

Chapter 7

The Purpose and Necessity of Replacing The Original Two

From Law Opposing Grace to a Balance of Law and Grace

We are shown in Genesis that there are two great trees in the center of the Lord's garden. One, the tree of the Knowledge of Good and Evil, represents the Law, or Lucifer, and those associated with him before The Fall. The law identifies sin, renders judgment, and calls for justice, or the destruction of the one responsible for rebellion.

Remember, originally Lucifer is a Guardian Cherub. You should ask: of what is he a guardian at the time before he falls? The law is a portion of the will of God. Anything done contrary to His will is breaking the law and is viewed as rebellion. Lucifer has the duty in the beginning to destroy everyone or everything that does not submit to the will of the Lord or have propitiation made for them. Primarily, his job is to keep the profane separate from the holy. This is the tree from which the Hebrews ate but were unable to satisfy its demands for clean obedient living. Inculcated within them, particularly the priesthood and Levites at the beginning of their age, is seen the working out of Lucifer's mission. Unfortunately, the Hebrews pervert the law and cannot keep it themselves. The law, which is perfect in the beginning, becomes twisted, and Lucifer is transformed into Satan.

Now there is another tree in the garden, the Tree of Life, which is thought to represent the Grace of God that gives life, that is, Christ and all who belong to Him. The Hebrews, much like Adam and Eve, are originally allowed to eat from the tree of life, but due to their choice of rebellion (an act of pride) resulting in a lack of success in conforming to the law, they are no longer allowed to eat from the Tree of Life. They reject the grace of God (the Tree of Life, or Christ) in favor of the prideful outlook, expressed by a do-it-ourselves attitude! This puts them in the realm of taking the position of God for themselves. This is the norm during most of the last age where the Hebrews are given plenty of time to attempt the impossible, that is conforming to the Lord's will without the Spirit of our Lord. All of heaven look on during this time period and see that the people cannot accomplish this task. A lesson is learned regarding our Lord's perfect justice and judgment.

Now we live in an age of grace where the Tree of Life is available to all who repent of their sins and accept the redemptive act of Christ on the cross. He, the Tree of Life, hangs on the Tree of Good and Evil and pays the price that we could not pay. By this act he literally buys life for all of us, who are then able to call on His name in Spirit and in truth. As this age is nearing its culmination, grace is being perverted, as was the law at the end of the last age. Much of the "church" is now filled with rampant sin (rebellion) and while it may not be condoned, it is certainly excused because grace covers all! Call it Gnosticism, the sin of the Nicolaitans, the antinomian spirit, or even the Spirits of Ahab and Jezebel, but it is simply the same lie that the serpent used with Eve in the garden. Our Lord does not look with favor on the twisting of the Word of God to permit lawlessness within the church (Ro 6:11-23, Heb 10:26-31, 12:25). This downward spiral of apostasy however continues within the "church" until iniquity reaches its limit. Much of the "church" stands at the end of this age very much like the Hebrew priesthood,

Levites, and the laity stand at the end of the last age, almost completely perverted. However, this time the perversion is due to excessive grace (tolerance) that allows rampant rebellion against the will of our Lord without the least bit of repentant change being required.

The true church, or *ecclesia* (called out ones), does not tolerate the gradual move toward the tolerance of sin. Today many churches are pulling out of their denominational houses, as tolerance and compromise become the rule. As would be expected, the world system is promoting tolerance for almost every type of behavior as defined by our Lord as evil. Strangely enough, tolerance is not given to those few Christians strong enough to be intolerant of the rampant teaching that sin is all right as it is just part of our sickness. Not to single out any particular sin, but take as an example the fact that many within the church today have bought the lie that homosexuals are genetically unable to choose “normal” behavior and consequently we must allow them to marry each other and live their lifestyle. This exists in the face of considerable Scripture that identifies this act as an abomination to the Lord (1 Co 6:9, Lev 18:22).

From the context found at the beginning of the book of Revelation, I believe Christ is speaking not only to the seven churches at that time but particularly to the modern day church at the end of this age. I reach this conclusion because the number *seven* in Scripture marks *completion*. One admonition in particular that Christ makes stands out as He speaks to three of the churches (Re 2:6, 2:15, 2:20). It is explained most clearly in Re 2:14-15. Basically, this sin is described as the doctrine of Balaam, or the doctrine of the Nicolaitans, both of which are biblical symbols of Gnostic influence on Christianity. What is being described within this doctrine is allowing the teaching in the church, which promotes seduction of the Lord’s servants to not only sexual immorality but to worldly idolatry, to continue. I would again place before you that all of this is occurring now, breaking, in the process, considerable scriptural commands to excuse it. Those within the church who teach lawlessness, breaking the commands of Scripture, are equating themselves with God. This type of teaching reflects Satan’s work.

Before we look at the purpose and formation of The Two, we must remember that there are actually two sets of two. The old guardian cherub (Lucifer-Satan) has his two who flank him and are loyal to him. The new Guardian Cherub (Christ) is developing his two who are completely loyal and obedient to him. Care must be taken to recognize which of the two, or even transitory stages between the two sets, we are viewing when it comes to interpreting Scripture. Old Testament views generally show the two who served the law except when a type is shown of what is yet to come in the age in which we now live.

In the book of Genesis there are two cherubim placed at the eastern entrance of the Garden of Eden with a flaming sword between them that prevents Adam and Eve from returning to the Garden to eat from the Tree of Life. Consider this: at the end of the last age, Christ comes to those who are his chosen ones (the Jews) and He is rejected by many of them. This initiates the time of the Gentiles. The Hebrew people’s eyes are veiled until the times of the Gentiles are fulfilled (Rom. 11:7-12). In other words the Jews are not allowed access to the Tree of Life. What does this actually mean? Those of you who truly repent and receive the grace your Savior bought for you are enabled to see truth by an act of God. Yes, you make the choice, but only after having the veil taken from your eyes. A great deal of pride surrounds that act of choice and there are even some

Christian denominations today that are built on that pride of decision, and it separates them from the greater Christian body. As pride causes the downfall of the ancient Hebrews so it is for many who call themselves Christians in this age of grace. However, what does this mean to this study of The Two? I would present to you that our Lord has been working for thousands of years to prepare for himself a Bride who has a balance between law and grace, as He Himself does.

When Eve is first introduced to Adam he says: "**This is now bone of my bones and flesh of my flesh**; she shall be called Woman, because she was taken out of Man." (Gen 2:23). *Bone of my bones* represents *spiritual kinship*. If you look at the bones of the Behemoth (Christ) in JOB 40:18 you can see that: "His bones are like beams of bronze, His ribs like bars of iron." *Bronze* stands for the *one capable of judgment*, and *iron* symbolizes *justice*. If our Christ has these things as the very support structure of His body, then shouldn't His bride also characterize the same things? Much more could be said regarding his flesh at this point, but let me just point back to chapter six, where you have already been given a more complete look at this wonderful creation of our Lord.

In the beginning the two trees in the Garden of Eden, symbolizing law and grace, are separate and very different. Enmity would most certainly be evident between these two warring concepts as there is even today. Being one flesh is being in complete agreement and walking as though you are one being. So complete unity, or oneness, is thought to have been evident (at least superficially) at the beginning of the union between Adam and Eve. It soon becomes evident that Eve begins to think independently of God and eventually even Adam capitulates to disobedience. The early union between the Jews and our Lord at the beginning of the last age also looks as though they are in agreement. But it is not too long before the people and the priesthood become disconnected from each other, as well as the Lord, and go their own way. It is the true spiritual unity, or oneness, that our Lord desires with his bride even today and He will eventually have it.

During this age the act of Christ on the cross buys all of the "living building blocks" for His living temple. We have not as yet been assembled together in unity. Some might describe what now passes as the family of God as having that deep *agape* love described in Scripture. However when the pressure is really on causing one to sacrifice for someone else, quite often many if not most fall away from sacrificial loving. During the tribulation week there is a vanguard having this deep unity with our Lord as far as The Two are concerned, but perfecting unity with the entire bride is part of the purpose of the next age, the millennial age.

A transition from the enmity between the original two trees under God to a new Two under just the headship of Christ is necessary to know. The purpose of the new Two is two-fold. One purpose is to have a high regard for the law, the will of our Lord. This necessitates engendering within us a respect born out of obedience to our Lord. The other purpose is to have a high regard for grace and its application to others. This understanding follows a thorough respect for the tyranny of sin and its strength to hold captive. A balance of law and grace is eventually imparted to each of the two major portions of the bride of Christ. When I write this I refer to one portion of the bride being taken from the law and taught the necessity of grace. This is the Messianic Jew. The other portion of the bride is taken from grace and taught the necessity of the law. This is

the Messianic Gentile. When each portion is complete they are indistinguishable from each other and are in total agreement.

The two witnesses in Revelation often are thought by the majority of scholars to represent Elijah and Moses. The Spirit of Elijah, of course, represents Grace and the Spirit of Moses represents the Law. I would prefer to view these two witnesses as two corporate groups of leaders each inculcated with a balance of Law and Grace (much more on this in a later chapter). This puts them in agreement as two witnesses should be. In the book of Revelation they are called two men. The male type in Scripture often portrays leadership whereas the female type designates those still maturing. I do believe when all is said and done that many strong mature female and male Christians exist within The Two. Are they not called witnesses? These two portions of the leadership of the bride at that time are in total unity with each other as well as with their spiritual head, Christ.

DE 17:6 "Whoever is deserving of death shall be put to death on the testimony of two or three witnesses; he shall not be put to death on the testimony of one witness.

MT 18:16 "But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.'

Today the veil is being taken from the eyes of the Jew. Messianic Jewish synagogues are rising up all over the world, but are they identical to the churches of the Gentile portion of the bride? If you attend any of their services, you would find them in many respects the same as the Gentile churches, but then you would also find significant differences. Perhaps you might say they disproportionately dwell on the law, or, as I would put it, the will of God. Then again if they were to attend a Gentile church they might say that we tend to be overly zealous regarding grace. But overall there is agreement between these two witnesses, particularly if you compare those in leadership who are spiritually mature. As there are two guardian cherubs with a flaming sword to keep Adam and Eve from going back into the garden to eat of the Tree of Life, I believe at the end, during the first half of Daniel's seventieth week, there are two great beings in full agreement to witness to the dying world. Their corporate actions open, for the last time, the way into the Garden of God as they promote the Tree of Life (Christ) to all whom the Father calls to repentance.

Please read and meditate on the Scriptures below and see if, indeed, the way into the heart of our God is now open by a wonderful promise. In the two verses from the Old Testament, He makes similar promises that infer that He is the very best thing to ask for.

LU 11:9 "So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

LU 11:10 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

LU 11:11 "If a son asks for bread from any father among you, will he give him a stone? Or if he asks for a fish, will he give him a serpent instead of a fish?

LU 11:12 "Or if he asks for an egg, will he offer him a scorpion?"

PR 8:17 I love those who love me, and those who seek me diligently will find me.
JER 29:13 And you will seek Me and find Me, when you search for Me with all your heart.

I believe you can see from the study below that the purpose for the development of The Two is to draw people to a God who desires to be found and who desires to bless. The Two are concerned with cleansing (consecrating) the children of God. They mirror their Lord and Savior's balance in the areas of law and grace and use, in the Spirit, the living Word that brings change of others into the image of Christ.

This gradual transition beginning from positions of enmity to that of balance and unity is worth looking at. First, we see the two, law and grace, in Scripture that are symbolically at the opposite ends of a child's teeter-totter. As we move through Scripture, we note the children on the teeter totter move ever closer to each other until there is a melding into one. Picture our Lord always in the center of this teeter-totter with His two on each end. He embodies perfection in the balance of the application of Law and Grace. In the beginning Law sits at one end of the board and Grace sits at the opposite end. Over time, with the work of the Godhead, The Two move slowly toward Him and toward each other until finally they become very close to him and to each other. This is the intimacy that our Lord desires between Himself and His people. The creation of a corporate-being capable of that intimacy is the story of The Two.

Leadership in Opposition

Although this book is primarily about The Two, or the very top echelon of our Lord's leadership here on earth during the first half of the tribulation week, we need to take a look at transitory stages. These stages run from the beginning of this age, in which law and grace are diametrically opposed, to the end of this age when law and grace are balanced in each of The Two and are no longer in opposition. The balance points to the special portion of the bride at the end of this age when she is very mature.

The Sun and the Moon

The Scripture in Gen. 1 contains much hidden truth. Light and truth in the Hebrew language are derived from the same root word. In some portions of Scripture they may be used interchangeably.

GE 1:16 Then God made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.

Day, in Scripture, is *when our Lord's truth flourishes*. The great *light* (the sun) to rule the day would be *Christ* (John 8:12). At the beginning of our present age Christ enters and the world is certainly filled with truth, as He is truth. Now near the end of this age darkness is becoming more and more evident as time goes by. The ruler of the night (a time of darkness, or testing) is Satan (the lesser light or the moon). But then you ask, the moon does reflect light so is there any truth in Satan? Lucifer, before he falls, has access to truth (the law) and Satan still knows Scripture, albeit he twists it to suit his

purposes of condemnation. We gain wisdom when it is night, as Peter does when he denies Christ three times. Because of this darkness, Peter comes to understand his weakness so as to lean on Christ. The light of the moon is indeed feeble when compared to that of the Son. Quite often we also see Israel as a parallel type for the moon because she attempts to live by the law and promote it. We are presently entering a night when no man can work although we must be the light of the world up until that point when “*the power of the Holy people has been completely shattered*” (DA 12:7). The second half of Daniel’s seventieth week appears to be a time when Satan is given a time to totally dominate and indeed it is a time when no man can work (see time lines chapters containing the seals). The light (truth) that the church emits will grow dim and finally go out at that time after the last soul has been bought by the blood of Christ.

In Revelation, this Scripture, near the end of the tribulation and testing week, we see that the sun gives no light at all. The Lord’s truth is totally extinguished as when an ember is removed from a fire and slowly dims and goes out.

RE 6:12 I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood.

The moon becoming like blood or giving a reddish light points to the terrible rebellion during that time engendered by Satan as his power of deception and delusion is allowed to become almost absolute. It could also point to the time of greatest testing that ever occurs for the nation of Israel. Both of these events happen simultaneously. This next Scripture, read with symbolism in mind, reveals comforting truth.

RE 12:1 Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars.

Israel is finally shown clothed with truth, the gospel of saving grace of our Lord. She now gives light, or the same truth, that her husband gives. The moon is now under her feet, or in other words, she now has victory over Satan (the perverted law that held her in bondage). The garland of twelve stars demonstrates a crown of victory that she has received. *Twelve* implies she is now *worthy to receive authority to work in the vineyard with her husband*. Stars are God’s people who give light, or truth, to others to help in the attracting and perfecting of the saints.

The purpose of Satan is to use the law to accuse and condemn, but our Lord also uses him to refine his Saints in the fire so as to bring forth righteousness in them. So at the beginning of our age we see two opposed (that is law and grace), but our Lord being sovereign is able to use this individual (the law) for the good of the saints.

A Type for Satan and What He Lacks – The Central Problem

Found buried in the book of Ezekiel is a type for Satan found in a description of the King of Tyre. Much of what leads to the transformation of Lucifer into Satan is explained in allegory. (For the full study of this see the study of Jewels and the number twelve on the Internet.) The King of Tyre (a type for Lucifer and later Satan) is

associated with nine stones. In the beginning, the wonderful attributes inherent in the meanings of the nine stones lead to the corruption of his wisdom (Ezek 28:12-14).

Ezekiel on many occasions gives prophecy regarding the end of the age when Satan is put away. Ezekiel may often represent a type for Christ. He, Daniel, and Christ are the only ones referred to in Scripture as the “son of man.” Below we see our Lord giving Ezekiel a command to “take up a lament” concerning the King of Tyre (Satan).

Ezek 28:12 "Son of man, take up a lament concerning the **king of Tyre** and say to him: "This is what the Sovereign LORD says: **You were the model of perfection**, full of wisdom and perfect in beauty.”

Ezekiel is speaking the mind of God into being. He is asked to actually speak to the king of Tyre, or Satan. The gist of this verse is that Lucifer was the model of perfection, full of wisdom and perfect in beauty. No wonder Lucifer means the light bearer²² or brilliant star.¹⁸ I consider this individual to be a parallel type for the Tree of the Knowledge of Good and Evil of Genesis. The verse below points to the fact that King of Tyre (Lucifer) was originally in the Garden of Eden (delight).¹⁸

Ezek 28:13 You were in Eden, the garden of God; every precious stone adorned you: **ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl.** Your settings and mountings were made of gold; on the day you were created they were prepared.

Nine different precious stones set in gold adorn this individual. The gold (righteousness) indicates that originally these attributes indicated by the stones were held in righteousness. *Nine*, in this case, is associated with *Lucifer*. Verse 14 below indicates that the Lord anoints this individual as a guardian cherub, or one who protects or covers. It is my intent to show that originally the law (Tree of the Knowledge of Good and Evil) is created as good. Once it is placed into the hands of the Hebrews, it becomes twisted. The original guardian cherub is to protect the ordained will of our Lord. The law points to those who are unclean and time is given for them to become clean as they are separated from the greater body (Deut 23:10-11). Later as things become perverted, the sinful individuals simply are killed with little or no prospect of mercy being given. Harsh judgment becomes the rule as iniquity increases.

Ezek 28; 14 You were anointed as a **guardian cherub**, for so I ordained you. You were on the holy mount of God; you walked among the fiery stones.

The fiery stones could very well be the glowing coals of the altar on which the priests made sacrifices for the sins of the people. The guardian cherub originally walks in this fire of the altar that accepts and burns up the sacrifices meant as propitiation for the people. This is the position of the Aaronic and Levitical priesthood. It is primarily a position of easing the conscience of the unclean so that the Jew could approach the Holy One. The focus is on the act of cleansing due to the destruction of something that paid the price (shed blood) for it. Perversion of the law comes when anger and condemnation against the people occur due to their sinfulness. The Lord disciplines even Moses (a type

for the law) because he becomes angry with the people he leads and breaks the command of God by striking the rock instead of speaking to it (Nu 20:8-11). (Technically the law did strike Jesus, as Christ died on the cross for our sins! This allowed water and blood to flow from Him so that we might have life.)

In the next Scripture we see that the guardian cherub is originally made blameless but something occurs that leads to wickedness. It seems that the “widespread trade” leads to pride. Instead of being concerned with propitiation for sin, condemnation and alienation from a sinful people become the rule. The fiery stones of the altar are not only associated with the sacrifice but primarily with the cleansing of the people (Isa 6:6-7). Instead of propitiation for sin this individual uses the fire for the destruction of all those who have sin in their lives.

Ezek 28:15 You were blameless in your ways from the day you were created till wickedness was found in you.

Ezek 28:16 Through your widespread trade you were filled with violence, and you sinned. So I drove you in disgrace from the mount of God, and **I expelled you**, O guardian cherub, from among the fiery stones.

Nebuchadnezzar represents a type for Lucifer. He is given authority to discipline sinful Israel. Satan is allowed to inhabit all the great worldly kingdoms of men. Our Lord uses many of those kingdoms, down through time, as agents of discipline for the sin of those He calls to be His own. The motive of this utterly evil being is one of hate, and he himself intends no good for those of us who call on the name of our Lord.

ISA 14:12 "How you are fallen from heaven, O Lucifer, son of the morning! How you are **cut down to the ground**, You who weakened the nations!

In Isa. 14:12 we see that the results of trade lead to widespread violence. There are two ways to view trade. From a worldly perspective prideful men desire to surround themselves with more and more great and beautiful surroundings. They identify with physical objects like large expensive cars, big beautiful homes, and other things of the world that cry out, “Look how great I am.” The process that it takes to get these material things often leads to taking from or using others in unethical ways. There is yet another way to procure or feed the pride of the heart however.

From a spiritual perspective in Leviticus, the Priests are authorized to offer up lambs, pigeons, turtledoves, and so on, (Le 5:7) to make atonement for sin. The death of the animal was necessary to pay for the sin of the Jew and the Word says the sin of the individual is then forgiven (Le 5:10).

Is this not trade? An individual in this position, given the power to perform an authorized act of killing an animal whose death on the altar would in turn absolve an individual of sin, could most certainly engender pride in the one having this ability. The ancient Pharisees and Sadducees are the very picture of Satan when confronted by Jesus regarding the violence they do to the people. They take the position of “God” for themselves and offer only enslavement and death to those whom our God desires to free.

The Priests and Levites have within the ancient Hebrew community positions of beauty, importance, and power, as do many in spiritual leadership positions today. No

humble spirit is developed in these individuals and consequently what they stand for develops within them pride and leads to the corruption of the wisdom that they have received. This still happens in leadership positions today.

Ezek 28:17 Your heart became proud on account of your beauty, and you corrupted your wisdom because of your splendor. So I threw you to the earth; I made a spectacle of you before kings.

This seems to occur many times as the Lord allows Satan to inhabit different Kingdoms like the Persians, Babylonians, Assyrians, and even Israel! Once their work for the Lord is done, each country in turn is punished and occasionally destroyed. It seems to be a rule of our Lord that a tool used for cleansing, that does not have the compassionate motive of restoration in mind, is to be disposed of when its job is completed.

To understand those nine stones found in the King of Tyre we must first look at the twelve stones in the breastplate that the High Priest wears as described in Exodus 28:16-20.

16 "Fashion a breast piece for making decisions--the work of a skilled craftsman. Make it like the ephod: of gold, and of blue, purple and scarlet yarn, and of finely twisted linen. It is to be **square**--a span long and a span wide--and folded double.

17 Then mount four rows of precious stones on it. In the first row there shall be a **ruby, a topaz and a beryl;**

18 in the second row a **turquoise, a sapphire and an emerald;**

19 in the third row a **jacinth, an agate and an amethyst;** (*Remember these!*)

20 in the fourth row a **chrysolite, an onyx and a jasper.** Mount them in gold filigree settings.

21 There are to be **twelve stones**, one for each of the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes.

Dr. Bullenger worked out the meanings of these twelve stones. I refer to his work for the intrinsic meaning of each stone² (see Table 4). In the following Scripture please note there are only nine stones. This total is three stones less than the stones found on the breast piece of the High Priest.

Ezek. 28:12-14 This Scripture shows the nine stones in Lucifer: "...every precious stone adorned you: ruby, topaz and emerald, chrysolite, onyx and jasper, sapphire, turquoise and beryl."

If you analyze the meaning of the nine stones of the King of Tyre (Lucifer) I believe you can see the "beauty" inherent in him, but something is missing. The beauty is not enough for him to remain faithful to our Lord. The three stones missing in him, Chalcedony, Jacinth, and the Amethyst, signify **fellowship, companionship, and partnership**. Could you accept that in this present age, the age of grace, our Lord is working toward the perfecting of these three attributes in his bride? The attributes allow for a loyal lasting spiritual unity, or intimacy, with Him. If you are married wouldn't it

be wonderful to have these three attributes to share with your spouse? Ponder their meaning and consider our Lord's desire!

Table 4. Meanings of Stones

Meaning	Stone	Tribe associated with the stone
Heirship	1 Jasper	Benjamin (<i>Rachael's child</i>)
Judgment	2 Sapphire - clear blue	Dan
Fellowship	3 Chalcedony (Agate?)	Asher*
Worship-Praise	4 Emerald (Garnet) red?	Judah
Sonship	5 Sardonyx (Ruby)	Reuben
Leadership	6 Carnelion(Onyx)	Joseph (<i>Rachael's child</i>)
Comradeship	7 Chrysolite (Flint)	Zebulon
Lordship	8 Beryl (Carbuncle)	Levi
Scholarship	9 Topaz	Simeon
Workmanship	10 Chrysoprase (turquoise?) (alabaster?)	Naphtali
Companionship	11 Jacinth (Opal)	Gad*
Partnership	12 Amethyst (Lapiz lazuli) a rich purple-blue stone, royalty.	Issachar*

* Boldface names not noted in Ezekiel's picture of the King of Tyre.

As an aside from the above: note that Joseph and Benjamin are both children of Rachael. A study of Joseph reveals about what many scholars agree, that he is one of the most perfect types of Jesus Christ in the Bible. So, if this is true, you might ask what is the type for Benjamin? Benjamin's original name, given by Rachel as she lay dying in childbirth, is *Ben-Oni*, which means *child of my pain* (GE 35:18). I submit to you that Benjamin is a type for the church that is born after Jesus ascends to heaven. He has to leave so He can send the Holy Spirit to birth His church. It is not too long after the church appears (at Pentecost) that Israel (Rachel) dies as a country. Joseph (Jesus) as a man never sees his brother (the church) until his brothers bring him to Egypt. In Genesis 43:34, a type appears in which Joseph (Jesus) gives his brother Benjamin (the church) five times more to eat. This, with the rest of what occurs to Benjamin, shows that in the end days Christ reveals Himself to the remnant of his chosen people, the Jews, for the purpose of their salvation and as an expression of His glory. If you are still reading, you are partaking of part of that meal given to Benjamin at the end of this age. It may well be that this wisdom of the Word, biblical types, will be particularly attractive to the Jew. Further note that the stone given to Joseph (Christ) is the one designating leadership and the stone given to Benjamin is one indicating heirship or denoting those who are heirs to the kingdom of God.

From the study of the stones, and in particular the three missing in Lucifer in addition to the original nine, I believe it can be inferred as to our Lord's purpose in developing a bride (a new guardian cherub which includes The Two) who is like Him and

who is completely faithful to Him. The new guardian cherub, or the completed tree of life, has the full count of stones and God is delighted with her beauty. (We have seen the nine stones and what they stand for that gives Lucifer his beauty. Aspects that represent the corruption of it are thoroughly covered in a previous chapter.)

Formless and Empty Means “Without Anointing to Give Truth”

There is a type, which has been long hidden, of this degenerative process that occurs to Lucifer as well as Israel. It is found in several places in Scripture. After a very long and involved lament by our Lord regarding the sin of his people, Israel, in the book of Jeremiah (Jer 2 through 4:22), there is an abrupt transition to this Scripture: “*I beheld the earth, and indeed it was without form, and void; and the heavens, they had no light.*” (JER 4:23).

From a study of the *great sea* we can conclude that it stands for *the unregenerate world with the Leviathan (Satan) as its head*. This corporate entity often is used to chastise the Lord’s people who in many cases are referred to as the *earth*. After the long lament in the first portion of the book of Jeremiah regarding the demise and unfaithfulness of Israel, the Lord mentions he looks at the earth and finds it without form, and void (empty). He is referring to his people Israel (the earth). Originally they do have form and His presence goes with them (they are not empty) at their betrothal to Him (see JER 2:2-3).

The last portion of JER 4:23 refers to the heavens having or emitting no light. *Stars* in Scripture often refer to *those mature individuals who belong to the Lord and are used for spreading His truth*. In the case of the Jews in Jeremiah, there are no stars (Hebrews) that are faithful enough to be placed where they might promote the Lord’s truth (light). The absence of the qualities inherent within those three stones discussed earlier prohibits the Lord giving His Holy Spirit. Indeed He gives His Spirit only to those who are obedient and, of course, that is to be filled and not empty! Much the same imagery appears at the beginning of Genesis in 1:2: “The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.” I maintain that this “earth” is not the round sphere we presently live on but something far more valuable to our Lord. His desire is for the “earth” to have form and be filled with His Spirit!

If your wife indeed contains within her the fullness of all of the meanings of the twelve stones above, particularly the three, wouldn’t you be blessed indeed! The sea (unregenerate peoples) cannot receive truth (light) but the earth with the full count of twelve is being built that not only can receive it but is growing in the ability to shine in the darkness. In JOB 26:10 there is a portion of Job’s description of our Lord: “He drew a circular horizon on the face of the waters, at the boundary of light and darkness” again shows a separation of light (truth) and darkness (untruth) between our Lord’s position and that of the great sea. Any peoples of this world without our Lord’s Holy Spirit are incapable of receiving or transmitting our Lord’s truth and that includes apostate Israel. They, of the old covenant, are all “formless and void.”

One of the major purposes of the Lord’s church, particularly The Two, is to disseminate truth among the brethren that cleanses and restores. Another purpose of the

true church is to be a beacon for the lost. The Two, above all else, are found to glow in abundance with the attributes of the three stones missing in Lucifer.

It is important that we analyze what the Lord is doing to bring about the addition of the three additional stones to His bride so as to promote **fellowship, companionship, and the partnership** with the church that means so much to Him. To bring these attributes of beauty, which permit unity, intimacy, and the empowerment to work out His purposes, entails significant and always uncomfortable work in the life of a believer who is called to rule and reign with Him.

People can only enter into the work of The Two after the Holy Spirit does a momentous cleansing work in their lives. To put it bluntly, the Lord works out these changes in the life of one of his leaders and then uses that leader to implement the change in others just as he used his Apostles at the beginning of this age. Many pastors today are doing the work that their sheep should be doing, that of calling the unregenerate to salvation, while neglecting the growth of potential leaders under their authority. No wonder the maturity level of many in today's church is a mile wide in showmanship and one inch deep in commitment, wisdom, and love.

Achan's Rebellion and Deception: Emblematic of Being a Double Minded Man

Some people in the body of Christ are attracted to serving our Lord for the wrong reasons or with the wrong motives. What true young Christians have not dreamed of doing great things for the Lord! They picture themselves up in front of thousands of people using the power of the Lord to eloquently preach the Word or give great words of wisdom or again healing many with a touch or a wave of the hand! This scenario is certainly attractive to those desiring notoriety and recognition due to a poor self-image. But the underlying motive directing this desire is not one of humble maturity that one with a servant's heart must have. For this individual to be allowed to wield such power is disastrous both for him and for others whom our Lord loves. Our Lord knows best when one of his children is ready for responsibility. To be "up front" can be a very risky spiritual position. It destroys many believers who are not called to that position by our Lord, and it refines many who are called. Most of us have many false starts in our ministry due to a strong desire to "become." The motive is not love or compassion but a need to fill the void of egotism and the ache of irrelevancy. To be brutally honest, many of us would sacrifice all we have to be relevant in the eyes of the world. Lucifer, the old Pharisees and Sadducees, and many modern day spiritual men and woman have done just that. When this occurs, our Lord removes his anointing and again begins a process of humbling with the motive to restore his errant child.

The individual in this next set of Scriptures rebels against authority and only through understanding the symbolism of the numbers and types associated with what he steals does the ache he is trying to alleviate become apparent to the reader. Below, a member of the Hebrew community sins causing loss of life and a lost battle for the Jewish people. The Lord speaks to Joshua regarding his duty in the process of unveiling this person.

JOS 7:13 "Get up, sanctify the people, and say, 'Sanctify yourselves for tomorrow, because thus says the Lord God of Israel: "There is an accursed thing in your midst, O

Israel; you cannot stand before your enemies until you take away the accursed thing from among you."

The process of sanctification is brought up as necessary and the presence of the Lord identifies Achan (*troubler*)¹⁸ as the one causing a corporate loss of strength (the Lord's presence) during warfare. Once the Lord does identify him this interchange follows:

Joshua 7:19-23

19 Then Joshua said to Achan, "My son, give glory to the LORD, the God of Israel, and give him the praise. Tell me what you have done; do not hide it from me."

20 Achan replied, "It is true! I have sinned against the LORD, the God of Israel. This is what I have done:

21 When I saw in the plunder a **beautiful robe from Babylonia, two hundred shekels of silver** and a **wedge of gold** weighing **fifty** shekels, I coveted them and took them. They are hidden in the ground inside my tent, with the silver underneath."

22 So Joshua sent messengers, and they ran to the tent, and there it was, hidden in his tent, with the silver underneath.

23 They took the things from the tent, brought them to Joshua and all the Israelites and spread them out before the LORD.

Please note here we have two hundred shekels of silver and fifty shekels of gold. *Two hundred* designates *those who promote intercession for mercy* leading toward the grace of salvation and righteousness! *Two hundred* marks the *priesthood* and the other number, *fifty*, also stands for *leadership* in that they are expected to *pay a price for the sin of others* (share in Christ's suffering). It gives them joy to set captives free. *Gold* denotes *righteousness* and *silver, salvation*. Does this man desire the exalted position that these numbers identify or does he seek salvation, righteousness, or both? Is grace given to this man? There is one thing among these symbols that gives us an indication of his motive and that is the Babylonian robe. Babylon is the antithesis of our Lord's kingdom. It is the kingdom of the enemy and it exalts self. Remember Achan is a warrior of God helping to take the land. A true mature Christian would want what these numbers and metals indicate but not for notoriety or self-exaltation.

Exalting self with things of the world and yet still claiming leadership within the Kingdom of God does not work. If position, power, and money are parts of his true fortress, then the Babylonian robe certainly would fit him. He could wear it, but our Lord would have no part in it. There are so many ways that people can be self-deceived into believing that they can provide satisfaction to the Father's heart while hanging onto things of this world. In reality the motive for their works is to exalt and draw attention to themselves. The humbling blood of Christ is our covering, not the richly decorated robe of pride that belongs to those of the world. Achan and all who belong to him are destroyed. Again I ask the reader to go back to the meaning of the three stones introduced earlier and consider them. Now if you relate the diametrically opposite position of one wearing the rich and beautifully made Babylonian robe of pride, I believe you can discern the point I am making. The Two, when complete, despise the robe the world offers.

Combining the Two into One

The two, law and grace, are diametrically opposed to one another. Throughout this age, we have churches that contain primarily law and those that contain primarily grace. However, at the end of this age, our Lord begins to bring a balance within His bride. The first portion that receives training in this area is The Two. They demonstrate the ability to use this balance of law and grace during the first three years of the tribulation week. As Jacob's two wives, Leah and Rachel, are direct cross types of The Two, a study and understanding of Jacob's handling of these two wives as he marches toward his brother, Esau, who represents the antichrist being confronted by The Two during the tribulation week.

Jacob at Mahanaim

The story of Jacob and how he acquires his two wives in Scripture is a strong type for Christ and His acquiring of the Two who will serve him so well at the end of this age (Gen 29:10-Gen33:10). Jacob is a type for Christ and his two wives, Rachael and Leah, are types for Israel and the Gentile church respectively. Jacob desires to have Rachel, but due to the scheming of his father-in-law, Laban, Leah is given to Jacob first. Our Lord desires to make Israel (Rachael) his own and during the last age does actually betroth her to himself. You, as the reader, know that He has to send Israel away due to her unfaithfulness and this occurs at the end of the last age a little over two thousand years ago. Christ commissions his apostles, Paul in particular, to turn to the Gentiles. He veils the eyes of the Hebrews until the times of the Gentiles is fulfilled (Luke 21:24, Co 3:13-16). Actually then, our Lord buys with His death, the Gentile portion of the church, (Leah) first, and at the end of this age he, a remnant of Israel, (Rachel). This occurs after He removes the veil so that the remnant of the Jews can recognize who He really is. The remnant of Israel accepts what Christ does on the cross for her just as the Gentile Christians do. Both have access to the Holy Spirit and both are in unity and yet different.

A study of Mahanaim reveals that Mahanaim represents a place where all Christians, who are called to a high level of spiritual maturity, must go. It is a place where an individual is shown the full and total depth of his depravity and all the damage that the depravity does. It is a place of extreme brokenness where self is utterly destroyed. It is a time as reflected in Paul's struggle below:

RO 7:18 For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.

RO 7:19 For the good that I will to do, I do not do; but the evil I will not to do, that I practice.

To understand these things, Paul looks into the mirror of God "at Mahanaim" and sees and knows the complete truth about his own depravity. After being at Mahanaim, pride no longer is as great a problem to the believer, and our Lord can use the individual without fear, damage, or loss, either to the individual, the ministry, or to others. Few willingly choose to face the torment and suffering that occurs at Mahanaim. Because of

this lack of willingness, our Lord allows Satan to contrive a situation that entraps the saint marked for the refining fire. The refinement engenders leadership capabilities. An example in point is that of Peter's testing when he denies Christ three times. Christ knows it is necessary and allows Satan to have his way with Peter. Satan means it for evil, but out of this testing our Lord brings righteousness!

Jacob, the man, in the following Scriptures is being prepared by the Lord to face his Mahanaim. The word *Mahanaim* means *two bands*, or *two camps*, and it is connected with The Two.

GE 32:1 So Jacob went on his way, and the angels of God met him.

GE 32:2 When Jacob saw them, he said, "This is God's camp." And he called the name of that place Mahanaim.

Because Jacob takes the birthright from his older brother and now returns to the country where his brother lives, he is quite fearful. Due to his fear he arranges to give gifts to his brother Esau. The gift that might suffice to placate his brother is rather interesting. It is *night*, which quite often designates *a time of testing*. Jacob begins his "gift with two hundred female goats and twenty male goats, and continues with two hundred ewes and twenty rams. These gifts, offered for his two family groups, are two sets of practically the same thing (220 goats and 220 sheep). *Two hundred*, as stated before, indicates *priestly leadership that makes intercession* (20) for mercy. Perhaps the fact that it is listed twice is indicative of intercession for each camp, that is, for Leah (the Messianic Gentile portion of the church) and her children and for Rachel (the Messianic Jewish portion of the church) and for her children. The two women are true types of The Two, each being the leadership for each family with Jacob as a type for the high priest over them (Christ).

GE 32:13 So he lodged there that same night, and took what came to his hand as a present for Esau his brother:

GE 32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

Jabbok means *to empty* or *pour out*. Looking at the overview of this scenario, as Jacob is about to face Esau, I cannot help but think of an event prophesied to happen in the far future described in the book of Revelation. The event occurs when The Two, portrayed by the two witnesses, face the antichrist. It is a time of great darkness during the greatest testing of the bride of Christ.

GE 32:22 And he arose that night and took his two wives, his two female servants, and his eleven sons, and crossed over the ford of Jabbok.

Jacob takes all, who matter to him, with him and places them on one side of the Jabbok and then returns alone to wrestle (intercede) with God. Christ places His church directly in the line of fire during Daniel's seventieth week to be tested and to be poured out. Can you imagine the intercession that He provides for us at that time? We stand at that time because He enables us to stand.

GE 32:24 Then Jacob was left alone; and a Man wrestled with him until the breaking of day.

Below we see the humbling of Jacob, the man, when he acquires a limp. All those who go to Mahanaim somewhere within themselves harbor a deep and permanent change that stops pride in its tracks every time it attempts to come back. This is a gift and it is part of the transformation of every true believer who is called to great service. Call it a limp, a scar, or call it a gift. Those of The Two are given it and carry it for all eternity.

GE 32:25 Now when He saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him.

Could Esau and his four hundred men represent the antichrist and his army at the end of this age marching to confront Jacob (Christ) with his two great corporate leaders and the entire church? I believe the type fits very well. Now we know that when Esau finally meets Jacob, nothing of Jacob's is lost or destroyed. After the trial and testing of the church during the seven-day week of Daniel, not a single thing is lost that belongs to Christ.

To review, great intercession and humility are a mark of those belonging to The Two. These attributes only become fully evident after the transforming process, which our Lord ordains, draws to a close. He pours the fall rains of this age into The Two during the first year of the tribulation week after the humbling process is complete.

The Elijah Ministry

The Elijah ministry begins at the beginning of this present age. It marks the entire age and particularly the end of it. The transformation, or change of a child of God into the image of Christ, is what it is all about. The Spirit of Elijah is really the Holy Spirit moving people toward repentance after they are shown their sinfulness. Then He shows the sinner the only answer for their sin, the cross. This initiates a prolonged process of cleansing, or washing, that for some is culminated at Mahanaim.

In Jesus' time on earth, John the Baptist comes in the Spirit of Elijah (the Holy Spirit transforming a bride fit for the son of God) preparing hearts for repentance to accept what Christ purchased for them (MT 3:2-3). Can you imagine seeing the darkness of your sin and then not to know what to do about it? Jesus points out that John the Baptist is the one who is the Elijah to come (MT 11:14). John the Baptist's most frequently used word is *repent*.

Below in Luke is another reference to what the Spirit and power of Elijah is all about. The statement "to turn the hearts of the fathers to the children" is linked with "the disobedient to the wisdom of the just." Within a family a father is more often the one who gives discipline for rebellious behavior of the children. In our society today more often than not children grow up with little loving discipline to point them in the way they should go. The wisdom of a father, if he is even present, today is quite often mocked. What exactly is being said in the Scripture below is this: Once the salvation process

begins, the Holy Spirit, through the Word, confronts the new believer with his rebellious ways; then the new believer repents and eventually stops wanting to sin. A father speaking in love tells a son to stop it, and the child, out of respect or fear, stops.

LU 1:17 "He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

A father only having a heart for the law is a stern individual indeed. Take that same father and give him an understanding heart of compassion, and those who are disobedient would be much more likely to go to him. A person who is given a truly repentant heart listens to wisdom. Once having listened, a willingness to stop being rebellious is engendered within; this cleansing prepares the believer for a closer walk with the Lord.

Now in the Old Testament we find in MAL 3:1 below a statement that pertains again to the Spirit of Elijah. This is the one called the messenger, and many feel he is John the Baptist who is sent at the beginning of this present age. However, as the Scripture continues, we see another messenger of the covenant, and this is thought to be Christ. This Christ is coming to render judgment to some and grace to some, so this particular sending of the Spirit of Elijah is at the end of this present age, actually near the end of Daniel's seventieth week. In the second clause the words "and the Lord, whom you seek" is nowhere found in the New Testament as is the first clause which is found in Mat 11:10, Mark 1:2, and Luke 7:27.²¹

This second powerful coming of the spirit of Elijah (the Holy Spirit bringing contrition leading to salvation), I believe totally indwells The Two who operate powerfully for the first three and one half weeks of the tribulation and testing week. As John the Baptist, the apostles, and Christ are martyred for pointing out the rebellion of the world, so shall the two witnesses be killed for promoting the same truth.

MAL 3:1 "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming," says the Lord of hosts.

Also the word 'suddenly' is used to express His coming to His temple. His living temple does not exist at the First Advent. Christ still has to die on the cross to pay for all the living stones whom the Father would call to make that living temple. This message is being given to the Jews and the messenger of the covenant is one in whom they delight. This could only be Jesus at the end of the age after the Jews have their veil taken from their eyes and are able to receive him for who He really is.

The NIV states that He is, "*the messenger of the covenant, whom you desire,*" The Jews at the end of the last age, for the most part, have no desire for what Christ offers and much less for how He at that time appears as the suffering servant. They expect a champion who would exalt and protect Israel. That is just what He does the second time around, except He also comes as the Judge.

MAL 3:2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire and like launderer's soap.

MAL 3:3 He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, and purge them as gold and silver, that they may offer to the Lord an offering in righteousness.

In verse 3:2 above Christ is One in whose presence no one can stand. Then in verse 3:3 the qualifier is given: before Christ appears He will place the sons of Levi into a great fire and melt down these people so as to bring the dross to the surface for removal. This is the process of sanctification so that the leadership might have clean hands to offer to the Lord the 'works laid out for them' (Eph. 2:10). Our works, not sanctioned by God, are still works of rebellion. It is only those works He ordains for each one of us to do that are an acceptable offering to Him; all else is "strange or unauthorized fire" offered up with improper motives.

MAL 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.

This is the day, so often mentioned in Scripture, in which the Lord's wrath and vengeance is allowed to fall upon those who turn down the gift of salvation that the Father offers to them. It is not the entire tribulation week as so many believe. But it is the seventh day of that week when the seventh seal is opened. The Holy Spirit, or the Spirit of Elijah, makes one final tremendous call to a dying world through the two witnesses. That event brings in all of that wonderful end days' harvest (souls) into the Kingdom of our God.

MAL 4:6 And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse."

The above Scripture is very similar to the one given earlier (Luke 1:17) but this one pertains to the very end of this age. Considerable grace is given as hearts are rendered fit to receive Christ as Savior. Those who refuse, after this mighty outpouring of the work of the Holy Spirit, are most certainly struck with terrible curses during His great day of wrath that begins with the opening of the seventh seal and is completed with the three woes. In the following two Scriptures Jesus points out the connection and the purpose of the Spirit of Elijah and John the Baptist.

MT 17:11 Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.

MT 17:12 "But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands."

The Spirit of Elijah, or the person of the Holy Spirit, during this Age of Grace is intent on restoring a close relationship between our God and His people (Mr 1:7-8). This same intense drive is a prime motive of The Two during the tribulation week. In the

Scriptures below John points to Christ; which is always an attribute of those who most love the Lord. The Spirit of Elijah works within the church for over two thousand years, but as with the two rainy seasons of Israel, there are two seasons of strong empowerment within the church. The effect of the “spring rains” (the first season of empowerment), which Christ pays for, becomes evident when the original eleven apostles and others receive power at Pentecost to implement the beginning of the restoration process. The work of The Two during the first three and one half days of the tribulation week requires the anointing of the “fall rains” (the second season of empowerment).

This outpouring, the fall rains, is heavier than the spring rains and come at the end of this age. It empowers leaders for the next age. The church becomes the Elijah of prophecy that will “restore all things.” But the church does not take up that mantle of the Elijah task until his specific messengers, the Elijah prophets, call the church to assume that mantle to perform the task.¹² The Two perform just such a task!

The person of Elijah who lived long ago as described in 1 Kings and other books has a portion of his life that represents an incredibly clear and detailed type for what happens during the tribulation week. Because this idea pertains more to The Two in unity, it is treated in that section of this chapter.

A Preview of Fifty: Transformation and Sacrifice of The Two at the Very End

In the book of Esther there is an interesting use of the number *fifty* as well as some serious types that we should study to understand the time of the end when our Lord is consecrating the Jewish remnant chosen to be part of the bride. Because of the significant amount of symbolism, (both types and numbers in agreement with the time of the end described in the book of Revelation), much can be learned from this story regarding events of the tribulation week. I strongly urge you read through the book of Esther before you begin this section.

Remember that Queen Vashti (*the black stream*)¹⁸ refuses to come to the king when he calls. The king is a type for our Lord. This woman, whose name denotes a *river of death or darkness*, is probably the cross type for old Israel (not including the remnant) that perverts the law. Our Lord divorces Israel because of her harlotry. She, the Israel of the last age, like Queen Vashti, never again is allowed to come into His presence and her royal position is to be given to another (Es 1:19). This position is being given to the new Gentile-Jewish portion of the bride of Christ (the church) represented by Queen Ester and Mordecai.

Haman (Satan – the antichrist) who still has access to the King (the Lord) is quite envious of the position that Mordecai, a Jew, has in relationship to the King. With prompting from his wife and friends, he plots to kill his rival in the verse below.

ES 5:14 Then his wife Zeresh and all his friends said to him, "Let a gallows be made, fifty cubits high, and in the morning suggest to the king that Mordecai be hanged on it; then go merrily with the king to the banquet." And the thing pleased Haman; so he had the gallows made.

We are looking at a type for the end of this age when the Jewish remnant is being prepared for entry into the bride of Christ. The height of the gallows being mentioned as

fifty cubits high is quite relevant. *Fifty*, in Scripture, designates *cleansing of sin (5) by death in the hands of the old guardian cherub (Satan) or by the propitiation of sin by the blood of Christ for those called by our Lord*. The Jews are the Lord's chosen people for a long time. We know that they repeatedly choose other gods before Him, thereby committing adultery in His eyes, and this causes our Lord much consternation (but not to His surprise as they do not have His Spirit).

The Jews repeatedly receive discipline for their sin but, as of yet, are still unable to obey the Lord. If Mordecai in this Scripture represents the Messianic Jewish portion of the leadership of the bride (one of The Two) in the end days (when the veil is lifted from the greater remnant of those chosen to recognize Jesus as their Savior), this fits. Haman, representing (Satan) the accuser, or guardian of the law, is being used for the purpose of the cleansing of sin by death for the as-yet-unregenerate sinful Jew. This "gallows," marked by *fifty*, is used for all not accepting Christ as Savior in that time. Haman's wife and his friends are those of the world aligned with the antichrist.

Near the end of this age our Lord saves a remnant of the Jews. Mordecai here is thought to represent, in part, the Jewish portion of The Two (leadership) during the week preceding the tribulation week and during the first half of the tribulation week. During the tribulation week the veil is already lifted from the eyes of the Jewish remnant to see Jesus as their Savior. The name Mordecai implies *contrition, bitter, or bruising*.¹⁹ During the tribulation week, these meanings apply to the called remnant of the Jews, considering the refining they have to go through.

Remember, there is a great banquet at the end of this age, and the entire church is invited. Satan loses his invitation and would like it back. Punishment, in the form of death here, is prepared for the Jew by Haman (*magnificent*),¹⁸ the perverted purpose of the old guardian cherub. His name, which means *magnificent*, seems to fit this individual when we remember the description of him given in the beginning (Eze. 28:12-14). Haman is a type for Satan, the one who uses the law to accuse and condemn. Haman's wife represents the two (his most loyal supporters) who belong to him. His friends are those of the world aligned with him. The meaning of the name Zeresh (*strange, dispersed inheritance*)¹⁹ or (*the strong one*)¹⁸ indicates one who loses what is originally his as Esau did by giving his birthright to his brother! As Zeresh is a type for the antichrist's closest companion, she is symbolic of fallen spiritual beings. The spiritual portion of her could be the apostate secular Christian church, apostate Israel, and even Islam. A look into the book of Revelation does find two large corporate groups that could be the type for Zeresh and they stand with and are empowered by the antichrist. He empowers and indwells the beast that comes out of the sea (Rev 13:1) and the beast that comes from the land (Rev 13:11). The beast from the land represents the spiritual portion of Zeresh. Those who follow Satan during the tribulation week receive indeed much strength from Satan - but only as allowed by our Lord for the purpose of refining and perfecting the bride of Christ. Satan copies our Lord, and there is nothing original about him. He, like our husband, has two that are one with him as a wife should be.

In Es 1:10 the mention of seven eunuchs places us, time wise, at the end of an age when the Gentile portion of the Lord's bride is paid for. In Es 1:14 mention of seven princes points to a total of fourteen. *Fourteen* in Scripture points to *the time of the very end of this age* when both portions of the bride are complete and act as one with each other and with their husband. A third *seven* is mentioned in Es 2:9 "*Then seven choice*

maidservants were provided for her from the king's palace.” These are thought to represent those of the Gentile portion of the church under her headship of grace.

ES 6:2 And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's eunuchs, the doorkeepers who had sought to lay hands on King Ahasuerus.

These two who serve the King (our Lord) now turn against him. These are the two corporate imposters who stand with Hamon (the antichrist). They emerge in the Old Testament with a portion of the Scripture from Dan. 11:34 (NIV) “and many who are not sincere will join them.”

Initially a great many pretending Christians align themselves with the true church. After a bit of persecution they quickly fall away and realign themselves with their true master, the antichrist. The leader of the saved Jews (Mordecai), one of The Two, exposes them and eventually they are killed as their cross types are at the end of this age (Rev 19:20).

The King is informed that Mordecai is instrumental in revealing the two individuals who plot against the King. Quite often in the Word we see two for and two against, these being the old two still battling for their place against The Two that replace them. The King desires to reward Mordecai and, as of yet, he has received no recognition for this loyal protective act. It just so happens that Haman is given the chore of blessing Mordecai. Do you remember the Scripture that “all things lead to the good of those ...” (Ro. 8:28)? Consider that no matter what Satan is allowed to do to you, it benefits you if you belong to the Lord. Can you imagine how that makes him feel? He hates you and yet no matter how hard he tries to destroy you, it makes you stronger and stronger by pushing you always toward your heavenly Father. In so doing it perfects in you the attributes our Lord desires you to have that endears you to Him. Few view this fact as scriptural truth that our Lord can actually bless us through the use of the refining fire produced by Satan! This happens during the tribulation week and the blessings fall particularly on the leadership of the true church at the end of that week.

Below is the King’s edict that Haman must carry out. Remember now, however, that when our Lord gives Peter a blessing through the use of Satan’s sifting, it is a time of great pain and sorrow! Peter learns how weak he is and consequently becomes much more dependent upon the Lord. This is a blessing but it is no picnic and certainly does not feel like one during the process (Lu 22:31). Many of our Lord’s blessings for us come in the guise of forcing us to recognize the sin of self-reliance that, of course, is rebellion.

ES 6:9 "Then let this robe and horse be delivered to the hand of one of the king's most noble princes, that he may array the man whom the king delights to honor. Then parade him on horseback through the city square, and proclaim before him: 'Thus shall it be done to the man whom the king delights to honor!' "

The robe, or covering, given by our Lord are those attributes found within Himself. First we have a covering of blood and then, little by little, he helps us work out our salvation. During this process we are clothed with his righteousness and filled with his Spirit. What a covering! To be placed on horseback is a position of empowerment

and recognition. It is true that our Lord does not share his Glory. But we are His body and we must be able to accept humbly His glory shining through us as He acts to glorify His name. (See the prayer of Jesus in John 17.)

Finally the King becomes upset with Haman and judges in favor of the Jewish people. He hangs Haman on the very gallows Haman orders for Mordecai. This type is that of Satan being placed into the lake of fire due to his rebellion. This is the very thing he has in mind for the Jewish people and it comes upon him. Remember all of this comes about because of prayer and fasting (intercession) by The Two, other Christian leaders, and the entire bride of Christ, all being indwelt by the Holy Spirit (Es 4:3, Es 9:31). Intercession works. It is one of the most important marks of The Two and should be found throughout the church! Esther causes me to believe she is a type for one of The Two in the part she and her attendants play. She, being already one with the King, represents the Gentile portion of The Two. Call her Jewish, but in Christ there is no Gentile or Jew but only Christians! Today much of the Church is praying for the Jew and Israel that the Lord reveals the truth to them and blesses them. The answer to this prayer occurs during the tribulation week for a remnant of the Jews reserved by our Lord for Himself.

ES 7:9 Now Harbonah, one of the eunuchs, said to the king, "Look! The gallows, fifty cubits high, which Haman made for Mordecai, who spoke good on the king's behalf, is standing at the house of Haman." Then the king said, "Hang him on it!"

In the above Scripture we can infer, because of the prayer and fasting that is done, that our Lord has Haman (the antichrist) destroyed with his own instrument of death. *Fifty* often denotes *a leader who is willing to make payment for the iniquity of others*. In this case grace is not offered to Haman and he dies for his own sin. His death becomes the payment for his own sin.

ES 8:7 Then King Ahasuerus (prince, head, chief)¹⁹ said to Queen Esther and Mordecai the Jew, "Indeed, I have given Esther the house of Haman, and they have hanged him on the gallows because he tried to lay his hand on the Jews.

Here we have the King (a type for our Lord and Savior) responding to The Two with a blessing of giving the house of Haman (the entire corporate empire of the antichrist) to Queen Esther. At the end of this age, when the antichrist is waxing strong, the bride defeats him with her testimony, and she is instrumental in the destruction of the evil kingdom. Queen Esther originally has the name Hadas'sah (*the myrtle*) but upon entering the service of the King she is renamed *Esther* that is derived from the name *Satarah*, which means *a star*. This is important because in Scripture *stars* represent *those who have overcome and who are used by our Lord to give light (truth) to others*. Much grace goes to the Jew during the tribulation week. The payment for the Jewish portion of the bride (the law with grace added) is the same as for the Gentile: Christ crucified. Our sin is paid for in Him.

What then is the final condition of the Jew? Look at the following Scripture:

ES 8:15 So Mordecai went out from the presence of the king in royal apparel of blue and white, with a great crown of gold and a garment of fine linen and purple; and the city of Shushan rejoiced and was glad.

Blue stands for the *power of the Holy Spirit to cleanse*, particularly in the area of judgment, and *white* meaning *purity*, is indicative of the *righteousness imputed* to this corporate being called Mordecai. The *crown* of gold symbolizes *victory leading toward righteousness* given to him by the blood of Christ. Also remember this crown is indicative of the ability to rule and reign with our Lord. *Fine linen* always represents a *covering given and worn by Christ*. It denotes *cleanness* and is always worn by the priesthood in the presence of their Lord. *Purple* denotes an *association with royalty*. All who are interested in looking at the last stone added in the foundation of the New Jerusalem, the amethyst, which is purple, would find the meaning of *partnership*. Being a partner with our Lord indicates a terrific intimacy with Him. All of these things plus Mordecai, being male, translates into him being a very good type for the Hebrew, or law endowed with grace portion of The Two. The grace portion is regarded as female in type (Gentile Christian), thus pointing to Queen Ester.

The city of Shushan (*a place where grinding occurs*)¹⁸ rejoices! *Grinding* is a type representing *those teachers who study the word of God and then prepare it for others to eat as bread*. Incidentally the name *Shushan* can also mean *lily, rose, or joy*.¹⁹ What exactly is the King's city? Is it not the New Jerusalem, or rather, to use a southern term, "you all" who are called by His name? Will we all not rejoice when those of our Jewish brethren are fully brought in and empowered by our Lord, particularly those who sacrifice to the greatest degree for others?

So then we might note that surrounding and connected with the number *fifty* is the completion of The Two and the rest of the church, as well as the destruction of the one who desires to destroy them. A remnant comes from the Jewish portion of the bride (law endowed with grace) and the other group from the Gentile portion of the bride (grace endowed with law). Queen Ester, the Gentile church leadership, is shown throughout this story as being gravely concerned for the Jewish people and for their leadership-type, Mordacai, to the point of being willing to be sacrificed for their preservation. Once mature, each is indistinguishable as are the great seraphim that stand on each side of our Lord in the Holy of Holies of Solomon's temple, which are strong cross types for The Two.

Finally Mordacai is Esther's uncle. There is a family relationship here. As Israel is older and is in part chosen before the Gentiles (desired like Rachael is before Leah), Mordacai is displayed as being older in age. Each of these mighty cherubim (types for The Two) work hand in hand to bring our Lord's will into being during the time of the tribulation week. Part of spiritual maturity is when a believer exhibits a proper balance of Law and Grace contained within our Lord.

A Desert Full of Trees

An understanding of the Garden of Eden and the trees that dwell in our Lord's garden is necessary to understand the types in this section. *Trees* and some smaller plants in Scripture can represent *nations, individuals*, and even the *problems* that they might

have. As in any garden, pruning, weeding, and planting must take place until the desired results of the head gardener are obtained. In our Lord's "garden" the greatest act of weeding and pruning occurs at the end of this age during the tribulation week. It precedes, for some, the giving of the fall rains, which is necessary to prepare the bride to receive the double portion of His Spirit given at the end of the tribulation week. An entire book could be written regarding the "trees of the field."

In the book of Jeremiah our Lord states that He first calls Israel to be a Green Olive Tree (Jer 11:16). From a previous study of the fig tree, the tree represents the apostate state of Israel that never does produce fruit. She is originally called to be something other than what she becomes, but she never fulfills her calling. Below, mention is made of the destruction that comes upon Israel due to her inability to produce proper fruit.

JER 11:16 The Lord called your name, Green Olive Tree, Lovely and of Good Fruit. With the noise of a great tumult He has kindled fire on it, and its branches are broken.

Judgment is pronounced on the tree, Israel. This occurs because of her playing the part of the harlot.

JER 11:17 "For the Lord of hosts, who planted you, has pronounced doom against you for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke Me to anger in offering incense to Baal."

This statement is in agreement with Jesus cursing the fig tree (Israel) because it has no fruit. Shortly after he curses it, wilting occurs, and it dies from the roots. This happens over two thousand years ago at the beginning of this age. [A great place in Scripture for a pre-study would be the entire chapter of Ezekiel 17. The Lord is using a parable of a cedar tree (these mark proud and arrogant peoples, ordinarily Gentiles) and a vine, which is supposed to produce fruit.]

Most plants, to become both beautiful and productive, must have a source of water. Our Lord is the one who in Scripture is shown to provide the "living water" that strengthens and sustains each of us. You can give a Bible to an unregenerate person and no truth in the book penetrates his heart. No permanent change becomes evident in that individual. When a true child of God, directed by the Holy Spirit, is given the Bible, a life long magical transformation begins to occur. We are not all carbon copies of each other. Each plant is unique and has its own peculiar qualities that render it pleasing to the eye. The Lord knows what each of his plants needs for its proper development, so don't look at another individual and bemoan the fact that you are not like him or are not being treated like him. The Lord gives you many promises in Christ and some point to the life here and now and some point to the life hereafter (1 Ti 4:8, 2 Ti 1:1, Heb 4:1). Some blessings are given *carte blanche*; others come with "ifs" attached.

In the book of Isaiah below there is a section where the Lord points out that in dry and isolated areas, He brings to those who are called to be His the life giving water that only He can serve. These times of giving water are times in a child of God's life when life is tough. Generally the believer, during these times, walks alone in suffering and sorrow with only the Lord. Though the believer may not be aware of it, these are the

times when the majority of our Lord's transforming work is done in that person's life. In ISA 41:9 mention is made of our Lord bringing Israel back from the farthest reaches of the earth. In ISA 41:19 Israel is compared to being a threshing sledge, a machine that separates wheat from chaff, which is used to sift the nations, particularly at the end of this age.

ISA 41:18 I will open rivers in desolate heights, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water.

Below the Lord lists most of the trees, His chosen believers that He plants in the wilderness of the desert. The wilderness of the desert is a place of travail and testing for the believer that results in a transformation of the individual's character. This description points to a garden the Lord is planting for his good pleasure, call it a new Eden if you will.

ISA 41:19 I will plant in the wilderness the cedar and the acacia tree, the myrtle and the oil tree; I will set in the desert the cypress tree and the pine and the box tree together,

The purpose of placing all people from all of the nations in a position of travail is that those He calls might see, know, consider, and understand that He is in charge of it and that it is his work. His loved ones receive the life giving water of His truth. Those who are not His are not even aware that there is life-giving water all around them. For the unregenerate it is indeed a time of famine for truth.

ISA 41:20 That they may see and know, and consider and understand together, that the hand of the Lord has done this, and the Holy One of Israel has created it.

In the book of Jeremiah our Lord commissions Jeremiah for His work. He makes the statement below:

JER 1:10 See, I have this day set you over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant."

Much of this is spoken allegorically and alludes to work that needs to be done in the Lord's garden. This prophet is given authority to speak the very will of the Lord into being. Everything he speaks comes into being even though no one believes him and many even try to confound the Lord's will from being done.

Jeremiah below describes himself as a docile lamb brought to the slaughter. The Lord brings His true leaders to this level of obedience and willingness. Jesus, above all, exhibited this willingness and imparts this same ability, during the tribulation week, to The Two so that He within them is able to conquer in His name.

JER 11:19 But I was like a docile lamb brought to the slaughter; and I did not know that they had devised schemes against me, saying, "Let us destroy the **tree with its fruit**, and let us cut him off from the land of the living, that his name may be remembered no more."

Please note that Jeremiah calls himself a tree! Those against whom he speaks the very words of God plan to destroy him along with his fruit. Anyone who speaks against or touches, with improper motives, a man or woman of God indeed touches God Himself in a negative way bringing judgment upon the offender.

Below, a correlation is made between one who trusts and hopes in the Lord and a tree planted by water. A promise is made that this individual has no fear of drought but remains alive and vibrant still producing the fruit of the Spirit even in tough times.

JER 17:7 Blessed is the man that trusts in the Lord and whose hope the Lord is.

JER 17:8 For **he shall be like a tree planted by the waters**, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, And will not be anxious in the year of drought, nor will cease from yielding fruit.

Paul in the book of Romans is making it quite clear that the position of the Jew with regards to being a part of the Green Olive Tree is only one of waiting until the Gentile Christians are grafted in. He is giving a warning that he chooses to view the bride of Christ as the grafted branches on a tame highly productive olive tree. The stump and root are our Lord Jesus Christ. He points out that some of the branches of this tree are broken off to make room for grafting in the Gentile branches, which are wild by nature.

To prevent arrogance from developing in the Gentile Christian camp he points out in RO 11:22 this statement: *“Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off.”*

Rom 11:17 NIV If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root,

To remove pride from the Gentile Christians, God mentions that when the time of the Gentiles is over how readily is the Jew accepted back into this tree (kingdom of God) for oil production. Paul specifically describes that this tree is “their own olive tree.” This, in the beginning, is what they are called to be. However, the nourishing sap (Holy Spirit) is withheld because they prefer to eat of the tree of the knowledge of good and evil (the law as twisted by them). Consequently, our Lord withholds Himself from them for a time. The old Hebrew religious leaders actually engender pride through exclusivity in those they teach. The new order of leaders is supposed to teach in such a way as to destroy pride and promote humility in any potential leaders.

Rom 11:24 NIV After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, **how much more readily will these, the natural branches, be grafted into their own olive tree!**

We now wait for our partner in Christ, the Jewish Christians, to be grafted back in because most of the Gentile branches are grafted in. Much prayer should be offered up

for this remnant of the Lord's chosen people because their calling occurs during a time of great travail. The Two, as opposed to most of the world, understand the calling of the Jewish remnant and it is a prime goal of theirs. An understanding of our Lord's wisdom concerning the Jew and their problems and purposes down through history enables The Two to sacrificially love these chosen of our Lord and to be willing to bear the birthing pains that are necessary for that process to come about.

Finally as we move into some books from the lesser prophets, that point toward the end of the age, it appears the trees of the field receive what they have been wanting for a long time, particularly the remnant of Israel! It is a time when The Two are made ready for their mission of reaping the final harvest and the great restoring that transpires at the end of the age. At the end of the last age it was so easy to sacrifice animals for others. To be the sacrificial lamb, as was Christ, is not easy. The Two are called to emulate the obedience of Christ and of the apostles at the beginning of this age, but remember it is the Spirit of Christ within us that is the One who enables us to render that sacrifice.

Hag 2:19 NIV Is there yet any seed left in the barn? Until now, the vine and the fig tree, the pomegranate and the olive tree have not borne fruit. "From this day on I will bless you."

The prophet Haggai, above, is speaking about the time of the end of this age and points out that the trees of the field have not borne fruit. He makes a prophetic statement that starting that day the Jew is blessed. The day spoken of when the latter temple becomes greater than the former temple is when the Holy Spirit is given to those who make up that living temple. This is the temple referred to that is blessed and has access to the peace that passes all understanding. Keep in mind that at Pentecost the blessings begin as the Lord commences to fill His temple of living stones with his Holy Spirit. We can call this the blessing of the spring rains. The blessings of the spring and fall rains together (the double portion to be utilized during the millennial period) are to be given at the very end of the tribulation week. People of the church must be prepared (consecrated) to receive this great blessing, however, and that is the primary purpose of the refining fire of the tribulation week. Those who teach a pretribulation position make no provision for a time of cleansing for the bride to receive her white and spotless wedding gown (procured by the works of the saints during the tribulation week). They also do not understand that in order to receive the spring rains (double portion) of the next age, The Two filled with the fall rains of this age must be martyred for their work as was Christ at the end of the last age.

Now, during the first half of the week of testing, the tribulation week, there is a terrible drought in the land, not a drought of water but of the Word and the Holy Spirit's revelation of it. The trees of the field dry up and wither, according to the Scriptures below. This happens to those of the church who do not regularly read the Bible and fellowship with other believers. Joy also disappears. Because the joy of the Lord is our strength, this is a time when the Lord stands back and allows his church a time of testing in a dry place. It is also a time of bundling the tares for the fire.

God knows the positive outcome for His church but we need to know, each of us, just how weak we are without Him. Many today sing with gusto words that denote great

actions and sacrifices they are willing to take on the Lord's behalf. I believe that it is not too long before they are given the chance to examine their strength, or lack of it, in the mirror of adversity of the tribulation week. Those who persevere stand only because of the strength of God within them. He only manifests strength through those who understand their great need. The Two stand as a great Beacon of the Lord's truth. They ask for His strength, because all who contain Him are brought to the knowledge of their weakness during the week proceeding the tribulation week. If we can agree on the Scripture that the "joy of the Lord is my strength" (Ne 8:10) then the Scripture below points to a time when the Lord stands back to allow each of those who call Him Lord to evaluate their strength. He already knows what is about to occur but it is very important for each of us to realize our weaknesses and consequently, our very necessary dependence on Him. Knowing our weakness promotes a greater reliance on Him and therefore His strength is made perfect (2 Co 8:10).

JOE 1:12 The vine has dried up, and the fig tree has withered; the pomegranate tree, the palm tree also, and the apple tree. All the trees of the field are withered; surely joy has withered away from the sons of men.

In the next verse the Lord addresses the "priests," of whom The Two are direct types, and asks them to intercede in sackcloth for the people. Those things, which are needed for the very empowering of the Lord's people, are being withheld for a reason. Compassionate intercession is a trait our Lord has been working to instill in His bride for a long time now. It is a major manifestation of true caring, love, and faith. It is pivotal for the enactment of grace and brings us much closer to the Lord's heart. The Two exhibit it to the degree it is revealed in Christ, being Christ fully manifested within them. The Scripture below actually calls it ministering to the Lord!

JOE 1:13 Gird yourselves and **lament, you priests**; wail, you who **minister before the altar**; come, **lie all night in sackcloth**, you who minister to my God; for the grain offering and the drink offering are withheld from the house of your God.

The next Scripture again calls for strong intercession from a position of fasting and sacrifice. The elders and the whole body are called to assemble and cry out to the Lord. The term *elders* is used in Scripture as a direct type for the Two (Rev 4:4).

JOE 1:14 Consecrate a fast, call a sacred assembly; **gather the elders** And all the inhabitants of the land into the house of the Lord your God, and **cry out to the Lord**.

Finally, mention is made below of the Day of the Lord being close by. This "Day of the Lord" does not represent the entire tribulation week but only the last (seventh) "day" of it. We can see that destruction awaits those who are not of the Kingdom of God.

JOE 1:15 Alas for the day! For the day of the Lord is at hand; it shall come as destruction from the Almighty.

Now what is the Lord's answer be to those who love Him by interceding for others? The answer is given below as further Scriptures are opened.

Originally the Lord calls Israel to be a Green Olive Tree. Allied as she is with the law (tree of the knowledge of good and evil), at that time, and eventually with the spirit of Satan, she cannot produce the fruit expected of a Green Olive Tree. The fruit of the olive tree is that which might be described as oil that gives light (truth without condemnation).

Below in Zechariah, cloaked in symbolism and allegory, is a deep and beautiful truth. Remember that these Scripture point to the very end of this age. Two olive trees are described, one being on one side of a bowl and the other on the other side. Some translations call them branches. Notice that they flank the bowl. To be found on each side of the bowl is representative of positions of The Two with respect to Christ.

Zec 4:3 NIV Also there are two olive trees by it, **one on the right of the bowl and the other on its left.**"

The Lord's prophet raises a question as to what these two trees or branches represent on each side of the lampstand. Zechariah has to ask a second time but adds that they are beside "*two gold pipes that pour out golden oil.*" Gold is symbolic of *righteousness* or a *righteous act*. Whenever the lampstands are used to provide light (truth) in the sight of our Lord they are accomplishing a righteous act. The Two behave and appear to be very much like the early apostles in that they take truth given them from God and give it to the people either directly or through ministers.

Zec 4:11 NIV Then I asked the angel, "What are these two olive trees on the right and the left of the lampstand?"

Zec 4:12 NIV Again I asked him, "What are these two olive branches beside the two gold pipes that pour out golden oil?"

This book is about The Two who are thought to be the Lord-ordained leadership of the entire church (warrior apostles) who serve during the first half of the tribulation week. The two witnesses are empowered to speak truth (give light) in the face of the intense gathering darkness. This occurs as the gates of hell are allowed to come against them and the church. They are clothed in sackcloth and that is a strong mark of intercessory zeal.

RE 11:3 "And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, **clothed in sackcloth.**"

RE 11:4 These are the two olive trees and the two lampstands standing before the God of the earth.

I strongly believe that the two olive branches, or trees in Zechariah, are types for the two witnesses of Revelation who represent the churches of Smyrna and Philadelphia of Revelation. (Much more will be said to prove this point later.) The oil (God-given truth) that they burn to blaze brightly during this period of gathering darkness is our

Lord's response to their great prayers of intercession. The truth, given by that oil being burnt and by the Holy Spirit's action in giving ears to hear, sets the "captives free." This is our Lord's response to the prayers of His saints.

Numbers or Objects That Indicate the Purpose For Transformation and Restoration

The bride of Christ must go through transformation and restoration before the wedding takes place. She receives her white linen wedding gown without spot or wrinkle at that time. Many types exist in God's Word to show this process. There are buildings, providers of timber, hidden hierarchies, and even "fire" to demonstrate the transformation and restoration of the body of Christ.

Two Buildings Built by Solomon

The typology of this section is difficult and can only be interpreted through the use of numbers. Two portions of the bride are examined. What is important is the purpose for each of the portions, and that purpose relates primarily to the number *three* and multiples of it (see appendix). The first Scripture below begins to describe, with measurements, a house "built for the Lord." I believe it is not only built for the Lord, but the Lord builds it. My belief exists because Solomon is a strong type for the risen Christ ruling and reigning during the millennial age. Now this type, as with all types, cannot be carried to extremes, as there are many places in Solomon's life where the man's decisions are of a carnal nature and certainly not of the Spirit. The portion below parallels Christ building the leadership of His bride who surrounds and protects Him.

1KI 6:2 Now the house which King Solomon built for the Lord, its length was sixty cubits, its width twenty, and its height thirty cubits.

Three measurements are given for this structure and all are relevant symbolically. For the sake of brevity, only the number *thirty* will be used. Perhaps you would like to go to the appendix and fathom for yourself how the numbers *sixty* and *twenty* figure into this type.

The height of the house for the Lord is thirty cubits. The entire leadership of the bride of Christ is that house since they are marked with the number *thirty*. The number *thirty* denotes that they should be *interested in purification of those in their care no matter what the personal cost to themselves*. In Ezekiel's picture of the completed temple of the Lord in EZE 41:6, again a parallel type for the living temple, the side chambers contain three stories, one above the other, with thirty chambers in each story; they rest on ledges which are for the side chambers all around, that they might be supported, but not fastened to the wall of the temple. To state it again: there are three side chambers up each side of the temple with thirty chambers in each story. Three is associated with thirty quite often in Scripture.

[Remember David's mighty men? There were three who were incredibly powerful and under their supervision were the thirty (2 Sa 23:13, 1 Ch 12:4, 1 Ch 27:6)]. This picture of the two sets of chambers, one on each side of the temple, that houses the priesthood of that age, represents two major groups who work in the temple; whether this is a type for

“The Two”--- the two cherubim in the Holy of Holies or the four cherubim below them or all of the above --- I am not sure.

It does seem logical and scriptural that the Lord’s closest servants in the last days are housed in this structure, as were those in Solomon’s time. When you total the six chambers of thirty you get *one hundred eighty*. This is a *multiple of eighteen* that marks a central purpose of The Two --- *purification or making Holy through the application of the blood of Christ first and then throughout life the application of fire and the Word to cleanse*. In the days before Christ, this number means that purification has to be accompanied by the death of the one committing the sin or at least the death of a substitutionary animal. In this age the death of Christ is applied instead followed by the cleansing “fire” as approved by the Holy Spirit that we are shown at Pentecost. I remind you again that Scripture states that the Lord gives a fullness of His Spirit to those who are obedient! That is a process, which takes a lifetime, but it is the Lord who decides when your ministry in Him begins. Works of your own making, even though they may look good, are still rebellion due to improper motives. Thankfully, our Lord knows our depravity and gives grace for our many false attempts at ministry before we are truly ready.

1KI 6:38 And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its details and according to all its plans. So he was **seven** years in building it.

This is a cross type for the seven years Jacob (Christ) works for Rachael (Israel) and receives Leah (Gentiles) instead. This cross type represents the complete leadership of the bride at the end of the tribulation period. The entire bride is not housed in this temple of the inner court at the end of this age, only the leadership. The leadership is completed at the end of this age during the week preceding the tribulation week.

1KI 7:1 But Solomon took **thirteen years** to build his own house; so he finished his entire house.

Before we analyze the Scripture above, consider that our Lord is Christ and He is also God. He not only indwells those of the leadership (house of God) but he also indwells those to whom the leadership ministers (his own house). Both portions belong to Him differing only in the degree of consecration, giftedness, and calling. This affects their resulting loyalty to Him and the depth of their service.

The tribulation week marks the end of this the sixth age and, at the end of the seven years of the tribulation week will be the beginning of the next age (millennial age). The millennial age is the seventh day (Sabbath) of the creation, the Jubilee Year (see the final chapter), and is for the purpose of completing the bride. The time Solomon takes to build his own “house” is thirteen years. This matches the time Jacob works to obtain Rachael and the herds (Gen 31:41). Seven from the above Scripture, 1 Ki 6:38, when added to thirteen gives twenty. This is exactly the amount of time that Jacob (a type for Christ) spends working for both brides and the herds of goats and sheep (nations), a parallel to Christ’s purchases through His work on the cross.

The exact time that it takes for the complete restoration and construction of the bride occurs at the end of the next age. She is shown at that time to be the completed as the New Jerusalem that comes down as a bride fit for her groom (Rev 21:2, 9-10). The description of this city in Rev 21:11-26 is a description of the finished bride of Christ, who is the corporate body of the new guardian cherub who replaces Lucifer and all that are his. The tree of life is this completed city! This is a city, a new corporate guardian cherub that has full knowledge of good and evil yet has compassion to give and preserve life. (Cross types are common in Scripture. I would ask you if you begin to choke on some of these to please wait until all of my evidence is given before deciding on what you swallow and what you do not. Please have patience with this new language! As with any new language, considerable time is necessary to become proficient in its use.)

The One Who Provided the Timber for the Two Houses of the Lord

Although the buildings are significant to this discussion, the materials used in the construction process, particularly the wood, have similar importance. The use of the original guardian cherub (Satan) to help build a replacement for himself is only something our Lord could fathom. His ways certainly are not our ways. While we look at the use of all of the wood used in these buildings (the bride) please consider that Jesus is a master carpenter, and we are looking at His building of His house. To procure wood for a construction project someone must first cut down the trees. We must remember not to avoid describing the one who uses the axe.

1KI 9:10 Now it happened at the **end of twenty** years, when Solomon had built the **two houses**, the house of the Lord and the king's house

1KI 9:11 (**Hiram the king of Tyre** had supplied Solomon with cedar and cypress and gold, as much as he desired) that King Solomon then gave Hiram twenty cities in the land of Galilee.

Again remember that Solomon represents the risen Christ interceding during our age then ruling and reigning during the millennial kingdom. Here he builds, primarily during the tribulation week, two great houses that are thought to represent his entire bride. The two closest to Him (The Two) are located within the Lord's house, and in the room of twenties (holy of holies) they are the two great Cherubim. These two great cherubim are types for the warrior-priests (apostles) at the end of this age who confront the antichrist. These Two are housed on the two sides of the sanctuary as previously described. At the end of this age the Lord indeed builds "The Two" and He indwells them with power to accomplish His ends for that time. Jesus takes many of those who belong to Satan and washes and restores them to service in His own house. Each of you is a living stone or tree bought by the blood through the redemptive power of Christ's love displayed on the cross.

Those the Lord buys by His blood are assembled into a house for Him to dwell in. It has two main portions. One portion prefers for a while the law (the Jew) and the other for a while prefers grace (the Gentiles). Each is balanced at maturity by aspects inherent in the other. A third portion, the nations, does not have time to grow or mature and probably remains in the outer courts or a structure separate from the temple and the

king's house. Hiram (Satan) does not appreciate the service that takes away what is his and returns it to its proper owner.

2CH 2:10 And indeed I will give to your servants, the **woodsmen who cut timber, twenty thousand** kors of ground wheat, **twenty thousand kors** of barley, **twenty thousand** baths of wine, and **twenty thousand** baths of oil.

The payment for the servants of Hiram (Satan) is marked with multiples of twenty, as is the payment to Hiram himself being twenty cities in the land of Galilee. There are four twenty thousands mentioned, all food. The wheat, barley, wine, and oil all have spiritual types associated with each. The *barley* is the *early grain (fruit)* given at the beginning of this age to the infant church. *Wheat* produces *superior bread* given later and particularly at the end of the age to make strong mature Christians. *Wine and oil* each mark *joy and anointing by the Holy Spirit* respectively. Isn't a Christian happiest when he or she is using the gifts given by the Spirit to bear fruit for our Lord?

When all of these are totaled, we get a very significant number, *eighty thousand*. This is a *multiple of eighty* that is found through gamatria to be the central number in the name Jesus that is 888 as introduced in chapter six. Remember, the Father gives his only Son and has him hung on a tree (the law) to pay back the price to buy each of us. The middle eight (80 = *Savior*) is a symbol portraying that *justice was served for our sin on the cross by Christ*, and the *multiple of a thousand* designates the *Father's will for it to be made so*. Eighty or that central eight more than any other number marks our Lord and what he does for us on the cross. *Twenty* stands for *intercessory prayers for grace* for salvation as bought by action of Christ on the cross. Perhaps you can understand why Hiram (Satan) is a bit unhappy when he finds his payment for all of the trees (people) he cuts down is the substitutionary death of Christ. It is something he certainly is not expecting, wanting, or desiring. The deceiver is deceived.

But what do all the twenties stand for? Consider this, to bring people to the end of themselves, that is, to feel the need for a savior; situations in their lives sometimes have to become quite dire. A person whose life is filled with peace and pleasure feels no need for change. When you intercede for someone's salvation you can often expect some fairly tough times to develop in that person's life. This of course could lead to your consternation, because that is not for what you pray. The Holy Spirit uses sin filled times and the pain that results from them, to show the unpleasant mirror to a person revealing his need for a Savior. This is to precipitate a decision for change, and only Christ can work it in the innermost man. The use of all of the twenty thousands equaling eighty thousand (means *God ordained prayers for mercy and redemption resulting in salvation*) together with a promise for food may well be what fuels the enemy to tempt to cut down a person (tree) with his sin. This does not mean that Satan desires the salvation of the saints, but quite the contrary! Without irresistible temptation, people could not come to the conclusion that they suffer from significant iniquity of which to repent and therefore require the need of a Savior. So being susceptible to the guile of the enemy, 60 (the tempter), trees (people) are cut down by their depraved choices when tempted by the enemy. Those who are not shown the mirror by the Holy Spirit die in their sinful condition never being able to climb out of their self-denial, but defending their integrity until their dying day.

1KI 6:16 Then he built the twenty-cubit room at the rear of the temple, from floor to ceiling, with **cedar boards**; he built it inside as the inner sanctuary, as the Most Holy Place.

1KI 6:20 The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold, and overlaid the altar of **cedar**.

Cedar is the wood of choice that is used to panel Solomon's room of twenties. It is also used for the altar. In First Kings 6:23 the two great cherubim are made of olive wood and are covered with gold. The two doors that lead into the room of twenties are also made of olive wood (1 KI 6:31-33). Now remember that all of this wood comes from trees cut down by the men of Hiram (Satan). The work of preparing them for the Holy of Holies and other portions of the temple is strictly the work of the master carpenter, Jesus our Lord. It is only He who can impute and develop righteousness within the saints who reside closest to him (The Two) in that room having the measurements of twenty by twenty by twenty (*twenty standing for intercession for mercy leading to restoration*).

Twenty marks the Holy of Holies chamber more than any other room in the temple. The entire temple with all associated courtyards and with all associated numbers and symbols as well as the city surrounding it describes through allegory and symbolism the entire bride of Christ, or His body. The 20 cubit walls surrounding the Holy of Holies represent the greatest purpose of the two great cherubim, or may I say, before proofs are given, twenty-four elders, who surround the throne as described in Revelation.

The *gold* coating on the walls, ceiling, and the two great cherubim symbolizes *righteousness*. This deep righteousness is imputed and developed by our Lord within all those who are called to serve in that room.

There is a direct correlation with these cross types. Intercession should be more and more prevalent as a child of God matures into a greater servant of The Most High. The priesthood (warrior apostles) of the inner circle that surrounds Christ must have the attribute of intercession. Christ spends considerable time with the Father in deep intercession and The Two, when completed, display a fullness of the character and attributes of Christ.

The House of the Forest of Lebanon and 300

The understanding of this house of the forest of Lebanon presents a much more difficult problem for us. But, I believe, after seeing some biblical numerics associated with it, the true type for what it represents should become clear to you. There are some scriptural translations that seem a little inconsistent but then it might be simply my interpretation. This third building is Solomon's palace and it is referred to as the House of the Forest of Lebanon.

1 KI 7:2 He also built the House of the Forest of Lebanon; its length was one hundred cubits, its width fifty cubits, and its height thirty cubits, **with four rows of cedar pillars**, and cedar beams on the pillars.

One hundred marks those who love the Lord and belong to Him as bought by His blood. Fifty cubits mark the price (substitutionary death) Christ paid for the grace of covering our sin. Thirty marks purification by the blood of Christ. Four marks those of the world bought by the sacrifice on the cross. Cedar marks Gentiles, men and woman of the nations, “felled” by the axes of Hiram’s (Satan’s) men.

NKJV 1KI 7:3 And it was paneled with cedar above the beams that were on **forty-five pillars, fifteen to a row.**

NIV 1 KI 7:3 It was roofed with cedar above the beams that rested on the columns – **forty-five beams, fifteen to a row.**

A short analysis of the numbers given above follows: *forty-five* represents a *time required often in the desert to put away iniquity and to be strengthened for a future task. Fifteen* stands for the *time set to be under the deep (under extreme pressure to change) ... a date being set for having it wiped out or being delivered from it.*

From another Scripture three is connected with fifteen in framing the entrance to the gate of the tabernacle. (Ex 27:14-15). Three rows of fifteen equal forty-five. But in the Scripture 1 Kings 7:2 there is mention of four rows. If there are four rows of fifteen pillars then the total would be sixty, which is not in agreement with the number forty-five. Comparing the translation from the NIV with that of the NKJV there may be a bit of inconsistency. In the NKJV forty-five pillars is given and in the NIV forty-five beams are translated. Beams and pillars have different connotations.

In the next passages below we see two matching sets of three tiers of windows opposite each other in this structure. The two walls containing the three tiers of windows I believe may be types of The Two or possibly it marks the results of their work.

1KI 7:4 There were windows with beveled frames in three rows, and window was opposite window in three tiers.

1KI 7:5 And all the doorways and doorposts had rectangular frames; and window was opposite window in three tiers.

Windows may be those whom our Lord may judge or through whom He may give blessings (truth). In this case probably both. The windows obviously let in light, or let us say, His truth. Truth sanctifies. The three tiers may indicate The Two who do the work of giving truth for the purpose of purification. This particular building may represent those of the nations saved during the halfway point of the tribulation week or, more likely, the largest portion of the bride, that is, the laity that supports the whole house.

1KI 10:17 He also made **three hundred** shields of hammered gold; three minas of gold went into each shield. The king put them in the **House of the Forest of Lebanon.**

Three hundred marks a *corporate group of people, or three major groups of one hundred, each of which are very protective of their Lord and of the people. They can be used for delivering others during a day of battle as well as for the destruction of the*

wicked. *Three* often designates the *leadership of the three hundred warriors who do battle to cleanse or destroy that, which is wicked.*

Gideon and the Three Hundred

When you compare the use of three hundred with three and what the Lord does with Gideon in the following three Scriptures you get a larger, clearer picture of the warfare that is intended. Below, the lapping of the three hundred who are chosen for warfare shows they are less concerned with satisfying their physical needs than with being aware of the situation that may present itself.

JUD 7:7 Then the Lord said to Gideon, "By the **three hundred men** who lapped I will save you, and **deliver** the Midianites into your hand. Let all the other people go, every man to his place."

Gideon is a type for Christ in the end days about to gather in all that belong to Him and also to throw most who do not belong to him into a great fire from which they never return. There are many cross types in Scripture that point to a connection between Gideon's battle with the Midianites and Christ's battle at Armageddon and Jerusalem. One of these is that the seven-year tribulation week certainly could be likened to the Midianite occupation (seven years) of Israel during Gideon's time (Jud 6:1). Another is the description of the army of the Midianites, Amalekites, and other eastern peoples (Jud 6:33) that cross over the Jordan to camp in the valley of Jezreel. The description of this army certainly sounds very much like the army of the beast described in the book of Revelation. The tribes of Manasseh and Ephraim (types of The Two) figure prominently in the destruction of the Midianite army. The desecration of Baal's altar (Jud 6:32) is comparable to Elijah's (type for The Two) humiliation of the prophets of Baal on top of Mount Carmel. There are others but these are the most outstanding cross types.

Judg 7:16 And he divided the **three hundred men into three companies**, and he put a trumpet in every man's hand, with empty pitchers, and **lamps within the pitchers.**

The three groups of a hundred men here are analogous to the three hundred shields of hammered gold in the House of the Forest of Lebanon. In Judges 7:20 the pitchers are broken and the lamps show forth light. Let me submit to you a thought regarding the typology of these torches of Gideon. Pitchers normally hold water, and do you not also as a Christian hold living water? That living water is truth to be given to others to sustain and in many cases just to save them. Perhaps the light of the torches represent the Lord's truth that overcomes evil and sets the captives free. Notice it is not released until the pitchers (warriors) are broken? I just wonder when I look at the middle of the tribulation week as the two witnesses are martyred. Could the martyring be because they lead an army of Christians that dazzle a dying world with a great act of sacrificial faith so as to purchase those designated from the nations for our Lord?

Judg 7:22 And the **three hundred blew the trumpets, and the LORD set every man's sword against his fellow,**

Relating back to the House that is built of the Forest of Lebanon, it seems to contain righteous warriors (300) of the greater body of believers who prevail in the end days' battle. The three minas of gold that are in each shield indicate righteous leadership being given the three hundred. All are interested in purification or cleansing (setting the captives free) of the Lord's house.

Gideon leads one group of a hundred and possibly, though they are not mentioned, two other leaders probably lead the other two groups of one hundred. These two leaders are types for The Two who save a significant selected portion of the nations during the tribulation week. There is a great "battle" during the middle of the tribulation week that results in the greatest mass redemption in history, but the cost to The Two is martyrdom. In order to save many, some must die. There is a Scripture in the NIV that states "*your troops will be willing on your day of battle*" (Psalm 110:3). There are several battles fought by the church during the tribulation week. The battle that costs the church the most and provides those called of the nations with their salvation occurs halfway through the week. This results in the martyring of untold thousands of the church. The greatest day of battle of the tribulation week occurs after the Great Tribulation (time of greatest persecution) ceases. This is the battle of Armageddon that occurs after Jesus (a type for Gideon) with his Two and the rest of the Christian army (300) return to finish the day of the Lord's vengeance. Technically, this battle occurs near the end of the "Great Day of the Lord" that occurs after the seven years of the tribulation week.

As we have looked at the symbolism of the number three hundred as well as the number three we should take a short look at the number thirty before leaving this study of these three separate buildings that Solomon built. These buildings are strong types of the three portions of the bride being consecrated and built at the end of this age and also during the age to come.

A Hidden Hierarchy Containing Three, 20, 30 300, and 600

The number 30 stands for two things: *the price of serving with Christ to cleanse others*, and it is a sacrifice, and *the power to overcome the enemy*. Our enemy is actually the law and the one who wields it to condemn is Satan. We cannot overcome it (him) except through the blood of Christ due to the iniquity in our hearts. *Thirty* also marks a *group of very strong men* under David (Christ) with three mighty men over them. A hierarchy is identified with the use of threes and multiples of it (see appendix). There is one David at the top (Christ with others of the Trinity – one God). Now among the three mighty men, of which one is mightier than the other two, I would have to relate to the many times in Scripture where Jesus, the head, is shown to be slightly above his Two. But then you might ask, isn't he God? Yes, He is God but He also becomes fully man so not only do I place Him above in the Trinity but also below as the mightiest of the three mighty men. Two of these three mighty men I believe represent "The Two" about which this book is written. A strong cross type for The Two mighty men would be the cherubim in the Holy of Holies (room of twenties) that stand on each side (flank) of our Lord.

So then let it suffice to say that Solomon's Palace of the Forest of Lebanon is actually the greater portion of the bride we would call the laity. (I very much dislike that

term but in this case cannot find a suitable replacement.) These are warriors for Christ and are led by Christ through His Two. Below, I present to you some additional views regarding the identity of The Two using numbers from Scripture (see Table 5).

At this level we shift to three separate portions of the bride symbolically represented by the children of Leah and her hand maiden, the children of Rachael and her handmaiden, and the “herds,” all of which Jacob (Christ) buys with his labor.

The hierarchy (see Table 6) is under King David (a type for the crucified Christ of the cross) and it describes, in numbers, the purpose and processes of this age of redemption. The hierarchy of those under Solomon (Christ at the beginning of the next age) differs because the age of redemption is over.

In review, consider the following: Regarding the thirty mighty men under the direction of the three I draw from the cross type the three groups of thirty chambers on each side of the temple that contain men representing the Two and the four cherubim (covered more deeply in a later chapter). Now in the Scriptures that relate to Gideon we have three groups of fighting men, one hundred in each group. The three hundred men is exactly half of what we see serving King David. Under King David (Christ on the cross)

Table 5. Symbolic Tripartite Bride

Three at the top is **God**: Trinity that contains Christ as God

Greatest servants are at the top level
Three below that are called King David’s mighty men.

Chief of the mighty men: **Adino** (*to whom the people turn*)¹⁸ David (Jesus as fully man)
High priest (Adino above) who makes propitiation (Christ on the cross) for sin = 1

The Two = **Eleazar** (*God has helped*)¹⁸ **Shammah** (*desert or astonishment*)¹⁸ = 2
Assisting priests (above)

Second level

30 captains: **10 10 10** under the three = 30
Levites (above) who are concerned with washing (consecration)

Third level

Three divisions: **200 200 200** = 600

Warriors who bring down the Lord’s power through intercession (200)
to set the captives free from those who hold them captive (600).

Thirty divisions of twenty each when the six hundred are broken into divisions:
20 20
20 20

30 X 20 = 600 or with words: a need for purification met with prayers for propitiation

using the blood of Christ equals bondage of sin broken!

the bondage to sin is being fought. Under Solomon, at the beginning of the new age, those who hold in bondage are destroyed as with fire. The Lord's soldiers overcome in battle with light (truth) and with the sound of the trumpet (perhaps faith). This trumpet may well be the last trumpet (the seventh) described in Revelation that is blown at the end of the tribulation period. It signifies the end of the bride's trials and testing by her rising in the air to meet her Lord (see chapters on seals). It initiates the beginning of the Lord's vengeance upon the apostate, which is the refining fire of adversity, that remains.

Proper Use of "Fire"

The "fire" of Scripture is used for two purposes: it can completely destroy those who are evil or it can be used to refine, or cleanse, those who are evil. In the following study we are looking back at a type for the law and types for the two that support the high priest who served the law.

Aaron has four sons who are in line to support him in the work of his ministry. Two of his oldest sons, Nadab and Abihu offer up unauthorized fire. Incense is sprinkled into the fire to create a pleasing odor. The resulting sweet odor is symbolic of our prayers today that are to ascend to the throne of our Lord (Luke 1:9,10 Rev 5:8, 8:3-4). Note below that these two eldest sons perform this act, which in itself is a good act, without having the Lord's command to do so. This is viewed as an act of rebellion. There may be another problem.

LE 10:1 Then Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it, put incense on it, and offered profane fire before the Lord, **which He had not commanded them.**

Apparently the fire they use is not taken from the brazen altar, as it is supposed to be, so it is not sacred or from the Lord. Fire obtained from any place other than the brazen altar is referred to as "strange fire" (Lev 10:1,2 and Num 3:4)¹⁸. *Fire* can represent a *type of judgment for sin calling for either justice or mercy*. To make a decision regarding judging another on our own is a great sin because we are not capable of performing this task. For instance, in Scripture when Paul commands that a person be turned over to Satan (a type for the fire of God), through prayer, to save his soul through the destruction of the flesh, we are told to do it only when convened together in the Spirit (1 Co 5:4-5). The offering up of prayers in the flesh in judgment of another's sin with the wrong motive can have grave consequences, as it resembles a curse! It also elevates those who take on this work to the level of God.

In any event Nadab and Abihu are destroyed for this action. This leaves only the two youngest sons to support their father in his ministry as a priest. All four sons are groomed to be priests but only two reach that position. I would think they would be very careful after seeing their older brothers killed for their disobedience. Those at the top are held to a higher standard and are judged more severely for offenses than the laity is. In Lev 10:8-9 the Lord speaks for the first time after the death of the two who commit this

act of rebellion. His first words refer to drinking alcoholic beverages and its effects on the mind that make it difficult to discern between what is holy and unholy, clean and unclean. It is possible that Nadab and Abihu are under the influence of alcohol when they make their deadly mistake. Obedience in respecting our Lord's will during ministry is what this is all about. The Two who serve our High Priest Jesus are to be not only sanctified for their position but deadly serious regarding being obedient to His commands.

While the Lord is angry with the two older brothers let us not forget the anger that Moses expresses in the following Scriptures regarding the actions of the two younger sons of Aaron. This shows a parallel type for The Two with one exception. The Two promote the usefulness of the act of Christ (carcass) on the cross.

LE 10:16 Then Moses made careful inquiry about the goat of the sin offering (carcass), and there it was --- burned up. And he was angry with Eleazar and Ithamar, the sons of Aaron who were left, saying,

LE 10:17 **"Why have you not eaten the sin offering in a holy place, since it is most holy, and God has given it to you to bear the guilt of the congregation, to make atonement for them before the Lord?"**

Moses is evidently quite concerned regarding the carcass of the goat. When he finds out that it is burned up, he becomes angry with these two young priests. His reason for doing so is revealed in LE 10:17. This sin offering is given to them to eat. It is to be taken into themselves as an act of bearing the guilt for the congregation and to make atonement for them. Consider this: when you take the Lord's Supper, is it not symbolic of accepting a sin offering (Christ) for yourself? You are asked to consider the sin within yourself before taking it. It is a solemn moment and should not be taken lightly. Repentance transforms you into "a Holy Place" worthy of taking the elements because the bread and wine are symbolic of who is perfectly holy. You take the sin offering, the bread and the wine, *into* yourself (Jesus, the goat of the sin offering) *for* yourself, not for the congregation. Who offers it to you? Is it not the pastor? The difference between the two covenants is this: only the priests can eat the sin offering to make atonement for the people in the holy place; in this age and under the new covenant, the High Priest, Jesus, offers Himself directly to you. To eat the symbolic offering of the atoning blood and body of Christ, cleanses you from all unrighteousness thereby permitting His blood (the wine) to give you everlasting life.

Moses points out to the two young priests that the blood is not allowed in meat. Life is in the blood (Gen 9:4). They have the law but are dead in their sin. Jesus offers you his body (bread) and his blood (wine). If life is within the blood, then you have grace given by the Son and are filled with His life, the Holy Spirit. Not to sensationalize these truths but today many young people are caught up in watching vampire movies where those that drink blood are immortal. Curious coincidence isn't it. We Christians eat "flesh" and drink "blood" and we are truly immortal!

The narrative about Aaron's sons illustrates the importance of offering up authorized sacrifices. Nadab and Abihu offer strange unauthorized fire and they are eliminated. Ithamar and Eleazar forget to eat the sin offering for atonement of the people in the Holy Place yet they are allowed to continue.

The ministry of The Two encompasses that of authorized fire and that of promoting Christ's act on the cross (altar). Two very important purposes for The Two are: (1) Spirit-authorized prayer, intercession, for the grace of salvation, and (2) overseeing that the believer properly receives the atonement/salvation package (Christ's act). Today because The Two have not yet made their appearance, pastors continue to oversee both of these very important duties.

Types for The Two are shown in the next chapter and their purpose in part explained. Do understand that The Two of the last age, The Two of this age, and The Two of the next age have radically different means of expressing the same duties! Their duties change from age to age, as does their relationship with their Lord. What we have seen so far is that The Two would, to a great degree, become replicas closely resembling Christ in word, deed, and motive. To use biblical phraseology you might say the earlier versions simply represent shadows of those who would eventually be put together to resemble "bone of His bone and flesh of His flesh."