

THE UPWARD CALL

*Brethren, I do not regard myself as having laid hold of it yet;
but one thing I do: forgetting what lies behind and reaching forward to what lies ahead,
**I press on toward the goal for the prize of the upward call of God
IN CHRIST JESUS.***

(Philippians 3:13-14 NASB)

#03-0905

The Days of Noah #3

January 22, 2009

As explained in the previous issue of this series, the number 120 speaks of the coming flood of grace as the spirit of God floods the whole earth, starting with the conquerors. It is God's plan to fill the whole earth with His glory, and this will begin to take root in the day of Christ and through His conquerors, the ones counted worthy to reign with Him. There are other references in Scripture to the number 120 that prove the point, but before looking at them, there is one more matter regarding the days of Noah.

Dr. Stephen E. Jones in his fascinating book *The Secrets of Time* (God's Kingdom Ministries, 2000) concluded that "the names of the original patriarchs from Adam to Noah reveal the entire plan of God from beginning to end." Adam was formed from the soil of the earth; thus, his name signifies the earthly man. Seth means "to place, or replace" since he replaced Cain. Enosh means "frailty, or frail flesh." Cainan means "the praise of God." Mahalaleel means "descent." Enoch means "teaching, or initiation." Methuselah means "when he is dead, it shall be sent." Enoch had prophesied of the coming judgment (Jude 14-15), and he more than likely named his son accordingly. Lamech means "power, or powerful one." Finally, Noah means "rest." However, it appears, based on the book of Jasher (4:14) that he also had another name, Menachem, meaning "comfort," which is confirmed in Genesis 5:29: **And he called his name Noah, saying, "This one shall comfort us concerning our work and in the toil of our hands because of the ground which the Lord has cursed"** (LITV).

Putting all these meanings together, Dr. Jones summarizes the plan of God for earth as such: "Earthly man was placed in frail flesh as his house; but the Praise of God (Jesus) will descend to teach (or initiate something); when He is dead, it shall be sent – the Powerful One, the Comforter."

In other words, Noah's two names speak of the coming of the Holy Spirit, the Comforter, which will lead God's people into the seventh day of rest. When Jesus ascended back to His Father's throne after His resurrection, the promised Holy Spirit came down upon the 120 in the upper room. I will come back to this reference of 120, but let us remain with Noah for a moment.

In Scripture, the Holy Spirit is often depicted as a dove. According to Young's Literal Translation, during the restoration of the earth, the Spirit of God was **fluttering** on the face of the waters (Genesis 1:2). The word *flutter* can be used to describe the flapping of the wings of a bird. Jesus' baptism confirms the symbolism of the dove. John testified saying, **"I have seen the Spirit descending as a dove out of heaven, and He remained upon Him"** (John 1:32 NASB).

Consequently, we see something prophetic in the three occasions that Noah sent forth a dove from the ark to see if the water had receded. The first time the dove went out, it came back without anything; the second time, it came back with an olive leaf; and the third time, it did not return.

These three occasions represent spiritual truths related to three outpourings of the Holy Spirit. The first two have occurred already, and we are waiting for the third, which we trust is not long in coming.

The first dove that went out and came back speaks of the day when the Lord descended on Mt. Sinai to appear before the sons of Israel to write His laws on their hearts and for them ultimately to be filled with His spirit as they entered the Promised Land. However, they feared for their lives and withdrew from the Lord, sending Moses up the mountain to receive the law on stone tablets; the letter that kills and does not give life, the life of the spirit. As a result of their fear and rebellion, the law was placed in another ark, the Ark of the Covenant. The spirit of God did not take up residence in the people but

rather remained in the ark. God's spirit remained in physical structures, the tabernacle of Moses and the temple of Solomon, until it was removed entirely from even these structures. Thus, the first dove returned to the ark just as the spirit of God remained in the ark and in the temple.

The second dove that went out and returned with an olive leaf speaks of the outpouring of the Holy Spirit on the day of Pentecost when the believers of the body of Christ received an earnest of the spirit. Of course, all who have believed since that day also receive an earnest of the spirit. The single olive leaf prophetically speaks of the believer receiving a down payment of the spirit. The olive branch is good, but it is only a portion of the whole olive tree, especially its oil, which refers to the anointing of the spirit. On careful reading of the account, it seems that the second dove did not enter the ark, for Genesis 8:11 states that the dove came into Noah. Prophetically speaking, this refers to the Holy Spirit coming into believers as a Pentecostal anointing.

Noah sent the dove out a third time; only this time, she did not return, signifying the spirit of God filling the whole earth. In other words, there is no longer a need for outpourings of the spirit of God. Why? Because the spirit of God has filled mankind, no longer as a partial filling or down payment but in full! Just as Noah went forth from the ark to establish a new world (orderly system) on earth, so will the conquerors go forth to establish the kingdom of our Lord on earth as the old world order of Babylon is brought down. I trust you understand that the establishment of the kingdom of our Lord will progress over the next 1,000 years, so that when reference is made to filling all mankind and the glory of the Lord filling the earth, it is referring to something that will take time. There is a mighty work to be done by those chosen to reign with Christ.

Now, returning to the number 120, it should be apparent that this number points to the outpouring of the spirit of God at the end of our present age, and this is seen in all five mentions of the number. It has already been shown that the days of Noah extended for 120 years (Genesis 6:3), and this prophesied of the removal of the spirit of God from mankind and its reversal with an outpouring of the spirit upon all mankind.

The second mention of the number 120 is discovered in reference to Moses' death.

Although Moses was one hundred and twenty years (120) old when he died, his eye was not dim, nor his vigor abated. (Deuteronomy 34:7 NASB)

It is no coincidence that Moses lived 120 years. In studying his life, it is apparent that it was divided into three periods of exactly 40 years. His first 40 years were spent in Egypt (Acts 7:22-23), the next 40 years were spent in exile in the land of Midian (Exodus 7:7), and his last 40 years were spent leading the sons of Israel, the ecclesia, in the wilderness (Acts 7:38). In Egypt, Moses learned the ways of the world. In Midian, he learned the ways of the Lord. In the wilderness, he saw God's plan and purpose.

We could say that this is a picture of our lives in the Lord. We are taught from an early age to think like a Babylonian since this is the system that operates the whole world. When the Lord broke into our life, we had to be taught by the Lord through His spirit and His word with the goal of writing His laws on our heart. Although we will have a major part to play in the world or age to come, in this day, we are enemies in a hostile territory. As long as the world system is Babylonian in character, we are exiles, aliens, and sojourners in a strange land. But there is more to be done so that we are prepared for the day of Christ. The Lord leads us through the wilderness of this world to reveal His plan and purpose to us so that we will be prepared to enter the Promised Land, which is not a piece of real estate in the Middle East but a new body, one that is spiritual, full of the spirit of God, and that is glorified, celestial, and immortal, in the image of Christ, the Celestial One.

At the age of 120, Moses had not lost his vigor or his eye sight, as so many of us do today. He did not need glasses. But more than this, at 120 years, he saw God's plan and purpose even though it was from a distance. May our spiritual vision be as vigorous!