

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)

#03-09170

A Sea Change #1

September 21, 2009

Recently, as I was meditating on all that has been happening in the United States, the phrase *sea change* came to my mind. I cannot say for sure that this was a direct word from the Lord, but then again, I cannot rule it out either. I have more to say on the meaning of sea change in relation to the last days in which we live, but this will be taken up in a subsequent issue. First, we need to understand the meaning of sea change as revealed through Scripture.

The phrase *sea change* is attributed to a line in Shakespeare's *The Tempest*. Literally, it means "**a change brought about by the sea.**" In other words, a change is brought about by a literal body of water, a sea. However, in a broader sense, a sea change has come to mean "**anything that causes a great change, transformation, or alteration.**" It doesn't have to be a literal sea; it could be a great change brought about by any event.

As I considered Scripture, it dawned on me that Scripture reveals eight major changes that fall within the definition of sea change that actually make reference to the sea, either literally or figuratively. Six of the sea changes come about literally by the sea, and two of them come about in a figurative sense by events likened to the sea (or water). In all cases, these sea changes also signify some truth regarding God's plan to achieve His ultimate purpose of being all in all new.

I should add that these eight sea changes are not the only transformational changes in Scripture; they are simply the ones that make reference to the sea. Obviously, Adam's sin and Christ's death and resurrection are profound events that brought great change to mankind and the earth; but they are not directly linked to the sea, literally or figuratively.

The first four sea changes are literal and have already occurred, so we will look at them in this issue.

The first literal sea change occurred at some point after Elohim spoke creation into existence, forming matter out of light [see issue #03-09120, May 4, 2009, *In The Beginning God Created*]. In Genesis 1:2, we discover the earth, which had not been created a place of chaos or waste (Isaiah 45:18), was actually in a condition of chaos and waste as the seas raged over the surface of the earth, and there was no sun shining on its surface. [For further understanding, see my book, *The Purpose and Plan of the Eons*, Volume 1, Chapter 1, *The Eons*.]

Yet the earth became a chaos [waste] and vacant [void]; and darkness was on the surface of the submerged chaos. Yet the spirit of Alueim [Elohim] is vibrating over the surface of the water. (Genesis 1:2 CV)

We do not know much about this pre-Adamic eon and how the earth came to be in such a **state of chaos or waste and ruin**, but a literal sea change had come upon the earth that left it in this condition and led Elohim to restore the earth to make it a place of habitation for man. The seas were calmed, light came forth, and **the earth was restored to its habitable condition**; setting the stage for God's **new creation** called man, starting with **the first man, Adam, the son of God**, a type of **the Second Man, the last Adam** (Romans 5:14; 1 Corinthians 15:45-47), **the Son of God**.

The second literal sea change occurred with **the flood in Noah's day** in which only Noah and his family survived God's judgment of mankind that had become corrupt and violent. The rising, turbulent sea literally killed off all but eight people in that day, and after the sea receded, the continents and land masses were realigned. This truly was a great change brought about by the sea. It opened the way for God to reintroduce His kingdom on earth, starting with Shem and extending to his descendants.

The third literal sea change occurred with **the parting of the Red Sea** in order for the sons of Israel, under the command of Moses, to escape Pharaoh and his pursuing army. The Lord heard the cry of the Hebrews and raised up Moses to deliver His people out of Egyptian bondage. **“Let My people go!”** (Exodus 5:1; spoken nine times) was the cry on their behalf. Pharaoh’s heart had been hardened, and he refused to let the Hebrews go so that they could celebrate a feast to the Lord in the wilderness (Exodus 5:1). The last plague sent upon Pharaoh’s kingdom instituted the first of the feasts, the **Passover**. The death of all the firstborn of Pharaoh’s kingdom led to the release of the sons of Israel, the Lord’s firstborn. **“Israel is My son, My firstborn”** (Exodus 4:22-23). However, after they had departed and traveled in the wilderness, according to the Lord’s direction, the Lord hardened Pharaoh’s heart once again so that he would pursue them with his army. The Israelites were caught between the sea and Pharaoh’s army, and they all feared for their lives. But Moses told them not to fear for the Lord would fight for them, and that He did. The sea parted, the sons of Israel walked on dry land through the sea to the eastern shore, and then the sea closed up and killed the entire pursuing army. This truly was a great change brought about by the sea, for the sons of Israel were **baptized into Moses** and set to receive **the divine law of God** at Mount Sinai in Arabia, which was supposed to be their **Pentecost**.

The entire experience of the sons of Israel is a type of the Christian experience of being justified by faith through the blood [**Passover**], being baptized into Christ [coming out of Egypt, the world], and having God’s law written on their hearts [**Pentecost**]. The journey of the ancient nation, although a failed journey, is a type of the heavenly nation that will produce the fruit of the kingdom of God and lead all the nations as the glory of God fills the whole earth in the next eon (age) [**Tabernacles**].

The fourth literal sea change occurred with **the parting of the Jordan** in order for the sons of Israel, under the command of Joshua, to come out of their 40-year wilderness journey and **enter the land of promise**. For those four long decades, the Israelites were led by the Lord through the wilderness until the first generation died off; the ones that had disqualified themselves from entering the land because they listened to the ten spies and refused to trust the Lord and enter the land. Only Caleb and Joshua saw that the land was good and that the Lord would deliver them from the giants of the land. As they wandered in the wilderness, they were commanded to live in **booths** as a reminder that the Lord had delivered them out of Egypt and that they were not to settle down in the wilderness, for it was not their home. In addition, they carried **the bones of Joseph** with them as a sign they were like dry, dead bones that needed resurrection life (Ezekiel 37:1-6). After their 40-year sojourn, they came to the Jordan opposite Jericho and were commanded to get ready to cross over to the other side to enter the land of Canaan. The priests were commanded to pick up the Ark of the Covenant and step in the water.

(13) “It shall come about when the soles of the feet of the priests who carry the ark of the LORD, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan will be cut off, and the waters which are flowing down from above will stand in one heap.” ... (16) The waters which were flowing down from above stood and rose up in one heap, a great distance away at Adam, the city that is beside Zarethan; and those which were flowing down toward the sea of the Arabah, the Salt Sea, were completely cut off. So the people crossed opposite Jericho. (Joshua 3:13, 16 NASB)

In other words, the water literally stopped flowing from the city of Adam and cut off all flow to the Dead Sea that was downriver from Jericho. Adam signifies the introduction of death into the human race, and the Salt (Dead) Sea signifies the effect of sin on mankind; sin reigns in death. No animal or vegetative life can grow in the Salt Sea, also known as “the sea of the plain,” due to its high level of salinity. Both had to be cut off for the sons of Israel to enter the land. This signifies **the resurrection of the sons of God** (Luke 20:34-36), that is, the first resurrection of the conquerors, typified by Caleb who had a different spirit (Numbers 14:24), the spirit needed to enter the land of promise, which is not a piece of real estate on earth but a new habitation out of heaven, **an immortal body** (2 Corinthians 5:1-3).

I do not believe it is a coincidence that reference to a city named Adam and the Salt Sea is found in Joshua [i.e., Jesus] **3:16**, and the antidote for death and sin is found in John **3:16: For thus God loves the world, so that He gives His only-begotten Son, that everyone who is believing in Him should not be perishing, but may be having life eonian** (John 3:16 CV).