

Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints
Thought to be Harmonious with God's Plan of the Ages
Volume 4, Number 2, May 1993

The Resurrection Body of Jesus
144,000 Children of Israel
The Holy Incense Ingredients
The Creation Allegory

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The Resurrection Body of Jesus

It is the view of most in Christendom that the body with which Jesus was resurrected from the dead was some kind of *glorified flesh*. Though extremely popular, this view presents a number of scriptural questions. Very few Christians would deny that Jesus gave his life as a *ransom*, that is, because of the penalty of death pronounced upon Adam (and his progeny) for his sin, we required a ransomer to pay the penalty for us. The payment was the life of a perfect man. Since none of the human race qualified, help had to come from some other source. Here God's love stepped in and offered his only begotten son as payment. So Jesus came to earth and became something he was not before, a human being. His death was accepted by justice (the hands of God) as payment for Adam's sin. Adam and his race were thereby purchased by Jesus and he is now in a position to offer life to the world. Notice Jesus' own expression of this in John 6:51:

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

Jesus says he would "give" his flesh. If this is so, then the idea that Jesus would somehow get his flesh back again seems to invalidate the satisfaction of justice. The ransom is truly a transaction where one thing is exchanged for another. The first thing is given up *permanently*! We have the expression that someone would 'give their right arm' for one thing or another. If you really did give your right arm for something and got that something, would you expect to get your right arm back? No, of course not. The expression shows how much you value one thing or another, that you would

be willing to pay a very high price for it. But it would be ludicrous to expect to get the price back after you have obtained the thing you are seeking. No less so with Jesus. His human flesh *was given*. Justice accepted. It cannot be regained without invalidating the satisfaction of justice. How, then, could he be raised from the dead? He would be raised, not as a fleshly human being, but rather as a spirit. Peter says this in 1 Peter 3:18:

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit.”

It should be noted in this text that the Greek says "put to death flesh, raised spirit." The parallel here is clear: What he was when he rose from the grave was not what he was when he went down to the grave. He is now a mighty spirit, just like his heavenly Father! The heavenly Father is not flesh! The Apostle John very distinctly says: "... the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *God is a Spirit*: and they that worship him must worship him in spirit and in truth.”

It is inconceivable that God could be any kind of fleshly being. Flesh is incompatible with spirit. It cannot understand spirit life, it cannot see spirit life. The Apostle Paul wanted to make sure that the early Christians understood this. He wrote in I Cor. 15:50:

“Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption ”

So Jesus was not raised flesh and blood, but rather he was raised a divine spirit in the "express image of God" (Heb. 1:3, "Who being the brightness of his glory, and the express image of his person

"IT IS I MYSELF"

However, an objection to this view is raised with respect to Jesus' words in Luke 24:39, where Jesus, after his resurrection, said to the disciples:

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

The objection contends that Jesus very clearly showed to his disciples his post-resurrection body, stating "it is I myself" Furthermore, Jesus states that they are not seeing a spirit but a true manifestation of himself. How do we harmonize this with the concept of a spiritual and invisible resurrection?

The first question we may ask is did these eyewitnesses of Jesus' resurrection believe that what they were seeing was an illustration of what was promised to them? We do not think so. One of the eyewitnesses in that room was the Apostle John. But John states that he had not yet seen what it is to live on the resurrected plane of the divine nature! In 1 John 3:2 he testified that he had not yet seen what it is to be a spirit:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

John had not yet, when he wrote that, seen Jesus as he actually was. But he had the hope that he would, because he knew the promise that what Jesus had received in his resurrection, the divine nature, would be what his faithful followers would also receive. Then, as a spirit creature, not as a creature of flesh and blood, John would behold Jesus as he actually was. The Apostle Paul also taught the same thing. Of Jesus in his present spiritual condition we read in 1 Timothy 6:16:



"He was put to death, flesh..."

"Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: ..." ¹

Notice in this verse once again that man, who is flesh and blood, cannot approach this condition and cannot even see it! If the body that was seen of the Apostles and others was in fact the spirit body of Jesus, this text could not be true. But the body that Jesus' followers saw following his resurrection was not what Jesus really was. It was a body that Jesus materialized to communicate with his disciples and assure them that he had been resurrected. Since they could not see his real spirit self, he had to use what they could perceive.

After Jesus was resurrected, he appeared on multiple occasions to various ones to let them be certain of his raising. Some of these appearances were in forms not recognizable by his disciples. That is to say, he did not appear in a body that looked like he had

before he died. This is an important concept. Spirit creatures have the ability to materialize human bodies. These bodies are used only to communicate, except in the case of the wicked angels before the Flood. (Genesis 6:2, Jude 6) There are numerous examples where angels did this very thing in the capacity of messengers from God. Jesus' post-resurrection appearances seem to be the same thing.

The first example of this is the wonderful experience had by two of the disciples recorded in Luke 24:13-33 on the road to Emmaus. These walked and talked with Jesus but did not recognize him. We are told "their eyes were holden that they should not know him" What does this mean? The Gospel of Mark tells us in Mark 16:12 that "... he appeared in another form unto two of them. ..." Being able to appear in another form is within the capacity of a spirit creature. Clearly the "form" Jesus appeared in was not his fleshly body that he gave for the world, but a convenience form he used to communicate and encourage.

Spirits are not restricted by physical obstructions as are we humans. They have supernatural power like the single angel who killed 186,000 Assyrians camped outside of Jerusalem during Hezekiah's reign in one night. These creatures can come and go as they please, like the disembodied hand which suddenly appeared and wrote words of judgment on the wall of King Belshazzar's palace, only to disappear just as abruptly. It is this ability by which we understand the sudden appearance of Jesus to his disciples in a closed room as recorded in Luke 24:36. The fact that the body Jesus used had the same wounds as those inflicted upon him as a dying human, is pointed out as proof that the flesh itself was raised. However, we observe that no such wounds were noticed by his disciples when he appeared in other forms. Returning to our text in Luke 24:39, we note that Jesus

himself points out that what they were seeing was *not* spirit. His words again in Luke 24:39:



Jesus and the Disciples, going to Emmaus.

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

Jesus' own testimony lends further support to our concept of separation of spirit and fleshly natures. A spirit cannot be handled the way Jesus' body was at this appearance.

A point is sometimes made with respect to Jesus' words here that he was "flesh and bone" as opposed to "flesh and blood." Is there anything significant here? We believe that there is. The expression "flesh and bone" conveys to us the idea of living flesh. The fact that Jesus left out the word "blood"

and substituted the word "bone" may reinforce the idea of a spiritual resurrection.

In the Old Testament, blood is associated with life. In Genesis 9:4 we read:

"But flesh with the life thereof, which is the blood thereof, shall ye not eat."

This identification of life with the blood helps us to understand the concept of sacrifice unto death, which is central to the theme of Christianity during the Gospel Age. All of those who will follow Jesus must render a sacrifice unto death even as their Master did. Their "blood" must be poured out as was their Lord's. So when Jesus omitted the word "blood" in the expression "flesh and bone" he was teaching two things. First, the fact that his sacrifice was complete, his blood had been poured out unto death. Secondly, the body that he materialized was not living in the sense that the disciples were living. Blood is not indicated. It was animated, rather than alive, and controlled by the real spirit being unseen and unseeable to them, Jesus the Divine. This conclusion is in harmony with all of the other testimony we have already considered.

AN ILLUSTRATION FROM THE TABERNACLE

There is a beautiful type of this resurrection truth which appears in Numbers chapter 4, where the coverings of the tabernacle furniture are described. The Levites and Priests are given specific instructions for moving each item within the tabernacle and courtyard. Only the copper Laver is moved to the next camp without having some kind of covering.

The coverings of the Ark of the Covenant appear to be special in illustrating the resurrection hopes of Jesus and his church. The description of the coverings is found in Numbers 4:5, 6, which read:

"And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it: And shall put thereon the covering of badgerS'2 skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof."

This elaborate covering ritual was intended by the Father to teach us lessons. So what is the lesson?

Sealskin covering is not a particularly attractive covering, being black and unsightly. As such it well represents the view the unchristian world has of sacrificial Christians. They see only the flesh. They perceive nothing beautiful about our commitment to the Father and our labors in His service.

The veil between the Holy and the Most Holy represents the demarcation between spirit begettal (in the flesh) and spirit birth, in other words, the death of the flesh.

Finally, the color blue represents faithfulness. So a cloth of blue would betoken the faithfulness of those so clothed. The Ark of the Covenant was unique in being the only item which had an outer covering of blue. All of the other pieces (with the exception of the Laver) had sealskin as their outer covering. This difference is significant.

The Most Holy compartment of the tabernacle represented the condition of glorification. The Holy represented the condition of spirit begettal while still in the flesh. The veil between the Holy and the Most Holy represented the demarcation between flesh and spirit. The articles within each of these areas corresponded to the conditions represented by the areas. So the Ark of the Covenant represents the church born on the divine plane partaking of the divine nature.

¹There is some question about whether this verse is speaking about Jehovah or his son Jesus. While we have no contention with those who prefer to see the Father here, we incline to believe that it is Jesus about whom Paul is referring. One compelling reason is that in the previous verse this one "dwelling in the light" is also described as "the King of kings, and Lord of Lords," an expression which Revelation 17:14 clearly ascribes to Jesus.

²The word "badgers'" is mistranslated in the KJV. The correct translation should be "sealskin."

So the question is, what kind of resurrection body will the church have in the divine glory? The fact that the Ark had an exterior covering of blue instead of sealskin teaches that mankind in the Kingdom will perceive the faith of the church. But since the sealskin is not visible, it means the world *will not see the flesh of the church!* So will the flesh be glorified and brought to heaven as often taught? No! Look again at the type. The sealskin does not touch the Ark! It remains separated from the golden Ark by the veil of demarcation. *The flesh does not go beyond the veil!* This is another beautiful confirmation of the truth seen elsewhere, that Jesus and his church die as fleshly creatures, and are raised as divine spirits.

- David Stein

144,000 Children of Israel

Why is it sound doctrine to believe that the 144,000 of Revelation 7:4 and 14:1 represent the church and *not* literal Israelites? The reasons (some better than others, but cumulatively strong) are as follows:

(1) The very fact that Revelation 7:4 says "of all the tribes of the children of Israel" is reason to believe that it means something else. We are clearly told in Revelation 1:1 that this message has been "*signified*" - put into signs and symbols. This is not a literal book, and very little of it says what it means. (The numbers seem to be literal, but not the words they modify. For instance, there *are* seven trumpets, but while there really *are seven*, they are *not* really trumpets.)

(2) Revelation 7:3 defines the 144,000 as servants of God. Since this was written more than 60 years after the crucifixion, it seems that only Christians would now be called servants. That this class existed during the age is clearly manifest by Revelation 9:4, where those sealed in their foreheads are found under the fifth seal-probably the time of Wycliffe.

(3) Revelation 7:4 seems to use "Israel" much as it was used by the Apostle Paul. In Romans 9:6-8 Paul wants it clearly understood that the name rightly belongs *not* to Abraham's descendants after the flesh, but to the faith seed. He continues the concept in Romans 11:26, where it is clear that the gentile church is the first part of "all Israel" the part which will turn ungodliness away from the rest of Israel, the fleshly seed, here symbolized by Jacob. It seems no accident that spiritual Israel is here associated with Zion, even as the 144,000 are with the lamb on Zion in Revelation 14:1.

Paul continues this usage in I Corinthians 10:18, where he found it needful to refer to natural Israel as "Israel after the flesh:" knowing that his Corinthian hearers considered themselves "Israel" even though they weren't "after the flesh" Galatians 6:16 carries on the same practice in reverse, where he calls the church "the Israel of God" (Jew and gentile alike), since Israel after the flesh had mostly rejected the gospel.

(4) Revelation 14:1 (in addition to identifying spiritual Israel with Zion as in Romans 11:26) says that the 144,000 have "His name (the Lamb's) and His Father's name." (The King James does *not* so read, but the old manuscripts *do*.) This again establishes the Christian character development of this group.

(5) Revelation 14:3 gives more pertinent information regarding the 144,000. *Only* they could learn the "new song" Is it reasonable that the church cannot learn this song? Note also that they are "redeemed from the earth." Now compare this verse with Revelation 5:9, 10. The lamb *redeems* the new reigning priesthood (the church) - *and*, it is again associated with the "new song."

(6) In Revelation 14:4 is a convincing list suggesting the identity of the 144,000. They are not defiled with women (churches) - suggesting that, though they may have been associated with or identified with these "women" the pollutions did not rub off. They are "virgins" (as in the Wise and Foolish Virgin parable). The symbol of spiritual virginity seems applicable *only* to Christians who wait for their Bridegroom, *not* to Israel after the flesh who was *married* to God! Jeremiah 31:32) These are "followers of the Lamb," *ie.*, disciples. These are *firstfruits* - a term used clearly in the New Testament *only* as a symbol of the Church. (1 Cor. 15:23; James 1:18)

(7) Revelation 14:5 could be a problem. The church is not "before the throne," but on it. Fortunately this phrase is spurious, not being in the old manuscripts.

(8) Lastly, consider the import of the number. Of what consequence would it be to know 144,000 Jews would be faithful to God suddenly at the end of the age? The information seems worthless. However, to know the size of the true church is information of *great value* - something to spur us on to faithfulness. The "size" of the New Jerusalem (Revelation 21:10-17) makes use in various ways of the number. Is this an accident? Is it not unusual that as early as Genesis 15:13 the number is implied? (400 years of 360 days each = 144,000 days.) It *may* even be that the Lord selected the number 40 as the symbol for a complete period of trial because it has 14,400 days. (*Many* scriptural numbers appear to have significance only when multiplied by 10 or by 100 or by 1000.)

In summary, it is much easier Scripturally to justify 144,000 as the size of the Church than as a number of Jews at the end of the age. Not only are the evidences compelling, but the results have more significance.

- David Doran

The Holy Incense Ingredients (Exod. 30:34-38)

In ancient and medieval civilizations there existed little hygiene. The close proximity of chicken coops, animal stalls, and garbage heaps to family living quarters was the order of the day. Inadequate sewage drainage and disposal, and the noxious vapors of perspiration in body and clothing, of beasts of burden, and of human waste, added to the tenacious presence of flies, mosquitoes, and insects everywhere -these were among the unpleasantries of the past. There was some relief, however. The use of burning spice acted as a strong deterrent in repelling insects in the household and also camouflaged unpleasant odors. Although burning incense is not considered to have a most delightful aroma by the effeminate, sterilized Western civilization of today, to the ancients the contrary was true. Burning incense was a most welcome and delicious fragrance - *even treasured*.

All four ingredients of the holy incense are designated as incense of pleasant odor, "sweet spices." All four are gum resins that come forth, in one manner or other, in tear like form, usually hastened along by repeated incisions – cutting experiences.

Stacte (Hebrew *netaph* from *nataph*, - to drop, that is, a droplet). A kind of gum or precious ooze produced from the storax shrub or small tree, stacte retains a waxy or resinous form instead of flowing out as a liquid. It possesses medicinal value and when burned has a subtle balsamic fragrance.

The spiritual symbolism seems to be *abiding faith* (possessing elements of trust, confidence, and hope). Jesus called attention to what mighty deeds could be performed by its possession in even a mustard-seed quantity (Matt. 17:20; Luke 17:6). Today an expression for such smallness is a mere "drop in the bucket."

Onycha (Hebrew *sheheleth*, - Syriac *shehelta*, - a tear or a distillation). Most critics consider the Greek onycha (meaning *nail*, as in fingernail) to signify the hard external lid or covering of a shellfish, mollusk, or perfume crab. But the context and the etymology seem to require the gum of some aromatic plant, perhaps *gum-ladanum*. The Hebrew word would seem to mean *something that exuded*, having odorous qualities.

The spiritual counterpart appears to be *emulating love* (the sympathetic tear, pity, compassion).

Galbanum (Hebrew *chelbenah*, that is, *chalab*, milk, and/or *cheleb*, fat, plus *nah*, a contraction of *noah*, - to weep, lament, or mourn, in participle form). Galbanum is a resinous gum usually found in clumps of hardened, yellow tear like drops, probably from the *Cistus galbanum*, a shrub. Most scholars incorrectly identify galbanum with *Bubon gummiferu*, which has a strong, piercing smell and is therefore not in agreement with its biblical designation, a sweet incense.

This spice seems to represent *zealous obedience* (submission, self-denial, cross-bearing).

Frankincense (Hebrew *lebonah*, - whiteness). Frankincense is a sweet-smelling gum obtained from the tear like exudation of the frankincense tree. The first incision into the tree yields a milk-white substance that exudes quite freely. With the second incision the substance loses much of its whiteness. The third incision usually produces a golden hue, translucent resin -its most prized form. The name "frankincense" signifies whiteness, which is its chief early noticeable characteristic. It is more likely that the scriptural designation "*pure frankincense*" refers to its later translucency rather than to its early whiteness. The color comes with aging.

Frankincense means *praise* (and thanksgiving). The early convert to Christianity, as the newborn babe, desires the sincere milk of the word that he may grow thereby, and is quick and responsive to praise his Maker with his lips. The mature veteran of the Cross, if completely faithful in the discharge of his duty, offers a more disciplined and meaningful Godlike (golden) praise to his Creator. Jesus gave thanks for the cup, symbolizing his ignominious death on Calvary hill (Mark 14:23). "Precious in the sight of the Lord is the death of his saints" (Psalms 116:15)

The commandment was that nothing like the holy incense should be made for common use, death being the penalty for disobedience. This command was meant to instill a reverence among the Israelites for whatever was of divine institution so that they would assiduously guard against its profanation or abuse. For the Christian Church the admonition is to beware of counterfeit presentations or any unhallowed prostitution of the ordinances of God.

- Frank Shallieu, "The Revelation of Jesus Christ"

The Creation Allegory

"In the beginning God made the heavens and the earth." - Genesis 1:1

Many Bible stories are allegorical. Not that they did not literally happen, but that the events they contain were so overruled by God as to contain a deeper allegorical lesson in addition to their historical facts. Examples of this include the life of Abraham and the book of Job. The Creation account may well be another example.

THE BASIS

Certain Scriptures suggest the possibility that Creation is a picture of Restitution, the re-creation of earth and mankind to their finished state.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea."-Revelation 21:1 (See also 2 Peter 3:13)

"And, Thou, Lord, in the beginning hast laid the foundation of the earth,- and the heavens are the works of thine hands: They shall perish: but thou remainest: and they all shall wax old as doth a garment: And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." - Hebrews 1:10-12 (See also Psalms 102:25, 26)

These texts show a relationship between the created and the restored. In the Hebrews text, the similarity with the vesture is not in the destruction of the garment, but in the folding of it for storage and later re-use.

The same thought is suggested by the "re" prefix on such words as restitution and restoration. The "re" prefix contains the thought of *again* or *anew*.

With this preface, let us look at the allegorical similarities between creation and restitution.

THE ORIGINAL STATE

"And the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." - Genesis 1:2

Symbolically a similar state prevails at the beginning of restitution. In 1 Thessalonians 4:16 the Lord returns "with [*en*, literally *in*] a shout." This suggests that the Lord's return is in the midst of a *shout*.

On page 146 of the *Second Volume* (B146) this shout is identified as the Jubilee Trumpet, the clamor for liberty. It is this call, carried to extremes, that leads to the age-closing scenes of anarchy. This anarchy is analogous to the earth being "*without form and void*."

LIGHT

"And God said, Let there be light; and there was light." - Genesis 1:3

Light was the necessary first step. Not only did it provide warmth, but it became a catalyst for all future steps. Light is necessary for life, providing for photosynthesis in plants and metabolic action in animals.



"Let there be light."

Although the sun did not become visible until the fourth creative day, it seems certain that the light referred to in Genesis 1:3 is sunlight, appearing then indirectly and indistinguishable as to source.

In Acts 3:19-21 the Lord's return is directly connected with "*the times of restitution*." The first stage of the restitution process is the return of Christ. He, primarily, is the "Sun of righteousness," though he is not yet recognized as such. Nevertheless he is "*the light of the world*." (John 8: 12; 9:5)

As light, in creation, was the catalyst for life, so Jesus, at his return, is the catalyst for the resurrection life –the "*Everlasting Father*."

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." - Genesis 1:5

The designation of light as "*Day*" and darkness as "*Night*" is also worthy of note.

Day is from a root word meaning warmth, which is logical. However, *Night* is from a root meaning "to twist, as away from the light." This meaning cloaks the scientific fact that night is caused by the turning of the earth away from the sun, a fact supposedly unknown until the time of Copernicus.

Allegorically, too, this is fitting. Man's nighttime of sin and death has been caused by a turning, a moral turning away from the light of rectitude and righteousness.

ATMOSPHERE

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day."- Genesis 1:6-8

The firmament, or air, serves many functions in the creative process. (1) It provides breathable materials for both plants and animals. (2) It provides a shield protecting the planet from asteroids and other outside invasions. (3) It supports the wind structure so necessary to moving the air over the water masses to pick up moisture to irrigate the landmasses.

This firmament is specifically said to be created by dividing waters from waters. The earth had been enveloped in a cloud of vaporous waters. The lighter part of this moisture was forced upward, leaving a space between it and the heavier waters which covered the globe.

How analogous this is to the provision of the Mediator in the restitution process. While Acts 3:19-21 connects restitution with the Lord's return, the following two verses join restitution with the raising up of a prophet like unto Moses-a mediator.

This work is carried out by the raising to life again of the Church class, beginning with the resurrection of the sleeping saints. Since waters frequently represent peoples, how better to describe this process than to liken it to the making of a firmament by separating waters from waters some going upward while others remain on earth. The Mediator is formed by separating one segment of mankind, the Church, from the rest through a process of raising one to a spiritual life. The functions of this Mediator exactly parallel the functions of the atmosphere. (1) The Mediator, like the air, provides a breathing space for man's development. Idiomatically we use the expression "give me space" to describe the very type of needs that mankind will have before being able to stand before the strict justice of God's throne. (2) In this manner, like the atmosphere, they will provide a protective covering for man during the 1000-year reign, safeguarding them from the judgments of strict justice. (3) As the winds move the clouds over the water to irrigate the dry land, so the Church will take the lessons from the turbulent unstable (water) state of the present evil world to the stable (dry land) conditions of the kingdom age.

It is noteworthy that this second day of creation lacks one phrase that is common to all of the other creative days – *"it is good."* It is the only creative day lacking this appellation. Why? Not because it wasn't good, but because the work of separating waters from waters was not yet complete. It would not be until some 1656 years of the seventh day had elapsed before this phase of creation

would be completed-when the last canopy of waters broke and produced the world-wide flood of Noah's day.

On various occasions Bro. Russell suggested that the ancient worthies, after the Millennium, might be raised to a spiritual nature. While not dogmatic on the point, he does introduce several scriptures which support his concept. If this thought is correct, it would parallel nicely the fact that the separation of the heavenly waters from the earthly waters was not complete until some time into the seventh day, the day of rest.

DRY LAND

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so." - Genesis 1:9

Apparently the surface of the earth was totally covered by water up to this time. The soupy mixture of vapor and mineral-laden waters that prevailed in the "void" condition of earth had cooled, leaving only liquid. Further eruptions would be required to heave up land masses from beneath the covering seas. But land would be essential, not only for man and animals, but for the ecosystem they would need for their support.

The same is true in our allegorical picture. Consider this progressive picture of society, as it is painted by the Psalmist and the Revelator:

"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." - Psalms 46:2

"And every island fled away, and the mountains were not found." - Revelation 16:20

The mountains, kingdoms of earth, are swept up in the rising tide of liberty demanded by the restless masses, pictured by the sea in Psalms. Then these "islands" [mountains in the midst of the sea] are swallowed up as the restless masses become worldwide in total anarchy. The whole earth is now a "sea," turbulent and out of control.

But when the Kingdom shall have completed its work, we read: "*and there was no more sea.*" (Rev. 21:1) The whole world will retreat from its restless, anarchistic conditions, and become as stable as the dry land.

The beginning of this stabilizing work will be with the "*better resurrection*" of the Ancient Worthies. The radiating effect of these "*princes in all the earth*" will echo through Israel to all the nations of the world, producing increasing tranquility and stability. These faithful ones of the past will be the firstfruits of the dry land condition.

PARALLEL DAYS

Before proceeding further, it is worthy to note the relationship between the first three and the next three creative days.

The second set of three days populates the areas created by the first three days. This direct relationship suggests a distinctive and planned division of the creative process into two types of activity. So it is with restitution. That work is divided into two distinct sections: (1) Preparation the return of Christ, the raising of the Church and the resurrection of the Ancient Worthies; and, (2) Resurrection and the subsequent educational processes by which man will become equipped to maintain the life which he has obtained through the ransom. This second set of days, therefore, relates to the steps which man will need to take from the grave to perfection.

SUN, MOON, STARS

“And God said, Let there be lights in the firmament of the heaven to divide the day from the night: and let them be for signs, and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day.” - Genesis 1:14-19

These lights were already there and had been for millions of years. This is evident by the amount of time it takes for light to travel from the more distant stars to the earth. What evidently occurred on the fourth day was the thinning of the vapor clouds around the earth to such a degree that they permitted these luminaries to be individually distinguished.

So it will be with men in the Kingdom. The light of the Gospel sun is even now shining, though men recognize it not. The moon of the new law covenant will soon be evident. And the divinely provided teachers-whether the apostles (Rev.12:1) or the ancient worthies (Dan. 12:3)will be also provided. Man's first step will be in not only recognizing the enlightenment from these sources, but acknowledging the sources themselves.

These lights - especially the sun and the moon - are said to be for rulership, *"to rule"* the day and the night. The Gospel and the new law will be the display of divine rulership on the earth.

They are also said to be *"for signs."* The mariner, at night, sets his course by these heavenly guideposts, determining the set of his compass by the consistency of the stars. The divinely appointed teachers of the kingdom will provide similar guideposts for mankind along the highway of holiness.

The lights are also for *"seasons."* The alternating warmth of summer and cold of winter are results of the angle of the earth to the sun. So mankind will need the contrasting lessons of good and evil, determined by their spiritual attitude to the *"Sun of righteousness,"* to provide the appropriate climate for their growth.

“Awake, O north wind: and come, thou south: blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.” - Song of Solomon 4:16

These lights are also timekeepers -for days and years." They set the milestones of time by which we mark our human progress. So the Gospel sun, as a mirror or as a clock, will inform men of their progress and set the time schedule for their learning of righteousness - at first, a hundred years; and then, a Millennium.

FISH AND BIRDS

“And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day.” - Genesis 1:20-23

Fish and birds, the animate life to populate the air and sea, formed in the second creative day, were the product of the next creative step. Fish are animals that are designed to live in the sea. They are suggestive of the qualities that man must have to endure the turbulent, unstable (Gen. 49:4) condition of their water, or restless, condition. The learning of the lesson as to why God permitted evil is the first lesson which resurrected man must learn.

Birds are those creatures which can navigate vertically in the sky and can well picture, among other things, the heavenward navigation of our prayers. The development of an active prayer life is another prime essential in the development of resurrected mankind.

LAND ANIMALS

“And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and a beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.”- Genesis 1:24, 25

The object of this vast array of animate creation is given in verse 28:

“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it.- and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth.”

As to how man was to use each of the animals which God provided in this dominion we are not informed. We do know that Adam's early days were spent in getting intimately acquainted with the wide variety of God's creation.(Genesis 2:19)

The dominion of man in God's Kingdom, while it may include the animals, is much more extensive.

"He that is slow to anger is better than the mighty,- and he that ruleth his spirit than he that taketh a city." - Proverbs 16:32

This dominion of self is well illustrated by the creation of the animals. It is interesting to note that while the creation of animate creatures may well have been the invertebrate first, followed by domestic animals and, finally, wild beasts, they are listed in a different order in verse 25. There they are given as (1) beasts, (2) cattle, and (3) creeping things.

A familiar expression giving man's dominion is that man is to have a victory over *"the world, the flesh and the devil."* In such instances as Daniel's vision of earthly governments (Daniel 7), wild beasts represent the nations of the earth the world. In the Tabernacle, the cattle were the animals of sacrifice, upon which the priest would lay his hands saying, in effect, "This represents me." The cattle, then, are a good picture of the flesh. The most noted creeping thing, the serpent, is the age-old symbol for the devil. Thus, the order of man's dominion as given in Genesis 1:25 is strongly suggestive of that which it illustrates -dominion over the world (*beasts*), flesh (*cattle*) and the devil (*creeping thing*).

MAN

Finally, the creative activity is crowned with the final act-the making of man ... and of woman.

"So God created man in his own image, in the image of God created he him: male and female created he them ." - Genesis 1:27

It is only after these six successive steps that the restitution process will have produced its finished product perfected mankind. It is only then that man will be in God's own image. It is only then that he will show the completeness contained in the expression "*male and female*"- the created complete with his helpmate, combined as a whole being.

It will be only then that "resurrection" will receive its full meaning - a complete restanding, and not a mere resuscitation from the dead.

*"But they which shall be **accounted worthy** to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die anymore: for they are equal unto the angels,- and are the children of God, being the children of the resurrection."* - Luke 20:35, 36

The "resurrection" is not automatic, but something of which one must be "**accounted worthy.**"

GOD RESTED

"And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made." – Genesis 2:2

And so it will be, when the resurrection work is complete, not only can God rest in his finished creation, but man, too, can rest in the joy of his eternal inheritance.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." - Matthew 25:34

- Carl Hagensick