others might take the passage below to mean the beginning of this present age when Christ sends his Spirit on the day of Pentecost. I might agree with them, except that in Joel 2:31 mention is made of a day of darkness when "the sun shall be turned into darkness and the moon into blood." This occurs at the opening of the sixth seal during the tribulation week. Also In Joel 2:25 restoration is promised to Israel after a great locust army invasion. This great army is portrayed as being pre-eminent and active during the tribulation week as taking spiritual food (truth) away from a dying world.

JOE 2:23 Be glad then, **you children of Zion**, and rejoice in the Lord your God; for He has given you the **former rain faithfully**, and He will cause the rain to **come down for you---the former rain, and the latter rain in the first month**.

There is a specific command to “ask the Lord for rain” in the next Scripture. This should be a time of great intercession for His grace so that we might be instruments of His will in the time ahead of us. *Flashing clouds* indicate the *great lightning bolts* that will be present in those days as our Lord sends those whom He has prepared to bring to culmination His mysterious work of this age. *Grass in the field for everyone* indicates the *Word becoming available to all who would call on the name of the Lord* at the very end of this age. Yes there will be a famine of the Word for the world but to those who belong to our Lord, it will be very rich.

ZEC 10:1 Ask the Lord for rain **in the time of the latter rain**. The Lord will make flashing clouds; He will give them showers of rain, grass in the field for everyone.

Finally in the New Testament book of James is a passage written to the “twelve tribes scattered among the nations” (James 1:1). I believe these “twelve tribes” actually represent the scattered church. A warning is given in Jas 5:3 to those who have accumulated for themselves treasures at the expense of others. The time period is stated as the last days. The early church leaders all feel that Christ’s return is imminent. Near the end of this book James refers to passages in Job and Elijah’s lives that point to the very end of the age shortly after pronouncing a request for patience for his Christian brothers and sisters. In this passage he encourages the church with an illustration taken from a farmer’s patience as he waits for the earth to produce the fruit. There is again made in this passage a strong reference to a type for the double portion being linked to receiving “the early and latter rain.”

JAS 5:7 Therefore be patient, brethren, until **the coming of the Lord**. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the **early and latter rain**.

This “precious fruit of the earth” is a cross type for the fruit that the Holy Spirit brings to maturity. This maturing happens after the “early and latter rain” possibly shortly after the seventh seal of Revelation.

Quite often in Scripture someone must lose (suffer) so that others may gain. A little has been said about this principle but nothing in depth. Hidden away in the Old Testament book of Numbers is a symbolic passage that illustrates this point. Here we have Moses (a type for the Law) striking twice “the Rock” (a type for Christ). Following this striking (which was an act of disobedience on the part of Moses), water flows and the entire entourage he is leading drinks and are revived. Consider this, Jesus, upon being turned over to the Sanhedrin submits to considerable abuse at their hands and the hands of the Romans prior to crucifixion. This is the first “strike” and the crucifixion is the second strike. It is these two “insults” that Christ suffers that buys for us the right to drink of our Lord’s life giving water (the Word) among all of the other blessings we receive in Christ. As Christ endures these insults for us at the beginning of this age, The Two also endure two similar afflictions at the end of this age for the purpose of purchasing those of the nations. Yes, Christ fully indwells them; otherwise they would not have the loving ability to accomplish this task! Jesus drinks the cup given Him and

He takes both afflictions. The leadership of the end days' church, including The Two, drinks of this same cup and receives two afflictions.

NU 20:11 Then Moses lifted his hand and **struck the rock twice** with his rod; and water came out abundantly, and the congregation and their animals drank.

To fully appreciate the reward given for the sacrifice spoken of above, let's return to the "land" being apportioned at the end of Ezekiel. This is a shadow of the time of the very end when rewards are apportioned. At the end of the book of Ezekiel there are rewards given to the "twelve tribes," that is, to all Christians called by the Father. This is not thought to represent a literal gift of land but symbolic spiritual giftedness as an inheritance in the Lord. Those who serve Him well in this life are placed nearer the Lord for all eternity and that is the greatest gift of all, a position of greater intimacy with our Lord.

The particular Scripture below mentions that a double portion is to be given to "Joseph" (a type for Christ often referred to as the prince). Quite often The Two are identified so closely with Christ that his abundance and glory overflows onto them.

EZE 47:13 Thus says the Lord God: "These are the borders by which you shall divide the land as an inheritance among the twelve tribes of Israel. Joseph **shall have two portions**.
EZE 48:9 "The district that you shall set apart for the Lord shall be twenty-five thousand cubits in length and ten thousand in width.

This section of the inheritance is not the same size as the others but is described as the Holy district (NKJ) or the sacred portion (NIV). Note these Scriptures:

EZE 48:10 "To these-**to the priests**-the holy district **shall belong**: on the north twenty-five thousand cubits in length, on the west ten thousand in width, on the east ten thousand in width, and on the south twenty-five thousand in length. The sanctuary of the Lord shall be in the center.

EZE 48:11 "It shall be for the priests of the **sons of Zadok, who are sanctified, who have kept My charge, who did not go astray** when the children of Israel went astray, as the Levites went astray.

The sanctuary of the Lord is in the center of this portion of the land, and the *Zadok*, which I believe to be symbolic of *The Two*, surround it. Please understand that the Lord is their portion since He is the most valuable and wonderful being in the entire universe. What a portion! Note the three interlinked requirements given this relational position: quite sanctified, obedient, with no rebellion.

Let's look closely at what these two portions (a double portion) might entail. The prince is, of course, Jesus the Christ.

NKJ EZE 48:21 "The rest shall belong to the **prince**, *on one side and on the other* of the holy district and of the city's property, next to the twenty-five thousand cubits of the holy district as far as the eastern border, and westward next to the twenty-five thousand as far

as the western border, adjacent to the tribal portions; it shall belong to the prince. It shall be the holy district, and the **sanctuary of the temple** shall be in the center.

NIV Eze 48:21 "What remains on **both sides** of the area formed by the sacred portion and the city property will belong to the prince. It will extend eastward from the 25 000 cubits of the sacred portion to the eastern bits to the western border. **Both** these areas running the length of the tribal portions will belong to the prince, and the sacred portion with the temple sanctuary will be in the center of them.

Eze 48:22 So the property of the Levites and the property of the city will lie in the center of the area that belongs to the prince. The area belonging to the prince will lie between the border of Judah and the border of Benjamin.

The above Scriptures certainly indicate a vast double portion for the prince. There are various twos mentioned above, depending on their closeness to our Lord. Because there is a promise for those of the church who serve well to be given a double portion of His Spirit, there is a promise to give those who are extremely rebellious a double portion of wrath (Jer 16:18). We see below in Rev 18:4, which is sometime during the trumpet judgments, as plagues are being prepared for the unregenerate, that there is a command given to come out of her. This is a call that occurs prior to the meeting in the air.

RE 18:4 And I heard another voice from heaven saying, "**Come out of her, my people,** lest you share in her sins, and lest you receive of her plagues."

With this our Lord says enough! He tells the great locust army they cannot touch those who have His seal on (in) their foreheads (Rev 9:4), but those of the world (who have the mark of the beast) are fair game for this tormenting army. Notice below that there seems to be torment given in direct proportion to the sin and rebellion that each individual commits. Our Lord is speaking about Babylon the Great below, a corporate beast kingdom, which includes all of the unregenerate nations and peoples of the world.

RE 18:6 "Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, **mix double** for her.

RE 18:7 "In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.'

It is an interesting principle of Scripture that our Lord in the tribulation week chooses to bless His people with the very greatest blessings of this age at a time when He punishes the enemy with the very greatest torment and sorrow. The very tool that is used to test and refine our Lord's loved ones is now used to completely destroy it. Yes, a small remnant of the unsaved world lives on until the end of the next age so that the completed bride can undergo some final testing.

The Completed Chariot of God

There is a picture of the completed bride at the end of the millennial year portrayed in the book of Revelation that consists primarily of symbolism. It is placed

after Rev 20 that describes some of the events that occur in the thousand years after the tribulation week. After these descriptions are finished, chapter 21 begins with the word “then.” What I see is that after the Jubilee Year is over (the seventh age), as marked by the white throne judgment in verses 11-15, John is shown a new heaven and a new earth. He notices there is no longer any “sea.” The term *new heaven* refers to our *Lord’s method of relating to his bride*. This certainly changes down through the ages. The earth represents a different procedure out of which emerges a revised form of the bride during each age. During the last age, the mold is the law, and our Lord relates to “his chosen people” through His prophets. In this age, the mold is grace through Christ and the Holy Spirit, with the completed canon of Scripture, making all the difference in procuring and preparing all of our Lord’s living stones. The millennial age sees heaven’s intent regarding the final mold of the earth for the purpose of cementing all of the living stones into one magnificent unified structure. At the inception of the eighth age in Rev. 21:1, after Satan and his followers are allowed to test the completed bride one more time, John notices there is no longer any sea. The *sea*, of course, is the *Leviathan (Satan, the master of the rebellious) and all of the people who have chosen self as their God*. They never again need to test and refine the bride because the Lamb’s wife is in her final form.

To complete this book about the Two, let’s now look a thousand plus years into the future and attempt to use the King’s code to see with His eyes the beauty of the wife of the Lamb. In verse 10, the bride is described as a *Holy City*, meaning she is *righteous and clean*. The title, *Jerusalem*, is translated *possession of peace* or *foundation of peace*. Perhaps it could be said she is in possession of this peace due to the perfect trust and faith she has in her husband. This “city” is shown descending from heaven. At the end of this age Christ descends with a portion of His bride, but the greater bride is not complete. Her second descent is the debut of what our Lord desires and creates as one that is bone of His bone and flesh of His flesh from a spiritual standpoint. She is very much like Him.

Verse 11 indicates that the city shines with God’s glory. Being brilliant or giving light is indicative of an instrument that understands and promotes truth. This brilliance is likened to jasper that is crystal clear. This jewel is precious in the sight of her husband. *Clarity* denotes *absolute absence of anything that would mar the glory of God that has been placed within her*. In the Old Testament jasper is given to the tribe of Benjamin, which symbolically points to much of the true church that carries the fullness of Christ. According to Bullenger, it is a stone denoting the *heir to the kingdom* for which this bride is chosen.²

Verse 12 describes a great high wall being around the entire city. This living wall is for the purpose of protecting the husband. The bride is extremely jealous of all aspects of her husband and desires to keep and promote Him exactly as He is with nothing added or taken away. She allows no one to get close to Him that is in any way profane. What has been happening over the millennia is a steady outward movement of this wall to include more and more of the living stones purchased by Christ until finally, at this point when all portions of the bride have matured, it encloses all. Earlier it marked only the four Cherubim and the warriors that come out of the tribulation week as marked by the number *144*. In verse 17 the thickness of this wall is given as *144*. Do not forget that this whole wall is marked with the number *288*. The thickness of the wall denotes, I believe, its *strength to resist*. (You might at this time consider a short visit to the appendix to review the meanings of these numbers and what is associated with giving strength to this

wall.) Since *twelve* represents *those given authority to work on the bride to impute the righteousness of Christ*, the *square of that number* represents the *work that is complete on at least a portion*.

From verse 12, this great high wall, made of living stones, has twelve gates. Gates allow those called by our Lord to enter but only when they are brought to true repentance and accept Christ as Savior. The four sets of three gates per side face in all four major directions of the compass. The number *three* designates the *three major portions of the body called by Christ* and the *three of leadership*. Provision is made for all portions of the bride, with her myriad of gifted living stones, for entrance into the kingdom.

Verse 14 reveals that the names of the twelve apostles of the Lamb are on the twelve foundations of the city. In Jesus' time on earth He invests Himself in twelve men that lay the foundation of the entire church. I believe these men are a part of The Two that surround the throne of our Lord represented by the twenty-four elders.

Verse 15 shows an angel receiving a measuring rod of gold. *Gold* in Scripture is an indicator of *righteousness*. A *measuring rod* could be said to be an instrument for *judging the quality of the finished product*. The angel is to measure this living city, its gates, and its wall. These three segments represent the entire bride. The gates are those individuals that can be seen as evangelists that bring in those people called by the Lord. They take great care to make sure that new saints are washed before being allowed to come in. The wall is measured to make sure that it always keeps the profane from entering the city.

Verse 16 designates the shape of the wall as being square. This is the shape from the very beginning that the ancient Hebrews use to encamp around the tent of the meeting that Moses built. A square has four sides and could indicate that this corporate being is redeemed from worldly men. *Four* always points to the *unregenerate (profane)* world outside of the square. Each side of the wall measures *12 000 stadia* in length. This number is not to be taken literally because in the literal sense it would be one thousand four hundred miles long. What it actually means is that the *Lord's sovereign will authorized its construction, design, and purpose*.

Verse 18 contains components that we have already identified. The wall being of jasper may indicate an ability to transmit truth, without a hint of dross, to bring in other heirs of the kingdom. The city being of pure gold indicates that it is completely righteous or pure.

The order of the foundations and the stone types give us a significant amount of information from verses 19 through 20. When Scripture designates that the first foundation is jasper, I believe that this is the first one laid down and the others are laid on top of it. Below, I arrange them in that order with their meanings beside them (see Table 22). Take a moment to study them and pay particular attention to the three in bold type that are not found in the king of Tyre (Satan) in Ezekiel 28:13. Notice in particular the last two laid down and what they imply. Also remember that from the bottom up, our Lord is in control of bringing each characteristic into being within a saint and in His bride. The meanings of the stones (see also Table 4 in chapter 7) are taken from Bullenger.²

Continuing with verse 21 we see that each of the 12 gates is a pearl. Back in verse 12 the gates (pearls) have the names of the twelve tribes of Israel on them (the true

church, Jas 1:1). Each tribe enters through an identical gate. Pearls in Scripture are associated with finding the Kingdom of Heaven and quite probably “the pearl” is our Christ, the only true gate into the kingdom of heaven.

The second half of verse 21 states that the streets are made of pure gold having a transparency like glass. This could be transliterated as the saints that make up this city walking in perfect paths of righteousness without a speck of dross in their ways.

Verse 22 is important as it states that there is no temple in this city. This means that there is no dividing wall between any of these saints and their King! At the end of the next age all become like The Two in that they all reside, with respect to the king, in the greater “Holy of Holies.” To put it another way, the Bride is the temple containing her Groom. This is in contrast to the Scripture below, which points out an earlier expression of disapproval by our Lord for unregenerate Israel.

EZE 43:8 "When they set their threshold by My threshold, and their doorpost by My doorpost, with a **wall between them and Me**, they defiled My holy name by the abominations which they committed; therefore I have consumed them in My anger.

Table 21. Symbolism of the Stones

12. Amethyst	Partnership	Saint in maturity takes form of a wife.
11. Jacinth	Companionship	Saint is recognized as a friend of God.
10. Chrysoprase	Workmanship	A fellow worker that understands the Word.
9. Topaz	Scholarship	Scripture says to study to be approved.
8. Beryl	Lordship	Savoir is now recognized as Lord – obedience.
7. Chrysolite	Comradeship	The saint understands his need for strength.
6. Carnelian	Leadership	The believer looks to the Lord for direction.
5. Sardonyx	Sonship	Conformation to the image of the son is begun.
4. Emerald (Garnet)	Worship/Praise	Worship and thanksgiving follows.
3. Chalcedony	Fellowship	Fellowship restored as the blood is applied.
2. Sapphire	Judgment	Sin judged and forgiven as repentance occurs.
1. Jasper	Heirship	Called by the Lord to be an heir.

Inverted numbers show layers as positioned in the foundation of New Jerusalem with jasper at the bottom.

Finally, not even a wall separates the entire Bride from her Groom. The only wall is one that encloses both within. The Two and the Four are not mentioned any more; perhaps all now are at the same degree of relationship with their Groom. Do you understand this would give great joy to those of the original Two and Four? There is no striving for position, or competing, within the body of Christ. There is only mutual love for each other so as to achieve their inheritance in Christ. What once comprised the Royal Chariot is expanded. All those who are called become His “Royal Chariot.”

The next three verses all have “light” as the primary subject of discussion. Light in Scripture can be interchanged with truth. At the end of verse 23 the Lamb is portrayed as the city’s lamp, or source of light. We, at this time, have the written Word given to us by the living Word. It represents complete truth, or the light of God. Unfortunately, few Christians today take it seriously and consequently choose to walk in darkness.

In the beginning we see Adam and Eve in the Garden of Eden. They are allowed to eat of the tree of life but not of the tree of good and evil. Many wonder why our Lord allows Adam and Eve the choice because it results in alienation from Him. Understand, that whatever our Lord chooses is a perfect choice for Him and for you. He has had a perfect plan from the beginning. At first Adam and Eve are shown to be innocent and having access to the Tree of Life that is able to give life everlasting. A tree of the knowledge of good and evil is allowed to be in the garden. The tempter tempts them and they choose to rebel against a direct order given by their Lord. They eat of this tree of the knowledge of good and evil, which is the Law. Below, the serpent makes an observation that when they eat of it they will be “like God, knowing good and evil.” Since the serpent, that is the tempter, is making this statement, we might consider that it is a lie. However, if you move further down to Ge. 3:22, the Lord makes the same observation. When we eat of the law, it basically reveals our weaknesses. Since we belong to Christ, we can repent of it and change. Adam and Eve, as well as the ancient Hebrews, do not have that choice because the time is before the First Advent of Christ. To eat of the law and attempt to live by it is impossible without the action of the Holy Spirit in our lives. By the blood of Christ we have access to the Tree of Life, or Christ.

GE 3:5 "For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

GE 3:6 So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate.

GE 3:7 Then the **eyes of both of them were opened, and they knew that they were naked**; and they sewed fig leaves together and made themselves coverings.

The covering of fig leaves that they sew together to “cover their nakedness” represents their own good works to assuage the Law, or the Tree of the Knowledge of Good and Evil, that demands their death. We know that good works can never satisfy the Law.

GE 3:22 Then the Lord God said, "**Behold, the man has become like one of Us, to know good and evil.** And now, lest he put out his hand and take also of the tree of life, and eat, and live forever"

There is hidden in Genesis quite a bit of the original intent that our Lord has in mind. It is not just to work redemption for His people. To examine a portion of our Lord’s original intent, let us take a look at the Hebrew words that mention the Garden of Eden.

Below is a sentence given in Hebrew regarding our Lord’s garden that He planted in the east. There are instances given where the term *QDM*, $\sim d$, *Q*, , (eastward) is used in the Bible (see Figure 5).

What is very interesting is that the gematria of *QDM* (as underlined below) is exactly 144. This is a number that gives the intent of our Lord at the very beginning of His work on His new bipartite (Gentile and Hebrew) guardian cherub. One hundred forty-four is the *square of 12* and consequently represents the meaning of the *completed*

bride or at least the Hebrew portion that is redeemed during the tribulation week at the end of this age. Twelve implies authority to work on the bride to bring her to a desired end, His desired end. That desired end for the Gentile portion is 144 and that desired end for the Hebrew portion is 144. Both when complete add up to 288 as is pointed out in 1 Chronicles 25:7.

Figure 6. The Meaning of QDM^{18b}

Hol7400 ~d, q,

~d, q, : pl. cs. ymed . q; Pr 8₂₃: — 1. in front Ps 139₅; miqqedem from the front Is 9₁₁; — 2. in front = east: in the east Gn 2₈; eastward Gn 13₁₁; miqqedem from the east Is 2₆, miqqedem l@ east of Gn 3₂₄; — 3. east (as a geographical region) Gn 25₆; b@nê qedem Easterners Gn 29₁; har haqqedem Eastern Mountains = northern border of Sinai Gn 10₃₀; — 4. temporal: before, earlier, ancient times (adv.) k@qedem as of old Je 30₂₀; miqqedem for the first time Ne 12₄₆, from ancient times Is 45₂₁; — 5. (noun) antiquity, primeval times: °l@hê qedem God from primeval times = eternal God Dt 33₂₇. (pg 313)

~v'ê ~f, Y"âw: ~d<Q<+mi !d<[ePB.-!G:
 ~yhi²l{a/ hw"ôhy> [J;úYIw: ^{WTT} Genesis 2:8
] -----
 ~d"Pa'h' (-ta,

QDM can be translated as *flourishing in the light*, or the sunrise of the east, or yet again the fiery shining of the Spirit. The Lord takes what He has and gives it to His bride. She becomes like him. Since He knows good and evil, she also must know and understand good and evil to become like Him. Does this mean He authorizes her to eat of that tree? In Eden, He knows she would eat, given the chance, as she is at that time completely ignorant and innocent of sin never before having fallen into temptation. For her to later be impassioned with a great desire to cleanse, intercede, and hate that which is evil, like her Groom, she has to be allowed a time to experience and fully comprehend just what sin is and the loathsome effects it can have.

Sometimes in our lives others attempt to impart wisdom to us and save us much suffering, but we then go on ignoring their counsel and choose a dark path. We suffer greatly for our decisions, but in the end we come to a deeper understanding. We can never have that depth if we take another's word for it and not make the decisions that hurt us so much. Our Lord desires a bride who understands, as He does, what good and evil really is and to detest evil enough to work with Him against it. A robot does what is asked of it, but has no feelings regarding the task. That is not the kind of wife the Father desires for the Son. Adam saw Eve and exclaimed, "Bone of my bone and flesh of my flesh." This illustration becomes a valid cross type or comparison of what our Lord desires. The bride must be like Him to understand and agree with Him! This is what makes a great companion in a marriage: a sharing of a common desire and the

excitement of working together to make it come about. A partner is so much closer than a servant.

The last two foundation stones added to the bride in Revelation are those symbolizing companionship and partnership. During the bride's time of experiencing sin and all of its horror, she also learns her own limitations. Consequently, she later revels in His strength and learns to lean heavily on Him so that she might stand (Rom. 14:4). In this way the marriage made in heaven is guaranteed to last forever as the lessons imputed during the necessary experiential time of testing and trials not only reveals to her what she is but shows her what He is. This dual comprehension is a powerful convincer that He is everything she will ever need.

The number 144 appears only twice in Scripture and both times in the book of Revelation, once as 144 and a few times as 144 000. It is also hidden in 1 Chronicles but as half of the number 288 and half of 288 000.

Let's take a last trip and examine this wall alluded to with the number 144. We begin in the Garden of Eden with the plan and intent of 144, that is, to build a wife that is the perfect partner and companion for the Son of God. Adam and Eve are shown leaving the east gate of the garden. As they look back at this gate, they see two cherubim with a flashing sword prohibiting their way back to the Tree of Life. They stand fully outside of the "wall" around the Garden of Eden that blocks access to the tree of life.

Now, we jump ahead, into the future several thousand years, to Israel being brought out of Egypt by Moses. Moses spends eighty years of his life being prepared to be able to stand before a holy God. *Eighty* symbolizes not only *our Savior Christ* but in this case, Moses a type for *Savior*, one who would remove people from the hands of the oppressor. After their release from captivity, while sojourning in the desert, the Hebrews receive specific instructions on where to camp with respect to the tent of the meeting. The portion of the tent that surrounds the Ark of the Covenant could very well represent that innermost wall symbolized by 24. The living wall of the Levites could be the number 144. At this particular point in time only Moses could enter into the room of holies (Nu. 7:89.) The Hebrews camp in two concentric squares around this tent of the meeting. The Levites form a living inner wall (144) on the north, south, and west sides (Nu. 3:23, 29, 35.) Moses, Aaron and his sons (24) camp on the east side (Nu. 3:38). The twelve tribes (144 000) form a much larger square that is at a much greater distance away from the tent of the meeting (Nu. 2.2-2:32). With this early type for "The Garden," only a very few could go in to the very inner sanctuary of the Lord beyond the "wall" and fellowship with Him. This initial type rapidly falls apart due to apostasy.

There is one more type containing a wall that we must look at in the Old Testament. It is found beginning with 1 Chronicles 24 and, for our purposes at least, ends at 1 Chronicles 24:31. We must be careful with this particular description, however, because it actually describes a time (type) much later when not only The Two are allowed into the Holy of Holies but some of the "Levites" as well. This type is thought to represent a time later after Christ returns and sends his Holy Spirit to be with his apostles, deacons, and other early members of the body. In 1 Chronicles 25:1-31 are listed 288 individuals (yes, a wall 144 cubits thick) who were, for the ministry of prophesying during music, being accompanied with harps, lyres, and cymbals. This number being associated with these men is suggestive that, as a type for what they represent later, they have the ability to reach through that veil into the Holy of Holies for the purpose of praise

and intercession. These individuals today are the true evangelists, pastor-teachers, prophets, praise leaders, etc., of the bride.

Fast forward another thousand years or so and we find Christ born at the beginning of this age, a new high priest in the order of Melchizedek. He can enter the Holy of Holies at anytime. At this time, when he dies and returns to heaven to sit at the right hand of the Father as our advocate, He sends the Holy Spirit and this allows His apostles, part of the early Two, to also enter into the Holy of Holies to intercede for the people. The movement of the four cherubim from below the wall (a ceiling in Eze. 10:1) of the great crystal sea (firmament) to a position above it in Revelation 4:6 is indicative of a movement from outside the wall of 144 to the inside of it. This movement indicates portions of our Lord's bride being consecrated to the point of being able to come into and be a worker within the Garden of Eden. Finally, in Rev. 7:4, 144 000 are being sealed. These are Christian warriors many of whom are probably Jewish because the other 144 000 Gentiles have already been sealed (see 1 Chr. 27:1-15 for 288 000 warriors). Do not take these numbers literally because they are only to be used as types and symbols for the interpretation of the Word in these end days.

Returning to the book of Revelation we note that a great multitude appears in heaven and it is apparently standing on the crystal sea (a great wall). They have been brought from below it to a position of standing on it. This is a position of victory. These are believed to be the 144 000 (although Scripture doesn't specifically state this) having been taken up into the air to meet Christ (Rev. 7:9). Rev 7:15 states that He who sits on the throne will spread His tent over them. This "tent" is that final dividing wall indicated by the number 144. They now stand within it and have direct access to Him. Remember, it is His blood and His sanctifying work in each of us that renders us fit to achieve passing through that wall into the Holy of Holies.

An excellent type for our Lord's original intent, indicated by the gematria of the Garden of Eden being 144, is found in Rev. 7:2. In this passage an angel, having the seal of the living God, comes up from the east and prepares the 144 000 to "cross the wall." Sealing the saints occurs after consecration through repentance. It prepares them to cross through the wall that separates because the consecrating work of the Spirit is complete.

At this point we return to the completed Bride with a wall encircling her and her Groom. All are now within this new Garden of Eden. But has anything changed from the first garden? The bride now knows good and evil and she is no longer naive regarding sin or her inability to handle it. She looks long and hard into the mirror at her own abilities and weaknesses. She, in her entirety, is transformed into an amalgam of two previously described as Job and the Shulammitte. The spirit of rebellion and stubborn self-will is put away and a humble and contrite spirit replaces it.

The overall picture of this great guardian cherub is that of an awesome brilliant, square based, pyramidal lamp shining like a brilliant beacon in the darkness. Verse 24 shows that the "nations will walk by its light." Our Lord spends many thousand of years to fashion the magnificent corporate being. He does this for His own good pleasure and for those He loves, His treasured possession (Mal. 3:19). May our Lord enjoy His Bride for all eternity and may the Bride love and enjoy her husband as well. Consider just what great works they are to achieve together. No, the story does not end. What has already been accomplished is just the beginning of a marriage truly made in heaven. On the next page is a symbolic portrayal of this awesome heavenly eternal couple with many names.

Figure 7. The New Completed Guardian Cherub³⁴

