

WOK Conference  
Kenya – August 2014  
By Faith – Part Four

1). Da 9:24 *"Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy. 25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. 26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."*

a). In the types given to us in Hebrews 11:4-10 we have seen the picture of a brother slaying a brother, a time of intense tribulation and the ultimate restoration in a land given as an inheritance with respect to God's chosen people Israel.

b). And here in the Book of Daniel, recorded during the time of Israel's Babylonian captivity we are given God's commentary on these events which provides us with a specific, prophetic, timetable that can be easily followed.

c). What we will notice at once is that God has ordained a specific period of time for Israel in which Israel's sin will be brought to an end – we will remember that which God said to Cain here – Israel's iniquity will be reconciled and everlasting righteousness will be brought in.

d). Now this is important because we must realize that there is only a certain amount of time in which God will bring to completion His plans and His purposes – time as we experience it at the present will not continue this way without ceasing. As we have seen there are 6 days of work followed by a 7<sup>th</sup> day of rest and the timing for these days, into which Daniel's 70 'weeks' fit

is specifically given in - 2Pe 3:8 ¶ *But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years[referring to the first 6 days], and a thousand years as one day[referring to the 7<sup>th</sup> Day].*

e). And then here in Daniel we are told that 70 weeks are determined for 'your people and your holy city' – 70 'weeks' should literally read 70 'sevens' – and exactly what kind of 'sevens' we are seeing is determined by context and its contextual use in Daniel Chapter 9 shows that we are dealing with 70 sets of 7 years which gives us a total of 490 years - Da 9:1 ¶ *In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans- 2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. 3 Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.*

f). There is then a specific historical point in time when these years start to be counted – the going forth of the command to restore and build Jerusalem – and these years must be counted solely with respect to the Jews – and there will be an historical point in time 490 years later when this time for the Jewish people is brought to conclusion with the anointing of the Most Holy.

g). All that we see set out here, for us, now becomes a matter of faith to the saving of the soul – do we believe that which God has said about this or not? Knowing this and understanding this does make a difference. And from the evidence of scripture there are many of the eternally saved, a large proportion of Christians who do not accept what is taught here, as we can see from the verses that precede 2 Peter 3:8 - 2Pe 3:1 ¶ *Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder), 2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior, 3 ¶ knowing this first: that scoffers will come in the last days, walking according to their own lusts, 4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." 5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, 6 by which the world that then existed perished, being flooded with water. 7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.*

h). And here in Peter I think we find the Lord's purpose for studying this, the stirring up of our minds by way of reminder that we *may be mindful*

*of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,*

*Heb 1:1 ¶ God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;*

i). To return to Daniel - *"Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. 26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself;*

The giving of the command to restore and build Jerusalem can be found in the Book of Nehemiah and was issued by Artaxerxes in 445BC and what we see in our verses here is that there will be 7 'weeks' [49 years] from this time, which covers the period of time encompassing the arrival of Nehemiah back in the land to the covenant renewal celebration at Jerusalem, followed by 62 'weeks' [434 years] when Messiah 'shall be cut off'. So then after the command is issued by Artaxerxes there is a total of 483 years to the crucifixion of Christ – that pictured through Abel's offering which was respected by the Lord.

j). For those who are good at math we will see that 69 of the 70 'weeks' of the time given to Israel have been completed, but not the 70<sup>th</sup> 'week'. If nothing else, a quick look at the world today will witness the fact that this prophecy has not yet been fulfilled.

k). What is prophesied in Daniel beyond Messiah being cut off has not yet taken place and therefore remains to be yet future - *And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. 27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."*

l). But before we can get to this time of war and desolations, that which we know as the Tribulation, pictured through Noah and the worldwide flood, we have to deal with that pictured through Enoch in our panoramic sequence from Hebrews 11:4-10 as that which is pictured through Enoch comes after that pictured through Abel and before that pictured through Noah.

m). But before we do, let's ask the question, 'Why is that pictured through Enoch, the resurrection/rapture of the 'Church' missing from Daniel's prophecy?' – The answer is very simple and is given in the prophecy itself – *"Seventy weeks are determined For your people and for your holy city,* What is written in Daniel's prophecy pertains to the Jewish people alone, pure and simple. Remembering our verses from Isaiah Chapter 28 we understand that there is no one place that we can go in scripture that gives us the complete picture in every detail – it is still line upon line, precept upon precept, here a little and there a little. So if we want to understand that pictured through Enoch, Daniel is not the place to go.

2). To understand the resurrection/rapture of the 'Church' with regards to having faith to the saving of the soul and to understand its placement in the order of events as we see them in Hebrews we would need to go back into foundation to – Ge 24:1 ¶ *Now Abraham was old, well advanced in age; and the LORD had blessed Abraham in all things. 2 So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, 3 "and I will make you swear by the LORD, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; 4 "but you shall go to my country and to my family, and take a wife for my son Isaac." 5 And the servant said to him, "Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?" 6 But Abraham said to him, "Beware that you do not take my son back there.*

a). The typology here places Abraham as God the Father and his oldest servant as the Holy Spirit who has been sent to the family of God – the eternally saved of this dispensation – to search out a Bride for God's Son, who is the antitype of Isaac.

b). Before we go into any more detail on this let's set this account from Genesis 24 within another panoramic sequence that is given to us in Genesis Chapters 21-25 - Chapter 21 deals with the miraculous birth of Isaac, picturing the miraculous birth of Christ.

c). Genesis Chapter 22 deals with the sacrifice of Isaac which pictures the sacrifice of Christ at the very same location and takes us back again to our starting point in Hebrews 11 – 'by faith Abel'.

d). Genesis Chapter 23 then deals with the death of Sarah which forms a type of the setting aside of Israel with respect to the Kingdom of the Heavens which we see taking place following the giving of the parable of the vineyard

in – Mt 21:41 *They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons."* 42 *Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD'S doing, And it is marvelous in our eyes'?"* 43 *"Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.*

e). Genesis Chapter 24 deals with the Holy Spirit's search for a Bride for God's Son as we have already seen and provides one facet of the picture of the resurrection/rapture of the 'Church'.

f). Genesis Chapter 25 then presents Abraham marrying Keturah and producing 6 more children, which pictures Israel's fruitfulness once they are back in the land during the Millennial Kingdom – this gives us additional commentary on the picture given through Abraham leaving one land to receive his inheritance in another that we see in Hebrews Chapter 11 and vice versa.

g). There is nothing in Genesis 21-25 concerning the picture given through Noah, but this of course is found in both Hebrews and Daniel.

h). The starting point for that pictured through Enoch is the antitype of the sacrifice pictured through Abel - 1Co 5:7 ¶ *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*

Christ's sacrifice on the cross of Calvary has made possible eternal salvation for all who would believe - Ac 16:30 *And he brought them out and said, "Sirs, what must I do to be saved?"* 31 *So they said, "Believe on the Lord Jesus Christ, and you will be saved, you and your household."*

And at the same time He is Israel's Passover Lamb who has been slain in partial fulfillment of the first of the 7 feasts given to Israel.

i). And as we know all too well, beyond the point of our eternal salvation we are to be in pursuit of the salvation of our soul as we remain faithful, as we patiently endure – believing all that God has said concerning this salvation, and all that He has said concerning His people Israel and the Gentile nations as the Holy Spirit opens our understanding to the spiritual truth contained in the scriptures - Ge 24:53 *Then the servant brought out jewelry of silver, jewelry of gold, and clothing, and gave them to Rebekah. He also gave precious things to her brother and to her mother.*

This is the process by which we attain spiritual maturity; this is the process by which the Holy Spirit reveals to us the deep things of God, this is the process that the Holy Spirit is engaged in even now as we study together.

3). As the Holy Spirit leads us there comes a point at which we all have to make a decision of the same kind made by Rebekah recorded in –  
*Ge 24:58 Then they called Rebekah and said to her, "Will you go with this man?" And she said, "I will go."*

a). We have to make a choice to allow ourselves to be guided by the Holy Spirit through the scriptures and nothing else – not by tradition, not by ‘church’ ideology, not by denominational doctrine, but by the Word of God in its fullness and its entirety.

b). And if we will make that choice then we can look forward to that pictured for us in - *Ge 24:61 Then Rebekah and her maids arose, and they rode on the camels and followed the man. So the servant took Rebekah and departed. 62 ¶ Now Isaac came from the way of Beer Lahai Roi, for he dwelt in the South. 63 And Isaac went out to meditate in the field in the evening; and he lifted his eyes and looked, and there, the camels were coming. 64 Then Rebekah lifted her eyes, and when she saw Isaac she dismounted from her camel; 65 for she had said to the servant, "Who is this man walking in the field to meet us?" The servant said, "It is my master." So she took a veil and covered herself. 66 And the servant told Isaac all the things that he had done. 67 Then Isaac brought her into his mother Sarah's tent; and he took Rebekah and she became his wife, and he loved her. So Isaac was comforted after his mother's death.*

Here then is another part of the picture of the resurrection/rapture of the ‘Church’ that we see in foundation through Enoch. We can see that as the journey begins there is no distinction made between Rebekah and ‘her maids’, they all ride on the camels. It is only when Isaac appears on the scene that Rebekah alone covers herself with a veil, picturing the wedding garment of the Bride, and Rebekah alone who enters Sarah’s tent to become the Son’s wife.

c). That which we see pictured through the experience of Rebekah we have also seen through the experience of Ruth, and through that recorded in the Book of Ruth we find more detail added to our foundational picture.

d). *Ru 1:1 ¶ Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons. 2 The name of the man was Elimelech, the name of his wife was Naomi, and the names of his two sons were Mahlon and Chilion-Ephrathites of Bethlehem, Judah. And they went*

*to the country of Moab and remained there. 3 Then Elimelech, Naomi's husband, died; and she was left, and her two sons. 4 Now they took wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth. And they dwelt there about ten years. 5 Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.*

Here we find 2 Gentile women becoming part of a Jewish family through marriage, a relationship that is seen in connection with the death of a son, picturing for us those Gentiles of this dispensation who have become part of a Jewish family with respect to a marriage relationship yet future also connected with the death of a Son.

e). And as we will no doubt remember Ruth and Orpah find themselves faced with the same choice as that faced by Rebekah - Ru 1:13 *"would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!" 14 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. 15 And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law." 16 But Ruth said: "Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God. 17 Where you die, I will die, And there will I be buried. The LORD do so to me, and more also, If anything but death parts you and me."*

f). If we follow the comparison of Ruth with the account of Rebekah then Ruth gives us another facet of the faithful Christian of which Rebekah is a foundational type. Orpah would correspond to Rebekah's maids on the one hand and those Christians who draw back to perdition rather than having faith to the saving of the soul on the other hand – it is only Ruth who accompanies Naomi to Bethlehem and only Ruth who is recognized by the kinsman redeemer on his threshing floor at midnight.

g). And through the instructions given to Ruth - Ru 3:1 ¶ *Then Naomi her mother-in-law said to her, "My daughter, shall I not seek security for you, that it may be well with you? 2 "Now Boaz, whose young women you were with, is he not our relative? In fact, he is winnowing barley tonight at the threshing floor. 3 "Therefore wash yourself and anoint yourself, put on your best garment and go down to the threshing floor; but do not make yourself known to the man until he has finished eating and drinking.*

We have given to us a succinct picture of what it takes to have faith to the saving of the soul, wash yourself, anoint yourself, put on your best garment.

For Ruth these instructions were followed for the purpose of appearing at Boaz's threshing floor at midnight; for ourselves we are to follow that which these instructions picture in readiness for our appearing at Christ's Judgment Seat. Ruth's appearance on Boaz's threshing floor is another facet of the picture of the resurrection/rapture of the 'Church' that we can add to our foundational picture through Enoch.

h). And as we know it is only following Ruth's appearance on Boaz's threshing floor, when she makes plain that which she requires of him, that Boaz then goes to the gate of the city to redeem the inheritance and take Ruth as his wife - Ru 4:9 ¶ *And Boaz said to the elders and all the people, "You are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, from the hand of Naomi. 10 "Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate. You are witnesses this day."*

i). Now the scriptures teach us - 2Co 5:10 *For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad.*

Because we only see Ruth at Boaz's threshing floor we need to keep in mind that the account of Ruth gives us the experience of the faithful Christian only, that which pertains to the unfaithful Christian, pictured through Orpah, is dealt with elsewhere in the scriptures. What we know for certain is that we must all appear before the Judgment Seat of Christ to give an account of that which we have done.

j). More detail can then be added to this from - 1Th 4:16 *For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. 17 Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.*

Here in 1 Thessalonians we see that 'all' who are to appear at the Judgment Seat of Christ is inclusive of all 'the dead in Christ', who will be resurrected and all Christians who are alive on the earth at this time who will be raptured. In other words then every eternally saved person from the 2000 years of this dispensation, both the faithful and the unfaithful will appear together at Christ's Judgment Seat.

k). Then if we follow this through to the Book of the Revelation this is exactly what we find as recorded in - Re 1:10 *I was in the Spirit on the Lord's*

*Day, and I heard behind me a loud voice, as of a trumpet, 11 saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send it to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." 12 Then I turned to see the voice that spoke with me. And having turned I saw seven golden lampstands, 13 and in the midst of the seven lampstands One like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. 14 His head and hair were white like wool, as white as snow, and His eyes like a flame of fire; 15 His feet were like fine brass, as if refined in a furnace, and His voice as the sound of many waters; 16 He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance was like the sun shining in its strength. 17 And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. 18 "I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. 19 "Write the things which you have seen, and the things which are, and the things which will take place after this. 20 "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches.*

l). The loud voice as of a trumpet in v10 is the same voice and trumpet that we see in 1 Thessalonians – Christ is seen as Judge, no longer as High Priest, and in His presence are the 7 churches; 7 being the number of divine completion which signifies the entire ‘Church’, all the eternally saved from this dispensation, providing yet more detail on that given through the account of Enoch, and Judgment takes place - Re 2:2 *"I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; 3 "and you have persevered and have patience, and have labored for My name's sake and have not become weary. 4 "Nevertheless I have this against you, that you have left your first love.*

m). And within the account of the Judgment are 7 interconnected promises given to those Christians who will be overcomers - Re 2:26 *"And he who overcomes, and keeps My works until the end, to him I will give power over the nations-- 27 'He shall rule them with a rod of iron; They shall be dashed to pieces like the potter's vessels' --as I also have received from My Father; 28 "and I will give him the morning star.*

4). Re 4:1 ¶ *After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you things which must take place after this." 2 Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. 3 And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald.*

a). The beginning of Revelation Chapter 4 takes us back to the starting point of the resurrection/rapture of the 'Church' again, as we see from the imagery in v1, but we are now dealing with events that take place after the Judgment Seat, signified for us by the appearance of a rainbow which takes us back to the days of Noah when the rainbow was given as a sign that judgment was now over. It is in this scene that we find 24 elders casting down their crowns - Re 4:10 *the twenty-four elders fall down before Him who sits on the throne and worship Him who lives forever and ever, and cast their crowns before the throne, saying: 11 "You are worthy, O Lord, To receive glory and honor and power; For You created all things, And by Your will they exist and were created."*

b). These 24 elders are a representative number of the 2/3rds of the angels who did not rebel with Satan and their crowns of rulership are cast down because those who will wear them in the age to come, overcoming Christians comprising the Bride, have been identified at the events of the Judgment Seat which have previously taken place.

c). Do you remember from the Book of Ruth what it was that Boaz did after Ruth had been identified on his threshing floor? He went to redeem the inheritance for her. So, what do we find in Revelation?

Re 5:1 ¶ *And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals. 2 Then I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll and to loose its seals?" 3 And no one in heaven or on the earth or under the earth was able to open the scroll, or to look at it. 4 So I wept much, because no one was found worthy to open and read the scroll, or to look at it. 5 But one of the elders said to me, "Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals." 6 ¶ And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent out into all the earth. 7 Then He came and took the scroll out of the right hand of Him who sat on the throne.*

d). What we see in Revelation, following the events of the Judgment Seat, which are preceded by the resurrection/rapture of the 'Church', and following the casting down of crowns by the 24 Elders is the beginning of the process of the redemption of the inheritance, the beginning of that which we know as the Tribulation as these are one and the same event – another confirmation for our panoramic sequence – Abel, Enoch, Noah = Calvary, resurrection/rapture, Tribulation/redemption of the inheritance.

e). And if the Lord is willing we will continue with this next time.