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**FOREWORD**

Some form of the following statement is what one invariably hears in almost any so-called fundamental church of the land, or in books dealing with salvation written by men associated with these churches, or from like-minded Christian groups or organizations.

“Believe on the Lord Jesus Christ, put your faith, your trust in Him, allowing you to pass ‘from death to life’ — be saved — and one day spend eternity in Heaven with God and His Son rather than spending eternity in Hell with Satan and his angels.”

It all sounds very good to many Christians, and there are usually a lot of “amens” with these type of statements. The problem is that these type of statements are partly right, partly wrong, and very misleading.

The preceding statement is *correct* with respect to there being only one way to be saved — believing on the Lord Jesus Christ (**Acts 16:30**, **31**) — and it is correct with respect to the eternal destiny of any and all who do not believe on the Lord Jesus Christ, though Scripture calls this place “*the lake of fire*,” not Hell (**John 3:18**; **Acts 4:12**; **Revelation 20:11-15**).

The statement is *incorrect and very misleading* with respect to where the saved are going to spend eternity. The thought that saved man will spend eternity in heaven with God and with His Son is not only completely out of line with anything taught in Scripture but such a teaching serves *to obscure and do away with that which Scripture actually does teach about saved man*’*s future destiny.*  And this false ideology is so ingrained within man’s way of thinking that one often hears it from individuals who, in reality, know better.

*Man*’*s creation* in the beginning had to do with *regality*. Man’s creation had to do with *his ruling the earth in the stead of Satan and his angels* (the incumbent powers and authorities), a rule to occur during that time foreshadowed by the seventh day (**Genesis 1:26-28**; **2:1-3**).

*Man*’*s fall* had to do with Satan bringing about *his disqualification to occupy the throne*, allowing the incumbent rulers to continue occupying the throne (**Genesis 3:1ff**).

And, by and through any sound method of biblical interpretation, God effecting *man*’*s salvation* could only have to do with *man ultimately being brought back into a position where he could one day realize the purpose for his creation in the beginning*, *which has to do with ruling the earth during a seventh millennium in the stead of Satan and his angels* (**Genesis 3:21ff**).

And by and through the manner in which God had previously established matters during 6,000 years of redemptive work (foreshadowed by the six days of restorative work involving a ruined creation in **Genesis 1:2b-25**), this rule for Christians will be as *co-heirs with God*’*s Son*.

(For a more complete picture of the matter, refer to the author’s book, God’s Firstborn Sons.)

Then, beyond the 7,000 years (which had been foreshadowed in **Genesis 1:1-2:3** by the complete picture of *Creation*, *Ruin*,and *Restoration* throughout six days, followed by *Rest* on the seventh day), one finds a new heavens and a new earth. God, His Son, and redeemed man will dwell on this new earth; and God’s continued universal rule will emanate, not from heaven as we know it today, but from the new earth. “*The throne of God and of the Lamb*” will rest on the new earth, and God with His Son will rule from this throne, with redeemed man exercising regality from this throne as well (**Revelation 21**, **22**).

During the Millennium, man’s rule will have to do with *the earth*; but during the succeeding eternal ages, man’s rule will evidently have to do with *the universe* itself.

Thus one can easily see the problems involved by the erroneously promulgated thoughts so prevalent today that saved man is destined to spend eternity in heaven with God. Such a teaching, not being even remotely biblical, could have a very damaging effect on one’s present Christian life as it is viewed in relation to the future.

The truth of the matter is set forth at the beginning of Scripture, in the five books of Moses; and this is equally what the five parallel books of John are about. And, as well, this is what any other part of Scripture can only be about, for *all subsequent Scripture must be completely in line with the way matters are set forth at the beginning*, *in line with that which is revealed by and through Moses*.

**REAR COVER DATA**

Scripture deals with man centrally in relation to *regality*, *the earth*, *and 7*,*000 years of time*. This was all set forth in the opening thirty-four verses of Scripture (**Genesis 1:1-2:3**), forming a foundation upon which the whole of subsequent Scripture rests.

Scripture deals sparingly with that which occurred prior to and/or following these 7,000 years. Events occurring during time in these two realms are dealt with in Scripture, but only to an extent that will allow man to tie the whole of the matter together (i.e., allow man to understand the reason for his existence, the reason for these 7,000 years, and that which will occur after these seven millenniums have run their course.

Scripture also deals sparingly with fallen man relative to eternal salvation, though because of man’s fall in **Genesis** chapter **three**, this is where matters must begin (as previously seen in **Genesis 1:2-5**). Scripture, in the main, deals with man *after* He has passed “*from death to life*,” i.e., *after* he has been eternally saved. And Scripture, dealing with man in this respect, as previously stated, deals with him relative to *regality and the government of the earth* — *a position and domain that man was created in the beginning to occupy*, *one which he will one day occupy*, *during the seventh and last of the seven millenniums*.

This is the message that one should hear from the pulpit of any church in the land Sunday after Sunday, though, because of the working of the leaven throughout the dispensation (**Matthew 13:33**; cf. **Revelation 3:14-21**), this is the message that one almost never hears in any church in any land on any Sunday.

This was Moses’ message throughout the five books beginning Scripture. And, some 1,500 years later, this was John’s message — written in a parallel fashion to that which Moses had previously written — in the five books that the Spirit moved him to write.

As well, this is at the center of the subject matter seen in that which any other writer of Scripture penned, though not in the same parallel fashion seen in Moses’ and John’s writings.