

Chapter 8

Types for the Two Close to Unity With the Head

Without Form and Void

The term, *headship*, in the church's "Christianeze" language refers to not only the one who is in authority but also the one who is the greatest servant, like Christ. As far as The Two are concerned, Jesus is their head. There are another two who follow the headship of the law; these are not servants but strong uncompassionate rulers who bow to their lord Satan only out of fear and because they must. At the beginning of the reign of the law, the head whom God appoints is Moses. It begins fairly well, as with Lucifer, but within a very short time perversion creeps in, or as Scripture states, the earth becomes "without form, and void" (NKJ Gen 1:2, Jer. 4:23). By this particular Scripture what the Lord gives with good form, all the directives to Moses and the Jews, becomes twisted or lost. Becoming void alludes to having no substance of God left to fill the form, or most of the truth is lost.

There are a few Christian denominations today (part of the earth as a type for the church) that also have become quite without form and void. They have little resemblance to the original New Testament church in form and show no presence whatsoever of the fruit of the Spirit. The two of the last age, the old Hebrew priesthood who serve the law, pervert and lose the form the Lord gives them and become totally void of any spiritual good thing. The Two who belong to Christ during the tribulation week blaze with the incredible form of Christ and are totally filled with Him during their time to be poured out. This being "poured out" occurs when the Lord, after developing within a child of God all that is necessary for his mission, allows that child to minister at the perfect time. That service fulfills his purpose in Christ within and for the benefit of the greater body of Christians. Quite often this happens at great cost to the one poured out!

In this discussion, we first look at some early types for the two who belong to and serve the law. These types illustrate the two who belong to Satan, not The Two who serve during the tribulation period.

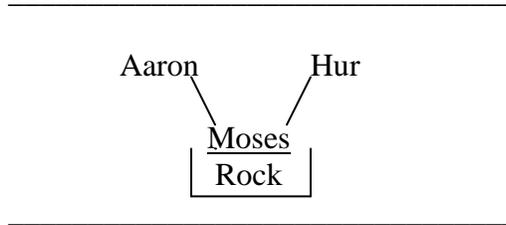
Aaron and Hur

In Ex 17:10-12 the narrative shows Aaron and Hur holding up the hands of Moses, who holds the staff while Joshua and his men fight the Amalekites. The lifting up of hands represents man's beseeching of the Lord for His favor. In this case, when the hands are up the Hebrews win; when the hands of Moses become tired and drop, the warriors begin to lose. This is actual warfare and it involves the killing of an enemy. In the NIV Ex 17:15 states: "*For hands were lifted up to the throne of the Lord. The Lord will be at war against the Amalekites from generation to generation.*" Aaron and Hur in this story have to be in agreement and it takes two to do the job. Moses also sits on a rock because he gets tired while standing. In Scripture very often Jesus is shown to be our Rock. When you get tired, do you lean on Him? Is He not your strength, or does

your faith begin to waver when you do not see what you hope would come to pass? Perhaps you give up praying. This is exactly what happens when Moses' arms become tired. He needs help as we do when we tire.

Below, we see the early type for the positioning of The Two on the flanks of their leader (see Figure 1). This position is noted throughout Scripture whenever any of the two are shown with their leader. It is a position that both covers and protects.

Figure 1. Positioning of The Two



I believe The Two of the end days are in total agreement with our Lord Jesus during the tribulation week. They are willing to intercede for His will to be done as well as to speak it through the unction of the Holy Spirit. The cost for their outspokenness is the same as it costs their High Priest Jesus and most of the apostles --- their lives.

Moses and Elijah on the Mount of Transfiguration

About half way through His ministry, Jesus takes his three closest disciples with him up a mountain to pray (Luke 9:28-31). It is during prayer that His face and robe become white and begin to glow. Scripture states that two men, identified as Elijah and Moses, appear apparently glorified and discuss His impending death. Now we should ask ourselves why the Lord allows these three disciples to see this spectacle. Jesus is about to leave these men in a way that would most certainly shake their faith. If this were at night it would certainly leave a deep and lasting impression on these three disciples of the inner circle. Faith would certainly be strengthened by it, but why the appearing of these two men? Moses is recognized by most as being a type for the law. Elijah, a great prophet in the Old Testament, is often shown turning people back to God by reminding them of their sin (1 Kings 17:18, 18:9). In both the Old and New Testaments the spirit of Elijah enables those who are called by God to repentance. This can be restated that the spirit of Elijah turns back the hearts of the people to our Lord, or Father (1 Kings 18:37, Lu 1:17, Mat 3:1-2). Now in order for the grace of Christ to be given, the law must do its work, that is, a person must acknowledge his sin. The Spirit of Elijah (the Holy Spirit actually) accomplishes this by bringing conviction leading to repentance. It is these two major principles on which restoration is built, and they are inherent within the two types for Moses and Elijah. To reiterate, the spirit of Moses symbolizes the law, pointing out sin and thus convicting the sinner. The spirit of Elijah uses the conviction to turn the heart toward repentance as shown in the following two Scriptures:

1KI 18:37 "Hear me, O Lord, hear me, that this people may know that You are the Lord God, and that You have turned their hearts back to You again."

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."

These two individual types, Moses and Elijah, then are types for The Two who operate during this age of grace to bring reform and release from bondage for all whom our Father would call. The two attributes they wear may be named Law (Moses) and Grace (Elijah) respectively; they work synergistically. But these two, in that they stand separately, do not resemble exactly The Two at the end of our age.

Jesus is the top of the Tree of Life, the One who gives grace to those whose hearts are prepared. To truly receive what Christ died for, one must be exposed to and agree with the process that Moses and Elijah represent. The synergistic work, or unity, of the following three spiritual paradigms is what will restore the three portions of the bride of Christ: (1) conviction of sin by the Holy Spirit (as revealed by the law, Moses), (2) a heart felt repentance for sin (Elijah), and (3) an acceptance of the grace Christ paid for on the cross. The bride of Christ includes the Gentile portion of the church, the Messianic Jewish portion of the church, and those people saved during the tribulation week as though from the fire, from the nations. Consider also that there are three major groups in leadership that work to save and restore the three parts of the greater body during the tribulation week. The greater two portions of the three groups are The Two.

The Lord's three closest disciples receive a faith building session watching the drama of the transfiguration. Those closest to Him get to see more that deepens their faith and many would like the privileged position of closeness with Him. It's best to consider this Scripture: "to one whom much is given, much will be expected" (Luke 12:48). Would you lose your life to perform His will and thereby gain Him? That is the cost. Is He worth it?

Each of the corporate two individuals that I am writing about, when completed, contain a balance of Law and Grace. That is, they are able to bring others to conviction and repentance for the purpose of acceptance of the grace offered by Christ. They are also able to call down disaster on those who are rebellious against God. This dual function is not unusual as Paul speaks of it below as being an attribute of all believers who promote Christ.

2CO 2:16 To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?

Job and The Two

The book of Job at first seems a strange place to look for end day's symbolism related to eschatology but there are numerous clues that surround Job. The clues place him as a very strong type at the end of this age during the tribulation week. He being male and being the greatest man (ruler) of the east could well place him as the type for the Jewish portion of The Two connected to a greater extent with the law. (Naturally Jesus is the "greatest man" of the east but it is difficult to separate Him from The Two

because they act as one with Him.) A few indications of this identity with the Jewish portion in Job are:

1. The reference made about him being blameless and upright.
2. The numbers in Job 1:3 – 3, 7, 7000, 3000, 500 (see appendix) mark him as a great spiritual leader ordained by the Lord and having headship over the greater church.
3. He is the greatest man among all the people of the east (Job 1:3). Being in the east often is a position of judgment.
4. His concern for the cleanness of his children parallels concerns of the priesthood.
5. His two trials parallel perfectly the two times of tribulation in Daniel's tribulation week.
Job 1:8-19 represents the first half of Daniel's seventieth week.
Job 2:6 to the end of chapter 30 is akin to the Time of Jacob's Trouble, the Great Tribulation.
6. Satan is allowed to test him as Satan is allowed to test the Lord's bride in Revelation.
7. His three friends, also rulers (church leadership), do not comprehend Job's dilemma. Much of the church leadership today is ill prepared for what is coming and when it arrives they are completely ignorant of what is transgressing. (See study of *three* and its masculine and feminine significance.)
8. JOB 29:23 "They waited for me as for showers and drank in my words as the **spring rain**." This is the empowering given to the apostles at the beginning of this age at Pentecost. Most are Jewish converts and most are martyred.
9. Elihu speaking as a counselor (the Holy Spirit in the Elijah Spirit mode) preparing Job to face God alludes to a leadership portion of the Messianic Jewish group being readied to hear God's voice. Also the verse Job 36:4 "one perfect in knowledge is with you" denotes the presence of the Holy Spirit within him not himself!
10. JOB 40:15 "Look now at the behemoth, which I made along with you; He eats grass like an ox." The behemoth is a type for Jesus Christ so Job cannot be him.
11. JOB 42:5 "I have heard of You by the hearing of the ear, but now my eye sees You." To be given eyes that see is a gift from the Lord. The ancient Jew hears about Him but is rarely given the ability to see Him and live. At the end of this age the Jewish remnant, particularly one of the Two, are given eyes to see Him because the veil that has been covering their eyes for so long is taken away.
12. JOB 42:8 "Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has." The use of two *sevens* is indicative of the *total completion of a price being paid for the bride of Christ*, particularly during the tribulation week. These three individuals may well represent one of two things: perhaps they represent Christian leadership who is partially deceived during the end days, or it is less likely that they are the greater body of Christians who really do not know what is going on. They persecute the leadership due to the darkness that blinds them in the end days. Still, even though they torment Job, Job is asked to pray for them.

This God-given authority to successfully intercede strongly marks each of The Two.

13. Job is given double back at the end (Job 42:10). The double portion is felt to be reserved, but not exclusively, for each of The Two. In this case Job represents the saved Hebrew portion and the other portion is derived typologically from the Shulamite of Song of Songs who represents the Gentile portion of the two great cherubim in Solomon's temple who are one with Christ.
14. JOB 42:15 In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.

The above Scripture denotes that his three daughters are extremely beautiful. The first one is named *Jemimah*, which means *a dove*. These three women could represent the greater body of the church. An inheritance is given to the Gentile church as well as to the Hebrew portion. *Seven* has a male connotation and is often connected with the *requirement of the law for payment* whereas *three* has a female connotation connected with *grace*. Perhaps the seven sons represent leadership, possibly Messianic Jews, under The Two. The three daughters would comprise those under the seven and again might be a portion of the Jewish remnant.

In the following Scripture the meaning of the numbers reveal a great deal as to the owner's priorities thereby revealing his identity. Job, above, is shown to have seven sons and three daughters, below we see the same numbers but in multiples of a thousand.

JOB 1:3 Also, **his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys**, and a very large household, so that this man was the greatest of all the people of the East.

Combining the symbolism of the following Scripture with the above Scripture I would like to designate the two cross types pointing to, not only Christ, but also His Two. The symbolism involves King David, a type for Christ crucified.

1CH 29:3 "Moreover, because I have set my affection on the house of my God, I have given to the house of my God, over and above all that I have prepared for the holy house, **my own special treasure of gold and silver:**

Looking just at the above Scripture David is speaking about giving his very own special treasure. Taking David as a strong type for our Jesus, the suffering servant, and understanding the symbolism for *gold (righteousness)* and *silver (redemption leading to salvation)* being his personal treasure, I would translate this shadow of truth as: Because I love those people chosen to be my living temple in which I reside forever, I give my life to cover their sin so as to present them to myself as perfectly righteous (3000) unto salvation (7000). Now read the verse below as a cross type to better understand the above transliterated sentence.

1CH 29:4 "**three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver**, to overlay the walls of the houses.

The first two numbers, 7000 and 3000 are found in both Scriptures. Putting the derived meanings from all Scriptures we get: Each seems to apply to or require the other in that they are synergistic to accomplish a desired end of imputed righteousness and salvation. The three thousand we must link with our Lord's process of purging of iniquity with his blood, that is, introducing a process that purifies. This can only follow repentance. To understand seven thousand, we must link the previous process with *gold of Ophir* that has no trace of dross (impurity = sin) to the cross type for our Lord's desire for an absolutely **pure** righteous bride (without sin, or spot and wrinkle).

In essence He, through a process designed by Him, produces a bride that is absolutely righteous and very much like Him. The seven thousand talents may indicate those of Israel, designated by our Lord, who are loyal and have **made restitution by repentance** and been granted salvation. The refined silver points to their already having been brought through the process of redemption to gain salvation.

Moving on to the identification of just what the two groups of five hundred animals might mean in the above Scripture from Job 1:3, we must first understand the meaning of *five* and multiples of it (see chapter five and appendix).

A possible type for The Two, one hundred prophets (fifty in each cave) is hidden in Elijah's time from Jezebel (1 Ki 18:4 and 13). Whereas *fifty* marks the *restitution price for sin* (five), *five hundred* marks *those who are chosen and willing to be offered up like Christ*. Five hundred yoke of oxen may mark "The Two" strong apostolic leaders who share in the sufferings of Christ so that restitution may be made for others in the Kingdom. *Five hundred* also marks *those who offer up the blood as restitution for the sin of the people during the last age*. The five hundred female donkeys belonging to Job at the end perhaps point to a third group that does the same at the end of the age. Being female denotes a position of not having attained maturity to serve efficiently in the capacity of leadership. The donkey is an animal in Scripture that has not yet been brought to a point of complete service. Donkeys are stubborn, obstinate, or stiff-necked, and not very strong. The female donkey here probably constitutes a cross type for those herds that Jacob bought after he had paid for "The Two," Leah and Rachael. These herds, being a type for the nations at the end of the age are purchased when there is very little time left to gain maturity. This occurs about half way through Daniel's seventieth week. Therefore, there is little time for growth or consecration for this last and third group (consequently the term female donkeys).

After our Lord confronts Job and he repents and prays for the three that misuse him and demean God, he is given double back of everything except his children. The number of children remains the same.

JOB 42:12 Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.

JOB 42:13 He also had seven sons and three daughters.

Doubling the numbers changes the meanings significantly. *Fourteen thousand* sheep points to the *total completion of payment for the entire bride* as paid by our Lord on the cross. *Six thousand* camels denotes *our Lord's desire to pay for the iniquity of the nations whom he would call to salvation during the time of the end*. It is his desire to use

the increasing iniquity and the pain it brings to compel those He chooses to turn and repent! The one thousand yoke of oxen actually contains *two thousand* oxen yoked together. I believe this is symbolic of *our Lord's desire to implement grace and mercy* through His Two for the greater bride. Finally the one thousand donkeys represents our Lord's will to save a third major group of people through grace alone during the time of the very end.

Now remember that in all of those numbers, the numbers concerning Job's sons and daughters remain the same. The total number of children he has is ten just as at the beginning of this very old book of the Bible. It is my interpretation that *ten* in Scripture means that *no matter what I would do, his sovereign will would take precedence and he would get done what he so desires in spite of my will and my choices.* This is so at the beginning and it is still important to understand it will be so at the end. This doesn't infringe on your freedom of choice at all! Job in receiving his sons and daughters back again translates as: not one of our Lord's chosen children are lost during the tribulation week.

The Holy Anointing Oil

The anointing oil of the Old Testament and the numbers associated with it point to so much of what is necessary to be a priest of The Most High. No mention of this oil can be found in the New Testament. With the modern day church, the "anointing oil" is spiritual in context. Call it the anointing of the Holy Spirit, if you will. I have to go back to the Scriptures EPH 4:11-12 *"and He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ."*

I believe the above Scriptures and others point to the fact that our Lord gives a calling, or an ordination, that is predetermined for some, if not all, of His children. The purpose of leadership is to help every believer find their ministry and promote their growth and maturity in it. Now not all who are pastors, or any of the others mentioned in the above Scripture that operate today, are called to be so by our Lord! But those who are called can certainly be discerned to be so by their fruit (Mt 7:16). It is much like the scent of the Old Testament anointing oil. Instead of the literal application by man of a bittersweet-scented oil, the Holy Spirit develops within an individual a spiritual scent that can be discerned as an outward expression of the fruit of the Spirit and other qualities that point to the particular call.

Later on, in the study of The Two, we look at the recipe of the holy anointing oil symbolically and show that which should be evident in today's true leadership. It will certainly be evident in "The Two."

The recipe of the scented anointing oil is given to Moses as well as the directions for its use. This perfume is only to be used in anointing the priesthood, Aaron and his sons, and specified objects in the Tabernacle (Ex 30:26-28). It is only for anointing the priesthood for the specified purpose of ministering to the Lord (EX 30:30.) It is not to be used by just anyone (EX 30:32-33)!

It is commanded by the Lord to use the anointing oil on the priests **after consecration** so that (EX 30:30) *"they may minister to Me as priests."* Today a true priest, or under-shepherd ordained of God, must undergo a fairly long and intense period

of cleansing and humiliation before the anointing of a strong leadership is imparted by the Holy Spirit. An individual called to a ministry of this magnitude must, during the process of consecration, have the self-will destroyed thereby rendering him resistant to pride and usable by the Lord.

Numbers Relevant to the Anointing Oil

Five hundred in Scripture is associated with *consecration to minister* to the Lord and is found in Ex 30:20-30 in association with a sweet smelling anointing oil. After washing, the priests would be anointed with this oil. The Holy Spirit today through time, after washing us with the Word and through circumstances, brings out of us a sweet smelling aroma of righteousness given to us by our Lord. It is for our Lord that we might come close to Him. Others within the body of Christ also can notice it, and it is an encouragement for them to continue with our Lord. Those people who have this “odor,” or anointing, become role models and servants to the greater body.

A review of the numbers *two* and *five* and associated multiples might bring things into focus (see Table 6).

Table 6. Meanings of 5 and 2

<u>2 - two</u>	<u>5 - five</u>
Grace given to cleanse or cover sin	Uncleanness or sin
<u>20 – twenty</u>	<u>50 – fifty</u>
Intercessory work, standing in the gap. To plead for mercy and grace. (Incense)	To make (offer) restitution for redemption. Devoted to Him and His children. To promote unity. To mark a servant-ruler.
<u>200 – Two hundred</u>	<u>500 – Five hundred</u>
Warrior Priests To feed truth that protects. To lead praise. Those chosen to intercede.	Mature Priests Those willing to sacrifice their lives to cleanse the Lord’s children.

Looking at the progression in each number, you might consider that Jesus Christ demonstrates all of these qualities now and during His life on earth. He desires to have a bride, who is “bone of his bone,” who is spiritually like Him.

The sacrifice of His life for us results in His acceptance of the sin of the world making Himself accursed (unclean) for us. He is the spotless Lamb of God and He makes great intercession for us. He indeed displays traits of a warrior. As He teaches, He washes with the Word. (Is it so strange that all of these traits are to be found in The Two, those called to be the closest and most loyal to Him?)

Let us return to the anointing oil. *Two hundred fifty* does mark *those who would offer up incense and make restitution* like the Levites in Korah’s rebellion (Numbers 16:5-10). This group of Levites is filled with envy, desire the leadership, and rebel in

order to obtain it for themselves. The addition of sweet smelling spices is indicative of incense (prayers) being offered up that would be an acceptable offering for mercy and forgiveness for those sinners who would do these wicked things. *Two hundred fifty* also marks *those of Solomon who were his leaders*. These leaders are redeemed from being envious and rebellious, but now are satisfied to be under the authority of Solomon (Christ). Initially they offer up unauthorized fire as with Korah and his followers. After being cleansed and matured by our Lord, they are now given authority to intercede. We see this with Job when our Lord authorized Job to pray on behalf of the three who persecute him during his terrible time of affliction.

From the New Testament we find confirmation that without the Lord's work through us we are unable, in our own abilities, to enter into this ministry. Intercession is the work of God through men. From these two Scriptures I believe our need to be reliant upon Him is quite clear: Heb. 4:15-16, "*Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need*" and in Heb. 7:25, "*Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.*"

A look at the recipe for this oil reveals the full meaning of what our Lord does for The Two that they might truly act in His behalf to tend His garden. Remember, if you are not to be a part of The Two, there is no way to earn your way toward this position. The Lord must call, consecrate, and anoint with His oil, the anointing of the Holy Spirit, in order for any of us to function in Him.

EX 30:23 "Also take for yourself quality spices-five hundred shekels of liquid myrrh, half as much sweet-smelling cinnamon (two hundred and fifty shekels), two hundred and fifty shekels of sweet-smelling cane,

EX 30:24 "five hundred shekels of cassia, according to the shekel of the sanctuary, and a hin of olive oil.

Five hundred shekels of liquid *myrrh* symbolizes not only the *death of our Christ that covers our sin but perhaps also the destruction of that within us (consecration) that is selfish*, that is our very self, a spirit that tends toward darkness that might render those called to be part of The Two willing to surrender up their lives for others. *Myrrh* is associated with *bitterness and death*. It is brought by the wise men (Math 2:11) as one of the gifts they present to Jesus. In many places in Scripture it is associated with the Lord. Part of the cost of having this fragrant anointing oil (His Holy Spirit) is the death of our Lord. The Two who receive a great anointing also pay a high cost, as did Christ. These put away, or become alienated from, many earthly desires and are interested only in doing their Lord's will, which gives them much joy. *Myrrh* is used for embalming and marks *those with the imputed willingness to sacrifice themselves for the gospel of the Kingdom of God*. This then is the connection between five hundred and this resinous spice. As opposed to the bitter cloying scent of *Myrrh*, the spice *Cassia* (*Calamus*) contributes a sweet scent to this perfume. In the Psalms mention is made of a type for Christ as being anointed to a greater extent with this "oil of gladness".

PS 45:7 You love righteousness and hate wickedness; Therefore God, Your God, has **anointed You with the oil of gladness more** than Your companions.

PS 45:8 All Your garments are scented with myrrh and aloes and cassia, Out of the ivory palaces, by which they have made You glad.

Ivory denotes *something derived from death* and all of us, who are a part of the bride, are purchased by Christ's death on the cross. We are to make Him glad, though we are purchased in pain and bitterness. That scent of His, to us who once were dead but now live, is very sweet indeed. *Five hundred*, a number associated with the *priesthood (leadership) and those willing to suffer that others be made clean*, is also associated with *Cassia*.

Five hundred, in Scripture, is found frequently associated with *the area where the priesthood served* (EZE 45:2) surrounding the temple area where offerings are made. It also occasionally is used to mark *the age of maturity when one raised children*. Is not a priest somewhat like a father? Fathers quite often in the rearing of children pay for their children's mistakes in many ways as they grow. It does seem to refer to the handling of debt in a proper way, probably by giving grace by substitutionary offerings or by themselves taking on the debt. Perhaps all of this adds up to an individual of proper spiritual maturity that is enabled to handle the uncleanness of others in such a way as to keep the holy and common apart. The temple in Ezekiel sits on the land having a size of five hundred cubits by five hundred cubits and is surrounded by an open area of fifty cubits. This temple could well be said to be based on those who would offer themselves willingly to be a sacrificial offering like their high priest and King Jesus Christ. Remember that Christ is not only the High Priest who makes the offering for us but He is also the offering on the altar!

There is an interesting statement during Ezekiel's expose of Satan and his work in EZE 27:2-19. Note just these two Scriptures.

EZE 27:13 "Javan, Tubal, and Meshech were your traders. They bartered human lives and vessels of bronze for your merchandise.

EZE 27:19 "Dan and Javan paid for your wares, traversing back and forth. Wrought iron, cassia, and cane were among your merchandise.

Tyre and its king are types for the body of Satan and Satan himself. Ezekiel is giving a full account of the house of Satan and its leader. In this particular statement we see the tribe of Dan and the Gentile nation of Javan involved in payment for Satan's wares, which are very costly. The tribe of Dan is often in Scripture associated with the serpent. In the book of Revelation the tribe of Dan is not found attaining the 12 000 sealed onto the Lord. In the Scripture below we see that human lives and vessels of bronze (judgment) are the price. Satan likes those who are spiritually dead because then they belong to him and not to our Lord. The "traversing back and forth" sounds much like Satan's response to the Lord's question of where have you been from the book of Job. The answer Satan gave the Lord was "*From going to and fro on the earth, and from walking back and forth on it.*" (Job 1:1) The interpretation of this merchandise that Satan sells could go like this: *iron* would be *justice* for your sin (that is, death), and *cassia* equals *death of self* so that the Lord's Holy Spirit might give us the sweet odor of imparting life to others.

The spice *frankincense* is not mentioned in being a part of the anointing oil but the symbolic meaning of the oil (that of *an anointing by the Holy Spirit for service in prayer*) allows a priest then to offer up the substance *frankincense (intercessory prayer)* in the fire as an offering. Its type is that of divine (Mal 1:11) prayers, or Holy Spirit initiated groanings, from a believer for another person (Psalms 141:2, Luke 1:10, Rev 5:8, 8:3).

In the recipe for the anointing oil, there are two spices mentioned that have amounts of two hundred and fifty. *Two hundred fifty* seems to denote *those leaders who are anointed to serve in the capacity of intercession for mercy that others might receive the salvation Christ paid for*. As pointed out previously, the content of those prayers would be the type symbolized by frankincense in that the prayers would be by and through the Holy Spirit.

There are other places in Scripture where these spices are mentioned. Occasionally they are connected to an unclean individual masquerading as someone who is clean and attractive.

PR 7:17 I have perfumed my bed with myrrh, aloes, and cinnamon.

In Proverbs we see a harlot attempting to lure, or deceive, a man into her bed for the purpose of “becoming one with her.” Among all of the other things, she speaks of perfuming her bed with myrrh, aloes, and cinnamon. In Ps 45:8 we see a type for Jesus associated with many of the same objects. This is meant to be attractive, and believers should have a bed like this, but it must be reserved only for our true husband, our Lord! Physical adultery against our spouse is one very serious offense, but spiritual adultery against our Lord is quite another. False apostles, prophets, and pastors use this technique to lure in gullible believers to support their ministries of death and destruction. The true mature Christian “gives birth to” saints who are growing and healthy in their faith. Works born out of faith and love, fostered and nurtured by our Lord’s leaders, are a mark that our bed truly is perfumed with myrrh. The above harlot is a deceiver though she vainly attempts to use plagiarized spices to lure her victims. Many “Christian” cults today do the very same thing “in the name of Jesus” but only to enslave those who listen for the purpose of furthering the cults’ interests.

In Revelation 18:10-21 (cinnamon) is mentioned in regard to Babylon the Great, which is a type for the world system headed by Satan. This entity could also go by the now universally recognized, though not understood, number 666. Many of the items mentioned can refer to religious types. Few understand, or want to comprehend, that through the refining fire of our enemy (666 in 1 Kings 10:14) our Lord can and does bring forth in each of us things that are righteous and pleasing in His sight (the Gold of Ophir, or perfect righteousness).

Below is introduced a time when all that is evil is placed in one cage for the purpose of burning. It is a cross type for the tares being bundled for the great fire at the end of this age (Mt 13:30).

RE 18:2 And he cried mightily with a loud voice, saying, "Babylon the great is fallen, is fallen, and has become a dwelling place of demons, a **prison** for every foul spirit, and a **cage** for every unclean and hated bird!

As we look below at all of the things that are associated with this corporate body of Satan, we should take notice of her great self-deception. This self-deception is spread to the world in its view of riches.

RE 18:12 "merchandise of gold and silver, precious stones and pearls, fine linen and purple, silk and scarlet, every kind of citron wood, every kind of object of ivory, every kind of object of most precious wood, bronze, iron, and marble;
RE 18:13 and cinnamon and incense, fragrant oil and frankincense, wine and oil, fine flour and wheat, cattle and sheep, horses and chariots, and bodies and souls of men."

In all of the Scriptures referring in this area to the harlot, we see things listed that should be only associated with Christ and His bride. This individual is an imposter and pretends to be "one with our Lord" for a long time. A portion of Israel and much of the present day church belongs to this harlot. Now, please understand, all of Israel is not Israel. There is a remnant for which our Father makes provision, and she is in the last days lifted up as mighty and shown much love by our Lord. However, there is another Israel that every time she gets into trouble, she turns to her "lovers" instead of to her Lord. Call her the Israel of apostasy, or as I believe, call her "the whore of the great Babylon." This is a difficult teaching: this "Israel" sits on seven mountains throughout this age and she will sit on an eighth in the near future.

Mountains are symbolic of foreign cultures having religions that compete with the mountain of our Lord. As an example, Israel is taken over by Rome (the sixth mountain) and is utterly compromised by Rome and all that Rome stands for. Rome with its Caesar becomes the God of Israel. Israel uses the Roman court system and the power of Rome to kill Jesus. Naturally after this is accomplished and Jesus ascends, Israel (the whore) is punished by Rome. Although Israel compromises with seven nations, each one in turn turns on her and devastates her. The first six mountains, or *hills (religious states)*, with which she compromises herself, are Egypt, Assyria, Media-Persia, Greece, and Rome. The eighth beast system, sent to test or separate apostate Israel from spiritual Israel, is a combination of Islam and some portions of the Old Roman Empire (Da 2:33). This beast system is primarily comprised of Arab states, allied in a loose coalition numbering ten (Rev 12:3). Israel the harlot compromises with Germany (the third Reich) as the seventh mountain and receives a very horrific punishment during the holocaust. The eighth deceptive spiritual mountain lies ahead and, according to Scripture, the apostate "Israel" again chooses the antichrist and receives the ultimate and final punishment for her iniquity of bedding the enemy.

The Anointing of the Shulamite

Nowhere in the Scriptures can the transfer of the best qualities of a husband to his bride be more evident than in the biblical book, Song of Songs. Much symbolism, along with biblical numerics, point to Solomon as a type for the risen Christ reigning in glory during the millennial kingdom and working to prepare His bride during the tribulation week. The Shulamite's story is primarily about the church of the tribulation period that includes The Two, or, for the most part, her taking on the very aspects of Christ that she

so admires. Accompanying the development of His attributes in her is a powerful anointing. It is this anointing (the fall rains of this age) that, I believe, The Two and others receive in order to prepare God's people for the spring rains (double portion) of the age to come. The work of The Two is completed during the first half of the tribulation week.

The first mention in the book of Song of Solomon of Christ the High Priest's fragrance must include all that is introduced previously in this chapter in reference to the anointing oil. This fragrance is connected with healing and results in a grateful love engendered in those who are restored.

SO 1:3 Because of the **fragrance** of your good ointments, **your name is ointment poured forth**; therefore the virgins love you.

At first, while still a new believer, the Shulamite keeps her Lord's scent very close to her. This may be because He gives His life for her to live. Night is a time of testing and trials, and during that time she keeps His sacrifice uppermost in her mind while she grows to be like him (assuming His scent).

SO 1:13 A **bundle of myrrh is my beloved to me**, which lies **all night** between my breasts.

This next verse points to Solomon, a type for the High Priest Christ. It marks the ability to offer up ordained prayers from a consecrated position.

SO 3:6 Who is this coming out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the merchant's fragrant powders?

As the faith of the Shulamite matures, instead of shunning the high places where her spouse (Christ) initially asks her to go with Him, the Shulamite now chooses the high places (places of testing and trials) to gather the fragrance of myrrh and frankincense. Her increasing faith in her lover and what He can do for and through her compels her to risk self-sacrifice. The section below, which states *until the day breaks*, refers to the end of the tribulation period and the beginning of the millennial period (the day breaking or the morning).

SO 4:6 Until the **day breaks** and the shadows flee away, I will go my way to the mountain of myrrh and to the hill of frankincense.

Finally her Lord comes to inspect the Shulamite's garden to see if it is ready for others, or to put it another way, to see if she is ready to minister in His name. Actually it is His garden that He develops within her.

SO 4:13 Your plants are an orchard of pomegranates with pleasant fruits, fragrant henna with spikenard,

SO 4:14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices

Above our Lord describes the Shulamite as having a great deal to offer and just a little bit later approvingly tells the friends (other Christians) to drink deep of what she has to offer (S.O.S. 5:1). Before His approval she is a “spring shut up,” or a “garden enclosed,” not as yet being ready for the works He foreordains for her (S.O.S. 4:12).

The Shulamite is consecrated and now she is to be given the Holy Spirit in abundance for the purpose of ministry. Are you, my friend, ever in a hurry to minister? Are you rebuffed and eventually rebuked after each attempt? Later, after maturity is reached, do you look back on your earlier attempts with chagrin knowing you really weren't ready? Please don't feel alone; every Christian must undergo a time of preparation before our Lord sees fit to unseal the well of living water that He places within a believer. There is a season and a place for each of us to be poured out. The Two start their brief (about three years), but wonderfully awesome, ministry shortly after the first seal is broken by Christ in Revelation. It ends just half way through the tribulation week in the middle of the fourth year.

The scent of maturity is so appealing in those people whom our Lord chooses to lead His flock. Here are a couple of Scriptures that describe what this group of tribulation leaders looks like to others in the body of Christ.

SO 6:9 My dove, my perfect one, is the only one, the only one of her mother, the favorite of the one who bore her. The daughters saw her and called her blessed, the queens and the concubines, and they praised her.

SO 6:10 Who is she who looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners? The Shulamite

The Shulamite is as awesome as an army with banners. What better way to describe this important portion of God's ordained leadership of His church! Below, due to her great spiritual beauty, the friends (other young Christians) desire to gaze on her. I am graced in my lifetime to personally know several great saints of our Lord's making. I could sit in their presence and just listen to them as the spiritual beauty, which our Lord places within, pours out as a great blessing. Talk about the balm of Gilead or the flowing waters of life! No wonder Mary preferred to sit at the feet of Jesus just to be close to Him!

S.O.S 6:13 Return, return, O Shulamite; Return, return, that we may look upon you! The Shulamite What would you see in the Shulamite-As it were, **the dance of the two camps?**

In the above Scripture we have the key given as to the identity of the Shulamite. The Lord responds to the friends' (other Christians) request to gaze on her beauty with a question. The question relates their desire to see her as being reflected in the dance of Mahanaim. This is a spiritual victory dance, but it is never celebrated without first enduring great pain, suffering, and sorrow. Have you ever been where Paul was when he said “*what I want to do I can't do and what I don't want to do I do, oh what a wretched man am I*” (NIV Rom 7:18-19)? At this time he is at Mahanaim looking in the mirror at his own overpowering sinfulness negating what he feels the Lord desires him to do. He

sees a dichotomy within himself that imputes humility and a great dependency on his Lord leading, in the end, to victory. Once past this struggle, a greater ordination to serve is given. (In chapter fourteen we will look very deeply at other attributes of the Shulamite that point to her as being the church (possibly the gentile portion) of the tribulation containing, for a while, The Two before they are martyred.)

One of the two primary purposes of this struggle (spiritual anointing), particularly for The Two, is to enable them to approach the throne for the purpose of offering up intercessory prayers for others. The anointing with fragrant oil, used originally to anoint the High Priest Aaron and his two sons, is later used in the form of the Holy Spirit to anoint The Two. When entering the Holy of Holies, the High priest would sprinkle blood and offer up the incense by burning it on the altar. The Two likewise pray for mercy through the use of the blood of Christ and “stand in the gap” pleading for redemption for others with prayers. The Two are consecrated by the Holy Spirit to perform this function for those who are to become or have become our Lord’s children.

The Identity and Purpose of the Zadok

Within the Scriptures at the end of Ezekiel is a type for the end days’ leadership (The Two) that stands with the risen Christ (Solomon) during the next millennium (EZE 44:15-16,23,24,29). One of the reasons I believe the temple described near the end of Ezekiel is the corporate church and that the priestly leadership is The Two is a comment made in Ezekiel 43:7: “And He said to me, “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell **in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name**, they nor their kings, by their harlotry or with the carcasses of their kings on their high places.”

Take notice of the boldface portion above. The Lord enters the “temple,” which I recognize as a living temple due to a significant amount of symbolism used. What is described in the above Scripture has not yet happened. The Lord is to dwell in the midst of Israel (the corporate church) forever. In this particular allusion to Israel our Lord is speaking of the completed *ecclesia* that includes the remnant of Israel. He also states in that same sentence that the house of Israel will never again defile His holy name. This defiling is still going on and Israel continues to do so until after the tribulation week is finished.

To familiarize you with this priesthood in Ezekiel, a look at a few early types is beneficial. King David has trouble with many of his sons and within a couple of the stories are hidden truths that give us “eyes to see.” One of those stories shows work being done with a priest called Zadok whose name later comes to personify those “*who faithfully carried out the duties of my sanctuary when the Israelites went astray from me...*” (EZE 44:15). At the end of this age comes the time of Israel’s greatest apostasy and the greatest deliverance of the remnant of Israel, each being two completely separate groups of Jews. One group experiences great wrath and the other receives a most wonderful blessing.

During Absalom’s attempt to take the kingdom from his father, King David (a type for the bloody Christ who died for our sins) is forced to go to a place called Mahanaim. This is a place where sin and its effects on other lives is observed, owned, and repented of by the believer. Christ owns our sin as He hangs on the cross. It is

possible that Absalom and those who support him, as a type, represents the high priest and the Sanhedrin of that day that has Christ crucified. (Considering that, we also must remember that each us helps to drive the nails into His wrists and feet.) After being at Mahanaim, King David returns to his kingship. This could be a type for the triumphant Christ who returns to talk to His disciples before He is taken up into the clouds. Then again he might be viewed as the victorious Christ returning as King of Kings at the end of the age. The Two serve directly under Christ. If King David is the correct type above, then there should be someone serving directly under him in a spiritual capacity that would be a type for The Two. We do find that there are two priests who serve under him. One is Zadok (*righteous*)¹⁸ who, no matter what happens, remains staunchly loyal to King David. The other priest is Abiathar.

Types for the purpose of The Two are shown in 2 Sam 8:15-18. In these Scriptures Zadok is loyal, trustworthy, and uncompromising. Because of his integrity, character, and unswerving loyalty, King David keeps him close. Our Lord makes Zadok, a corporate type for The Two, members of His inner circle of confidantes and keeps them very close to Himself. The Zadok is an excellent cross type for The Two, who are the Lord's best friends, those who are the favorite portion of His bride. The apostle John, whom the Lord loves, is an excellent example of those whom the Lord chooses to be close to Him. John displays an incredible tenacity for remaining loyal to Christ even in times when Christ is in deep travail and remaining close to Him is dangerous.

When King David (Christ) goes to Mahanaim (*the cross*), Zadok the priest accompanies him with the Ark of the Covenant and the Levites. Have you ever attempted to be a paraklete and walk beside someone who commits a seriously hated crime? Few are able to do so because those who stand afar off and do not associate with the hated individual regard you, the paraklete, as also being dirty by association. Jesus is condemned for His choice to be in close proximity with the sinners of His day.

Now then let's take a close look at the priest Zadok and his relationship with King David. In the next verse, as King David is being driven from Jerusalem toward Mahanaim, the two priests Zadok and Abiathar are willing to follow him. Below, we also see King David sending both priests back to the city as trusted spies that he could rely on.

2SA 15:24 There was Zadok also, and all the Levites with him, bearing the ark of the covenant of God. And they set down the ark of God, and Abiathar went up until all the people had finished crossing over from the city.

2SA 15:27 The king also said to Zadok the priest, "Are you not a seer? Return to the city in peace, and your two sons with you, Ahimaaz your son, and Jonathan the son of Abiathar.

Being a seer is another gift that is held by The Two in that they are granted visions from our Lord. Although there are two priests, each having one son, under David, Scripture reveals that later on Zadok becomes pre-eminent. These two priests who flank David are excellent cross types for The Two at the beginning of this age. The early apostles, whom Christ washes and consecrates, are parts of the Zadok ministry along with The Two at the end of the age.

2SA 15:35 "And do you not have Zadok and Abiathar the priests with you there? Therefore it will be that whatever you hear from the king's house, you shall tell to Zadok and Abiathar the priests.

2SA 15:36 "Indeed they have there with them their two sons, Ahimaaz, Zadok's son, and Jonathan, Abiathar's son; and by them you shall send me everything you hear."

King David is counting on the loyalty of these two and their sons to keep him informed. The younger men act as messengers between the two priests and David. They act, as an intercessor would, to inform their king as to what is going on. Below, even knowledge of the advice that is given Absalom is made known to King David through these two priests and their sons. The cross type, at the end of this age, is that of Christ in heaven opening seals while His Two (end days apostles) battle the antichrist and intercede for those our Lord calls.

2SA 17:15 Then Hushai said to Zadok and Abiathar the priests, "Thus and so Ahithophel advised Absalom and the elders of Israel, and thus and so I have advised.

Notice below that King David speaks through his two priests! These two act as messengers from King David to the people. This is representative of the office of the prophet. The Two provide much the same service at the end of this age. It starts at the beginning of this age with the original apostles. It is very much like The Two to represent David (Christ) in His absence. This picture above is the cross type for The Two during the first half of the tribulation week because The Two minister to the people and finally are called to face the antichrist. Below, we see King David preparing to be brought back to his people. This is an excellent type for Christ preparing in much the same way to come back at His Second Advent to His true house, the church. It is interesting that the elders of Israel, like much of the church leadership in the time just before Christ returns, seem to be unaware of His imminent return.

2SA 19:11 So King David sent to Zadok and Abiathar the priests, saying, "Speak to the elders of Judah, saying, 'Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his very house?'

Later on, when King David is old and near the end of his life, another of his sons rises up against him, Adonijah, who wants the kingship. We have here another excellent type, much of which is meant to represent a cross type for the time at the very end of this age. As the previous Scriptures from Samuel allude primarily to a type for Christ's payment for our sins, this type points to the transfer of the church (Abishag the Shunammite, or Shulamite, the church of the tribulation week) from the crucified Christ (David) to the risen and reigning Christ (Solomon). Adonijah, in these Scriptures, personifies a very strong type for the antichrist indwelt by Satan (see chapter 14).

Notice below that Zadok, not Abiathar, is considered loyal to David. Abiathar goes over to Adonijah (type for antichrist) (1 Ki 1:7-8). This event breaks the type for these two as Abiathar who has once been loyal to David (Christ) now sides with the enemy. Much of the leadership of the church at the end of this age (tares) turn against Christ, as they are actually false interlopers of the enemy who rise up to take the reins of

the church for themselves and their god (Satan). For example, in the summer of 2006 a new female bishop is elected to a "Christian" denomination. Her first statements include a welcome for homosexuals and lesbians to come and be married under her authority within churches under her. I submit to you that only the leadership of the enemy could sanction this act of extreme compromise (tolerance of sin) of our Lord's will. It is an excellent example of the extreme tolerance, or teachings of the Nicolaitans or Balaam (Rev 2:14-15), spoken of by Christ to several of the churches at the beginning of the book of Revelation. Below, we see a new alliance that is a cross type for what occurs at the end of this age, symbolically speaking.

1KI 1:8 But Zadok the priest, Benaiah the son of Jehoiada, Nathan the prophet, Shimei, Rei, and the mighty men who belonged to David were not with Adonijah.

While Nathan the prophet is speaking to King David regarding Adonijah's attempt at taking the kingdom by force, he also mentions others who are not invited. The enemy king (antichrist) would not want any of those, with qualities inherent in these men, near him.

1KI 1:26 "But he has not invited me your servant-nor Zadok the priest, nor Benaiah the son of Jehoiada, nor your servant Solomon."

Solomon is the cross type for the new reigning Christ who appears at the beginning of the next age. He also is not welcome to the enemy king.

1KI 1:32 And King David said, "Call to me Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada." So they came before the king.

Above, King David calls his loyal followers to him who also eventually make up the major support group for his young son, Solomon. King David commands that Solomon be made King over Israel. This transfer of power, which occurs in the distant past between King David and his son, is a type for what occurs at the end of this age. King David, as a type for Christ who died on the cross for us thereby purchasing all of the materials (people) to build the living temple, transfers his power to Solomon, or the risen Christ, reigning with power and exerting justice during the next age. Those who are loyal to him at the end of this age during the time of great testing are placed in positions of authority during the next age to rule and reign with Him. The time of this transition, or the transfer of the tribulation church to her true Groom, takes place during the tribulation week.

1KI 1:39 Then Zadok the priest took a horn of oil from the tabernacle and anointed Solomon. And they blew the horn, and all the people said, "Long live King Solomon!"

Above, Zadok, or as I would call him The Two, points to and gives the true king recognition in front of the whole world though, as we know from the book of Revelation, it costs them their lives (Rev 11:7). Below, please note that the king puts Zadok the priest in the place of Abiathar. This is the position of the high priest but we must

remember that King David is a priest king and Zadok serves under him. Under Solomon (the Second Advent of Christ), the Zadok rules and reigns as The Two during the next age. The Two serve their Lord for a short while (about three years) to bring in the millennial age where they serve Him for a thousand years.

1KI 2:35 The king put Benaiah the son of Jehoiada in his place over the army, and the king put Zadok the priest in the place of Abiathar.

In the book of Ezekiel there is a portion that is related to what is thought to be the millennial period. Scripture delineates a type, which reveals the ruling hierarchy that exists at that time.

NIV Ezek. 44:15 priests who are Levites and descendents of Zadok who faithfully carried out the duties of my sanctuary when the Israelites went astray from me, **are to come near to minister before me: they are to stand before me to offer sacrifices...**

The descendents of Zadok are ordained to stand before our Lord due to their faithfulness in carrying out their duties in the face of adversity! Now, in the Scripture below there is a profound statement that our Lord makes. It is exclusive, and it is His will that they, the Zadok priesthood, be the only ones to come near to minister before the Lord. They, the Zadok, are shown (in later chapters of this book) to be the two seraphim found with the Lord in the Holy of Holies! No, my dear reader, they are not just two individual men but are two corporate groups of leaders chosen and made ready for such a time as the tribulation period and for the millennial age beyond.

NIV Ezek. 44:16 **They alone are to enter my sanctuary; they alone are to come near my table to minister before me and perform my service.**

In a previous verse, below, the Levites who are not loyal to him are given an admonishment. They are not allowed to come near Him as priests or to go into the Most Holy Place.

EZE 44:13 "And they shall not come near Me to minister to Me as priest, nor come near any of My holy things, nor into the Most Holy Place; but they shall bear their shame and their abominations which they have committed.

There are many examples of locations around and in the temple that only the priesthood are allowed to use (EZE 41:6-7, 42:1-14). They are marked in Scripture with the numbers *three, thirty, fifty*, and *one hundred* (see appendix). Only the rooms in the following Scriptures are discussed since the name of the Zadok priesthood is connected with them.

Two rooms, one at the south gate and one at the north gate, are reserved for the priests of the Zadok. There is a room on the south side facing north. Those priests who reside in the chamber facing south have charge of the temple. These priests minister the Word to the people.

It is from the northerly direction that judgment seems to come and it is in this direction toward which the future Zadok ministers for the purpose of obtaining mercy for the people. The typology of the ministry of these two groups of the Zadok symbolically is very similar to a response given by Peter in the New Testament which points to the ministry of the Apostles; AC 6:4 *"but we will give ourselves continually to prayer and to the ministry of the word."* The Two, being a cross type for the Zadok and the apostles, are expected to have identical ministries.

EZE 40:45 Then he said to me, "This chamber which faces south is for the priests who have charge of the temple.

EZE 40:46 "The chamber which faces north is for the priests who have charge of the altar; these are the sons of Zadok, from the sons of Levi, who come near the Lord to minister to Him."

Those who care for the altar are those who understand the difference between the profane and the Holy. It is these, the Zadok priesthood, or early and end days apostles, who have great concern for His Holiness and for the cleanness and righteousness of His people (His house). Below, we find that they are teachers of discernment of what is good and what is evil. When a dispute arises it is the Zadok that are expected to know our Lord's judgments. These warrior priests (apostles) act to instruct the people to be obedient in regards to all righteousness.

EZE 44:23 "And they **shall teach** My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean.

EZE 44:24 "In controversy **they shall stand as judges**, and judge it according to My judgments. They shall **keep My laws** and **My statutes** in all My appointed meetings, and **they shall hallow My Sabbaths**.

The apostles of the Zadok have no inheritance in the land but possess the Lord as seen in the Scripture below. Can you fathom what this means? How does one possess God? We know what it means to possess a husband or a wife. Most understand the intimacy between them that gives joy and contentment. This very personal relationship may be a picture, in part, of what it means to possess (be one with) the Lord of all creation.

EZE 44:28 "It shall be, in regard to their inheritance, that **I am their inheritance**. You shall give them **no possession in Israel**, for I am their possession.

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

Please note that these individuals surround and protect their Lord. The two great Seraphim (cherubim), or call them the 24 who rule and reign with their Lord during the millennium kingdom (see chapter 13), have the same function. The Two act much like a

wife in that they are constantly interceding for grace and mercy to be given. When an Egyptian Pharaoh is shown sitting on his throne does he not have a wife sitting beside him? Though his word is law, I am sure his wife has a gentling effect on him much as The Two are called to be. The Zadok has the most intimate association with Christ (as does a much loved wife) and the Shulamite (see chapter 14), who contains a portion of the Zadok, is revealed as a type for a portion of the Lord's bride called to be very close to Him. The bride, or body of Christ, particularly the neck closest to the head (The Two), always has as a prime objective the intercessory ministry for the rest of the body.

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

EZE 48:12 "And this district of land that is set apart shall be to them a thing most holy by the border of the Levites.

In the above two Scriptures our Lord again points out that these individuals are sanctified, keep His charge, and are not lead astray (deceived) when the other leaders are. I maintain that during the terrible time of testing in the hot refining fire of the tribulation week a great many present day leaders again compromise the Lord's position but those belonging to The Two (the Zadok) do not.

Another partial cross type for the Zadok is Job who endures and stands during the harsh testing of the tribulation week. The three friends, who confront Job and speak what is not true of the Lord, are the "Levites" (deceived church leadership) who go astray. Considering Ezekiel's symbolic portrait of the rewards given to the Lord's people, the district of land that those of the Zadok use belong to the Lord and is called most holy. It immediately surrounds the temple where the Lord's presence is to be. The words "to surround" are important in understanding the purpose of the Zadok. Let's pull up two Scriptures that should illuminate this matter.

The Scriptures below point to a female individual who surrounds a man. I would maintain that she is corporately the entire tripartite bride of Christ. The Zadok is the most important part of this female being who does "surround a man," the man being Christ. This is the new thing that our Lord has had in mind for so long, a partner who is bone of His bone and flesh of His flesh.

The Scripture below is addressed to apostate Israel during one of her periods of rebellion against her Lord. He states that she is unfaithful to Him and in the very next sentence describes what he will do in His time and for His purpose. The parallel type is that of a private walled pleasure garden with its owner walking within it (surrounded by it).

NIV Jer 31:22 How long will you wander, O unfaithful daughter? The LORD will create a new thing on earth-- **a woman will surround a man.**"

Below is a type using much the same language referring to a function of the Levites. These servants are to completely surround the king and be ferociously protective of Him (Jesus). They are never to leave his side. *That, my dear Christian, among other things, is what our Lord desires of His woman.*

2CH 23:7 "And the Levites shall **surround the king on all sides**, every man with his weapons in his hand; and **whoever comes into the house, let him be put to death**. You are to be with the king when he comes in and when he goes out."

To complete this study of the Zadok (*righteousness*), I would be remiss in not mentioning the priest, Melchizedek (*king of righteousness*), the king of Salem (*peace*).¹⁸ Salem is none other than Jerusalem (*possession of peace*)¹⁸ at that time. Most would think immediately of the city of Jerusalem in present day Israel, but I would gently like to direct your gaze to the end of Revelation at the true Jerusalem (Rev 21), that is said to be "*prepared as a bride beautifully dressed for her husband.*" This individual is none other than us! We are that city and He is at the very center when we are finally one with the Prince of Peace. Melchizedek, the high priest, is mentioned in the Bible in these locations, Gen 18:14-20, Psalm 110:4, Hebrews 4:1-28, and I refer the reader to them. This King Melchizedek, who is king over all who are righteous and filled with His peace, is none other than Jesus Christ the husband of the bride who is made righteous. The Zadok, the inner core portion of the bride I call The Two, surround, protect, and enjoy the Lord for all eternity.

Caleb Being One of the Two

Although Moses and Aaron are the prime actors, while leading the early Hebrews through the desert, it is when entering to take the land that Joshua and Caleb become prominent. Even then Joshua is by far the most instrumental leader during the majority of the time. Caleb is from the tribe of Judah and this particular tribe figures very prominently as a leadership tribe in doing what is right in Scripture. Judah figures very prominently at the end of the age in fighting the good fight before Jesus returns. The Lord requests Hoshea (*salvation*), or Joshua (*Jehovah the Savior*), to go to lead the people into the Promised Land (Jos 1:2). Joshua is a strong type for Jesus Christ. Even at the end of the book of Joshua, by dying at the age of one hundred ten, is his type revealed. That age indicates a man (Christ = 100) who loves us so much that he makes it possible to achieve what he so desires in us, and for us, in spite of our weaknesses (10).

I would ask you to consider that "coming out of Egypt" is a type for the salvation experience, your acceptance of Christ as Savior after your repentance. The time walking in the desert is a time of cleansing as well as a period when the old rebellious self is subdued. Being brought to the east side of the Jordan (Mahanaim) is being made ready to "take your land" (your spiritually ordained works, Eph. 2:10) in Christ. It is a superb type for where some of the church presently is although many don't realize it. Being close to the tribulation week is being on the east side of the Jordan. The spiritual land we so desperately desire for two thousand years lies on the other side, but it must be fought for! The toughest battle that the last generation of Christians fights is within the tribulation week!

As a teaching lesson I would like to reiterate the above with slightly different words: when an individual is saved, he is taken out of Egypt but Egypt is not been taken out of him as yet. During the wandering in the wilderness our Lord, through testing and trials, removes Egypt from us and instills in us Himself and His Word. Crossing the Jordan to take the land is akin to being anointed by His Holy Spirit for warfare or serious

ministry (in this case, the fall rains). It is possible that the taking of the land is a type for the end of this age when all is accomplished and restored. The time period, that occurs at the very end of this age, is where The Two, functioning in perfect unity with each other and the Spirit, become of the utmost importance. So with that in mind, let's turn to these Two who are in agreement about taking the land, that is, achieving their spiritual inheritance within the Kingdom of the Lord. Just as Joshua represents Christ and Caleb represents one of The Two, Caleb's "land" is completely surrounded by Judah showing that his work is within the Messianic Jewish portion of the bride (see below)!

Before we begin, I would also like to remind you that two and one-half tribes take (are given) their land on the east bank. Joshua reminds those who are given their land, "Remember the word which Moses the servant of the Lord commanded you, saying, 'The Lord your God is giving you **rest** and is giving you this land' (JOS 1:13). At the end of the same chapter in verse 14 Joshua commands these who are "**at rest**;" *"But you shall pass before your brethren armed, all your mighty men of valor, and help them, until the Lord has given your brethren rest, as He gave you, and they also have taken possession of the land which the Lord your God is giving them. Then you shall return to the land of your possession and enjoy it, which Moses the Lord's servant gave you on this side of the Jordan toward the sunrise."*

The above command by Joshua applies to The Two at the end of this age. Yes, there are two and one half tribes however, but we must remember that the tribes of Manasseh and Ephraim are given a double portion of the land as they receive the promise that Joseph would be given a double portion. Also consider that when Jacob (Christ crucified) pays for his two, Leah and Rachael, he completes his work by also working for the herds. Call these the two and one half, if you will. Before the church is called to enter the tribulation week to "take the land," The Two are already fashioned by the Lord's hand into the finest spiritual warriors. Part of their ministry is to help the rest of the corporate church take their "land" in Christ. This "land," that we are to inherit in Christ, actually is our spiritual gifting in Christ to serve His interests and to complete our joy as we truly enter His rest.

We are introduced to Joshua and Caleb when the twelve spies are sent in to look over the land that is promised to the people of Israel. The Lord commands twelve leaders to be sent, one from each tribe of Israel. *Twelve denotes that or those who will contribute to the maturity and completeness of the bride of Christ.* Upon their return from spying out the land, Caleb, from the tribe of Judah, stands up and in no uncertain terms supports the taking of the land. He is very positive about it. Immediately after his statement, the other ten men give negative reports feeling that they cannot go and take the land because those already in the land are too strong.

NU 13:30 Then Caleb quieted the people before Moses, and said, "Let us go up at once and take possession, for we are well able to overcome it."

The negative report of the ten starts a rebellion of the people against Moses and Aaron. Below Joshua and Caleb, as a sign of deep grief, tear their clothes when the people begin to rebel.

NU 14:6 But Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes;

In Nu 14:7-9, both Joshua and Caleb attempt to convince the people that the land is very good and that the Lord enables them to take it. They also warn the people not to rebel. This is of no avail. Because of the people's rebellion, the Lord allows no one over the age of 20 years to go into the land except Joshua and Caleb. In the verse below, the Lord makes a fascinating statement. Caleb has a different spirit in him that allows him to be positive and to follow the Lord fully.

NU 14:24 "But My servant Caleb, because **he has a different spirit in him** and has followed Me fully, I will bring into the land where he went, and his descendants shall inherit it.

It is quite possible that this different Spirit is the Holy Spirit. This same Spirit fully indwells The Two in the end days and that makes all the difference.

NU 14:30 'Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.

Later when the Lord tells Moses that he is to die soon, Moses prays for a man to come as a shepherd for the people to take his place. The Lord chooses Joshua, from the tribe of Ephraim (Ephraim being a type for one of The Two), and makes the statement that he is a man in who is the Spirit. This can only be a type for Jesus, the Son of God, ready to lead his people into battle.

NU 27:17 "who may go out before them and go in before them, who may lead them out and bring them in, that the congregation of the Lord may not be like sheep which have no shepherd.

NU 27:18 And the Lord said to Moses: "Take Joshua the son of Nun with you, a man in **whom is the Spirit**, and lay your hand on him."

Below we see that Caleb, though by now being far older than any of the other leaders, still remains the leader of his tribe. He is promised the land on which he walks during the initial spying out of the land.

NU 34:19 "These are the names of the men: from the tribe of Judah, Caleb the son of Jephunneh;

DE 1:36 'except Caleb the son of Jephunneh; he shall see it, and to him and his children I am giving the land on which he walked, because he wholly followed the Lord.'

Caleb, before he is allowed to take his land, makes a few statements regarding his period of waiting. This should be encouraging to those in older age.

JOS 14:10 "And now, behold, the Lord has kept me alive, as He said, these forty-five years, ever since the Lord spoke this word to Moses while Israel wandered in the wilderness; and now, here I am this day, **eighty-five** years old.

The number *eighty-five* is significant in that it takes that which Christ does on the cross (80 equates to the *acceptance of what Christ does on the cross leading to redemption or accepting Him as Savior*) and applies (covering) it to the number *five* (*uncleanness*). This most certainly gives us victory over the enemy, who condemns and accuses, as it frees our conscience and allows time for the washing by the Word. Caleb comes forth and reminds Joshua of the promise of Moses. Could Caleb be the Hebrew portion of The Two at the end of this age that goes to war against the antichrist and then receives "the land," or rest, that Israel has so desperately desired for so long?

There is another possibility, and this might be more likely. After being reminded, Joshua gives Caleb the land he asks for since it has already been conquered in an earlier battle (Joshua 10:36,37; 12:10; 14:13, 15:13). Caleb takes his land, a city called Hebron, in the center of the land given to the tribe of Judah. After driving out three formidable adversaries, he settles in it. After Joshua gives the land to Caleb, at his request, there is a Scripture that states: "Then the land had **rest** from war" (Josh. 14:14). Caleb is given his land, before the allotment process for the seven remaining tribes begins, because the tribe of Judah already is firmly entrenched in their land, as is the house of Joseph (Ephraim and Manasseh). Caleb may actually, but not likely, be a type for the Jews of the tribe of Judah at the very end of the tribulation period where they are surrounded by the army of the beast. They are the last of the Jews to recognize to whom they truly belong. The approaching Jesus and the church save them just in the nick of time when they are losing to the enemy's army. Another thing to consider: the original promise given to Caleb regarding his land preceded any promise for any of the individual tribes. He receives it just before "the land has rest from war." It just might be that this is the remnant of the tribe of Judah who is promised salvation through the blood of Christ in the last days.

Esther Being One of The Two

The following section cannot be fully explained in this chapter because you, the reader, have not been exposed to the events of the tribulation week as portrayed in later chapters. Nevertheless since Esther and Mordecai represent two of the finest types of The Two, hidden for so long in *Esther*, an obscure book of the Bible, it would be more illuminating if you were to reread this study after you cover the chapters that deal with the seals of the tribulation week.

The story of Esther opens with a rebellious woman, Queen Vashti, showing disrespect to her husband King Ahasuerus (Xerxes) by disobeying his request to appear before others to display her beauty. Types in these verses are fairly simple in that Ahasuerus is a type for our Lord; Queen Vashti is a type for old Israel who so often disobeyed him, and Esther is a type for the Messianic Gentile leadership of the church of this age. She represents a portion of The Two. Let's look at some of the support for these types.

The major theme in this story is obedience versus disobedience, not only of the female but also of the male. With respect to our Lord, we are all viewed as female and

are expected to be obedient to Him. Queen Vashti (unregenerate disobedient Israel) is never again allowed into the presence of the king (Lord), and her position as wife of King Ahasuerus is to be given to another. The Israel of the last age never again has the position of a noble consort to the King of Kings. Yes, there is a remnant that is called, but that remnant joins the existing church as a part of the new bride. Esther though is a strong cross type for the absolute top leadership of the Gentile church portion. She is probably composed primarily of Gentile believers. To become the loyal, respectful, and obedient replacement for the rebellious Queen Vashti, Esther has to go through a period of treatments before she goes into the king. It is this time of preparation that The Two undergo just before the tribulation week occurs.

Below in Es 2:9 we see that Esther pleases Hegai (a type for the Holy Spirit), who is the caretaker of the king's harem. Do you notice below that besides her beauty preparations and her allowance she receives seven choice maidservants? *Seven* stands for *the time of the end when full payment is complete*. It marks the tribulation week.

ES 2:9 Now the young woman **pleased him**, and **she obtained his favor**; so he readily gave **beauty preparations to her**, besides her allowance. Then **seven choice maidservants** were provided for her from the king's palace, and he moved her and her maidservants to the best place in the house of the women.

When our Lord chooses those who become the ones who flank Him and are close to Him, He turns them over to the Holy Spirit (Hegai the eunuch would be the type for this action) and begins to prepare them for the transformation. This individual (Esther) is groomed for a ministry that is expressed only at the very end of the age. Her ministry is in connection with the purchase of the last great group of souls who are called to be a part of the Kingdom of God. It lasts just a little over three years. The seven (completion) maidservants are those who are leaders under her authority to help her complete her mission.

Esther is also given, as an area to live in, the “best place in the house of the women.” (Es 2:9) What this represents is difficult to say, however, she becomes an instrument used as a great savior of the Lord's people, the Jews and those of the nations our Lord calls. Therefore she must live under conditions that foster an attitude of *agape* love, that she might be willing to sacrifice herself for others. Although this location is called the *best place*, in my opinion, it could be viewed by a believer, who is part of this process, as a terrible place of testing, confining, and loss. A cross type might be the “seven fat years” spoken of at the end of Joseph's period of service. These “rich” years represent the time of testing and breaking of those called to eventually receive a very special portion of His Spirit. From this special, or rich place, is produced the qualities in this “woman” that our Lord prizes. Another very definite cross type for Esther is the best portion of the corporate bride being the Shulammitte (see chapter 14).

At this point Esther remains a hidden work of her Lord. Her Jewish lineage is hidden from all except Mordecai, her older cousin. Throughout the process of her preparation he keeps a very close watch over her.

Below, we have a description of the beautification procedures for her preparation for the king. From the perspective we are viewing her, our Lord would be most interested in the inner spiritual beauty being developed, traits that He wants of Himself

perfected in her. We see this process all through the book of Song of Songs as it works its wonders in the transformation of the Shulammitte from a new wide-eyed Christian believer to the most mature self-sacrificing leader the church will ever know.

ES 2:12 Each young woman's turn came to go in to King Ahasuerus (lion-king, Xerxes)¹⁸ after she had completed **twelve months'** preparation, according to the regulations for the women, for thus were the days of their preparation apportioned: **six** months with oil of myrrh, and **six** months with perfumes and preparations for beautifying women.

The number *twelve* (both sixes) associated with her time of preparation denotes *she will be a portion of the bride of Christ made righteous*. As we look at anointing oil in this situation, we see Esther is required to have six months of anointing with oil of myrrh. *Six* of course denotes *the number of man and the iniquity we all have inherent within us*. *Six* also points to one's iniquity being revealed to the believer as being reflected in a mirror. To see our own iniquity is a great gift! Before our Lord gives his Holy Spirit for service, there must be a time of cleansing, or the removal of much of that iniquity. This does not mean that the young believer does not have the Spirit from salvation onwards in his life!

Myrrh quite often signifies *the death of the self-will in a believer that makes them more available to perform the will of their Lord*. Another six months of anointing with perfumes and other things that make women beautiful and attractive are given to Esther. One fragrance, of which we know, that makes our Lord attentive, is that of a prayer of intercession (frankincense) and mercy for others who belong to Him. Because of the two sixes in symbolism in Esther 2:12 that add up to twelve, the actual purpose of the work on Esther is to create a self-sacrificing individual willing to intercede and even perhaps die for the welfare of others. These traits that mark our Lord and His apostles are also fully developed within The Two by the end of their service.

When Esther goes into the king, she takes with her only what Hegai suggests (ES 2:15). This, I believe, shows a remarkable ability to submit to the will of the Holy Spirit. She goes into the king during the seventh year. Another seven combined with one already given adds up to a total of *fourteen*. This number denotes *the completion of payment for both portions of the bride of Christ*. This places the time of the above type to be somewhere at the beginning of the tribulation week when the ministry of the two witnesses begins. The ministry of at least one of The Two from the book of Revelation is a perfect cross type with Esther's life and purpose after the King approves her.

Hamon, of course, is a type for the end day's antichrist of the tribulation week who is given power to rule and reign during the time of the end as a refining and testing agent for the bride. He is a deceiver and also a consuming fire that destroys those not of our Lord. Below, we see him being promoted to this position of authority to rule for a short time as that of a type for the antichrist.

ES 3:1 After these things King Ahasuerus promoted Haman (magnificent),¹⁸ the son of Hammedatha the Agagite, and advanced him and **set his seat above all the princes** who were with him.

ES 3:2 And all the king's servants who were within the king's gate bowed and paid homage to Haman, for so the king had commanded concerning him. **But Mordecai would not bow or pay homage.**

Mordecai, who is a type for the leadership (probably the Hebrew portion of The Two) of the remnant, or Messianic Jew, knows who Haman (antichrist, or Satan incarnate) really is and refuses to bow down to him. In ES 3:10 we are shown the king giving his signet ring to Haman, who is the enemy of the Jews, to do as he wishes with the Jewish people.

I believe this correlates well with our Lord allowing Satan to sift Job (Israel). After the first testing of Job, the second time of severe testing is a strong type for the Time of Jacob's Trouble, or the Great Tribulation, that immediately precedes our Lord's sealing of his saints and then the rapture at the seventh trumpet.

In ES 4:3 we are shown that the Jews spend much of their time fasting and weeping and wearing sackcloth and ashes after hearing of the edict that mandates their destruction. What a type this is for Job sitting in the ash pile, during his terrible second testing! When Mordecai hears of this edict he puts on sackcloth and ashes and goes about wailing and weeping. What follows is most interesting in that Esther has to communicate with Mordecai through an intermediary because Mordecai refuses to take off his sackcloth. She is in the King's temple and Mordecai is in the street. This is also the case with The Two and the end days' church. Unless The Two risk all they have, those beneath them will be lost. What follows is the perfect type for The Two, or perhaps one of The Two during the time of the great tribulation.

Esther sends the message below back to Mordecai indicating that it is risky for her to enter into the king's presence to ask for the life of her people. With the actual Two, they are martyred for their witnessing and intercession after the middle of the tribulation week. However, we know that they are enabled to come back to life again at the very end of the age after three days (years) just as did Christ. The death of a saint, when given in service to our King, results in ruling and reigning with Him forever. Not a bad trade off for the faithful.

ES 4:11 "All the king's servants and the people of the king's provinces know that any man or woman who goes into the inner court to the king, who has not been called, he has but one law: put all to death, except the one to whom the king holds out the golden scepter, that he may live. Yet I myself have not been called to go in to the king these thirty days."

Above, Esther explains that in order for her to make intercession for the Jews she must risk death by entering the presence of her king without permission. A month passes since the king calls her to approach him. Thirty in scripture marks the cost of redemption. Mordecai responds with these words that point again toward the purpose of The Two, having to be sacrificed for a great deliverance for her people. You might respond here that Esther is a Jew and couldn't represent the Gentile portion of the bride, and I would agree she is portrayed as such. However, during our present age the entire true Christian church is the new Israel. We are the true Jews who have circumcised hearts.

ES 4:13 And Mordecai told them to answer Esther: "Do not think in your heart that you will escape in the king's palace any more than all the other Jews.

ES 4:14 For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. **Yet who knows whether you have come to the kingdom for such a time as this?"**

The purpose of The Two, being a part of the kingdom of God, is exactly for the purpose of cleansing the church for the spring rains of the next age, saving the remnant of Israel marked for salvation, and saving many of the peoples of the nations. Esther expresses her decision to go into the king, after much fasting and prayer, uninvited to intercede for her people and risk death (ES 4:16). She goes in and is welcomed by the king. She requests that the king and Haman join her at a banquet of wine that she provides. After the king asks what her request is she again invites Haman and the king to a second banquet of wine at which time she says she will make her request. It is interesting that she does not ask at the first banquet.

What the delay does is to accomplish two things. It allows Haman to build the fifty cubit high gallows that is meant to kill Mordecai, and it gives a chance for King Ahasuerus (Christ) to honor Mordecai (a portion of The Two taken from the Jews) with the very one that wants to kill him (antichrist). As our Father glorifies Himself in the death of Jesus by which He saved all of us, He also glorifies Himself in the work and death of those who comprise The Two during the first three and one half years of the tribulation period.

It is at the second banquet of wine that Esther makes her intercession for her people and at the same time condemns Haman for his plan to eradicate the Jewish people. The two banquets that Esther serves are called banquets of wine. *Wine* in Scripture represents *moves of the Holy Spirit that bring joy to God's people* in that it provides the power to bring salvation to new peoples. There are two great moves of the Holy Spirit during the tribulation week that bring to salvation those chosen by the Father. One occurs late in year two and early in year three and another much larger event occurs at the midpoint of the tribulation week or at the middle of year four, 3.5 years into the seven years (see chapters on the seals).

Between these two events the antichrist is preparing to destroy those of the church. Call the destructive plans of the beast a cross type for the fifty-cubit gallows that Haman builds to destroy Mordecai. *Fifty* in Scripture marks *those given authority by rulers to destroy that which is evil or pay a price to redeem that which is evil* depending on the will of our Lord. Haman (Satan), as the perverted law, is preparing to destroy the Messianic Jews as well as the entire end-day church.

Below is the event that Esther asks for. All three are together at the second "banquet of wine." This is a type of what precipitates Satan losing his place in heaven and results in him eventually being thrown down.

ES 7:1 So the king and Haman went to dine with Queen Esther.

ES 7:2 And on the second day, **at the banquet of wine**, the king again said to Esther, "What is your petition, Queen Esther? It shall be granted you. And what is your request, up to half the kingdom? It shall be done!"

ES 7:3 Then Queen Esther answered and said, "If I have found favor in your sight, O king, and if it pleases the king, **let my life be given me at my petition, and my people at my request.**

ES 7:4 "For we have been sold, my people and I, to be destroyed, to be killed, and to be annihilated. Had we been sold as male and female slaves, I would have held my tongue, **although the enemy could never compensate for the king's loss."**

In the last line in the Scriptures above, do you notice that Esther finishes with a point, which shows her great understanding of the value that the king (type for Jesus) assigns to her people, the true corporate church? In the Scriptures below is where she identifies the enemy as Haman, who, I believe, represents a strong type for Satan in the form of the antichrist. The timing of this expose would be at the exact middle of the tribulation week, at the time when all peoples of the nations called by the Father are given salvation.

ES 7:6 And Esther said, "The **adversary and enemy** is this wicked Haman!" So Haman was terrified before the king and queen.

ES 7:7 Then the **king arose in his wrath from the banquet of wine and went into the palace garden**; but Haman stood before Queen Esther, pleading for his life, for he saw that evil was determined against him by the king.

The king going into the palace garden for a while represents the great tribulation portion of the tribulation week. It starts in the middle of the week and ends approximately between the end of year six and the third trumpet of year seven. (See chapters covering the seals.)

ES 7:8 When the king returned from the palace garden to the place of the banquet of wine, Haman had **fallen across the couch where Esther was**. Then the king said, "**Will he also assault the queen while I am in the house?**" As the word left the king's mouth, they covered Haman's face.

The King's statement above "Will he also assault the queen while I am in the house?" seems to be a close parallel to The Two giving their lives in Revelation while filled with His Spirit during the middle of the fourth year. The Two are martyred while our Lord is in them, His house or temple. This infuriates a husband to have his wife molested particularly when he is "in the house." It is taken as a personal assault, which spiritually speaking is exactly what it is, because our enemy hates the King as much if not more than the bride.

Our Lord is very protective of those who are His, and many Scriptures point to the fact that Satan has everything he plans turned back on him and on the army he gathers. They self-destruct similar to what happens to Haman and his family on the gallows he himself builds. (For a more complete view of how the timeline of the tribulation week agrees with the events surrounding Esther and Mordecai, see chapters on the seals.)

The two witnesses of Revelation represent the perfection of The Two that are in full agreement at the end of this age. This is demonstrated by their willingness to fulfill the purpose the Lord gives them in spite of the cost (Rev 11:7). A brief look at these individuals follows in this chapter, but a full study of them is given later in chapters 11 and 15, because these two witnesses do represent the “Royal Chariot” about which this book is written.

Elijah and His Ministry as a Type for the Two Witnesses

Probably the most perfect type for The Two other than the two witnesses of Revelation, in character and in purpose, is the old prophet Elijah. He represents the Holy Spirit, within The Two, who directs all their actions. His activities mirror and almost perfectly parallel in cross types those of The Two as shown during much of Elijah’s ministry. (Those relevant areas of his ministry that give clues to the ministry of The Two are thoroughly presented in chapters concerning the seals.) Combining many of the things Moses does with what Elijah does gives an even more accurate picture of the balance of ministry given to The Two at the end of this age. Each of The Two is indwelt with aspects of Moses (the Law that reveals sin) and Elijah (the Grace that leads to repentance).

The greatest ministry of The Two begins primarily at the beginning of the tribulation week when Elijah confronts Ahab (antichrist) and tells him that it will not rain until he, Elijah (The Two), says it will (1 Kings 17:1). Elijah is obedient to the Lord’s voice to deliver the ultimatum, God’s ultimatum, to Ahab (antichrist, Satan). There is a direct cross type here to Moses delivering an ultimatum to Pharaoh, a type for Satan that would hold the Lord’s people in bondage.¹⁰

The lack of rain could lead to an actual famine that might be global in extent during the tribulation week but a Scripture in Amos, I believe, shows a more important loss for people at the time of the end. Strangely enough, in those Scriptures we see that this coming famine, that even now seems to be starting, is not a famine of bread.

AM 8:11 "Behold, the days are coming," says the Lord God, "That I will send a famine on the land, **Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.**

AM 8:12 They shall wander from sea to sea, And from north to east; They shall run to and fro, **seeking the word of the Lord**, but shall not find it.”

There is evidence from Scripture that Elijah (a type for the Holy Spirit who directs The Two) goes into hiding (1 KI 17:3- 1 KI 17:5), for possibly as long as a year, at the beginning of the tribulation week, but is fed knowledge that prepares him (them) for a great ministry. If he represents, or is a type for the one who directs the activities of the two portions of believers (The Two) during that time, they would be hidden from the public eye. By sequestering (hiding) them who are able to dispense His truth would allow apostasy and iniquity to grow strong.

A partial list below (see Table 8) illustrates the traits that indwell The Two. All the positive spiritual traits seen in the original apostles are found in The Two at the end of

this age. Actually, The Two are the apostles of the end of the age, or better yet, those introducing and preparing the bride for the beginning of the next age, which our Lord calls a “new earth.”

Gifts Given to the End Days Apostles

The apostles at the end of this age have certain abilities and characteristics. These attributes are gifts given by the Holy Spirit during the fall rains.

Table 7. Giftedness of the End Days’ Apostle

	<u>Warrior-Priests</u>	
Reveals God		Confronts the enemy
Warns and confronts sin		Prophecy
Intercedes		Promotes restoration
Teaches		Counsels
Admonishes – exposes deception		Calls to repentance
Walks before the Lord		Authority to rout the enemy
Obeys the Lord explicitly		willing to lay down own life
	Expedites consecration	

Add any positive traits that the original apostles had, or that Christ displayed, add to the above list and you have what our Lord develops within The Two. They can only have the above because they are prepared to have a significant anointing of the Holy Spirit. The Lord’s fruit is very abundant in these individuals. Remember “to whom much is given, from him much will be required” (LU 12:48). As our Lord chooses the weak things, or peculiar people, of this world to carry out his mandates, as evidenced by the original apostles, so He does the same at the end of the age. Do not look for many of these people to have worldly degrees and credentials as long as your arm. Many are so peculiar that even many Christians do not accept them or their ministries. They are not accepted until the Lord demonstrates His presence in them by doing great signs and wonders to counter those of the enemy and by their willingness to lay down their lives in keeping with the Fruit of the Spirit.

In the next chapter are various types of The Two that our Lord uses throughout the ages. As you read about them you may be able to see the developmental process that our Lord is using. This is a process that all heaven and creation desire to look into. Its purpose is not just for those of us who belong to the bride, but it is also a powerful object lesson for all those in heaven displaying our Lord’s absolute sovereignty and patience. These object lessons down through the millennia, which are on display for all who are given eyes to see and ears to hear truth, do very much endear the Lord to all who love Him.