

**“HE THAT HATH EARS”**

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## OTHER BOOKS BY THE SAME AUTHOR

### “THE ADVENTURE AND THE TRAPS”

This book strives to show the experimental side of the Doctrine of the Bride. It reveals the path of growth, as well as the traps of the devil. In one of the traps, the modern-day fallacy of speaking in unknown tongues is expounded upon.

### “THE MYSTERIES OF THE KINGDOM”

This is probably the most complete exposition ever done on the seven parables of Matthew 13. It is a prophetic study of the doctrine of the Bride as well as the future position of Israel. However, this in-depth study should not begin until the principles of the doctrine of the Bride are clear. See the book, “He That Hath Ears.”

## FOREWORD

I have long since desired to set forth a treatise that would effectively serve as a personal protest against the so-called established theological intelligencia of today. With this book, I have reached a portion of that goal.

The work presented here represents a spiritual breakthrough in my life to the deeper things of God. My only hope is that it will affect your life as it has mine.

The book itself was originally published by me along with other materials to be used solely in the church that I pastored. It was never intended to be a professionally manufactured book, but only that which would serve as a teaching text to the few. However, because of the many requests for copies outside of my personal ministry, I send forth this work as is to all who seek truth.

*“Thus said the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight saith the Lord.”*

*(Jer. 9:23,24)*

## CHAPTER ONE

In order to serve the purpose of this treatise, I have divided all theology into four major levels, thus representing those who preach it.

First, there is what I call the ultra liberal. This is the theology that is the results of an unregenerated theologian, if you can call him that. He doesn't believe in the vital doctrines of God's Word such as the virgin birth, the Deity of Christ, verbal inspiration of the scriptures, the power of the blood, etc. It is also from these people that we get the doctrines of universalism, unitarianism, and the God is dead movement. In short, they do not believe in the book, the blood, or the blessed hope. Many more in this school of theology may admit to most of the vital doctrines but refuse to believe that salvation is of grace through faith and like Cain bring, and teach others to bring, the works of their hands to the altar of God where only a blood sacrifice will suffice. Many are these people that occupy the pulpits of stately congregations and pollute the truth with heresy. Many are these people that have the "mark of Cain" on them, and the wrath of God upon them. Their eyes need to be opened to see the unspeakable joys and beauty of Jesus Christ. They need, like Nicodemus, to be born again.

Second, we have probably the most damaging of all theologians. I call these the liberals. They are for the most part regenerated, but blind to these great truths that we will be going into. And since they occupy the majority of the pulpits, (and I am speaking of my own denomination as well as others) they keep the people blind. They promise bread, but can only deliver the milk of the scriptures. They are not only found in our churches in great numbers, but they also sit in high places in the various denominations and seminaries. They are motivated seemingly by a strange sense of superiority that stems from their high academic achievements. When one sits under them, they are impressed to follow after truth through scholarship rather than revelation of the Holy Spirit. Their attitude, that colors their teaching, seems to compel the humanizing of God and the defying of man. All this is passed on from the seminary to the student and into the pulpit, which in turn infiltrates the pew. No wonder the people do not know. The blind are leading the blind.

Now, what does this second class believe? If you would listen to them, they would tell you they are "conservative," but they are not. They do, however, believe in all the vital doctrines of the Bible concerning the birth, death, burial, and resurrection of the Lord Jesus Christ. They believe in salvation by grace through faith. They are correct in their belief and teachings of the Lord Jesus Christ at His first coming, but that is all. They discard or misappropriate all of the truths dealing with the return of the Lord Jesus Christ and thereby pervert the scriptures and make it impossible for one to see the truths that call for a joyous, victorious Christian life. These, that are blind to the meat of the scriptures and teach thusly, call themselves "amillennialists." Let me quote the words of one of our most beloved theologians who taught in

one of our largest seminaries and wrote these words in a textbook. “There are a growing number of conservative interpreters who prefer to call themselves amillennial; that is, they believe that the whole millennial idea should be left out of theology. The author confesses that he is more and more convicted that this is the correct attitude. He agrees, however, with post millennialism on the point that the second coming of Christ means the end of history, the consummation of the Kingdom of God in relation to time and history, and the ushering in of the eternal Kingdom of God.”<sup>1</sup>

This second group needs to abandon their faith in scholarship and renew their faith in the revealer of all secrets, even the Holy Spirit, for since He wrote the scriptures, only He can then interpret them.

The third group of theologians are conservative and pre-millennial, but still very shallow in the meat of the Word. The reason for this is they have been partially blinded by their amillennial seminary professors. They do however believe in the first and the second messages of the Bible, but do not know the keys that rightly divide all scripture in respect to its first and second message. They have not yet discovered what Paul’s Gospel is concerning the church and the bride and their position in the coming kingdom.

The fourth group is the smallest of all. It is comprised of all those who have been privileged to see these truths. There are maybe at this writing no more than a handful in all the world.

## FUNDAMENTAL PRINCIPLES

The burden of this treatise is to open the eyes of the reader to the “mysteries of the kingdom and the secrets of Paul’s Gospel,” but before he can begin to understand them he must learn certain fundamental principles supporting them.

### THE PRINCIPLE OF: THE VARIOUS ASPECTS OF SALVATION.

Salvation as given to us by the Holy Spirit and found in God’s Word covers more than just saying a man from the penalty of his sins. God is interested in redeeming all of the man, body, soul and spirit. The spirit is quickened when one first receives Jesus Christ as Savior. This act of faith saves the individual from the penalty of sin. To a Christian this aspect of salvation is an historical fact that can never be reversed, it is called justification.

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<sup>1</sup> Walter T. Conner, *The Gospel of Redemption*, (Broadman Press: Nashville, Tennessee, 1945) P. 333

The soul of every Christian is also in the process of salvation. That is, God is engaged in saving the soul (life) from the power of sin. (James 1:21) This is accomplished by Christ living His life through the Christian and thereby sanctifying him. The degree of growth in this process is in direct proportion to the degree in which a believer yields control of himself to the Lord. It is this process of salvation that will be tested at the Judgment Seat of Christ. It is the works produced here that either wins rewards or causes one to suffer loss. The works that win reward are those works of the Holy Spirit produced through the life of the Christian.

The third aspect of salvation is in the future tense. This will occur when God redeems the body of the believer by resurrecting it or translating it, and placing the soul and spirit back into it. Since this act of redemption is known as glorification, its purpose is to save body, soul and spirit out of the presence of sin.

In summing up the doctrine of salvation, we see that it is all of the redeeming works of God on man. The first act is Justification, which saves from the penalty of sin. The second is a process called sanctification, which saves from the power of sin. The third is a future act called glorification, which will save all of God's children from the presence of sin.

#### THE PRINCIPLE OF: THE VARIOUS ASPECTS OF THE KINGDOM OF GOD.

Not too many people have ever seen the whole truth concerning the "Kingdom of God." For whereas the majority of the theological community has dogmatically argued that the Kingdom of God is one kingdom, the more conservative community has offered proof in the word of God that it manifests itself as two kingdoms.

In contemplating the Kingdom of God, one must recognize the same facts that govern the trinity of the Godhead. That is, that the one Kingdom of God **MANIFESTS ITSELF, NOT TWO WAYS, BUT THREE WAYS.** We will call these kingdoms the **THREE ASPECTS** of the one **KINGDOM OF GOD.** It is of utmost importance for the reader to grasp this truth, else he will miss the key that unlocks the truths of the gospels as well as many truths found in the epistles.

1. The first **ASPECT OF THE KINGDOM OF GOD** is characterized by the sovereignty of God, and is the **RULE OF GOD IN THE PERSON OF THE FATHER.** The kingdom in this aspect includes all creatures both visible and invisible, all worlds both seen and unseen and every thought, action or circumstance that has ever or will ever come to pass. This first aspect of the kingdom, then, is universal and eternal. The following passage describes it:

*"And at the end of the days I, Nebuchadnessar  
lifted up mine eyes unto heaven, and mine*

*understanding returned unto me, and I blessed the most High, and I praised and honored Him that liveth forever, whose DOMINION is an EVERLASTING DOMINION and His KINGDOM IS FROM GENERATION TO GENERATION. And all the inhabitants of the earth are reputed as nothing: and HE DOETH ACCORDING TO HIS WILL in the ARMY OF HEAVEN and among the INHABITANTS OF THE EARTH: And none can stay His hand, or say unto Him, What doest thou?" (Daniel 4:34-35).*

2. The second aspect of the Kingdom of God is characterized by the GRACE OF GOD, and is the RULE OF GOD IN THE PERSON OF THE HOLY SPIRIT. The kingdom in this aspect includes all the NEW CREATURES in God, regenerated by the grace of God through faith in His finished work on the Cross. This second aspect is not universal like the first, for not every creature is in it, but it is eternal as it shall never end. The following passage of scripture speaks of this aspect.

*"For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Romans 14:17).*

3. The third aspect of the Kingdom of God is characterized by the Judgment of God, and is the RULE OF GOD IN THE PERSON OF THE SON. In this aspect, Christ Jesus will visibly return and rule the earth with a rod of iron until every enemy is defeated. Then he will deliver up the Kingdom to God, and God will then be all and in all. In this respect the Kingdom has no end, although its earthly portion in this age will last for only 1,000 years. The throne of God in this aspect is on the earth and is the throne of David. This throne differs widely from the thrones of the other two aspects of the Kingdom of God, for whereas the throne of the second is set up in the hearts of its subjects, the third is visible and limited to time and space here on earth. The following is one of many scriptures that describe this aspect.

*"I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him DOMINION, and GLORY, and a KINGDOM, that all people, NATIONS AND LANGUAGES should serve HIM; His dominion is*

*an everlasting dominion, which shall not pass away,  
and His Kingdom that which shall not be destroyed.”  
(Daniel 7:13)*

With the revelation that the one kingdom manifests itself three different ways, even as its ruler God manifests Himself in three different persons, we can readily see why confusion arises in so many passages of scripture dealing with the kingdom. If one is ignorant of these three aspects of the kingdom, he will necessarily try to interpret scripture on a false premise. The following scripture will serve to illustrate:

*“And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” (Acts 14:21-22).*

How is one to interpret this if he accepts the teachings that the Kingdom of God is only the kingdom within you? If he insists on this view, then verse 22 must of a necessity teach salvation by works. The correct interpretation, however, shows us the Kingdom of God in the third aspect, thus teaching that we as Christians must work through faith (suffer) in order to enter it. This is yet future when Jesus shall set it up here on earth. Not all Christians shall be privileged to enter into it and share the glory with Christ; only those whose life, at the Judgment Seat, manifests works born through continuous faith and much tribulation.

In Matthew, the Kingdom of God is known as “The Kingdom of Heaven.” It is a phrase used by our Lord to identify the physical Messianic Kingdom that will come on earth. The Jews called it “Malekut Schamayim” (Kingdom of the Heavens.) They understood by it God’s Rule over creation, but “especially His Kingly rule over Israel, and particularly the glorious Kingdom of Messiah at the end of history.”<sup>2</sup> In other portions of God’s Word, the Kingdom of God must be identified to its aspect by the context that surrounds it.

In respect to the kingdoms, various aspects of these rules should be remembered. (1) Entrance into its first aspect is by direct creation or pro-creation. (2) Entrance into its second aspect must be by grace through faith. (3) Entrance into the third aspect must be by works through faith. (4) Salvation cannot be lost as that is a free gift appropriated by faith. (Jude 24). However, rewards can be lost and as such a position in the kingdom lost from not producing works by faith. (II John 8). Salvation is free. Rewards are earned.

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<sup>2</sup> Erich Sauer, *The Triumph of the Crucified*.

## PRINCIPLES OF: THE VARIOUS ASPECTS OF THE GOSPEL.

There are two common schools of thought concerning the gospel. Those of the more or less liberal school hold to the teaching that all the various gospels mentioned in the Word refer to the one gospel of grace. The conservative school, on the other hand, accepts the teaching that there are different gospels. The truth is that there is but one gospel, but with various or different aspects. These aspects, when set forth by their descriptive titles in the Word of God, give a different emphasis to the one gospel. Like a beautiful diamond with many facets, each emphasizing that portion of the one gem, so are the facets of emphasis to the one glorious message of Good News. These various aspects are set forth in the Word of God by these descriptive titles: The Everlasting Gospel; The Gospel of the Glory of Christ; Paul's Gospel; The Gospel of the Grace of God; The Gospel of the Kingdom. Notice that there are but five aspects, which in Bible numerology stands for grace, God's love. Only as the reader gets a clear view of the five-faceted diamond of God's love will he be able to see clearly the truths that follow in the remaining chapters.

### (1) THE GOSPEL OF THE KINGDOM:

This gospel was first preached in Matthew by John the Baptist and Jesus Himself. (John 3:2; 4:70). It was never preached to the Gentiles but to the lost sheep of the House of Israel (Matt. 10:5-7). Its requirements were repentance and public confession on the part of Israel. (Matt. 3:1-12). (Acts 2:32-41). Its credentials were signs, wonders, and miracles. This included healing the sick, raising the dead, to cast out demons, to handle poisonous serpents, to speak in a foreign language without previous study or knowledge, etc. (Heb. 2:3-4). Its objective was to establish the Kingdom of God on earth. Its purpose was for Israel to see Jesus as King and to recognize His authority and power. Its message was repent ye and believe the gospel (Mark 1:14-15). That is, believe the Good News; not the Good News of salvation by grace, because that had not yet been announced, nor had it been made possible by the death, burial and resurrection of Christ; but believe the Good News of the coming kingdom.

The preaching of the gospel of the kingdom was withdrawn by God in A.D. 62 because of national Israel's rejection of it. It will not be preached again until the fullness of the Gentiles has been reached. This corresponds with Romans 11:25. During the interlude God has turned to the Gentiles (Acts 28:28) with the Gospel of the Grace of God.

“The preaching of the Gospel of the Kingdom has nothing to do with the preaching of the Gospel of the Grace of God. And the confusion of these two gospels, with many earnest, honest, sincere Christians in this dispensation of grace trying to re-establish and perform again the signs,

wonders and miracles which belong only to the preaching of the Gospel of The Kingdom – has made shipwreck of the faith of many Christians.”<sup>3</sup>

## (2) THE GOSPEL OF THE GRACE OF GOD:

This gospel is first mentioned in Acts 20:24, and is stated fully in I Cor. 15:3-4. The fundamental principle of the gospel is the Grace of God in the salvation of the lost. It becomes effective in the life of anyone who receives the Good News that Christ has died for his sin. Thus, anyone believing on the Lord Jesus Christ is saved from the penalty of his sin.

Many have done damage to this gospel by trying to mix its requirements with that of the gospel of The Kingdom and vice versa. As an example, repentance and baptism are not requirements of this gospel though they are necessary after one is saved. Repentance is basically works (Eph. 2:8-9) and means “turning again.” It is primarily used to describe the action of one who already belongs to God. Thus, a Christian can turn back to God since he already knows Him. During the preaching of the Gospel of the Kingdom, Israel could turn back to God as a nation since as a nation Israel already belongs to God. (Deut. 33:29) Repentance, then, is a result rather than a requirement to the Gospel of Grace and is so taught in the Gospel of John. Nowhere in this gospel (written to all men) is the word “repentance” to be found. Only the word “believe” is given as a requirement (John 3:36). Baptism, likewise, is not a requirement under the Gospel of Grace, but is rather the result of a regenerated heart. However, it is a requirement to the process, or present tense of salvation, since it is the first work of obedience for the saving of the soul (life.) A believer who has not publicly identified himself with Christ’s death, burial, and resurrection cannot live the life of obedience and produce works of righteousness. Thus, no rewards will be given at the Judgment Seat since none could be earned in this life.

## (3) THE GOSPEL OF THE GLORY OF CHRIST:

This aspect of the gospel is revealed through a mistranslation of the King James Translation in II Cor. 4:4. It is translated, “the glorious gospel of Christ,” when its literal translation is “gospel of the Glory of Christ.” The purpose of this gospel is to proclaim the Glory of Christ which will be manifested to all creation at His return to establish the Kingdom. This aspect of the Gospel is not preached in the popular pulpit of today because of a-millennial theology. Satan is ever on the alert to keep the Christian from this aspect which gives joy, victory and incentive to holy living. Thus, he is particularly anxious to “blind the minds” of those who believe not in the pre-millennial coming of the Lord (II Cor. 3-4).

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<sup>3</sup> Rev. A. E. Wilson, *The Star of Hope*.

(4) THE EVERLASTING GOSPEL:

In Rev. 14:6 we read of an angel flying in the midst of Heaven proclaiming the everlasting gospel. This is the only aspect of the one gospel that is not entrusted to man to preach. Here it is given to an angel and by no means do we have the authority to make this symbolic of a preacher in an airplane. The message of this aspect is to be delivered to men who have denied God's creative power. It is given during the tribulation period as the activity of this present age draws to a close. Its purpose is to give man a choice to fear and glorify God as the creator of all things.

(5) PAUL'S GOSPEL: (Rom. 16:25; Rom. 2:16; II Tim. 2:8)

In this aspect of the one gospel, the emphasis is placed upon reward for obedient saints who have been saved by the grace of God. All those who gain a reward will be privileged to rule and reign with Christ in His coming Kingdom. Those who suffer loss of reward will suffer exclusion from the Kingdom. However, they will still be saved without works and rewards but as through fire.

Paul's Gospel had been kept secret since the world began and was revealed only to him. It was not a revelation of the church as many teach, since the church was in existence before Paul's conversion. Paul himself stated that he persecuted the church before his salvation (Gal. 1:13).

It is the burden of the remaining chapters of this treatise to point out the various teachings of Paul's Gospel, as well as the teachings of Jesus that point to this mystery. The descriptive title given to that future group of saints who will gain reward is "The Bride of Christ."

## CHAPTER TWO

### THE TEACHINGS OF JESUS CONCERNING THE BRIDE

In this chapter we will present the teachings of Jesus concerning His bride. They will include some of His parables as well as one of His teachings.

#### I. TEACHINGS CONCERNING THE LORD'S SERVANTS.

Before we begin our exposition of this passage, it will be necessary for us to first understand that this teaching plus the three parables that follow it are connected one to the other. This connection, of course, is in thought and revelation so that a full understanding of the bride may be grasped. This will be accomplished by the presentation of four different views, each ushering in the other by its position in the scriptures. The last two will be presented in comparative method showing the like and contrasting points in order to establish the last two views.

*“Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” (Matt. 24:45-51)*

There is no difficulty in interpreting this passage. We see at the outset that the Lord's main teaching is to give us a view of the hearts of two different servants – one a faithful and wise servant, and one an evil servant. It will be seen that these two types of servants will be found in the church generally and in the ministry particularly.

From verse 45 through 47, the Lord describes a faithful and wise servant (pastor.) Within these three verses we plainly see his commission and reward. First, his commission is to give MEAT in due season to the household that God has placed him over. By the fact that this passage was placed in position immediately following the rapture of the church, we are led to believe that the word MEAT in the scriptures has to do with all things pertaining to the second coming of Jesus Christ. This is born out in Hebrews 5:11-14, 6:1-3. In these two passages the Lord God divides all of His Word into two divisions and calls them milk and strong meat. The milk has to do with all of the doctrines anchored in His first coming, whereas the meat symbolizes all of the deep things of God anchored in His second coming. According to the harmonizing of the Matthew and Hebrews passages, no one can be a teacher or pastor until he can feed on and serve others strong meat. And the key to assimilating strong meat is the understanding of the coming Kingdom of our Lord here upon earth. Without it one cannot understand the meat of rewards or the meat of the filling of the Holy Spirit which makes our rewards possible. Notice that His commission in Matt. 24:45 is to give meat, not to win souls only. For one who gives meat in due season will automatically be "*Faithful and wise.*" The word *wise* in the scriptures always refers to soul-winning (Dan. 12:3) (Proverbs 11:30). In the ministry today we have the cart before the horse; we promote great programs in order to win the lost. We teach milk and nothing but milk. No wonder the church has lost its vision. The Word says that the goal of the ministry is to *give meat in due season*, and one who does need not worry if he is in the will of God concerning soul winning, for God will give the increase. Second, the Lord says that if one is doing this when He returns *He shall make him RULER over all His goods* (verse 46-47). The reward of a faithful and wise servant who continues doing this until the coming of the Lord is RULERSHIP IN HIS COMING KINGDOM ON EARTH.

From verse 49 through 51 the Lord describes the unfaithful servant (pastor.) He is described as one who is not looking for the second coming of the Lord, for he says "*IN HIS HEART, MY LORD DELAYETH HIS COMING.*" With this attitude he cannot feed on the meat nor serve the meat of the Word. As a matter of fact, this attitude causes him to do two things, smite fellow servants, and eat and drink with the drunken.

"*Smiting fellow servants*" means to attack fellow pastors. I believe that the Lord is making particular reference to the ministry in the latter days, or the days we are now living in. The majority of pastors today do not spiritually partake of nor teach the strong meat of the Word. Neither do the seminaries teach it. When I was in my first three years of theological training, I never once heard the doctrine of the second coming of Christ expounded. Also the word MILLENNIUM was never mentioned outside of using it in a joke. As a result, the modern day theological community laughs at, preaches and teaches against anyone who expounds on the books of Revelation and Daniel and the many other passages that deal with His glorious return and establishment of His Kingdom. The theological intelligencia points to such people and

anyone who associates with such people as ignorant and unlearned in the scriptures. These are those unfaithful servants whom God describes as “*SMITING THEIR FELLOW SERVANTS.*”

“*Eat and drink with the drunken*” describes their condition of worldliness (materialism and pleasure seeking.) Notice whom they are eating and drinking with? Those who are already drunk. They are drunk in the spirit of the world to such a degree that they have lost the control of all normal spiritual faculties. Their church is cold, their preaching is cold, and regardless of all the programs, the spirit of the Lord is quenched. The Lord says that one day He will surprise all these people at His return and “*cut him asunder*” (literally cut him off from the union with this world) and appoint him his portion with the hypocrites. This does not mean he will be consigned to Hell. The servant was only an unfaithful servant, not a lost man. The Greek word for hypocrite is “*hupokrites*” which means an actor under an assumed character. It does not necessarily describe a lost man, but only play actors. In this context the man will be appointed his portion (eternal position) with all the other unfaithful servants who while on earth held the esteem of many for being faithful and wise servants, when in fact they were not. Contrasting this servant with the faithful and wise servant definitely teaches that there are rewards and loss of rewards in the coming Kingdom. Now notice the last part of verse 51 “*There shall be weeping and gnashing of teeth.*” So many teachers have erred in teaching that this phrase means Hell, because no one can be unhappy in Heaven. It is true that there shall be no unhappiness in Heaven, particularly “*after God wipes away all tears from their eyes*” (Rev. 21:4), but this phrase “*weeping and gnashing of teeth*” is connected to the judgment seat of Christ only when there will be remorse over the loss of reward. It has nothing to do with the attitude of the lost, for the lost man never weeps or gnashes his teeth in Hell, but rather curses God. This phrase then, when mentioned in the Word of God is always connected to the Judgment Seat of Christ and expresses the feelings of those saved individuals who “*suffered loss*” (I Cor. 3:15.)

## II. PARABLE OF THE TEN VIRGINS.

The opening phrase of this parable connects it to that which has gone before it, and therefore, is another view of the Lord’s servants.

*“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made,*

*Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage, and the other virgins saying, Lord, Lord, open to us. but he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.”*  
(Matt. 25:1-13)

There are two popular schools of thought concerning the interpretation of this parable. Both are in error. The first tries to make the five foolish virgins Israel, but this cannot be for the reason that Israel is never called a virgin in the scriptures, but on the contrary is marked as a harlot and adulterous wife of Jehovah. The second school is popular among many of the conservatives. They interpret the five wise as those church members, or those within the sphere of profession, who are saved, whereas the five foolish are those who are in the church and the same sphere of profession, but lost. Rev. C. I. Scofield held to this view. I quote his footnotes from the Scofield Reference Edition, page 1035, “The Kingdom of Heaven here is the sphere of profession, as in Mt. 13. All alike have lamps, but two facts fix the real status of the foolish virgins: ‘*They took no oil,*’ and the Lord said, ‘*I know you not.*’ Oil is the symbol of the Holy Spirit, and ‘*if any man have not the spirit of Christ, he is none of His*’ (Rom. 8:9). Nor could the Lord say to any believer, however unspiritual, ‘*I know you not.*’” Regardless of the high esteem that we may hold for Rev. Scofield, and the plausibility of this view, it is in error. It seems proper and correct, but only so at a distance and does not stand up under the microscopic examination of God’s Word. It gives a shallow and false viewpoint that many godly men have accepted without question and as a result have been stopped short on the path of sanctification. The Devil delights in using this parable as an obstacle to every growing Christian. He knows well that if he can stop them here with a false interpretation, he can sidetrack them into accepting the false premise of the BRIDE, which states that all the saved will go in with the bridegroom to the marriage, thus making all members of the household of faith members of the bride.

Coming now to the correct interpretation, if we let Scripture interpret Scripture, nowhere in the Scripture is the figure of “virgins” used to signify the lost. When it is used it is a term expressing purity, cleanliness, and one who is unmarried or untouched, and thereby is a fitting

symbol of all the candidates that the Bride of Christ will be chosen out of. In this parable they prefigure all who are the body of Christ, saved through faith. The five wise and five foolish only show the division that will come about at the judgment seat of Christ. The wise will receive rewards, and the foolish the loss of reward. Still another point in the text that identifies all the virgins as being the body of Christ is their numerical value. The Lord assigns the number 10 to the whole group, and the number 5 to both of its divisions. The number 10 in the Scriptures always stands for ordinal perfection pertaining to His sovereign election. It means “all” or perfect completeness. This is so because the number 10 is the complete number and the highest of all numbers. One cannot count past 10 without starting over in another group of ten. Thus all numbers beyond ten are made up of a multiple of 10 or its fraction: Hundreds, thousands, and millions are made up of multiples of ten. The Lord, then, is simply saying, “all of the saved” when using this figure. The number five, on the other hand, always speaks of grace. This is so because it is made up of 3 (God’s number in His dealing with man), and 2 (unregenerate man’s number). Thus, the Lord shows us, by assigning this number to both groups, that they are saved.

The parable begins with the word “Then” which connects it to what has preceded it. It should have been interpreted “but when” as this is the exact translation of the two Greek words “otan de.” With this rendition we are taught that this parable is separate from what preceded it in time, yet its matter is joined. To make this clear in the English, the two words “otan de” could be translated “moreover when.”

*“Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.”* The mere fact that the Holy Spirit uses the same formula of words to begin this parable, as he did in the Matthew 13 parables, indicates that its subject matter is teaching those things concerning the visible Kingdom of God that will come on earth. Since it is placed in the division of Scripture that deals with the church dispensation, we know then that the Lord is giving us further information concerning “The Pearl of Great Price” taught in the 6<sup>th</sup> parable of Matthew 13. It begins by showing us all the virgins at the beginning of our dispensation going out to meet the bridegroom. They were awake to the milk and the meat of the word. They believed in the first and second coming. They all had lamps, which stands for “holding forth the Word of Life.” They all had oil in their lamps, but five were wise and five were foolish. Even in the first century, among those who had walked in the presence of Jesus were those who were called foolish by the Lord and all because they had not that middle portion of His three fold doctrine, even the filling of the Holy Spirit.

*“While the bridegroom tarried, they all slumbered and slept.”* The first century Christians in less than 70 years won a great deal of the known world of that day to the Lord. They were fervent, and on fire, to a degree that the Apostle Paul tells us that the gospel was preached to every creature which is under Heaven (Col. 1:23b). But something happened; they lost their zeal and fell asleep. They had looked for the Lord, and He did not come. Their

expectations were lulled into complacency. Historically, this occurred in the third century when Romanism took over the church; when the tares were sown; when the leaven was placed in the three-fold doctrine of Christ; when the mustard bush was changed into the great tree.

*“While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, behold the bridegroom cometh; Go ye out to meet Him. Then all those virgins arose, and trimmed their lamps.”* For many years I thought that the term “midnight cry” meant the beginning of the Reformation period. I reasoned that the church, which had slumbered and slept through the Dark Ages, had once again been awakened to the truths of salvation. This, together with the great Pre-millennial preachers of the 19<sup>th</sup> century, was the cry at midnight for all to be prepared for the Lord’s coming. Even though this is historically true, I discovered that this is not what this phrase speaks of here. Again, things can look so plausible and right until placed under the light of the Scriptures. First of all, the word “arose” does not mean to wake up, but rather it is descriptive of the rapture; thus “all” the virgins were raptured. Second of all, the phrase *cry at midnight* does not describe the pre-millennial cry of the great preachers of yesteryear, but tells us when the rapture takes place. Notice that the Word did not say “...at midnight there was a cry made, behold, the bridegroom cometh; get you up and get prepared to meet Him,” but rather “*go ye out to meet Him.*” The Scriptures tell us that when midnight came, the cry came, and immediately after the cry the virgins were raptured. We see this in the word “Then” at the beginning of verse 7, which means immediately following. In order that the reader may be fully instructed concerning the word “midnight” we need to see how it is used elsewhere. Turn to the first place that it is mentioned in the Scriptures, (Ex. 11:4, also 12:29) and read both passages. Here the Lord God spoke and demonstrated judgment on the land of Egypt at MIDNIGHT. This judgment is a type of the judgment that will come upon the world during the Tribulation Period. This is so because Egypt is a type of the world and Pharaoh the Devil. Now turn to Judges 16:3 and again notice that judgment was brought upon the Philistines by Samson beginning at MIDNIGHT. Again, turn to Job 34:20 and see that the appointed time of trouble is at midnight. This verse again is prophetic, looking forward to the “Day of the Lord.” Finally turn to Ruth 3:8. Here midnight stands for the time of the CHOOSING OF THE BRIDE. It is obvious that Ruth is a type of the Bride of Christ with Boaz being a type of Christ. At midnight the Gentile candidate was found by Boaz at his feet. He then made her his bride by becoming the kinsman redeemer of his brethren’s property (Jews), which included her as his bride. Beautiful is the description of these two at midnight. He chose her because she was at his feet, which is symbolic of worship. Likewise, the Bride of Christ will be chosen at midnight because of the worship at Jesus’ feet. This typically shows that the Bride is one who adores and looks forward to his second coming with great expectation, for the feet of Jesus in the Scriptures always speak of His kingly rule. Thus, the term midnight speaks of the close of this dispensation, when the church is raptured, when the judgments on earth begins, and when the Bride is chosen by Jesus.

There may be an objection at this point from the reader concerning this word “midnight.” If there is one, it would have to be on the grounds that the wise as well as the foolish virgins slept up to the time of rapture, and therefore could not have even heard of His coming. This objection should disappear when one sees that the wise did not sleep, they only slumbered. It was the foolish that slept. There is a vast difference between the two. The Greek word for “slept” here is “heudo,” which means totally unconscious, where as the word for “slumbered” is “nustazo” which means only partly asleep. This is further demonstrated by the fact that the word carries with it the idea of “nodding one’s head,” thus showing half awake and half asleep. Thus, the foolish are saved in our parable, but that’s all. They know nothing of the filling or the second coming. They are asleep. On the other hand, the wise are saved and have knowledge and experience of both the filling and the second coming. However, they are not fully awake to see the difference between the saved and the Bride, the rewards of rulership with Christ, the coming visible Kingdom, etc.

*“They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps.”* Nowhere in this parable does it state that the foolish virgins took no oil at all, but rather, it says that they took no oil in their vessels. In the historical setting of this parable, in the night people would always take along with their lamps another vessel that held another portion of oil. This was so that they may refill their lamps when that oil was depleted. Thus, it is the same in this parable. The foolish had oil in their lamps, but did not take a double portion with them. This is made clearer in the 9<sup>th</sup> verse where we read, *“And the foolish said unto the wise, give us of your oil; for our lamps are gone out.”* A better translation of this from the Greek would be “...for our lamps are going out.” (See center line reference, Scofield Reference Bible.)

*“But the wise answered, saying, not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.”* This is a very interesting verse, after all of the virgins were raptured (arose: verse 7) the foolish discovered that they failed to bring a double portion of oil. So they very excitedly asked the wise virgins to give them some of their oil. They had been so shallow in their Christianity that they had failed to learn that the double portion of oil represents that which is bought or earned and not that which is given. Also, one who had already earned this cannot give it to someone who has not worked. This is so because it represents the double portion of the Holy Spirit and His works.

Now, someone may ask the obvious question: why is the Holy Spirit for sale in this parable? The answer of course, is that He is not for sale; He is given to all men at the moment of salvation. He is a free gift to those who receive Him. (John 1:12) Therefore, the double portion of oil, spoken of in this parable, does not speak of the person of the Holy Spirit, **BUT RATHER HIS POWER AND HIS RESULTS BY THAT POWER.** Since the two cannot be separated and are equated as one within this parable, then they must be bought. Jesus Himself makes this clear

in His letter to the Laodicean Church, for they, too, lacked this double portion of the Spirit. In Rev. 3:18, He says to this church, *“I counsel thee to BUY of me gold tried in the fire.”* The gold spoken of here is the gold that will pass the test of the fire at the judgment seat simply because it comes from Christ. It symbolizes the righteous works of a Christian done in the power of the Holy Spirit. Thus, in order for one to have gold at the judgment seat that will not burn he must have this power, which is symbolized in our parable as the double portion of oil.

Let us notice what it was that drew the attention of the five foolish virgins to see that they had not a double portion of oil. The Scriptures tell us that it was when they trimmed their lamps after they arose. This word “trimmed” leads us into a new field of thought concerning the Bride. The word is found only in one other verse of all of God’s Word. This is II Samuel 19:24, where it is mentioned in connection with Mephibosheth in going out to meet David the King. It is here that we learn the word pertains to making one’s self ready for the King. In Mephibosheth’s case, he had not trimmed his beard, along with not dressing his feet and washing his clothes, prior to meeting the King. Also, in the original Hebrew, the word “trimmed” is “asah,” which is a primary root meaning “to do,” or “to make,” while in the Greek it is “kosmeo,” meaning “to put into proper order,” or “to adorn.” Thus, the word in our text has reference to “to make,” “to complete a certain act of adorning,” and to “placing in proper order.” Now, since it is too late for the virgins to get themselves in the proper spiritual position with Christ; since it is too late to do anything for Christ or accomplish any righteous works; since this word “trimmed” cannot mean “works” in any way that could take place after the rapture and before the trial through fire, then it must have reference to the “results” of the trial. “Trimmed,” then, is a word which means a direct act of the Bride herself in putting on and adorning herself in the bridal gown of her own works after the judgment seat is over.

A picture of the Bride of Christ adorning herself may be seen in Rev. 19:7-8.

*“Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.” (Rev. 19:708)*

Here we see a view of the Bride just after the judgment and just prior to the marriage. Let me elaborate on its teaching.

In verse 7, notice that the wife or Bride of Christ hath MADE HERSELF READY. This speaks of her righteous works completed here on earth through the power of the double portion

of the Holy Spirit. Because of this, she was granted to be arrayed in FINE LINEN. So many expositors try to make this the robe of righteousness that is placed upon every Christian by Jesus at the moment of the new birth, but this is not so for many reasons. First, the robe of righteousness is given to every Christian at the time of the new birth, whereas the robe of fine linen mentioned here has not yet been given, and won't be until after the judgment seat. Second, the robe of righteousness is put on every Christian by the Lord, whereas this robe is put on by the Bride herself. Third, the robe given at the new birth is called the righteousness of Jesus, whereas the robe here is called the righteousness of the saints. Forth, the robe given at the new birth is singular and is procured by faith, whereas the robe here is plural (righteousnesses) in the original, thus showing that it is the result of works. Therefore, the wedding garment of the Bride is none other than the works of the Bride, tried and found pure in the fire of the judgment seat of Christ. When the virgins arose they "trimmed" themselves by adorning themselves in the wedding gown of their own righteous works, and then went in with the bridegroom to the marriage. The judgment seat is not in view and is only implied.

At this point, I think I hear an objection to what has been said concerning the word "trimmed," on the grounds that the virgins trimmed their lamps, not themselves. This is true, but what we need to see is that while the lamps are symbols of the Word of God, they are also emblems of the individual Christians in this dispensation. For as the oil is in the lamp, so is the Holy Spirit living in every Christian. As the light shines from the lamp, so does the light of the world (Jesus) shine from the lives of Christians. As it takes the oil working through the wick of the lamp in order to create the light, so does it take the Holy Spirit working through the life of a Christian to create the light and witness of Jesus. As the wick is burned out because of the oil and flame, so is the life of a Christian burned out for Jesus.

There is a very beautiful picture of a burned out life for Jesus in the Old Testament typology. It is implied in Exodus 24:37-38, when God treats the burned out wicks of the lamps in the tabernacle as holy and sacred. This is seen in His commandment to Moses to make golden tongs and snuff dishes. The tongs were used to take that portion of the wick which has been burned up and place it in a golden snuff dish. None were allowed to fall to the floor. Thus, here again the works of a Christian are brought into view to cause us to understand that the word "trimmed," has within its meaning not only the adorning of the Bride but also her works, which she is adorned with.

The foolish virgins were not prepared to meet the bridegroom. They trimmed their lamps only to discover that they had no burned out life for Jesus, no righteous works, and therefore not a wedding garment to be adorned in. All this was because they had not the double portion of oil. And when they tried desperately to make up for that which the judgment seat had rendered worthless, to somehow, somehow, buy that which would fuel their nearly gone out flame, the bridegroom came and went in with those who were ready.

*“Afterward came also the other virgins, saying Lord, Lord, open to us. But He answered and said, Verily I say unto you, I know you not.”* What a sad picture this verse presents. The foolish were saved. They called Jesus Lord, which they could not have done if they were not saved. (See I Cor. 12:3.) Yet they were not in the bridal chamber. They were locked out. They prefigure all of the Christians who will suffer loss at the judgment seat and not be allowed to rule and reign with Jesus in His coming Kingdom. They represent all who will hear those rejecting words of Jesus, *“I know you not.”* You may ask, “Why will Jesus use these words in His rejection of the foolish virgins?” The answer is in the meaning of *“I know you not.”* When a man and a woman are married, they constitute a physical union which is known in the scriptures as “knowing.” As an example, in Gen. 4:1 we read the words, *“and Adam knew Eve his wife and she conceived and bare Cain...”* Also, in the case of Joseph and Mary, Matt. 1:25 says, *“and knew her not till she had brought forth her first born.”* Likewise, in the spiritual realm, when one receives the double portion of the spirit he becomes a member of the bride or wife of Christ, even though this position has not yet been manifested. This is so because it constitutes a spiritual union between the Holy Spirit and the individual in such a manner as to bring forth fruit. Thus, by using these words He is saying to the five foolish virgins, “You are a stranger to me as far as the intimacy of the bridal chamber. You are not my wife, therefore, I know you not.”

### CONCLUSION

In concluding this parable, it will be most helpful for the reader to stop for a moment and consider why the five foolish virgins, along with the evil servant, lost all rewards. You will remember that Matt. 13 taught that one must have the three-fold doctrine of Christ in order to rule with Him.<sup>4</sup> Thus, it is brought out here and revealed to us that the aforementioned were lacking in the last two portions of that doctrine; they were saved but had never advanced to the filling of the Holy Spirit and the knowledge and loving of His appearance. This is why our Lord placed them here and fixed them together with the word “then,” or better still the phrase “moreover when.” He wanted us to see the rejection of each. For whereas the wicked servant despised the word of the coming Kingdom, and smote his fellow servants for preaching it, the five foolish virgins despised the second portion of the doctrine, which resulted in them not having any power of the Holy Spirit in their lives. With these two views, then, the Lord is showing us that both of these groups never advanced past initial salvation.

In the succeeding two parables we will learn that attitude of the five foolish virgins, along with the evil servant. This will help us to establish why they could not advance beyond the simple milk of the Scriptures, and thus lose their reward.

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<sup>4</sup> See following chapters on Matthew 13.

### III. PARABLE OF THE TALENTS.

*“For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every one according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth and hid his lord’s money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter then into the joy of thy lord. He also that had received two talents came and said, lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou has not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the*

*earth: lo, there thou has that is thine.  
His Lord answered and said unto him, Thou  
wicked and slothful servant, thou knewest  
that I reap where I sowed not, and gather  
where I have not strawed: Thou oughtest  
therefore to have put my money to the ex-  
changers, and then at my coming I should  
have received mine own with usury. Take  
therefore the talent from him, and give  
it unto him which hath ten talents. For  
unto every one that hath shall be given,  
and he shall have abundance: but from him  
that hath not shall be taken away even  
that which he hath. And cast ye the unpro-  
fitable servant into outer darkness: there  
shall be weeping and gnashing of teeth.”  
(Matt. 25:14-30)*

This is one of many parables that refuses to interpret intelligently for those who do not, or will not, recognize the third aspect of the Kingdom of God. This is so because God has placed a safeguard within its construction so that when it is wrongly interpreted it automatically violates the cardinal principles of salvation and reveals the ignorance of its interpreter. Let us see how this happens.

The safeguard and key to this passage is the phrase “outer darkness.” When this phrase is properly interpreted, the parable speaks its message, but when it is misinterpreted, it is plunged into confusion. Many well-meaning fundamental Bible students have given up in the attempt to unlock the parable’s teaching because they have not recognized this key. Why is this? First, because there is nothing peculiar about the key that would draw their attention to it and, second, they reason that they have already mastered its meaning. Starting with their Sunday School teacher, then their pastor, and finally their seminary professor, they were taught that “outer darkness” is a term used to identify Hell. Now, this is in error, but in order to prove it we need to take this popular interpretation and see if the parable will interpret correctly with it. Let us then put it to the test. Everyone interested in sound exegesis will recognize the principles of the parable. THE MAN TRAVELING INTO A FAR COUNTRY is Jesus’ return to the Father after His death and resurrection. HIS OWN SERVANTS are all those who make up His church and who receive abilities or talents from the Lord to carry on His work in His absence. The COMING and RECKONING recorded in verse 19 are His rapture of the church and judgment seat, where He will judge each Christian in respect to his works. Two of the servants were called faithful servants because they had gained by their work. The results of this judgment were that

the first two were allowed to enter into the joy of the Lord (verses 21-23), whereas the last was stripped of his ability and cast into “outer darkness.” Now, follow me closely, if outer darkness is Hell, then in this parable the Lord Himself violated the cardinal principle of eternal security, for He has pronounced throughout His Word over and over the utter impossibility of one being lost after he is saved. Yet, here in this parable, one loses his salvation after he has been numbered with the other two servants, and had actually received those things from Christ in order to win others to Him. All this was because he invoked displeasure from the Lord for not working as the other two had, and as a result was not allowed to enter Heaven and was instead cast down to Hell.

I think I hear the reader saying, no, no. And I echo with him, no, no, no, a thousand times. The Lord is true. His Word is truth. One cannot lose his salvation. We must then discard this interpretation and look to the only other possibility of interpreting without violating eternal security. In this second attempt we must make the three servants LOST instead of saved. But when we do so, we immediately see that this is also wrong. First, because lost men are not called servants of Jesus. Second, because verse 19 would violate the Scriptures in teaching a general judgment. Third, the first two servants would have obtained salvation by works instead of faith.

At this point, the would-be expositor resigns in frustration, for the parable to him seems to defy interpretation. The built in safeguard and key, unknowingly to him, has made all but the correct interpretation look ridiculous.

Let us look at the correct interpretation, by first rightly interpreting the key phrase “outer darkness.” When this is done, all difficulties will disappear. By placing this term back in its original [context], we see that it has two definite articles and is rendered “THE darkness, THE outer.” With this word construction, the Greek grammar dictates to us that the emphasis must be placed on the second article, making the phrase speak of darkness just outside of the light. Thus, the region of outer darkness is a place just outside the coming Kingdom, since it always appears in connection with this Kingdom. By understanding this, we see then that the third servant, who was saved, was not invited to share the joy of the Lord and become a ruler, but rather lost his reward, along with his eternal ability to do anything about it; he was cast out of the Kingdom, or at least cast out of the light of glorification with Christ and made only a subject rather than a sovereign. A modern day illustration should be helpful here. In the Miss America Beauty Pageant, there are 50 girls each year striving to win the crown, but it is possible for only one to obtain it. Now, the qualification for winning the crown is two-fold. First, they must be a contestant, which is already decided by a past decision or else they could not be there. Second, they must have works or talents. When the time of judgment comes, the one that the judges deem as having the most talents wins the crown, and receives the spotlight. All eyes are placed upon her. All glory is showered upon her. But wait. What happens to the other 49? Do they

become expelled from the presence of everyone? Does something horrible happen to them? No, of course not, they just are not in the spotlight and thus are considered as being in outer darkness, or the darkness just outside the spotlight. Likewise, the wicked and slothful servants of Christ at the Judgment Seat will be left outside the spotlight of Jesus, weeping and gnashing their teeth, even as the 49 beauty contestants, and particularly the finalists, are crying over the disappointment of not winning. This parable then teaches of the Judgment Seat of Christ. It shows that no one will be there unless he is saved. It shows that it will occur at the time of the coming of the Lord, between the rapture of the church and His revelation. Only the works (talents) of the saints will be judged. Those that have gained by their works according to their ability (verse 15) will have the privilege of entering the joy of the Lord (His Kingdom) and become a ruler (verse 21). Those who did not work will not be allowed to enter the Kingdom nor rule with Christ. Thus, they will be members of the household of the King, but will not be invited to partake of the supper, nor enter the bridal chamber. Their lot will not be in the brilliance of light, but to be outside the light, unseen, unglorified; to forever be unable to advance, but yet saved, since they did receive Jesus through faith.

Before moving on to the next parable to show its like and contrasting points to this parable, let me draw the reader's attention to the connecting link of this parable that joins its subject matter to the preceding parable of the virgins. Notice that verse 14 begins, "*For the Kingdom of Heaven is . . .*" By looking closely we see that part of that phrase is italicized. This just means that it was not in the original manuscript. Italicizing words is a device used by the translators in an attempt to make a passage reflect a truer meaning of the mind of its author. But in this case, it is clearer if it is left out, for it is a continuance of the thought of verse 13, which was a warning for all foolish virgins to watch. Thus, the foolish virgins are connected in teaching with the evil servant who was cast into outer darkness; likewise, the wise virgins are connected to the two good and faithful servants, who entered into the joy of the Lord and became a ruler. The italicized "Kingdom of Heaven" phrase is not needed, then, because the subject matter is already connected to a Kingdom of Heaven Parable.

#### IV. PARABLE OF THE POUNDS.

*"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, 'Occupy till I come.' But his citizens hated him, and sent a message after him, saying, 'We will not have this man to reign over us.' And it came to pass, that when he was*

*returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, 'Lord, thy pound hath gained ten pounds,' And he said unto him, 'Well, thou good servant: because thou has been faithful in very little, have thou authority over ten cities.' And the second came, saying, 'Lord, thy pound hath gained five pounds.' And he said likewise to him, 'Be thou also over five cities.' And another came, sayng, 'Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.' And he said unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?' And he said unto them that stood by, 'Take from him the pound, and give it to him that hath ten pounds'. (And they said unto him, 'Lord, he hath ten pounds.') For I say unto you, that unto every one which hath shall be given; and for him that hath not, even that he hath shall be taken away from him. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."*

*(Luke 19:12-27)*

In order to further understand why so many of the saved will not be allowed to enter the Kingdom, nor become a member of the Bride, and therefore not rule with Jesus, we need to look

at the “enter” relationship between the believer and the Holy Spirit during this dispensation. This relationship is taught by contrasting this parable with the parable of the talents. Before contrasting though, let us get its general message.

In verse 12 of our parable, Jesus Himself is the nobleman that went into a far country to receive for Himself a Kingdom. It is in this verse that our Lord was showing in parabolic form to those around Him that He was the Son of God (noble), that He was going to die and be raised (go into a far country), that He has no kingdom then, but would, while He was away, receive one, and that after He received it from the hand of the Father, would return.

In verse 13, we get a glimpse of all of the church. Here they are called servants, which speaks of those who have been saved. Also they are ten in number, which speaks of *all* the saved, since 10 speaks of ordinal perfection. Second, we notice that the Lord delivered unto each servant one pound, so that all had the same amount, and then commanded them to work while He was gone by [saying], “*Occupy till I come.*”

In verse 14, our Lord gives us a picture of the lost. They are simply called citizens in this parable, and are seen as those who at the time of His return to earth are slain before Him (see verse 27). These will not allow Jesus to rule over them; however, in the tribulation they will receive Anti-Christ as their king. Jesus makes reference to this in John 5:43, “*I am come in my father’s name, and ye receive me not: if another shall come in His own name, him ye will receive.*”

In verse 15, we see His return for the purpose of setting up His Kingdom; also, we see the calling of all His servants for accounting of His goods. It is here that the parable teaches of the Judgment Seat of Christ. We see all of the saved, ten servants, ten virgins, etc., gathered before the Lord. No lost man will be there, as they will be slain and sent to Hell. None of the ten servants can lose their salvation, only their reward. Chronologically, this will occur after the rapture and before the revelation. Now notice that verses 17 and 19 deal with the reward of those servants who gained by their works, whereas verses 24 and 26 deal with the one who suffered loss by not having any gains. What is the difference? The first two became rulers over ten and five CITIES, whereas the last was not put in any [position of] authority. I believe that our Lord used the word cities for the purpose of revealing a literal rule of the Bride over literal cities of this world during our Lord’s thousand year reign. To those who disagree that this parable teaches of the literal Kingdom, they must violate sound principles of interpretation in doing away with it. For instance, the occasion for the parable is in verse 11, which teaches us that the people had a misconception as to when the Kingdom of God would appear. They thought that it was going to immediately appear (in that day.) Jesus, knowing their thoughts, simply told them in the parable that the Kingdom was not to appear until after He died, arose, received the Kingdom at a future day and then returned. Thus, the receiving of authority over

cities is not some action granted to the believer in this dispensation, but comes after Christendom and the Church Age is over, and is literal since the Kingdom is literal.

### CONTRASTING THE PARABLE OF THE TALENTS TO THE PARABLE OF THE POUNDS

THE GOODS: The Lord, in the parable of the talents gave His servants [a] various amount of talents according to their ability. This, then, must mean the various gifts that God has given us in order that He may accomplish His purpose through us. One received five, one two, and [another] one. These talents, then, include all the various works of edification within the body of Christ, from the preaching of [the] gospel to the cleaning of the church building, from the foreign mission field to the home mission of a faithful mother and father, from the evangelist to the personal soul winner. What most Christians have never realized is that talents represent only the human side of works. That is, each talent that each individual has is motivated or called into action by that person. In contrast to this, the parable of the pounds shows the gift of power to all God's servants and speaks of THE SPIRITUAL SIDE OF WORKS (sanctification). That is, the motivation, the calling into action of that gift is not by the individual, but rather by the Holy Spirit. The talents, then, show the human side of works; the pounds show the spiritual. The talents show the many abilities from the human side; the pounds, the one ability of power from the spiritual side. The talents stand for the many channels that God can use in an individual's life, whereas the pounds speak of the work that passes through those channels. In Philippians 2:12-13 we read, "...*work out your own salvation (sanctification) with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure.*" The WORKING OUT is the talents, whereas the WORKING OF GOD IN YOU is the pounds. This is all understood when we recognize the amount and the results of both types of gifts. First, the talents were given according to the individual abilities. Some received many and some received few. However, the pound was given equally to all the saved, thus showing the equality of the Holy Spirit in each life. It is here, on this definition of the pounds, that we must be careful else we will have the saved individual at the Judgment Seat losing his salvation. The Holy Spirit, spoken of here as the pound, is not the sealing in initial salvation, but rather the power or the DOUBLE PORTION by the filling.

The Lord finally instructs us as to the reward of each. The talents are of the human side and therefore win entrance and rulership in the Kingdom of Heaven for all who use them. Notice that the same commendation was given the servant with two talents as was given to the servant with five. The pounds, however, win degrees of reward since each person receives one. Notice one received authority over ten cities and another five, etc. Thus, the talents determine the reward of an individual and the pounds, the scope of that reward.

THE JUDGMENT: Let us turn our attention to those of each parable who suffered loss at the judgment. In both cases they are betrayed by their attitudes when asked if they had gained by their talent or pound. In the parable of the talents, the individual was only responsible for one talent. By being faithful to it, he would have had the same reward as he that had five and gained five. His attitude was that the Lord was a hard man requiring him to do the impossible. He tried to show, in his defense, the utter impossibility of reaping where nothing has been sown, and gathering when there is nothing to gather. This is the same attitude of the carnal Christian today. He says in his heart, "There is no need for me to try to teach Sunday School, or witness, or to use this fine singing voice of mine for the Lord, etc., when I can't do it. After all, how does God expect you to do all these things by yourself? Therefore, I will do nothing." So, he or she takes their talent and hides it in the earth.

Now, let us hear the answer of the Lord concerning this action. In verse 26, the Lord called this servant a wicked and slothful servant, and then agreed with the servant that it was impossible for him to do anything with his talent. Why did he make this pronouncement and agreement in the same verse of Scripture, and what does it mean? First, he called the servant wicked and slothful. In the Greek, these words are not indicative of a lost man. The word wicked here is "poneros," which is descriptive of the effect or influence of the individual rather than his essential character. You might say that the word means "hurtful." The word slothful in the Greek is "okneros," which means tardy or indolent or lazy. Thus, the Lord is saying in His pronouncement, "You hurtful and tardy servant." Second, the Lord agreed with his servant for the simple reason that it is impossible for any man to work without the Lord. This servant represents the countless [number] of Christians in this dispensation who, after receiving the new birth, have never once motivated their talent or talents to serve the Lord. They look out and see the work of the impossible. They see the exercising of their talents as hard work, cruel work, without joy, and under the watchful eye of a hard taskmaster. Therefore, they hide their talent in the earth and allow it to be overgrown with the fruits of this world (thorns, wood, hay, stubble.) One may ask the question at this point, why did this servant suffer loss if it was impossible for him to work? The answer is in the 27<sup>th</sup> verse. He should have put his talent in the bank and LET IT WORK BY ITSELF, for this is the method that the other two servants used. It is here that our Lord is teaching, once again, the partnership of man and God in producing works. The wicked and slothful servant recognized his inability to produce any works that would please God. The Lord said in effect, "That is right, you could do nothing yourself, but if you had exercised the human side of our partnership by calling into action your talent and then trusting me to empower it, your talent would have worked for you." Thus, it could be said that when you put your talent to work you do so in the very same way that you put your money to work. That is, you took it out of its hiding place, activated it in the bank of the Holy Spirit, and then sat down spiritually in Jesus to watch it work.

Turning our attention now to the parable of the pounds, we see the identical situation with the only difference being that this servant is judged as to his pound rather than his talents. Here the Lord presents to us a picture of one who had no problem with his talents. For, unlike the wicked and slothful servant who hid his talents, this servant activated his and kept them working. His problem was that he hid his pound, with the result being much work, much activity, but no fruit. This wicked servant represents the countless Christians that trust in the works of man-made programs. They are seen busily at work in the church teaching Sunday School, performing the functions of a department head, or deacon, preaching with great vitality, etc., but not producing any results that will pass the fiery test of the Judgment Seat. At the judgment, this Christian's attitude will be the same as that servant who hid his talents. He, too, will tell the Lord of the impossibility of producing any works. He will seem to say, I have labored for thee all my life, and thought that I was doing the job. So, I continued with my effort, without using the pound (power of the Holy Spirit.) The Lord will call him a wicked servant and agree with him also, and then say to him, "Why didn't you put my pound in the bank?" Or, to put it another way, "While you were using the talents from the human side, why did you lay up an refuse to use the power from the spiritual side?" Works without the Holy Spirit in it is useless to God.

To those who may disagree that his servant was in fact working but without power, let us look at verse 20 and see where he hid his power or pound. By close observation, we see that it was never hidden; only laid up. Also, [we see] that it was not placed in the earth as the talents were, but rather laid up in a napkin. Now, the word "napkin" is an interesting word in the Greek. It is the word "soudarion," which means sweat-cloth. It was used for two purposes: to wipe away perspiration of a worker, and to bind the face of a corpse. Here it is used in connection with work and shows the place where the pound was laid up. Therefore, since the sweat-cloth shows the evidence of the servant's work as well as the place in which the pound was laid up, we are persuaded that the teaching is to show us that the servant laid up (made inactive) the power that he had by putting it out of sight through the results of his own works.

Another incident, that leads us to believe that this servant used his talents while failing to use his pound, is found in verse 22. Here the Lord only calls him wicked, whereas the servant of the talents was called wicked and slothful. The word "slothful" has reference to one not working. And since it was omitted in the pronouncement of Jesus upon the servant of the pounds, it follows that he must have been working.

Still another piece of scriptural evidence is seen in connection with the human and spiritual side of works. In Matt. 25:20 and 22, we notice that the good and faithful servant said to the Lord, "...Behold I have gained besides them five talents more." Notice the words, "I have gained," thus showing [the] human side of works, called talents. In Luke 19:16 and 18 we see the counterpart in these words, "...Thy pound hath gained ten pounds." Here it is not "I have

*gained,*” but to the contrary, “*THY POUND HATH GAINED,*” thus showing the spiritual side of works.

In summing up this parable, I must bring into its scope the teaching of all that has gone before it in this chapter.

First, there will be two classes of saved people at the Judgment Seat of Christ. The first class is those who have the three-fold doctrine of Christ and thus win a position of rulership in the coming Kingdom. These are called the faithful and wise servants, the five wise virgins, or the good and faithful servants who produced works by the partnership of God. The second class is those that have only initial salvation and as a result will suffer loss of all reward. These are called unfaithful servants, the five foolish virgins, or the wicked and slothful servants.

Second, this group that suffers loss of reward is divided into two other groups. The first is characterized as having power but producing no human effort for that power to use. Thus, no works. The second is characterized as having produced much human effort, but did not have or allow the power to use that effort. Thus, no works. One had the channel and denied the power; the other had the power but denied the channel.

Thirdly, we are made to recognize all that is needful for ruling and reigning with Christ. (1) One must be born again. (2) He must be filled with the Holy Spirit. (3) He must activate his own talents, by his own will, and then surrender them to the Lord as a channel which the Holy Spirit can use and move through in his producing of works for the Christian. These three make up the practical side of the three-fold doctrine of Christ. FAITH is connected to salvation, FILLING to the POWER, and WORKS to the Kingdom. (See following chapters on Matthew 13.)

## V. THE PARABLE OF THE MARRIAGE FEAST.

*“And Jesus answered and spake unto them  
again by parables, and said,”*

*(Matt. 22:1)*

In choosing this parable to be expounded on in this chapter, I do so for the reason that it contains within its construction elements of two of the preceding parables. These are the wedding from the parable of the ten virgins, and the casting into outer darkness from the parable of the talents. By combining the teachings of two other parables into one parable, our Lord is once again reiterating to us the two divisions of His body that will be manifested at the day of the Judgment Seat of Christ.

It is obvious in verse two, by the use of the phrase “Kingdom of Heaven,” that the context of this parable has to do with the literal, visible Kingdom of God that will come on earth at the return of the Lord Jesus Christ. Within this context, then, our Lord tells us that the King, which is God, made a marriage for his son, which is Jesus Christ. The marriage is none other than the same marriage spoken of in the parable of the ten virgins, in which Jesus chose the five wise virgins and went into the wedding. The Book of Revelation in chapter 5, verses 7 through 9, tells us that this future event will take place in Heaven, and will manifest the union of Christ and his Bride, that already exists through the double portion of the Spirit, by a literal wedding ceremony.

The parable is in four major divisions. These are:

- (1) God’s invitation to Israel for salvation and participation in the coming Kingdom (verses 3-6).
- (2) God’s rejection of Israel (verse 7).
- (3) God’s invitation to the Gentiles for salvation and participation in the coming Kingdom (verses 8-10).
- (4) God’s Judgment Seat of Christ (verses 11-14).

The first division will not be detailed else we would be going over old ground. We have already been enlightened to its teaching in the 10<sup>th</sup> chapter of this volume. Let me just offer a summation of these truths. Jesus, in the 3<sup>rd</sup> verse tells us that the invitation first went out to Israel. Notice the words “*them that were bidden.*” He did this through the prophets of the Old Testament. But they would not listen and as a result would not come. Then, in verse 4 we see more servants sent. These stand for the New Testament servants who lived during the time of Christ and the forty year probationary period ending in A.D. 70. Notice what happened when the invitation was given the second time. Two things happened. First, the majority just laughed at it (verse 5). Their lives were so entwined in materialism that they were blind to their Messiah King who was standing in the flesh. Second, a remnant killed the servants as well as the suffering servant, even Jesus the Lord, thus consummating the folly of Israel and separating them from their God until the end of the time of the Gentiles.

*“But when the King heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.”* With these words, the second division of the parable is revealed. Israel rejected the King and the Kingdom by crucifying Jesus and trampling under foot the Grace of God that, for forty years after the cross, had been given for

space to repent. Historically, this occurred in A.D. 70 when God scattered the Jews, killed many, and destroyed Jerusalem under the Roman armies.

*“Then saith he to his servants, the wedding is ready, but they (Israel) which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find bid to the marriage.”* Now that Israel in the parable has been rejected, the Lord sends his invitation to the Gentiles. For 2000 years thus far, they have been bidden to come to the wedding that was originally prepared for Israel. The Apostle Paul described this rejection of Israel by God and the turning to the Gentiles in the 11<sup>th</sup> chapter of Romans. Here he tells us that Israel by their chosen position were first called the natural branches. It was after their rejection of God that God broke off the natural branches and grafted in the unnatural (Gentiles). In this same context, he warns that the saved Gentiles must continue in His goodness, else they too will be cut off – cut off from the reward, the position in the Bride and the wedding (verse 22). This is true because Paul is writing to Gentile Christians, not lost people. He therefore warns them in their position of works and rewards since one cannot lose his initial salvation. He said that they must “continue,” which means works, else they will be cut off from the vine, which means loss of reward. In our parable, this high position means being permitted to enter into the wedding.

The Gentile people were bidden, both good and bad. What does this mean? The invitation clearly speaks of initial salvation. All who accepted in the parable were gathered together. This term of gathering expresses the body of Christ, made up of all believers, who will be GATHERED OUT at the rapture of the church. Notice that in this group there are both good and bad, which speaks of the two groups of his body that will be separated at the Judgment Seat of Christ. The good characterizes those who will receive a reward and thus become a member of the Bride, while the bad characterizes those who will suffer loss.

*“And when the King came in to see the guests, he saw there a man which had not on a wedding garment.”* It is at this point of the parable that many err. They do this by assuming that the wedding garment stands for salvation, and that because this man had no wedding garment he was lost, and as such cast into Hell (outer darkness). When this popular view is used as a preaching text it is almost invariably used to preach on the lost church member. But this is not so. The Lord is not teaching about salvation, but rewards. By reviewing two preceding parables, we find first in the parable of the ten virgins that the wedding garment is identified as the righteousnesses of the saints and as such represents works. Second, we find in the parable of the talents that outer darkness stands for the Kingdom position of all the saved who will suffer loss of reward. Thus, here the man without the wedding garment is saved but has no reward and as such has no right to the wedding. Therefore, there are two actions necessary for the lost man if he is to attain the position of the wedding and the Bride of Christ. First, he must be saved, by the grace of God through faith without works. This is characterized in the parable as the invitation to come. Thus, all who came were saved. Second, one must have righteous works to present

after he is saved. This is characterized by the wedding garment, which in our parable stands for the “righteousnesses” (works) of the saints (Rev. 19:8). When the King came in to see the guests in our parable, he came in for the purpose of examining the guests in order to see if they all had on a wedding garment. This then speaks of the Judgment Seat of Christ in which Jesus, having at this time taken on the title of King, will judge the saints.

*“And he said unto him, friend, how camest thou in hither not having a wedding garment...?”* This is an unmistakably clear picture of the judgment of the Christian. This is so because of two cardinal principles of the Scriptures which dictate this truth to us. The first principle says that there will be no general judgment of lost and saved together. Therefore, the judgment of this man by the Lord and the subsequent casting him out into outer darkness is not a picture of the judgment of the lost, since he was in the company of others who were obviously saved. The second principle teaches that one is saved by grace only and not by works. Yet, here our Lord chides the man for not doing something himself; that is, not putting on the wedding garment. If the wedding garment symbolizes initial salvation, as so many try to teach, then salvation would be of works. One could put it on by his own free will and boast of his own acts of self righteousness, but this is not so. The wedding garment in the Scriptures stands for the works of a Christian after he is saved, and [those works] are counted as that which is necessary to obtain a reward. Here in our parable, the man stands for all Christians who have accepted the free invitation to come to the wedding feast, but have neglected to put on their righteous works. Thus, they are saved from the penalty of sin through the blood of Jesus Christ, but they are not numbered with the Bride. Notice that the Scriptures tell us the man was “speechless.” This will be the same with every wicked, slothful, unprofitable, and unfaithful servant that stands before the Lord in that day.

*“Then said the King to the servants, bind him hand and foot and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.”* The description in this verse of Scripture corresponds to the disposition of the slothful and wicked servants of the parable of the talents. They both are cast out of the inner light, the presence of the Bride, the glory of reward. They stand, as the five foolish virgins without, knocking to gain entrance, weeping over their loss, not part of the Bride; there to be forever saved without any reward.

Dr. I. M. Haldeman, who was the pastor of the First Baptist Church in New York City for over forty years, had this to say concerning those who will lose their reward. “Christians who live notoriously and intentionally inconsistent lives; who openly dishonor the name of Christ; who are impervious to spiritual appeal; who claim the assurance of salvation; who no doubt really believe, but refuse to bring forth the things which accompany salvation, these shall suffer loss. Amiable Christians, decent Christians, Christians who always go to church, but never do anything for Christ; who sit still on the cushioned seats of easy security and repeat to themselves as complacent justification, *“not of works, lest any man should boast”* – think of it. Redeemed

by blood, made partakers of the divine nature, indwelt by the Holy Ghost, linked up to a risen Christ, claiming all the guarantees of salvation; and yet, never doing anything for Him who has done all things for them...'

'O the pitiableness of it. Redeemed and doing nothing for Christ.'

'And these shall all suffer loss, the loss of what they might have had. They will miss the *'well done.'* They cannot enter into the joy of the Lord. They will have no part in the Kingdom of the thousand years on earth."<sup>5</sup>

*"He that hath ears, let him hear."*

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<sup>5</sup> A. E. Wilson, *The Star of Hope* (Chattanooga, Tenn. 1964.)

## CHAPTER THREE

### MY GOSPEL

*“Now to him that is of power to establish you according to MY GOSPEL, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now made manifest...” (Romans 16:25-26a).* In the closing words of his epistle to the church at Rome, the Apostle Paul reveals a secret that was given to him only by the Lord God. This secret is called MY GOSPEL. It is only with the understanding of this that we have any hope of understanding any of his writings beyond the revelation of initial salvation. Anyone ignorant of this secret is ignorant of the strong meat of the Word. Likewise, anyone who has had this secret revealed to them but refused to believe is on the equal ground with the spiritually ignorant. Neither has the ability to rightly divide the Word of God. To put it simply then, the MY GOSPEL OF PAUL IS THE GOSPEL OF THE BRIDE. He was the only apostle that God chose to entrust this secret to. His writings are pregnant with this doctrine. A volume of books could be written on its manifold places of mention. I offer only a few in order that the reader may be [well acquainted with] its teachings.

### THE MY GOSPEL OF PHILIPPIANS

*“Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”  
(Philippians 3:8-12)*

Countless numbers of Christians have desired to see the meaning of this text down through the history of Christendom, but failed. Only now, in the latter day has God lifted the veil of misunderstanding to those who are permitted to see. Let us allow the words of this passage to interpret itself and reveal the heartthrob of Paul's passion.

First, let us examine the passage to see what it does not teach. The desire of Paul here [is not to] teach, and in fact cannot teach, that he was seeking initial salvation. This is so because he was already saved, and justified, when he met Jesus Christ on the road to Damascus many years before. Also, since one cannot lose his salvation, Paul was not trying through deep passionate effort to stay saved as many undoubtedly teach.

The clear teaching of this passage falls into the context of "works," which therefore, invokes a cardinal principle of interpretation. This principle states that works belong to the sanctification tense of salvation and are the results of the Christian's efforts and the Holy Spirit's power in order to win a reward. Works cannot have any portion of justification since one is "saved by grace through faith..." "It is the gift of God, NOT OF WORKS lest any man should boast." Paul then is clearly expressing his desire to gain a reward, or better still attain to the small group that will make up the "BRIDE."

In verse 8, Paul expresses works in the past in order that in the future he may "WIN" Christ. Once again, this winning of Christ is not salvation for Paul already has Christ in this sense, but rather a higher calling that can only be obtained by works. Notice that the works in this verse were the forsaking of the world. Paul considered his education, material wealth, position in the Sanhedrin, Roman citizenship, etc. as worthy only for the garbage can, if he could but win this higher calling of Christ. Then, in order that his readers may know the quality of these works, he tells them in verse 9 that they are through the faith of Christ and not wholly his own.

In verse 10 Paul expresses a desire to "know Him." Now certainly he is not seeking salvation, for in that sense, he already knows Him. But rather he is seeking the higher knowledge of Christ that can only be found in the Bride. All members of the Bride will know Him in an intimate way, and he will know them.

Out of all the verses of scripture, verse 11 is the most misunderstood. The apostle is not speaking of the resurrection of all who are in Christ. This is obvious for two reasons. First, all who are saved are already numbered with the resurrection, since it is on faith in Jesus Christ. Second, the apostle speaks of attaining it or working for it, and at this point in his life informs us in verse 12 that he had not as yet considered himself as attaining it. If this then is not the resurrection of all the Christians at the return of the Lord, and if this resurrection must be worked for, then you may ask, what is it? For this answer we must turn to the Greek language.

The original Greek renders the last portion of verse 11 as “ek-anastasin ten ek nekron.” The translation is “the out resurrection from among those who have been raised from the dead.” In other words, the apostle Paul is speaking of attaining a higher selection or “out resurrection” from among all the saved who will be raised from among all the dead. Thus, this “out resurrection” speaks of a smaller group, chosen out of the saints at the Judgment Seat of Christ and made the Bride of Christ. If there by anyone who may object to Paul’s carefully chosen words of this 11<sup>th</sup> verse, let him compare them with the words of Jesus when he spoke of his own resurrection, which is the first-fruits of all who sleep in Christ. Turn to Mark 9:9b. Here Jesus uses the Greek words “ek nekron anaste,” which when translated is rendered “out from among the dead ones should be raised.” Notice the difference. Jesus speaks of the resurrection from among the dead, whereas Paul speaks of another resurrection out from among those who have been raised from among the dead.

*“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.”*

*(Philippians 3:13)*

Paul had one soul purpose in life, one magnificent obsession and that was to obtain this higher selection of the Bride. He at the time of this epistle had been a faithful servant of God nearly 30 years. He has lost everything for Jesus. He had willingly and joyfully given the Lord his life; yet he makes the remark here that he did not know if he had attained this higher selection. Instead he inspires us on when he said that he would forget everything in the past and press on (work). He wasn’t about to rest on his past works for that may not have been enough, but he was to press on; press on for what? Press on for the finish line, or the end of the earthly race; press on to the mark; press on unto death; press on and occupy till the Lord comes. And what does one get for this effort. The 14<sup>th</sup> verse says that it is the PRIZE (reward) of the high calling (highest selection) of God in Christ Jesus. This is the Bride of Jesus Christ the Lord.

#### THE MY GOSPEL OF II TIMOTHY

*“And the things that thou has heard of me among many witnesses the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth*

*entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits.”*  
(II Timothy 2:2-6)

It is evident from the outset of II Timothy 2:1 that the Apostle Paul’s concern is only to instruct Timothy in the work of the ministry. Since our task is to reveal the My Gospel of Paul, we will only concern ourselves with that portion of it.

Paul is not instructing Timothy on the milk of Scripture, but rather the meat. In verse two, he is not speaking about the simple gospel of salvation by faith, but something much deeper – something that Timothy received only through Paul. This deeper revelation is the “MY GOSPEL.” Notice that Timothy is instructed to give it to others; not just any others, but to those “faithful men” (those already saved and living a faithful life) who shall be able to reach others also.” This brings up this thought: the Gospel of Jesus Christ is for all, whereas the My Gospel of Paul is for a selected few. Only those whose lives demonstrate obedience and faith are candidates to receive it, and then the receiving of it is for the purpose of finding others who are faithful and teaching them. I am convinced that in all of Christendom only a handful have been privileged to see this gospel. It could be, though, in this latter day that God is raising up many to see it and teach it.

“*No man that warreth entangleth himself with the affairs of this life;...*” These words are the beginning on instruction for any man who would attain to the position of the Bride. All who are of the household of faith are called (drafted) to be soldiers. This calls for an active fight, a disciplined life, and an enduring life over all hardships. One who has not yet submitted himself to this commission as a soldier is entangled with civilian life, and with this entanglement cannot attain. The Lord hath said love not the world, neither the things that are in the world. “If any man love the world, the love of the Father is not in him.” (I John 2:15-17.) Clearly, to be a soldier one must first forsake the world and all that is within the world.

“*And if a man also strive for masteries, yet he is not crowned, except he strive lawfully.*” The second step for a soldier is to strive lawfully else he will not be crowned. What does this mean? It means that there are two kinds of striving. One is lawful, and one unlawful. Unlawful works are those performed by the Christian, whereas the lawful works are those performed by the Holy Spirit through the Christian.

*“The husbandman that laboreth must be first partaker of the fruits.”* This is the third step of one who would attain to the Bride. While the first step was to forsake the world and not to become entangled in it, and the second was to strive or work lawfully, the third has to do with the end results of the lawful works. Here the Christian or soldier is likened unto a branch of a tree that has produced lawful fruit. The husbandman in Scripture always refers to God the Father. John 15:1 gives us light here when we read, *“I am the true vine, and my Father is the HUSBANDMAN.”* This third step, then, clearly shows that since God does the laboring through a Christian in order to produce lawful works or fruit, he then must be the first partaker of those fruits. In other words, all lawful works must end in the results of giving God glory. Any other motive or desire causes all efforts to be useless. Is not this a condemnation of the programs of man found in the modern day church—described as highly organized in that there is a place for everyone in their mechanical efforts? And what of the participants when they meet the Lord at the Judgment Seat? For many shall be ashamed that day when they see their efforts go to naught because they violated all or part of these three steps. Paul told Timothy, *“Consider what I say;...”* (verse 7). It is important. Your eternal position in Heaven depends on it. He continues *“Remember that Jesus Christ...was raised from the dead according to My Gospel.”* In other words, Jesus Christ forsook the world [and] strove lawfully so that his Father might be glorified. As a result, he was raised by the very Spirit of “My Gospel,” even the Holy Spirit, and was glorified at the right hand of God the Father.

*“It is a faithful saying: For if we be  
dead with him, we shall also live with  
him; If we suffer, we shall also reign  
with him; If we deny him, he also will  
deny us; If we believe not, yet he a-  
bideth faithful; he cannot deny himself.  
Of these things put them in remembrance,  
charging them before the Lord that they  
strive about words to no profit, but  
to the subverting of the hearers.”  
(II Timothy 2:11-14)*

This utterance of Holy Writ is one of the finest explanations of the “My Gospel of Paul.” The words are simple, yet majestic. They are to the point, yet all-engrossing. They are written as final instructions to the soldier before battle. In them we clearly see the results of the first two tenses of salvation. Sanctification, which is the early side of My Gospel, is seen in verses 11 and 12, while Justification is represented in verse 13.

The pronoun “we” is used in all three verses of Scripture before us. The reason for this is that the Holy Spirit is desirous of showing us that the human writer is indented with the

company to whom [the passage] is addressed. If this is so, then it follows that the “we” is indicative of all of the saints of God. Thus, these three verses are addressed to Christians.

*“For if we be dead with him, we shall also live with him.”* Much confusion can arise over the meaning of these words if we mishandle the Word of God. First, we must see that the Lord is not speaking about initial salvation. The word “we” confirms this. It would be senseless for Paul to tell us that he needs to be born again, when in fact he was already saved. No, the word “dead” here is connected to sanctification, which is the middle tense of salvation. This also is the middle portion of the three-fold work of Christ and speaks of the daily process of presenting ourselves to God as dead men, so that Christ can live His life through us. The Apostle Paul speaks of this death in Galatians 2:20, when he says, *“I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me...”* Here he tells us that he was judicially placed in Christ at Calvary and slain. Yet he lives; that is, in what we call practicality. Then he tells us that it is not him living, but Christ in him. In other words, Christ lives his life in all Christians who have met two requirements: First, being slain judicially on the cross. Second, daily submitting themselves to death, practically, so that Christ can live through them. Dead, then, means dead to everything the natural man desires, along with his feelings, aspirations, and works. Only when he surrenders these things and claims death on the grounds that he is already dead by the work of the cross, will he experience practical death and the filling of the Holy Spirit. The last portion of this verse then says one will live with Christ if these requirements are met. This does not mean the life that every Christian receives at the new birth, but because of the context is indicative of a higher life predicted on “works” of the Holy Spirit through the Christian. In other words, the life of the Bride of Christ.

Verse 12 of our text is self explanatory at this stage. If we (all Christians) fail to die daily, then we will not do any suffering for Christ. Our lives then, being void of the Holy Spirit’s power, would present no threat or reproach to the world. Because of this carnal attitude, we would not be numbered with the Bride. But if we do suffer, we shall reign. It is this statement that the modern theologians ignore. They like to think and teach that all one needs is the new birth and he will automatically reign with Christ, regardless of how he lived his life. Their favorite verses to quote in support of their view are Romans 8:16 and 17a. *“The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs of God and joint heirs with Christ...”* They proudly point to this scripture and claim heirship and rulership for all who are children of God. But, they fail to complete the 17<sup>th</sup> verse. The remainder of that verse puts a condition on heirship. Listen to what it says... *“If so be that we suffer with Him, that we may be also glorified together.”* Make no mistake, in order to reign, one must suffer, and if one does not suffer he will be denying Christ. And if a Christian’s life is lived so that it denies Christ, He, in turn, at the Judgment Seat of Christ, will deny the Christian as having any part in the Bride.

*“If we believe not, yet he abideth faithful: He cannot deny himself.”* This verse has to do with our justification. It plainly tells us that if we fail to live the Holy Spirit filled life we will not be sent to Hell. Our justification does not depend on our works, but rather the unchanging Word of God. Therefore, He cannot deny his own work on the cross. He must remain faithful. There is a great difference in becoming rulers by suffering and becoming saved by grace.

### THE MY GOSPEL OF I CORINTHIANS

*“Do you not know that the saints shall judge the world?...” (I Cor. 6:2a)*

With these words the Apostle Paul conveys to us the carnality of the church at Corinth. They were saved by grace, fed on the milk, but never once had grown enough spiritually to aspire to the meat. They were a type of the modern-day church which Christ calls Laodicea. They were increased with goods, and had need of nothing; they had a nice meeting place, a large bank account, and a program from man, yet Christ says of this type of church that they are wretched, and miserable, and poor, and blind, and naked. They had no knowledge past initial salvation. Paul speaks as if they should have known. He asks a question, “Do you not know...” Know what? Know that the saints shall judge the world.

The Lord, then, is saying two things to us. First, that all Christians are saints regardless of how carnal they may be. Second, he purposes to have the saints rule the world, but not all of the saints; only those who have attained the higher calling.

Now, I think I hear an objection to this that says we will only judge and not rule, and also [that] this judgment will be in a spiritual sense only. First, the word judge in the Scriptures means more than our modern-day definition of the word. It carries with it not only the idea of adjudication, but ruling. As an example, the judges of Israel were rulers and had the power of kings. Second, the Scriptures expressly teach that this ruling will be here on Earth over real, live flesh and blood people. Turn to Revelation 5:8-10.

*“And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed*

*us to God by thy blood out of every kindred, and tongue, and people, and nation; And has made us unto our God kings and priests: and we shall reign on the earth.” (Revelation 5:8-10)*

Here the reader will notice a group of beings singing a song in Heaven called a “New Song.” In it, the lyrics tell us that a select group were first saved and redeemed to God by the blood of the Lamb, and second, they were made Kings and Priests in order to reign on Earth (verse 10.) These people were out of every kindred, tongue, people and nation. Now the question arises, who are these beings singing this song? Some say that the twenty-four elders are of a high angelic order since they sang the song with the four living creatures who are cherubim. Also, they point out that the word “us” is not found in the oldest manuscripts, thus disconnecting their identity with people. However, I personally believe that they do represent the Bride. Notice in Rev. 4:4, these elders are clothed in white raiment, which is the emblem of the Bride. They also have their own thrones or seats along with crowns of gold, which is likewise emblematic of their high position of Kings, wrought out by God through the testing fires at the Judgment Seat. Again, they are called elders; which speaks of those saints who became full of age on Earth in their spiritual lives - those who could assimilate strong meat and could discern both good and evil (Heb. 5:14.) Finally, the number that is affixed to them in Revelation is symbolic of their nature and their office. The number 24 in Scripture always is the number for judgment. Therefore, the elders are designed by their divine number as judges (see Numbers 25:9; II Sam. 21:20, etc.) Also, the number 24 is the multiple of four numbers. First, it is made up of sixes, which is the number of man. This tells us the elders are not angels, but redeemed men. Second, it is made up of fours, which is the number for the world. This tells us where they will judge – here on Earth. Third, it is made up of eights, which is the number for new beginnings. This tells us when they will reign and speaks of the New World, and the New Kingdom and the beginning of the reign of Christ on Earth with His Bride. Fourth, it is made up of threes, which is the number for the triune God. This tells us that the elders are of God and a part of God being the Queen consort of His Son, and co-heirs with all that He shall inherit. Clearly then, the 24 elders are those who represent all who will gain a reward at the Judgment Seat of Christ.

Knowing these things, the Apostle Paul was very concerned for the Corinthian church, for out of all the churches this church was the least likely to become numbered with the Bride. He warned them of the Judgment Seat, and informed them of [the] testing before it. Then He told them what to do in order to pass its fiery tests and gain a reward. They would have no excuse. Let us look closer at the information that was given to them.

In II Corinthians 5:10, Paul wrote, “For WE MUST ALL APPEAR before the Judgment Seat of Christ that everyone may receive the things done in his BODY, according to that he hath

*done, whether it be GOOD OR BAD.*” In I Corinthians 3:13 he tells us more. *“Every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man’s work of what sort it is.”* God must test our life’s work. Naturally, he already knows the result of that test, but he must reveal it so that all may know. The method of test is fire; not just any fire, but the all-consuming fire of God himself. This fire will burn away all useless works and reveal only those that cannot burn and are eternal. All those works remaining will be the product of the Holy Spirit worked out by the purposes and will of God through the channel of a daily-surrendered Christian’s life. They will be called gold (emblem of deity: the Father), silver (emblem of redemption: the Son) and precious stones (emblem of power: the Holy Spirit.) Any work not done for the glory of God (gold) through the sacrifice of Jesus (silver) in the power of the Spirit (precious stones) will be counted as loss. It is interesting at this point to see what the Lord symbolizes as all the works that will be burned up. In verse 12 He calls them wood, hay and stubble. First, wood stands for the world. We understand this because wood comes from a tree and the Great Tree of the Bible stands for [the] worldly kingdom. Thus, the wood here speaks of working in order to gain the PRESENT WORLD instead of reward in the future world. Second, hay is cut down grass, which stands for flesh. Third, stubble is always an emblem for Satan. One then who suffers loss at the Judgment Seat will do so because of the motive of personal gain in the things of the world, through the flesh, by Satan.

In I Corinthians 9:24-27, the Apostle Paul further instructs as to the coming fiery test.

*“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.” (I Corinthians 9:24-27)*

Once again I remind the reader that salvation is by faith and because of that unbending truth the Holy Spirit is not trying to convey to us in this passage how to become born again, but rather he is desperately trying to show all who have been born again the reality of a race in which they are

contestants.

The recipients of Paul's epistle were instructed on the daily path of sanctification. The spiritual lesson that he revealed was likened unto the ancient Grecian games where many runners ran the race, but only one could win. Using this illustration, he exhorted the Corinthian Christians even as the Holy Spirit is exhorting all Christians to run the spiritual race with an attitude as to impress others with the fact that there can be only one winner. He instructed them on the type of prize to be given, and called it a crown. He also contrasted the quality of this crown to the crown of laurel leaves given to the winner at the Grecian games. This crown that will be won by the Christian at the Judgment Seat will be an eternal crown that will not fade away. Paul calls it the "incorruptible crown."

This passage of Scripture offers a great sense of urgency on the apostle's part. In verses 26 and 27, he refers to his own race. He writes that he keeps his body like a conditioned athlete; he masters his body, so that he can run with everything he has, and when he fights he is in a real spiritual fight, not just a contest of shadow boxing. The Devil is real, the power of the flesh is real, and the power of the world is real. In order to overcome these, it takes a spiritual racer fully committed to the Holy Spirit. Paul continues and says this must be "*Lest that by any means, when I have preached to others, I myself should be a castaway.*"

In view of all that was said to the Corinthian church, I wonder what the apostle would say if he came amongst us?

### THE MY GOSPEL OF HEBREWS

The apostle's declaration to the Corinthians of the possibility of himself [becoming] a castaway after fulfilling his commission by preaching to others, raises an interesting subject that unlocks the keys of understanding to the book of Hebrews. It is not my intention to expound upon the entire book, but only those passages that fit into the overall explanation of the Christian castaway.

First of all, the writer of Hebrews harmonizes completely with the spirit of Paul's writing in I Cor. 9. That is, his message is written to Christians, not to lost people, and speaks wholly of the second tense of salvation, not of the first. Let me elaborate here and say that this is the major difficulty in interpreting the book. For centuries, men shallow in spiritual truths have tried to interpret this book in the light of initial salvation. They have come up with all kinds of fanciful interpretations; all in error. The Armenians seize upon the Scripture as a proof text to their doctrine of error. Likewise, the Calvinists are not much better, making the people that it was written to lost and only almost saved. They do this by explaining that the book was written to the lost Jews, who hesitated on receiving Christ and instead slipped back to Judaism. At the

outset of this section, let me emphatically state that the book is written to born-again, children of God whom the Lord is instructing on the path of sanctification. This type of instruction is peculiar to this book in that it deals with the revelation of the possibility that a Christian can lose his reward at the Judgment Seat and become a “castaway.”

HEBREWS TEXT NO. 1:     *“How shall we escape if we neglect so great salvation?”* (*Heb. 2:3*). How many times has an evangelist or uninformed pastor stood in front of the sacred desk and proclaimed these words to the lost? Moreover, how many well-informed Bible expositors have there been that have written about these words, while never dreaming that they were not penned for the benefit of the lost, but instead the saved? Let us look at the context. First, the pronoun “we” is used. *“Therefore ‘WE’ ought to give more earnest heed...”* *“How shall ‘we’ escape ...”* The writer is placing himself in the context. Surely, the writer is already saved; else he would not be writing. Second, he writes, *“How shall we escape if we NEGLECT...”* not fail to receive Jesus Christ as Savior. Again, these people, including the writer, are already saved by grace. No! Not reject, but NEGLECT. The word “neglect” means pay no attention to something you already have. And that something is salvation. The context is in the light of works, not grace; rewards, not initial salvation. The recipients of its message are exhorted to not let slip, or neglect, but to pay attention; heed to the salvation that they already have, lest they lose their reward. And if they do neglect it, how shall they escape the indignation of the Lord at the Judgment Seat, where they shall be castaways from all reward.

In passing, it is worthy to note the Lord’s rebuke to the modern day charismatic movement that aspires to speak in unknown tongues, perform feats of healing, etc. In verse 3b and 4, the Lord plainly tells us that signs, wonders, diverse miracles, along with gifts of the Holy Ghost, were given to those who HEARD him. They were for those of the first century only, between A.D. 30 and A.D. 70, before Israel was rejected.

HEBREWS TEXT NO. 2:

*“Wherefore, (as the Holy Ghost saith,  
Today if ye will hear his voice, harden  
not your hearts, as in the provo-  
cation, in the day of temptation in  
the wilderness: When your fathers temp-  
ted me, proved me, and saw my works  
forty years. Wherefore I was grieved  
with that generation, and said, They  
do always err in their heart; and they  
have not known my ways, So I sware in  
my wrath, They shall not enter into my*

*rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.” (Hebrews 3:7-13)*

In the previous text we were told not to neglect the salvation which we already have. In this text the Christian is informed how neglect can happen and what the results will be. “...Harden not your hearts as in the provocation...” With these words the Lord is pointing to the cause of neglect. Christians who are disobedient, out of the will of the Lord, who are miserable, without joy, without peace are so because they have failed to yield themselves to the Lord. Self has recaptured the throne of the life. Christ has been ejected as Lord of certain areas. A deaf ear has been turned to His pleas. The heart has been hardened through the process of saying “no” to His commands. The Christian wants only the Lord himself, for through Him is our salvation.

To those that remain carnal, self-centered, as vessels of a grieved Holy Spirit, the Lord tells us of their disposition. He likens their Judgment at the Judgment Seat to those Israelites who were left as castaways in the desert and not allowed in the Promised Land. It is here that we learn that Israel is a type of the church. In drawing a few points of likeness we see (1) Israel was saved out of Egypt even as the church is saved out of the world. (2) Israel was called God’s people even as the church is called God’s people (see Duet. 33:29). (3) Israel was exhorted to go over and fight in order to win the Promised Land, even as the church is exhorted to daily fight in order to win a place of honor in the coming kingdom. (4) Israel hardened their hearts; said no to God, and desired a return to the old life in Egypt, even as much of the church is saying no to God in living a disciplined and obedient life; no to being filled with the Holy Spirit, and instead are desirous only of returning to the former life of satisfying self. (5) The majority (all but two out of six hundred thousand men) became castaways in the desert, even as the majority of the church (all but a few) will be castaways at the Judgment Seat of Christ. (6) After judgment, Israel then decided to go and conquer the land. However, it was too late. God would not be with them. Judgment was past. Likewise, much of the church will seek desperately to win a reward after the judgment at the Judgment Seat, but it will be too late. God will not be dealing with them any longer. Judgment will be past. Like Israel they will be castaways, but they will still remain saved. Manna still fell from Heaven [for the Israelites]. Their needs were met. They were saved, but without the Promised Land as their reward. Likewise after judgment the individual Christian’s works [wood, hay and stubble] are burned at the Judgment Seat. [These Christians] become castaways - still saved, but with no reward of the promised Kingdom.

The Apostle Paul's writings harmonize with this teaching. Let us turn back to I Cor. 9. Where we left him in the last verse of that chapter, he tells us that it is possible to fall short and be a castaway. Then, in the beginning of the 10<sup>th</sup> chapter, he uses the word "moreover," which connects the immediate subject matter that follows to that which has immediately gone before. Now look closely at what follows. It is the same as in Hebrews 3, the Judgment of Israel in the wilderness. Paul is telling us that Israel's loss of the Promised Land is a type of the Christian's loss of the Kingdom. Notice verse 6, which says, "*Now these things were our examples...*" And verse 11, "*Now all these things happened unto them for ensample, and they are written for our admonition upon whom the ends of the world are come.*" Isn't this frightening? Here are people saved, baptized unto Moses (type of Christ), who ate of the same spiritual meat, drank of Christ and finally were overthrown in the wilderness. They became castaways. Hebrews 3:19 says that they could not, because of unbelief, enter the land. Hebrews 3:11 says the God would not allow it. At first God would, but they would not; after the Judgment God would not, and they *could not*. All this is for our example; when we look at them we see a shadow of what could happen to us. We will either win a reward or suffer loss; we will either reign with Christ as a sovereign or be in outer darkness as a subject. We will either be a castaway with the majority or be numbered with the few. We will either be with the numberless in the millennial desert or be with the Joshuas and Calebs in the Millennial Kingdom. God says, "*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*" (Verse 12)

Since Joshua and Caleb were the only persons from among Israel who were chosen by God to enter the Promised Land, and since their anti-type will also be just a few out of the countless [number] of Christians who will be exalted with Christ in the coming Kingdom, then it follows that we should have a keen interest in the deciding factors for choosing the spiritual Joshuas and Calebs. In verse 6 we read these words, "*But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*"

Again, in verse 14 these words are recorded, "*For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.*" May I remind the reader that God is speaking to all of those who are born again, and not to lost Jews who are almost Christians. The context again has the pronoun "we" in it, showing the writer of Hebrews identified with its recipients. The context also is in the second tense of salvation. There is no exhortation to receive Jesus as Savior, to believe unto salvation, to have faith once and do nothing else, but rather the "we" are exhorted to work, to do. How is this taught? Both passages promise reward with Christ if we *do* something. Verse 6 says that we will be made a member of His house "if" we rejoice and look forward with great anticipation to His coming. The word "hope" is always used in connection to His second coming, since it is faith in the future tense. Therefore, our lives must be lived in such a way that moment by moment we are ready for His return, and confident of that return. It is evident from this verse that the term, "House of Christ" is a title given to the

higher calling and therefore is another title for the Bride. Its position must be earned by continued works unto the end. Verse 14 is similar, with the exception being the change in the title. Here the Bride is called Partakers of Christ. This may be confusing to the reader, as most Christians believe that they already have been made partakers of Christ when they received Him by faith. But this is not so. The Scriptures teach that at initial salvation one is made partaker of Christ's suffering (I Peter 4:13), partakers of the heavenly calling (Heb. 3:1), and partakers of God's grace, but never of Christ. The reason is simple. The title of Christ by itself is wholly the office of Jesus at His coming. All who will be partakers of Him in His kingly office have not yet been chosen since this is yet future. This is made clearer for us in the 5<sup>th</sup> and 6<sup>th</sup> chapters of Hebrews, where God gives our Lord the title of Priest after two different orders, the first called Aaron and the second Melchizedek. It was Aaronic priesthood that characterized our Lord's death. It was both bloody and sacrificial. When one receives Jesus by faith as Savior, he is made a partaker of this sacrificial work. However, the order of Melchizedek characterizes our Lord as King at His second coming. It is bloodless and without sacrifice. All those who will be made partakers of it must earn it. All who refuse to earn it either by a direct act of the will, or by letting it slip, or by neglect, or by not holding firm, or not being steadfast to the end in their confidence and joy of His return, will become castaways.

The earned position of the Bride, which is referred to in Hebrews, chapter 3 as the "House of Christ" and the "partakers of Christ," is indicative of the third aspect of the Kingdom of God."<sup>6</sup> Of course, the term Bride speaks of the individuals who gain reward, and the Kingdom, the place in which the reward is enjoyed. With this in mind, it will be helpful for us to know that many times these two terms are synonymous with one another in identifying the consummation of the higher calling. That is, both can refer to the ultimate for God's plan for man. Let me give a classic example of this. Turn to John 3:1-7. In this passage, Nicodemus, a Pharisee and a ruler of the Jews, came to Jesus by night. He desired to ask a question and find an answer. Evidently, he knew that Jesus was an unusual man, and hoped he could answer his question. In his salutation called Him Rabbi (teacher) and confessed that he must be from God. But the Lord, looking into the seeking, hungry, unregenerate heart and knowing the as yet unasked question of Nicodemus, interrupted him and said, "*Verily, verily I say unto thee, except a man be born again,\* he cannot see the Kingdom of God.*" Now, why did Jesus not allow Nicodemus to ask his question? Was he rude by changing the subject as some try to teach? Was he not interested in relieving the burden of an unanswered question of one of his creatures? Was he not being inconsistent with his own word which says, "Seek and ye shall find?" The answer to all of these questions is no, of course not. The Lord, being personified perfection, gave Nicodemus his answer without his having to ask the question. Now, we may ask, what was Nicodemus's question? Was it how to be saved? No, all Jews and particularly Pharisees believed they were already saved since they were all of Abraham. The question then must be the same question that was on the heart of all Jews. When is the Messiah coming? When is the

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<sup>6</sup> \*See Third Aspect of Kingdom of God in Chapter One.

Kingdom of Heaven going to appear? Many of the Jews were living in great expectancy of this event. They had studied the Scriptures that speak of it. Therefore, Nicodemus's question concerned the coming, literal, visible Kingdom. Now let us, again, study the answer of Jesus, "...*Except a man be born again he cannot 'see' the Kingdom of God.*"<sup>7</sup> The Kingdom of God phrase that Jesus used here does not refer to the spiritual Kingdom of God that comes into a man's heart at the moment he believes; neither does it refer to eternal life, nor the spiritual state of a Christian. All this has to do with the second aspect of the Kingdom, ruled over by God the Holy Spirit. But here the Kingdom of God is in its third aspect. That is, it is the visible, coming Kingdom that will come on earth, and will be ruled over by God the Son.<sup>8</sup> Thus, our Lord is not informing us that a man is made a member of the spiritual Kingdom after he is born again, as so many short-sighted expositors have tried to teach. But rather, "The Holy One of Israel," communicating to a conditioned Jewish mind, schooled in the Scriptures and familiar with the Kingdom, simply said something like this to Nicodemus, "Nicodemus, I want to say something to you that is very important. It is utterly impossible for any man, including the Jews, to even "SEE" the visible, literal Kingdom that will come on earth unless he first receives the spiritual Kingdom in his heart." These words, informing Nicodemus of a spiritual Kingdom, was as astonishing to him as the revelation of a physical Kingdom is to the average Christian today. Nicodemus had felt sure that he, of all people, was going to be in this Kingdom until the Lord shattered that false hope. Likewise, the shallow Christian of today, because he has experienced the new birth, feels that he will automatically share Christ's glory. Let me remind you that our Lord said that the new birth only allows one to "SEE" the Kingdom. Having eternal life is one thing, and sharing Christ's glory in the millennial Kingdom is another. Now, notice that the answer to Nicodemus's next question, referring to the new birth and recorded in verse 4, did not come until verse 6. Why is this? It is because our Lord wanted to first complete Nicodemus's first question. He began by telling him how to "SEE" the Kingdom in verse 3, and in verse 5 he tells him how to "ENTER" the Kingdom. This is ever the concern of our Lord. His interest is not only in men's initial salvation, but also the salvation of men through all the redeeming acts of God, until they are glorified together with Him in the coming Kingdom. Thus, we have an interesting proposition before us. Verse 3 speaks of the first tense of salvation and verse 5 the second tense. Verse 3 tells of salvation by grace and verse 5 of rewards by works. Verse 3 tells of the importance of being born again and verse 5 of the importance being born of the water and the Spirit. Verse 3 tells of the condition to "SEE" the Kingdom of Heaven, and verse 5 the condition to "ENTER" the Kingdom of Heaven. How can we be so sure that this proposition is correct?

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<sup>7</sup> Greek "except a man be born from above."

<sup>8</sup> See the various aspects of the Kingdom of God in Chapter One.

Let us look at the exact word for word translation of verse 3 and 5 from the Greek text.<sup>9</sup>

*Verse 3: “Answered Jesus and said unto him; Indeed, indeed I say to thee, If not anyone may be born from above not is able to see the Kingdom of the God.”*

*Verse 5: “Answered Jesus; Indeed, indeed I say to thee, If not anyone may be born out of water and spirit not is able to enter into the Kingdom of the God.”*

Verse 3 needs no explanation to the Christian world. It speaks simply of the new birth. It is the misunderstanding of verse 5 that has plunged the child of God into confusion. The chief error of expositors here has been in trying to make verse 5 a commentary on verse 3, when it is but a continuation. Let us look to its meaning. External application of water in Scripture always points to cleansings, and thus is a figure for regeneration. *“Not by works of righteousness which we have done, but according to his mercy He saved us by the washing (Gk. the bath) of regeneration, and renewing (Gk. Renovation) of the Holy Ghost.” (Titus 3:5)* Also, light is thrown on this subject from Eph. 5:26 as recorded in the Greek text. *“So that her he might sanctify having cleansed in the bath of the water by a word.”*

Jesus continues to use this same phrase of Greek words which means to bathe with water in John, Chapter 13. In verse 6 through 8, Peter refuses to have his feet washed by Jesus, only to change his mind when told that he could not have any part with his Lord unless he submitted. He further asked Jesus to bathe him all over (verses 8, 9). Now notice carefully the next two verses. Jesus informed him that he had already been bathed (washed). As a matter of fact, all of his disciples had been bathed (washed all over) except one, and that was Judas. Here Jesus clearly uses the figure of having the body washed (born out of water) as a figure of initial salvation, while the washing of Peter’s feet is the figure of daily cleansing of one who is already saved. Notice that it is the feet only that are cleansed here, thus showing cleansing while in the Christian walk.

By bringing together the words cleanse, water, word, and washing, we are persuaded that the phrase “born out of water” speaks of regeneration in John 3:5, which is accomplished by the word (see John 15:3). Thus, all that is taught in verse 3 is incorporated in the figure of water as given in the first part of the 5<sup>th</sup> verse. Now, let us look at the second figure of John 3:5, born “out of water and spirit.” This should not be difficult as it is the next thing that follows regeneration. “Born out of the Spirit” speaks of service or works. It is the figure used by our

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<sup>9</sup> Manuscript Number 1209 in the Vatican Library.

Lord in telling us of the “Filling of the Holy Spirit.” One who is born out of Him is one who is daily filled and as a result, manifests the works of Him. All this suggests a price on the part of the believer and corresponds to the teachings of Matthew, chapter 16, verses 24 through 27, which teach of one dying daily, taking up his cross and following Jesus, and losing his life in order to find it.

The second example of the Kingdom being used in place of the Bride in identifying the highest calling is found in Acts 14:22. “*Confirming the souls of the disciples and exhorting them to continue in the faith, and that we must through much tribulation enter the Kingdom of God.*” I have often wondered how the preacher who believes in eternal security, but not in the coming, visible Kingdom of our Lord would interpret this verse. They could not make the Kingdom of God in this context the spiritual Kingdom, since those who were exhorted to seek it were already saved, confirmed and called disciples. Also, the Kingdom spoken of here is not received by grace but by works. These Christians were exhorted to continue in the faith, and by doing so they would have great tribulation. But, that tribulation, or the result of their daily dying unto Christ, was the only way they could enter the Kingdom of God. It is obvious that Paul is speaking of reward, not salvation; of the coming Kingdom, not the spiritual Kingdom; of the Bride, not the body; of works, not of grace. Notice he used the word enter, not see. Thus, he is speaking in the same tense as that of John 3:5.

HEBREWS TEXT NO. 3:

*“For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses’ law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to*

*fall into the hands of the living God.”*  
*(Hebrews 10:26-31)*

The passage before us, together with Hebrews 6:4-8, are two of the most controversial in all of God's Word. The Armenians try to show these as proof texts teaching the loss of initial salvation. The Calvinists, on the other end of the theological spectrum, argue that since Scripture teaches eternal security for the believer, this cannot be and must refer to the lost Hebrews who had been enlightened to Christianity and exhorted by God to accept by faith, else they would fall back into Judaism. They would have no hope and only Hell to look forward to. Others, who do not agree with either view, just pass off the entire book of Hebrews as a book written to the Jews only and therefore should concern us not.

Let us see what God is really saying to us. *“For if WE sin willfully after that ‘WE’ have received the knowledge of the truth, there remaineth no more sacrifice for sins.”* Once again, we encounter the pronoun “WE,” which identifies the writer with the recipients of this passage. Thus, it is addressed to Christians. To give additional evidence to this conclusion, we read in the preceding verse, *“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching.”* This 25<sup>th</sup> verse is obviously written to Christians, for no one would exhort the lost man to not miss all church worship services and particularly because the Lord is about to make his appearance. Now look at the first word of verse 26. This word is “FOR,” and is a connecting word that brings the two verses together. Anyone interested in sound exegesis must admit that the people whom God is addressing in these verses must be already saved. Finally, the phrase within verse 26, *“After that WE have received the knowledge of the truth...”* again speaks of saved people only. A lost man cannot receive this knowledge, which concerns the truth of the cleansing of all sins by the blood of Jesus, spoken of in verses 19 through 22.

Willful sin, in the Scriptures, is not the description of a specific sin, but rather the committing of sin along with a continuing wrong spirit or attitude of the one committing it. Therefore, any Christian who sins with the knowledge that the blood of Jesus Christ can cleanse him of sin, but does not by faith apply it, sins willfully. It makes no difference whether the sin is large or small in our eyes. If God convicts us of it by direct conviction, or by the taking away of our joy, or peace, and by the grieving of the Holy Spirit within us, or even if we have doubt as to whether or not we have sinned, then we have sinned and have need of cleansing. To continue in that sin, and not to ask for cleansing, or to not continue in it but refuse to straighten it out with God or man is willful sin. Notice that the Scriptures speak of one who is in this state as having no more sacrifice for sins. This just means that he cannot come to God for cleansing of any other sins until this one has been dealt with. Neither can he do any works that will please God, for the power for all works is grieved. Since Jesus has entered into his work of High Priest before the throne of God, we therefore have an advocate who will at our request continue to cleanse us with

the blood of the sacrificed Lamb. All we need to do is to enter through faith boldly into the presence of God by the blood of this sacrifice, having full assurance that he will cleanse us even to the degree of making clean our conscience. (Heb. 10:19-22). However, if we do not avail ourselves of this sacrifice and death overtakes us, or the Lord returns, we shall then have no more chance for the cleansing of the particular sin, and have nothing to look forward to except that “*certain fearful...Judgment and fiery indignation*” of the Lord at the Judgment Seat. It is at this Judgment that the obstinate, stiff-necked, Christian who willfully sinner shall suffer loss of all possible reward, and become a castaway. He will be charged with willful sin, with trodding underfoot the Son of God, with counting the blood by which he was already saved (sanctified) as unholy, with doing despite to the Spirit of God’s grace which stands to be poured out freely to every Christian who asks in repentance and faith. It is with this knowledge that we are made cognizant of the great host of Christians today who fall under this condemnation. They have been set apart unto God (saved, sanctified) by grace through faith. They have been given orders as a soldier of the cross. They have been shown the race that is set before them (Heb. 12:1). Yet, they continue to say no to God, which in turn causes a spiritual log jam in their lives. They are unaware that one willful sin can keep all later sins from being cleansed. This is the meaning of God’s Word, which says, “*There remaineth no more sacrifice for sins.*” They are also unaware of the principle that says, “All sin must be dealt with, either while here on earth by the continuing cleansing blood of the lamb before the throne, or there in Heaven at the fiery indignation of the Lord. This is made clear by the words of Luke Chapter 12, verse 47, “*And that servant which knew his Lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes...*”

#### HEBREWS TEXT NO. 4:

Thus far, we have lightly discussed the many facets of cause that will determine a castaway before the Judgment Seat. There is yet one that is more fearful than all the others. Let us read the Scripture that describes this.

*“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain*

*that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.” (Hebrews 6:4-8)*

The understanding of this passage is received when we place it back into its context. In the last part of chapter five, the writer is exhorting shallow Christians to grow up; to stop being milk Christians and learn of the meat; to stop being the learner and start being the teacher. But, in order to achieve this, he tells them in the first two verses of chapter six that they must go on into perfection. This can only be done by leaving the doctrines anchored in the first coming and learning of the doctrines anchored in the second coming, for it is only in the doctrine of the coming Kingdom that meat is found and fruit is produced. In verse three of this sixth chapter, the Holy Spirit records still a more startling statement concerning this. He informs us that only those who are permitted can go forward to partake of spiritual meat. God does not allow every Christian to know and experience the great depth of his word. This is why so many today reject the proposition of the visible Kingdom and the rule of the faithful in that Kingdom. Many theologians are violently opposed to it. Many others have spent their entire lives writing books in order to destroy this proposition and make the kingdom mean only initial salvation. If the reader has a clear understanding at this point and a certain joy of the knowledge of the Kingdom, it would be safe to assume that God has allowed him to move on and spiritually partake of these deep truths.

*“For it is impossible...”* Notice the beginning word and the phrase of our text; the word “for” connects the passage with the preceding thought, and the phrase introduces us to another spiritual principle. It is important to see that God is talking to Christians. He has already informed us that not all are permitted to see and experience the three-fold doctrine of Christ; he now tells us why. It is because of a spiritual principle, set up by God from the foundation of the world in order to weed out those who have not been chosen as a member of the Bride. This principle goes into effect the moment one learns of the three-fold doctrine of Christ and then falls away. It literally makes it impossible for that one to be renewed unto repentance. Let me illustrate this truth. A Christian man interested in the Word borrowed my manuscript. He was already enlightened and had already tasted of the heavenly gift. This happened when he received Jesus as his Savior. As he read, he received the filling and thus was made a partaker of the Holy Spirit. Later on in the volume, his eyes were opened to the Bride and the Kingdom, and thus he tasted the good Word of God and the powers (Bride) of the world to come. Later on, he fell back into the milk of the Word under the influence of a spiritually ignorant seminary professor. He denied the Kingdom, rewards, power of the Holy Spirit, etc. It would be safe to say that that

individual will never be brought back to these truths again. This is so because of the spiritual principle that makes it IMPOSSIBLE for him to be renewed to repentance. His eyes were once opened; now by his own will they are closed. They will remain closed to these truths, and because of it he will be a castaway at the Judgment Seat. Yes, he already is a castaway, for it is spiritually impossible for him to repent of his error or any other error. God cannot use him; God will not use him. Now, again, what was it that this man lost? Was it his salvation? No! He is still saved by grace. He lost his ability to repent, to be cleansed, to come back to where he fell from. He had no desire to return simply because the Lord was not dealing with him any longer. The Lord exercises a holy jealousy when it comes to the things dealing with the Bride and the Kingdom. When one willfully rejects it after having the knowledge of it, it is impossible for him to regain it. There comes to my mind the practical working of this principle in a church. When the three-fold doctrine of Christ is preached some will receive it and produce fruit. Others will reject it and become a hindrance to the remainder of the fellowship. This is necessarily so because all will not say “yes” to the doctrine’s demands, nor will all say no. Thus, by the truth of the Word, it divides, and spiritually splits. The church ends up with two different fellowships – one carnal and one spiritual. The group that is carnal can do nothing less than one of two things. Either they will leave and seek another church, or they will stay and fight the Lord’s work. The tragedy is, after they have “seen” and then fallen away they cannot be renewed to repentance, for the act of rejecting the demands of God on a life make it easier to reject and harder to accept the second time. I remember a man who was a deacon in one of the churches I served; he heard the meat as well as the milk. He was made familiar with the Word of Power and the Word of the Kingdom. Yet, he could not stand it. It made too many demands on his life. So he quit, and joined a neighborhood church that preached milk only. It wasn’t long before he began visiting some of his friends who were still members of my church. At these visits, he would frequently argue that all that is needed of the Bible is the third chapter of John, and the rest of the Bible could be thrown away. In other words, there is only one important teaching in the entire Bible and that is the new birth. Without realizing it, he placed himself under the condemnation of the passage before us. ...”*Seeing they crucify to themselves the Son of God afresh and put him to an open shame.*”

To drive the point home, our Lord uses an illustration. In verses 7 and 8, he tells us of two fields which equally received all the blessings of God necessary to produce fruit. Yet, while one produced good fruit, the other produced thorns and briers. These two fields, then, represent the other-produced thorns and briers. These two fields, then, represent, from the human level, those Christians who will produce fruit and gain a reward, and those who will not. They will both be judged at the Judgment Seat. The field that produces thorns and briers will have it works burned up. Notice that the field isn’t burned, but rather its works. Notice also that this field is not cursed (lost), but nigh unto cursing (saved, but wicked and slothful.) Therefore, the saved but carnal Christians shall stand before God ashamed because of their lack of good works and they themselves [will be] made castaways. This shows us that it is possible to receive all that is

necessary from God in order to become a member of the Bride (three-fold doctrine of Christ),<sup>10</sup> yet fall away and produce nothing.

### THE MY GOSPEL IN TYPOLOGY

The Scriptures of the Old Testament are abounding in types of the Christian castaway. I shall avail myself of only two in order to give adequate support to the doctrine from this portion of the Word. The first is the rejection of Esau by his father, Isaac.

*“Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.”  
(Hebrews 12:16-17)*

The writer of Hebrews is desirous to show Esau as a type of the Christian castaway. He was originally the heir of all the family blessing by being the firstborn. He knew of the blessing, yet he despised it by counting it not worthy, and selling it for a morsel of meat (Gen. 25:32-39). This birthright, then, is a type of the position of the Bride, and the meat that it was sold for, a type of the worldly materialism. Later on, before his father, he sought and wept for the blessing, but to no avail. Likewise, this typifies the Christians at the Judgment Seat who will weep and gnash their teeth and try desperately to seek the reward. But it will be to no avail, for while on earth they despised the blessing and for a few materialistic things sold their birthright. Notice that the 17<sup>th</sup> verse of our text speaks of Esau finding no place of repentance. Again, we see the principle of Hebrews 6:4-6. Once one knows [the doctrine] of the Bride and rejects its teaching, he is in effect rejecting his birthright as a Christian. When this occurs, he will find “*no place of repentance....*” The Lord calls such a person profane and a spiritual fornicator. The birthright of Esau that went to his brother Jacob involved three major blessings. First, the one possessing it became the Priest or spiritual head of the family. Second, he inherited the family headship, making him King and ruler. Third, he inherited all the family riches. Likewise, the Bride of Christ will be both Priest and King, and inherit all spiritual riches. Finally, the type holds true to show that Esau is a type of the Christian. He did not lose his membership in the family, even as a Christian cannot lose his eternal membership to the Heavenly family. To prove this, Isaac gave Esau a small blessing showing that he had only lost the first position. (Gen. 27:38-40)

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<sup>10</sup> Note: The three-fold doctrine of Christ is revealed in a later chapter dealing with Matthew 13.

The final Old Testament type that I have chosen to use is found in Gen. 19:26, “*But his wife looked back from behind him, and she became a pillar of salt.*” There has been much controversy over whether Lot’s wife was saved or lost. Some have said she was lost and some saved. The difficulty of this argument arises because of the spiritual ignorance of our modern-day Bible teachers who can see no farther than initial salvation.

Lot’s wife is a type of all the Christians who will lose their reward at the Judgment Seat. Let us examine a few points that teach this. She believed God would destroy Sodom. She believed God when he told her to flee from the city, and the plain. She believed in coming judgment. To all these things she gave evidence of her belief by leaving. But, she was carnal and shallow; she had lost the upward look. She had set her face toward Heaven and then disobeyed by looking back. She had loved her place in the city and longed for one more look. She typifies all the Christians who put their hand to the plow and then look back. To those that are numbered in the household of faith, yet still in love with the world. She lost her life by being turned into salt, even as many Christians of today have already become castaways. The Lord God has left irrefutable evidence to this truth. He turned her into salt, that she may be a testimony to all generations. Salt in the Scriptures is an emblem of the covenant of grace. Never is it meant for evil. To the contrary, it is [the] opposite [of] leaven, which is a symbol of evil doctrine. It [salt] was needed for a preservative as well as making food palatable. It was used in Levitical sacrifices (Lev. 2:13) as well as a symbol of a covenant (II Chron. 13:5). Jesus said, “*Ye are the salt of the earth.*” Over and over again, Scripture is consistent with itself. Thus, by God turning Lot’s wife into salt, he was saying in effect “She is saved, but she has become a castaway to all rewards.” This is why Jesus, in speaking of what will happen in the latter days, paused in the middle of his discourse and cried out, “*Remember Lot’s wife*” (Luke 17:32). He was speaking to Christians about their eternal reward and warning them that they must be faithful to the end.

“HE THAT HATH EARS, LET HIM HEAR.”

## CHAPTER FOUR

### THE TWO BODIES OF ADAM

This will be the deepest revelation concerning the “Bride” offered in this volume. The reader is asked to read slowly, prayerfully, and in a meditative spirit, else Satan will snatch away the seed by thwarting your efforts to read it or agree with its truths.

#### THE FIRST BODY OF ADAM:

The Scriptures expressly state that Adam was created in the second half of the sixth day; that his body was formed from the dust of the ground, and that he became a living soul. Now, in this state Adam had one body. It was a physical, flesh and blood body; yet at the same time it comprised the body of all that would ever live. This is so because in the eyes of God the entire human race was in the loins of Adam, thus causing all future unborn generations to be identified in that body. You were there in that body. I was there in that body. Thus, all of mankind was there in that body. Today, six thousand years later, we see the body of Adam all around us manifested by people.

When Satan succeeded in causing Adam to fall, all that was Adam and all that were in Adam fell also. Thus, his children only manifested his fallen state since they also fell in Adam. Therefore, all of the human race fell in Adam and as such were born ruined. Romans 5:12 states this truth by these words,

*“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all have sinned.”*

This first body of Adam, then, can be identified as all the human race, since they were in Adam.

Now, let us move on to see that Jesus Christ was also called Adam. That is, He is the antitype of Adam and was prefigured by Adam (Romans 5:14b). In I Corinthians 15:45 we read these words, “*And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit.*” And again in the 47<sup>th</sup> verse, “*The first man is of the earth, earthy: the second man is the Lord from heaven.*” Since the Holy Spirit calls the first man and Jesus by the same name, Adam, and since He contrasts them to show that they are opposite in every way, then He must want us to compare their likeness, while at the same time understanding that these likenesses are opposite to each other in nature. With this in mind we can understand why both were called the Son of God (Luke 3:38; John 3:16); why both were tested; why one fell and why one could not fall; why one became a sinner and was conquered by death, and why the other was

made a quickening spirit and conquered death. We can also understand that if the first Adam had a body so did the second. If the first Adam was the federal head of all sinners, then the second Adam is the federal head of all the righteous. If all the lost of the world are identified in the body of the first Adam when he sinned; then all the saved of the world are identified in the body of the second Adam when He paid for sin. I Corinthians 15:21 and 22 shed light on this:

*“For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.”*

Thus, when one receives Jesus Christ through faith he is taken out of the body of Adam and placed in the body of Christ. The judicial act of God is so incredible to us that we cannot understand it and must reckon it strictly by faith. Thus, it is plain in the Scriptures that we are literally and historically placed in the actual body of Christ on the cross, so that when He died, we died in Him (Romans 6:6; Galatians 2:20). If we be dead already in Christ, then the law has no power over us, for the law cannot judge dead men. All this points us to one great fact. The entire human race is made up of two bodies. One called Adam’s body and the other Christ’s body.

#### THE SECOND BODY OF ADAM:

While Adam had his initial body in which the human race is identified, God gave him another body. He did this by putting him to sleep and taking from his side a rib which was used in making his bride. Now, it is important for the reader to grasp the principles of Adam’s wife. First, she was not created after Adam, but rather in Adam. God did not make her out of Adam’s body, but rather took her out of Adam’s body (Genesis 2:23b). All this was because Adam needed a helpmeet to help him in his rule over earth. So God took woman out and, second, joined her back in marriage by the intimate act of making them again one flesh. In Genesis 5:2, we see that God saw Adam as one person, yet with two bodies. *“Male and female created He them; and blessed them, and called their name Adam, in the day when they were created.”* Thus, Adam had two bodies; one his own, and one his wife’s.

Likewise, the second Adam, even the Lord Jesus Christ has two bodies. The first represents all those saved by grace through faith, and identified in His flesh and blood body as it hung on the cross; the second, a smaller group of people taken out of the first body, as a helpmeet in ruling the earth during the coming Kingdom. Let me enumerate four points of likeness between the bride of the first Adam and the bride of the second:

- (1) As the first Adam was put to sleep that his bride may be taken out, so was the second put to sleep (death) that His Bride may be taken out.
- (2) As the first was wounded in his side while he slept, so was the second wounded in His side as He slept.
- (3) As the rib was taken out of the side of the first Adam in order to make his bride, so was the blood and water taken out of the side of the second Adam in order to make His Bride.
- (4) As the bride of Adam has been in Adam since his creation, so has the Bride of Christ been in Him since before the foundation of the world.

Lest I utterly confuse the reader, let me pause here and answer some questions that I anticipate. First, I think I hear the question, “Did not the work on the cross procure all that was necessary for one to be a member of the Bride?” The answer is a surprising “no.” When Christ died on the cross, you died in Him and thus were made free from the sin that held you captive. The Lord did not *wash away* your sins here; instead He *slew you* and raised you to new life in Christ. Now, your sin is *removed* because *you* have been removed. Thus, when the Lord cried out, “*It is finished,*” He was saying that the work on the cross was over, and all that was needed for your initial salvation was completed. It was only after this cry was made, and death had come, that His side was wounded. Now, even though the blood of Christ punctuated all of His agony while procuring your salvation, the blood that *cleanses* us from all sin *after* we have been saved came from His wounded side. Thus, the work on the cross took care of our sin (old nature), while the work of the cross daily takes care of our sins (product of our old nature). It is possible to only be saved from the penalty of your sin and become a member of Christ’s first body by the work on the cross. In this respect, you are born again by the Word of God. (I Peter 1:23). But to become a member of the second body, you must come from that which is taken from His side. You must daily avail yourself of the cleansing of the blood and effects of water (I Peter 1:1-2).

Now, it is logical for the second question to be, “What does the water stand for?” Once before, this question was asked in connection with John 3:6. It was there that its external typical meaning was expounded upon, whereas, in the subject matter before us, its typical meaning is in view. In the conversation with Nicodemus, Jesus used the figure of water in the 5<sup>th</sup> verse simply because Nicodemus was a lawyer and as such would be familiar with its usage. People of the Old Testament were born out of the water (washed by water) each time prior to having a sacrifice offered for them. Jesus evidently was showing Nicodemus that the washing of water

under the Old Covenant was a type showing regeneration under the new (Titus 3:5; John 13:10-11). However, the water that flowed from Jesus' side was not the same water. Its application was not external but internal, thus giving us a totally new teaching. Old Testament typology bears out this truth. In Exodus 17:3-6 we read of the children of Israel thirsting, and because they thirsted they murmured. In the 6<sup>th</sup> verse, we see the remedial action of God. He told Moses to smite the rock in Horeb and there would come out of it water. This Moses did, and the people were refreshed and satisfied. Now what does the rock, the smiting and the water typify here? First, the rock is always an emblem of our Lord. He is called the stone the builders rejected in Matthew 21:42, and the stone that breaks down the nations at the second coming in Dan. 2:44 and 45. But we need go no farther than I Corinthians 10:4 to see that it is Christ for it is here that the Apostle Paul clearly interprets the Rock, "...for they drank of the spiritual rock that followed them: and that rock was Christ." Second, the smiting stands for the work of the cross and refers strictly to His wounded side from which blood and water came forth. Many here have erred when they make it mean the work on the cross. This cannot be since Jesus had already died when His side was opened. Remember, the work on the cross paid the penalty for our sin and placed us in the first body, whereas the work of the cross pays for our power over sin and places us in the second body. We again see this typically. Israel did not drink the water from the rock to signify initial salvation. They already had the blood of the Lamb (Passover) applied by faith. They had already been baptized into Moses and into the cloud and into the sea. They were already saved. (Due. 33:29). The water then must stand for the Word and the filling of the Holy Spirit, since it refreshed and satisfied all those who drank of it. Then, as now, it kept all of God's children, who would avail themselves of it, from fainting or withering away in the wilderness of this life. (Matt. 13:6; John 15:6).

Another lesson to be learned from the smitten rock is, that before the water was made available the people were dissatisfied and had murmured against Moses (Exodus 17:3). The same is true in a modern-day church. When the people are not spiritually fed, they will cause trouble by murmuring against Christ, as well as God's spiritual leader in that church. A growing church is one that is satisfied, refreshed and daily cleansed from the water and blood that flows from the smitten side of our Rock of Salvation, even Jesus Christ the Lord.

In Numbers 20:8-12, we read where Moses again smote the rock (verse 11) and water came forth, but this time he sinned by disobeying God's commandment to only speak to the rock (verse 8). Because of this sin, he was not allowed to go into the land of promise (verse 12). The typical teaching is that Christ can only be crucified once. The first time water came forth from the rock, it did so because of the smiting. This reveals to us that everyone who first drinks, does so on the basis of the cross. However, after this first experience in drinking of the water the divine order is to speak to the rock for more water. Typically speaking, these two encounters with the rock show forth spiritual growth. After one learns of the first principles of Christ anchored in the first coming, God commands him [to] leave these and grow toward spiritual

meat, anchored in the second coming. Thus, since he has once been filled by the Holy Spirit on the basis of the once smitten side of Jesus, and Jesus can die only once, he cannot smite the rock again for water, but must only speak. This teaching corresponds to that of Hebrews 5:12 – 6:2.

Moses in type violated this spiritual command of God and as such suffered loss. He stands as an eternal representative of all who become saved, filled and even taste of the good Word of God and powers of the world to come; then with all this fall away, back to the first principles of Christ, making the work on the cross the anchor point for all refreshment and satisfaction. Thus, they crucify Christ afresh and put Him to open shame. It is impossible to renew these people unto repentance. God takes away all light from them so that they cannot ever advance. Many even fall into the heresy of teaching continuous initial salvation. Since Moses, in typical language, fell away from the privilege of knowing and tasting of the deep things of God, he in type was made to suffer loss of all reward. He was not allowed to enter the Promised Land, which is a type of the coming Kingdom (Numbers 20:12). This will be the eternal, sad position of every Christian who falls away from the refreshment and power of the Holy Spirit, along with the hope which is anchored in His second coming. They shall see the Kingdom, even as Moses did, for they are saved by grace, but they will not be allowed to enter it. They will be just outside the light of glory in the region of saved, spiritual paupers, even outer darkness. Moses, typically speaking, violated the spiritual principles of Hebrews 6:4-6 and stands as a warning to all Christians of the terrible consequences of being satisfied to remain in the first body of Christ.

Finally, the blood that came forth from our Lord's side is the same blood mentioned in Hebrews 12:24, and is now in Heaven along with our High Priest, The Lord Jesus Christ. When we confess our sins to Him, it is with this blood that He continually cleanses us. (I John 1:7-9)

In summing up, it is correct to say that the blood and water that flowed out of Jesus' side stands for the daily cleansing of one's sins and the filling of the Holy Spirit. Also, Christianity as a whole is identified only in the first body of Christ. It was this body that tasted death for every man, thus paying the penalty for their sin. All one needs for membership in this body is to believe on the Son of God (John 3:16). But, contrary to popular belief, there is a second body of Jesus which is the antitype of Eve. This body is composed of only a small portion of the first, i.e. one rib. It is composed of those people who are made from the blood and water from the wounded side of our Lord's first body. They are a peculiar people, separated from the world, sanctified to God. They are not only saved (members of [the] first body), but they are continually cleansed as a fit vessel for the Lord.

**THE PURPOSE OF THE SECOND BODY:**

The purpose of the second body can be discovered in its type. Eve was taken out of Adam and united back to him in one flesh for the purpose of serving as “an helpmeet”. What is the function of a helpmeet? It had two: first, to procreate the children and second to rule the earth. It is the same with the Bride of Christ. Her first function is to produce other Christians; her second to rule the earth with Christ.

In fulfilling the first function, the type of the intimate marriage union between Adam and Eve speaks of the intimate spiritual union between Christ and His Bride. Ephesians 5:31 and 32 gives evidence to this truth by these words, “*For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church.*” Armed with this revelation, we immediately see that this intimate spiritual union is known, then, as the filling of the Holy Spirit. Paul called it a great mystery in the passage, and when we let Scripture interpret itself we find its meaning. In Colossians 1:26 and 27, the Lord informs us that the mystery is “*Christ in you, the hope of glory.*” Now, notice that He did not say just Christ in you, but “*Christ in you, the hope of glory.*” All Christians who are members of the first body have Christ in them (Romans 8:9b and Ephesians 1:13), but only those members of the second body have Christ in them, the hope of glory. The reason is that hope speaks of faith in the future tense that rests itself in the glory of His return. This is the meat of Scripture and belongs only to the Bride, for by this her life is daily influenced.

Now, let us look to the Word in order to discover what is required to complete the intimate spiritual act. Ephesians again gives us light here. In the 22<sup>nd</sup> verse, we see only one requirement of the Bride, and that is to submit. In this one word, all of the requirements of the filling are found. It incorporates the idea of surrender, self resignation, death to your own will and all that it desires, becoming subject to the husband, even the Lord. When this is accomplished, He sanctifies (verses 26 and 27) and produces works. The works produced in the spiritual realm by Christ and his Bride is the antitype of the children produced in the physical realm by the husband and his wife. It is the partnership of both, one being the channel or vessel through submission, the other being the power working in the vessel.

The second function of the Bride is eternal in scope. It is the function of rulership with Christ over His coming Kingdom. However, this can only be if she gains a crown at the Judgment Seat.

#### THE CROWNS:

According to the Scripture, Esau suffered the loss of three things when he sold his birthright. These were the family riches, priestly position over his family and kingly rule over his family. Adversely, these are the same things that Jacob inherited in his blessing and are types

of the heavenly rewards of the Bride, signified by crowns. These crowns are named in the Scriptures and are as follows: The Crown of Life, Crown of Glory, Crown of Righteousness and Crown of Rejoicing. Notice that I have named only four crowns, instead of the five that is customarily held to by most expositors. I take this position for three reasons. First, the incorruptible crown that has always been accepted as the fifth crown is descriptive of all the other crowns. Thus, all crowns [that] are won are incorruptible and will be eternal. Likewise, the race that is run in order to receive it is but descriptive of all lawful works that will pass the fiery test. As an example, the Apostle Paul speaks of running the race in I Corinthians 9:25-26 in order to win this incorruptible crown, and then in II Timothy 4:7-8 he announces the end of the race by saying, *“I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness...”* At first glance, it appears that he may have changed the name of this crown from The Incorruptible Crown to the Crown of Righteousness, but this isn't so. He merely named specifically one of the four, incorruptible crowns that will be given at the end of the race. Second, the number four in Scripture speaks of works and world. It is by works that one wins a crown, and in the new world that he exercises its authority. The popular number five that is used to number the crowns is a number for grace which always finds its anchor point in the first coming and initial salvation. Thus, it is not a fitting number to connect with works or world in anyway. Third, the four crowns each have a different title that is descriptive of its wearer. These are life, glory, righteousness and rejoicing, whereas The Incorruptible Crown only points to its own character.

In receiving the three major blessings of the birthright, Jacob was first made the family priest. Its antitype is probably the Crown of Rejoicing found in I Thessalonians 2:19-20. This is so because one of the requirements of the Old Testament priesthood was the ability to father children. If one failed to have children he could not become a priest. Likewise, if one fails to have spiritual children (soul-winning) he cannot become a heavenly priest. This, of course, is a requirement with the prize being graduated according to how much one realized the rights and obligations of the general priesthood. Second, Jacob received the blessing of ruling the family, with all the right of dignity. The antitype of the king's office is probably seen in the Crown of Righteousness, for one can only receive it if he loves the appearance of Jesus in His kingly office (II Timothy 4:8-9). Again, this is a requirement in order to obtain. Its degree of bestowment depends on how much it has affected the believer's life in causing him to live in the royal calling. Third, Jacob received the family riches. The antitype of this is found in the Crown of Glory (I Peter 5:2-4). This crown will be given to all who feed the flock of God with spiritual riches. If one is faithful to this task, God will give him heavenly rights in accordance to those spiritual riches that he was entrusted with. The fourth crown is given on separate grounds from the first three. It is not based on what one does, but rather on what one does not do. It is called the Crown of Life and is found in Revelation 2:10. If one bears the persecution of this world unto death without recanting; if one runs at a full pace until he crosses the finish line first, he will receive this crown. However, there are many degrees to the giving of this crown, from those

who were physically martyred to those who had their character martyred; from those who lost their lives, to those who lost their homes and families and jobs. It is probably this crown that determines in many ways the degree of reward in the other three.

The race that is set before us in Hebrews 12:2 is the course that God has laid out for us. The goal of that race is the mark for the prize of the high calling of God (Bride) in Christ Jesus (Philippians 3:14). We are exhorted to fix our eyes on this mark and run the race. If this is done, one will automatically, by the power of the Holy Spirit, overcome the world, win souls, and share with others the spiritual richness of God. It is crossing this finish line that corresponds to the second door of my outline. It must be entered by striving. May your eyes open to the mystery of the Bride, and may you tap the supernatural strength to run the race and reach the prize.

“He that hath ears, let him hear.”