

Twenty-Six
Doctrinal Lessons

from
The Old Testament

(A STUDY COURSE)

By G. E. JONES

Price 75c

Published by
BAPTIST SUNDAY SCHOOL COMMITTEE
TEXARKANA, ARKANSAS-TEXAS

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TWENTY-SIX DOCTRINAL LESSONS

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LESSON ONE

THE BIBLE—WHAT IS IT?

I. It Is Not a Product of Human Learning and Experience.

The modernistic theory about the Bible is that it is a great book, but that it is merely a product of human learning and experience. The modernist thinks that its pages contain many noble thoughts along with a lot of error. He thinks it gives to us a record of the advancement of human thought and learning as the race has advanced from a semi-barbarian state of civilization and way of thinking to a higher and more refined way of thinking and living. Before going on to the study of what the Bible claims for itself, let us study what the modernistic theory would do for us.

First, this theory would put the Bible on the level with human books. In fact, it teaches that it is just one of the books of men. The modernistic mind desires to rule out the supernatural in everything. It desires to account for all things by a process of human reasoning. In so doing, the modernist is following in the steps of Greek philosophy. The Greek philosophers would accept nothing which they could not understand by a process of natural reasoning. To accept a divine revelation concerning the origin and destiny of man and the universe would mean to accept a science which was fixed and unalterable. That would bring an end to all the theories of men. It would leave no place for philosophy. Few people realize the evil effect of Greek philosophy on our modern educational system and religious thinking. The modernist of our day is pursuing the same line of natural reasoning that the Greeks followed. Paul sounded out the warning against the philosophy and false science of the Greeks, Col. 2:8; I Tim. 6:20.

Second, this theory would leave us without a definite hope. Man needs a positive hope for the future. If the Bible is not a divine revelation, but a mere human book, then we have no guarantee of the future, either for individuals or society as a whole. It would set us adrift upon the sea of time to drift we know not whither.

Third, this theory would do away with the authority of

the Bible. If the Bible is not a divine revelation then it is no more an authority in matters of belief and practice than any other human book. We could no longer point to its teachings concerning life, death, the hereafter, and human conduct and say, "This is final." We could no longer have a fixed standard of belief and practice by which to regulate our faith and manner of life. Herein we may see the motive that is behind the denial of the inspiration of the Bible on the part of the modernist. He desires to be free from the restraint that a divine revelation puts upon his thinking and his way of living. His carnal mind is at enmity with the law of God, Rom. 8:7.

Fourth, the modernistic theory would throw the door wide open for men to teach any theory they might wish to teach concerning man, his origin, his destiny, and his obligations toward God and his fellowman. If we will only stop and think we can see this subtle spirit of evil at work among us today. The tendency is to reduce all churches and all religious beliefs and practices to a common level. It is not unusual to hear men say, "One church is as good as another." This virtually means that there is no fixed, unalterable standard by which the beliefs and practices of men are to be measured. If God has given unto us a fixed standard of belief and practice, then our faith and way of life should be regulated by it. No way of belief and practice which differs from that which is revealed in the Bible can be said to be as good as the one that conforms to the Bible. When men think it is, they either assume that God has not given to us a fixed standard of belief and practice, or that man's ways are as good as God's way. To say that Confucianism, or Buddhism, or any other heathen religion, is as good as Christianity is to say that God inspired all of them, or that He did not inspire our belief and practice. To say that one church is as good as another is to assume to put the doctrines of men on a level with the doctrines of Christ. Some churches are endeavoring to regulate their faith and practice solely by what the Bible teaches. Others put little or no stress upon the precepts of the Bible. Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men," Matt. 15:9. The Bible teaches that there is "One baptism," Eph. 4:5. Churches that practice

three different things for baptism are teaching commandments of men. The Bible teaches that salvation is by grace without works, Rom. 4:4, 5; 11:6; Eph. 2:8, 9; Titus 3:5. Churches that teach works as a condition of salvation are teaching contrary to the Bible. If the Bible is a revelation from God, then the church that teaches works for salvation cannot be as good as the one that teaches salvation by grace without works. So the statement that one church is as good as another is prompted by that subtle spirit that desires to reduce the Bible and its precepts to the level of human books and teachings. It savours of the men-pleasing spirit rather than that of pleasing God. Paul said: "If I yet pleased men, I should not be the servant of Christ," Gal. 1:10.

II. It Is a Revelation From God.

We believe the Bible to be a written revelation from God to man. We believe in its supernatural origin. As such we believe it to be an all-sufficient rule of faith and practice, and an infallible guide for us in our moral and spiritual lives. We base this belief upon:

First, the testimony of the Bible itself. It makes this claim for itself. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," II Tim. 3:16. "Holy men of God spake as they were moved by the Holy Ghost," II Peter 1:21. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these days spoken unto us by his Son," Heb. 1:1, 2. Many other passages show us that the Bible writers claimed inspiration for themselves. Ex. 6:1; 7:1; 8:1; 12:1; Lev. 1:1; 4:1; Num. 1:1; 2:1; Deut. 1:6; Josh. 1:1, 2; Isa. 1:1; Jer. 1:1, 2; Ezek. 1:1-3; Dan. 2:29, 30; 2:45-47; Hosea 1:1.

Were all these men liars? The harmony of their writings and the fulfillment of many of their prophecies prove that they spake and wrote by inspiration.

Second, the testimony of Jesus Christ Himself. Our Lord believed in and taught the inspiration of the Scriptures. He said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me," John 5:39. In another place He said: "These are the words which

I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets and in the psalms, concerning me," Luke 24:44. In still another place Jesus said: "The scriptures cannot be broken," John 10:35.

Third, the fulfillment of many of the prophecies prove the inspiration of the Bible and guarantee the fulfillment of the rest of the prophecies. The birth, life, death and resurrection of Christ was minutely foretold in the Old Testament. See Ex. 12:1-24; 27; Psalm 16:9, 10; 22:1; 22:7, 8; 22:18; Isa. 9:6; 53:1-11. The prophecies concerning Abraham and the nation of Israel prove the inspiration of the Scriptures, Gen. 12:1-3; Deut. 4:26-31; Jer. 33:24-26; Amos 9:8.

In the Bible, the inspired Word of God, we have given to us:

First, a definite hope, Rom. 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and the comfort of the scriptures might have hope." We are not left in uncertainty as to what the future holds in store for those who believe in Christ. We can say in the words of the inspired apostle: "We know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," II Cor. 5:1. We are not left in darkness, but we are children of light, and children of the day, I Thess. 5:5.

Second, we have a fixed standard of belief and practice. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism," Eph. 4:4, 5. It has been so in all centuries. Sin, the human heart, death, and sorrow have been the same in all ages. The needs of the human soul have ever been the same. We need not be disturbed by the changing opinions of men concerning scientific ideas and human achievements. Our rule of faith and practice has been fixed for us by the Lord Himself.

Third, we have an all-sufficient rule of faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction

in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," II Tim. 3:16, 17. The wisdom of men can add nothing to this perfect rule of faith and practice. To seek to add to it is to question the wisdom of God, and the all-sufficiency of His inspired Word. It ultimately leads to the setting aside of God's Word for the wisdom of this world.

III. The Need of a Divine Revelation.

First, man stands in need of a divine revelation because he is finite and is unable to come to a knowledge of God through the pursuit of human wisdom. God says in His Word: "My thoughts are not your thoughts, neither are your ways my ways.—For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isa. 55:8, 9. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," I Cor. 1:21.

Second, man needs a divine revelation because he is deprived in mind and heart, Jer. 17:9; Eph. 4:17, 18; Jude 10. He is by nature incapacitated to think rightly concerning God and spiritual things.

Third, man is blinded and deceived by the Devil, who is god of this world: "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," II Cor. 4:3, 4. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world," Rev. 12:9.

IV. Warnings Against Thinking and Speaking Above the Word.

Over and over we are warned not to think above and contrary to the Word of God. We are to subject our thinking to the Scriptures instead of seeking to make the Scriptures conform to our way of thinking. "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?"

Jer. 8:9. "And these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that ye might learn in us not to think of men above that which is written," I Cor. 4:6. "If any man speak, let him speak as the oracles of God," I Peter 4:11. "But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves," Jude 10.

Whatever the Word of God has to say on any given subject should be the end of all controversy. It should forever settle the matter with us. If it be contrary to the ideas we have held, then we should give up our ideas and accept the Word of God. What we, or any other man, might think about a thing does not matter. The thing that counts is what God says in His Word. Let us ever be mindful of the fact that we are finite and limited in our thinking. May we always be ready to give up our opinions concerning things when those opinions are not in keeping with the positive statements of the Word of God.

To Test Your Knowledge

What is the conception of the modernist concerning the Bible? What would this idea do for us? What is the motive behind the denial of the inspiration of the Bible on the part of the modernist? What claim do the Bible writers make for themselves? What confirms their claim? What did Jesus teach concerning the Scriptures? Why does man need a divine revelation? What does this divine revelation give to us? What warnings are given concerning thinking and speaking above the Scriptures? What should always be our attitude toward any statement in the Bible?

LESSON TWO

THINGS NECESSARY TO THE UNDERSTANDING OF THE BIBLE

I. Salvation and a Spiritual Understanding.

One must be saved to understand the Bible. The lost man is unable to understand the things of the Spirit. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (R.V. discerneth) all things, but he himself is discerned of no man," I Cor. 2:14, 15. "The world knoweth us not, because it knew him not," I John 3:1.

The Bible is not understood like other books. An unsaved person may learn the things of science, history, business, or mathematics as well as a saved person. But this is not so with the Word of God. This is one of the things that distinguishes the Word of God from all other books. It is a spiritual book. It contains a hidden wisdom which the wise and great of this world do not and cannot understand. In I Cor. 2:6-8 we read: "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

There is a veil over the heart of the lost man, and the gospel is hidden from him: "Even unto this day, when Moses is read, the veil is upon their heart," II Cor. 3:15. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," II Cor. 4:3, 4. Much of our present-day evangelism errs at this point. It proceeds upon the assumption that a person can understand of himself all those things that are necessary to salvation.

This is not so. Apart from the enabling power of the Spirit of God the sinner is unable to see and understand how to believe in Christ. Jesus said: "No man can come to me, except the Father which hath sent me draw him," John 6:44. After telling us that there is a veil over the heart of the lost man Paul goes on to say: "Nevertheless when it (the heart) shall turn unto the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty," II Cor. 3:16, 17. We should be careful at this point and not urge a profession upon a person until the Spirit of the Lord has done His office work. The failure to consider this important truth, and the desire for increased membership, or a good report for the papers has resulted in the churches being filled with unsaved members.

With salvation there comes a spiritual understanding. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true," I John 5:20. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," II Cor. 4:6. Moses said to Israel: "Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh,—the great temptations which thine eyes have seen, the signs, and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day," Deut. 29:2-4.

The child of God may have his spiritual understanding strengthened and broadened. Paul said: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and SPIRITUAL UNDERSTANDING," Col. 1:9.

II. A Willingness and a Desire to Know Bible Truths.

Some children of God never come to an understanding of some Bible truths because they are without the desire to know those truths. The Spirit of God does not burglarize the human heart and mind. Unless we have the desire to know and understand certain truths the Spirit of God will not enable us to understand those truths. "If any man will-

eth to do his will, he shall know of the doctrine whether it be of God," John 7:17, R.V.

Some people are not interested in learning the truth about many Bible doctrines. They are content to know just the rudimentary principles. They are not concerned with going on to a fuller and deeper knowledge of Bible truths. Such people are hindering their spiritual growth and will remain babes in Christ Jesus. They never reach the place where they can teach others. Such was the condition of some of the Hebrew brethren to whom the Book of Hebrews was written. "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilled in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles (or the word of the beginning, marg. trans.) of Christ, let us go on unto perfection," Heb. 5:12—6:1.

Those who go on to fuller understanding of God's Word have a deeper realization of the foundation of their hope and a more settled sense of their security. One who does not, usually becomes unsettled in his mind and becomes one of those who has forgotten that he was purged from his old sins. "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins," II Peter 1:5-9.

Such persons as are described in this last verse have fallen into a state of doubt, because they have not gone on to a fuller understanding of the Word of God, and have not put into practice the things contained therein. Let us

give diligence to cultivate the assurance of our salvation, verse 10.

Some do not reach an understanding of some of the deeper truths of the Bible because they are prejudiced against these doctrines. They have closed their minds against these truths. They are the worse off for so doing. Let us see that we do not close our minds against any Bible doctrine. Let us have the courage to believe that everything that is written was written for our benefit and is profitable for doctrine, II Tim. 3:16, 17.

III. A Willingness to Accept What God Has Said Upon the Testimony of the Word Itself.

Another thing that is necessary to the understanding of the Word is a willingness to take the plain statements of the Word of God and believe them simply because God has spoken. There are many who claim to believe the Bible from Genesis to Revelation who will not accept many of its plain, positive statements. They will not accept them because they are not in keeping with their preconceived ideas and opinions. Those statements are out of harmony with their limited reasoning. They insist on first understanding before they believe. That is man's way, not God's way. God's way is for us to first believe and then understand. Believe a thing because God has said so in His Word, not because we have reasoned it out. God's Word tells us that we are to walk by faith and not by sight, II Cor. 5:7. To insist on understanding a thing God has said before we believe it is to walk by sight and not by faith. It means to reverse God's way. It should be sufficient for a child of God that God has spoken. If I can only get this point over to those who study these lessons I will have done them a great benefit. Right here is where so many err. They insist on weighing the statements of the Word of God in the balances of human reasoning before accepting them. So in the final analysis their reasoning, and not the Word of God, becomes the basis of their belief. In my twenty years of teaching I have found this to be the greatest obstacle in the way of the truth. Let us stop and think a moment. Why did man have to have a revelation from God? Because the world by wisdom knew not God, I Cor. 1:21. If then the

Word of God must be subjected to the powers of human reasoning before being accepted, and only such parts are to be believed that pass the test of our reasoning, then what has been gained by having a revelation given to us from God? We are back on the foundation of human reasoning and wisdom. Wherein are we better off than the infidel? He, too, will accept those parts of the Bible that are in keeping with his reasoning. Suppose the Israelites had first insisted on reasoning out how the walls of Jericho would fall after they had marched around it seven days, before they began marching as God had commanded. If they had followed human reasoning they would have said: "We must get some battering rams and beat the walls down." But faith went beyond human reasoning and took God at His word. After first believing and doing what God commanded they were made to see the walls fall.

When God plainly states a thing in His Word let us not go to building up a mountain of difficulties and insist on them being removed before accepting what God has said. If so we will never make any progress. Reason demands that what God has said must first be proven before being accepted. Faith accepts a thing simply upon the testimony of the Word of God. Where reason fails faith succeeds. To base our belief upon what we are able to reason out is to follow after the Greek philosophers who mocked when Paul preached unto them the resurrection, Acts 17:32. To walk by faith is to follow the example of the men of God, like Abraham, who against hope believe in hope, Rom. 9:18.

Those who refuse to accept the doctrine of the security of God's children follow their reasoning instead of the plain statements of God's Word. The same is true with those who refuse to believe that there will be a thousand years reign. It is likewise true with those who do not believe that God chose His people before the foundation of the world, and with others who refuse to believe that the gospel invitation is for all. Reason gets in the way.

Which of the following statements is found in the Word of God?

"He hath chosen us in him before the foundation of the world," Eph. 1:4.

"He hath chosen us in him at the time we believed."

The Bible makes the first statement, not the last. Yet how many people deny the first and believe the last. Their reason gets in the way and they try to disprove what the Bible plainly states and to establish what the Bible does not teach.

Which of these statements is in the Bible?

"They shall be priests of God and Christ, and shall reign with him a thousand years," Rev. 20:6.

"They shall be priests of God and Christ, and they shall not reign with Christ a thousand years."

We know the first statement, not the latter, is in the Bible. But many do their best to prove that the first statement is wrong and that the last one is the truth. They bitterly deny what the Word of God plainly states. They contend for what it does not state. What is wrong? Instead of accepting the plain statements of God's Word they have set out false reasonings. Such people confuse themselves and others. Some time ago I read an article where the writer put his own construction on several Scriptures, and then asked: "Where does this leave any place for a thousand years reign?" That was his reason against the Word of God. The Word of God plainly states: "They shall reign with him a thousand years," Rev. 20:6. Then there must be some place for this reign whether that man or any other man can find a place for it. Since God has said it shall be, then He has a place for it. The starting point for us is not to set out to reasoning whether or not there can be a place for such a reign. We must begin by accepting the plainly stated fact in the Word of God. Not until we do that are we in a position to ever find out anything about this reign. One time a man said to me: "If the Devil is to be bound a thousand years I do not understand why he is to be loosed after that." I said to him: "Read Rev. 20:7: 'And when the thousand years are expired, Satan shall be loosed out of his prison.' After he had read it, I said to him: 'I am not asking you if you understand why the Devil is to be loosed, but if you believe he will be loosed?' He saw where I had him. He answered: 'I guess I will have to believe it.'" Then I said to him: "Now I am going to tell you where

your difficulty lies. Because you cannot understand the why, the how and the wherefore about the binding of Satan and the thousand years reign you want to deny the whole thing." Then I told him to start by believing what was stated in this passage.

IV. Diligent and Prayerful Study.

Another thing that is necessary to the understanding of the Bible is a diligent and prayerful study of it. Paul said to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," II Tim. 2:15. To be properly understood, the Word of God must be diligently and prayerfully studied. Paul also said to Timothy: "Consider what I say; and the Lord give thee understanding in all things," II Tim. 3:7. Let us not stress either of these verses to the neglect of the other.

To Test Your Knowledge

Can the lost man understand the Bible? If not, why not? What comes with salvation? What attitude must we have toward the Word of God? Are we to be content with remaining babes in Christ? What are we admonished to do? What things are necessary to the right understanding of the Bible? Are we to wait to understand before believing what God has said? What is the difference between God's way and man's way on this point? Is the Bible to be weighed in the balances of our reasoning powers, or should our reasoning be weighed in the balance of the Word of God?

LESSON THREE
**SOME RULES TO FOLLOW IN
BIBLE STUDY**

I. Learn Who Is Doing the Speaking.

It is very important to know who is doing the speaking if we are to arrive at right understanding of any passage of Scripture. The words of uninspired and wicked men are often found recorded in the Bible. The Bible is true and inspired in that it records for us the actual statements made by such men. But we are not to build a doctrine upon those statements. The Pharisees, when talking to the man who had been healed, said: "We know that this man is a sinner," John 9:24. Though this statement was recorded by inspiration, yet it is false. The Bible tells us that the serpent said to Eve: "Ye shalt not surely die," Gen. 3:4. Many other examples could be given showing that the lies of wicked men and the Devil are recorded for us by divine inspiration. Unless we notice who is doing the speaking we may find ourselves building a doctrine on statements that are not true.

II. Learn to Whom a Statement Is Addressed.

Not only do we need to know who is doing the talking, but we need to know to whom and about whom or what those words are spoken. God's Word has this to say to us about the law: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God," Rom. 3:19. The child of God is not under the law, but under grace. "Sin shall not have dominion over you: for ye are not under law, but under grace," Rom. 6:14. Therefore it is wrong to apply that which is of the law to a child of God. It is also wrong to apply what is written or intended for the child of God to the lost man. Advocates of baptismal salvation will make a great display about baptism being a command of God. Surely, it is a command of God. So is the observance of the Lord's

Supper a command. But these commands were given to the children of God, not to the lost world. Therefore it is misleading to insist that lost men comply with these commandments as means of salvation, simply because they are commandments.

Those who claim that God's children are under the law of tithing rely upon Matt. 23:23 to prove their contention. A close examination of that verse shows it was not addressed to our Lord's disciples, but to the Pharisees who were under the law. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the LAW, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." To apply this statement which Jesus addressed to people who were under the law to those who are not under the law is to err in interpretation.

III. Learn What Is Being Spoken About.

We must also notice what it is that is being spoken about. Many confuse the things which are spoken about rewards with the things which are spoken about salvation. When the Bible speaks about salvation it always tells us that it is not by works. See Rom. 4:4, 5; 11:6; Eph. 2:8, 9; Titus 3:5; II Tim. 1:9. On the other hand, whenever the Bible speaks about rewards it tells us that God's children shall be rewarded according to their works, I Cor. 3:8; Rev. 22:12.

IV. Study the Context.

In order to learn the three things mentioned above we must study the context. By the context we mean the connecting verses. By reading the verses below or above a certain statement we learn who is talking, who they are talking to, and what they are talking about. A good example is found in Matt. 12:38-45. By referring back to the 38th verse we find out who is the evil generation mentioned in the 45th verse.

V. Forget Chapter Division.

In the study of the Scriptures we must forget chapter divisions. When the Bible was written it was not divided into

chapters and verses. That is the work of uninspired men. Many times the verses and chapters stop in the midst of a subject. A good example is the 21st chapter of Acts. This chapter closes with a comma, not a period. Keep in mind the subject matter and forget the chapter and verse division.

VI. Do Not Array the Scriptures Against Themselves.

We cannot prove with one passage that what another passage teaches is wrong. Whatever the Bible plainly states in one place it will not deny in another. When a certain passage of Scripture is quoted which states a certain doctrine, those who do not believe this doctrine often bring up other Scriptures seeking to disprove the plainly stated fact. Many bring up Rev. 22:17 to disprove the plain statement of Eph. 1:4. They do not seem to realize that Eph. 1:4 is just as much a part of the Bible as Rev. 22:17. And Rev. 22:17 is as much a part of the Bible as Eph. 1:4. Both statements are true and are to be accepted. It is wrong to array the Scriptures against themselves in such a manner and seek to prove with one Scripture that what is plainly stated in another place is wrong. It is not so much a matter of interpretation as being willing to accept whatever the Bible may say. Eph. 1:4 and Rev. 22:17 are in perfect harmony. One is speaking from a divine standpoint while the other is speaking from a human standpoint. When we array the Scriptures against themselves we leave the impression with the outside world that the Bible is a book of contradictions.

VII. Do Not Be Guilty of Picking and Culling Over the Word of God.

Remember, Paul taught that all Scripture "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," II Tim. 3:16. God did not give us the Bible to pick over and cull out at our will. It is not ours to say that this is important and that is not important. Who are we to sit in judgment on the Word of God? It should be sufficient for us that God has spoken on any particular subject. Whatever God has revealed unto us in His Book is for our good, else He would not have revealed it. The same logic that would rule out the study and preaching of

one doctrine would rule out the study and preaching of two doctrines, then three, and ultimately all the rest of the Bible doctrines. This is the Spirit of modernism. It seeks to back us step by step off the Scriptural foundation, and leave us standing wholly upon the sandy foundation of human wisdom. Beware of that subtle spirit that would discourage the study and preaching of any Bible truth.

VIII. Learn Not to Think Above That Which Is Written.

God's Word says: "If any man speak, let him speak as the oracles of God," I Peter 4:11. It also says: "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children," Deut. 29:29. Let us see that in our Bible teaching we keep our thinking in line with those things that are revealed. Avoid vain speculation and vain and foolish questions concerning things about which the Bible has not spoken. Recently I heard this question asked in a debate: "Since God foreknew all who would be saved and all who would be lost, why would He allow one child to die in infancy and go to heaven and allow another to live to maturity and die in unbelief and be lost?" This is none of our business. It is one of the secret things that belong unto the Lord. No good thing can come from our vain speculation concerning such matters. Let us stay with those things which have been revealed. This is the only safe ground for a child of God.

IX. Remember, the Scriptures Cannot Be Broken.

Our Lord tells us in John 10:35 that the Scriptures cannot be broken. Whatever the Bible tells us shall be will most certainly come to pass. The foreknowledge of God is the foundation of all prophecy. To say that something will not come to pass which God foretells, is to do away with the foreknowledge of God. Not long ago an article came out in the Baptist Standard in which the writer said that Isaiah, Jeremiah, Ezekiel and other prophets foretold a future glorious kingdom for Israel. After making this admission he set out to prove that this would not come to pass. He was making out these men to be false prophets. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which

the Lord hath not spoken, but the prophet hath spoken it presumptuously," Deut. 18:22. The Scriptures must be fulfilled or else the writers would be proven false prophets.

X. Study Dispensational Truth.

God has divided time up into different ages or dispensations in which He is working out different things in His great plan for His creation. Certain Scriptures apply to one dispensation while others apply to another dispensation. Joel prophesied of a time when nations would beat their plowshares into swords and their pruninghooks into spears, Joel 3:10. On the other hand, Isaiah and Micah prophesy of a time when this will be reversed and the nations will beat their swords into plowshares and their spears into pruninghooks, Isa. 2:2-4; Micah 4:1-4. Joel's prophecy has been fulfilled in our time. The prophecy of Isaiah and Micah will be fulfilled in the next age, or the thousand years reign. Any interpretation or system of doctrine that must throw out either of these, or any other prophecy, is at fault. There must be a place for the fulfillment of all prophecies. To know how to place these prophecies without having a contradiction we must know in what dispensation to place them.

XI. Watch the Tenses, Person and Number.

The tenses, person and number of words must be regarded in Bible study the same as in the school room. In the study of prophetic visions one is likely to be misled at this point unless he is careful. When a prophet refers to a prophetic vision which he had he uses the past tense. But this does not mean that the things under consideration have already come to pass. When an interpretation of the vision is given the tense changes from past to future. A concrete example of this is found in the 7th chapter of Daniel. Notice how the tense changes from past to future as Daniel is given an interpretation of what he saw. Compare Dan. 7:3 with 7:16, 17; Dan. 7:7, 8 with 7:23, 24.

XII. Remember, the Bible Is a Book of Great Principles.

There are certain great principles that run throughout the Word of God. The Scriptures are not to be interpreted contrary to these principles, but in keeping with them. There

are such principles as God's foreknowledge, election, salvation by grace, depravity, the new birth, substitution, imputation, etc. These must be kept in mind while studying the Bible.

XIII. Be Prayerful.

Depend on the Holy Spirit and pray for an understanding. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him," James 1:5.

XIV. Do Not Build Up Difficulties to Keep From Believing a Positive Statement.

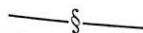
Whatever is plainly stated in the Bible receive with humility and explicit confidence. We may not see how it can be or how it will be brought to pass, but God knew when He had these plain, positive statements written by inspiration. Remember, how you see a thing, and how I see a thing, is not what counts. The thing that counts is the thing which the Word of God says. One time I quoted John 6:37-39 to show that it was God's will that Jesus should lose none of those the Father gave to Him, and that none would ever be cast out. The man to whom I quoted this passage replied: "Yes, I know it says that, but here is the way I see things." Then he proceeded to give me a lot of his human reasoning and ideas. He had built up a mountain of difficulties to keep from accepting the plain, positive statements in the Word of God on the eternal security of the saved.

XV. Be Patient.

Be patient. An understanding of all things does not come at once. Much study, prayer and patience is needed to comprehend many of the deeper truths of the Bible. Start by believing what is plainly stated. The why, the how, and the when of things will open up to you in due time if you continue to study prayerfully and patiently. The great field of Bible truths will become broader, richer and fuller to you as time goes on. Your conception of the greatness of God and His plans will broaden until you will be made to marvel at His ways.

To Test Your Knowledge

Give three rules for studying the Bible. What is meant by the **context**? What should be our attitude to chapter and verse divisions of the Bible? What is said in this lesson about arraying one verse or passage of Scripture against another? Should we believe all the Word of God or should we cull over it and take only what suits us? What did Jesus say about the Scripture in John 10:35? How should Scriptures be applied relative to the dispensations? How should tenses, persons and number be respected in the Scriptures? Give the rule for interpreting Bible visions. Discuss Rule XIII as given in this lesson. What is Rule XV of this lesson?



LESSON FOUR THE PERSON, NATURE AND CHARACTER OF GOD

I. God Is Self-Existent.

The Bible opens with the statement, "In the beginning God created the heaven and the earth," Gen. 1:1. The Bible does not set out to prove the existence of God, but it starts with His existence as an accepted and established fact. He is the self-existent One behind all creation. His self-existence is proven by the following things:

First, by the Visible Created Universe.

The visible created universe proves to us that there is a great self-existent, all-powerful God behind all things. The psalmist said: "The heavens declare the glory of God; and the firmament sheweth his handiwork," Psalm 19:1. In Rom. 1:20, we read: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

Second, by the Adaptability of Life and Environment to Each Other.

The adaptability of life and environment to each other is another proof of the existence of a creative power and mind behind all things. The length of the nights and days prove that these things have been fixed by a designing mind for a definite purpose. If the sun should shine directly for an hundred hours at a time vegetation would burn up and the weather would be unbearably hot. If the sun stayed set for an hundred hours everything would freeze to death. The moon governs the tides. If its distance from the earth were reduced by half or three-fourths, then the land would be overflowed by the great tides. The existence of the eye for the light, and the light for the eye, the ear for the sound, and many other things proves that a great mind has adapted life and environment to each other.

Third, Finite Life.

The fact that finite life is not self-existent proves the self-existence of God. I know that I did not bring myself into existence. My life came from my parents who were before me. By the same logic I know that my parents did not bring themselves into existence. They, too, received their lives from their parents. By the same logic we go on back the stream of life until the time there was the first man and woman. God's Word tells us their names were Adam and Eve. They had no more power to create themselves than we had. There had to be a creative power and mind behind them which was and is self-existent.

Fourth, the Human Conscience.

The human conscience proves the existence of God. Everywhere, in all nations, among the most benighted people there is the belief in a supreme being. Man instinctively feels the existence of God. All people, of all ages and all regions, have held to some kind of worship of a Supreme Being. In Rom. 2:14, 15, we read: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another."

II. God Is a Spirit.

God is said to be a spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth," John 4:24. Man has a spirit, but he is not said to be a spirit while inhabiting the body. Jesus, after His resurrection, said to His disciples: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have," Luke 24:39. From this we learn that the Father exists in Spirit and not in a body of flesh and bones.

III. God Is Immutable.

God is immutable in His person. That is, He is unchangeable. In Psalm 102:25-27, we read: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years have no end." Then we read in Mal. 3:6: "I am the Lord, I change not." Again we read in James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

The following passages teach the immutability of God's will and purpose: Num. 23:19; I Sam. 15:29; Psalm 33:1; Heb. 6:17.

IV. God Is Eternal.

God is an eternal being. His life is without beginning or ending. "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God," Psalm 90:1, 2. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we

have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ," I John 1:1-3.

Eternal life is the life of God Himself. It has no ending, neither did it have a beginning. It always has been and always will be. We come into possession of this life when we believe in Jesus Christ as our Saviour, John 3:36; 5:24.

V. God Is Omnipotent.

God is omnipotent in His person. That is, He is all powerful. With Him nothing is impossible, except to lie. That is contrary to His character. But He has power to do all things. To limit Him in His power is to limit Him in His person. It means to make Him finite like unto us. To limit Him is to sin. "They sinned yet more against him by provoking the most High in the wilderness. And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness?" Psalm 78:18, 19. "Yea, they turned back and tempted God, and limited the Holy One of Israel," Psalm 78:41.

Many passages teach the omnipotence of God. In Rev. 19:6 He is called "The Lord God Omnipotent." In Gen. 17:1 God refers to Himself as "The Almighty God." Jesus said to His disciples: "With God all things are possible," Matt. 19:26. Many other passages teach the same truth. See Jer. 32:17-27; Gen. 18:14; Psalm 78:18, 19; 78:40, 41.

VI. God Is Omniscient.

God is an all-wise or omniscient person. He is unlimited in His knowledge and wisdom. "Known unto God are all his works from the beginning of the world." "If our hearts condemn us, God is greater than our hearts and knoweth all things," I John 3:20. The psalmist said of the Lord: "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off." In Isa. 46:9, 10, we read: "For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

The omniscience of God is the foundation of all prophecy. Do away with God's foreknowledge and omniscience and we have removed the foundation of all prophecy. Do away with His foreknowledge and we have no guarantee of the future. It is the foundation on which all our hopes of the future rest.

To limit God in His knowledge is to limit Him in His person. It brings Him down to our level and makes Him finite like unto us. It is to sin. We need to have a greater conception of God and His greatness. We need to study more about what the Bible teaches concerning Him and His infinite person. It will give unto us a fuller conception of our eternal security.

In I Kings 13:1-3 and II Kings 23:15, 16, we find where God foretold 351 years ahead of time the name of Josiah, to what family he would be born, and what he would do.

VII. God Is Omnipresent.

God is present at all places at the same time. The psalmist said: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there thy hand shall lead me, and thy right hand shall hold me," Psalm 139:7-9.

VIII. God Is True.

God is true. He cannot lie, neither can His Word fail. See Rom. 3:4; I Cor. 1:9; Heb. 6:18; Rev. 1:5; 3:7; 22:6. Because this is so we can securely rest in His promises.

IX. God Is Holy.

The Bible sets forth God as a God of holiness. See Josh. 24:19; Psalm 22:3; Isa. 5:16; I Peter 1:15, 16; Rev. 15:4.

X. God Is Just.

"Great and marvelous are thy works, Lord God Almighty; just and TRUE are thy ways, thou King of saints," Rev. 15:3.

XI. God Is Love.

"God is love, and he that dwelleth in love dwelleth in God, and God in him," I John 4:16.

XII. God Is Sovereign.

God is sovereign. That is, He can rightly do that which is pleasing to Him. He is supreme in power and authority. He does that which is well-pleasing to Himself, Eph. 1:5; 1:11; II Tim. 1:9; Rom. 9:16-24.

To Test Your Knowledge

With whom does the Bible begin? What things prove the self-existence of God? What do we mean by the immutability of God? His omnipotence? His omniscience? His omnipresence? What is the foundation on which prophecy rests? What guarantees our future hopes? What does it mean to limit God? Do we limit Him? Name several of the characteristics of God.

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LESSON FIVE

THE DOCTRINE OF THE TRINITY

Definition: By the doctrine of the Trinity we mean there are three distinct persons in the Godhead: God the Father, God the Word, or the Son, and God the Holy Spirit, equal in person, holiness, power and wisdom. When we say these three are one we do not mean they are numerically one, but they are one in mind, will, purpose, in the highest sense. Jesus prayed that His people should be one as He and the Father were one, John 17:21. Certainly Jesus was not praying for His people to be numerically one, but as we read in Acts 4:32: "And the multitude of them that believed were of one heart and of one soul."

I. Pronouns Used in Connection With God.

Some of the pronouns used in connection with God show us that there is a plurality of persons in the Godhead. "And God said, Let US make man in OUR image, after OUR likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and

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over all the earth," Gen. 1:26. "And the Lord God said, Behold, the man is become as one of US," Gen. 3:22. See also Gen. 11:5-7.

II. Creative Power Is Attributed to All Three.

Only divine persons possess creative power, and the Bible teaches that the Father, the Son, and the Holy Spirit were all engaged in the work of creation, Eph. 3:3; Col. 1:12-17; John 1:1-3; Isa. 40:26, 28; Gen. 1:2. This proves that they are all divine persons.

III. All Three Are Said to Be Eternal.

The Father, the Son, and the Holy Spirit are all said to be eternal. Therefore they are uncreated and self-existent persons.

- a. The Father, Deut. 33:27; Rom. 1:20; Eph. 3:9-11.
- b. The Son, I Tim. 1:17; I John 1:1, 2.
- c. The Holy Spirit, Heb. 9:14.

IV. The Son Was With the Father in the Beginning.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled, of the Word of life," I John 1:1.

V. The Son Was With the Father Before the World Was.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was," John 17:5.

VI. Both the Father and the Son Are Unchangeable.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning," James 1:17. "Jesus Christ the same yesterday, and today, and for ever," Heb. 13:8.

VII. All Three Were Manifested at the Baptism of Jesus.

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying,

This is my beloved Son, in whom I am well pleased," Matt. 3:17.

VIII. All Three Were Involved in the Sacrificial Offering of Christ.

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God," Heb. 9:14.

IX. All Three Are Involved in the Work of Redemption:

A. The Father:

1. Elected, Eph. 1:3, 4; I Peter 1:1, 2.
2. Predestinated, Rom. 8:29.
3. Begets, James 1:17, 18.
4. Justifies, Rom. 8:29, 30.
5. Glorifies, Rom. 8:30.

B. The Son:

1. Redeems, Eph. 1:7; I Peter 1:18, 19.
2. Washes us, Rev. 1:5.
3. Intercedes, Rom. 8:34; Heb. 7:25.
4. Rewards, Rev. 22:12.

C. The Spirit:

1. Reproves, John 16:7-9.
2. Regenerates, Titus 3:5.
3. Sanctifies, II Thess. 2:13.
4. Seals, Eph. 1:13; 4:30; II Cor. 1:22.
5. Assures, Rom. 8:16.
6. Leads, John 16:13.
7. Enlightens, I Cor. 2:12-15; II Cor. 3:15-17.

X. All Three Are Said to Have Life in Themselves.

- A. The Father, John 5:26.
- B. The Son, John 5:26.
- C. The Spirit, II Cor. 3:6.

XI. All Three Are Said to Quicken.

- A. The Father, John 5:21.
- B. The Son, John 5:21.
- C. The Spirit, John 6:63.

XII. All Three Will Be Involved in Our Resurrection.

- A. The Father, John 5:21; I Cor. 6:14.
- B. The Son, John 5:21; 5:28, 29.
- C. The Spirit, Rom. 8:11.

XIII. The Bible Makes the Father and Son to Be Distinct Persons.

In John 8:28, 29, we read that Jesus said that He did nothing of Himself; but as the Father taught Him, so He spake. In John 17:1-26 we read where the Son prayed to the Father, and spoke of the glory which He had with the Father before the world began. In II John 9 we read: "He that abideth in the doctrine of Christ, he hath BOTH THE FATHER AND THE SON." The word BOTH could only be used of two distinct persons.

XIV. The Bible Makes the Father and the Holy Spirit to Be Distinct Persons.

"I will pray the Father and he will give you another Comforter, that he may abide with you for ever," John 14:16. "But when the Comforter is come, whom I will send you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me," John 15:26. "When he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak," John 16:13.

As Jesus taught only those things given to Him by the Father, so the Spirit only speaks of those things given to Him by the Father.

XV. The Son and the Holy Spirit Are Distinct Persons.

The same Scriptures as are quoted above prove the Son and the Spirit to be distinct. He is ANOTHER Comforter, or another person.

XVI. The Names of the Three Are Associated in the Ordinance of Baptism.

In the great commission Jesus commanded that baptism should be administered "In the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28:19.

XVII. The Imitative Work of the Devil.

In the imitative work of the Devil we have set forth the trinity of evil persons as they seek to imitate the work of the Divine Trinity. In Rev. 16:13 we read of the dragon, the beast, and the false prophet. (The false prophet is the beast with two horns, Rev. 13:11-16; 19:20.) The Father gave to the Son His power, Matt. 28:18; John 3:35. The dragon will give to the beast his power, Rev. 13:1, 2. The Holy Spirit causes us to worship the Son, John 16:14; I Cor. 12:3. The false prophet will cause men to worship the beast, Rev. 13:12.

The Holy Trinity
Father
Son
Holy Spirit

The Evil Trinity
Dragon (Satan)
Beast (Anti-Christ)
False Prophet

To Test Your Knowledge

What do we mean by the Trinity? Give some of the things which prove the Father, Son and Holy Spirit to be distinct persons. Give some of the things that prove all three to be divine persons. What are some of the things which each does in the work of redemption?

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LESSON SIX

THE FALL OF MAN

I. The Importance of the Doctrine.

The doctrine of the fall of man is fundamental. The sacrificial death of Christ on the cross was inseparably connected with the fall of man. Those who are unsound in their teachings at one point are invariably unsound on the other point. To deny the fall of man is to deny the necessity of the vicarious sufferings of Christ on the cross and the purpose of His resurrection, Rom. 5:17-19; I Cor. 15:21, 22.

Not only is the fall of man abundantly proven by the

Scriptures but it is proven by human experience, observation and history. The cruel wars, persecutions, and dark crimes that have stained the pages of history and filled human life with sorrow, suffering and pain prove that man is a fallen creature. The atrocities of the recent war, as well as other wars, abundantly prove the depravity of man.

II. The Cause of the Fall.

The cause of the fall was unbelief in the Word of God brought about through the deceptive work of the Devil through the serpent. The record of the Devil's deceptive work and man's fall is found in the third chapter of Genesis. The serpent started by questioning the Word of God. He said unto the woman: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Gen. 3:1. God had said to man: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die," Gen. 2:16, 17. The tempter questioned this statement of God when he asked the woman: "Hath God said, Ye shall not eat of every tree of the garden?" To question the Word of God is to make the first step to an open denial of His Word.

Next, the tempter openly denied the Word of God. He said: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil," Gen. 3:4, 5. By openly denying the Word of God, and questioning God's goodness in forbidding man to eat of the tree of the knowledge of good and evil, the Devil created unbelief in the heart of the woman. She listened to the voice of the tempter and at once she began to lust after the forbidden thing. Therefore "she took of the fruit of that tree and did eat, and gave also unto her husband with her; and he did eat," Gen. 3:6.

The serpent, which was perhaps an upright, beautiful, intelligent creature at that time, and possibly endowed with the power of speech, was used by the Devil as his instrument to bring about the fall of man. Jesus tells us that the Devil is a liar, murderer, and the father of a lie, John

8:44. He is said to be the one that deceiveth the whole world, Rev. 12:9.

III. The Consequences of the Fall.

1. All Men Were Made Sinners.

Because of the transgression in the garden of Eden all men became sinners by nature. Regardless of the fact that man resents the teaching of the Bible on this line, the Word of God plainly teaches that sin passed upon all men because of Adam's transgression. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous," Rom. 5:19. In Eph. 2:3 we read that we were "By nature the children of wrath, even as others."

2. Death Passed Upon All Men.

By the transgression of Adam death passed upon all men. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. 5:12. "The sting of death is sin; and the strength of sin is the law," I Cor. 15:56. In Adam all die," I Cor. 15:22.

3. A Curse Was Placed on the Serpent.

Because of its part in the transgression a curse was placed upon the serpent. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed ABOVE ALL CATTLE, and ABOVE EVERY BEAST of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life," Gen. 3:14. The serpent was cursed above all other animals. Because of its part in the fall it was made a prostrate creature, doomed to crawl in the dust of the earth. While the curse is to be lifted from other animals we find no place where it shall be lifted from the serpent, Isa. 65:25.

4. A Curse Was Placed Upon Animal Creation.

Because of the fall a curse was placed upon all cattle and beasts of the earth. The verse quoted above shows us that all the animal creation was cursed, but not to the same extent as the serpent, Gen. 3:14. Before the fall all animals ate herbs. "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the

earth, wherein there is life, I have given every green herb for meat: and it was so," Gen. 1:30. Those who think that the wolf, lion, leopard, and some other animals have always eaten flesh should read this verse and think upon the same. Not until the curse was pronounced on the animal creation did they begin to feed and prey upon one another. In the glorious age of the future this curse shall be lifted and animals will go back to eating herbs again. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and the lion shall eat straw like the ox," Isa. 11:6, 7. "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods," Ezek. 34:25. When considered in the light of Gen. 1:30 and 3:14 we see that Isa. 11:6, 7 and Ezek. 34:25 must be taken literally. They are prophecies of the age to come in which the curse that was placed upon the animal creation shall be lifted.

Let those who expect to bring in the millennium by human works and advancement consider these passages. By what process will they change the nature of the vicious animals and cause them to go back to eating herbs as they did before the fall? God placed the curse upon the animal creation, and His power alone can lift that curse.

5. A Curse Was Placed Upon the Ground.

Because Adam disobeyed God's word and ate of the forbidden fruit the ground was cursed for his sake. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field," Gen. 3:17, 18. Before the fall the ground brought forth only that which was pleasant to the eyes, and good for food. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden and the tree of knowledge of good and evil," Gen. 2:9. The thorns and

the thistles came as the result of the curse. In the age to come this curse shall be lifted, and beautiful plants will take the place of the thorns and thistles. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off," Isa. 55:13. "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: that they may see, and know, and consider and understand together, that the hand of the Lord hath done this," Isa. 41:19, 20.

6. A Curse Was Placed Upon Man.

Because of his transgression man was condemned to a life of toil and sorrow. God said to Adam: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," Gen. 3:17-19. Man has sought in various ways to escape the consequences of the fall, but all his efforts have been in vain. The more conveniences that are invented to lighten the toil of man, the more complicated and unsatisfactory his life becomes.

7. A Curse Was Placed Upon the Woman.

Because of her part in the transgression the woman's pain and sorrow in childbirth was increased, and she was put in a place of subordination to her husband. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire shall be unto thy husband, and he shall rule over thee," Gen. 3:16. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression," I Tim. 2:12-14.

IV. The Remedy for Sin.

God did not leave fallen man without a hope. Along with the curse God gave a promise of a coming Redeemer.

He promised that the seed of the woman should bruise the serpent's head, Gen. 3:15. All Bible students look upon this promise as referring to Jesus Christ. The Devil used a woman to bring about the fall of mankind. God used a woman to bring mankind's Redeemer into the world.

As a picture of man's redemption the Lord God made coats of skins for Adam and Eve, and clothed their nakedness, Gen. 3:21. This was typical of the righteousness of Christ which covers our spiritual nakedness, Rev. 3:17, 18.

To Test Your Knowledge

What great truth is based upon the fall of man? What was the cause of the fall? What question did the serpent ask the woman? What did he deny? Who was the real tempter? Name some of the consequences of the fall. What did the animals eat before the fall? Will they do so again? What prophecies lead us to this conclusion? What promise did God give unto fallen man? To whom did this promise refer?

LESSON SEVEN

THE DAYS OF NOAH

I. A Time of Lost Separation.

The days of Noah were in a time when the line of separation had been broken between the descendants of Seth and those of the line of Cain. "And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the wives of all which they chose," Gen. 6:1, 2. The "Sons of God" mentioned in this place were undoubtedly the descendants of Seth. "And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord," Gen. 4:26. For some time the line of Seth was separate from the line of Cain.

As long as that was true the sons of God maintained their testimony for God. But when their place of separation was lost, then their testimony for the truth was blunted.

The principle of separation runs throughout the Word of God. Abraham made his servant to swear that he would not take a wife for Isaac from the daughters of the Canaanites, Gen. 24:1-3. Isaac told Jacob not to take a wife of the daughters of Canaan, Gen. 28:1. The Lord's people are to be separate from the world and false doctrine. See Matt. 15:14; Rom. 16:17, 18; II Cor. 6:14-18; Eph. 4:11; II John 10, 11; Rev. 18:4, 5.

The spirituality of God's people and the soundness of His churches depends upon their keeping their place of separation.

We are living in a day when a united effort is being made by the forces of evil to cause the Lord's people to give up their place of separation from the world, and His churches their place of separation from unscriptural churches. Cooperation has been exalted above great Bible principles. Man-made programs have been stressed to the neglect of the truth of God. The cause of world movements has been substituted for and confused with the service of God. Social programs have taken the place of the gospel of personal redemption.

II. A Time of Great Wickedness.

The days of Noah were in a time of great wickedness. "And God saw that the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually," Gen. 6:5. Compromise of the truth and a loss of separation always brings on a time of wickedness and apostasy. A compromise of the truth is caused by a desire to please men, rather than to please God. It is a subtle specie of modernism. It reasons that we know better than God what is good for His cause. Such can only result in wickedness and apostasy.

III. A Time of Great Violence.

The days of Noah were in a day of great violence. "And God said unto Noah, The end of all flesh is come before

me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth," Gen. 6:13. A departure from the ways of God always brings a harvest of sorrow and destruction.

IV. A Time of Immorality.

The days of Noah were in a time when the marriage tie was despised and men married wives of all which they chose. Either polygamy or divorce was rampant in those days. In that respect we have a picture of the times in which we are living.

V. A Time of Impending Judgment.

In the days of Noah God's judgment upon a wicked world was impending. God said: "My Spirit shall not always strive with man, for that he also is flesh," Gen. 6:3. He also said: "I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowl of the air; for it repenteth me that I have made them," Gen. 6:7.

Men may go so far in wickedness but in time they reach a place beyond which God will not let them pass. They may think that because God delays His judgment that He does not consider their sin. But when least expected that judgment will come. So will it come on this present evil world, even as it came on the people in the days of Noah.

VI. A Picture of the Days of Our Lord's Return.

Jesus tells us that the days of His second coming will be like the days of Noah. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all," Luke 17:26, 27.

A comparison of the conditions of the world in Noah's day with the condition of the world today indicates that the coming of Christ is near at hand.

The above verse of Scripture also shows us that this present world will not grow better but worse. It is not moving toward safety and a time of righteousness, but a time of great judgment. The Devil is the god of this present world,

II Cor. 4:3, 4; Eph. 6:11, 12; I John 5:19, R.V. He controls the course of this present world, Eph. 2:2. It will end in great judgment. But after this present world system has been set aside then the earth will have an age of peace and safety with Christ as King, Jer. 23:5; Micah 4:1-4; Zech. 14:9; Rev. 19:15-20; 20:6. There is not one line of Scripture to prove that there will be a millennium **before** Christ's return.

VII. A Remnant Preserved.

God preserved Noah and his family from the judgment of the flood as a remnant through which He reseeded the earth after the flood. Even so will He preserve a remnant out of the tribulation age through which He will reseed the earth in the millennial age. "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened," Matt. 24:21, 22. "Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their OFFSPRING with them.—The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock," Isa. 65:22-25. Several other passages show us that there will be children born during the millennial age. See Isa. 11:6-9; 59:21; Jer. 31:27, 28; Ezek. 36:11; 37:25; 47:21, 22; Zech. 8:3-8.

To Test Your Knowledge

To what did Jesus liken the days of His return? Name several ways in which these times are alike. What does this teach us about the world getting better in our day? What brought about the great wickedness in the days of Noah? What does the Bible teach about the Lord's people being a separate people? From what should we be separated? What depends upon our keeping our place of separation? What is the Federal Council of Churches seeking to have us do?

LESSON EIGHT

THE REBELLION AT BABEL

I. Led by Nimrod.

The building of the tower of Babel was an act of rebellion on the part of man. God had told them to be fruitful, to multiply, and replenish the earth, Gen. 9:1. They said one to another, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth," Gen. 11:4. So the building of this city and tower was an effort on the part of men to keep from being scattered abroad upon the face of the earth. It was thus an act of rebellion on the part of men.

It is evident that this rebellion was led by Nimrod. "And Cush begat Nimrod: he began to be a mighty one on the earth. He was a mighty hunter before the Lord:—and the beginning of his kingdom was Babel, and Erech, and Acchad, and Calneh, in the land of Shinar," Gen. 10:8-10.

Nimrod was the thirteenth mentioned in the line of Ham upon whose descendants was pronounced a curse because of his disrespect for his father, Gen. 9:20-27. The thirteen mentioned are Ham, Cush, Mizraim, Phut, Canaan, Seba, Havilah, Sabtah, Raamah, Sabtechah, Sheba, Dedan, and Nimrod, Gen. 10:6-8. The number thirteen stands for rebellion, Gen. 14:4; Gen. 16:16, 17; Esther 3:13. In Mark 7:21, 22, thirteen evil things are said to come out of the heart of man. In the Book of Revelation the word "dragon," which symbolizes the Devil, is found thirteen times.

Nimrod made the first effort to form a world-wide kingdom. He may be looked upon as the world's first dictator.

II. The Motive Behind the Movement.

The motive behind the effort to build the tower of Babel was to glorify man. They said: "Let us make us a name." This present evil world has ever sought to exalt the wisdom and deeds of men. There is no desire to glorify God, but to laud the achievements of man. They are continually

telling us about the marvelous progress of our civilization. They put the emphasis on material advancement and lose sight of spiritual values.

III. Man's Vain Imagination.

Men were vain in what they proposed to do. They said: "Let us build us a city, and a tower, whose top may reach unto heaven." They vainly imagined that they could build a tower up to heaven itself. They had an exalted opinion of what they were able to do. "The imagination of man's heart is evil from his youth," Gen. 8:21. Ever since I was a boy I have been reading about men's foolish ideas about going to Mars or to the moon. All this is vain, foolish imagination.

As men expected to build a tower that would reach unto heaven so do they expect to reach heaven by their own works and merits. The Word of God plainly teaches us that man is not saved by his works. See Rom. 4:4, 5; 11:6; Eph. 2:8, 9; Titus 3:5; II Tim. 1:9. Salvation by grace would give the glory and honor to man. Salvation by grace gives all the glory to God. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, LEST AND MAN SHOULD BOAST," Eph. 2:8, 9.

IV. God's Displeasure.

This bold act of defiance on the part of men was displeasing unto God. It was an open rebellion against His command to fill the earth. Instead of doing this, men were trying to crowd and congest themselves in large cities. It also showed a disposition on the part of man to live his life independent of God. "And the Lord said, Behold, the people is one, and they all have one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do," Gen. 11:6. So God is displeased when men seek to exalt their works and merits and substitute the same for His grace through Christ Jesus.

V. God's Judgment.

This rebellion on the part of men led to divine judgment. Rebellion always ends in judgment unless those who rebel

forsake their sin and turn to God while they have time. The Lord said: "Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city," Gen. 11:7, 8.

God came down in judgment upon the people. Their language was confounded until they could not understand one another. This was the origin of different tongues. Since that time it has been rebellion to talk about a universal language.

As God came down in judgment on the people so will Christ come down some day in judgment upon the wicked of this earth. When He comes back to earth He will find men banded together in a universal nation, and a universal religion, Rev. 13:7, 8.

VI. The Importance of This Event.

Here the nations of the Gentiles were abandoned to go their own way until their rebellion has ended in the manifestation of the beast or Anti-christ and the great tribulation period. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.—For this cause God gave them up unto vile affections," Rom. 1:21-26. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient," verse 28.

Soon after the dispersion of the people at the tower of Babel God called Abram out of the Ur of the Chaldees to be the beginning of a new nation. God made laws to regulate the religious and civil life of this nation, the nation of Israel. The Gentile nations were left to make their own laws and regulate their own affairs. When they become so wicked that God will no longer endure them they are visited in judgment. It was so with Egypt, Babylon, Persia, Greece and Rome.

VII. The Earth Divided.

Sometime after the dispersion of the people at Babel the earth itself was divided into continents and islands. "And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided," Gen. 10:25. Here we have the only true and reasonable explanation of the distribution of earth's inhabitants. The Word of God tells us that God "Hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," Acts 17:26.

To Test Your Knowledge

In what condition were the inhabitants at the beginning of our lesson? What command had God given to men? What did men propose to do at Babel? What kind of an act was this? What prompted this rebellion? Who was the leader in this rebellion? What vain thing did they think to do? What did God do? What was the result of God's judgment? What did this event foreshadow?

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LESSON NINE

THE CALL OF ABRAHAM

I. It Was a Call to Separation.

God's call to Abram was a call to separation. This principle runs throughout the Bible. God wants His people to be a separated people. They must walk the path of separation if they are to serve Him. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their

God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," II Cor. 6:14-18.

When Samson's hair was cut and his vow of separation as a Nazarite was broken, then he lost his power with God. He said to Delilah: "If I be shaven, then my strength will go from me, and I shall become weak, and be like any other man," Judges 16:17. When God's people seek to be like other men they become powerless and unfit for God's service. We must walk the path of separation if we enjoy the presence and power of God. "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work," II Tim. 2:21.

II. A Call to Leave His Country.

God called Abram to leave his country. "Now the Lord had said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee," Gen. 12:1. So is the child of God called out from this present world. Jesus said of His disciples: "They are not of the world, even as I am not of the world," John 17:16. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world," John 17:14. The child of God is commanded not to love the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world," I John 2:15, 16.

III. A Call to Leave His Kindred.

Abram was also called to leave his kindred and his father's house. Abram's people, while they seemed to believe in the God of heaven, really served and worshipped idols, Josh. 24:15; Gen. 31:19; 30-32.

Often one's own kindred are a great hindrance to a child of God serving the Lord faithfully and truly. In such a case

the child of God is called upon to forsake his own people and follow the Lord. Jesus said: "Think not that I am come to send peace on earth: I am not come to send peace; but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me," Matt. 10:34-38.

IV. A Call to Become a Great Nation.

Abram was called out of his own country and his own people to become a great nation. "And I will make of thee a great nation," Gen. 12:2. A new nation began with Abraham. While he was the father of many nations (Gen. 17:5), yet the chosen nation, Israel, was the main one under consideration. That nation became the custodian of the divine oracles, Rom. 3:1, 2. Through that nation the Saviour of men was given to the world, Heb. 7:14. That chosen nation was to be a peculiar nation. God said to them: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people," Ex. 19:4, 5. No nation or people has ever played so great a part in the affairs of the human race as the nation of Israel. It is to be a still greater nation in the future. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Thou shalt see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee," Isa. 60:3-5. "Therefore thy gates shall be open continually; they shall not be shut day or night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted," Isa. 60:11, 12.

V. A Call to Receive a Blessing.

Abram was called to be blessed of God. The Lord said to him: "And I will bless thee," Gen. 12:2. Abram was greatly blessed and became the father of the faithful. He was blessed by becoming the recipient of an everlasting promise, Gen. 17:6-8; Gal. 3:6-9; Heb. 6:13-15.

VI. A Call to Receive a Great Name

God said to Abram: "I will bless thee, and make thy name great," Gen. 12:2. No name has been so universally loved and honored as the name of Abraham. His name is honored by all Christians. His name is also honored by all the Jews. Then his name is also honored by all the Mohammedans who look upon Abraham as their father. Never since the dawn of history has any man's name been so honored and loved as the name of Abraham. The greatness of his name was not only for a time, the day in which he lived, but it has been for the centuries. Men of political power and fame have arisen from time to time and their names have been great for a generation or two and then they have been forgotten. But such has not been the case with the name of Abraham. The greatness of his name has grown as the centuries pass on. Let the skeptic and the infidel refute this promise and prophecy if they can. While the person of Christ is greater than Abraham, yet at this time the name of Abraham is loved by more people than the name of Christ. Not until the millennial age will the name of Christ become greater than the name of Abraham.

VII. A Call to Be a Blessing.

Not only was Abram called to be blessed, but he was called to become a blessing to others. One of the purposes of our salvation is that we might become a blessing to others. God said to Abraham: "And thou shalt be a blessing," Gen. 12:2. He also said: "And in thee shall all the families of the earth be blessed," Gen. 12:3. This blessing comes to all the families of the earth through Jesus Christ, who was Abraham's Seed, Gal. 3:16. This promise was to be fulfilled in a two-fold way. First, it is being

fulfilled in a spiritual way in all those who believe on Christ for salvation and become regenerated. Second, it is to be fulfilled in that a righteous and just government is to be given to the nations of earth through Christ and Israel, Psalm 67:4; Jer. 23:5, 6; Micah 4:1-6.

VIII. The Promise That Accompanied the Call.

Along with God's call to Abram to leave his kindred and his people God gave to him the promise that He would bless those that blessed him, and curse those that cursed him. "And I will bless them that bless thee, and curse him that curseth thee," Gen. 12:3. History has abundantly verified this promise. It has universally fared ill with those who have sought to curse and persecute Abraham's people. Pharaoh set out to destroy Israel and had his own country laid waste, and his army drowned in the Red Sea. Haman plotted the destruction of the Jews, and erected a gallows on which to hang the Jew Mordacai, Esther 3:1—9:14. The princes of Persia sought the destruction of Daniel and brought destruction upon themselves and their families, Dan. 6:4-24. Hitler and Germany treated the Jews cruelly and sought their destruction. It ended in Hitler's death and in the desolation and ruin of Germany.

IX. A Call to Inherit Canaan.

God called Abram to go unto a land that He would show him and give to him. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise," Heb. 11:8, 9; Gen. 13:18-21. This promise still holds good.

X. This Call Followed the Judgment at Babel.

Right after we have the inspired record of the judgment of God upon the federation of men at Babel, and the dispersion of the nations, the divine record takes up the story of Abraham and his call to go to the land of promise. So after God visits judgment on the Babylon of Revelation

and the kingdom of the beast the people of Abraham will forever be re-established in the land of promise.

To Test Your Knowledge

What was Abraham called upon to leave? To what place was he called to go? What prompted him to obey this call? What lessons do we have taught here? What did God promise to make of Abraham? What was Abraham to be to others? Through whom does this blessing come? What did God say He would do to those who blessed Abraham? To those who cursed him? Tell how this promise has been fulfilled. What happened before God called Abraham? Of what is that a picture?

LESSON TEN

THE ABRAHAMIC COVENANT

I. The Importance of the Covenant.

The importance of the Abrahamic covenant is understood by few people. Very few works on theology have a chapter on this covenant. While almost every book of theology has one or more chapters on the law or Mosaic covenant, yet one is seldom found that gives a discourse on the Abrahamic covenant. In fact, most people have never learned that the Abrahamic covenant and law covenant are different covenants altogether. They think because the law covenant has been abolished that the promises made to Abraham concerning the possession of Canaan land have been abolished. Consequently they do not believe in the restoration of Israel to the land of promise. Their denial of the restoration of Israel grows out of the lack of understanding concerning the nature and duration of the Abrahamic covenant.

The importance of the Abrahamic covenant is seen when we realize that the thousand years reign and Israel's restora-

tion is based upon the Abrahamic covenant. Since most of the theological institutions are against the restoration of Israel and the personal reign of Christ and His saints on the earth, it is not strange that they have practically ignored the Abrahamic covenant in their theological works.

II. A Different Covenant to the Mosaic Covenant.

Moses said to the people of Israel: "The Lord our God made a covenant with us in Horeb. The Lord MADE NOT this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. 5:2, 3. So we see that the law covenant made with Israel at Horeb, in the wilderness of Sinai, was not the covenant made with their fathers, Abraham, Isaac, and Jacob. Paul, in his letter to the Galatians, makes it plain that the Abrahamic and law covenants are two separate covenants. "Now to Abraham, and his seed were the promises made. He saith not, And to seeds, as of many, but as of one. And to thy seed, which is Christ. And this I say, that the covenant (Abrahamic covenant), that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, (that is, after the Abrahamic covenant), cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Gal. 3:16-18.

From this we see that the Abrahamic covenant and the law covenant are two separate covenants. The law covenant was not given until four hundred and thirty years after the Abrahamic covenant. We also see that the law covenant could not disannul the Abrahamic covenant or make it of none effect. Those who try to disprove the future restoration of Israel to the promised land, base all their arguments upon the law covenant. They show that Israel broke the law covenant and that the law has been abolished. All this is so, but Paul tells us that the law cannot disannul the covenant made with Abraham or make the promise made to him of none effect. He also makes it plain that the promise of the inheritance to Abraham and his seed was not through the law, but through Christ. So whatever may be said about the law covenant, the breaking of that covenant by Israel, or the abolishment of that covenant, has

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nothing to do with the Abrahamic covenant, or the promise contained in that covenant. Let the objectors face the issue and deal with the Abrahamic covenant, not the law covenant. Let them prove that the Abrahamic covenant has been abolished and its promises have become void. This they cannot do, as we shall see.

III. The Land Promise of the Covenant.

"In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," Gen. 15:18. This was the land promise made to Abraham and to his seed after him. This is too plain to be misunderstood. It included Canaan land in which Abraham was dwelling and all the adjacent territory, from the river of Egypt to the Euphrates River. These rivers are located on this earth, and not in heaven. We read in Heb. 11:9: "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." So the land in which Abraham dwelt with Isaac and Jacob in tabernacles was the land of Canaan, a portion of this earth. This was called the land of promise. Before Abraham and his posterity can be forever deprived of this land the Abrahamic covenant must be disannulled. We shall see that this is not possible.

IV. The Duration of the Covenant.

The covenant made with Abraham was an everlasting covenant, or one that cannot end. "And Abraham fell upon his face: and God talked with him, saying, as for me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee.—And I will establish my covenant between me and thee and thy seed after thee unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, ALL THE LAND OF CANAAN, for an EVERLASTING possession," Gen. 17:3-8. Does everlasting mean everlasting in John 3:16, but something that can end in Gen. 17:8? When Baptists argue with an apostasy teacher

concerning the security of the believer they say that the believer has everlasting life, and that something that is everlasting cannot end. Then some of them turn around and try to prove that the everlasting possession of Canaan land did come to an end. If the everlasting life of the believer in John 3:16; 3:36 and 5:24 can never end, then how can the everlasting possession of Canaan land come to an end? If the everlasting possession of Canaan land has ended, then it may be that the everlasting life of the believer may end, and also the everlasting punishment of the wicked may end. It is inconsistent to argue that something that is everlasting in one place cannot end, and that something that is everlasting in another place did end.

We have seen that the law could not disannul the Abrahamic covenant, nor make the promise to Abraham of none effect. The law was a system of works. So the Abrahamic covenant was not based upon works, but upon the grace of God. In Gen. 15:6 we read: "He (Abraham) believed in the Lord; and he counted it to him for righteousness." Then just below we read: "In the same day the Lord made a covenant with Abram," Gen. 15:18. So the covenant God made with Abraham was made on the same day that Abraham believed the Lord; and He counted it to him for righteousness. This was an imputed righteousness. It was the righteousness of Christ imputed to Abraham, Rom. 4:20-25. So the Abrahamic covenant is based upon the imputed righteousness of Jesus Christ, not the works of the law. Only such as believe in Christ become the beneficiaries of the Abrahamic covenant. Only such Israelites as believe in Christ can ever come into the everlasting inheritance of Canaan land according to the Abrahamic covenant. One may as well argue the apostasy of a child of God as to argue that Israel through her disobedience to the law covenant lost an everlasting possession promised under the Abrahamic covenant. God's Word tells us: "If they which are of the law be heirs, faith is made void, and the promise made of none effect," Rom. 4:14. But we are assured in Gal. 3:18 that the law cannot make the promise of none effect. Why? Because the promise of Canaan as an everlasting possession was not based upon the law, but on God's promise to Abraham. "For if the inheritance be of the law,

Gen 15:16

15:18

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wed
night

Rom 4:14

Gal 3:18

3:18

Gen 17:3-8



it is no more of promise: but God gave it to Abraham by promise," Gal. 3:18.

V. The Covenant Was Confirmed With an Oath.

"When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee," Heb. 6:13, 14. See also Gen. 22:16, 17.

To say that the Abrahamic covenant can be disannulled is to say that God can break His oath. It is as dishonoring to God as the doctrine of the apostasy of a child of God.

VI. A Covenant Once Confirmed Cannot Be Disannulled or Changed.

"Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto," Gal. 3:15. In Gal. 3:17, just two verses below, Paul tells us the Abrahamic covenant was confirmed of God in Christ 430 years before the law was given.

So the Abrahamic covenant was confirmed with God's oath, and confirmed in Christ. That makes it impossible for it to ever be disannulled or change in any way. This is so because when a covenant is confirmed it cannot be disannulled or anything added to it, Gen. 3:15. Some time ago I was reading a book put out by a man in Missouri who was trying to prove that the pre-millennial doctrine was wrong. In that book he spoke about the Mosaic part of the Abrahamic covenant. That is an absurdity. If a covenant cannot be added to after being confirmed, and Gal. 3:15 tells us it cannot be added to, then it was impossible for Moses or the law to add anything to the Abrahamic covenant. If it cannot be disannulled or added to, then it can neither be abolished or its conditions in any wise changed. It must forever remain as it was when God made it with Abraham. The conditions of becoming heirs must remain the same as they were in Abraham's day. Then the conditions of salvation are the same as they were in Abraham's day. Baptism was not one of the conditions of becoming an heir in Abraham's day. To make baptism a condition of becoming an heir today would add a condi-

tion to the covenant that did not exist in Abraham's day. This would be adding to a covenant already confirmed. According to Gal. 3:15 this cannot be done.

VII. God Sware Never to Break the Abrahamic Covenant.

"And an angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you," Judges 2:1. The Abrahamic covenant, which was confirmed with an oath, is under consideration here. The law covenant was not confirmed with an oath. So God swore to the fathers of the Jews that He would never break His covenant. Those who say it has been broken have God swearing a lie. They say God did break the covenant. God sware that He would never break it. Now, who was right, God, or some of our modern-day teachers who tell us the Abrahamic covenant has been broken and abolished?

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To Test Your Knowledge

Why is the Abrahamic covenant of such great importance? Which was first, the law covenant or the Abrahamic? What land is involved in the Abrahamic covenant? How long was the Abrahamic covenant to last? How did God confirm the Abrahamic covenant? Can a confirmed covenant be broken? Why not?

LESSON ELEVEN

THE ABRAHAMIC COVENANT

(Continued From Lesson Ten)

VIII. It Was Confirmed in Christ.

"And this I say, that the covenant, that was confirmed before of God IN CHRIST, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect," Gal. 3:17.

Now, let us get these things straight in our minds. The everlasting inheritance of Canaan land to Abraham and his seed must come through Christ. Everlasting life and the better resurrection come only to those who believe in Christ. Abraham did not inherit the land of promise in his lifetime. Heb. 11:9 tells us that he sojourned in the land of promise, as in a strange land. Heb. 11:8 tells us that: "He was called to go out into a place which he should after receive for an inheritance." In Heb. 11:18 we learn that he "died in faith, not having received the promises." This being so, then Abraham, Isaac and Jacob must be resurrected and brought back to Canaan land to receive the inheritance God promised to them. "These all died in faith, not having received the promise, but having seen them AFAR OFF, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." So the fulfillment of the Abrahamic covenant and God's promise to him of Canaan land for an everlasting inheritance awaits the return of Christ and the resurrection of the saints when Abraham, Isaac and Jacob are raised from the dead. No Israelite will be a beneficiary of the promises of the Abrahamic covenant unless he believes in Christ as Saviour. The covenant was confirmed in Christ and one must be in Christ to inherit the promise God made to Abraham.

Since the Abrahamic covenant was confirmed in Christ all its promises are sure and cannot be cancelled. "For the promise, that he should be heir of the WORLD, was not to Abraham, or to his seed through the law, but through the righteousness of faith. For if they which are of the

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law be heirs, faith is made void, and the promise (that is, the promise that Abraham and his seed should inherit the world) made of none effect: because the law worketh wrath: for where no law is there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed," Rom. 4:13-16. "For all the promises of God in him are yea, and in him Amen," II Cor. 1:20. "The gifts and calling of God are irrevocable," Rom. 11:29, R.V. 1946 edition.

IX. The Covenant Reaffirmed to Isaac and Jacob.

The covenant God made with Abraham He reaffirmed to Isaac and Jacob. "By faith he (Abraham) sojourned in the land of promise (Canaan), as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the SAME PROMISE," Heb. 11:9. "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him," Gen. 17:19. "And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land WHEREON THOU LIEST, to thee will I give it, and to thy seed," Gen. 28:10-13. So we see that God promised the land of Canaan to Isaac and Jacob also as an everlasting inheritance, and to their seed after them. Paul makes it plain that the promise to Abraham and his seed was not through the law. So when the Israelites entered Canaan under the law covenant in the days of Joshua that was not the fulfillment of the promise made to Abraham in the Abrahamic covenant. The fulfillment of that promise is yet future.

X. The Covenant Is Immutable.

The covenant made with Abraham is immutable. "For

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when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.—For men verily swear by the greater: and an oath for confirmation is to them the end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the IMMUTABILITY of his counsel, confirmed it by an oath," Heb. 6:13-16. So God's covenant with Abraham is an immutable covenant, or one which it is not possible to change or alter.

Notice, God not only said He would bless Abraham, but He also said: "Multiplying, I will MULTIPLY thee." This guaranteed the continuation of Abraham's progeny. The continuation of Abraham's natural seed is as certain as the continuation of his spiritual seed. Both a natural seed and a spiritual seed was guaranteed in God's oath to him.

XI. God's Oath Guarantees the Continuation of the Abrahamic Covenant in the Face of the Broken Law.

"Take heed unto yourselves, lest ye forget the covenant (law covenant) of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee. (See Ex. 20:4, 5). For the Lord thy God is a consuming fire, even a jealous God.—I call heaven and earth to witness against you this day, that ye shall soon perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.—But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation and all these things are come upon thee, EVEN IN THE LATTER DAYS, if thou turn to the Lord thy God, and shall be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, NOR FORGET THE COVENANT OF THY FATHERS WHICH HE SWARE UNTO THEM," Deut. 4:23-31.

From the above quotation we see that though Israel broke the law and was scattered among the nations, yet God said He would not forsake them, neither destroy them, and He would not forget the covenant of their fathers (Abraham, Isaac and Jacob) which He swore unto them. This is positive proof that the breaking of the law by Israel did not affect the Abrahamic covenant.

XII. God's Covenant to Abraham Preserves Israel a Seed in All Her Afflictions.

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a SEED, we had been as Sodoma, and had been made like unto Gomorrha," Rom. 9:27-29.

Here we see that the Lord has left Israel a SEED in all her afflictions. Now, let us think what a seed is for and we will see what the prophet had in mind. A woman saves flower seed or garden seed that she might sow or plant again and grow more flowers or another garden. A farmer saves planting seed out of his cotton or corn because he expects to plant those seed the following year. So God has preserved Israel a seed in all her wanderings and afflictions because He expects to plant them in their own land again. "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them;—and I will PLANT them upon their land, and they shall NO MORE be pulled up out of their land which I have given them (in the Abrahamic covenant), saith the Lord thy God," Amos 9:14, 15. Here we see that the Lord will bring back the remnant which He shall save, or the seed of Israel He has preserved for a future purpose, and will PLANT them upon their own land, never to be pulled up again. We have the same thought brought out in Jer. 31:27, 28. "Behold, the days come, saith the Lord, that I will SOW the house of Israel with the seed of man (that is, the seed of Israel which he preserves),—and it shall come to pass, that like as I have watched over them, to pluck up, and to break down,

and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to PLANT, saith the Lord." The building and planting is as sure to come as did the plucking up and the breaking down. The restoration is as certain as the dispersion was certain, and it will be as literally fulfilled as was the dispersion.

XIII. The Prophecies of Israel's Final and Permanent Restoration Are Based Upon the Abrahamic Covenant.

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them; and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled,—then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember their LAND," Lev. 26:40-42. "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all our sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy of Abraham, which thou hast sworn unto our fathers from the days of old," Micah 7:20. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so ALL ISRAEL SHALL BE SAVED: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their (Israel's) sins. As concerning the gospel, they are enemies for your (Gentiles) sakes: but as touching the election, they are beloved for the fathers' (Abraham, Isaac, and Jacob) sakes," Rom. 11:25-28. "For the gifts and calling of God are irrevocable," verse 29, R.V. (1946 edit.).

Thus we see that Israel's final salvation and restoration is based upon the gift and promise made to their fathers, and that that gift cannot be revoked. I do not understand this passage to mean that every individual Jew will be saved. I understand the ALL ISRAEL to mean both Judah and Israel or all the twelve tribes are to be saved and restored as tribes. This is for their fathers' sakes, verse 28. God's oath to Abraham demands that Israel be restored as a

nation to the land of promise. See also Deut. 4:31; Ezek. 37:15-25.

XIV. God's Oath and Covenant With Abraham Guarantees the Continuance of David's Throne.

"Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy upon them," Jer. 33:25, 26.

To deny the restoration of Israel and of David's throne is to deny that God has appointed the ordinances of heaven and earth. Israel's return from captivity and the restoration of the Davidic throne are based upon the promises to Abraham, Isaac, and Jacob.

XV. The Fulfillment of the Abrahamic Covenant Awaits Israel's Repentance and Belief.

Many misunderstand those who teach the future salvation and restoration of Israel. They think we teach that they will be saved simply because they are the literal descendants of Abraham, whether or not they repent. That is not so. The Israelite who dies in unbelief is lost the same as an unbelieving Gentile. It is through the remnant of Israel who shall repent in the last days that the nation shall be restored and God's promise to Abraham shall be fulfilled. The Scriptures affirm that a remnant shall repent and be saved after the fulness of the Gentiles has come in. See Deut. 4:27-31; Ezek. 36:24-27; 37:21-25; Hosea 3:4, 5; Zech. 13:8, 9; Matt. 23:37-39; Rom. 11:11-28.

To Test Your Knowledge

What land did God promise to give to Abraham and his seed? How long were they to have it? With what was this covenant confirmed? In whom was it confirmed? Can a covenant that has been confirmed be disannulled or changed?

If not, has the Abrahamic covenant been disannulled? Has its conditions and promises been changed? How long was it after the Abrahamic covenant was confirmed before the law was given? Could the breaking of the law by Israel affect in any way the promise made to Abraham? What did God's oath guarantee to Israel? Upon what did the prophets base their predictions of Israel's restoration? How certain is Israel's restoration? Jer. 3:27, 28; 33:25, 26. When will the Abrahamic covenant be fulfilled?

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LESSON TWELVE

THE LAW COVENANT AND THE ABRAHAMIC COVENANT CONTRASTED

I. The Law Covenant Temporary, the Abrahamic Covenant Everlasting.

A. The Law: "Wherefore serveth the law? It was added because of transgressions, TILL the seed should come to whom the promise was made," Gal. 3:19. From this we see that the law was never meant to be a permanent covenant, but was to last only to a given time, that is, until Christ came.

B. The Abrahamic Covenant: "And I will establish my covenant between me and thee and thy seed after thee in their generations: for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of CANAAN for an EVERLASTING possession," Gen. 17:7, 8.

II. The Law Not Confirmed With an Oath, the Abrahamic Covenant Confirmed With an Oath.

A. The Law: Had the law covenant been confirmed it could never have been disannulled. Gal. 3:15 tells us that when a covenant has been confirmed it cannot be disannulled.

B. The Abrahamic Covenant: This covenant was confirmed by God's oath 430 years before the law was given, Gal. 3:17; Heb. 6:13-17.

III. The Law Covenant Was a Conditional Covenant, the Abrahamic Covenant Was Not.

A. The Law: The law covenant and its continuance was conditioned upon the works and faithfulness of Israel. Moses said to Israel: "Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever," Deut. 4:40. "I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it," Deut. 4:26. Israel's stay in the land of Canaan under the law covenant was based upon their faithfulness to that covenant. Their occupation of the land under the law would last only so long as they obeyed that law. Paul tells us: "The law worketh wrath," Rom. 4:15. Israel broke the law and brought upon themselves the wrath of God and their dispersion. But Paul distinctly tells us that the promise to Abraham and to his seed was not through the law, but through the righteousness of faith, Rom. 4:13.

B. The Abrahamic Covenant: No such conditions were attached to the Abrahamic covenant as were attached to the law covenant. It was confirmed in Christ, Gal. 3:17. "All the promises of God in him (Christ) are yea, and in him Amen," II Cor. 1:20. There are some conditions to be met to become one in Christ, but there are no conditions for us to meet to remain in Christ. When Israel believes in Christ and is re-established in their land it will not be as it was when they occupied that land under the law. "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel (ten tribes) and with the house of Judah (two tribes): not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant (the law covenant), and I regarded them not, saith the Lord. For this

is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts:—for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more," Heb. 8:8-12. When Israel believes in Christ they will be established according to the promise made to Abraham, and that covenant will be to Israel a new covenant. They have never yet come under the Abrahamic covenant because they have not believed in Christ. That covenant was confirmed in Christ, Gal. 3:17.

IV. The Law Covenant Was Disannulled, the Abrahamic Covenant Cannot Be Disannulled.

A. The Law: "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did," Heb. 7:18, 19.

B. The Abrahamic Covenant: This covenant cannot be disannulled. "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.—And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannull, that it should make the promise of none effect," Gal. 3:15-17.

So we see that while the law covenant has been disannulled the Abrahamic covenant cannot be disannulled. The Abrahamic covenant was confirmed in Christ. The law covenant was not confirmed.

V. The Covenants Were Made at Different Times.

A. The Law covenant was made soon after Israel came out of Egyptian bondage. It was made at Mt. Horeb in the wilderness of Sinai. It was not made with Abraham, Isaac and Jacob. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day," Deut. 5:2-3.

B. The Abrahamic covenant was made with Abraham, Isaac and Jacob while they were in the land of Canaan.

VI. The Law Brought a Curse, No Curse Is Connected With the Abrahamic Covenant.

A. The Law: "For as many as are of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. 3:10.

B. The Abrahamic Covenant: "For when God made promise to Abraham, because he could swear by no greater, he sware by himself saying, Surely blessing I will bless thee, and multiplying I will multiply thee," Heb. 6:13, 14. There is no hint of a curse being connected with the Abrahamic covenant.

VII. The Law Covenant Was Typical, the Abrahamic Covenant Was Not.

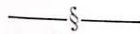
A. The Law: "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually make the comers thereunto perfect," Heb. 10:1.

B. The Abrahamic Covenant: There is not a line of Scripture that teaches that the Abrahamic covenant or the prophets' prediction of the future restoration of Israel as being typical. How can a prophetic event which is yet future be a type?

Those who deny the thousand years reign and the restoration of Israel wrongly accuse us of leaving the ante-type and going back to the type. But we do not teach that Israel's restoration will be brought about under the law covenant, which was typical, but under the Abrahamic covenant. It is true that the Bible predicts the return of Israel in unbelief when they, of their own accord, shall restore the daily sacrifices, Dan. 8:11-14; 12:11. But this will not be the work of the Lord. Because it is not, The Little Horn, or Beast, will be permitted to cause them to cease, and to exalt himself and his image as objects of worship, Dan. 8:12; 12:11; Matt. 24:15; II Thess. 2:4; Rev. 13:8-15.

To Test Your Knowledge

Which covenant was temporal? Which was everlasting? Which covenant was confirmed with an oath? Which covenant was connected with a curse? Which covenant was conditional? Was the law meant to be a permanent thing? Which covenant was said to be typical? Which covenant has been abolished? If the Abrahamic covenant has not been abolished, why has it not been abolished? Do you think it is important to distinguish between these two covenants?



LESSON THIRTEEN

LOT

I. His Relationship to Abraham.

Lot was the nephew of Abraham. His father's name was Haran, the brother of Abraham. Terah had three sons, Abram, later called Abraham; Nahor, and Haran. Haran died in Ur of the Chaldees, the land of his nativity, Gen. 11:26-28. God had called Abram to leave his country, his kindred, and his father's house and go into a land that He would show him. But the whole family started with him. After the death of Haran, Lot's father, Terah took Abram and Lot and their families and left the Ur of the Chaldees and went on their way to go into Canaan. But they came to Haran in Padanaram, the upper part of Mesopotamia, and dwelt there, Gen. 11:31; 24:10; 28:2-10. While nothing is said about Nabor going with Terah and Abram to Haran, we do find him there later on, Gen. 24:10; 28:2-10. So Nahor either went with Terah and Abram or followed them later.

After Terah died Abram took Lot and went on into the land of Canaan. It seems evident that Abraham expected Lot to be his heir. God had promised to make of Abraham a great nation. He had no child, and Sarai, his wife, was barren, and now she was past the time in life when by nature she could expect a child. So evidently Abraham took Lot along with him, expecting him to be his heir.

II. Abraham and Lot Separate.

After Abraham and Lot went into the land of Canaan there came a famine in that land. They went into Egypt to sojourn during the famine. When they returned from Egypt their flocks and herds were so great that the land was not able to bear them. This brought about strife between the herdsmen of Abraham and Lot, Gen. 13:6, 7. Lest this strife should also bring about hard feelings between Abraham and Lot, Abraham saw that it would be best for him and Lot to separate. No doubt, the hand of the Lord was in this. Abraham was depending on Lot for his heir and God wanted to bring him to the place where he would be wholly dependent on Him to give him an heir. Abraham said to Lot: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right: or if thou wilt depart to the right hand, then I will go to the left," Gen. 13:8, 9. So Abraham and Lot parted.

III. Lot's Choice.

When Abraham proposed to Lot that they separate from each other to avoid strife he permitted Lot to take his choice of the land he would take. Lot lifted up his eyes and saw the plain of Jordan, that it was well watered everywhere. So Lot chose the plain of Jordan and pitched his tent toward Sodom. So Lot chose after the sight of his eyes. There was a selfish motive behind his choice. He was choosing for himself that which he thought was the best of the land. Instead of leaving the best to Abraham, who was the leader in the expedition, and the one to whom God had promised the land, Lot took advantage of Abraham's generous proposal to gain for himself what he thought was the best part of the land. What he did not know, however, was that that country was soon to feel the judgment of God's hand.

IV. Lot Dwells in Sodom.

Soon after his separation from Abraham Lot made Sodom his dwelling place. He abandoned his tent for a house, a

permanent dwelling in Sodom, Gen. 13:12; 19:2-9. The tent life characterized one as a pilgrim and sojourner, Heb. 11:9-13. When he forsook the tent life for a permanent lodging place in Sodom Lot forsook his pilgrim attitude. While Peter speaks of Lot as a just man, and a righteous man (II Peter 2:7, 8) yet his name is not found listed with the pilgrims and sojourners in the eleventh chapter of Hebrews. Though a child of God, he was living for the present, rather than the future. How many of God's children do we find like that today! They are saved, but they think more about the things of this present world than they do of the Lord's return and the things of the future. They are not living a separated life from the world. They have forsaken their pilgrim attitude. They need to heed the admonition of the Apostle Peter, who said: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul," I Peter 2:11. Lot stands out as a type of the children of God who have lost their pilgrim attitude and place of separation from the world.

Sodom was a very wicked place and stands as a type of this wicked world which is soon to feel the hand of God's judgment.

V. Lot Gets Into Trouble.

Soon after Lot became a dweller in Sodom that land was invaded by the kings of the east and conquered. They plundered the city of Sodom and carried away the goods of that city, and Lot and his family. Only the timely intervention of Abraham saved Lot from a life of captivity. Abraham armed his hired servants and took with him the Amorites who were his confederates and overtook the kings of the east, and by making a surprise attack by night, he defeated them and rescued Lot, Gen. 14:1-16.

VI. Lot Goes Into Politics.

After Lot forsook his pilgrim attitude and became a dweller in the wicked city of Sodom he went into politics in an effort to clean up the city. Peter tells us that he vexed his righteous soul day after day with their unlawful deeds. We also read that he was vexed with the filthy conversation

of the wicked, II Peter 2:7, 8. This proves that Lot did not take part in the ungodly wicked deeds of the Sodomites, but that he was displeased with their actions and disapproved them. His mistake was in thinking he could bring about a reform in the city. He became a judge in the city. When the angels came to Sodom they found Lot sitting in the gate, the place of judgment in that time, Gen. 19:1; see also Deut. 22:15; Ruth 4:11; I Sam. 9:18; Amos 5:12-15. The men of Sodom said about Lot: "This one fellow came in to sojourn, and he will needs be a judge," Gen. 19:9. One cannot be a sojourner and a ruler or judge at the same time.

Many people think that it is our duty as God's children to clean up this world from a political and social standpoint. Many preachers think it would be a good thing for them to be elected as a governor, mayor, judge, or legislator. If I understand my Bible correctly these men are out of place. The apostles and early believers did not seek to take any part in the political and legislative affairs of their time. They counted themselves as strangers and sojourners in this present world. They were looking and waiting for Christ to return and take over the rule of the earth and set things right. We are to have no fellowship with the unfruitful works of darkness. Not until Constantine, emperor of Rome, declared Christianity to be the state religion, did the churches and preachers begin to try to promote the interests of the cause of Christ by means of political power and influence. This departure from the original practice of believers resulted in the development of the Catholic church and the idea that the church through political power could take the world for Christ. The old pre-millennial hope of Christ returning to earth to reign was forsaken, and religion and politics began to work hand in hand to bring in a time of righteousness and peace on the earth. A new position was formulated concerning the 1000 years reign, in keeping with the political power the churches now had. So Augustine declared that the church in its empirical form was the kingdom of Christ on earth, and that the millennial reign began with Christ's first advent, and was being carried on by the church. Many who think it is our Christian duty to go into politics to promote the cause of righteousness

little realize that this idea came to them through Roman Catholicism. It is the same principle on which state-supported churches were founded.

VII. Lot's Deliverance From Sodom.

The day before the Lord rained fire and brimstone on Sodom and Gomorrah and destroyed those cities He sent two angels to warn Lot and his family to flee out of Sodom. The angels told him to warn his sons-in-law, sons, and daughters to escape out of the city. But he seemed as one that mocked unto them, Gen. 19:12-14. So the angels took Lot and his wife and two daughters by the hand and hurried them out of the city just before the fire fell on Sodom.

Lot gained nothing by his efforts to improve Sodom. On the other hand, he lost his testimony, and part of his family. Even so will it be with those who lose their pilgrim attitude and line up with unscriptural movements. Their works will be burned, and they will be saved, yet so as by fire, I Cor. 3:15.

To Test Your Knowledge

What was the relationship between Abraham and Lot? Did Abraham take Lot with him in obedience to the Lord's command? Why do you think Abraham took Lot with him? What brought about their separation? Where did Lot go to dwell? What happened to him there? Of what do you think Lot was a type? How was he delivered from the destruction of Sodom? What do you think should be our attitude toward the political situation which faces us today? Should the church try to remedy the political condition?

LESSON FOURTEEN

ISAAC, THE CHILD OF PROMISE

I. A Two-Fold Type.

In Isaac we see a two-fold type. First, he was a type of Jesus Christ. This is seen from what we read in Heb. 11:17-19. "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promise offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Second, Isaac was a type of those who are saved by grace. "Now we, brethren, as Isaac was, are the children of promise," Gal. 4:28. The same thought is brought out in Rom. 9:6-9.

II. A Promised Child.

Isaac was a child of promise. He was the heir which God had promised to Abraham, Gen. 17:19. Even so Jesus Christ was a child of promise, Gen. 3:15; Isa. 9:6; Matt. 1:18-23; Luke 1:31-35.

III. A Supernatural Birth.

Isaac had a supernatural birth. His mother, Sarah, was ninety years old when he was born. Sarah had been barren all her life, and now she was far past the time when she might expect a child. It required the intervention of God's divine power to bring about Isaac's birth. So was the birth of Jesus brought about by a supernatural power. The Holy Spirit overshadowed the virgin Mary and enabled her to conceive and bring forth her Son, Jesus Christ.

Not only was the birth of Isaac and of Jesus brought by a supernatural power, but it takes the supernatural working of the Holy Spirit to bring about our new birth. John 3:3; I Cor. 2:4, 5; I Peter 1:23; II Peter 1:3, 4.

IV. His Birth Announced by an Angel.

The birth of Isaac was announced beforehand by an angel, or rather by the Lord and two angels, Gen. 18:1, 2. So did God name Isaac beforehand. "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call

his name Isaac: and I will establish my covenant with him for an everlasting covenant," Gen. 17:19.

So was the birth of Jesus Christ announced beforehand by angels. First, the angel Gabriel appeared to Mary and told her that she should bring forth a Son. An angel also appeared unto Joseph in a dream and told him that Mary had conceived by the Holy Spirit, Matt. 1:18-21. Both Mary and Joseph were told that the child should be called Jesus.

V. Abraham's Only Begotten Son.

Isaac was called Abraham's only begotten son. "And he that had received the promises offered up his only begotten son," Heb. 11:17. Ishmael, Abraham's son by the bond-woman, had been rejected by the Lord.

Even so is Jesus Christ God's only begotten Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16.

VI. Isaac Was Offered as a Burnt Offering.

"And it came to pass after these things that God did tempt (try) Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I shall tell thee of," Gen. 22:1, 2. While it is true that God intervened and spared the life of Isaac just before Abraham slew him, yet to all intent and purpose Abraham offered him as an offering. The writer of the Book of Hebrews tells us he offered up his only begotten son, Heb. 11:17. James tells us that Abraham was justified by works when he offered Isaac his son upon the altar, James 2:21. In this Isaac typifies Jesus Christ, God's only begotten Son, who was given in reality as an offering for our sins.

VII. Raised From the Dead in a Figure.

Isaac, when he was delivered from death, was raised from the dead in a figure. In Heb. 11:19 we are told that Abraham received Isaac from the dead in a figure. In this he

typifies Jesus Christ who was raised from the dead after being in the grave three days and three nights. In Gen. 22:4 we read: "Then on the THIRD DAY Abraham lifted up his eyes, and saw the place afar off." How accurately this fits in with the crucifixion and resurrection of Jesus Christ.

VIII. Abraham Gave All That He Had to Isaac.

"And Abraham gave all that he had unto Isaac," Gen. 25:5. Even so did the Father give all things into the hands of Jesus. "The Father loveth the Son, and hath given all things into his hand," John 3:35. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also," John 5:26, 27. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth," Matt. 28:18.

IX. Isaac Was Never Out of the Promised Land.

While Abraham and Jacob were out of the promised land Isaac never was. Neither was Jesus Christ ever out of the will of the Father.

X. Isaac Was Meek and Peaceful.

In the 26th chapter of Genesis we read where he would dig one well after another and the Philistines would contend for them. Isaac never remonstrated with them. He would move on to another place and dig another well. In this he pictured Jesus Christ, who did not resist evil. "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Jesus Christ also suffered for us leaving us an example, that ye should follow his steps: who did no sin, neither was that ye should follow his steps: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously," I Peter 2:20-23.

We also are admonished to be meek and gentle as was Isaac and our Saviour.

XI. Isaac's Covenant of Peace.

After the Philistines had shamefully treated Isaac they came to him and asked that they make a covenant of peace.

They said: "We saw certainly that the Lord was with thee," Gen. 26:27. So Isaac made a covenant of peace with them. "And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace," Gen. 26:31.

What a beautiful picture of Jesus, who is our peace, who forgives those who before hated Him and mistreated Him. He "Came and preached peace to you which were afar off, and to them that were nigh," Eph. 2:17.

In the age to come Jesus will also bring peace to the nations of the world, Micah 4:1-4.

To Test Your Knowledge

In what ways was Isaac a type of the believer? In what ways was he a type of Jesus Christ? How should we try to follow his example? What did Abraham give to Isaac? What did the Father give to Jesus Christ? What does the word Isaac mean? Gen. 17:17-19; 21:5, 6. Who named Isaac? When?

LESSON FIFTEEN

JOSEPH, A TYPE OF CHRIST

I. Beloved of His Father.

In Joseph we find one of the most comprehensive and beautiful types of Christ. First, he was his father's beloved son. We read where "Israel loved Joseph more than all his children, because he was a son of his old age: and he made him a coat of many colors," Gen. 37:3. So was Jesus Christ beloved of His heavenly Father. The coat which Jacob gave to Joseph indicated royalty. In this we have a picture of the kingship of Jesus Christ.

II. Without Fault.

In all the inspired record given us of the life of Joseph we do not find one fault in him. Tough he was reviled of

his brothers, and ill-treated by them, yet we never find one place where he reviled again. He freely forgave his brothers of their sin against him when they sold him into bondage, Gen. 45:5-8; 50:16-21. In the house of Potiphar Joseph was repeatedly tempted, yet without sin, Gen. 39:7-15. So was Jesus Christ without sin. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him," II Cor. 5:21. Peter tells us that: "When he was reviled, (he) reviled not again," I Peter 2:23. When He hung on the cross He prayed for those who were crucifying Him. He said: "Father, forgive them; for they know not what they do," Luke 23:34.

III. Hated by His Brethren.

Joseph was hated by his brothers. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him," Gen. 37:4. Here we have a picture of the attitude of the Jewish nation toward Jesus Christ. They hated Him without a cause. The scribes, Pharisees and Sadducees were continually speaking evil of him, and laying some plot in which they hoped to get Him into trouble. "He came unto his own, and his own received him not," John 1:11.

IV. Sent on a Mission by His Father.

Joseph was sent on a mission by his father. That mission was to search for his brethren who were away from Jacob, his father. "And Israel said to Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, Here am I," Gen. 37:13. So God sent Jesus Christ on a mission. He sent Him into the world to search out those who were separated from Him by their wandering ways. As Joseph yielded himself to do his father's will, even so did Jesus Christ yield Himself to do the will of His Father. "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God," Heb. 10:7. Jesus said of Himself: "I come down from heaven, not to do mine own will, but the will of him that sent me," John 5:38. Again He said: "For the Son of man is come to save that which was lost," Matt. 18:11.

V. His Death Was Planned by His Brethren.

Joseph's brothers planned to put him to death. "And when they saw him afar off, even before he came near unto them, they conspired against him to slay him," Gen. 37:18. So the Jews plotted the death of Jesus Christ, Luke 4:29; John 8:40; 10:31, 32; 19:15.

Among the brothers of Joseph there was one who did not consent to the evil intentions of the others, Gen. 37:21, 22. Even so among the counsellors there was one, Joseph of Arimathaea, who was not consenting unto the death of Jesus, Luke 23:50, 51.

VI. He Was Delivered to the Gentiles.

Joseph was delivered over to the Midianites, a Gentile, or non-Israelite people, by his brothers, Gen. 37:26-28. So was Christ delivered into the hands of the Gentiles by His own people, John 18:28-30. Joseph was delivered by the determinate counsel and foreknowledge of God. Joseph said unto his brethren: "God did send me before you to preserve life," Gen. 45:5. So was Christ delivered and crucified through the determinate counsel and foreknowledge of God, Acts 2:23.

VII. Falsely Accused.

Joseph was falsely accused by an evil person, Gen. 39:11-19. So was Jesus Christ falsely accused, Matt. 26:59-61.

VIII. Punished With Two Criminals.

Joseph was associated in his punishment with two criminals, the chief butler and the chief baker of Pharaoh. One of these men received a pardon, while the other was condemned and hanged, Gen. 40:1-23. So was Christ associated in His crucifixion with two criminals, Luke 23:32. One of these malefactors repented and was pardoned of his sins by Jesus Christ. The other died in his sin and was lost.

IX. A Prophet.

Joseph was a prophet. He foretold things to come. He foretold the coming years of plenty and the coming famine in Egypt. So was Jesus a Prophet and foretold what would

happen to the world and the Jewish people in the last days, Matt. 24:3—25:40.

X. Exalted to be a Prince.

Joseph was exalted to be a prince and ruler in Egypt, Gen. 41:37-44. So was Jesus Christ exalted to be a Prince and Saviour. "Him hath God exalted with his hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins," Acts 5:31.

XI. All Things Were Committed to Him.

Pharaoh committed all things into the hands of Joseph. "And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over all my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou," Gen. 41:39, 40. "And Pharaoh said to Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt," Gen. 41:44. So God gave all authority unto Jesus Christ and made Him to be head over all things to the church, Matt. 28:18-20; John 3:35; Eph. 1:20-22.

XII. None Possessed the Spirit as He.

No one possessed the Spirit of God as did Joseph in his time. "And Pharaoh said unto his servants, Can we find such a one as this in whom the Spirit of God is?" Gen. 41:38. So no one possessed the Spirit as did Jesus Christ. "For he whom the Father hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him," John 3:34.

XIII. Thirty Years Old When He Began His Work.

Joseph was thirty years old when he began his work. "And Joseph was thirty years old when he stood before Pharaoh, king of Egypt," Gen. 41:46. So was Jesus Christ thirty years old when He began His public ministry. "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age," Luke 4:22, 23.

XIV. Every Knee Bowed to Him.

"And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all Egypt," Gen. 41:43. So must every knee bow before Jesus Christ. "Wherefore God hath also highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth," Phil. 2:9, 10.

XV. He Gathered Food Without Measure.

"And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number," Gen. 41:49. So is the grace of God in Christ Jesus without limit. "Where sin abounded, grace did much more abound," Rom. 5:20.

XVI. He Gave Bread to the Starving World.

"And the famine was over all the face of the earth—and all countries came into Egypt to Joseph to buy corn; because that the famine was so sore in all lands," Gen. 41:56, 57. So is man's spiritual need world-wide and there is none to supply that need but Jesus Christ. When the people came to Pharaoh he said to them: "Go unto Joseph," Gen. 41:55. So there is none other to whom men can go for the bread of life. "There is salvation in none other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12.

XVII. He Was Alive When Israel Thought Him to Be Dead.

Joseph was alive while Jacob or Israel thought him to be dead," Gen. 37:31-35. So is Jesus Christ alive from the dead though considered dead by Israel.

XVIII. He Was a Saviour to His Own People.

Joseph became a saviour to his own people after he had saved the lives of the Egyptians. When he revealed himself to his brethren he said unto them: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance," Gen. 45:7. So, after the fullness of the Gentiles has come in Israel's blindness will pass away and Christ will save them," Rom. 11:25-29.

XIX. Joseph Was Unknown to His People.

When Joseph's brethren came down into Egypt he was not recognized by them. "And Joseph knew his brethren, but they knew him not," Gen. 42:8. So is Jesus Christ unknown to Israel today.

XX. Joseph Had to Reveal Himself to His Brethren.

Joseph had to reveal himself to his brothers before they knew him, Gen. 45:1. This came after they had given evidence to Joseph of their repentance, Gen. 44:14-34. So will Christ reveal Himself to Israel after their repentance.

To Test Your Knowledge

Why did Joseph's brothers hate him? Where did Jacob send him? What did his brothers plan to do? Who opposed them? To whom was Joseph sold? What did his brothers take to their father? What did Jacob think had happened to his son? Where was Joseph taken? What happened to him there? What did Joseph foretell? To what position was he exalted? What did he do for Egypt and the world? What happened to Joseph's people?

LESSON SIXTEEN

MOSES, THE SERVANT OF GOD

I. The Parents of Moses.

The parents of Moses were of the tribe of Levi. They were people who had faith in God. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment," Heb. 11:23. His father's name was Amram. His mother's name was Jochebed. She was an own daughter of Levi, Ex. 2:1; 6:16-20. Amram was a grandson of Levi, Ex. 6:16-18.

II. A Prophet Like Unto Christ.

Moses was a prophet like unto Jesus Christ. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which shall not hear that prophet, shall be destroyed from among the people," Acts 3:22, 23.

III. Moses' Life Was Sought When Born.

The life of Moses was sought by the king when he was born. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive," Ex. 1:22. Moses was born during the time this decree of the king was in effect. So was the life of Jesus Christ threatened by the king when He was a child. "The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt; and be thou there until I bring thee word: for Herod will seek the young child to destroy him," Matt. 2:13.

IV. Moses Became by Adoption the Son of a Virgin.

In Ex. 2:1-10 we have the account of how the daughter of Pharaoh found Moses in an ark among the flags by the river's brink, and adopted him as her son. Jesus Christ was by birth the Son of the virgin Mary, Matt. 1:18-25; Luke 1:26-35.

V. Moses Humbled Himself to Deliver His People.

Moses gave up his place of honor and greatness in the court of Pharaoh to identify himself with a people in bondage, and to deliver them. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," Heb. 11:24, 25. Stephen tells us that Moses: "Supposed his brethren would have understood how God by his hand would deliver them, but they did not," Acts 7:25. So Jesus Christ humbled Himself and became obedient unto death, even

the death of the cross, that He might identify Himself with those who were in bondage to sin, and save us from that bondage.

VI. Moses Was Rejected by His People the First Time.

When Moses went out unto his people the first time he was rejected by them. Stephen said they did not understand that God by his hand would deliver them, Acts 7:25. One of his people said unto him: "Who made thee a prince and judge over us?" Ex. 2:14. Even so was Jesus Christ rejected by His own people at His first coming. But at His second coming He will be accepted by Israel, even as Israel accepted Moses as their leader upon his return from Midian, Ex. 4:29-31; Rom. 11:25-29; Matt. 23:37-39; Zech. 8:3-8.

VII. Moses Slew the Taskmaster.

Moses slew the Egyptian taskmaster whom he found afflicting his people, Ex. 2:11, 12. So Christ took out of the way the law, which is called the yoke of bondage, and nailed it to the cross, slaying the enmity thereby, Gal. 5:1; Eph. 2:15, 16; Col. 2:13-15.

VIII. Moses Turned From His People to a Gentile People.

Moses, after being rejected by his own people, went into the land of Midian to a Gentile people, Ex. 2:14-22. Even so was the gospel of Christ taken to the Gentile people after being rejected by Israel, Acts 13:45-48; 28:25-29. Christ had said that the kingdom should be taken from them and given to a people bringing forth the fruits thereof, Matt. 21:43.

IX. After His Stay Among the Gentiles Moses Returned to Israel.

After staying forty years among the people of Midian God sent Moses back to Egypt to deliver Israel, Ex. 3:1-10. Even so will God send Jesus Christ back to deliver Israel after the fulness of the Gentiles has come in, Acts 3:19-21; 15:14-17; Rom. 11:25-29.

X. Moses Led Israel Out of Bondage.

Moses led his people out of Egyptian bondage. Even so does Jesus Christ deliver us from the power of darkness,

Col. 1:13. He shall also bring Israel out of their bondage to the nations at His second coming. "And it shall come to pass in that day that the Lord shall set his hand again THE SECOND TIME to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the ISLANDS OF THE SEA. And he shall set up an ensign (flag) for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth," Isa. 11:10-12.

There is no need to try to argue that this was fulfilled in the days of Ezra. Only a few thousand of Jews returned at that time from Persia. But in the last days they shall be gathered from the islands of the sea, and from the four corners of the earth. Nothing like this took place in the days of Ezra.

XI. The People Were Baptized Unto Moses.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," I Cor. 10:1, 2. The same Greek words are used in speaking about being "Baptized into Christ," Gal. 3:27. The Greek preposition "Eis" that is translated "Into" in Gal. 3:27 is the word that is translated "Unto" in I Cor. 10:2.

The people were baptized (eis) unto Moses after they had come under the blood of the Passover lamb and had been delivered from Egyptian bondage. See Ex. 12:1—14:31. So must we be sheltered by the blood of Christ and taken out of bondage to sin before we are ready to be baptized (eis) into, or unto Christ.

XII. Moses Judged the People.

Moses became Israel's lawgiver and judge. So will Christ be a Judge or Ruler over the nation of Israel and the earth when He returns from glory. Isaiah tells us that "He shall judge among the nations," Isa. 2:4. See also Jer. 23:5-6; Micah 4:7; Zech. 14:9; Matt. 25:31; Rev. 19:11-15.

Moses, during his rule over Israel, had under him other judges, Ex. 19:14-26. So will Christ have under Him other rulers and judges. The Lord said through Isaiah: "I will restore thy judges as at the first, and thy counsellors as at the beginning," Isa. 1:26. The twelve apostles will be twelve of these judges. "Ye which have followed me, in the re-generation when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, JUDGING the twelve tribes of Israel," Matt. 19:28. When Christ the nobleman shall return from the far country He shall call unto Him His servants to reckon with them, or reward them for their labors. Compare Luke 19:15 and Rev. 22:12. Then He shall say to this one: "Have thou authority over ten cities." To another He shall say: "Be thou also over five cities," Luke 19:17-19. Compare this with Rev. 2:26, 27. "He that overcometh, and keepeth my works unto the end, to him will I give power (R.V. authority) over the nations: and he shall rule them with a rod (scepter) of iron."

To Test Your Knowledge

Who was the father of Moses? Who was his mother? To what tribe did they belong? Under what circumstances was he born? How was his life preserved? What did he refuse to be called? Why? To whom did Moses go when he left Egypt? Who sent him back into Egypt? In what ways does he typify Christ?

LESSON SEVENTEEN

THE BURNING BUSH

I. The Place of the Burning Bush

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of

fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed," Ex. 3:1, 2.

From the above we see that this burning bush was beneath Horeb, which is called the mountain of God. It was associated with the place of God's divine dealings with Israel.

II. The Bush Was Not Consumed.

This bush burned with fire, but God's Word tells us the bush was not consumed. This burning bush that was not consumed represents Israel who is continually being caused to go through fiery troubles and persecutions, but is never consumed. When God gave to Abraham a vision concerning the captivity of Israel in Egypt, Abraham saw a smoking furnace, Gen. 15:17. This smoking furnace was a picture of the Egyptian oppression of Israel. Moses said to the people of Israel: "The Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day," Deut. 4:20. In Dan. 3:20-30 we see that the three Hebrew children, Shadrach, Meshach, and Abednego, were cast into the burning fiery furnace, but they were delivered out of the same. In Isa. 43:1, 2, we read: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the FIRE, thou shalt not be burned; neither shall the flame kindle upon thee."

Israel is as indestructible as was that burning bush. The more the Egyptians afflicted them, the more they multiplied and grew, Ex. 1:12. Today, despite the persecutions and afflictions that people has had to undergo for the many centuries, there are more Jews in the world than in the time of Solomon, or in the days of Christ. The bush did not burn up. Neither will the people of Israel be consumed in the furnace of the Gentile nations and in the days of the great tribulation, Matt. 24:21, 22.

III. Moses Was Caused to Wonder.

Moses was made to wonder about the burning bush, and why it was not consumed, Ex. 3:3. The miracle attracted his attention. So is the preservation of Israel through her many centuries of exile and persecutions a thing to make us marvel. It has been more than thirty-nine centuries since God called Abraham from the Ur of the Chaldees and promised to give unto him and his seed the land of Canaan for an everlasting possession, Gen. 12:1-4; 17:7, 8. Two-thirds of this time they have spent out of their own land, scattered among other nations, hated and persecuted, but still they live on as a separate people, unassimilated by other races. The same power that kept the burning bush from being consumed is the power that has preserved Israel. And surely God has had a purpose in preserving them. "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha," Rom. 9:29. God has preserved this seed of Israel that He might again plant them in their own land. "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I WILL PLANT them upon their land, and they shall NO MORE BE PULLED UP OUT OF THEIR LAND which I have given them, saith the Lord thy God," Amos 9:14, 15.

Let us study the burning bush in the light of all these Scriptures.

IV. Moses Turned Aside to See Why the Bush Was Not Consumed.

"And Moses said, I will now turn aside, and see this GREAT SIGHT, why the bush is not burnt," Ex. 3:3. So Moses turned aside from his occupation to see this great wonder, and to find out why the bush was not consumed. So we do well to stop and wonder about why Israel is not consumed in the fires of her persecution. There must be a reason why. Let infidelity stop and wonder and explain if it can. Let those who deny the future restoration of Israel stop and see this burning bush (Israel) and tell us why that people has not been consumed.

V. Holy Ground.

When Moses approached that burning bush God called unto him and said: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," Ex. 3:4, 5. We are standing on holy ground when we come to consider God's dealings with Israel. We are solemnly warned not to assume a flippant or boastful attitude concerning Israel. Paul, in speaking of the breaking off of Israel, the natural branches, said to the Gentiles: "Boast not against the branches," Rom. 11:18. He also said: "Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee," Rom. 11:21.

VI. The God of Abraham Was in the Bush.

When Moses approached the burning bush to see why it was not burned, God said unto him: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Here was the explanation as to why the bush was not consumed. It is also the explanation of Israel's preservation until this day. The God of Abraham, the God of the heaven and earth, the One who made a covenant with Abraham and promised that he and his seed should inherit Canaan for an everlasting possession, must preserve Israel for that inheritance. Ignore this covenant and promise God made with Abraham and the burning bush and Israel's history becomes an unsolved mystery. The many prophecies of the Word of God also become an unexplainable riddle. Consider the burning bush and the prophecies and promises concerning Israel in the light of the dealings of the God of Abraham and everything becomes clear. As long as God remains the God of Abraham Israel cannot be consumed and God's covenant with Abraham remains unbroken.

VII. God Saw Israel's Afflictions.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows," Ex. 3:7. To Israel, suffering in Egypt, it might seem that God had forgotten them, and took no notice of their afflic-

tions. So to Israel today, and many others, it may seem that God has forgotten that people, and takes no knowledge of their sufferings. But He has not. He awaits Israel's repentance, Ezek. 36:37; Hosea 3:4, 5; Matt. 23:38, 39.

VIII. God Purposed to Deliver Israel.

After the Lord had told Moses that He had seen Israel's affliction, He said to him: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel out of Egypt," Ex. 3:10. Here we see that the burning bush was connected with God's purpose to deliver Israel. So is God's preservation of Israel connected with His purpose of the future restoration of Israel.

To Test Your Knowledge

What marvelous thing did Moses see in the desert? At what mountain did he see this miracle? Who did this burning bush represent? Why was not the bush consumed? Why has not Israel been destroyed? Can infidelity explain the mystery of Israel's preservation? Who did God call Himself when He called to Abraham?

LESSON EIGHTEEN

THE PASSOVER

I. The Firstborn.

God's condemnation was resting upon the firstborn in the land of Egypt. God said unto Moses: "I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord," Ex. 12:12. "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle," Ex. 12:29.

1. necessity of new Birth
2. God is no respecter of persons
3. Christ as substitute
4. with no respect of persons
5. Redemption by blood only
6. With no respect of persons
7. His substitute whom

In the Bible the firstborn stands as a type of those who are after the flesh, or who have only been born one time. God rejected Cain, the firstborn of Adam and Eve, and received Abel, the second son. He also rejected Ishmael, the first son of Abraham, and accepted Isaac as the heir. The same thing was true in the case of Isaac's two sons, Esau and Jacob. Thus we have set forth the necessity of the new birth. "They that are in the flesh cannot please God," Rom. 8:8. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit," John 3:6. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," Rom. 8:9.

God was no respecter of persons. The same condemnation that rested upon the firstborn of the servant also rested upon the firstborn of the king. The same condemnation that rested upon the firstborn of the most lowly also rested upon the firstborn of the high and mighty. The rich and poor, high and low, free and bond, the learned and unlearned stand alike condemned before God, unless they have believed in Christ and have been born again. "Except a man be born again, he cannot see the kingdom of God," John 3:3.

II. The Passover Lamb.

A. It was Israel's Substitute.

God had said to Moses that He was going to smite all the firstborn of Egypt. In order that the firstborn of Israel might not fall under the plague that was to come upon the Egyptians they were to have the door posts of their houses sprinkled with blood. They were to take a lamb and kill it and sprinkle the blood upon the lintel and side posts of the doors of their houses. The Lord said to them: "The blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt," Ex. 12:13.

Thus the Passover lamb became Israel's substitute. The lamb died instead or in behalf of the firstborn of Israel. So was Christ our substitute. "Even Christ our Passover is sacrificed for us," I Cor. 5:7. "For Christ also hath once

suffered for sins, the just for the unjust, that he might bring us to God," I Peter 3:18.

In this type we also see the doctrine of blood redemption. "Without shedding of blood is no remission," Heb. 9:22. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us," Heb. 9:12.

B. The Lamb Was Without Blemish.

God had said to Moses: "Your lamb shall be without blemish," Ex. 12:5. Here we have pictured for us the sinless character of Christ. "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot," I Peter 1:18, 19.

C. Not a Bone of the Lamb Was Broken.

God had said to Israel: "In one house shall it be eaten; thou shalt not carry forth of the flesh abroad out of the house; neither shall ye break a bone thereof," Ex. 12:46. Here again we have a picture of Christ. Not one bone of Him was broken when He was crucified. When the soldiers came to take down the bodies of the two thieves and Christ they found that Christ was already dead, though the thieves were still living. While they broke the legs of the thieves they pierced the side of Jesus. "When they came to Jesus and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side,—For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken," John 19:33-36. Jesus died much sooner than men were accustomed to die from crucifixion. Pilate marveled at the fact that Jesus had died so soon, Mark 15:44.

D. It Was Slain on the Fourteenth Day.

The Passover lamb was killed on the fourteenth day of the first month of the year. "The Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year unto you," Ex. 12:1, 2. "Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall

keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening," Ex. 12:5, 6. Each year Israel had to commemorate this occasion with a feast. "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations," Ex. 12:14. So each year the children of Israel ate the feast of the Passover on the fourteenth day of the month. We find that our Lord ate the Passover with His disciples on the night before His crucifixion. "And when the hour was come he sat down, and the twelve apostles with him, and he said unto them, With desire I have desired to eat this passover with you before I suffer," Luke 22:14, 15. Since the Jewish day was from sundown to sundown, then our Lord was crucified on the same day He ate the Passover, or on the fourteenth day of the month.

The night Israel killed the Passover they went out of Egyptian bondage, Ex. 12:31. After going out of Egypt they journeyed three days and passed through the Red Sea where we have a figure of our Lord's resurrection. After being crucified, our Lord was in the grave three days and three nights. "As Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and nights in the heart of the earth," Matt. 12:40. By adding three days to the fourteenth day of the month it gives us the seventeenth day of the month as the day Israel passed through the sea, and the day of the month when our Lord rose from the dead.

In Ex. 14:17 we read: "The sea returned to his strength when the morning appeared." Israel was already out of her watery grave and standing typically on resurrection ground. Matt. 28:1, 2 reads: "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." So we see that the resurrection of Christ took place as it began to dawn toward day or when the morning appeared, even as Israel was found out of her watery grave when the morning appeared.

III. Israel's Deliverance.

Israel's deliverance from Egyptian bondage pictures our deliverance from the bondage of sin and death. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Col. 1:13.

First, Israel was delivered from the stroke of judgment which fell upon the Egyptians. So is the believer delivered from God's judgment that will come upon the lost world. "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation" (R.V. judgment), John 5:24.

Second, Israel was delivered from the bondage of Egypt. So is the believer delivered from the dominion of sin. "Sin shall not have dominion over you: for ye are not under the law, but under grace," Rom. 6:14.

Israel was delivered once for all from Egyptian bondage. So has Christ redeemed us ONCE FOR ALL. "Through his own blood, (He) entered, ONCE FOR ALL, into the Holies, having obtained eternal redemption for us," Heb. 9:12. Worrell's trans. "We are sanctified through the offering of the body of Jesus Christ ONCE FOR ALL," Heb. 10:10.

Israel's deliverance from God's judgment came three days before they were baptized unto Moses in the cloud and in the sea. Exodus, chapters twelve to fourteen, and I Cor. 10:1, 2. So are we saved from God's wrath by the blood of Christ before we are baptized.

To Test Your Knowledge

Upon whom was God's condemnation resting? What lesson do we learn from this? What provision was made for the firstborn of Israel? What kind of a lamb was taken? What does this picture for us? What sheltered Israel from judgment? What shelters us from the wrath of God? What day of the month did Israel kill the lamb? What day of the month did Israel pass through the Red Sea? On what day of the month did Christ rise from the dead? How do we figure this out? From what two things was Israel redeemed? From what are we redeemed?

LESSON NINETEEN

LEAVEN

I. A Symbol of Evil.

Leaven is a symbol of evil. It was not permitted to be used in the observance of the Passover and the feast of unleavened bread. "And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it," Ex. 12:8. "In the first month on the fourteenth day of the month at even, ye shall eat unleavened bread, until the twentieth day of the month at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel," Ex. 12:18, 19.

So we see that leaven is a symbol of that which is evil. It separated one from the congregation of Israel if he ate of it during the time it was forbidden. That which cuts one off from the Lord's people cannot represent anything but evil. There is no place to be found in the Bible where leaven represents that which is good.

II. Leaven Puffs Up.

Leaven in bread causes that bread to puff up. So it stands as a symbol of that which causes people to become puffed up. Some of the members of the church at Corinth were puffed up. "Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and I will know, not the speech of them which are puffed up, but the power," I Cor. 4:18, 19. Their glorying was compared to leaven by Paul. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened," I Cor. 5:6, 7.

III. Leaven Represents Malice and Wickedness.

"Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with unleavened bread of sincerity and truth," I Cor. 5:8.

IV. Leaven Represents False Doctrine.

"Then said Jesus unto them, Take heed and beware of

the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread," Matt. 12:6-8. When Jesus perceived that they reasoned among themselves He said unto them: "How is it that ye do not understand that I spake not unto you concerning bread, that ye should beware of the leaven of the Pharisees and Sadducees?" verse 11. "Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees," verse 12.

The Pharisees were formalists. They depended on their own outward righteousness for salvation. Jesus said unto them: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also," Matt. 23:25, 26. Ignoring the necessity of an inward change, the fact of depravity, and the necessity of the new birth, the great majority of professing Christians are at error at this very point.

The Sadducees were the rationalists of their day. They did not believe in the resurrection of the dead, or that there was a spirit, or angels, Matt. 22:23; Acts 23:8.

V. The Leaven of the Galatians.

The leaven of the Galatian brethren, or of those who were seeking to mislead them was that of legalism. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do the whole law.—Ye did run well; who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you. A little leaven leaveneth the whole lump," Gal. 5:1-9. Many today are still affected with the leaven of legalism. They would have us bound by the old law of the Sabbath, and to depend on works for salvation. We are plainly told that the Ten Commandments have been abolished. They are called the ministration of death. "If the

ministration of death, written and engraven in stones, was glorious,—how shall not the ministration of the Spirit be rather glorious,” II Cor. 3:7, 8. They are also called the ministration of condemnation. “If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory,” II Cor. 3:9. “If that which is done away was glorious, much more that which remaineth is glorious,” II Cor. 3:11.

VI. Political Ambitions and Desires.

Leaven is also used to symbolize political ambitions and worldly desires. “And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod,” Mark 8:15. Herod was a worldly politician. The child of God is to be a stranger and pilgrim in this present world. “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul,” I Peter 2:11.

VII. The Parable of the Leaven.

“Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened,” Matt. 13:33.

Postmillennialists use this parable to teach that the world will grow better, and that the world will be taken for Christ through the preaching of the gospel. They tell us that the gospel is the leaven that will eventually leaven the whole world, and win it to Christ. This interpretation ignores the Bible use of the symbol of leaven in all other places. If it stands for that which is evil in all other places, why should it stand for that which is good in this place? Then the conclusion they reach through the wrong use of this symbol is contrary to the whole tenure of the Scriptures as to the course of this present world. Instead of teaching that this present world will grow better we are told in many places that it will grow worse. “Evil men and seducers shall wax worse and worse, deceiving and being deceived,” II Tim. 2:13. “Because iniquity shall abound, the love of many shall wax cold,” Matt. 24:12. “As it was in the days of

Noe, so shall it be also in the days of the Son of man,” Luke 17:26. “In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection,—having a form of godliness, but denying the power thereof: from such turn away,” II Tim. 3:1-5.

The passages quoted above abundantly prove that this present world will not grow better but worse. So the post-millennialists are wrong in claiming that the gospel will win all the world to Christ. Their conclusion is wrong and is based upon an unscriptural use of the word leaven in the parable of the leaven.

What our Lord was teaching in the parable of the leaven was that false doctrines and false teachings would be stealthily brought in until practically the entire mass of professing believers would in one way or another be affected with false teaching and practice. In Jude 2-3 we read: “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares (like leaven hid in the meal), who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

Leaven works slowly and unnoticed at first. So it is with false doctrine and false practice. It starts with a slight departure from the truth, so slight that men are prone to overlook it or to give tolerance to it for the sake of harmony and peace. But in course of time it leads into rank modernism.

To Test Your Knowledge

Of what is leaven a symbol? What was the leaven of the Pharisees and Sadducees? Of the Corinthians? Of the Galatians? How do we know that leaven does not represent the gospel? Will the world grow better or worse? In what way does false doctrine and practice work like leaven?

LESSON TWENTY
THE SABBATH DAY

I. It Was the Seventh Day.

The Sabbath day was the seventh day of the week. "The seventh day is the sabbath of the Lord thy God," Ex. 20:10. Many people call Sunday, the first day of the week, the Sabbath. They are in error. Nowhere in the Bible is the first day of the week ever called the Sabbath. Nor is there any proof that God ever changed the Sabbath. But it has been abolished, as we shall see later. If you have been calling Sunday the Sabbath, do not do so any more. It is not so called in the Scriptures.

II. The Sabbath Commemorated a Finished Creation.

The Sabbath day commemorated the finished work of the old creation. "Thus the heavens and the earth were finished, and all the hosts of them. And on the seventh day God ended his work which he had made; and rested on the seventh day from all his work which he had made," Gen. 2:1, 2. The child of God, however, belongs to a new creation. "If any man be in Christ, he is a new creature: old things have passed away; behold, all things are become new," II Cor. 5:17. As a new creature, or one belonging to a new creation, he has been made free from the things that pertain to the old creation. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" Col. 2:20.

III. It Was a Sign Between God and the Children of Israel.

The Sabbath was given as a commandment to Israel, and was to be a sign between them and the Lord throughout their generations. When God was giving the Ten Commandments to Israel, He said: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage," Ex. 20:2. So those words were addressed to a people whom the Lord had brought out of bondage, that is, Israel. The Ten Commandments that follow this statement were given to Israel. "Wherefore the children of Israel shall keep the sabbath, to observe the

sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed," Ex. 31:16, 17.

The law of the Sabbath was never given to the Gentile nations. "For what nation is there so great, who hath God so nigh them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?—And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness. And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone," Deut. 4:7-13.

So we see that God did not give the Ten Commandments to any nation but Israel. It is a mistake to try to force it on Gentile nations.

When any stranger sojourned in the land of Canaan, among the people of Israel, he had to observe this day of rest as long as he dwelt among them. But Israel never sought to bring other nations under their laws.

IV. The Penalty for Breaking the Sabbath.

The penalty for breaking the Sabbath was death by being stoned. "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day. And they that found him gathering sticks brought him to Moses and Aaron, and unto all the congregation. And they put him in a ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: and the congregation shall stone him with stones without the camp," Num. 15:32-35.

Those who try to enforce the observance of the Sabbath upon people today never mention this penalty for the breaking of the Sabbath.

V. It Was One of the Ten Commandments Which Was Called the Ministration of Death.

The command concerning the Sabbath was one of the Ten Commandments which were written in tables of stone. Paul called this the ministration of death. "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious?" II Cor. 3:7, 8.

VI. This Ministration Has Been Abolished.

"For if that which is done away was glorious, much more that which remaineth is glorious," II Cor. 3:11.

VII. The Believer Is Not Bound by the Law of Days.

The New Testament makes it plain that the believer is not bound by the law of days and is not to observe such.

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain," Gal. 4:8-11. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ," Col. 2:16, 17. See also Gal. 5:18; Rom. 6:14; I Tim. 1:5.

VIII. The Special Meeting Day for Believers Is the First Day of the Week.

The believers in the New Testament times had their special gathering on the first day of the week. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," Acts 19:7. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," I Cor. 16:2.

To Test Your Knowledge

What day was the Sabbath? To whom was it given? To

whom was it a sign? On what were the Ten Commandments written? What were they called? What happened to this ministration? Why is the believer not under the law of the Sabbath? Is the believer bound by the law of any day? On what day did the believers have their special gathering?

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LESSON TWENTY-ONE

JOSHUA AND THE LAND OF PROMISE

I. Joshua, a Type of Christ.

Joshua was another type of Jesus Christ. The Old Testament word for Joshua is the New Testament word for Jesus. In Heb. 4:8 we read: "For if Jesus had given them rest, then would he not have afterward spoken of another day." The word Jesus in this place refers not to Jesus Christ, but to Joshua. It is so rendered in the margin and in many other translations. Joshua led Israel into Canaan, a type of the rest into which the believer is led by Jesus Christ. "For we which have believed do enter into rest," Heb. 4:3. As Joshua caused Israel to rest from her wilderness wandering so does Jesus Christ cause us to rest from our wandering in sin.

II. Joshua Was the Successor of Moses.

Joshua succeeded Moses as the leader of the people, Num. 27:18-23; Josh. 1:2. Moses was the lawgiver. The law cannot lead us into rest, but Paul tells us that the law is a schoolmaster to bring us to Christ, Gal. 4:24. Moses could not lead Israel into the land of promise, but he could and did lead them up to the border. Where he left off, Joshua took over and led them into Canaan land. So the law brought men to Christ who does save. Where the law ends Christ takes over. "For Christ is the end of the law for righteousness to every one that believeth," Rom. 10:4. Even as Moses' leadership had to end before Joshua's began so must there be an end of the law of works before grace begins. "To him that worketh is the reward not reckoned

of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness," Rom. 4:4, 5.

(While in some ways Moses was a type of Christ, as we have found in another lesson, Acts 3:22, yet in this place he represents the law which cannot save).

III. The Lord Encourages Joshua.

After the death of Moses the Lord appeared unto Joshua and promised that He would be with him as He had been with Moses. "Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them," Josh. 1:1, 2. "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee," Josh. 1:5.

IV. The Lord Admonishes Joshua.

The Lord admonished Joshua and Israel to be faithful to observe the law. "Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law,—turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success," Josh. 1:6-8.

From this we find that the way to prosper in the service of the Lord is to stay with the Word of God without compromising. Some think that the cause of the Lord would be advanced if we would join in union meetings and keep our mouths shut on some things which the Lord commanded us to observe and teach. In the great commission the Lord commanded His people to baptize the disciples which they

make and to teach them to observe all things which He commanded. Even so may we expect our way to be prosperous when we observe to carry out all the commission, not when we turn aside to please men. Christ knew better than any man, or set of men, what was better for His cause.

V. The Crossing of Jordan.

When the Israelites came to the end of their journey they found the river of Jordan in its flood stage, Josh. 3:15. This swollen stream stood as a barrier between them and Canaan land. The Lord had the priests of Israel to go before the people bearing the ark of the Lord. When the feet of the priests touched the water then the waters of Jordan divided and made a way for the people to cross over, Josh. 3:1-17.

Here we have a beautiful picture of the work of Christ. He has gone before us through the waters of death and has made a way for us to pass safely over the stream of death.

VI. The Monument of Stones.

After Israel crossed safely over the river of Jordan the Lord had Joshua to erect a pile of stones to commemorate the crossing. In this monument there were twelve stones, Josh. 4:1-5. These twelve stones stood for the twelve tribes of Israel. This monument was to be a reminder to the succeeding generations of this important event, Josh. 4:6.

VII. Joshua Conquers Canaan Land.

The conquest of Canaan opened with the overthrow of the city of Jericho, near the place where Israel crossed over Jordan. To take this city the people of Israel had to march around it for once a day for six days, and seven times on the seventh day. The next city that was taken was Ai. From this point Joshua, reorganizing his forces, took his enemies by surprise and inflicted a disastrous defeat on five kings at Bethoran, Josh. 10:1-14. It was at this place that Joshua called upon the sun to stand still and it "Hasted not to go down about a whole day," verse 13. The conquest was completed by the defeat of Jabin king of Hazor, Josh. 11:1-10.

VIII. Joshua Divides the Land.

After conquering the land, Joshua divided the land by

lot among the people. The record of this division is found in Joshua, chapters fourteen to nineteen. Every Bible student should examine a Bible atlas to find out the location of each tribe. The tribes of Reuben and Gad, and half the tribe of Manasseh occupied the land east of Jordan. The other nine and an half tribes settled west of Jordan.

To Test Your Knowledge

Who was the successor of Moses? What did God say to him? How was he to make his way prosperous? Tell about the crossing of Jordan. What was the first city taken? How was it taken? What important thing took place at Bethoran? In what way did Moses show forth the work of the law? In what way did Joshua show forth the work of Christ?

LESSON TWENTY-TWO

SAMSON

I. He Was a Nazarite.

Samson was a Nazarite from his mother's womb. "There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for lo, thou shalt conceive, and bear a son; and no razor shall come upon his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hands of the Philistines," Judges 13:2-5.

A Nazarite was one who was separated unto God. He was set aside for the service of the Lord. There were certain things which a Nazarite was not permitted to do which others were not forbidden to do. He could not drink wine, nor eat moist or dried grapes. He was not permitted to

cut his hair or shave. Third, he was not to make himself unclean for the dead, or to come near a dead body, Num. 6:1-8.

Here we have set forth the doctrine of separation. There are some things which a child of God should not do which the world considers all right to do. The child of God is to have a different standard of living from that of the world, even that of those who have high moral standards. The child of God is not to consider a thing merely from the standpoint of morality, but he is to consider a thing from the standpoint of spirituality and doctrinal soundness. There may be many things which are not immoral, yet those things may be a hindrance to one's spiritual growth. Not until God's children consider things from the standpoint of spirituality will they make much progress.

II. Samson's Great Strength.

Samson became the strongest man the world ever saw from a physical standpoint. On one occasion he rent a lion as if it were a kid, Judges 14:5, 6. On another occasion he slew a thousand Philistines with the jawbone of an ass, Judges 15:9-16. On still another occasion he carried away the gate of the city of Gaza, with its posts and bars. His enemies were terrified and helpless before him.

The source of Samson's great strength was the Lord. As long as he kept his vow of separation the strength of the Lord was upon him and he could do things which no other man could do. So it is with a child of God. Our spiritual strength is in the Lord. As long as we keep our place of separation we are strong in the Lord. We are admonished to "Be strong in the Lord, and the power of his might," Eph. 6:10. We can only do this by maintaining our place of fellowship with God. To do this we must keep ourselves separated from the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," I John 2:15. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you," II Cor. 6:17. Many of God's children are without any joy or spiritual power because they have forsaken their place of separation.

III. Samson Was Not Like Other Men.

Delilah, a Philistine woman whom Samson loved, was bribed by the Philistines to find out the source of Samson's great strength. For a long time he refused to disclose the secret of his strength. After she had pressed him daily for a long time, and urged him, and vexed him, he made known to her the source of his strength. He said unto her: "I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man," Judges 16:16, 17.

As long as Samson was unshaven he was unlike other men. When he broke his vow of separation by having his hair cut then he became weak like any other man. God could no longer use him when he became like other men. Here is a most vital lesson for us. God does not want His people to be like other men. He does not want His churches to be like other churches. He wants us to be different. He has called us to be a peculiar people. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light," I Peter 2:9. God cannot use us in His service unless we are unlike other men. We must be a peculiar people, one different from those about us, if we show forth His praises. We are not to pattern our lives after the customs of an ungodly world. Neither are the Lord's churches to seek to pattern their services after the services of unscriptural churches. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is good and acceptable, and perfect will of God," Rom. 12:2. When the Israelites looked about them and desired a king that they might be like other nations they were rejecting God's rulership, I Sam. 8:4-7. That was the first step toward Babylonian captivity. So when God's people look about them to see what others are doing and to fashion their lives accordingly they are headed in the wrong direction. We are not to be like other people.

(Some churches see unscriptural churches attracting great crowds by bringing baseball games and other amusements

into the church. They endeavor to follow that example and lose their power).

IV. Samson Is Taken Prisoner.

When Samson revealed unto Delilah the source of his strength she made him to sleep upon her lap. She called for a man to shave off the seven locks from his head. His strength went from him and he fell a helpless captive into the hands of his enemies. "And he awoke out of his sleep, and said, I will go out as at other times and shake myself. And he wist not that the Lord was departed from him. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house," Judges 16:20, 21.

What a sad picture we have here. We see a man who was once so strong that all his enemies were helpless before him. Now he has been shorn of his power and he had his eyes put out and he is made to turn the mill that grinds their meal. This is a picture of many a child of God, and many a church. In losing their place of separation from the world they have been robbed of their spiritual power and the fullness of their joy in the Lord. Their spiritual eyesight has been impaired and their strength is gone. They are grinding meal in the world's prison house.

V. The Source of Samson's Downfall.

Delilah, a Philistine woman, was the source of Samson's downfall. Samson had loved the wrong woman. God's people must be careful of their companionship. Many a man and woman have been turned away from the service of God by the wrong kind of a companion. Marriage of a believer to an unbeliever is forbidden in the Word of God, I Cor. 8:39; II Cor. 6:14; I Tim. 5:11, 12. Untold harm has been done by ignoring this Bible principle. God's children have brought much sorrow and heartache upon themselves by ignoring the example of Samson and Scriptural teachings along this line.

VI. Samson Regains His Strength.

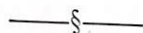
Samson's hair grew out again after being cut. The Philistines might cut his hair, but they could not destroy the roots. The roots remained after his hair was cut. So does

a child of God's relationship with God remain even after his fellowship has been broken. There remains the opportunity to renew one's vow of separation and regain his spiritual power and joys.

When Samson's hair grew out he was again a Nazarite. The power of God came upon him again and he pulled down the temple of Dagon upon the heads of the Philistines. So may we come back to the place of spiritual power and blessings if we will renew our vows of separation.

To Test Your Knowledge

Who was Samson? What was he from birth? What was a Nazarite not to do? What was the source of Samson's strength? How was that strength maintained? What is the source of our spiritual strength? How is our strength maintained? Are we to be like other people? Are the Lord's churches to be like other churches? What kind of people are we to be? What practical lessons are to be learned from the story of Samson?



LESSON TWENTY-THREE

CHRIST IN THE PSALMS

I. God's King for the Earth.

In the second and eighth psalms we have Christ set forth as the King whom God hath chosen to be King over the earth and to exercise dominion over the works of His hands.

"Yet have I set my King upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel," Psalm 2:6-9.

Here we see that Christ is to be given the nations of earth for His inheritance, and the uttermost parts of the earth

for His possession. The above passage of Scripture should be studied in the light of Rev. 11:15; 19:15. In Rev. 11:15 we read: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." This shows us when the kingdoms or nations of the world shall become the possession of Christ. In Rev. 19:15 we read: "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod (scepter) of iron."

A comparison between Psalm 8:4-8 with Heb. 2:5-9 shows us that Christ is the man to whom the world (Greek, Inhabited earth) to come is to be put in subjection. The dominion which the first Adam failed to exercise, Christ, the second Adam, will have. In Psalm 67:4 we find that Christ is to govern the nations upon earth. "O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth."

II. David Foretells the Resurrection of Christ.

In Psalm 16:9, 10, we read of David's prophecy of the resurrection of Christ. "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Peter, in his sermon on the day of Pentecost, applied this prophecy to the resurrection, Acts 2:25-31.

III. The Good Shepherd That Gave His Life for the Sheep.

Jesus called Himself the good shepherd. "I am the good shepherd: the good shepherd giveth his life for the sheep," John 10:11. In the 22nd division of the Psalms we have a graphic description of our Lord's crucifixion.

In Psalm 22:1 we read: "My God, my God, why hast thou forsaken me?" In Matt. 27:46 we find that Jesus spoke these words while hanging on the cross.

In Psalm 22:8 we read: "He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him." In Matt. 27:43 we read where those who mocked Jesus while He was on the cross used these words.

In Psalm 22:16 we read: "The assembly of the wicked have inclosed me: they pierced my hands and my feet." This was fulfilled when Christ was nailed to the cross, Luke 24:39; John 20:24-27.

In Psalm 22:18 we read: "They part my garments among them, and cast lots upon my vesture." We find this was fulfilled when the soldiers gambled over His garments, Matt. 27:35.

IV. The Great Shepherd Leads His Sheep.

Jesus is the Great Shepherd risen from the dead. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, Heb. 13:20, 21. In the 23rd Psalm we see a picture of the Lord, as the Great Shepherd, leading His sheep.

V. The Chief Shepherd Coming Again.

As the One who shall return to reward His faithful pastors Christ is called the Chief Shepherd. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," I Peter 5:4. In the 24th Psalm we find a prophecy of Christ's return. "Lift up your heads, O ye gates: even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory," Psalm 24:9, 10.

VI. Christ, Our Sacrifice for Sin.

"Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God," Psalm 40:7, 8. By referring to Heb. 10:1-10 we find that this has reference to our Lord's sacrificial offering of His body, a sacrifice for our sins.

VII. Christ, Our Priest.

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.—The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedec," Psalm 110:1-4. This has to do with the priesthood of Jesus Christ. He is a priest after

the order of Melchisedec. Melchisedec was King of righteousness, and King of Salem, which is, King of peace. He was without lineage in the priestly line. None of his people were priests before him, and none after him, Heb. 7:1-3. So is Christ King of righteousness, and He shall be King of peace. He was without ancestry in His priestly office, and He will have no successor in this office. "It is evident that our Lord sprang out of the tribe of Judah of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec," Heb. 7:14-17.

VIII. Christ, and the Day of the Lord's Wrath.

"The Lord at thy right hand shall strike through kings in the day of his wrath," Psalm 110:5. Here is a prophecy of the battle of Armageddon. "I saw three unclean spirits of the battle of Armageddon. "I saw three unclean spirits of the battle of Armageddon. "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.—And he gathered them together into a place called in the Hebrew tongue Armageddon," Rev. 16:13-16. "And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse (Christ, Rev. 19:11-16), and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him,—These both were cast alive into a lake burning with fire and brimstone. And the remnant were slain with the sword of him that sat upon the horse," Rev. 19:19-21. Here is where the Lord will strike through kings in the day of His wrath.

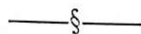
IX. Christ Shall Rule Among His Enemies.

"The Lord shall send the rod of his strength out of Zion: rule thou in the midst of thine enemies," Psalm 110:2. "He shall judge among the heathen," Psalm 110:6. The Lord

shall be king over all the earth: in that day there shall be one Lord, and his name one," Zech. 14:9.

To Test Your Knowledge

What did God promise to give to His Son? Who is the man to whom all things will be subjected? When will the kingdoms of this world become the kingdoms of our Lord and Christ? What did David foretell in the sixteenth psalm? What psalm sets forth our Lord's crucifixion? What psalm prophesied of His priesthood? Which ones foretold His reign?



LESSON TWENTY-FOUR

ISAIAH'S VISION CONCERNING THE KINGDOM

I. Christ Shall Rule in Jerusalem.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," Isa. 2:2, 3.

This passage needs to be studied along with Micah 3:12—4:6 and Zech. 8:20-23. Micah 3:12 is a prophecy of the destruction of Jerusalem and the temple site in a literal war. In Micah 4:1-4, where we find almost exactly the same words as in Isa. 2:2, 3, we find a restoration of the city and the house (or temple) of the Lord. To this place the nations will go in the millennial age to be judged by the Lord. Isaiah tells us that Christ shall be called Wonderful, Counsellor. He shall be the nations' Counsellor, or

arbitrator. They shall go up to Jerusalem to be judged and instructed of Him and they shall regulate their affairs accordingly. In Isa. 11:2, 3, we read: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." He will have the spirit of counsel. He will know how to render the right decisions and arbitrate between the nations in the right way. He will have the wisdom to give to the nations of earth a balanced economical and political system.

II. The Result of Christ's Judging.

The Lord's judging and counselling shall result in the establishment of world-wide peace. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2:4. Micah adds to this by saying: "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it," Micah 4:4. Instead of fleeing from their homes before invading armies they shall sit in safety and unafraid beneath their vines and fig trees. The universal peace for which mankind has longed will then come. It cannot come until Jesus reigns in Jerusalem. All of men's efforts to establish such a peace are doomed to failure. Only Jesus Christ, the Prince of peace, can bring in an age of peace. He will do that when He returns to earth to reign.

III. Ferocious Beasts Will Be Subdued.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

Some try to explain away the literal meaning of this prophecy. But other Scriptures show us that this prophecy must be understood in a literal way. Animals did not feed and prey upon one another before Adam sinned and a curse was pronounced upon creation. In the beginning all animals fed upon herbs. "To every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so," Gen. 1:30. So the lion, the bear, the leopard, and the wolf did not eat the flesh of other animals when they were first created, but they ate the herbs of the earth. It was not until the curse was pronounced that animals developed an appetite for flesh. When Christ reigns upon the earth this curse will be lifted and the lion, the bear, the wolf, and the leopard will go back to eating grass. The same thing is taught in Ezek. 34:25. "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods." When that time comes men can sleep in the woods and wilderness without fear of being harmed by beasts that are now dangerous.

I am aware of the fact that we are not accustomed to seeing the lion eat straw like an ox. But things were different before the fall, and they will be different when the curse shall be lifted. Let us not stumble over these prophecies because they picture a time that is so unlike the time we know. Let us have faith to believe that it will be even as God has spoken. Let us be done with all efforts to fix the Bible up to where it is in keeping with the natural reasonings of men. To seek to do that is to seek to take out of the Bible the divine element and bring it down to a level with human books. It means to follow in the footsteps of Greek philosophers and rationalistic thinkers of today who will accept nothing which they cannot reason out to their satisfaction.

In this passage which we are studying we have an un-

answerable proposition for the post-millennialists who expect to bring in the millennium by the works of men. To what school will they send the lion, the bear, and leopard to teach them to quit eating flesh and go to eating grass again?

IV. Natural Life Will Be Lengthened.

In the millennial age the natural lives of people will be greatly lengthened until people will live to be hundreds of years old. The saved may live throughout the thousand years. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; (Smith-Goodspeed translation reads: "The youngest shall die an hundred years old," but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their OFFSPRING with them.—the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord," Isa. 65:20-25. See also Zech. 8:3-6.

In these passages we see that the natural lives of people in that age will be greatly lengthened. Their days will be as the days of a tree. They will know that when they build houses and plant vineyards that they will have a long time to live and enjoy them.

The people in these passages must not be confused with glorified saints. Glorified saints will have no offspring, nor is it likely that they shall plant vineyards or work in fields. All that has its application to those who will be in their natural bodies in that age.

V. Deserts and Waste Places Shall Be Reclaimed.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

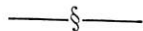
It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God," Isa. 35:1, 2. "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water," verses 6, 7. "And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate shall become like the garden of Eden," Ezek. 36:34, 35.

VI. Thorns and Briers Shall Be No More.

"Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," Isa. 55:13.

To Test Your Knowledge

To what place will the nations go to be taught of the Lord? What will be the result of His judging among the nations? What did Isaiah say the Lord's name should be called? Why have not men brought an end to wars? What did all animals eat when first created? When will they do so again? What caused some animals to go to eating flesh? Who placed the curse upon creation? Who can lift it?



LESSON TWENTY-FIVE

THE TIMES OF THE GENTILES

I. Pictured in Nebuchadnezzar's Dream.

The expression, "The times of the Gentiles," refers to the time of Gentile world dominion. Jesus said: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," Luke 21:24. This world dominion was pictured for us in the great image that Nebuchadnezzar dreamed. This image's head was of fine gold, his breast and arms were of silver, his belly and thighs of brass, his

legs of iron, and his feet part of iron and part of clay, Dan. 2:31-33. Nebuchadnezzar was told by Daniel that he was the head of gold. Then Daniel told of the world powers that should succeed that of Nebuchadnezzar. Nebuchadnezzar was the first one to destroy the city of Jerusalem and the temple and to carry away the Jews into captivity. From that day until the present time the Jewish people have been subjected to Gentile rule and the city of Jerusalem has passed back and forth into the hands of first one and then another Gentile ruler.

II. The Last Gentile Ruler.

The last Gentile world ruler will be the beast of Revelation. We read in Rev. 11:1, 2, where John is told to "Measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall tread under foot forty and two months." This is the same period of time that the beast will be in power. "And power was given unto him (the beast) to continue forty and two months," Rev. 13:5. So the beast will be the one to tread under foot the holy city (Jerusalem) the last forty-two months of the Gentile times. So the "Time of the Gentiles" began with the overthrow of Jerusalem by Nebuchadnezzar. It will end with the forty-two months of the reign of the beast.

Nebuchadnezzar, the first Gentile world ruler, erected an image to be worshipped. Daniel, third chapter. The beast and the false prophet will erect an image to be worshipped, Rev. 13:14, 15. The penalty for refusing to worship the image of Nebuchadnezzar was death unless God intervened as He did in the case of the three Hebrew children, Dan. 3:4-30. The penalty for refusing to worship the image of the beast will be death, Rev. 13:15. So we see that under the reign of the beast there will be a repetition of the conditions that prevailed in the days of Nebuchadnezzar. The image of Nebuchadnezzar was sixty cubits high and six cubits broad. They played six different kinds of musical instruments when the people were commanded to worship the image, Dan. 3:1; 3:5. There will be three sixes in the number of the beast, Rev. 13:18.

III. The Smiting of the Image.

In Nebuchadnezzar's dream he saw a stone, that was cut out of the mountain, smite the image on its feet. "Thou sawest, till a stone was cut out without hands, which smote the image on his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth," Dan. 2:34, 35.

The smiting of this image will take place when our Lord returns from heaven as King of kings, and Lord of lords. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.—And out of his mouth goeth a sharp sword, that with it he should smite the nations," Rev. 19:11-15. This is when the image will be smitten and broken to pieces. Christ will be the crushing stone at His second coming. "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder," Matt. 21:44. The Gentile world dominion will end with the return of Christ in glory. This will be the battle of Armageddon. The prophecies of this battle are found in Zech. 14:1-14; Rev. 16:13-16, and 19:11-21.

IV. The Millennial Kingdom.

After the image was broken Nebuchadnezzar saw a kingdom set up by the God of heaven which should never be destroyed, but it should break in pieces and consume all the other kingdoms and last forever, Dan. 2:44. This passage has provoked endless controversy between different Bible interpreters. Many want to make it the church. But the churches have not broken in pieces any world kingdom and consumed them. Such an interpretation was unknown before the days of Augustine. He was the first man to take the position that the Catholic church, in its empirical form, was the kingdom of Christ on earth. See *Encyclopaedia Britannica*, Vol. 15.

By reading Rev. 19:11-21 we find that it will be at our Lord's return as King of kings that He will smite the nations. The kingdom that is to be set up according to the prophecy of Dan. 2:44 comes after the smiting of the image. In Rev. 19:11-21 we find that Christ will smite the nations when He returns. Immediately following this we find the setting up of the thousand years reign, Rev. 20:1-6. Let the student commence reading at Rev. 19:11 and read on to Rev. 20:6, remembering that the division into chapters and verses is the work of man.

Before his dream, Nebuchadnezzar had been thinking about what would be after him. Daniel said to him: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass," Dan. 2:29. In the image we see literal world kingdoms succeeding the literal kingdom of Nebuchadnezzar. The king would certainly understand them to be literal kingdoms. When the image was destroyed he saw another kingdom, one which the God of heaven would set up, taking the place of these world powers. What other meaning could this have to Nebuchadnezzar but a literal kingdom set up by the God of heaven? Such a thing as the church would not have entered the mind of Nebuchadnezzar. The dream was given to him to make known to him what should be after him. He would certainly understand the last kingdom to be as literal as those which preceded it. Nothing about the passage suggests such an institution as the church.

To Test Your Knowledge

What is meant by "The times of the Gentiles?" How long will Jerusalem be trodden down by the Gentiles? Who was the first Gentile world ruler? Who will be the last one? In what way was the days of Nebuchadnezzar like the time of the beast? What will Christ do at His return in glory? What will take place after that?

LESSON TWENTY-SIX

OUTLINE OF ZECHARIAH,

14TH CHAPTER

I. The Time—The Day of the Lord, Verse 1.

“Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee.” The expression, “The day of the Lord,” refers to a period of time that will be ushered in by our Lord’s return to earth to reign. It occurs in many places in the Bible. See I Thess. 5:2; II Thess. 2:2; II Peter 3:10; Isa. 13:6; 13:9; Joel 3:14.

II. The Place—Jerusalem, Verse 2.

“For I will gather all nations against Jerusalem to battle.”

III. The Circumstances—A Battle Raging at Jerusalem, Verse 2.

“I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.” This battle will be different from all the battles which have ever yet taken place at Jerusalem. At this time, not one nation only, but all nations shall be gathered against Jerusalem to battle. This battle, unlike others before it, shall be abruptly ended by our Lord’s return. The circumstances that shall be connected with this battle have never yet been met in any other battle.

IV. The Lord Comes, Verse 3.

“Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.” Christ will return to earth in the very midst of the battle and bring to an end the destruction of the Jewish people. This event must be distinguished from our Lord’s return for His saints as foretold in I Thess. 4:13-17. The things that are to take place at this time will not take place when the Lord comes for His saints. This battle is the same as foretold in Rev. 19:11-21. Study the two together.

V. The Mountain of Olives Is to Be Divided, Verse 4.

“And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.” At this time our Lord will come all the way to the earth and place His feet on the Mount of Olives. At the moment His feet touches the mountain it will split asunder, half of it going north, and half of it going south. This will create a valley running east and west through the place where the Mount of Olives now stands. Eld. W. J. Burgess went up on this mountain when he visited the holy land. The mountain is not yet divided. The reason is that the Lord has not yet returned to earth.

VI. The People Flee Through the Valley, Verse 5.

“And ye shall flee to the valley of the mountains: for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah.” The people of Jerusalem will flee out of the city through the valley which will be made when the Mount of Olives is divided. As Israel went through the passage which God made through the Red Sea, so will they flee through this valley which God will make through the Mount of Olives.

VII. The Glorified Saints Come With Christ, Verse 5.

“And the Lord my God shall come, and all the saints with thee.” “They that are with him (the Lamb) are called, and chosen, and faithful,” Rev. 17:14. “And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean,” Rev. 19:14.

VIII. A Stream of Water Shall Go Out From Jerusalem, Verse 8.

“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.” Jerusalem is situated between the

Dead Sea on the east and the Mediterranean Sea on the west. This stream of water will flow from the mountain of Jerusalem in two directions, toward both of the seas.

The expression, "In that day," refers to the **Day of the Lord** with which the chapter opens. It reads: "Behold, the Day of the Lord cometh." In that day (that is, the Day of the Lord), these waters shall flow out from Jerusalem in winter and summer alike. This shows us that there shall be both summer and winter in the **Day of the Lord**. So the "Day of the Lord" will be a period of time.

IX. The Lord Reigns Over All the Earth, Verse 9.

"And the Lord shall be king over all the earth: in that day there shall be one Lord and his name one." So the **Day of the Lord** refers to the period of time when Christ shall reign over all the earth. That day will be ushered in by our Lord's return to earth in glory to overthrow the armies gathered against Jerusalem to battle.

X. The Contour of the Land Changed, Verse 10.

"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses." Here we see that the contour of the land will be changed. The land round about will be elevated. Dr. Smith's translation of Isa. 2:2 reads: "The mountain of the Lord's house shall be established as the highest mountain, and elevated above the hills." Smith-Godspeed translation. That translation when studied in the light of Zech. 14:10 suggests that the expression "the mountain of the Lord's house" in Isa. 2:2 refers, not to the Lord's kingdom, as many think, but to the literal mountain on which the temple, or Lord's house, will be erected. In the change of the contour of the land (Zech. 14:10) this mountain shall be lifted up and become the highest mountain in that country. In this great change that stream of water shall flow out from Jerusalem. "There is a river, the stream whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is

in the midst of her; she shall not be moved: God shall help her, and that right early," Psalm 46:4, 5.

XI. Jerusalem Shall Be Safely Inhabited, Verse 11.

"And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." This verse shows us that this prophecy refers to a future time. Until this hour wars have raged in and around the city of Jerusalem. But during the time when the Lord shall reign on the earth Jerusalem shall be safely inhabited.

XII. The Destruction of Israel's Enemies, Verses 12-15.

In these verses the prophet drops back to the battle mentioned in the first three verses and tells us how the Lord shall destroy those armies. The flesh of men shall consume away while they stand on their feet. At the words of our Lord's mouth the men shall perish in their tracks. See also Isa. 11:4; Rev. 19:11-21.

XIII. The Nations Go Up to Jerusalem to Worship, Verses 16-19.

Here we see that the nations which are left of those that go to battle against Jerusalem will have to go up each year to worship at Jerusalem. The same thing is taught in Zech. 8:20-23.

To Test Your Knowledge

What does the expression, "The Day of the Lord," mean? What will be taking place in Jerusalem when the Lord returns? To what place will the Lord come? What will take place at that time? How do we know the **Day of the Lord** will be a period of time? What changes will take place around Jerusalem at that time? Where will the nations go to worship in the day of the Lord?

The passage through

- 1- Necessity of new Birth
 - 2- Doctrine of substitution
 - 3- Redemption by Blood
 - 4- Lamb without blemish
 - 5- Salvation by Faith
 - 6- Deliverance, or security of holiness
 - 1- from Judgement in sin
 - 2- from Bondage of sin
 - 3- from power of sin
 - 7- Salvation precedes Baptism
 - 8- Salvation precedes good works
- (6) The above is without respect
of Person.