

# 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)

#04-1015

## ***Seventh and Eighth Days***

February 5, 2010

The type (shadow) of both the seventh and the eighth days was revealed when Moses went up on the mountain to meet the Lord. In Scripture, a *mountain* signifies a *kingdom*. The antitype (reality) is found in the account given in Matthew (17:1-5) and Luke (9:28-36) of the Lord Jesus going up on a mountain and being transfigured in the presence of Moses, Elijah, and three of His disciples. The antitype reveals that the Kingdom of Glory will come after six days (Matthew), on the seventh day, or some eight days later (Luke). This might appear to be a discrepancy in the days; however, it prophetically signifies the seventh and the eighth days.

A careful read of the account in Exodus of Israel at the foot of Mount Sinai in Arabia (Galatians 4:25) reveals that Moses made eight (8) trips up the mountain to appear before the Lord (Exodus 19:3, 8b, 24-25; 20:21; 24:9, 15; 32:31; 34:2). I believe that Moses' sixth and eighth trips to the mountain coincide with the accounts given by Matthew (sixth trip) and Luke (eighth trip).

Before proceeding, as an aside, I have little doubt that many of us have the wrong picture of this mountain that Moses climbed as the rest of the sons of Israel stood at a distance in fear. Many people have been taught that Mount Sinai is in the Egyptian Sinai Peninsula, but now there is rather convincing evidence that it is, in fact, located in northwest Saudi Arabia near the Jordan border and is called **Jabal al Lawz**, an 8,000-foot mountain (from the desert). I explain this in article #25, October 2009, *An Allegory of Two Covenants*. However, one thing that I did not note is that those who have actually surveyed the mountain claim the ground on the top 200 feet is black as if it were burned from above. They also discovered a crevice in a rock that could hide a man, as well as evidence of a brook that flowed from the mountain, all signs that point to accounts given of Moses and the sons of Israel meeting the Lord at Mount Sinai.

Now, let us begin with Moses' sixth trip up to the mountain.

**(15) Then Moses went up to the mountain, and the cloud covered the mountain. (16) The glory of the LORD rested on Mount Sinai, and the cloud covered it for six days; and on the seventh day He called to Moses from the midst of the cloud. (17) And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top.** (Exodus 24:15-17 NASB)

It is no coincidence that this is the record for the sixth trip, for it signifies that after six days, or 6,000 years in the history of our earth, the seventh day, or the last 1,000-year day, will come as the **Kingdom of the Heavens** is established among the nations as **the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea** (Habakkuk 2:14). To the sons of Israel, the glory of the Lord appeared like a consuming fire, which signifies the fiery law of God that will go forth so that **the inhabitants of the world learn righteousness** (Isaiah 26:9). The earth will experience the judgments of the Lord, and in His judgments, the inhabitants will learn righteousness as they are governed by God's righteousness administered through His conquerors.

Further proof of this is given as Moses blessed the sons of Israel before his death. Notice how Moses recounted the appearing of the Lord at Sinai and the going forth from His hand of a fiery law (literally, *fire law*). Also, take note that all His saints are in His hand as well. This is a picture of the fiery law or the righteous law of God going forth through the saints or the conquerors.

**(2) And he said, The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. (3) Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.** (Deuteronomy 33:2-3 KJV)

Matthew's gospel reveals the antitype of the kingdom and glory when it comes in the seventh day. When He walked this earth, the Lord Jesus took three of His disciples, signifying the chosen conquerors, up on a high mountain and appeared to them as the Son of Man coming in glory and in His Kingdom.

Since, in type, glory appeared on the seventh day, in antitype, we can assume that Christ was transfigured on the mountain on the seventh day as well, even though the account does not specifically reference it as such. It follows that six days later was the seventh day.

**(1) Six days later Jesus took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. (2) And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. (3) And behold, Moses and Elijah appeared to them, talking with Him. ... (5) ... behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!"** (Matthew 17:1-3, 5b NASB)

After six days, on the seventh day, what did the disciples see? They saw the King standing, transfigured in glory, which signifies the Son of Man coming in the glory of His kingdom on the seventh day. God's voice boomed out: "This is My Son!"

Now, let us consider Moses' eighth trip up to the mountain.

**(29) It came about when Moses was coming down from Mount Sinai (and the two tablets of the testimony were in Moses' hand as he was coming down from the mountain), that Moses did not know that the skin of his face shone because of his speaking with Him. (30) So when Aaron and all the sons of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come near him.** (Exodus 34:29-30 NASB)

In all seven trips to the mountain, Moses returned to the desert unchanged; however, on the eighth and last trip, he returned with an external glory and with the fiery law of God in his hand. This is a shadow of the eighth day of the feast of Tabernacles when rivers of living water will flow from the innermost being of the immortal, glorified, and celestial conquerors of Christ. The laws of God will have been fully written on their hearts and in their minds (Hebrews 8:10), and they will administer God's law among the nations as a kingdom and priests (Revelation 5:10). They are the called and chosen, chosen to reign with Christ over the earth for 1,000 years (2 Timothy 2:12; Revelation 20:4-6).

Moses' last trip coincides with the account of Jesus' transfiguration as recorded in Luke.

**(28) Some eight days after these sayings, He took along Peter and John and James, and went up on the mountain to pray. (29) And while He was praying, the appearance of His face became different, and His clothing became white and gleaming. (30) And behold, two men were talking with Him; and they were Moses and Elijah, (31) who, appearing in glory.... (35) ... "This is My Son, My Chosen One; listen to Him!"** (Luke 9:28-31a, 35b NASB)

There are two explanations for the discrepancy in days between Matthew and Luke.

First, Luke counted the days from the time of "these sayings," which started in Luke 9:18. Matthew counted the days starting at the end of these sayings. In other words, Jesus taught His disciples over a two-day period (Matthew 16:13-28; Luke 9:18-27). Matthew simply counted his days following these sayings, and Luke counted his days at the beginning of these sayings.

Second, as already stated, it appears that Matthew's account coincides with Moses' sixth trip and the glory appearing on the seventh day, and Luke's account coincides with Moses' eighth trip when Moses himself experienced glory. We see the same picture in Luke's account, for it not only reveals that Jesus was glorified but that Moses and Elijah appeared in glory as well. Matthew does not make this claim. Further, in Matthew, the Father declared that Jesus is His beloved Son, but, in Luke, He declared that Jesus is My Son, My Chosen One. Referring to Jesus as Chosen speaks of all the sons of glory that will be chosen to reign with Him in His kingdom. Thus, on the eighth day, there will be a company of glorified saints, called and chosen to reign with Christ as the glory of the Lord fills the earth.

As presented in the previous series about the eighth day, the principle of the eighth day is manifested in the coming seventh day.