



First Principles Bible Marking Program

(West Coast)

As Originally Compiled

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Preface To 2004 Reprinting

These notes were originally put together and distributed as a subscription in the 1960's by brethren Morrie Stewart and Richard Stone, both members of ecclesias in Southern California. They have been reprinted and reissued many times in the past and often referred to as the "West Coast Bible Marking Program". It was decided, with permission from the Stone and Stewart families, to issue them in their original form. This has meant that its errors and omissions have also been republished, as these are exact copies of the original mimeographed notes. Therefore it would behove the student to go through and make the corrections noted as they were published. These can be found on pages 34 and 41.

Thousand Oaks Christadelphian Ecclesial Library

The Purpose and Aim of
"THE CHRISTADELPHIAN BIBLE MARKING PROGRAM"

is:

1. To develop within the framework of the household a systematic, uniform and united defense of the Truth.
2. To make our Bibles an instantaneous, ready reference; completely indexed for the defense and proclamation of any first principle study, and to provide a sound explanation of difficult passages.
3. To create within our own hearts a deeper reverence for the word that has been entrusted to our keeping. To make us realize the Truth of the Apostle Peter's words, (1 Peter 1:16) "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ."

"O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation." (Psalm 119:97-99)

to be used in
"THE CHRISTADELPHIAN BIBLE MARKING PROGRAM"

1. Colored Pencils

It is of utmost importance that we select colored pencils that will not smear. The brand that has proven most satisfactory for us, and the one we heartily recommend is made by the Eagle Pencil Company, under the caption of "Prismacolor," and costs about 25¢ each. These are the pencils that will be specified by number and color in this course of lessons.

2. Inks

In our marking program we will be using three separate colors in our inks; red, green and black. For greater legibility and long life we unequivocally recommend a good grade of India ink. India ink is impervious to moisture, and we would recommend Higgins or Pelikan brand.

3. Pens

Probably the most popular and efficient pen for Bible marking is the Rapidograph with a 00 point. This pen should be thoroughly cleaned after every Bible marking session to avoid a severe clogging condition. We only recommend this pen for the black (due to its cost—about \$5) which of course is predominate. We can use a "crow quill" or any other very fine point pen for our red and green color. We would discourage the use of ball point pens due to the penetrating and fading qualities found in their inks. We also discourage the use of fountain pens as all fountain pen inks will smear upon contact with moisture.

4. Bibles

We recommend the Oxford wide-margin Bible which may be obtained in the price range from approximately \$7.50 to \$26. These Bibles have a nice wide margin for every verse, thus providing ample space for commentary. Before deciding which Bible to purchase, consideration should be given to the fact that you will spend many hours in Bible marking. You will no doubt wish to use your Bible for many years to come, and the more expensive ones are much more durable.

5. Lettering guides

To facilitate straight lines and uniformity in the size of our lettering we use a lettering guide prepared in the following manner.

Using a piece of good quality paper (a little larger than the size of the Bible page), mark lines $\frac{1}{12}$ of an inch apart, preferably with a ruling pen and black India ink. After this guide is thoroughly dry and placed under the page, the lines will show through, providing an accurate pattern on which to mark.

For underscoring or outlining verses a transparent straight edge with a pronounced bevel should be used. NOTE: When lining with ink, use straight edge with bevel down, flat surface up. This will prevent the ink from running underneath and smearing.

for
"THE CHRISTADELPHIAN BIBLE MARKING PROGRAM"

For any system to function smoothly, certain procedures must be consistently adhered to. We have therefore outlined below the rules that will govern all subsequent lessons. We have attempted to foresee any difficulties that may arise and have formulated the procedures accordingly.

The first lessons to be released will deal strictly with first principle subjects. An index of these in alphabetical arrangement with color code and key verse will be found on another page. It will be noted that the key verses are not filled in. It is recommended that this index be copied on a convenient blank page in your Bible. As the lessons are released the various key verses can be filled in.

REFER TO SAMPLE SHEET NUMBER 5

1. Each lesson sheet contains two columns:
The left column giving the text as it appears in the leather-bound Oxford wide-margin Bible.

The right column contains the remarks that are to be transferred to the margin of your Bible.
2. Key verse:

Each subject will have a key verse which is actually the foundation verse. This key verse will always appear just preceding your comments in the margin. The purpose of this verse is to enable one to immediately turn to the beginning of any particular subject. This verse must always be lettered in green ink.
3. Progressive verse:

This verse found in the marginal comments, always underlined with the color code (see procedure #7), indicates the next text in the development of the subject.
4. Other verses appearing in the marginal comments are relative to and substantiate the subject.
5. You will notice the frequent use of the equal (=) sign. This is used to conserve space and indicates that the remarks following define or explain the word(s) preceding it.
6. In the text column we have underlined words or phrases that have special bearing on the subject. Very often these are elaborated upon in the margin.
7. Each subject will be color-coded in the center column of your Bible. Opposite each text and against the line marking off the center column references in your Bible, a narrow line will be drawn perpendicularly. The color of this line will identify the particular subject. The same color will be used to underline the key verse and the progressive verse in the margin. Use your pencils for this purpose.

During the course of this program, some verses may be used for two or more subjects, in which event, the identifying colors will be drawn side by side.
8. All comments should be lettered in capitals to conserve space.

Although in some cases we have prefaced the lesson with a few remarks, or have interjected explanatory comments in certain parts of the lesson, we have purposely refrained from a detailed elaboration upon the various subjects. This will allow scope for class activity and the encouragement of individual study. There has been a feeling by many that efforts of a similar nature as this have been too detailed in their expositions to allow an adequately succinct transfer of material into the margins of their Bible. The present work is designed to facilitate this transfer without undue loss of expression. It is possible, due to the brevity of the remarks to letter them verbatim into the margin.

The type of program herein outlined lends itself very well to group participation, where materials can be shared to hold down the cost. A single pencil for instance, can be used for 30 or 40 participants. Pens too, can be shared by a group all marking their Bibles alike. A certain amount of time must elapse between verses to allow the ink to thoroughly dry. During this time another may be using the pen, or making use of the other colors of ink. By this sharing of materials, a young people's class could get started immediately without a large outlay of money.

Please do not hesitate to write us if you have questions on any part of the program and we will endeavor to answer promptly. Your comments and suggestions will be appreciated and given our earnest consideration. Send all correspondence to our mailing address: "The Christadelphian Bible Marking Program," 1343 North Pacific Avenue, Glendale 2, California.

We are sure you will readily recognize the magnitude of this program and the obvious necessity for daily marking. Let us approach this privilege in reverence and Godly fear, realizing that in this book God Himself is speaking to us. Our prayers will be with each of you, and in return we ask to be remembered in your intercessions before the throne of grace, so that together we can go forward to our ultimate goal of everlasting life in the kingdom of God.

SAMPLE MARKING GUIDE

TEXT

EXPOSITION

(This text [Heb. 5:12-14], is exactly as it appears in the leather-bound, wide-margin Oxford Bible.)

Key verse in green ink.

All other Scripture references in red ink.

Center Column References

12 For 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.
 13 For every one that useth milk is unskilful in the word of righteousness; for he is a babe.
 14 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.

EPH. 4:4 ORACLES WERE COMMITTED TO ISRAEL, ROM. 3:2; ACTS 7:28. TO NO OTHER NATION, PSA. 147:19-20
 JEWS CLAIMED UNDERSTANDING, JO. 9:39-41; 15:22-24.
 MILK = SUPERFICIAL UNDERSTANDING OF FIRST PRINC. 1 Pet. 2:2; 1 Cor. 3:1-2.
 PERFECT, MATURE. 1 COR. 14:20; COL. 1:28 "WEANED FROM THE MILK" ISA. 28:9
 CONTINUE IN DOCTRINE, TIT. 1:9-14; 1 TIM. 9:13-16.

This and all underscoring in the texts are in green ink.

Progressive verse

All remarks exclusive of Scripture references, are to be lettered in black ink.

Each of these lines are in color selected for this subject. Use your colored pencils here.

(Arranged for Bible marking)

- I The "Bible" comes from Greek "Biblia" meaning "The Books".
"Scriptures" comes from Latin word meaning "The Writings".
1. There are 23,214 verses in the Old Testament, and 7,959 in the New. A total of 31,173 verses.
 2. There are 929 chapters in the Old Testament and 260 in the New. A total of 1,189 chapters.
 3. There are 39 books in the Old Testament, and 27 in the New. A total of 66.
 4. Name of God does not appear in Esther or Song of Solomon.
 5. Each verse in Psalm 136 ends alike.
 6. All the letters of the alphabet (except J) are found in Ezra 7:2
 7. The Hebrew Scriptures were divided into 22 books, but the same material was used. They group into one book the following:
1 and 2 Samuel; 1 and 2 Kings; 1 and 2 Chronicles; Ezra and Nehemiah; Ruth and Judges; Jeremiah and Lamentations. The 12 minor prophets were also counted as one book.
 8. Approximate dates:

Adam	4000 B.C.
Flood	2500 B.C.
Abraham	2000 B.C.
Moses	1500 B.C.
David	1000 B.C.
Nehemiah	500 B.C.
Christ	0 B.C.
 9. Septuagint (meaning 70) was a translation of the Old Testament from the Hebrew language into the Greek about the year 250 B.C.
 10. There are 440 silent years between the end of the Old Testament and the beginning of the New Testament.
 11. There are no original manuscripts in existence of the Old Testament.
 12. A "copy" is a hand written document direct from the original or from another copy.
 13. A "version" is a translation into another language.
 14. A "quotation" is a verbatim bit taken from one document and incorporated into another.
- II. The Pentateuch--first five books (Gen. Ex. Lev. Num. Deut.)
1. History of creation - origin of Israel - The Law.
 2. Written by Moses.
- III Next nine books are historical (Josh. Judges, Ruth, Sam. Kings, Chron. Ezra, Neh. Esther)
1. Joshua, Judges and Ruth, and the first 7 chapters of 1 Samuel cover a period of nearly 400 years from the death of Moses to Saul (first King)
 - a. During this four centuries; (1) conquest (2) settlement (3) decay
 2. Sam. Kings, Chron. Ezra, Neh. Esther - from Saul to division of tribes, and captivity.

- IV. Job--deals with problems of suffering. Author probably a contemporary who knew the various characters and acquainted with Job. Resurrection, eternal life was the hope of Job.
- V. Psalms--Written from time of Moses to Babylonian captivity and beyond. A period of over 1000 years. Written by David.
- VI. Proverbs--storehouse of good advice on practical nature, written by Solomon.
- VII Ecclesiastes; Song of Solomon--Solomon outlines attitude toward religion. He outlines a king viewing his life from the various angles of his own experience.
- VIII. Next 17 books are prophetic--written in three periods.
 - 1. Isaiah--during the kingdom
 - 2. Ezekiel, Daniel--during the captivity
 - 3. Haggai--during the return.
- IX. Interval of silence for 440 years between New and Old Testament.
 - 1. 445 B.C.--Persian period to 76 B.C.--Roman period.
 - 2. Rise of Pharisees, Saducees, Scribes.
- X. New Testament
 - 1. Four gospels--records of most important events of life of Christ.
 - 2. Gospel is good news or glad tidings of the Kingdom of God and the name of Jesus Christ--contains theme of kingdom age.
- XI. Acts
 - 1. Covers a period of 30 years--written by Luke--tells of acts of the Apostles (outline of what the apostles began to do and teach). Churches formed by preaching of the gospel.
- XII. Letters of Paul
 - 1. Work of forming churches--some personal letters on Christian living.
- XIII. More letters of Paul
 - Romans--Paul exhorts Jews: all men are sinners by nature--need salvation--death result of sin--baptism for redemption.
- XIV. Hebrews--author not certain--likely written under Paul's supervision, about 70 A.D. when Jerusalem and its temple were destroyed. It was addressed to Jewish Christians in Judea - to encourage the Christians to have faith.
- XV James--author James the Lord's brother - 45 A.D. - object: faith by works. Also brother of Jude.
- XVI. Peter, John, Jude--all wrote their own books. Exhortation to faith and good works.
- XVII. Revelation--John in the Isle of Patmos--given to God's servants
 - 1. Unless other Scriptures are understood, Rev remains a mystery.
 - 2. Three main sections seals, trumpets, vials.
 - 3. History of the saints in their tribulations in the world.
 - 4. Message of comfort, strengthening their faith.
 - 5. A prophecy of a perfect new age to follow the present misgovernments of the kingdoms of men.

6. Main theme is Rome versus Zion, i e. all that Rome stands for, in opposition to all that Zion stands for. Christendom versus Christ--False versus true.

XVIII. Bible Inspired. (2 Tim. 3:16; 2 Peter 1:21).

1. Writers own words: David 2 Sam. 23:2; Isa. 1:2; Jer. 1:4; Eze. 1:3; Dan. 7:1; Amos 1:1.
2. Daniel wrote words that even he could not understand.
3. What could the Psalmist have understood about parting of garments and piercing of hands and feet.
4. Over 333 prophecies in Old Testament center in the Messiah, every one of which, relating to his earthly life has been fulfilled to the letter.

- XIX. Bible had about forty writers, in all stations of life. There were shepherds, fishermen, kings, etc. It was written over a period of about 1,600 years, from about 1500 B.C. (Moses) to 97 A.D. (John).

XX Original Manuscripts

1. The original manuscripts that these some forty writers wrote, are all lost.
2. We are told by Jewish historians that when a manuscript became old, it was carefully copied, and then the old one buried with the Jews. Some were lost during wars and persecutions, but they were copied carefully.
3. When the first Bible was completed, it consisted of Hebrew copies of the Old Testament, translated into Greek and known as the Septuagint.
4. Today we have many hundreds of Hebrew and Greek manuscripts which have been very carefully copied by Jewish Scribes
 - a. Many in European libraries.
 - b. Some privately owned.
 - c. Of these, the Hebrew manuscripts date back to 8th century of Christian era. The Greek ones, to the 4th century. The Septuagint, translated from Hebrew about 277 B.C. also dates back to the 4th century.
 - d. There are some manuscripts in Syriac, Latin and others.
5. The originals were written in consonants (no vowels), for example Jehovah was written JHVH. In copying, the letters were counted and carefully pronounced aloud. If a mistake was made, the entire sheet was destroyed. They were made on a skin of a clean animal and with a special ink. But in spite of the painful care, a few mistakes crept in, for example: 2 Kings 8:26, Ahaziah was 22 years old when he began to reign; and in 2 Chron. 22:2 he was 42. The age in Kings is correct.

XXI. Bible Translated

1. Septuagint (oldest known document) 277 B.C.
2. This was the Old Testament made from Hebrew in Greek, by 70 men.
3. Three Manuscripts
 - a. Vatican--This is the oldest existing one--kept in Rome--written on 700 leaves of vellum
 - b. Sinaitic--written on antelope skins--kept in British Museum--found in 1859 near or at Mt Sinai.
 - c. Alexandrian--kept in British Museum--presented to King Charles I in 1628 by a Greek Patriarch of Alexandria

XXII Vulgate Version--Latin translation--2nd century--revised in 4th century.

1. Made from the Septuagint version of Old Testament and original Greek of New Testament.
2. England's first Bible.
3. This Bible is used by Roman Catholics to this day.

XXIII

Anglo-Saxon--A.D. 893

1. Alfred the Great, king of England ordered a translation of the whole Bible in Anglo-Saxon.
2. For the next 500 years nothing of importance took place.
3. In 1250, Cardinal Hugo divided the Bible into chapters (same as today). It was divided into verses 300 years later (1551)

XXIV Wycliffe--First English translation--by John Wycliffe, 1378.

1. Took 22 years--translated from Latin Vulgate.
2. Each copy took 10 months to write--much opposition from Roman Catholics who forbade reading the English Bible under penalty of death.
3. Wycliffe died of paralysis in 1384 and 40 years after his death, the Roman Catholics dug up his bones and burned them
4. Printing was invented in Europe in about A.D. 1450 and in 1476 parts of the Old Testament were printed in Hebrew. In 1516 a Greek New Testament was published.

XXV. Tyndale, William--1525--A great Protestant Reformer made another English translation and was the first to publish an English New Testament in print. In 1535 he issued a revised version of New Testament from original Greek and in 1536, Tyndale was first strangled and then burned at the stake by the Roman Catholics. In 1535 the whole Bible (Old and New Testament) was first printed by Miles Coverdale.

XXVI First Authorized Version

1. Matthew's Bible--1537--not popular because of marginal reference against Romanism.
2. In 1539 a reprint of Matthew's, but omitting marginal comments, called the Great Bible.
3. In 1551 Sir Robert Stephens divided the Bible into verses.
4. In 1533 Queen Mary who was cruel and revengful, prohibited the use of the Bible. During her reign over 300 Bible loving men were burned at the stake.
5. In 1558 Queen Elizabeth (who succeeded Queen Mary) loved the Bible and opposition ceased.

XXVII

Geneva Bible--1560 Prepared by reformers in Geneva.

1. First Bible in which italics were used.
2. First whole Bible to be divided into verses.
3. First Bible to omit the apocryphal books since their introduction in the Septuagint.
 - a. Apocryphal books (books left out now) example Number 21:14; Joshua 10.13; 1 Chron. 29:29 (The book of the wars of the Lord; The Book of Jasher; The Book of Gad the Seer; the visions of Iddo the Seer; etc.)

- XXVIII Bishops Bible, 1568--Never popular--very expensive--practically fell out of use by 1606
- XXIX Douay Bible
1. In 1582 the Rhemish Version of New Testament was issued by Roman Catholics. In 1610 the Roman Catholics issued the whole Douay-Remish Bible, so-called because the Old Testament was translated at Douay and the New Testament at Rheims. It includes the apocryphal books.
 2. The Douay Bible was translated from Vulgate and contains GROSS ERRORS.
- XXX The Authorized Version--published in 1611.
1. King James with 54 translators, worked 5 years to translate.
 2. First Bible with marginal reference.
- XXXI The Revised New Testament--revised in 1881.
1. During the Victorian era many valuable ancient documents were unearthed and so it was decided to revise the Authorized Version.
 2. Demand was so great, over two million were ordered.
 3. Every word from Matt. to Rom. (118,000) was telephoned from New York to Chicago.
- XXXII The Revised Bible, 1885 whole Bible revised--not as popular as Authorized.

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SUBJECT	PAGE #	COLOR CODE
#1 Only One Faith	9	Sky Blue #919
#2 God	15	Violet #932
#3 God's Spirit	20	Lavender #934
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#5 Covenant With David	35	True Green #910
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#7 Covenant With Abraham	48	Green Bice #913
#8 Inheritance Of The Earth	53	Peacock Green #907
#9 Nature Of Man - Physical	57	Scarlet Lake #923
#10 The Devil Defined	60	Black #935
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#16 Jesus Christ	80	Indigo Blue #901
#17 Second Coming of Jesus Christ	86	Ultramarine #902
#18 Sacrifice of Christ	90	Blue Violet #933
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#20 Resurrection	96	Burnt Ochre #943
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#23 Eternal Life	107	Aquamarine #902
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#27 Sabbath Day	119	Cream #914
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INDEX TO FIRST PRINCIPLE
SUBJECTS

<u>SUBJECT</u>	<u>COLOR CODE NO.</u>	<u>KEY VERSE</u>
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Necessity of faith: Heb. 11:1		
All teachings tested: 1 Jo. 4:1		
Departure from truth: Acts 20:28		
God, a unity:	Violet #932	Isa. 43:10-12
Omniscient: Mal. 3:16		
Omnipotent: Isa. 40:25		
Omnipresent: Jer. 23:23		
Impartial in judgment: Deut. 32:14		
Gospel, of salvation:	Copper #951	
Of Kingdom of God		
Of name of Jesus		
Heaven:	Orange #918	
Hell, as grave:	Tuscan Red #937	
Emancipation of righteous		
Judicial - Gehenna		
Immortality:	True Blue #903	
Israel, historical:	Olive Green #911	
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Nucleus of Kingdom		
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 Temptation of
 Resurrection of
 Second coming
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 All believers present
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 See "Punishment of wicked"

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 Ancient Kingdom of Israel
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 Conception of sin
 Examples

NOTE: Difficult and controversial first principle passages will
 be considered at the conclusion of these subjects.

Explanatory remarks for Lesson #1

"ONLY ONE FAITH"

Under this heading, several facets of the "One Faith" are dealt with under the following subdivisions:

1. One body of believers--from Eph. 4:4 to 2 John 1-4

This series of verses declare the unity of the faith, and the singleness of the purpose of God as revealed in the gospel.

2. The significance of faith--Heb. 11:1,6 to Rom. 4:20-25

Faith is defined as the very foundation upon which acceptable worship of God is based. Since salvation is attained only through the operation of faith, its importance in relation to the gospel cannot be overstated.

The case of Abraham, the man of faith, is considered. The attainment of righteousness through unshakeable trust in all that God has promised in his case becomes an illustration or pattern of the basis upon which righteousness is to be accounted. Can it be possible that Abraham would have received this reckoning of righteousness if he had had faith in things other than what God has promised?

3. Test all teachings--Gal. 1:6-9 to 1 Tim. 4:13-16

A severe warning from the apostle Paul commences this section, in which a curse is pronounced upon all who would pervert the gospel of salvation.

Those who persist in following error, even when they are shown the truth may ultimately have imposed upon them a delusion sent from God, in which they actually believe the lie. Note: 2 Thess. 2:11 the original text retains the definite article in front of "lie," i.e. the lie--the first (serpent's "Ye shalt not surely die"), upon which is based the belief in the immortality of the soul--the basis of most of the errors of Christendom.

Believers of every age are urged to prepare themselves in the knowledge of the word, that they may adequately defend it against all enemies. The teachings of all, brethren and aliens alike, are to be tested by the Holy Scriptures. If they are found to be out of harmony with the revealed will of God, they are to be discarded.

4. Departure from truth foretold--Acts 20:28,31 to 2 Tim. 4:2-4

The present day apostate teachings of the various religious demoninations about us were foreseen and foretold by the Spirit of God. The teachings would originate not only with the enemies of the truth, but also from within the very ranks of the brotherhood. The subtle introduction of heresies from within should alert all of us to the danger of tolerance of erroneous teachings from brethren.

"ONLY ONE FAITH"

The Necessity of Believing the Truth

Color: Sky Blue--Prismacolor pencil #919

TEXT

EXPOSITION

Eph. 4:4-5

4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism.

OF BELIEVERS
V. 12,16; 1 COR. 12:12

AS A UNITY V. 13
"THE COMMON SALVATION"
JUDE 3

3 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.

EPH. 4:4-5 "COMMON FAITH" TIT. 1:4.
SPOKEN OF AS THE TRUTH, GAL. 2:5; 3:1;
ROM. 2:8; 3 Jon. 1-4

4 I have no greater joy than to hear that my children walk in truth.

EPH. 4:4-5 I.E. THE TRUTH, V 8. THE SIGNIF. OF FAITH - HEB. 11:1,6

Now faith is the substance of things hoped for, the evidence of things not seen.

EPH. 4:4-5 "SUBSTANCE"= UNDERLAYER, FOUNDATION. A TRUST IN THINGS PROMISED.

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

EPH. 4:4-5 COMPLETE ACCEPT. OF ALL GOD HAS PROMISED. MUST BE RESULT OF DIVINE TRUTH.
ROM. 10:16,17; ROM. 14:23
"SAVED BY FAITH"-EPH. 2:8;
ROM. 4:16; 3:22

16 But they have not all obeyed the gospel. for Esaias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

EPH. 4:4-5 BELIEF OF THE GOSPEL PRODUCES FAITH. MUST BE ESTABL. ON REVEALED WILL OF GOD - AS ABRAHAM
ROM. 4:20-25

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

EPH. 4:4-5 UNSHAK-ABLE CONFIDENCE IN GOD'S WORD - SEE GEN. 15:1-6

TEXT

21 And being fully persuaded that, what he had promised, he was able also to perform.
 22 And therefore it was imputed to him for righteousness.
 23 Now it was not written for his sake alone, that it was imputed to him;
 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;
 25 Who was delivered for our offences, and was raised again for our justification.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you that that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received let him be accursed.

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie;

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

EXPOSITION

HIS FAITH RECKONED TO HIM FOR RIGHT. ILLUSTR. OF BASIS ON WHICH RIGHTEOUSNESS IS TO BE ACCOUNTED V. 23-25

PAUL'S SEVERE WARNING, GAL. 1:6-9

EPH. 4:4-5 EXTREME ASTONISHMENT, JER. 2:11-13 SWIFT DEFECTION "ANOTHER" GRK. "LIETEOS" = A DIFFERENT KIND. GRK. "ALLOS" = ONE OF SAME KIND. TRANSFORM INTO SOME. OPPOSITE.

A CURSE ON ALL WHO TEACH ERROR!

GRK. "ANATHEMA" = THE OBJECT OF A CURSE, SEPARATED AS IN ROM. 9:3 THOSE WHO REFUSE TRUTH OF GOD DOOMED. 2 THESS. 2:10-13

EPH. 4:4-5 NO SALVATION APART FROM DIVINE TRUTH. JO. 14:6; ROM. 1:16

GOD INTOLERANT TO STUBBORNNESS - ROM. 1:20-28; GEN. 6:3, GRK. TEXT "THE LIE," VIZ. GEN. 3:4 BLIND AS ISRAEL - WOULD NOT SEE, COULD NOT, MATT. 13:9-15

SALVATION ONLY THROUGH BELIEF OF GOSPEL, V 14 ALL TEACHING TO BE TESTED BY THE WORD "TRY THE SPIRITS" 1 JO 4:1,6

TEXT

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

21 Prove all things; hold fast that which is good.

11 If any speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

EXPOSITION

EPH. 4:4-5 FLESH AND BLOOD BEINGS, FALSE PROPHETS. BY METONYMY CAUSE PUT FOR EFFECT
V 6

TESTED BY THE WORD - THEIR CONFESSION, V 3
ISA. 8:20 AS
BEREANS, ACTS 17:11

EPH. 4:4-5 A
SPLENDID EXAMPLE,
PROV. 25:2, "SEARCH
THE SCRIPT." JO. 5:39
"PROVE ALL THINGS"
1 THESS. 5:21

EPH 4:4-5 THE WORD -
TRUE TEST. GROUNDED
"SPEAK AS ORACLES"
1 PET. 4:11; ISA. 8:20

EPH. 4:4-5 ORACLES =
GOD'S WORD. ROM. 3:2;
HEB. 5:12
THEREIN REVEALED THE
ESSENTIALS OF SAL-
VATION 2 TIM. 3:15-17

EPH. 4:4-5 OLD TEST.
SCRIPTURES LUKE 24:25-27,
44; 16:29-31; JO. 5:39,
45,47

DIVINELY INSPIRED 2 PET.
1:20-21; 3:2

PERFECT = MATURE, COM-
PLETE. THE STUDY OF
HIS WORD EQUIPS ONE
TO CONTEND FOR FAITH.
JUDE 3; PSA. 119:105;
129-130; 2 TIM. 2:15

EPH. 4:4-5 SENSES
MUST BE EXERCISED BY
USE, HEB. 5:12-14
"TO CUT STRAIGHT" =
HANDLING ARIGHT. RV

TEXT

12 For 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.

13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

14 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.

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

13 Till I come, give attendance to reading, to exhortation, to doctrine.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed to thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

EXPOSITION

EPH. 4:4 ORACLES WERE COMMITTED TO ISRAEL. ROM. 3:2; ACTS 7:38 TO NO OTHER NATION. PSA. 147:19-20 JEWS CLAIMED UNDERSTANDING. JO. 9:39-41; 15:22-24

MILK = SUPERFICIAL UNDERSTANDING OF FIRST PRINC. 1 PET. 2:2; 1 COR. 3:1-2

PERFECT, MATURE. 1 COR. 14:20; COL. 1:28 "WEANED FROM THE MILK" ISA. 28:9 CONTINUE IN DOCTRINE. TIT. 1:9-14; 1 TIM. 4:13-16

EPH. 4:4-5 FABLES MYTHS, 1 TIM. 1:4; 4:7; 2 PET. 1:16. PURITY OF BELIEF URGED, TIT. 2:6-7

EPH. 4:4-5 DOCTRINE FREE FROM MORAL TAIN. PURITY ESSENTIAL FOR SALVATION 1 TIM. 4:13-16; ROM. 2:7

EPH. 4:4-5 DEDICATION OF ONE'S SELF TO THE TRUTH, ROM. 12:1-2 "GIVE AN ANSWER", 1 PET. 3:15 AS DAVID - PSA. 119:97-100 AS ISRAEL WAS COMMANDED DEUT. 6:6-9 DEPARTURE FROM THE TRUTH FORETOLD. BELIEVERS WARNED, ACTS 20:28-31

EPH. 4:4-5 APOSTACY FROM FALSE BRETHREN IN VERY RANKS OF THE TRUTH. 2 PET. 2:1-2; 2 COR. 11:12-16 OUR INDIVIDUAL DUTY TO CONTEND FOR THE FAITH. JUDE 3; 1 TIM. 4:13-16; 1 PET. 3:15

TEXT

But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy: having their conscience seared with a hot iron;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will comewhen they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

EXPOSITION

EPH. 4:4-5 THESE PREACH
A DIFF. GOSPEL, 2 COR. 11:3-4;
GAL. 1:6-7. MUST BE
TESTED BY THE WORD
ISA. 8:20; 1 JO. 4:1-6

DESTR. ON DAY OF JUDG.
V. 9 A WAY THAT LEADS TO
DESTRUCTION, PROV. 14:12
LATTER DAY DEPARTURE FROM
TRUTH, 1 TIM. 4:1-3; 2 TIM. 4:
2-4

EPH. 4:4-5 A SPIRITUAL
DETERIORATION WITHIN THE
BROTHERHOOD. A MARKED
INCREASE IN TIME OF THE
END, 2 THESS. 2:7-10
LIES OF APOSTACY "THE LIE"
2 THESS. 2:11. EARS TURNED
FROM TRUTH TO FABLES
2 TIM. 4:2-4

EPH. 4:4-5 A PERSONAL
RESPONS. 2 TIM. 2:15;
JUDE 3; 1 PET. 3:15.

ONLY OUTWARD RESPECT
FOR GOD'S WORD. RE-
FUUSE TO BE "INSTRUCTED"
BY IT. PROV. 1:7; 15:5
PREACHING WHAT PEOPLE
DESIRE, ISA. 30:10

"CUNNINGLY DEvised"
2 PET. 1:16 NEVER
UNDERSTANDING, 2 TIM. 3:7

Explanatory remarks for Lesson #2

"GOD"

The names and titles, through which God has revealed Himself are to be considered in a future lesson. This lesson confines itself to the more doctrinal exposition of the Great Creator, and falls into six distinct categories as follows:

1. A unity--Isa. 43:10-12 to 1 Tim. 2:5

This fundamental and cardinal first principle concerning God has suffered attack from all sides by those who know not God. His unity is set forth in clear, emphatic language that defies distortion. It will be noted throughout this lesson that the absolute oneness and supremacy of Yahweh is declared in terms that only a supreme being could use. A tremendous weight of evidence is at once available when we remember that Jesus, the second person of the alleged trinity, NEVER uses the language of the Father. Surely, if he were co-equal, co-eternal and co-existent, he too would be at liberty to make such statements as those found in Isaiah. He does not, purely because he is as God has declared him to be many times, "My beloved Son, in whom I am well pleased."

2. Omniscient; having universal knowledge--Mal. 3:16 to Isa. 55:8-11

The wisdom of God is beyond human comprehension as this group of verses display. His infinite mind knows the end from the beginning, and He can, with unerring accuracy, foretell future events. Unlike man, there is behind the spoken word of God the power to perform.

3. Omnipotent; having unlimited power--Isa. 40:25-26

Having unlimited power, there is nothing impossible with God. Paul affirms that there is no power but of God (Romans 13:1); consequently nothing can frustrate the divine purpose of redeeming the human race from destruction and filling this earth with His glory.

4. Omnipresent; everywhere present--Jer. 23:23-24

Through His eternal spirit and power, the Father is capable of being everywhere at one and the same time. The quality of God assures His children throughout the earth that His eyes are ever upon them, and His ears always attentive to their prayers.

5. Eternal--Unchanging--Mal. 3:6 to Deut. 6:14-15

In this section this eternal and unchanging character of God is shown to be the logical condition of one who is already in possession of unlimited power and universal knowledge. This invariableness assures us of the fulfillment of all He has promised.

6. Impartial in judgment--Deut. 32:4 to Rom. 2:6,11

A just God whose ways are equal and fair, will judge His people according to their works. As we sow, we shall reap. Though, as sinners, we are justified by faith; as saints, our acceptance on the day of judgment will be contingent on our conduct and behaviour in the absence of Jesus.

"GOD"

Color: Violet--Prismacolor Pencil #932

TEXT

EXPOSITION

Isa. 43:10-12

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.

11 I, even I, am the LORD; and beside me there is no saviour.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? yea, there is no God; I know not any.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.

8 They that make them are like unto them; so is every one that trusteth in them.

5 For there is one God, and one mediator between God and men, and man Christ Jesus.

16 Then they that feared the LORD spake often one to another: and the LORD heark-

NONE BEFORE HIM -NONE TO ARISE AFTER. VIZ. JESUS AS SECOND PER. IN TRINITY.

YAHWEH RECOGNIZES NO OTHER, ISA. 44:8

ISA. 43:10
ALL OF GOD'S SERVANTS ACKNOWLEDGE HIM AS SUPREME. 2 SAM. 7:22, PAUL AFFIRMS HIS UNITY. 1 COR. 8:4-6

ISA. 43:10
THE WORK OF MEN'S HANDS - NO LIFE OR POWER. PSA. 115:2-8

THE CLEAR & EMPHATIC POSITION OF ALL GOD'S PEOPLE

ISA. 43:10
THESE GODS EXIST ONLY IN THE MINDS OF THEM THAT WORSHIP THEM. ISA. 44:9-11
ONLY ONE GOD AND MEDIATOR
1 TIM. 2:5; 1 Cor. 8:4-6

ISA. 43:10 SAME TRUTH AFFIRMED BY JESUS MARK 12:29. GOD IS OMNISCIENT (UNIV. KNOWLEDGE) "BOOK OF REMEMBRANCE" MAL. 3:16

ISA 43:10 "BOOK" - GOD'S INFINITE MIND. KNOWS BEFOREHAND, PSA.

TEXT

ened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

15 My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

21 Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the LORD? and there is no God else beside me; a just God and a Saviour; there is none beside me.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass.

5 I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are

EXPOSITION

139:15-16; ISA. 40:28;
PSA. 147:5

ISA. 43:10 NOTHING
HID FROM HIS EYES, V. 1-12;
HEB. 4:12-13; PSA. 147:4-5

CLEARLY DISCERNED BY
HIS EYES AS WAS JEREMIAH.
JER. 1:5; PROV. 15:3;
1 JO. 3:20

ISA. 43:10 THE FORE-
KNOWLEDGE OF GOD - KNOWS
END FROM THE BEGINNING.
ISA. 45:21

ISA. 43:10 ONLY YAHWEH
CAN FORETELL FUT. EVENTS
WITH ABSOLUTE CERTAINTY.
ROM. 4:17; ISA. 42:9; 44:7;
46:10-11; 48:3-5

ISA. 43:10
HIS DIVINE PREROGATIVE.

THE TEST OF A PROPHET
DEUT. 18:21-22

BEHIND HIS SPOKEN WORD,
THE POWER TO PERFORM IT.
ISA. 55:8-11; NUM. 23:19

THE MANY GODS OF 1 COR.
8:5. POWERLESS TO ACT.
PSA. 115:4-8

ISA. 43:10 MAN INHERENTLY
EVIL. JER. 17:9; ECCL. 8:11;
1 COR 2:11; MATT. 15:18-19
GOD INHERENTLY RIGHTEOUS
ROM. 1:17; MATT. 19:17; REV.
16,5,7; 19:2; PSA. 129:4

my ways higher than your ways, and my thoughts than your thoughts.

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

24 Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

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.

15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

LORD, thou hast been our dwelling place in all generations.

"PURE OF EYES" HAB.1:13
CHRIST--THE "WAY" FROM ABOVE
JO. 8:23

GOD'S WORD CANNOT FAIL -
HIS PURPOSE WILL NOT BE
FRUSTRATED. BEHIND HIS
WORD IS THE POWER TO PER-
FORM,
GOD IS OMNIPOTENT (UNLIMITED
POWER) JER. 32:17,27; ISA.
40:25-26; REV. 19:6

ISA. 43:10 NO POWER INDEPEND-
ENT OF HIM. ROM. 13:1 "LIVE
AND MOVE IN HIM" ACTS 17:28
GOD IS OMNIPRESENT (EVERYWHERE
PRESENT) PSA.139:1-12; JER.23:23-24

ALL THINGS CREATED BY
YAHWEH, V 12, 21;
ISA. 45:7, 12.

ISA. 43:10 ALL CLEARLY
VISIBLE TO HIM, PSA.139:1-12;
HEB. 4:12-13; AMOS 9:2-3;
GOD IS UNCHANGEABLE, MAL. 3:6;
PSA. 102:25-27

ISA. 43:10 UNCHANG. BECAUSE
ALREADY POSSESSES UNIVER. KNOWL.
UNLIMITED POWER. NO VARIABLE-
NESS, JAMES 1:17

ISA. 43:10 ONLY VARIABLE IN HIS
ATTITUDE TO MAN - CONTINGENT ON
THEIR RESPONSE TO HIS COMMANDS.
GAL. 6:7-8; JER. 18:7-10
ETERNAL, SELF-EXISTANT, 1 TIM.
1:17; 1 TIM. 6:15-16

ISA. 43:10 CHRIST (V 14)
SHALL REVEAL THE TRUE NATURE
OF GOD, MATT. 11:27
GOD ALONE POSSESSES UNDERIVED
IMMORT. PSA. 90:1-2; DEUT.
32:40 "FIRST & LAST" (ISA. 41:
4; REV. 21:6)
INVISIBLE, JO. 1:18; EX. 33:20

ISA. 43:10 SAME BEING THROUGH
ALL TIME. INHABITS ETERNITY.
ISA. 57:15; 1 TIM. 6:15-16

TEXT

2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

10 In whose hand is the soul of every living thing, and the breath of all mankind.

14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

14 Ye shall not go after other gods, of the gods of the people which are round about you.

15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

4 He is the Rock, his work is perfect: for all his ways are judgment; a God of truth and without iniquity, just and right is he.

17 For the LORD your God is God of gods, and Lord of lords; a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward:

6 Who will render to every man according to his deeds:

11 For there is no respect of persons with God.

EXPOSITION

ALL OTHERS DERIVE THEIR LIFE FROM HIM.
ACTS 17:24-25,28
NUMBERS 16:22

ISA. 43:10 SUPPLIES ALL THINGS FOR HIS CREATION. PSA. 104:24-30; 145:15-16
A GLORIOUS SPIRIT BEING
JO. 4:24

"IN HIS HAND" JOB 12:10;
ECCL. 12:7; PSA. 104:29-30

ISA. 43:10.
SOUL = HEB. NEPESH, LIFE
ACTS 17:28. FOUNTAIN OF LIFE.
JER. 2:13
A JEALOUS GOD. EX. 34:14

ISA. 43:10 GOD IS A UNITY - WILL NOT TOLERATE A DUALITY.
DEUT. 6:14-15; 4:24

ISA. 43:10 THE GROSSEST OF SINS - A DENIAL OF SUPREMACY OF YAHWEH.

A UNITY. V 4 ANY PURSUIT THAT KEEPS US FROM DOING HIS WILL BECOMES A GOD.
AS THE FLESH 2 COR. 4:3-4
A JUST GOD - DEUT. 32:4

ISA. 43:10 FAIR IN ALL HIS DEALINGS WITH MANKIND.
PSA. 89:14; EZEK. 18:25-29;
REV. 16:7. IMPARTIAL IN JUDGMENT. DEUT. 10:17

ISA. 43:10 GOD'S POSITION TO BE REVEALED BY JESUS.
1 TIM. 6:14-16. CHARACTER OF HIS SON (HIS EXPRESS IMAGE - HEB. 1:3) IN HIS KINGDOM, ISA. 11:3-5
IMPARTIAL IN JUDG. ROM. 2:6,11

ISA. 43:10 AS ONE SOWS, GAL. 6:7-8; 2 COR. 5:10

TO EACH ACCORDING TO HIS WAYS. COL. 3.25; 1 PET. 1:17

Explanatory remarks for Lesson #3

"GOD'S SPIRIT"

The subject of the Spirit of God is closely, if not inseparably linked with the lesson on "God." A consideration of His Spirit is necessarily lengthy, because of the scope of its operation. We have attempted to be brief, but at the same time as complete as is possible for practical Bible marking. Following is the list of sub-topics which are included in the study.

1. Free Spirit--from Psa. 51:12 to Job 27:3

This series of progressive verses clearly demonstrate that God's spirit is the invisible power that sustains all living things. The word in the Hebrew for spirit is "RUACH" and literally means wind, air in motion, blast, etc. When used in the Scriptures in relation to man's existence, it is often mentioned in connection with his respiratory system. It was present in the "breath of life" breathed into Adam's lifeless body that caused him to become a living soul. At the flood, it is again presented as being in the nostrils of man and beast alike.

The spirit, though everywhere present, is accessible to living things only through the atmosphere which surrounds this earth. The word, "breath" in the Hebrew is "NESHAMAH" and has the meaning of puff, wind, etc. A perusal of the texts contained in this section will bear this out. A more thorough consideration of God's free spirit will follow later under the spirit of man.

2. His Power--from Gen. 1:2 to 2 Kings 2:9

A careful consideration of the manner in which the word, "Spirit" is used in relation to the creation in comparison to other words used to describe the same event will lend powerful support to our understanding of it. It will be particularly noted that the Scriptures clearly indicate all things as having been formed out of God's Spirit. All matter and substance, reduced to its most elementary form is found to be comprised of exactly the same components. The atomic and molecular structure alone serves to differentiate between various forms of matter. In Psalm 78:39, man is declared to be "but flesh; a wind that passeth away, and cometh not again." The word rendered "wind" here is "RUACH," the most common Hebrew word rendered "spirit." Substituting the word "spirit" for "wind" will illustrate the consistency of God's word.

3. Holy Spirit--from Joel 2:28,29 to Acts 2:1-4

When the power of God is concentrated under control of His will to perform specific tasks through selected agents, it becomes Holy Spirit. Actually, this string of references could begin with Numbers 11:17, where the Spirit that rested upon Moses was also placed upon seventy elders of Israel that they might be empowered to assist the man of God in governing the people.

Joel's prophecy, quoted by Peter on the day of Pentecost, was selected as the starting place, inasmuch as it is chiefly in the New Testament times that the Holy Spirit is described as such. The word "ghost" is misleading, and should always be rendered "spirit," as the same original word is used for each.

4. Purpose of--from Acts 8:6,7 to Acts 2:21

The granting of His Spirit to certain individuals was for the sole purpose of furthering the Father's will with mankind. The various reasons for Holy Spirit manifestation are herein outlined: to authenticate and give Divine approval of the teachings of Christ and the apostles in the first century; to afford guidance in the formation and conduct of the infant church; to guide men, both in Old and New Testament times in the accurate preservation of the Divine will and relevant historical records in the composition of the books of the Bible.

It will be well for us to keep in mind always that there was an underlying purpose to be achieved in the dispensation of the Holy Spirit gifts as outlined above. This purpose is the ultimate reason for the first century outpouring and gives meaning to them. Peter states this clearly and emphatically in Acts 2:21, at the end of a lengthy quote from Joel 2, "And it shall come to pass, that WHOSOEVER SHALL CALL ON THE NAME OF THE LORD SHALL BE SAVED." When this condition was met in the compilation of the books of the New Testament, there was no further need for the manifestation of God's Spirit. The Scriptures are complete as they stand and present to the inquiring mind the mature and altogether satisfying provision that God has made for the salvation of mankind

5. Withdrawn after apostles--from Acts 8:14-19 to Micah 3:6,7

This section begins in the midst of the previous one and demonstrates that the Holy Spirit gifts were conferred to others only through the apostles. Paul was an exception to this rule, understandably so, however, because he himself was an apostle. The Divine plan in relation to Paul's ministry involved his being educated in the way of Truth independently of the twelve apostles. Consider his own testimony in Galatians 1:15-19 and 2:1-14, where Paul emphasized his method of enlightenment, a means that was recognized and endorsed by the apostles, (Gal. 2:9; 2 Pet. 3:15-16).

The gifts conferred on members of the first century ecclesias were temporary in nature, soon to pass away once the purpose for their being granted was achieved. No single member of an ecclesia possessed all the gifts, a condition that Paul describes as "in part." When that which was perfect (mature, complete) was come, the miraculous powers were withdrawn, and the sun truly went down over the prophets.

"GOD'S SPIRIT"

Color: Lavender--Prismacolor pencil #934

TEXT

EXPOSITION

Psalm 51:12

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

FREE - THAT WHICH SUSTAINS ALL LIVING MATTER.

BREATHED INTO ADAM'S NOSTRILS

BREATH OF LIFE, GEN. 2:7.

FLOOD--ALL DIED: GEN. 7:21-22

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man;

Psa. 51:12 "ALL" - MAN AND BEAST

BREATH IN MAN'S NOSTRILS

(RESPIRATORY SYSTEM) JOB 34:14-15;

JOB 27:3; ISA. 2:22

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

"BREATH OF LIFE" HEB. "NESHAMA RUACH". (SEE BELOW)

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V. 22 - "BREATH OF LIFE": HEB. "NESHAMAH RUACH" = LIT. "THE BREATH OF THE SPIRIT OF LIFE" NESHAMA GENERALLY TRANS. BREATH, SOMETIMES SPIRIT; LIT., A PUFF, WIND. SIG. AIR, ATMOSPHERE: SEE JOB 37:10 THE NESHAMAH (BREATH) CONTAINS THE RUACH (SPIRIT), WHICH SUSTAINS ALL LIFE. GOD'S RUACH IS EVERYWHERE PRESENT: PSA. 139:1-12 PARTIC. V.7, JER. 23:23-24. MAN CANNOT ESCAPE IT - BUT IS ONLY AVAIL. TO HIM BY MEANS OF THE ATMOSPHERE: JOB 33:4; ISA. 42:5.

3 All the while my breath is in me, and the spirit of God is in my nostrils;

PSA. 51:12 THIS SPIRIT THAT SUSTAINS US IS GOD'S POWER, THE VEHICLE BY WHICH HIS WILL IS PERFORMED. IN CREATION - GEN. 1:2

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

PSA. 51:12 ALL THINGS CREATED BY GOD'S SPIRIT. PSA. 104:30 "RUACH OF THE ELOHIM" = SPIRIT OR STRENGTH OF THE MIGHTY ONES.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

PSA. 51:12 NOT CREATED FROM NOTHING. OUT OF GOD'S SPIRIT. 1 COR. 8:6

6 But to us there is but one God, the Father, of whom are all things, and we in him; and

PSA. 51:12 I E. "OUT OF WHOM" - ALL FORMED OF GOD'S SPIRIT.

one Lord Jesus Christ, by whom are all things, and we by him.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

12 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

17 And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

25 And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

26 But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

25 And the Spirit of the Lord began to move him at times in the camp of Dan between Zorah and Eshtaol.

14 And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what

MAN, JOB 33:4; ANIMALS, PSA. 104:30.

PSA. 51:12 GOD'S POWER.
COMP. GEN. 2:7; JOB 26:12-13;
JER. 10:12. GOD IS SPIRIT. JO 4:24. COMP. JO. 5:21 WITH 6:63.

PSA. 51:12 "HIS POWER" = SPIRIT.
JOB 26:12-13. COMP. JER. 27:5
WITH JOB 33:4. HIS SPIRIT
GRANTED TO SELECT INDIV. FOR
FURTHERANCE OF HIS WILL: UPON
MOSES, NUM. 11:17

PSA. 51:12 THE DIVINE POWER THAT
STRENGTHENED & SUSTAINED MOSES,
WISDOM TO JUDGE HIS PEOPLE.

TO THE ELDERS, V. 25-26

PSA. 51:12 THROUGH THIS POWER
THE ELDERS PROPHESED. I.E.
FORETOLD THE WILL OF GOD.
SEE V. 29.

GREATEST WORK OF MOSES -
TO ELABORATE UPON THE LAW
OF GOD.

THE SPIRIT UPON SAMSON,
JUDGES 13:24-25

PSA. 51:12 MOVE: HEB. = TO TAP,
BEAT REGULARLY, HENCE, IMPEL.
HOW? 14:5-6,19; JUDGES 15:14-15

PSA. 51:12 SUPERHUMAN FEATS
OF STRENGTH UNDER INFLU. OF
GOD'S SPIRIT. 14:5-6,19.
UPON ELIJAH: 2 KINGS 2:9;
14-15.

PSA. 51:12 ELIJAH USES POWER
AT HIS DISPOSAL: V. 14-15
"FULL OF POWER" MIC. 3:8

I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions;

29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

SUBJECT TO THE PROPHETS, I COR. 15:32. THE SPIRIT PROMISED TO ALL FLESH. (HOLY SPIRIT) JOEL 2:28-29

PSA. 51:12 THE PROMISE OF HOLY SPIRIT: I.E. SPIRIT CONCENTRATED UNDER THE FATHER'S WILL. "HOLY", GRK. "HAGIOS" = SEPARATED: VIZ. MORALLY AND SPIRITUALLY FROM SIN.

A SPECIAL MANIFESTATION OF GOD'S POWER: FULFILLED ON DAY OF PENTECOST. ACTS 2:1-4

PSA. 51:12 AS PROMISED BY JOHN: (MATT. 3:11) AND JESUS: (JO. 14: 16-19,26; 16:7-14; LUKE 24:49; ACTS 1:8) BY JOEL V. 5-11) MIRACULOUS SIGNS THROUGH THE HOLY SPIRIT: ACTS 2:42-43; 6:8; ITS PURPOSE: ACTS 8:6-7

PSA. 51:12 THE HOLY SPIRIT WITNESSED TO PREACHING OF APOSTLES. MARK 16:17-18; GAL. 3:4; 1 COR. 2: 4-5. AS WITH JESUS: ACTS 2:22

POWER OF HEALING: ACTS 3:6; 5:15, 16; 14:8-10; 28:8.

PSA. 51:12 "APPROVED" = TO POINT OUT, EXHIBIT, PROVE BY DEMONSTR. THE WITNESS OF THE FATHER: JOHN 5:36-37; 8:17-18.

PSA. 51:12 THESE WORKS BY. VIRTUE OF THE SPIRIT (V. 19,30) BORE WITNESS TO CHRIST: 8:17,18. HOLY SPIRIT WITHOUT MEASURE, 3: 34; MATT. 3:16; ACTS 10:38. HOLY SPIRIT INSPIRED MEN TO RECORD SCRIPTURES. 2 PET. 1:21; 2 TIM.3:16

THE OBSERVANCE OF THESE WORKS MADE MEN RESPONSIBLE. 15:24; MATT. 12:31-32; 11:20-24.

21 For the prophecy came not in old time by the will of man. but holy men of God spake as they were moved by the Holy Ghost.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

PSA. 51:12 ALL SCRIPTURE INSPIRED.
2 TIM. 3:16. "MOVED" = IMPELLED, CARRIED ALONG (AS IN JUD. 13:25) HOLY SPIRIT EMPOWERED MEN TO PROCLAIM GOD'S WORD UNERRINGLY: PSA. 45:1; 1 PET. 1:10-11; JO. 16:12-14; MATT. 22:43. TO STRENGTHEN THE INFANT ECCLESIA: EPH. 4:11-14

PSA. 51:12 i.e. GAVE SOME TO BE APOSTLES, ETC. THE OBJECT OF THEIR BEING GIVEN: V. 12.

"PERFECT" = FITTING, PREPARING, ADJUST, TRAIN (ETHICALLY), TO STRENGTHEN.

TRANS. "MENDING": MATT. 4:11; "FITTED": ROM. 9:22; "RESTORE". GAL. 6:1.

FITTING SAINTS FOR SERVICE - FIRST, ORAL INSTR. BY INSPIRED SERVANTS. SECOND, WRITTEN WORD, SEE 2 PET. 3:15-16. THUS, THE EQUIPMENT IS COMPLETE. THE POWER OF HOLY SPIRIT TRANS. TO OTHERS BY APOSTLES ONLY: ACTS 8:14-19

THIS DANGER NOW AVOIDED THROUGH WRITTEN WORD: 2 TIM. 2:15; EPH. 6:13-17; 1 THESS. 5:21.

PSA. 51:12 PHILIP UNABLE TO CONFER GIFTS TO OTHERS. APOSTLES SENT TO SAMARIA. V. 17, LAYING ON OF HANDS. NO CASE WHERE HOLY SPIRIT GRANTED WHERE APOSTLE NOT PRESENT. PAUL, AN EXCEPTION: ACTS 9:17 (HIMSELF AN APOSTLE: ROM. 1:1; 1 COR. 9:1-2; 2 COR. 11:5) ULTIMATE PURPOSE OF HOLY SPIRIT, ACTS 2:21

PSA. 51:12 THE ULTIMATE REASON FOR HOLY SPIRIT MANIF. (FROM JOEL 2:32) OPENING OF WAY OF SALVATION TO GENTILES. (SEE ABOVE) SPIRIT GIFTS TO CEASE: 1 COR. 13:8-10

(Transfer following comments to upper margin of your Bible from middle of page to right edge)

V. 21 - FINAL AND MOST IMPORTANT REASON FOR HOLY SPIRIT AS PROCLAIMED BY JOEL. "WHOSOEVER", EVEN GENTILES: ROM. 5:5; ACTS 5:32; 8:6-12; 1 THESS. 1.5. THE COMPILATION OF COMPLETED SCRIPTURES BROUGHT ABOUT THIS PURPOSE THE SEAL OF COMPLETION: REV. 22:18-19

8 Charity never faileth: but whether there be prophecies, they shall fail, whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

12 And they shall wander from sea to sea, and from the north, even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.

6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God.

PSA. 51:12 THESE MANIF. OF HOLY SPIRIT DESCRIBED IN CH. 12, TEMPORARY. WHEN PURPOSE OF HOLY SPIRIT ACCOMPLISHED, WOULD BE WITHDRAWN.

NONE HAD ALL GIFTS - DISTR. AS THE SPIRIT WILLS: 12:4-11
MATURE, COMPLETE EXPRESSION OF GOD'S PURPOSE
THE INFANCY OF THE BODY MUST GIVE WAY TO SPIRITUAL MATURITY. PRESENT PERIOD OF SILENCE FORETOLD:
AMOS 8:11-12; MICAH 3:6-7

PSA. 51:12 NO OPEN VISION IN ISRAEL.
SILENCE FROM HEAVEN BROKEN BRIEFLY WHEN CHRIST MANIF. TO ISRAEL. HOLY SPIRIT MANIF. IN 1ST CENTURY AN EARNEST (FORETASTE) OF POWERS OF WORLD TO COME:
EPH. 1:13-14; HEB. 6:4-6.
THE SUN TO SET ON THE PROPHETS: MICAH 3:6-7

PSA. 51:12 A LONG SPIRITUAL DROUGHT - FAMINE FOR THE WORD THROUGH THE PROPHETS:
AMOS 8:11-12

Explanatory Remarks for Lesson #4

"THE KINGDOM OF GOD"

The following exposition of this important subject is by no means exhaustive. It is a very broad one, and one that crosses over into other kindred items. We have attempted to keep this at a minimum, however, and occasionally you will find in this and subsequent lessons references made to other subjects dealt with in the program.

The subject has been broken down into five subdivisions in the following manner:

1. Backbone of the Gospel—from Matthew 4:23 to Acts 28:23

This series of verses and accompanying remarks display the importance that Jesus and his disciples placed on the subject of the kingdom of God. Jesus taught the truth concerning it wherever he went, and when his disciples were dispatched to preach the gospel during his earthly ministry, he explicitly instructed them to proclaim the same truth. It will be noted that the twelve traveled through the cities of Galilee preaching the gospel, in total ignorance of the impending death and resurrection of their Lord.

2. Ancient Kingdom of Israel Restored—from Acts 28:30,31 to Acts 26:6-7

The foundation for this truth lies, of course, in the covenant that God made with David. It was to be David's throne that was to be established in perpetuity; it was to be his kingdom that would eventually become the Messiah's and succeed in conquering all nations. This covenant will be dealt with in the next lesson, which should be consulted, as it gives a more complete picture of God's plan in relation to the ancient kingdom of Israel.

3. On Earth—from Matthew 6:10 to Luke 22:29-30

There is probably no other subject that is set forth with such clarity in the word of God as that which has to do with the locale of the kingdom of God. The mere weight of Bible references alone gives this subject powerful impetus. Considered in the light of the covenants of promise, the evidence of its being on earth is overwhelming.

The progression of verses in this section illustrates the consistency of God's word: first, by giving scriptural proof that the kingdom will be set up on the earth; second, by considering the boundaries of its domain; third, by showing that Christ and the glorified saints will reign on the earth; and fourth, by exhibiting the divine call of the saints to inherit the kingdom.

4. At Christ's Coming—from Luke 19:11-12 to Acts 15:16.

The powerful parabolic teachings of Christ relative to the time when the kingdom of God should be established are shown to be founded on the divine pattern as outlined in the 110th Psalm.

5. The Millennium—from Rev. 20:3-6 to 1 Cor. 15:24-28

The kingdom of God under the arrangement inaugurated by Jesus upon his return from heaven and overthrow of all earth-powers is to continue for a period of one thousand years. A short-lived rebellion at the end of this age marks the termination of all resistance to his sovereignty. After a final judgment for those who have lived during the 1000 years, death and the grave are abolished. All who survive this judgment will put on immortality. Jesus, having conquered all his enemies, turns the kingdom over to his Father, that "God may be all in all."

The very nature of events outlined in this lesson in connection with the establishment of God's kingdom and the rule of Christ and his saints lend powerful credence to the fact of their being on the earth. An interpretation that places the kingdom in heaven does unacceptable violence to the numerous texts consulted in this lesson, and must of necessity, ignore the tremendous weight of the inspired writings of the prophets.

"KINGDOM OF GOD"

Color: Apple Green—Prismacolor pencil #912

TEXT

EXPOSITION

Matt. 4:23

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

GOSPEL = GOOD NEWS, GLAD TIDINGS
LUKE 8:1; MATT. 9:35

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

MATT. 4:23 DISCIPLES SENT TO PREACH SAME MESSAGE: KINGDOM OF GOD, LUKE 9:1-2

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
2 And he sent them to preach the kingdom of God, and to heal the sick.

MATT. 4:23 DISCIPLES CARRIED MESSAGE OF KINGDOM TO TOWNS, VILLAGES, VERSES 5,6

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

MATT. 4:23 GOSPEL OF KINGDOM PREACHED WITHOUT KNOWLEDGE OF CHRIST'S DEATH OR RESURRECTION
V. 44-45; 18:31-34; 24:25-27

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

INSTRUCTS THE 12 ON KINGDOM FOR 40 DAYS AFTER RESURRECTION,
ACTS 1:3

3 To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

MATT. 4:23 KINGDOM UPPERMOST IN CHRIST'S MIND - DISCIPLES CONTINUE KINGDOM MESSAGE AFTER HIS ASCENSION: ACTS 8:12; ACTS 19:8; 20:25; 28:23

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

MATT. 4:23 PAUL'S EFFORTS, AMONG EPHESIANS. TO THE EPHESIAN ELDERS: ACTS 20:25

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

MATT. 4:23 PAUL'S EFFORTS CONTINUE AS A PRISONER IN ROME, ACTS 28:23

23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

44 And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

35 Then was the *iron, the *clay, the *brass, the *silver, and the *gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the ¹stone that smote the image became a

MATT. 4:23 GOSPEL OF KINGDOM FORCEFULLY SET FORTH BY PAUL IN HIS EPISTLES. I.E. COL. 1:13; 4:11; HEB 12:28; 1 COR 4:20; 6:9; 2 THESS. 1:5; 2 TIM 4:18.

IN HIS OWN HOUSE, ACTS 28:30-31

MATT. 4:23 SAME KINGDOM PREACHED BY JESUS AND FOLLOWERS, SUBJECT OF COVENANT WITH DAVID. SEE NOTES ON DAVIDIC COVENANT, 2 SAM. 7:12-16 (KEY VERSE) ANCIENT KINGDOM OF ISRAEL RESTORED: ACTS 1:6

MATT. 4:23 RESTOR. OF ANCIENT KINGDOM OF ISRAEL = "HOPE OF ISRAEL" ACTS 26:6-7 APOSTLES CORRECT IN EXPECT. RESTOR; ONLY TIME HIDDEN, V. 7; MATT. 24:36,42,44

MATT. 4:23 PROMISES CONCERNED ABRAHAM, GEN. 12:1-3; 13:14-18; DAVID, 2 SAM. 7:12-14; RESTORATION OF ISRAEL, EZEK. 37, ETC.

THE KINGDOM WILL BE SET UP ON EARTH: LORD'S PRAYER-
MATT. 6:10 DAN. 2:35,44;
ISA. 2:2-4.

MATT. 4:23 CHRIST'S KINGDOM TO BE ESTAB. ON ~~RUINS OF~~ EXISTING WORLD POWERS, DAN. 2:44

MATT. 4:23 GOD'S KINGDOM AS THE STONE - FILLS WHOLE EARTH,
VERSE 35

COMPREHENDS ALL WORLD POWERS WHEN ESTABLISHED, REV. 11:15;
PSA. 2:8-12

MATT. 4:23 *THESE INGREDIENTS = PRESENT WORLD POWERS, AS DESCENDED FROM BABYLON, MEDO-PERSIA, GREECE, ROME.

¹THE STONE = CHRIST, THE KING, HENCE SYMBOLIC OF HIS KINGDOM: MK. 11:9-10; MATT 12:28; LK. 17:21

great mountain, and filled the whole earth

2 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.

3 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.

1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

16 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

THE MOUNTAIN = HIS KINGDOM: ISA. 2:2-4. FILLS EARTH, NOT HEAVEN.

MATT. 4:23 "MOUNTAIN OF LORD'S HOUSE = GOD'S KINGDOM: DAN. 2: 35,44; JO. 14:1-3

OTHER MOUNTAINS, HILLS = EARTH POWERS: I.E. JER. 51:24-25; ZECH. 4:7.

THE UNENLIGHTENED OF THE NATIONS WILL FLOCK TO JERUSALEM TO LEARN THE TRUTH: ZECH. 8:20-22; 14:16-19

GENTILES INHERITED LIES FROM THEIR FATHERS: JER. 16:19

JERUSALEM, CAPITOL OF KINGDOM OF GOD: JER. 3:17; MICAH 4:2; ISA. 52:1-2; 62:1-7.

MATT. 4:23 "THE CITY OF THE GREAT KING": MATT. 5:35; ISA. 2:3; 62:1-7.

"HOLY" BECAUSE OF CHRIST'S PRESENCE: V. 7-9; JER. 3:17

SAME JERUSALEM NOW TRODDEN DOWN OF GENTILES. STRANGERS NO LONGER TO WALK THROUGH HER: ISA. 60:14-15; 62:1-12

MATT. 4:23 HIS LAW SHALL EMANATE FROM JERUSALEM; ISA. 2:3; 31:9. THE NATIONS TO MAKE YEARLY PILGRIMAGE TO JERUSALEM: ZECH. 14:16-19; 8:20-22.

MATT. 4:23 THOSE NATIONS THAT SURVIVE THE JUDGMENTS OF GOD: V. 1-3. VISIT JERUSALEM TO LEARN OF HIS WAYS: ISA. 2:3; ACTS 15:17; JER. 3:17; ZECH. 8:20-22

NATIONS WHO REFUSE WILL BE PUNISHED: V. 19.

21 And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.
10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

THESE CONDITIONS CAN ONLY
TRANSPIRE ON EARTH.

SEEKING CHRIST AT JERUSALEM:

JER. 3:17; ISA. 2:3

AND GENTILES: (THOSE TAKEN OUT OF GENTILES) ACTS 15:17

KINGDOM TO BE WORLD WIDE: PSA. 2; 6-12; 72:8; 46:8-11; ZECH. 14:9; Mal. 1:11

MATT. 4:23 THE END OF WARS, ONLY POSSIBLE WITH PRESENCE OF PRINCE OF PEACE: ISA. 9:6,7; 11:1-9; 2:2-4; 26:9; PSA. 72:7
ALL NATIONS COMPELLED TO LAY CROWNS AT HIS FEET: PSA. 2:6-12 72:9-11; REV. 14:6-7.

MATT. 4:23 ZION = ONE OF MOUNTS ON WHICH JERUSALEM STANDS

HEATHEN = FOREIGN NATIONS, GENTILES. REV. 2:26-27; 11:15.

EARTH = BOUNDARIES OF KINGDOM: PSA. 72:8; 46:10. CHRIST TO REIGN ON EARTH: JER. 23:5; ZECH. 14:9.

MATT. 4:23 COVENANT WITH DAVID. 2 SAM. 7:12-16; PSA. 89:34-37 TO REIGN ON EARTH FROM JERUSALEM. ISA. 2:2-4; 24:23; JER. 3:17

MATT. 4:23 MOON = ECCLESIASTICAL, RELIGIOUS ORDERS. SUN = POLITICAL, CIVIL POWERS.

SAINTS TO REIGN WITH CHRIST ON EARTH: REV. 5:9-10; PSA. 149:4-9; ISA. 32:1; REV. 2:26-27

MATT. 4:23 EARTH, THE DOMAIN OF CHRIST'S RULE: PSA. 2:6-8; 72:8; JER. 23:5. SAINTS TO INHERIT KINGDOM: MATT. 25:34; DAN. 7:22,27.

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

MATT. 4:23 SAINTS CALLED TO HIS KINGDOM: 1 THESS. 2:12, LUKE 22:30. THE FAITHFUL TO POSSESS THE KINGDOM: DAN. 7:27, 22; 2 PET. 1:11

MATT. 4:23 "UNDER" NOT "IN" HEAVEN CALLED "OF HEAVEN": MATT. 5:3; 7:21; 8:11; ETC. ALL THAT PERTAINS TO GOD'S KINGDOM IS FROM HEAVEN: JO. 18:36. AS JOHN "SENT FROM GOD" JO. 1:6. CALLED AS HEIRS OF KINGDOM: MATT. 25:34; LUKE 12.32

MATT. 4:23 KINGDOM PROMISED TO FAITHFUL: LUKE 6:20; 22:29; JA 2:5; 2 PET. 1:11; 1 THESS. 2:12.

MATT. 4:23

APOSTLES TO SIT ON 12 THRONES: MATT. 19:28; AT CHRIST'S COMING: MATT. 25:31; LUKE 19:11-12

MATT. 4:23 AN ATTEMPT TO MAKE JESUS KING BY FORCE: JO. 6:15

NOBLEMAN = CHRIST. FAR COUNTRY = HEAVEN. AFTER LONG PERIOD OF ABSENCE, CHRIST TO RETURN: SEE PARABLE OF TALENTS - MATT. 25:14-19 KINGDOM, COMING OF CHRIST, JUDGMENT, ALL CONCURRENT EVENTS V. 27; 2 TIM. 4:1,8.

MATT. 4:23 KINGDOM TO BE ESTABL. AT CHRIST'S COMING: MATT. 19:28; 25:31; LUKE 23:42; ACTS 15:16. JESUS PRESENTLY AT THE FATHER'S RIGHT HAND: PSA. 110:1-2

MATT. 4:23 THIS TEXT APPLIED TO JESUS: MATT. 22:44; HEB. 1:13 JESUS TO REMAIN IN HEAVEN UNTIL TIME FOR ESTABL. OF KINGDOM: HEB. 10:12-13; ACTS 3:20-21

CHRIST TO REIGN TILL ALL ENEMIES CONQUERED: 1 COR. 15:25

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

13 From henceforth expecting till his enemies be made his footstool.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.

4 And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.

MATT. 4:23 AS FORETOLD IN
PSA. 110:1-2

THE FATHER WILL SEND CHRIST
AT APPOINTED TIME: ACTS 3:20-21

MATT. 4:23 SHALL SEND: GRK.
"APOSTELLO" = TO SEND FROM OR AWAY
AS V. 26.

HIS STAY IN HEAVEN ONLY TEMPORARY:
ACTS 1:11; JO. 14:3. RESTITUTION =
ACT OF RESTORING (KINGDOM TO ISRAEL)
TRANS. "RESTORE" IN ACTS 1:6. THEN
TO SIT ON DAVID'S THRONE:
ACTS 15:16

MATT. 4:23 SELECTING OF
PEOPLE: V. 14.

THE KINGDOM UNDER THIS ARRANGEMENT
TO LAST 1000 YRS: REV. 20:3-6

MATT. 4:23 THRONES OF DAVID: PSA.
122:5.

"THEM" = THE FAITHFUL OF ALL AGES:
DAN. 7:22. "SOULS" = RESURRECTED
FAITHFUL WHO SUFFERED FOR TRUTH.
ACTS 14:22; 2 TIM. 2:12.

"LIVED" i.e. AGAIN, MOFFAT & R.S.V.
"CAME TO LIFE": "GOODSPEED":
"RESTORED TO LIFE"

REBELLION AT END OF MILLENNIUM, V 7-9

MATT. 4:23
END OF MILLENNIUM: RESTRICTIONS
ENFORCED BY SAINTS RELAXED, SEE
V. 2 & 3.
AN ORGANIZED REBELLION ALLOWED
OF GOD TO TEST MANKIND.

AN EFFORT TO GRASP REINS OF
GOVERNMENT BY SEIZING THE HOLY
CITY: MATT. 5:34,35

LAST ENEMY = DEATH AND HELL, V. 14

14 And death and hell were cast into the lake of fire. This is the second death.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy that shall be destroyed is death.

27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that God may be all in all.

MATT. 4:23 "HELL" = GRK. "HADES" = GRAVE - "NO MORE DEATH": 1 COR 15. 54-56. LAKE OF FIRE = A SYMBOL OF DESTRUCTION, LIT. "SECOND DEATH" V.15 KINGDOM RELINQUISHED TO THE FATHER: 1 COR. 15:24-28

SECOND DEATH = UNREMEDIAL DEATH JUDICIAL DEATH IN CONTRAST TO NATURAL: HEB. 9:27.

MATT. 4:23

I.E. SYSTEM AS IT HAS EXISTED FOR 1000 YRS. THE HARVEST OF REDEMPTION COMPLETE.

"IN THE MIDST OF THINE ENEMIES".

PSA. 110:2; PSA. 2:6-12.

SUBJECTS OF KINGDOM MORTAL: ISA 65:17-25; ZECH. 8:3-5.

RESUR. & JUDG. AT END OF MILLEN. FOR THOSE LIVING DUR. 1000 YRS: REV. 20:11-15.

HE = GOD; THE POWER BEHIND THE REIGN OF CHRIST: PSA. 110:1; ACTS 5:31; PHIL. 2:9-11; MATT. 28:18; HEB. 1:9; REV. 2:27; DAN. 7:14.

HIM = JESUS; THE INSTRUMENT BY WHICH ALL GOD'S ENEMIES SUBDUED: ACTS 17:31; PSA. 2:10-12; 110:5; ISA. 42:1; ZECH. 6:12-13.

ALL EARTH'S INHABITANTS OF DIVINE NATURE: 2 PET. 1:4; EARTH FILLED WITH GOD'S GLORY: NUM. 14:21; REV. 21:3-5.

PLEASE NOTE!!!!

On page 13 of lesson #1, two corrections should be made:

In the first EXPOSITION on the page, (at the side of Heb. 5:12) we have a reference to ACTS 7:28. This should be ACTS 7:38.

In the third EXPOSITION on the same page, (Heb. 5:14) we have a reference to 1 TIM. 9:13-16. This should be 1 TIM. 4:13-16.

Explanatory Remarks for Lesson #5

"COVENANT WITH DAVID"

The subject matter of the preceding lesson on "The Kingdom of God" finds its foundation firmly rooted in the covenant that God made with King David as he reigned over the twelve tribes of Israel. Much of the material appearing in the present lesson is closely akin to that of lesson #4. We have attempted to refrain from repeating here, and to confine our remarks and Scripture references to the subject under consideration.

The present study falls into two subdivisions as follows:

1. The covenant concerning David's kingdom and throne--from 2 Samuel 7:16 to Ezekiel 21:25-27.

This section emphasizes the fact that the promises made to King David concerned his kingdom and throne. The very kingdom over which he reigned was the subject of the covenant. The throne upon which he sat was to become the Messiah's in God's own time. The ancient kingdom of Israel was historically mentioned in Scripture as the kingdom of the Lord, while the throne of David was spoken of as the throne of the Lord. This fact illustrates that it is not out of reason for God to have two thrones at one and the same time; and, fixed and eternal in the heavens that rules over all, and the other on earth, exercising its sovereignty over an assigned province. It will be well to remember throughout this study that the kingdom of God promised and elaborated upon in the prophets has to do with God's provincial throne; the very one upon which David and Solomon ruled. The kingdom as it existed under their rule was Divinely overturned because of wickedness, banished forever from the earth until such time as he whose right it was would come.

2. The promised seed--from 2 Samuel 7:12 to Zechariah 12:8

The development and identification of the promised Messiah is a truly fascinating study. In each age God has elaborated sufficiently upon the basic Edenic covenant to meet the needs and requirements of that age. As the chart at the end of these remarks illustrates, there is a definite and consistent unfolding of the purpose of God as the method by which He manifests Himself to His people is adopted to the prevailing environment. To our first parents in Eden, a simple promise of a redeemer was sufficient for the times. In Abraham's time the promise was enlarged to appropriate a growing populous and to set the stage for the detailed elaboration revealed in the Davidic covenant. The voice of the prophets since then have filled in every detail of the purpose of God to display to His people the means by which His glory will ultimately fill the earth.

The key verse of the present lesson having to do with the covenant with David is 2 Samuel 7:16. However, the covenant itself begins at verse 12 and continues through verse 16. There are several important aspects to this covenant, most of which can be noted in the lower margin of the Bible for handy reference. Following is a suggested outline under the two headings: "Covenant with David" and "Royal House of David."

COVENANT WITH DAVID

1. DAVID'S THRONE AND KINGDOM TO BE SET UP ETERNALLY: V. 16 - PSA. 89: 34-36; ISA. 9:6-7; 55:1-3.
2. BY A FLESHLY DESCENDENT OF DAVID: V. 12 - PSA. 132:11; JER. 33:17-21; ISA. 11.1-5; ACTS 2:30-31, 13:22-23; LUKE 1:30-34.

ROYAL HOUSE OF DAVID

IN THIS COVENANT IS REVEALED THE SELECTION OF DAVID'S HOUSE AS THE FAMILY THROUGH WHOM THE MESSIAH WAS TO COME.

NOTE: DEVELOPMENT OF COVENANT: EDENIC COVENANT - GEN. 3.15

PROMISE OF A REDEEMER FROM THE SEED OF THE WOMAN.

3. WHO WOULD ALSO BE THE SON OF GOD: V. 14 - PSA. 89:26-27; HEB. 1:5; LUKE 1:32
4. AFTER DAVID HAD DIED: V. 12; V. 19 - ACTS 2:29
5. BUT IN HIS PRESENCE: V. 16 - ISA. 24:23; ACTS 15:16; JER. 30:9-11.

ABRAHAMIC COVENANT - GEN 13 14-18
 PROMISE OF IMMORTAL SEED OF ABRAHAM TO INHERIT LAND OF PALESTINE.
JACOB'S PROPHECY - GEN. 49:8-10
 SELECTION OF TRIBE OF JUDAH AS THE SOVEREIGN HEAD.
DAVIDIC COVENANT - 2 SAM. 7:12-16
 SELECTION OF FAMILY OF DAVID AS PROGENITOR OF MESSIAH.
GABRIEL'S VISIT TO MARY - LUKE 1:26-35
 SELECTION OF THE VIRGIN TO BEAR THE SON OF GOD.
DAVID NEVER TO "WANT A MAN": JER. 33:17

"COVENANT WITH DAVID"

Color: True Green--Prismacolor pencil #910

TEXT

EXPOSITION

2 Samuel 7:16

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

5 And of all my sons, (for the LORD hath given me many sons,) he hath chosen Solomon my son to set upon the throne of the kingdom of the LORD over Israel.

23 Then Solomon sat on the throne of the LORD as king instead of David his father, and prospered; and all Israel obeyed him.

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel.)

THY KINGDOM = DAVID'S = NATION OF ISRAEL. CALLED KINGDOM OF THE LORD: 1 CHRON. 28:5; 2 CHRON. 13:8.

2 SAM. 7:16 DAVID'S THRONE AS THE LORD'S THRONE: 1 CHRON. 29:23

2 SAM. 7:16 12 TRIBES UNDER DAVID AND SOLOMON = KINGDOM OF GOD IN PAST. CONSTITUTED AS SUCH: EX. 19:3-6. DIVIDED AFTER SOLOMON: 1 KINGS 11:29-36

2 SAM. 7:16 10 TRIBES (ISRAEL) DIVINELY OVERTURNED BY SHALMANESER OF ASSYRIA: 2 KINGS 17:1-6. 2 TRIBES (JUDAH) TAKEN INTO CAPTIVITY TO BABYLON BY NEBUCHADNEZZAR: 2 KINGS 25:1-2; 2 CHRON. 36:17-21

ZEDEKIAH, LAST KING TO SIT ON DAVID'S THRONE: EZEK. 21:25-27

25 And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high.

27 I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.

12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

(Refer to outline of "ROYAL HOUSE OF DAVID" on second page of "Explanatory Remarks." The next progressive verse is JER. 33:17 as indicated on bottom line [of explanatory remarks]).

17 For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel;

3 I have made a covenant with my chosen, I have sworn unto David my servant,

4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

(Enter following notations on upper right half of margin)

V. 26 JESUS ONLY USED TERM "MY FATHER": MATT. 10:32; 20:23; LUKE 22:29; JO. 8:19,28,38,49. ALL OTHERS MUST PRAY "OUR FATHER" (COLLECTIVELY) MATT. 6:9; ROM. 1:7; PHIL. 4:20; 2 THESS. 2:16, ETC.

27 Also I will make him my firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him

29 His seed also will I make to endure for ever, and his throne as the days of heaven.

2 SAM. 7:16 ZEDEKIAH, WICKED AND PROUD. 2 CHRON. 36:11-14

REMOVAL OF OFFICIAL ATTIRE OF THE KING.

GOD WILL EXALT THE LOWLY: JAMES 4:10. AS WITH CHRIST: PHIL. 2:8-9

THREE INVASIONS OF NEBUCHADNEZZAR B.C. 606, 598, 587. DAVID'S THRONE TO CEASE UNTIL THE PROMISED SEED: 2 SAM. 7:12

2 SAM. 7:16 TO TRANSPIRE AFTER DAVID'S DEATH, BUT IN HIS PRESENCE: V. 16.

SEED: "THE ROYAL HOUSE OF DAVID": SEE BELOW

2 SAM. 7:16 NOT UNINTERRUPTED, BUT ACCORDING TO COVENANT. "SWORN WITH AN OATH": PSA. 89:3-4; PSA. 89:34-37; ACTS 2:30

2 SAM. 7:16 COVENANT: 2 SAM. 7:12-16

DAVID'S SEED: ALSO SON OF GOD: PSA 89:19; PSA. 89:26-29

2 SAM. 7:16 ONLY JESUS COULD SAY "MY FATHER": SEE ABOVE

CHRIST PROMOTED TO RANK OF FIRSTBORN OVER ADAM: COL. 1:15; 1 COR. 15:45; ROM. 5:5-19.

DAVID'S SEED TO REIGN OVER HOUSE OF JACOB: JER. 33:25-26

SEED = DESCENDENTS - FIRST CHRIST, SECOND, THOSE THAT ARE CHRIST'S: GAL 3 27-29.

25 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;

26 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 on them.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

3 The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God.

4. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

5 Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall

2 SAM. 7:16

SEED OF JACOB = NATURAL ISRAEL:

LUKE 1:33

HIS SEED, I.E. OF DAVID WITH WHOM GOD MAKES A COVENANT:

ISA. 55:1-3

2 SAM. 7:16 AS JESUS CALLS:

MATT. 11:28-30.

LIVE ETERNALLY

EVERLASTING, THEREFORE INVOLV.

IMMORTALITY: 2 SAM. 23:1-5

"SURE" - CERTAIN OF FULFILL. JER. 33: 20-26

"MERCIES" - BY GRACE & KINDNESS OF GOD: ROM. 3:24; 5:21; EPH. 2:8-9
EXPRESS. OF IMMORT.: ACTS 13:34.

2 SAM. 7:16 CHRIST, THE JUST ONE:

MATT. 27:19,24; ACTS 3:14; JAMES 5:6;

1 PET. 3:18. THOUGH A SON, YET FEARED:

HEB. 5:7-8; ISA. 11:2,3.

"SUN OF RIGHTEOUSNESS": MAL. 4:2

AS GOD: PSA. 84:11. THE IMMORT. SAINTS:

MATT. 13:43; DAN. 12:3.

HIS REIGN AS REFRESHING RAIN BRINGING FORTH LIFE: PSA. 72:6; ACTS 3:19.

DAVID NOT PERMITTED TO BUILD LORD'S HOUSE: 2 SAM. 7:11; 1 CHRON. 17:4

A COVENANT OF LIFE: ISA. 55:1-3, ACTS 13:34

"DESIRE" CONCERNING A VALUABLE THING = CHRIST, "THE DESIRE OF ALL NATIONS": HAG. 2:7 CONTR. ISA. 53:2, DAVID'S SEED OF A VIRGIN: ISA. 7:14

2 SAM. 7:16

VIRGIN = MARY: LUKE 1:26-33

IMMANUEL, LIT. "WITH US" (IS) GOD OR "GOD WITH US."

2 SAM. 7:16 JESUS = "YAH IS SALVATION" OR SAVIOUR. CONCEIVED BY HOLY SPIRIT: V. 34-35

"WONDERFUL, COUNSELLOR, ETC": ISA. 9:6-7

be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David.

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

5 And one of the elders saith unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them.

(Enter following comments in lower, bottom, left half of your margin)
(under Zech. 12:8)

V. 8 "ROYAL HOUSE OF DAVID"

"FEEBLE....AS DAVID"

THEY SHALL POSSESS THE VALOUR,
STRENGTH & COURAGE OF DAVID:
SEE 1 SAM. 17:32-37.

"HOUSE OF DAVID"

THOSE WHO HAVE MADE AN EVERLASTING
COVENANT WITH GOD: ISA. 55:1-3 WHO
CONSTITUTE CHRIST'S HOUSE: HEB. 3:6; LUKE 20:36

"AS GOD"

VIZ. JESUS CHRIST, SEED OF DAVID,
EMMANUEL: ISA. 7:14; MATT. 1:23

"AS THE ANGEL OF THE
LORD"

NOT GOD - BUT YAHWEH ELOAH = GOD
MANIFESTED IN FLESH: 1 TIM. 3:16; 2 COR 5:18-19
JESUS: EQUAL TO THE ANGELS IN NATURE. ACTS 13.35-37;
HEB. 2:9; 7:16,24
SUPERIOR IN POSITION. HEB. 1:4-6; 13-14; PHIL.2:9-11

CONCEIVED BY HOLY SPIRIT, HENCE SON
OF GOD. 2 SAM. 7:14. THE LEGAL AND
SPIR. HEIR TO DAVID'S THRONE: EZEK.
21:25-27; REV. 3:7; 5:5; ACTS 2.29-30

HIS KINGDOM = DAVID'S: 2 SAM. 7:16,
PSA. 89:35-36

2 SAM. 7:16 DAVIDIC COVENANT: 2 SAM.
7:12; PSA. 89:35-36; LUKE 1:32.

"KEY OF DAVID" IN CHRIST'S HAND:
REV. 3:7

2 SAM. 7:16
KEY = A TOOL TO LOCK & UNLOCK;
HENCE SYMB. POWER, AUTHORITY IN
CHRIST'S POSSESS. - HIS RIGHT
AS DESCENDENT OF DAVID: REV. 5:5

2 SAM. 7:16 LION OF JUDAH; SCEPTRE
NOT TO DEPART: GEN. 49:9-10. CHRIST'S
KINGDOM = ANCIENT KING. OF ISRAEL REST.
SEE NOTES "KING. OF GOD" FROM ACTS 28:
30. FULFILLED AT SECOND ADVENT:
ZECH. 12:8; ACTS 15:16; REV. 20:3-6

2 SAM. 7:16 THE DAY OF: ZECH. 12:3,4,
6,8,9,11; 14:1-3.
THE GATHERING OF NATIONS FOR THE DAY OF
JUDGMENT: EZEK. 39:8; ACTS 17:31;
2 THESS. 1:7-9
"ROYAL HOUSE OF DAVID" - SEE BELOW.

Explanatory Remarks for Lesson #6

"ISRAEL"

The subject of Israel is one that is both controversial and interesting, especially to the student of prophecy. It is of vital concern to God's people because they know and understand that Israel as a nation figures prominently in the Divine plan of salvation. The history of this scattered and persecuted people is finely interwoven with the revealed will of God as exhibited in His word. "Unto them," declares the apostle Paul, "were committed the oracles of God." The Old Testament in which is revealed the exceeding precious promises of God, was given to this nation and preserved by them virtually intact. Just as the purpose of God in past ages was inseparably linked with Israel, even so in the near future, when in the fullness of time, Christ will return to sit upon the restored throne of David, will His purpose with His ancient people be exhibited for all the world to see.

This lesson, dealing with Israel is divided into the following sections:

1. Historical--from Gen. 12:2 to Psa. 89:43-44

The background of this nation commences with the revelation of God to Abraham, in which the patriarch is promised that his seed would some day be a great nation. The development of this seed through Isaac and Jacob and then through his twelve sons is traced with the aid of a simple historical chart. It would be helpful if you could copy this chart into your Bible, using the entire lower margin below the text of Gen. 13:16, continuing on to the next page if necessary. The true and full significance of Abraham's seed becoming a great nation must await the appearance of Jesus, who will reign over them as their king and their Messiah in the land of Palestine. Because of their stubborn resistance to the voice of the prophets, both houses of Israel were led into captivity.

2. Restoration--from 2 Sam. 7:10 to Psa. 102:3

Though Israel was destroyed politically, and driven out of the land covenanted to Abraham, Isaac and Jacob, they miraculously retained their racial characteristics. Under ordinary circumstances such a people as this would have been absorbed by the nations in which they wandered until finally losing their national identity. But Israel was not an ordinary people, and God has caused them to remain a distinct and separate people though in captivity. The reason for this preservation is dealt with in this section. God has a purpose with Israel which involves their physical restoration to the land of Palestine, and their spiritual restoration to Divine favour; both of which are to be accomplished by Jesus Christ after his return to this earth. Ultimately, Israel will be cleansed from all their sins, and allowed to dwell in the very land promised to Abraham.

3. Nucleus of the Kingdom--from Micah 4:6-8 to Ezek. 37:26-28

Because national Israel payed no heed to the voice of God as proclaimed through His holy prophets and apostles, and by their rejection of Jesus as their Messiah in the days of his flesh, they forfeited their right to inheriting the land. Paul is very emphatic and insistent in his epistles, teaching that natural descent from Abraham conferred no title to the promised land. (See Rom. 2:28-29; 4:13-14; Gal. 3:6-12, 16-16, 27-29; 5:6) The seed of Abraham insofar as the land-promise is concerned will consist of both Jews and Gentiles who walk in the faith of Abraham. This is dealt with more fully in the next lesson; the Covenant with Abraham. The kingdom was taken from Israel and will be given to a nation bringing forth the fruits thereof. When at last restoration is completed, national Israel will dwell in the land as mortal subjects, ruled over by David's greater son and the twelve apostles; constituting, as such, the "first dominion" of the kingdom of God.

4. Significance of present state--from Luke 21.24 to Zech. 14.1-3

If the work of restoration is to be accomplished by the Son of God, subsequent to his second advent, and if Israel must be first cleansed from their sins and brought into the "new covenant" (Abrahamic) before entering the land, what is the significance of the present colonization of Palestine and the state of Israel? The return of the Jews to Palestine that we have been witnessing for the past six decades is not restoration. It is indeed, a step towards this wonderful event, but it is not the actual restoration dealt with in the previous section. When true restoration takes place, it will involve much more than just the physical occupancy of the land by unbelieving Jews. Furthermore, once the restoration of which the prophets so glowingly speak takes place, there will not be a power upon the face of the earth that will be able to drive them out of the land. The Jews dwelling there will have been cleansed from all their sins and will dwell under the protecting power of Jesus of Nazareth. The present day colonization is a sign and warning to the household of faith that the kingdom of God is nigh at hand. According to the voice of the prophets, there must be a partial occupancy of the land by Jews just prior to the manifestation of God. Jesus himself declared that this latter day movement would indicate the end of Gentile times. The success that a few determined Jews realized in the actual establishment of the independent state of Israel is one of the greatest if not the greatest miracle of the twentieth century. The sign of the coming of the Son of man is written across the political heavens and should cause all in the household of faith to take stock of their lives; to look up and lift up their heads, for their redemption draweth nigh.

ATTENTION SUBSCRIBERS!!!!

Two additional errors have been called to our attention.
Please correct the following:

On page 14 of lesson #1, in the EXPOSITION for 2 Tim. 4:3, we have a reference to Prov. 7:15. This reference should be Prov. 15:5.

On page 18 of lesson #2, in the EXPOSITION for Isaiah 55:11, we have a reference to Jer. 32:7,27. This reference should be Jer. 32:17,27.

For new subscribers who enrolled the past month, the correction may have already been made.

"ISRAEL"

Color: Olive Green--Prismacolor pencil #911

TEXT

EXPOSITION

Gen. 12:2

2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.

ABRAM'S DESCENDENTS TO BE A GREAT NATION: TO ISAAC, CH 26:4; TO JACOB, CH 28:14. "AS THE DUST": CH 13:16; 22:17

16 And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered.

GEN. 12:2 NATURAL AND SPIRITUAL SEED THROUGH ISAAC: CH 17:16-19; THROUGH JACOB: CH 25:21-23. HISTORICAL CHART - SEE BELOW

(Enter in lower margin of your Bible, using both halves.)

ISRAEL - HISTORICAL CHART

- | | | | |
|---------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|---------------------------------------------------------------------------------------|
| BC 2066 | NATION PROMISED TO ABRAM-
GEN. 12:2; 13:16; 22:17.
RENEWED TO ISAAC - GEN. 26:4
RENEWED TO JACOB - GEN.
28:14; 35:11
JACOB'S 12 SONS - GEN. 29:
32-35; 30:1-24 | BC 1106 | ISRAEL DESIRES A KING
1 SAM. 8:5-22

SAUL, 1ST KING ANOINTED
1 SAM. 10:1 |
| BC 1861 | SOJOURN IN EGYPT - GEN. CH.
46-50; EX. 1:1-5 | BC 1066 | DAVID, 2ND KING ANOINTED
1 SAM. 16:13
COVENANT WITH DAVID -
2 SAM. 7:12-16 |
| BC 1626 | DELIVERANCE THROUGH MOSES -
EX. CH. 2-12 | BC 986 | ISRAEL DIVIDED - 1 KINGS
11:11-13; 29-38
REVOLT OF 10 TRIBES -
1 KINGS 12:16 |
| BC 1626 | SINAI COVENANT THROUGH MOSES -
EX. 20:1-17; 24-28
WARNINGS AGAINST DISOBEDIENCE -
DEUT. 28; LEV. 26 | BC 722 | DEPORTATION OF 10 TRIBES
TO ASSYRIA BY SHALMANESER -
2 KINGS 17:3-6 |
| BC 1586 | ISRAEL ENTERS LAND OF CANAAN -
JOSH. CH. 3-4

UNDER JUDGES 450 YRS. BK. OF
JUDGES | BC 606-
587 | BABYLONIAN CAPTIVITY OF 2
TRIBES BY NEBUCHADNEZZAR -
2 KINGS CH. 24,25 |
| | | BC 536 | PARTIAL RESTORATION AFTER
70 YRS. EZRA AND NEHEMIAH |

ISRAEL SCATTERED BECAUSE OF WICKEDNESS:
JER. 16:11-13; 24:8-10

13 Therefore will I cast you out of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night, where I will not shew you favour.

GEN. 12:2 BEC. OF WICKEDNESS: V. 10-12. TO BE DISPERSED AMONG GENTILE NATIONS: CH 24: 8-10; AMOS 9:8-9

8 Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD.

9 For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.
39 Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his glory to cease, and cast his throne down to the ground.

10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime.

3 For lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel; for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

11 For I am with thee, saith the LORD, to save thee:

GEN. 12:2 DESTROY: I.E POLITICALLY (SEE EZEK. 22:15-22) AND AS A NATION. TO ZEDEKIAH, LAST KING TO SIT ON DAVID'S THRONE - EZEK. 21:25-27

DECLINE OF ISRAEL FORETOLD
BY DAVID: PSA. 89:38-44

ISRAEL PRESERVED AS A RACE:
JER. 30:11

GEN. 12:2 A PROPHECY OF THE DISSOLUTION OF ISRAEL - THEN IN ITS ZENITH!
"MADE VOID" - NOT FACTUALLY, BUT SEEMINGLY-SEE JER. 33:17-26

THE COVENANT NOT TO BE IN FORCE
TILL THE SEED PROMISED CAME:
EZEK. 21:25-27; 2 SAM. 7:13; ACTS 2:30.
ISRAEL TO BE NATIONALLY RESTORED:
2 SAM. 7:10; JER. 30:1-3, 9-18; ISA. 54:7-10

GEN. 12:2 NO MORE AFFLICTED: LUKE 1:68-75. ISRAEL TO BE RESTORED IN CONN. WITH DAVIDIC COVENANT: V. 12-16; JER. 33: 24-26; 31:31-34. A NATIONAL RESTORATION: JER. 30:1-3; EZEK. 20:33-38

GEN. 12:2 AFTER PUNISHING THEM FOR THEIR SINS: V. 10-14

GEN. 12:2 AS PROMISED TO KING DAVID: 2 SAM. 7:10; LUKE 1:68-75; ROM. 11:25-32.

PRESERVED: AMOS 9:8-9
NATIONS WHICH ONCE DOMINATED

though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee. but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise is incurable, and thy wound is grievous.

13 There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines.

14 All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; because thy sins were increased.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

8 And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah.

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

ISRAEL HAVE VANISHED: VIZ.
BABYLON: ISA. 13:19-22; JER. 51:24-26; TYRUS: EZEK 27:34-36; 28:18-19

ISRAEL'S SINS LIKE INCURABLE DISEASE: JER. 30:15; 15:18; MICAH 1:9

ISRAEL AS ADULTEROUS WIFE TO BE RECONCILED TO GOD: HOSEA CH. 3; JER. 3:1,14
YAHWEH PROMISES TO HEAL ISRAEL: JER. 30:17-18; HOSEA 14:4-5; JER. 3:22

GEN. 12:2 ISRAEL TO BE HEALED = MORALLY CLEANSED, FORGIVEN: JER. 33:6-8

GEN. 12:2 ISRAEL TO BE CLEANSED = FORGIVEN: JER. 30:17; EZEK. 20:38. BY MEANS OF THE "NEW COVENANT": JER. 31:31-34; ISA. 59:20-21; ROM. 11:27

GEN. 12:2 "ABRAHAMIC COVENANT"--NEW BECAUSE NOT IN FORCE TILL CONFIRMED BY DEATH OF JESUS: ROM. 15:8; HEB. 12:24

THE MOSAIC COVENANT DONE AWAY IN CHRIST: HEB. 8:7-13

WRITTEN IN "FLESHLY TABLES OF THE HEART": 2 COR. 3:3
"INWARDLY" JEWS: ROM. 3:28-29

"MY PEOPLE"--FORMERLY ALIENATED BY WICKED WORKS, RESTORED: HOS. 1:10-11

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD; for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

31 Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations.

25 For I would not, brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26 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:

27 For this is my covenant unto them, when I shall take away their sins.

PASTORS AND TEACHERS GIVEN TO ISRAEL IN FUTURE AGE: JER. 3:14-15; 23:3-4; ISA. 30:19-21; 54:13
CHRIST TO BE REVEALED TO ISRAEL: ZECH. 12:10
FORGIVENESS NOT POSSIBLE UNDER FIRST COVENANT: HEB. 10:1-4; ROM. 3:20; GAL. 2:16; 3:10-12

GEN. 12:2 THOSE JEWS IN THE LAND AT CHRIST'S ADVENT: REV. 1:7
ROM. 11:26. THESE SHALL REPENT FOR THEIR SINS: ZECH. 12:11-14; EZEK. 20:42-43
AS THE JEWS DID IN PETER'S DAY: ACTS 2:36-38

GEN. 12:2 BEFORE BEING BROUGHT INTO THE LAND, ISRAEL PURGED: (V. 38) BROUGHT UNDER COVENANT (V. 37) I.E. THE "NEW": JER. 31:31-34

NATIONAL REPENTANCE AT THE PRESENCE OF CHRIST: ZECH. 12:10-14; EZEK. 36:31

GEN. 12:2 AT TIME OF RESTOR.: V. 24,28. TO BE CLEANSED, FORGIVEN: V. 25-27. NOTE: TRUE RESTORATION TO DIVINE FAVOUR NOT POSSIBLE UNTIL CHRIST RETURNS: ROM. 11:25-27

GEN. 12:2 ISRAEL'S BLINDNESS ONLY TEMPORARY "UNTIL" "FULNESS": VIZ. THE COMPL. OF WORK OF TAKING OUT OF GENTILES A PEOPLE FOR GOD'S NAME: ACTS 15:14-17

"ALL" CONTRAST WITH REMNANT OF V. 7
"SAVED" = DELIVERED--I.E. BONDAGE OF LAW: GAL. 5:1; ITS CURSE: GAL. 3:13; FROM SINS: JO. 8:32-34; MATT. 1:21. ISRAEL TO REMAIN IN SPIRITUAL DARKNESS UNTIL APPEAR, OF CHRIST: MATT 23:37-39

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

GEN 12:2 "BLINDNESS" TO PREVAIL UNTIL RET. OF CHRIST. ROM. 11: 25-27; ZECH. 12:10. A SET TIME FOR ISRAEL'S PUNISH.: PSA 102.13

GEN. 12:2 "SET TIME" AT CHRIST'S APPEAR.: V. 16. ISRAEL, THE NUCLEUS OF THE KINGDOM OF GOD: MICAH 4:6-8

GEN. 12:2 THE DAY OF THE KINGDOM: V. 1-3. ISRAEL GATHERED TO HOLY LAND: CH. 2:12-13; ZEPH. 3:19-20. GOD HAS AFFLICTED HER: 1 KINGS 11. 39; ISA. 64:10-12; AMOS 6:14; LAM. 1:5

STRONG NATION: EZEK. 37:22 CHRIST, ISRAEL'S KING: LUKE 1:33; JER. 23:6; ISA. 33:22; JO. 12:12-13. TO REIGN IN ZION: PSA. 2:6; JER. 3:17; ISA. 24:23; 62:1-4

"FIRST DOMINION"---THE BEGINNING, NUCLEUS OF KINGDOM WITH CHRIST IN THEIR MIDST: ZECH. 8:23; EZEK. 37:26-28; ISA. 60:3,5-9; 61:5,9; 62:1-3

GEN. 12:2 NEW COVENANT: JER. 31: 31-34; ROM. 11:26-27

IN A PLACE OF THEIR OWN: 2 SAM. 7:10

"MY PEOPLE" RESTORED TO DIVINE FAVOUR: HOS 1:9-10; JER. 24:7; 32:37-40; ZECH. 8:8

"SANCTUARY" = CONSECRATED PLACE, ESPEC. A PALACE---I.E. THE TEMPLE AT JERUSALEM: EZEK. CH. 40-45 (SEE 45: V.1-8) ISRAEL APPORTIONED A PART IN THE LAND: EZEK. 47:13-23.

SIG. OF PRESENT STATE: ISRAEL MUST BE IN LAND PRIOR TO ADVENT OF CHRIST. LUKE 21:24

GEN. 12:2 SCATTERED ONLY UNTIL FULLNESS OF GENTILE TIMES. THEIR PRESENCE AGAIN IN THE LAND, A SIGN OF NEARNESS OF CHRIST: V. 29-31

29 And he spake to them a parable, Behold, the fig tree, and all the trees,

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

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V. 30 - Fig tree nation (Israel)

Pre-adventual colonization of Palestine:

1897 - Birth of Zionism

1917 - Balfour Declaration - Palestine declared a homeland for the Jews

1948, May 14 - Birth of State of Israel
In unbelief of Messiahship of Jesus
To remain in ignorance until return of Jesus: Rom. 11:25,26

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates,

26 After that they have borne their shame, and all their trespasses whereby they have trespassed, against me, when they dwelt safely in their land, and none made them afraid.

2 For 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

GEN. 12.2 PARABLE OF FIG TREE
NATION = ISRAEL. JOEL 1:7

SHOOT FORTH: ISRAEL'S PREADVENTUAL
COLONIZATION OF THE LAND. SEE BELOW

ISRAEL'S LATTER DAY PRESENCE IN
LAND TO TEMPT KING OF NORTH;
EZEK. 38:8

GEN. 12:2 LATTER DAYS: V. 16

SOME OF ISRAEL IN LAND BEFORE
CHRIST RETURNS: LUKE 21:24, 29-31

"SAFELY" = CONFIDENTLY: V. 11

GEN. 12:2 "UNWALLED" = NO REAL
PROTECTION. CONTRAST ISA. 26:1, 60.18
VULNERABLE TO INVASION: V. 9, 15-16;
ZECH. 14:1-3. ISRAEL IN LAND IN
IGNORANCE OF JESUS, HENCE "IN THEIR
SINS": CH. 39:26-29

GEN. 12:2 PRE-ADVENTUAL COLON.
OF LAND BY ISRAEL--AT TIME OF
END: LUKE 21:24; ZECH. 14:1-3;
JOEL 3:1-2

GEN. 12:2 A TIME OF GREAT TROUBLE
AND UNREST: LUKE 21:25-26; EZEK
38:8-12, 14-16; JOEL 3:9-16.
MANY JEWS IN LAND AT RETURN OF
JESUS: V. 3; CH. 12:10
AN UNMISTAKABLE SIGN OF NEAR-
NESS OF CHRIST.

Explanatory Remarks for Lesson #7

"COVENANT WITH ABRAHAM"

The promises that God made to His friend Abraham (2 Chron. 20:7; James 2:23), involved far more than merely the inheritance of the land of Canaan as an everlasting possession. This lesson is not designed to deal with all aspects of the covenant, as much of the significance of this promise is discussed in other lessons. However, we have attempted to emphasize what we consider to be the two most important elements; viz. the actual inheritance of the land, and the "blessing of Abraham" that was to come upon Jew and Gentile alike through the principle of faith.

1. The covenant with Abraham concerning the land--from Gen. 13:14-17 to Rom. 4:12-16.

Of all the many promises that God has made, the one concerning the inheritance of the land of Canaan by Abraham and his seed is unquestionably the simplest. The language used to describe the terms of the covenant are basic, clear and free from ambiguity. But, though the words used to convey this promise to the friend of God are indeed elementary, they are nevertheless forceful and inflexible. Those who fail to grasp the meaning of the covenant have either never heard of it or are so blinded by the false teachings of Christendom that its unyielding message is lost to them. In this section the promises are traced through Abraham, Isaac and Jacob, with a brief chart describing the terms of the covenant. It will be noted that in most instances when the covenant is repeated, the same stipulation concerning the seed is made. This consistent inclusion of the seed together with what is revealed in the New Testament demonstrates that Abraham could not and will not inherit the land apart from the seed; or the seed apart from Abraham. The seed, identified as Christ and those associated with God through faith, will realize the fulfillment of the covenant only with the resurrection of Abraham and the other worthies of old at the appearance of the Lord Jesus Christ.

2. The blessing of Abraham--from Gal. 3:8-9 to Rom. 4:6-8

The words of God to Abraham in Gen. 12:3, and quoted by Paul in Gal. 3:8 ("in thee shall all families of the earth be blessed") are equated by the apostle with "the gospel." We are inclined in our eagerness to explain the Abrahamic covenant, to jump to the conclusion that the blessing here referred to is the inheritance of the land. However, a close reading of the 3rd chapter of Galatians and the 4th chapter of Romans will disclose the fact that we are not precisely correct. The inheritance of the land is to come through the operation of faith; the medium by which our sins are forgiven, and are mentioned in this connection in both chapters referred to above. The actual blessing, however, is something that Abraham received and enjoyed in his lifetime (Rom. 4:3-8; Gal. 3:6,9), and an experience that the children of God undergo in their lifetime. Paul declares "So then they which be of faith ARE BLESSED with faithful Abraham." (Gal. 3:9) In the fourth chapter of Romans, the apostle quotes the words of David from Psalm 32, where is described the "blessedness of the man unto whom God imputeth righteousness." In reality, the blessing of Abraham is the forgiveness of sins or justification (a declaring righteous or just--only possible by having our sins forgiven). This is brought clearly before us in the words of Peter as recorded in the 3rd chapter of Acts; "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all kindreds of the earth BE BLESSED. Unto you first God, having raised up his Son Jesus, sent him TO BLESS YOU, IN TURNING AWAY EVERY ONE OF YOU FROM HIS INIQUITIES." (v. 25,26) The ultimate and full sense in which this promise will be fulfilled must await the coming of Jesus and the establishment of his government of peace, when all the inhabitants of the earth shall be brought to an understanding of this glorious covenant, and when, in the fulness of time, the Son relinquishes the kingdom to the Father, that God may be "all in all."

"COVENANT WITH ABRAHAM"

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TEXT

EXPOSITION

Gen. 13:14-17

14 And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

19 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.

3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

13 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;

11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

ABRAM THEN IN CANAAN: V. 12; ACTS 7:4
"ABRAM" = LIT. "HIGH FATHER" NAME
CHANGED TO ABRAHAM = FATHER OF A
MULTITUDE OR MANY NATIONS: CH. 17:4-8

THE LAND NAMED: CH. 15:18-21

THE SEED TO COME THROUGH HIS SON,
ISAAC: CH. 17:15-19

COMMANDED TO WALK IN LAND, NOT
HEAVEN. NORTH, SOUTH, EAST,
WEST -- NOT UP!

GEN. 13:15 SEED TO BE CALLED
"THROUGH ISAAC": CH. 21:12

COVENANT RENEWED TO ISAAC:
CH. 26:1-4. TO HIS SEED AFTER
HIM (JACOB): CH. 28:13-14

GEN. 13:15 SAME PROMISE MADE
TO ABRAHAM: CH. 13:14-17

COVENANT REGARDING INHERITANCE
OF LAND RENEWED TO HIS SON,
JACOB: CH. 28:13-14; 35:9-10

GEN. 13:15 "THE LAND" OF CANAAN
AS PROMISED TO ABRAHAM: CH. 13:14-17
TO ISAAC: CH. 26:1-4

REPEATED: CH. 35:11-12

GEN. 13:15 "JACOB" = LIT.
"SUPPLANTER" (CH. 27:36) CHANGED
TO "ISRAEL" = "A PRINCE OF GOD":
GEN. 32:28; 35:10.

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

AS PROMISED TO ABRAHAM: CH 13:14-17.
TO ISAAC: CH. 26:1-4. THE TERMS OF
THE COVENANT: SEE BELOW. PROMISE
INVOLVES WHOLE EARTH: ROM. 4:13.
NONE OF THE FATHERS INHERITED THE
LAND: ACTS 7:5; HEB. 11:13

(Enter in right half of lower margin in your Bible [Gen. 35:11,12],
the following remarks:)

V. 12 - TERMS OF ABRAHAMIC COVENANT

1. ABRAHAM AND HIS SEED TO INHERIT THE
LAND TOGETHER - SEE HEB. 11:40
NOTE: CONSISTENT INCLUSION OF ABRAHAM'S
SEED: CH. 13:15; 15:18; 26:3; 28:13
2. AN EVERLASTING INHERITANCE: HENCE ITS
INHERITORS MUST BE IMMORTAL - SEE
1 COR. 15:50
3. THE PROMISED SEED TO COME:
THROUGH ISAAC - GEN. 17:15-19
THROUGH TRIBE OF JUDAH - GEN. 49:10
THROUGH HOUSE OF DAVID - 2 SAM. 7:12-14
THROUGH FAMILY OF MARY - LUKE 1:30-33; 65-75

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

GEN. 13:15 ABRAHAM NEVER REALIZED
FULFILLMENT OF GOD'S PROMISE:
"DIED IN FAITH": HEB. 11:13

ABRAHAMIC COVENANT: GEN. 13:14-17

13 These all died in faith, not having received the promises, 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.

GEN. 13:15 DIED, EXPECTING SOME
DAY TO RECEIVE INHER.: v. 8-9.
NO PLACE OF PERMANENCE: V. 14-16.
"NO CONTINUING CITY": HEB. 13:14
FULFILLMENT MUST WAIT UNTIL
"FULNESS OF THE GENTILES BE COME
IN": (ROM. 11:25): HEB. 11:39-40

39 And these all, having obtained a good report through faith, received not the promise:
40 God having provided some better thing for us, that they without us should not be made perfect.

GEN. 13:15 GOD WILL REMEMBER
HIS COVENANT: MICAH 7:20; PSA
105:8-11.
ABRAHAM AND SEED TO COME INTO
INHERITANCE TOGETHER - AT RESUR-
RECTION: HEB. 11:40

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old

GEN. 13:15 THE FATHERS DIED WITH-
OUT RECEIVING PROMISES: ACTS 7:5;
HEB. 11:13. GOD WILL FULFILL.
PSA. 105:8-11; LUKE 1:68-75. ABRAM
TO BE IN KINGDOM: MATT 8:11

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

16 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.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise.

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

8 And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

GEN. 13:15 "MANY" = ABRAM'S SEED: JESUS CHRIST. GAL. 3:16; MATT.1:1, AND THOSE THAT ARE CHRIST'S: GAL. 3:27-29

"OF HEAVEN" = "OF GOD" (LUKE 13:28)

GEN. 13:15 "TO THY SEED": GEN. 13:15; 15:18; 22:17; 26:3; 28:3. VIZ. CHRIST AND THOSE IN HIM THROUGH BAPTISM: GAL. 3:26-29; 1 COR. 15: 22,23.

GEN. 13:15 ONLY WAY TO BE "IN CHRIST" (1 COR. 15:22)

NATIONAL DESCENT COUNTS NOTHING IN CHRIST: GAL. 5:6
ALL ARE MADE ONE IN HIM: GAL. 3:28; EPH. 2:14-18. CHRIST, ABRAM'S SEED: GAL. 3:16; MATT. 1:1.
"HEIRS" = PROSPECTIVE POSSESSORS OF EARTH: ROM. 4:13; MATT. 5:5; EPH. 3:6. ABRAM'S TRUE SEED = THOSE WHO WALK IN HIS FAITH: ROM. 4:12-16

GEN. 13:15 "TO THEM" WHO BELIEVE THE PROMISES AND WALK IN FAITH (TRUST AND CONFIDENCE IN ALL THAT GOD HAS PROMISED.): ROM. 4:20-25

NOT JUST LAND OF CANAAN - BUT WHOLE EARTH: (SEE LESSON ON "EARTH" - KEY VERSE: MATT. 5:5)

THE "BLESSING OF ABRAHAM": GAL. 3:8-9

GEN. 13:15 "JUSTIFY" = TO DECLARE RIGHTEOUS, JUST: INVOLVES ABSOLUTION, ACQUITTAL OR FORGIVE. OF SINS.

"BLESSED" IN BEING JUSTIFIED FROM SINS. ONLY POSSIBLE THROUGH CHRIST: GAL. 3:13-14 "OF FAITH": I.E. BELIEVING AND TRUSTING IN GOD'S PROMISES - AS ABRAM WAS BLESSED.

GEN. 13:15 "BLESSING OF ABRAHAM" IS THAT WHICH ABRAHAM EXPERIENCED, EVEN FORGIVENESS OF SINS: ROM. 4:1-3 "THROUGH CHRIST": ACTS 5:31; 13:38; 26:14-18

What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

GEN. 13:15 JEWS CLAIMED JUSTIFICATION BY WORKS. IF TRUE, ABRAHAM IS EXCEPTION: GAL. 3:27-30

NO FLESH CAN GLORY IN GOD'S EYES: ROM. 3:20

ABRAM BELIEVED GOD (GEN. 15:6) COUNTED = "RECKONED" (R.V.) SAME IN V. 6,8,11,22,24 (IMPUTED) "FOR RIGHTEOUSNESS" SEE BELOW ROM. 4:6-8

(Enter in lower margin of your Bible [Rom. 4]).

V. 3 THIS WAS THE BLESSING "OF ABRAHAM," OR THAT ABRAHAM RECEIVED: V. 20-22.

NOW GRANTED TO THOSE WHO ARE CHILDREN OF ABRAHAM BY FAITH: V. 23-25; Gal. 3:8-9; 11-14; 26-29; ACTS 3:25-26

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works.

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

GEN. 13:15 FROM PSA. 32:1-2. NOTE PAUL'S WORDS TO EXPRESS THIS: "JUSTIFYING THE UNGODLY" (V. 5); "FAITH COUNTED FOR RIGHTEOUSNESS" (V. 5); "GOD IMPUTETH RIGHTEOUSNESS WITHOUT WORKS" (V. 6); "INIQUITIES FORGIVEN" (7); "SINS COVERED" (V. 7); "LORD WILL NOT IMPUTE SIN" (V. 8).

Explanatory Remarks for Lesson #8

"INHERITANCE OF THE EARTH"

The purpose of this lesson is to compliment those preceding it concerning the kingdom of God and the Davidic and Abrahamic Covenants. The true inheritance of the faithful is set forth with such clarity and firmness and with such consistency, that it is difficult, if not impossible to understand Christendom's failure to comprehend it. But, failed it has, and being oblivious to the import of the following Scriptures, has substituted in its place cunningly devised fables about an inheritance beyond the skies.

We have divided this lesson into three sections as follows:

1. Inheritance of the righteous--from Matt. 5:5 to Ecc. 1:4
This section begins with the words of Jesus himself from the sermon on the Mount, and are shown to be based upon the Old Testament. The same clarity of thought is pursued in the Psalms and book of Proverbs. Though many other portions of the Word could be brought to bear on the subject, we have confined our selection to those that require no "interpretation." These testimonies, as they stand alone, present a powerful and unassailable bulwark of evidence as to the true nature of the inheritance of the faithful. Added to the purpose of God as revealed in His Word concerning the kingdom of God, they truly supply us with an overwhelming attestation to the earth being the promised inheritance.
2. Restored to Edenic state--from Ezek. 36:34-35 to Num. 14:21
Before the earth can possibly become a suitable abode for the glorified saints, tremendous changes must take place. The prophecies considered in this section speak of conditions that have not prevailed on the earth since our first parents were created and placed in a virtual paradise. The curse that was placed upon the ground because of Adam's disobedience that caused it to bring forth thorns and thistles will ultimately be lifted. This will allow the earth to bring forth her full increase, supplying ample food for many times the present population of the world. Wickedness and evil men will finally be rooted out of the earth through the instrumentality of the kingdom of God. The earth, being "full of the knowledge of the Lord" will bring all its inhabitants to moral responsibility to God. After the final judgment of Revelation 20, when all enemies shall have been conquered, the last of which is death, the earth shall in truth, be filled with the glory of Yahweh.
3. Burned up; Peter's prophecy explained--2 Peter 3:6-13
When the orthodox church-goer is called upon to produce evidence from the Bible that the earth is some day going to be destroyed, he will invariably go to the prophecy contained in second Peter. It is here that he generally makes a fatal mistake. He first of all, must close his eyes to all those Scripture references that deal with the kingdom of God, the covenants of promise, and the inheritance of the earth as outlined above. Then he must place a "strange" interpretation on Peter's words in direct opposition to the apostle's warning in 2 Peter 1:20. Since the portion of Scripture under consideration is in the form of a prophecy, care must be exercised to discern the literal from the symbolic. Since much of Divine prophecy does employ a certain amount of symbolic and figurative language, we must be quite certain that an interpretation is not forced upon it that would place it out of harmony with the rest of God's word. This is precisely what takes place if we should take the apostle's words literally. Whenever a difficult passage is before us we are never at liberty to place a construction upon it that would do violence to other parts of the Word. No vital principle of the Truth is based solely on figurative or symbolic language. All essential or first principle doctrines find their foundation in Scriptures that are free from ambiguity.

By far, the safest way to discern the meaning of symbolic and figurative language in Divine prophecy is to search and find if similar terms have been employed in other predictions that have already found fulfillment. Once we have done this we shall have equipped ourselves with a key with which to unlock the prophecy before us. The Word of God is naturally consistent, and terms or figures used for one purpose in a prophecy are almost always if not always used to express the same thought in others. This system has been adopted in regard to Peter's remarks concerning the burning up of the earth and the passing away of the heavens with a great noise.

The verses in question, 2 Peter 3:6-13 have been reproduced following these remarks exactly as they appear in the leather-bound edition of the Oxford Wide-Margin Bible. From verse 6 to the middle of verse 10 is found in the lower right column of the left page of your Bible; while from the middle of verse 10 through verse 13 is found in upper left column of the right hand page. Notes and Scripture references have been made as they should be transferred to your Bibles, using both the upper and lower margins as indicated.

In this lesson we have also introduced the use of numbers to corrolate words in the verses themselves with remarks in the margin. These numbers should be done in green ink.

As you work on this lesson you will note that every symbol employed by Peter to describe the Divine overthrow of existing nations has been employed elsewhere in the Word, where the true significance is easily discerned. Most of the remarks in the margins merely indicate the use of these symbols in other passages. You might want to go farther than this lesson, and mark those passages in the Old Testament to which reference is made. In those prophecies that have already come to pass, such as those against Israel, Babylon, etc. the same highly figurative language, if not stronger, is employed to foretell the political and ecclesiastical dissolution of their systems.

"INHERITANCE OF THE EARTH"

Color: Peacock Green--Prismacolor pencil #907

TEXT

EXPOSITION

Matthew 5:5

5 Blessed are the meek: for they shall inherit the earth.

EARTH, PROMISED INHERITANCE OF
RIGHTEOUS: PSA. 37:9-11; PROV. 10:30

9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

MATT. 5:5 THE EARTH PROMISED TO
ABRAHAM AND HIS SEED - SEE
"ABRAHAMIC COVENANT": KEY VERSE,
GEN. 13:15

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

WICKED TO BE ROOTED OUT: PSA. 37:22;
PROV. 10:30

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

RIGHTEOUS TO DWELL "IN THE LAND":
PSA. 37:29; 115:16

29 The righteous shall inherit the land, and dwell therein for ever.

MATT. 5:5 THE "LAND OF PROMISE":
HEB. 11:9; GEN. 13:17. TO BE "RECOM-
PENSED IN THE EARTH": PROV. 11:31

TEXT

31 Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

16 The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men.

4 One generation passeth away, and another generation cometh: but the earth abideth for ever.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

3 For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD: joy and gladness shall be found therein, thanksgiving, and the voice of melody.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

21 But as truly as I live, all the earth shall be filled with the glory of the LORD.

6 Whereby the ¹world that then was, being overflowed with water ²perished:

7 But the ³heavens and the ⁴earth, which are now, by the

EXPOSITION

MATT. 5:5 NEVER TO BE REMOVED: PROV. 10:30; PSA. 37:29. THE EARTH GIVEN TO MEN: PSA. 115:16

MATT. 5:5 AS AN EVERLASTING INHERITANCE: PSA. 37:29; PROV. 10:30; 11:31. "THE EARTH ABIDETH FOREVER": ECC. 1:4

MATT. 5:5 THE ETERNAL INHERITANCE OF RIGHTEOUS: PSA. 37:9-11,29. EARTH TO BE RESTORED TO EDENIC STATE: EZEK. 36:34-35

MATT. 5:5 VIZ. LAND OF PALESTINE: V. 24. ONLY POSSIBLE WHEN CURSE OF GEN. 3:17-18 IS LIFTED.

THE EARTH TO YIELD HER FULL INCREASE: EZEK. 34:26-27; PSA. 67:6

MATT. 5:5 TAKES PLACE IN KINGDOM AGE: V. 23-25; ISA. 51:3
A FULL INCREASE: PSA. 67:6
THE CURSE (GEN. 3:17-18) LIFTED.

MATT. 5:5 "THE SET TIME TO FAVOUR ZION": PSA. 102:13. THE LAND TO BE RECLAIMED: EZEK. 36:34; 38:8.
AT THE RETURN OF CHRIST: V. 11-12
THE WHOLE EARTH FILLED WITH GOD'S KNOWLEDGE: CH. 11:9; NUM. 14:21; PSA. 72:19; HAB. 2:14

MATT. 5:5 "HOLY MOUNT" = GOD'S KINGDOM (CH. 2:2-4); FILLS THE EARTH: DAN. 2:35,44. IN THE KINGDOM AGE: V. 1-5.
EARTH FILLED WITH GOD'S GLORY: NUM. 14:21
HAB. 2:14; PSA. 72:19

MATT. 5:5 ONLY POSSIBLE WHEN DEATH CONQUERED. GOD "ALL IN ALL": 1 COR. 15:24-28. EARTH "BURNED UP": 2 PET. 3:6-13

MATT. 5:5 ¹"WORLD"--GRK. "KOSMOS" = ORDERLY ARRANGEMENT, DECORATION: HENCE, THE GOVERNMENT OR SYSTEM OF ANTEDELUVIAN MAN: CH. 2:5; GEN. 6:5-7, 11-13.

²LIT. EARTH DID NOT PERISH. "HEAVENS

same word are kept in store, reserved unto ⁵fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the ³heavens shall pass away with a ⁶great noise, and the ⁷elements

AND EARTH" THAT MAKE UP PRESENT WORLD (KOSMOS). CONTR. WORLD OF V. 6 THAT PERISHED. ³"HEAVENS" = FIG. RULING POWERS, GOVERNMENTS.

⁴"EARTH" = FIG. SUBJECTS, MASSES: AS IN ISA. 1:2 (COMP. ISA. 1:2) BABYLON. ISA. 13:1,10-13,19.

"THE KINGDOMS OF THIS WORLD (KOSMOS)" BECOME CHRIST'S: REV. 11:15

⁵"FIRE" - V. 7,12 = WRATH OF GOD. SIG. GREAT TIME OF TRIAL FOR NATIONS. AS AGAINST: JUDAH: JER. 17:4; PSA. 89:44-46; JERUSALEM: JER. 7:20; ISRAEL: DEUT. 32:22-26; ASSYRIA: ISA. 10:12; 16-19; BABYLON: JER. 51:25; WICKED: 2 THESS. 1:7-9

(Enter in lower margin of your Bible [2 Pet. 3])

⁶"GREAT NOISE" - V. 10: SYMBOLIC OF POURING OUT OF DIVINE JUDGMENT - THE END OF HUMAN GOVERNMENTS:

"A NOISE TO THE END OF THE EARTH" - JER. 25:31

"EARTH MOVED AT NOISE OF (EDOM'S) FALL" - JER. 49:21

⁷"ELEMENTS" - V. 10: SYMBOLIC OF COMPONENT PARTS OF GOVERNMENTS OF MEN. LIT. = "FIRST, BASIC PRINCIPLES"; TRANS. "RUDIMENT" IN COL. 2:8,20; "PRINCIPLES" IN HEB. 5:12.

(Enter following remarks in upper margin of your Bible)

MELT (V. 10) & DISSOLVED (V. 11,12): GRK. "LUO" = TO LOOSE (TRANS. 25 TIMES): LOOSEN, SEVER, DISANNUL, BREAK. SYMB. BREAKING IN PIECES OF HUMAN GOVERN. ISRAEL MELTED (AS NATION) IN GOD'S WRATH: EZEK. 22:17-24. EDOM MELTED: ISA. 34:4-5; JUD.5:4-5; CANAAN: EX. 15:15; JOSH. 5:1; NINEVEH: NAHUM 1:5-6; 2:10.

shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

KINGDOM OF GOD TO BREAK IN PIECES ALL NATIONS: DAN. 2:44; PSA. 2:9; REV. 2:26-27. "MELT" -- SEE ABOVE. ALL NATIONS SUBDUED: PSA. 46:5-6; 9-10; 72:8-11; 97:1-5; PSA. 2; ISA. 31:9; REV. 11:15

THE EFFECT OF GOD'S KINGDOM ON EXISTING NATIONS SAME AS INTENSE HEAT ON METAL. THEY SHALL NO LONGER EXIST AS INDEPENDENT STATES.

THE PROMISE OF A NEW GOVERNMENT (ISA. 9:6-7) AND KINGDOM AS FORETOLD BY ISA. 65:17
RIGHTEOUSNESS: MATT. 6:10; ISA. 11:1-5; 26:9; JER. 33:15

Explanatory Remarks for Lesson #9

"NATURE OF MAN--PHYSICAL"

Of all first principles, none is more important than the nature of man. This subject is the very foundation-stone upon which the entire plan of salvation is constructed. At this time we are dealing only with the physical aspect, as the subjects of soul and spirit are treated separately in other lessons.

1. Man created from the dust of the ground--from Gen. 2:7 to Psa. 146:3,4
From the account of the creation of man, out of dust of the ground in Gen. 2:7, to his returning to the earth in death spoken of in Psa. 146:3,4, there is not one word about immortality. The Bible record is clear and emphatic. Man is created from dust and returns to dust again.
2. The entrance of sin and its consequence--death--Rom. 5:12
Adam and Eve were enticed by the serpent's lie and sought a short cut to becoming like the Elohim. This disobedience to God's decree brought the irrevocable law of sin and death upon all Adam's posterity.
3. Scriptural definition of death--complete cessation of life--from Gen. 25:8 to John 3:16
When God uses one thing to describe or explain another, He does not choose the opposite word or expression. If He speaks of night, He does not use the word light. If He speaks of daylight, He does not use the word night. He does not put "sweet for bitter, and bitter for sweet," Isa. 5:20. He uses adultery to illustrate idolatry; He does not use virtue. He uses the word sleep for death because sleep illustrates to us what the condition of death is like. If tradition be the truth, He ought to have used the word awake or wakefulness. But tradition is only the handing down of the old serpent's lie which deceived our first parents. God said, "Thou shalt surely die," Gen. 2:17. The serpent said, "Thou shalt not surely die," Gen. 3:4.

Most of present day Christendom agree with the serpent in saying, there is no such thing as death: it is only life in some other form. God speaks of death as an enemy (1 Cor. 15:26). The clergy speaks of it as a friend. God speaks of it as a terminus; the clergy speaks of it as a gate. God speaks of it as a calamity; the clergy speaks of it as a blessing. God speaks of it as a fear and a terror; the clergy speaks of it as a hope. God speaks of delivering from it as shewing "mercy"; the clergy, strange to say, says the same, and loses no opportunity of seeking such deliverance by using every means in their power.

In Phil. 2:27 we read that Epaphroditus "was sick nigh unto death; but God had mercy on him," so that it was mercy to preserve Epaphroditus from death. This could hardly be called "mercy" if death were the "gate of glory," according to popular tradition

"NATURE OF MAN--PHYSICAL"

Color: Scarlet Lake--Prismacolor pencil #923

TEXT

EXPOSITION

Gen. 2:7

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

19 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.

7 Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.

20 All go unto one place; all are of the dust, and all turn to dust again.

3 Put not your trust in princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

12 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:

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

13 These all died in faith, not having received the promises, 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.

FORMED OF DUST--NO IMMORTALITY. BREATH OF LIFE--SEE LESSON #3 LIVING SOUL = BREATHING CREATURE, SEE LESSON ON SOUL.

GEN. 3:19

GEN. 2:7

AN IRREVOCABLE LAW--CESSATION OF LIFE.

ECCLES. 12:7

GEN. 2:7 THE VERY REVERSE OF CREATION--NO TRACE OF IMMORTALITY IN DUST. "SPIRIT"--SEE LESSON #3 ECCLES. 3:18-21

GEN. 2:7 PHYSICALLY ALL MANKIND ON THE SAME LEVEL WITH ONE DESTINY. PSA. 146:3,4

GEN. 2:7 NOT ONE WORD ABOUT A "DISEMBODIED MAN" RETURNS TO ORIGINAL ELEMENTS OF CREATION. ALL LIFE INCLUDING REASONING PERISHES. WHATEVER HAS HAD THE THOUGHTS (MAN) HAS THEM NO MORE. ROM. 5:12

GEN. 2:7 ONE MAN = FIRST ADAM. SIN = TRANSGRESSION OF LAW, 1 JOHN 3:4. DEATH PASSED ON ALL MEN--RIGHTEOUS AND UNRIGHTEOUS, PSA. 89:48; ECC. 9:2-3. Gen. 25:8

GEN. 2:7 NO HEAVEN GOING--ABRAHAM'S FATHERS, IDOLATORS, JOSH. 24:2 DESTINY IN MODERN TEACHING, A BURNING HELL. SAME LANGUAGE CONCERNING ISAAC, GEN. 35:29--DIED. JACOB, GEN. 49:33--DIED. MOSES, DEUT. 34:5,6--DIED. JOSHUA, JOSH. 24:29--DIED. SAMUEL, 1 SAM. 25:1--DIED. DAVID, 1 KINGS 2:1,10; ACTS 2:29, DIED. HEB. 11:13

GEN. 2:7

REASON THESE HAVE NOT RECEIVED THE PROMISES--DEATH CESSATION OF LIFE.

ECCLES. 9:5

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes.

Man that is born of a woman is of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.

5 For in death there is no remembrance of thee: in the grave who shall give thee thanks?

18 For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

16 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.

GEN. 2:7

NOT DEAD BODIES BUT "THE DEAD" I.E. DEAD PEOPLE WHO ARE SET IN CONTRAST WITH "THE LIVING"
ECCLES. 9:10

GEN. 2:7 END OF LIFE NEVER SPOKEN OF AS BEGINNING OF ANOTHER STATE. WORK, DEVICE, KNOWLEDGE, WISDOM = COMPLETE CAPABILITIES OF MAN. GEN. 18:27

GEN. 2:7

ABRAHAM'S ESTIMATE OF HIMSELF.

JOB 14:1,2; JOB 14:7-10

GEN. 2:7 "FEW DAYS" NOT THE LANGUAGE OF IMMORTALITY, PSA. 90:10

"LIKE A FLOWER"--"AS A SHADOW" A TRANSITORY EXISTENCE, JAMES 4:14. JOB 3:13-19; 10:18; Psa. 88:5,10-12; 115:17; Psa. 6:5

GEN. 2:7 DAVID, ILLUSTRIOUS KING OF ISRAEL, MAN AFTER GOD'S OWN HEART, DESCRIBES DEATH AS A STATE OF UNCONSCIOUSNESS, SEE PSA. 146:2; 104:33; ISA. 38:18

GEN. 2:7 INSPIRED WORDS OF HEZEKIAH WHO HAD BEEN DELIVERED FROM THE JAWS OF DEATH, VERSE 5.
ROM. 7:18

GEN. 2:7

IMMORTALITY--A GOOD THING, OBVIOUSLY NOT A PRESENT POSSESSION
JAMES 1:9-10

GEN. 2:7

TESTIMONY FROM BROTHER OF JESUS.
JOHN 3:16

GEN. 2:7 "PERISH" FROM GRK. "APOLLUMI" TO CAUSE TO BE LOST, TO BE ANNIHILATED, TO TOTALLY DESTROY--TRANSLATED DESTROY IN MATT. 10.28. THIS WOULD BE THE DESTINY OF ALL MANKIND APART FROM MERCY OF GOD. SEE LESSON ON "RESURRECTION."

Explanatory Remarks for Lesson #10

"THE DEVIL DEFINED"

We get some idea of the importance of a correct understanding of the Bible devil when we realize that God's purpose in raising up the Lord Jesus Christ was to destroy this enemy of God that has the power of death. The true brethren and sisters of Jesus should be eternally grateful for the truth regarding this subject for without it the key doctrine of the atonement would be for ever concealed.

We have divided this subject into four divisions.

1. Devil and sin synonomous terms--from 1 John 3:8 to Romans 6:23.
We have a chain of scriptural references which prove this fact conclusively, completely eliminating the idea of the devil being an entity.
2. The word of inspiration clearly defines the origin of sin--from James 1:13-15 to Galatians 5:17-20.
3. Scriptural definition of the devil--from 1 Tim. 3:11 to Eph. 6:11,12
The Scripture gives us a clear, comprehensive explanation of what is meant. It is interesting to note that with all the restrictions of the law of Moses, the word devil is never used. The word itself is not translated but lifted out, nearly unchanged from the Greek, and set down into English.

Parkhurst tells us that the word devil is derived from a compound of two words, "Dia" meaning through, and "Ballo" meaning to cast. From the combination we get the Greek "Diabolos," meaning to dart or strike through as with an arrow, to slander, to utter falsehood maliciously, to speak lies. Another lexicographer adds meaning, "causing to pass over, to cross the line from right to wrong, to overstep." The devil is best to be read in English as the liar, the slanderer or the accuser.

Brother Roberts has said: "Sin universally is a lie and when personified is a liar...It is also a slanderer and a slanderer of God. Sin as the great deceiver of mankind is therefore well spoken of as the liar, the accuser, the slanderer of God. In its literal aspect, it is of course an impersonal thing, tempting without being a conscious tempter," James 1:14.

4. Much is made over the fact that the devil is referred to as a person. Personification is a basic scriptural principle as can be seen from the following quotations.

Riches are personified--Matt. 6:24

Sin is personified--John 8:34; Rom. 6:16-18; 5:21

Spirit is personified--John 16:13

Wisdom is personified--Prov. 3:13-15; Prov. 9:1

Israel is personified--Jer. 31:4,18

People of Christ are personified--Eph 4:4,13; 5:23; 1 Cor. 12:27; 2 Cor 11:2;
Col. 1:18,24; Rev. 19:7.

"THE DEVIL DEFINED"

Color: Black--Prismacolor pencil #935

TEXT

EXPOSITION

Heb. 2:14

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

GOD'S PURPOSE IN RAISING UP JESUS WAS TO DESTROY THAT WHICH HAD THE POWER OF DEATH.

1 JOHN 3:8

HEB. 2:14

SIN = TRANSGRESSION OF GOD'S LAW, 1 JOHN 3:4.

"DESTROY" GOD'S PURPOSE IN JESUS CHRIST--TO DESTROY THAT WHICH IS OPPOSED TO HIS LAW, V. 5

HEB. 2:14 I.E. DEVIL OF V. 8; HEB. 2:14 SYNONOMOUS WITH SIN OF THIS VERSE. JOHN 1:29

HEB. 2:14 PURPOSE OF SACRIFICE OF CHRIST TO DESTROY THE DEVIL. DEVIL AND SIN SYNONOMOUS TERMS. HEB. 9:26

HEB. 2:14

THIS IS THE DEVIL CHRIST DESTROYED IN HIS DEATH: CH. 2:14 TRUE SOURCE OF SIN: JAMES 1:13-15

HEB. 2:14 THE TRUE SOURCE OF ALL TEMPTATION--NOT A PERSONAL DEVIL: CH. 4:1-3. ORIGINATES IN MAN'S HEART: MK. 7:18-23 DESPERATELY WICKED: JER. 17:9

HEB. 2:14

AGAIN JESUS POINTS THE WAY TO THE SOURCE OF TEMPTATION. SEE MATT. 15:18-20. MARK 4:19

HEB. 2:14 TANGIBLE MAGNETS WE FEEL IN OUR OWN LIVES--CONSTANTLY PULLING AGAINST THE TRUTH, NOT A PERSONAL DEVIL. 1 TIM. 6:10

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

9 The heart is deceitful above all things, and desperately wicked: who can know it?

11 Even so must their wives be grave, not slanderers, sober, faithful in all things.

(Enter in right half of lower margin in your Bible [1 TIM. 3:11] the following remarks.)

ROOT WORD FOR DEVIL MEANING TO STRIKE THROUGH AS WITH AN ARROW, TO SLANDER, TO UTTER FALSEHOOD MALICIOUSLY, TO SPEAK LIES. TRANSLATORS DARED NOT TO USE THE WORD DEVILS HERE--NOTE THE ABSENCE OF THE IMMORTAL POPULAR DEVIL.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

2 . And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

HEB. 2:14

NOT A PERSONAL DEVIL. MAN'S HEART ESSENTIALLY WICKED: ECCLES. 8:11; JER. 17:9

HEB. 2:14 TRUE SOURCE OF SIN-- NOT A PERSONAL DEVIL. 1 TIM. 3:11

HEB. 2:14 SLANDERERS FROM GRK. "DIABOLOS" SEE BELOW. TIT. 2:3

HEB. 2:14 LIT. TRANSL. OF GRK. "DIABOLOS" = FALSE ACCUSERS NOTE ABSENCE OF IMMORTAL POPULAR DEVIL. MEN AS FALSE ACCUSERS: 2 TIM. 3:1-3

HEB. 2:14 IT IS MEN THAT HAVE THESE QUALITIES--NOT THE DEVIL OF POPULAR BELIEF. FALSE ACCUSERS FROM GRK. "DIABOLOS" ROOT WORD FOR DEVIL. HEREIN IT IS APPLIED TO HUMAN BEINGS AND NOT TO ANY SUPERNATURAL INVISIBLE BEINGS JUDAS ISCARIOT: JOHN 6:70,71

HEB. 2:14 DEVIL FROM GRK. "DIABOLOS" = FALSE ACCUSER. JUDAS ISCARIOT--DECEITFUL, SLANDEROUS, FALSE APOSTLE. "BETRAY"--STRIKE THROUGH BY FALSE ACCUSATION. JOHN 13:2

HEB. 2:14 DEVIL = GRK. "DIABOLOS" HUMAN BEINGS: ALSO STATE OF MIND: SEE ABOVE. JOHN 8:44

(Enter following remarks in upper margin of your Bible [John 13:2])

DEVIL: GRK. "DIABOLOS" = FALSE ACCUSERS, SLANDERERS STATE OF MIND OR HEART, TRUE SOURCE OF SIN: MARK 7: 18-23; MATT. 15:18-20; JER 17:9. JUDAS BECOMES SUCH WHEN HE CONCEIVED PLAN TO BETRAY JESUS.

44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

27 Neither give place to the devil.

(Enter following remarks in lower margin of your Bible [Eph. 4:27].)

*I.E. GIVE NO OPPORTUNITY TO ANY ONE WHO WOULD BE GLAD TO CHARGE YOU WITH OFFENCES AGAINST THE LAW.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against 1 flesh and blood, but against 2 principalities, against 3 powers, against the 4 rulers of the darkness of this world, 5 against spiritual wickedness in high places.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and he shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life.

8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

9 Yet Michael the arch angel, when contending with the devil he disputed about the body of Moses.

HEB. 2:14 "DIABOLOS"
FIRST LIE BY SERPENT, REASONING OUT OF UNENLIGHTENED ANIMAL BRAIN. THOSE WHO ARE GUIDED BY THE FLESH BECOME HIS CHILDREN; HE, THEIR SPIRITUAL FATHER: MATT. 23:33 (OFFSPRING OF VIPERS); 3:7; 1 JO. 3:8-10 EPH. 4:27

HEB. 2:14 "DEVIL" GRK. "DIABOLOS"
FALSE ACCUSER. *SEE BELOW
EPH. 6:11-12

HEB. 2:14 DEVIL GRK. "DIABOLOS"
FALSE ACCUSER, SEE JAMES 1:14;
MATT. 15:19,20; MARK 7:19-23;
JER. 17:9.

(1) THE FIGHT IS NOT PHYSICAL
(2) I.E. GOVERNMENTS: TIT. 3:1
(3) AUTHORITIES (THAT BE) ROM. 13:1-3
(4) WORLD RULERS.
(5) SPIRITUALS OF WICKEDNESS IN THE HEAVENLIES (AS IN CH. 1:3).
REV. 2:10

HEB. 2:14 DEVIL "DIABOLOS"--
PAGAN AUTHORITIES WERE THE HUNTERS AND ACCUSERS OF THE EARLY CHRISTIANS BENT UPON STABBING THROUGH AND KILLING THE WHOLE SECT. 1 PET. 5:8

HEB. 2:14 ADVERSARY GRK. ANTIDIKOS, AN OPPONENT AT LAW. PETER IS REFERRING TO THE NECESSITY OF BELIEVERS SO SHAPING THEIR CONDUCT AS MEMBERS OF SOCIETY THAT THE FALSE ACCUSER WOULD HAVE NO OPPORTUNITY TO CHARGE THEM WITH VIOLATION OF THE LAW OF MORAL DUTY. JUDE 9

HEB. 2:14 BODY OF MOSES = BODY POLITIC: 1 COR. 10:2; MOSES OVER ISRAEL AS CHRIST, HEAD OF CHURCH: EPH. 5:23. CONTENTION OF DEVIL WAS SAMARITAN OPPOSITION TO RE-BUILDING OF TEMPLE IN BABYLONIAN RESTORATION. SEE ZECH. 3:1-2; EZRA 4:1.

Explanatory Remarks for Lesson #11

"SATAN"

In modern Christendom it is commonly supposed that the term "satan" is an alternate name for "devil," and that the two words describe exactly the same being. This of course is not true for the word devil is a much stronger word than satan. Devil means false accuser and is never used in a good sense. Satan comes from the Hebrew "Sathan" and signifies simply an adversary. The word does not carry a bad meaning; it may stand for a good intention and act as well for bad ones. Good or bad it always stands for that which opposes and the meaning can be ascertained from the context, merely by substituting the word, adversary.

We have divided this lesson into three sections as follows:

1. Satan, sathan, sathanas (Heb.) translated adversary--from Num. 22:22 through 1 Sam. 29:4.

We have a series of verses wherein the translators found it compulsory to use an alternate word. The popular conception of the word satan would never fit in the context of these verses. Note that the word is also used in a good sense.

2. To demonstrate that the passages where satan occurs will admit of the interpretation "adversary"--from Job 1:6 through Matt. 16:23.

We have a series of quotations referring to satan. In these verses there is no allusion to the popular conception of satan but rather to one that opposes either good or evil.

3. Satan is used to indicate an adverse state or condition--from 2 Cor. 12:7 through Rev. 20:2.

We have illustrations of political and spiritual adversaries. This helps strengthen the fact that the word satan is applied to any thing or condition adverse.

Note: Satan in the original is a common noun. The translators, supporting the idea of a personal devil have made it a proper noun. This is the reason for its being capitalized.

"SATAN"

Color: Cold Grey Light--Prismacolor pencil #967

TEXT

EXPOSITION

Num. 22:22

22 And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

HEB. SATAN--APPLIED TO A MESSENGER OF YAHWEH, DEMONSTRATING THAT THE WORD REFERS TO GOOD AS WELL AS BAD-- SEE V. 12; V. 32. CP. 2 SAM. 24:1; 1 CHRON. 21:1.
1 KINGS 5:1-4

4 But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

NUM. 22:22 HEB. SATAN--HUMAN ADVERSARIES IN WARS CARRIED ON BY DAVID, V. 3. 1 KINGS 11:14

14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.

NUM. 22:22 HEB. SATAN--HADAD THE EDMITE. NOTE: "OF THE KING'S SEED." SEE ALSO V. 23 "REZON THE SON OF ELIADAH." 2 SAM. 19:21-23

22 And David said, What have I to do with you, ye sons of Zeruah, that he should this day be adversaries unto me? shall there any man be put to death this day in Israel? for do not I know that I am this day king over Israel?

NUM. 22:22
HEB. SATAN--HUMAN BEINGS--
SONS OF ZERUIAH. PSA. 71:9-13

13 Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.

NUM. 22:22 HEB. SATAN--DAVID'S HUMAN ADVERSARIES. PLURAL, NOT A SINGULAR PERSONAL DEVIL. SEE. V. 9-12. 1 SAM. 29:3-5

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

NUM. 22:22 HEB. SATAN. DAVID, KING OF ISRAEL, V. 3. JOB 1:6-11

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

NUM. 22:22 SATAN--ADVERSARY. A MORTAL MAN RULED BY THE LUSTS OF THE FLESH. PSA. 109:1-7

6 Set thou a wicked man over him: And let Satan stand at his right hand.

And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

And Satan stood up against Israel, and provoked David to number Israel.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

3 Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

NUM. 22:22 SATAN--ADVERSARY. REFERS TO JUDAS ISCARIOT NOT AN IMMORTAL DEVIL. ZECH. 3:1-5

NUM. 22:22 SATAN--ADVERSARY. REFERS TO TATNAI. SEE EZRA 5:1-3. 1 CHRON. 21:1

NUM. 22:22 SATAN HERE HAD REFERENCE TO YAHWEH. SEE 2 SAM. 24:1. PETER CALLED SATAN: MATT. 16:22-23

NUM. 22:22 SATAN--REFERS TO PETER, NOT THE PERSONAL DEVIL OF POPULAR BELIEF. SIMPLY ONE WHO OPPOSES: 2 COR. 12:7

NUM. 22:22 SATAN--ORIG. GRK. ADVERSARY (YOUNG)--AN INFIRMITY OF THE FLESH, GAL. 4:13,14; 1 COR. 2:3,4; LUKE 11:16

NUM. 22:22 SATAN--A MERE BODILY DISORDER-- THAT WHICH OPPOSES. REV. 2:8,9

NUM. 22:22 SATAN--A GROUP OF MEN WHO SPOKE EVIL AND ADVERSELY TO THE TRUTH OF GOD. SEE V. 13. 1 THESS. 2:18

NUM. 22:22 SATAN--PAUL WAS PREVENTED BY A SERIES OF CIRCUMSTANCES-- OPPOSING FORCES. LUKE 22:31

NUM. 22:22 SATAN--AN ADVERSE STATE OF MIND. SEE V. 33,34,61,62. LUKE 22:3,4

NUM. 22:22 SATAN--AN ADVERSE STATE OF MIND, SELFISHNESS. 1 COR. 5:3-5

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders.

14 And no marvel; for Satan himself is transformed into an angel of light.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

NUM. 22:22 I.E. DISFELLOWSHIP--
CAST OUT INTO THE WORLD. SEE
1 TIM 18-20. ACTS 5:1-4

NUM. 22:22 SATAN--AN ADVERSE STATE
OF MIND. A SELFISH STATE OF MIND.
"CONCEIVED" (V. 4); "AGREED TOGETHER"
(V. 9) 1 COR. 7:3-5

NUM. 22:22
SATAN--AN ADVERSE STATE OF MIND--
THAT WHICH OPPOSES.
2 THESS. 2:9,10

NUM. 22:22 SATAN--AN ADVERSE
STATE OF MIND.
2 COR. 11:13-15

NUM. 22:22 SATAN--AN ADVERSE STATE
OF MIND--THE HEIGHT OF DECEPTION.
ROM. 16:20

NUM. 22:22 REFERS TO THE
FULFILLMENT OF GEN. 3:15. NUM.
14:21; ISA. 11:9; HAB. 2:14;
LUKE 10:18

NUM. 22:22 THREEFOLD: DEFEAT OF THE
POWER OF SIN, ACTS 26:15-18; DOWN-
FALL OF PAGAN ROME BY CONSTANTINE,
FINAL FULFILLMENT OF GEN. 3:15.
REV. 12:9

NUM. 22:22
SATAN--PAGAN ROME.
REV. 20:2

NUM. 22:22 SATAN--ADVERSE STATE
OF MIND--PERSONIFICATION OF SIN.
FINAL VICTORY OVER SIN,
1 COR. 15:54.

Explanatory Remarks for Lesson #12

"DEMONS"

Before we can come to a correct understanding of this subject, we must understand that centuries before the time of Jesus, the Greeks had used this word demons to describe spirits of departed people. Many such spirit beings, the ancients deified and worshipped; and hence the word "daimon" (original for demon) meant to the Greeks and those who used their language, human departed spirits raised to the rank of gods and deities. Daimon is the name given by the Greeks to beings imagined by them to exist in the air, and to act a mediatorial part between God and man for good or evil.

Similar opinions were also entertained by the Jews. Josephus, the celebrated Jewish historian, asserted that "those called daimon (demons) are the spirits of wicked men who enter the living and kill those who receive no help." This philosophy of the east was greatly studied, admired and accepted by the Jews. When a disease was miraculously cured, the act was described in the language of the times. We have an illustration of this in our word lunatic which originated in the idea that madness was the result of the moon's influence. Christ's conformity to the language of the day did not commit him to popular delusions. As far as scripture is concerned, this erroneous fable seems to have faded out after the resurrection of our Lord.

NOTE: "Daimon" should never be translated devil.

We have dealt with this subject in three divisions:

1. Israel's deep-seated belief of this pagan myth--Luke 11:14,15 through Psa. 106:37-38.

Israel had succumbed to the heathen doctrine of the immortality of the soul and nearly 900 years before Christ, Ahaziah the eighth king of Israel appealed to Beelzebub the god of Ekron instead of Yahweh, 2 Kings 1:1-6.

2. Examples of how the word is used--Matt. 4:24 through 1 Cor. 10:20,21

In this series of verses we see that the casting out of demons spoken of in the New Testament, was nothing more or less than the curing of epileptic seizures and brain disorders as distinct from bodily diseases.

3. Paul's warning--1 Tim. 4:1

Here we see the wisdom of Paul's exhortation for this seductive pagan doctrine finds its fulfillment today in the doctrines of the Catholic church, i.e. departed spirits, deified saints, purgatory, burning hell, personal devil, trinity, etc. All of these and many more are the outgrowth of mythology that originally came from Egypt and Babylon.

"DEMONS"

Color: Silver--Prismacolor pencil #949

TEXT

EXPOSITION

Luke 11:14,15

14 And he was casting and a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

2 And Abaziah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, enquire of Baalzebub the god of Ekron whether I shall recover of this disease.

37 Yea, they sacrificed their sons and their daughters unto devils,

38 And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

28 And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

DEVILS SHOULD BE TRANSLATED "DEMON"--- FROM "DAIMONIA." DOCTRINE OF SPIRIT POSSESSIONS BY "DEPARTED HUMAN SPIRITS. GENERALLY ACCEPTED BY THE JEWS. BEELZEBUB--GOD OF EKRON. 2 KINGS 1:2

LUKE 11:14,15 BAALZEBUB--GOD OF THE FLY WHICH THE EKRONITES WORSHIPPED-- (MOST LIKELY JUPITER, GREEK "MUIODES" THE GOD OF THE FLIES.) EXEMPLIFIES AT WHAT AN EARLY PERIOD THE JEWS WERE ACQUAINTED WITH DEMONOLOGY OF THE SURROUNDING HEATHEN NATIONS. PSA. 106:37,38

LUKE 11:14,15 DEVILS--IDOLS OF WOOD AND STONE. GIVES NO COUNTENANCE TO A PERSONAL DEVIL.

ILLUSTRATION OF ISRAEL'S IDOLATROUS CONDITION, SEE V. 38; DEUT. 32:17; 1 COR. 10:19-21. MATT. 4:24 IDOLS ARE NOTHING: PSA. 115:2-8; 1 COR. 8:4-6.

LUKE 11:14,15 DEVILS--"DAIMONES" ADDITIONAL TESTIMONY THAT THE JEWS ATTRIBUTED ALL SICKNESS TO DEMONS OR DEPARTED SPIRITS. MATT. 8:28,31

LUKE 11:14,15 DEVILS--"DAIMONION" (DAIMON= DEPARTED HUMAN SPIRIT. DAIMONION = PERSON SUPPOSEDLY OCCUPIED BY THE DEMON.) FIERCE = AN INSANE MAN.

DEVILS--PROOF THAT THE GENERAL BELIEF WAS THAT A "DEPARTED HUMAN SPIRIT" POSSESSED THE INDIVIDUAL AND SPOKE THROUGH AND ACTED UPON HIM. MARK 5:15

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

29 And he said unto him, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

LUKE 11:14,15 DAIMONION = IN HIS INSANITY HE HAD TORN OFF HIS CLOTHES AND RAVED: BUT NOW WAS SANE AND ACTING ACCORDINGLY.
MARK 7:29-30

LUKE 11:14,15 DEVIL--FROM DAIMON = SYNONOMOUS WITH DISEASE. BECAUSE JESUS USED THE TERMINOLOGY OF THE DAY DOES NOT MEAN THAT HE APPROVED OF THIS HEATHEN DOCTRINE.
LUKE 4:35

LUKE 11:14,15
DEVIL FROM DAIMON. PROBABLY THE DISEASE OF EPILEPSY.
ACTS 17:18

LUKE 11:14,15
"STRANGE GODS" FROM GRK. "XENON DAIMONION." THE GREEKS THOUGHT THAT JESUS AND THE RESURRECTION WERE TWO HUMAN SPIRITS PAUL HAD DEIFIED. V. 22

LUKE 11:14,15 "TOO SUPERSTITIOUS" FROM A WORD MADE UP OF "DEISIS" (TO FEAR) AND "DAIMON" (DEMON). PAUL MAKES NO REFERENCE TO A PERSONAL DEVIL, BUT TO THEIR BELIEF OF DEIFIED DEPARTED HUMAN SPIRITS. 1 COR. 10:20,21

LUKE 11:14,15 PAUL HERE REFERRING TO THE DANGER OF BELIEVERS WORSHIPPING FALSE GODS (DEPARTED HUMAN SPIRITS DEIFIED). 1 TIM. 4:1

DEVILS--GRK "DAIMON" = DEMONS, PAGAN IDOLS. SEE PAUL'S ESTIMATION OF THEIR EXISTANCE: 1 COR. 8:1-6.

LUKE 11:14,15 DEVILS--"DAIMONIA"--DEPARTED SPIRITS THE "LIE" OF AN IMMORTAL SOUL, 2 THESS. 2:11. ROMAN CATHOLIC DOCTRINE OF TODAY.

Explanatory Remarks for Lesson #13

"SIN"

The brevity of the present lesson is not due to its lack of consideration in the Word of God--but rather to the fact that many aspects of the subject of sin have been enlarged upon in other lessons. The lesson on man's nature has adequately dealt with the physical nature of man as it resulted from the introduction of sin into the world. The lesson, "Spirit, Breath of Man" as well as "God's Spirit" has lent its weight to a true understanding of man's present condition brought about through disobedience.

1 Defined--from 1 Jo. 3:4 to Rom. 14:23.

This series of verses define scripturally the word "sin." It is shown to be an act of disobedience against the law of God--whether that law be revealed or concealed. Acts of transgression committed in violation of God's will when that will is known are counted or reckoned against the violator. When God's law or will is not known, sins are still committed, but the transgressors are not held morally accountable for them. This subject of personal moral responsibility is dealt with in detail in a later lesson.

2. Origin of--from Rom. 5:19 to Gen. 3:6-7.

Here the actual historical origin of sin is briefly outlined. The same material has already been alluded to in past lessons, and we felt that this succinct presentation should suffice.

3. A secondary meaning--from Psa. 51:5 to Jo. 9:34.

A secondary meaning of sin in relation to our human nature is next considered. This subject is closely akin to the next lesson concerning "TEMPTATION." For this reason we have included both lessons at the same time.

"SIN"

Color: Magenta--Prismacolor pencil #930

TEXT

EXPOSITION

1 John 3:4

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

ANY ACT AGAINST THE REVEALED WILL OF GOD = SIN: JA. 4:17; ROM. 4:15; 5:13

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

1 JOHN 3:4 KNOWLEDGE = TRUE BASIS OF ACCOUNTABILITY. SIN = TRANSGR. OF GOD'S LAW: 1 JO. 5:17

17 All unrighteousness is sin: and there is a sin not unto death.

1 JO. 3:4 SIN = TRANSGRESSION: JAMES 4:17. "NOT OF FAITH": ROM. 14:23

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

6 And when the woman ¹saw that the tree was good for food, and that it was ²pleasant to the eyes, and a tree to be ³desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

(Enter following remarks in lower bottom, right half of margin-- below Gen. 3:7)

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

1 JOHN 3:4 BROAD PRINCIPLE OF SIN. FAITH = TRUST IN REVEALED WILL OF GOD. ALL ELSE IS EVIL: 1 JO. 5:17,19. ORIGIN OF SIN: ROM. 5:19

1 JO. 3:4 VIZ. ADAM'S SIN: V. 12 AN ACT OF DISOBEDIENCE = SIN: JA. 4:17. FIRST SIN: GEN. 3:6-7

1 JO. 3:4 LATENT PROPENSITIES EXCITED. 1. "LUST OF FLESH." 2. "OF EYES." 3. "PRIDE OF LIFE": 1 JO. 2:16.

"OPENED" = AWARENESS OF INFLAMED PASSIONS. FLESHLY INCLINATIONS AROUSED. ASHAMED OF NAKEDNESS. SEE BELOW

V. 7 SIN IN SECONDARY MEANING: "SHAPEN IN INIQUITY": PSA. 51:5; JO. 9:34; ROM. 7:17-20.

1 JO. 3:4 I.E. IN FLESH = THAT WHICH PRODUCES SIN: JOHN 9:34

1 JO. 3:4 "IN SIN" = CONCEIVED IN MARY'S WOMB: THE FLESH--SEE "TEMP-TATION": KEY VERSE: JAMES 1:14

Explanatory Remarks for Lesson #14

"TEMPTATION"

The purpose of this lesson is to clearly set forth the actual step by step mental process that takes place in one's being in the commission of sin. It will also serve to compliment previous lessons dealing with "Satan" and "The Devil." A careful analysis of the present work will bring home very strongly to each of us, the personal responsibility we bear in our walk before God. The Scriptures set forth the true nature and origin of sin (acts of transgression) with such clarity and force, that an unbiased reader must yield to its tremendous weight. Temptation is shown to stem from within--not from without; and logically explains why God holds us individually responsible for our conduct.

1. Lusts--from James 1:13-15 to 1 Thess. 2:17.

We have commenced with James, as his analysis of the thought-processes that lead to sin, is probably stated more clearly and briefly than by any other New Testament writer. The apostle presents sin as originating from the "lusts" residing in human nature--a mental state with a physical background. In this group of verses, after establishing temptation as originating from the lusts, we have considered the Greek word, "EPITHUMIA," from which "lust," "desire," etc. have been translated. As indicated, lusts or desires, of themselves are NOT SIN! The word can and has been used in a good sense in many places in the New Testament.

2. Conception of sin--from Rom. 13:14 to Rom. 6:12-13.

The natural desires or lusts are shown to be seated in the flesh. This section of our lesson draws upon many parts of the Word to illustrate the manner in which sin is conceived. The first chapter of Romans is a very excellent historical record of the evilness of human nature. The principle of sin-conception is graphically illustrated as Paul describes moral conditions as they existed in his day (and ours) and stated no less than three times the reason why.

Because men had rejected the counsel of God, and refused to submit to His law, Paul states that "He gave them up" to their natural inclinations. The animals are guided solely by their natural propensities. When men wantonly submit to the desires of the mind and flesh, sin in its vilest form results, and men find themselves on the same level with the beasts. This inclination to sin--this proneness to transgress is variously described in the New Testament: "The law of sin"; "sin that dwelleth in me"; "lusts that war in your members," or simply "sin" or "evil."

3. The true adversary--from 2 Cor. 7:1 to Gal. 6:8.

This series of references point out the true foe and adversary of every son of God; viz. the flesh with its sinful and deceptive influences.

"TEMPTATION"

Color: Carmine Red--Prismacolor pencil #926

TEXT

EXPOSITION

James 1:14-15

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

SOLICITED TO EVIL: MENTAL PROCESS. LUST = GRK. "EPITHUMIA" = STRONG DESIRE OF ANY KIND. SEE NOTE BELOW. LUST TOWARD OBJECTS WHICH PROMISE PLEASURE. USED IN GOOD SENSE: LUKE 22:15; PHIL. 1:23; 1 THESS. 2:17.

(Enter following remarks in the bottom margin of your Bible, below James 1:21 and 2:4. Use both sides of the margin, making two columns and separating them with a perpendicular line as illustrated.)

V. 14 LUSTS - GRK. "EPITHUMIA" = NATURAL DESIRES OF THE FLESH: STRONG DESIRES OF ANY KIND: AS TOWARD FOOD, DRINK, MONEY, APPAREL, INDULGENCES OF THE PASSIONS, ETC. NOT EVIL OF ITSELF. SIN RESULTS WHEN LUST CONCEIVES (V. 15).

THE HUMAN WILL--A POWERFUL FACTOR IN THE COMMITT. OF SIN OR DOING RIGHT. WILL TO DO GOD'S WILL: JO. 7:17; JOSH. 24:15; 2 TIM. 3:12. AN EVIL WILL: 2 PET. 3:5; MATT. 23:37; JO. 5:40.

TEMPTATION: INSEPARABLE WITH LUST. LUST OR DESIRE DOES NOT BECOME SIN

UNTIL "LUST HATH CONCEIVED." ACTUALLY, THE UNION OF TWO MENTAL FACULTIES:
1. JUDGMENT--MENTALLY CONTEMPLATES AND APPROVES.
2. THE WILL--WHEN JUDGMENT APPROVES, THE WILL RESOLVES TO CARRY THE DESIRE INTO EXECUTION.
WHEN THE UNION IS COMPLETE (CONCEIVED), SIN IS BROUGHT FORTH.

SENSUAL PLEASURE DERIVED FROM THE CONTEMPLATION OF THINGS FORBIDDEN IS SIN: GEN. 6:5; MATT. 5:28; 22; PROV. 24:9; 1 COR. 10:6

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

JAMES 1:14 DESIRE: GRK. "EPITHUMIA" = LUST, CRAVING. PAUL'S DESIRE TO DEPART: PHIL. 1:23

JAMES 1:14 DESIRE: GRK. "EPITHUMIA" = LUST, CRAVING: LUKE 22:15; 1 THESS. 2:17

JA. 1:14 DESIRE: GRK. "EPITHUMIA" = LUST, CRAVING: LUKE 22:15; PHIL. 1:23. THE NATURAL DESIRES OF HUMAN NATURE. SEATED IN THE FLESH: ROM. 13:14; GAL. 5:16.

JA. 1:14 "LUSTS" LIE IN THE FLESH OF HUMAN NATURE: WARNINGS AGAINST: GAL. 5:16; EPH. 2:3.

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

22 For I delight in the law of God after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is my my members.

5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

8 So then they that are in the flesh cannot please God.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

JA. 1:14 "IN SPIRIT" = MORAL SENSE. "LUSTS" OF THE FLESH" = ORIGIN OF TEMPTATION. ROM. 1:24-28

JA. 1:14 "GOD GAVE THEM UP": V. 26,28. TEMPTATION FROM WITHIN: MATT. 15: 18-20; GAL. 5:19-21.

JA. 1:14 "THE HEART" - WICKED: JER. 17:9; ECC. 8:11; HEB. 3:12; PSA. 51:1-3.

PAUL'S CONFLICT: ROM. 7:18-23.

"WORKS OF THE FLESH": GAL. 5:19-21.

JA. 1:14 "NO GOOD THING" = SIN: V. 20; EVIL: V. 21; LAW OF SIN: V. 23. INSEPARABLE FROM THE FLESH: MATT. 15: 18-20; GAL. 5:19-21; ROM. 6:6.

BECAUSE OF THE "LUSTS THAT WARRED IN HIS MEMBERS": JA. 4:1-3.

PAUL SEPARATES THE "INWARD MAN" (V. 22) FROM HIS LOWER NATURE (SIN THAT DWELLETH IN ME) FOR CLARITY.

"EVIL" = TENDENCIES OF THE HUMAN HEART: JER. 17:9

"INWARD MAN" = THE NEW NATURE: 2 COR. 4:16; EPH. 3:16.

"LAW OF SIN" = SIN NATURE: NATURAL INCLINATIONS: ECC. 8:11. "AFTER THE FLESH": ROM. 8:5.

CONSTANT CONFLICT: GAL. 5:17.

JA. 1:14 I.E. TO WALK OR LUST AFTER: V. 8.

JA. 1:14 I.E. IN A MORAL SENSE: V. 13

JA. 1:14 TO FULFILL NATURAL DESIRES OR CRAVINGS IS DEATH: CH. 6:23. SIN AS A MASTER: CH. 6:12-13

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof

13 Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

JA. 1:14 IF THE LOWER NATURE DOMINATES THE PROPENSITIES, IT BECOMES AS A KING: JO. 8:34

USING THE BODY ONLY FOR THE SATISFYING OF ITS DESIRES: TO WALK AFTER THE FLESH: CH. 8:8,13; THE FLESH--TRUE TEMPTER AND ADVERSARY (SATAN) OF MAN: 2 COR. 7:1

JA. 1:14

CLEANSE FROM ALL SINS THAT RESULT FROM OBED. TO FLESH: JA. 4:8. "BODY OF SINS": COL. 2:11; ROM. 6:6.

JA. 1:14 CIRCUM. OF HEART: ROM. 2:28-29. PUT OFF THROUGH BAPTISM: V. 12; ROM. 6:6. SINS INSEPARABLE FROM THE BODY: V. 23; EPH. 2:3

JA. 1:14 I.E. "OUR CONDUCT". ALL SIN ORIGINATES--ALL TEMPTATION STEMS FROM THE FLESH: MATT 15:18-20; GAL. 5:19-21. "SOW TO THE FLESH": GAL. 6:8 "NATURE"--GRK. "PHUSIS" = GROWTH, NAT. DESCENT. FIG. USAGE.

JA. 1:14 I.E. TO WALK AFTER: ROM. 8:5-8; 13:14.

Explanatory Remarks for Lesson #15

"GOSPEL OF SALVATION"

The subject of the gospel in its entirety, would cover the entire range of subjects appearing in the index to these lessons. The enclosed lesson does not pretend to, nor was it intended to cover the material necessary to adequately set forth all phases of salvation. A particular purpose was in the mind of the compilers in the enclosed presentation. 1) To show that salvation is inseparably linked with and contingent upon a proper understanding of the gospel; 2) That the gospel itself could be broadly divided into those things that have to do with the kingdom of God and the name of Jesus Christ; and 3) That salvation could not be obtained apart from the name of Jesus Christ.

The facts surrounding the kingdom of God have been given attention to in other lessons, while those concerning the person of the Lord Jesus Christ yet remain to be considered.

1. Only means of being saved--from Rom. 1:16 to 2 Thess. 2:14.

This series of references display the tremendous importance that the gospel plays in God's plan of salvation. It is shown to be the vehicle by which repentant sinners can find justification before God and experience true moral reconciliation.

2. The name of Jesus Christ--from Acts 8:12 to John 1:12.

The glad tidings are next shown to involve the name of Jesus Christ. All who will ultimately reap life everlasting must first recognize and assent to the exaltation of Jesus, through the power of God. The actual import and significance of that name is not now disclosed, as this more readily fits into the next lesson on "JESUS CHRIST."

3. Sins forgiven through Jesus--from Acts 13:38 to Acts 10:43

The final step in this lesson has to do with the forgiveness of our sins through Christ. These Scriptures prove beyond all doubt that there is absolutely no way to obtain exoneration from our personal transgressions other than through the Lord Jesus Christ. Again it will be obvious that the modus-operandi by which our sins are remitted in Christ is not discussed. This too must remain for a future lesson that will exhibit in some detail the necessity and purpose of baptism in its relation to the sacrificial death of Jesus.

"GOSPEL OF SALVATION"

Color: Copper--Prismacolor pencil #951

TEXT

EXPOSITION

Rom. 1:16

16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"GOSPEL" = GOOD NEWS--THE ONLY MEANS OF BEING SAVED: EPH. 1:13; 3:6; 2 THESS. 2:14

13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

ROM. 1:16 "OF SALVATION" = IF OBEYED WILL CONFER SALVATION: 2 THESS. 2:14; MARK 16:15-16

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

ROM. 1:16 SALVATION ONLY POSSIBLE THRU BELIEF OF GOSPEL: MARK 16:15-16; EPH. 1:13; SEE BELOW

(Enter the following remarks in the bottom margin, right side under 2 Thess. 2:15.)

V. 14 GOSPEL = GLAD TIDINGS CONCERNING:

1. THE KINGDOM OF GOD--SEE NOTES ON THIS SUBJECT: KEY VERSE: MATT. 4:23
2. THE NAME OF JESUS CHRIST: ACTS 8:12

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

ROM. 1:16 "THE NAME"--SALVATION ONLY THRU JESUS: ACTS 4:12; 9:20-21; MATT. 1:23.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

ROM. 1:16 ONLY THROUGH JESUS: V. 10; CH. 8:12. A NAME EXALTED ABOVE ALL OTHERS: PHIL. 2:9-11; EPH. 1:21

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

16 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.

12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

ROM. 1:16 BECAUSE OF HIS OBED. & SUBMISSION TO GOD'S WILL: V. 5-8. ABOVE EVERY NAME: EPH. 1:21; HEB. 1:4,13.

JESUS = SECOND ONLY TO GOD: HEB. 1:6-9; 1 COR. 15:28; JO. 5:23. ALL SHOULD WORSHIP HIM: VIZ. ANGELS, LIVING AND DEAD SAINTS (AT RESUR.) APPROACH TO GOD--ONLY THRU CHRIST: JO. 14:6; 6:44; 16:23; HEB. 7:25; 1 TIM. 2:5. SALV. CONTINGENT ON BELIEF IN JESUS: JO. 3:16; ROM. 4:23-25; 1 JOHN 3:23.

ROM. 1:16 BELIEF IN JESUS ESSENTIAL TO SALVATION: JOHN 3:16; 6:40; ACTS 8:37; 16:31

ROM. 1:16 SALVATION ONLY POSSIBLE THRU BELIEF IN JESUS: JOHN 1:12; 3:36; 6:40; ACTS 4:10-12; 16:31

ROM. 1:16 THESE COUNTED AS HEIRS OF SALVATION: V. 16; CH. 5:40; ROM. 10:11. FORGIVE. OF SINS THRU NAME OF JESUS: ACTS 5:31; 13:38; EPH. 1:7

ROM. 1:16 SINS FORGIVEN ONLY THRU BELIEF IN JESUS: ACTS 5:31; 10:43; EPH. 4:32; 1 JO. 2:12

ROM. 1:16 REMISSION OF SINS ONLY THRU JESUS: ACTS 13:38; 10:43; LUKE 24:47

ROM. 1:16 SINS FORGIVEN ONLY THRU JESUS: CH. 5:31; 13:38; 3:19 THINGS CONCERN. THE NAME OF JESUS-- SEE "JESUS CHRIST" - KEY VERSE: LUKE 1:35-- (Lesson #16)

Explanatory Remarks for Lesson #16

"JESUS CHRIST"

The importance of the present subject cannot be overstated. The whole purpose of God's plan of redemption centers about the person of Jesus Christ. Without properly understanding the nature and work of Jesus of Nazareth, one would be faithless in the very things that are essential to his salvation. To believe in Jesus involves much more than just an awareness that he is the Son of God. True faith in Christ necessitates a knowledge of his origin, nature, character and mission. Without first laying a groundwork in Bible teaching on man's nature, sin and its effect and the nature, character and work of Jesus, the lesson treating with the sacrifice of Christ would be meaningless. This also holds true for the one following...i.e. baptism.

Though the present study is lengthy, it is not too much so. We have attempted to arrange the progression of verses in as logical and systematic a way as possible--having always before us the purpose of this study, viz. to attain a proper and saving understanding of God's redemptive work in Christ.

1. Divine origin of--from Luke 1:35 to Jo. 8:42.

This section opens with the visit of the angel Gabriel, to Mary to make known the fact that God had selected her to bring forth His first-born. The exact manner by which this unique work was to be accomplished involved the use of the Holy Spirit--God's presence and power. Because the Holy Spirit would be the force operating on Mary's womb, the child that would be born would be called "the Son of God."

2. Nature of--from Matt. 16:13 to Luke 22:44.

Though indeed the "only begotten Son of God," Jesus was also "Son of man." His maternal origin meant that Jesus would inherit all the physical effects of Adam's sin as do those he came to redeem. These effects are shown to be: mortality, a proneness to transgress, and the physical weaknesses attendant to mortality. The temptation of Christ is touched upon to illustrate that he, like us, found it necessary to relinquish his own will to that of the Father.

3. Character of--from 1 Pet. 2:22 to Jo. 14:9.

Though possessing the same sin-inclined nature as the rest of Adam's descendants, Jesus succeeded in living a life of absolute sinlessness before God. In the process of always doing those things that please the Father, the Lord completely yielded his own will in favour of God's. So unreservedly and perfectly did Jesus do this, that he became the moral image of the Father. In his person were perfected the very embodiments of God's wisdom, love and righteousness. This manifestation of the Deity's character enabled those about him to discern his Divine origin, and recognize that God was truly in him. Thus, Jesus could virtually declare, "He that believeth on me, believeth not on me, but on Him that sent me. And he that seeth me seeth Him that sent me." (Jo. 12:44,45)

4. Death of--See notes on Sacrifice of Christ: Key verse Jo. 1:29.

5. Resurrection of--from Acts 2:24 to Luke 24:39,40.

Various facts concerning the resurrection of the Lord are herein dealt with. Jesus is shown to have been raised: (1) by God; (2) on the third day; (3) to die no more; and (4) bodily. The last of these is treated in some detail to

prove beyond all doubt that the body (of Jesus) that died and was entombed was the same one quickened and glorified on the third day. Unlike David who fell asleep and saw corruption (Acts 13:36) and Lazarus, who after four days of death was in a state of putrification (Jo. 11:39), Jesus was awakened on the third day--the Father not permitting "His Holy One to see corruption." (Acts 2:27)

By many infallible proofs Jesus displayed himself after his resurrection to convince his followers that he had truly risen. He exhibited his scarred body to them and invited them to handle him--he ate in their presence, and spent forty days in their midst, comforting and instructing them concerning the gospel.

6 Ascension and present office--from Luke 24:51 to Heb. 8:34.

The Divine pattern which Jesus followed is briefly stated in Psalm 110:1, and explained by the writer to the Hebrews, chapter 10 verses 12 and 13. Subsequent to his sacrificial death and resurrection, and after spending forty days with his disciples, the Master ascended bodily, visibly and personally to the Father's right hand in heaven. Having entered into immortality, he became a High Priest after the order of Melchisedec. His present station is revealed to be that of intercessor and priest for his people, awaiting the great command that will send him back to the earth to consummate God's redemptive work with the earth and man upon it.

Neither the subject of the Melchisedec priesthood or the second coming of Christ are dealt with in this lesson. It was felt that these two topics should be considered in separate lessons--the latter of which is to follow.

"JESUS CHRIST"

Color: Indigo Blue--Prismacolor pencil #919

TEXT

EXPOSITION

Luke 1:35

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

4 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

CHRIST CONCEIVED IN MARY'S WOMB:

V. 31

MIRACULOUS CONCEPTION--JOSEPH KNEW

HER NOT TILL BIRTH OF CHRIST:

MATT. 1:25; "OF THE HOLY SPIRIT":

MATT. 1:20

LUKE 1:35

MARY WITH CHILD OF THE HOLY SPIRIT:

V. 18. "BORN OF A WOMAN": GAL. 4:4

"ONLY BEGOTTEN SON": JO. 1:14, 18;
3:16, 18; 1 JO. 4:9.

LUKE 1:35

"MADE" = BORN--RSV. BY THE HOLY
SPIRIT: MATT. 1:18-20. "SON OF
GOD": MATT. 16:16; ROM. 1:4

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

LUKE 1:35 AS REVEALED TO PETER BY GOD: V. 17. "MY BELOVED SON": MATT. 3:17; 17:5; Mk 9:7; LK. 3:22

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

LUKE 1:35 GOD'S SON: CH. 3:17; MK. 9:7; LK. 3:22.
CAME FROM GOD: JO. 8:42; 13:3; 16:27-28
GOD SPEAKS THROUGH HIS SON: JO. 3:34; 12:49,50; HEB. 1:1,2; 2:3

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

LUKE 1:35 DIVINE ORIGIN OF CHRIST: CH. 13:3; 16:27,28. BORN OF THE HOLY SPIRIT: MATT. 1:18-20.
NATURE OF CHRIST: "SON OF MAN" (ALSO): MATT. 16:13; LK. 9:22; 19:10

13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

LUKE 1:35
"SON OF MAN": GAL. 4:4
SAME NATURE: ROM. 8:3; HEB. 2:14,17

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

LUKE 1:35 "FLESH & BLOOD" = CORRUPTIBLE: 1 COR. 15:50; JO. 3:6; HEB. 2:9
"SAME" = IDENTICAL: ROM. 8:3; 1 JO. 4:2,3
TEMPTED AS OTHERS: V. 18: CH. 4:15

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

LUKE 1:35 TEMPTED IN "ALL WAYS": THRU THE LUSTS: JA. 1:14. CHRIST TEMPTED: CH. 2:18; MATT. 4:1-10; 16:1; 19:3; 22:35; MK. 1:13; JO. 8:6; LK. 22:28
IN GETHSEMANE: LK. 22:44

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

LUKE 1:35 IN HIS TEMPTATION HE RELINQUISHED HIS OWN WILL: V. 42; MATT. 26:39; JO. 6:38. HIS CHARACTER PERFECT: HEB. 4:15. WITHOUT SIN. JO. 8:46; HEB. 7:26; 2 COR. 5:21; 1 PET. 2:22; 1 JO. 3:5

22 Who did no sin, neither was guile found in his mouth:

LUKE 1:35 SINLESS: HEB. 4:15; 2 COR. 5:21; DID GOD'S WILL PERFECTLY: JO. 4:34; 6:38

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

LUKE 1:35 JESUS PERFORMED ONLY GOD'S WILL: CH. 5:30; HEB. 10:7-10

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

LUKE 1:35 AS YAHWEH'S FAITHFUL SERVANT: ISA. 42:1-7,9 DID THE WORK OF GOD: JO. 5:17-19; 9:4

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

49 For I have not spoken of myself; but the Father, which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation,

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

LUKE 1:35 JESUS DID THE WORK OF GOD: CH. 4:34; 5:17-19; SPOKE GOD'S WORD: CH. 7:16; 12:49,50; 3:34; ISA. 59:20,21

LUKE 1:35 DOCTRINE = TEACHING. CHRIST'S SOLELY FROM GOD: CH. 3:34; 12:49,50

LUKE 1:35 SPOKE ONLY AS THE FATHER INSTRUCTED HIM: CH. 7:16; 12:49,50; ISA. 59:20,21

LUKE 1:35 SPOKE AS INSTRUCTED OF GOD: CH. 7:16; 15:15; HEB. 1:1-2; 2:3

JESUS SPOKE THE WORDS OF GOD: JOHN 3:34

LUKE 1:35 JESUS SPOKE ONLY THE WORDS OF GOD: JO. 3:34; 12:49,50
PERFECT MANIFESTATION OF GOD: HEB. 1:3

LUKE 1:35 "BRIGHTNESS" = EFFULGENCE, RESPLENDENT LIGHT: JO. 8:12. JESUS = THE (MORAL) GLORY OF GOD: JO. 1:14. "EXPRESS IMAGE" = IMPRESSION, ENGRAVING OF GOD'S PERSON: COL. 1:15
GOD "IN CHRIST": 2 COR. 5:18,19
AT GOD'S RIGHT HAND: PSA. 110:1; ACTS 2:33; COL. 3:1

LUKE 1:35 "IN CHRIST" THE FATHER'S WILL TOOK PRECEDENCE OVER THAT OF JESUS: HEB. 10:7-10; JO. 6:38

LUKE 1:35 "NOT MY WILL": LUKE 22:42. CHRIST RELINQUISHED HIS WILL TO GOD; PHIL. 2:5-8

LUKE 1:35 WE MUST CONFORM TO IMAGE OF CHRIST: COL. 3:9,10; ROM. 8:9

I.E. IN GOD'S MORAL IMAGE: HEB. 1:3; COL. 1:15 SEE ABOVE

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men;

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

(Enter following remarks in upper left hand margin)

45 And he that seeth me seeth him that sent me.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

24 Whom God hath raised up, having loosed the chains of death: because it was not possible that he should be holden of it.

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

40 Him God raised up the third day, and shewed him openly.

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

3 And they entered in, and found not the body of the Lord Jesus.

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

LIT. = EMPTIED HIMSELF--VIZ. OF HIS OWN WILL, PRIDE, EGO: JO. 6:38; LUKE 22:42; HEB. 10:7-10

SO PERFECTLY DID JESUS MANIFEST HIS FATHER'S CHARACTER, THOSE WHO SAW HIM, BEHELD GOD: JO. 14:9; JO. 12:44-45

V. 6 "THOUGHT IT NOT ROBBERY...ECT" = "DID NOT CONSIDER EQUALITY WITH GOD A THING TO BE GRASPED."

LUKE 1:35 GOD MANIFESTED IN THE FLESH: 1 TIM. 3:16; JO. 14:9

LUKE 1:35 JESUS--THE FATHER IN MANIFESTATION, EXHIBITING THE CHARACTER OF GOD--THE EMBODIMENT OF GOD'S DIVINE ATTRIBUTES THE FATHER IN HIM: V. 10; JO. 17:6. DEATH OF JESUS: SEE "SACRIFICE OF JESUS"--KEY VERSE: JO.1:29 RESURR. OF CHRIST--BY GOD: ACTS 2:24

LUKE 1:35 RAISED BY GOD: CH. 3:15; ACTS 4:10; 1 THESS. 1:10

LUKE 1:35 RAISED BY GOD: CH. 2:24; 3:15. ON THE THIRD DAY: CH 10:39,40; MATT. 16:21; 17:22,23; MK. 9:31; 1 COR. 15:4.

LUKE 1:35 RAISED 3RD DAY: MATT. 16:21; 17:22,23; 1 COR. 15:4. TO DIE NO MORE: REV. 1:18; ROM. 6:9

LUKE 1:35 RAISED THE 3RD DAY: ACTS 10:40; 1 COR. 15:4 --TO DIE NO MORE: REV. 1:18. RAISED BODILY: THE EMPTY TOMB: LUKE 24:1-3

LUKE 1:35 JESUS RAISED BODILY - ALIVE: V. 9, 23; JO. 20:12

LUKE 1:35 A PHYSICAL RESURR. NOT TO SEE CORRUPTION: ACTS 2:31,32; 13:34-37

31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption;

37 But he, whom God raised again, saw no corruption.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.

39 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.

40 And when he had thus spoken, he shewed them his hands and his feet.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

LUKE 1:35 IN CONTRAST TO DAVID'S OWN EXPERIENCE. V. 29; 13:34-37 AS DID LAZARUS: JO. 11.39

RAISED BY GOD: V. 24; 3:15; 4:10

LUKE 1:35 DAVID DEAD AND BURIED: CH. 2:29.

CHRIST'S BODY SAW NO CORRUPTION. CH. 2:29-32. HIS GLORIFIED BODY IS CORPOREAL: "TOUCH ME NOT": JO. 20:17,27; LK. 24:39

LUKE 1:35 NOT YET ASCENDED TO FATHER'S NATURE. COULD BE "TOUCHED". CHRIST'S GLORIFIED BODY HAS SUBSTANCE: V. 27

LUKE 1:35 CHRIST HIMSELF! NOT AN APPARITION--SAME JESUS INVITES DISCIPLES TO "HANDLE ME": LUKE 24:39,40

LUKE 1:35 NOT A FIGMENT OF THEIR IMAGINATION: V. 37; JO. 20:27. "FLESH & BONES" = CORPOREAL, MATERIAL

SEEN OF MANY: 1 COR. 15:5-8. ATE IN THEIR PRESENCE: V. 41,42. ASCENDS TO HEAVEN: V. 51

LUKE 1:35 ASCENDS TO HEAVEN 40 DAYS AFTER RESURR.: ACTS 1:3,9. TO THE FATHER'S RIGHT HAND: PSA. 110:1; MK. 16:19; ACTS 2:33

LUKE 1:35 EXALTED TO THE FATHER'S RIGHT HAND: PHIL. 2:9; HEB. 10:12; COL. 3:1. TO INTERCEDE FOR THE SAINTS: ROM. 8:34; HEB. 7:25

LUKE 1:35 INTERCEDES FOR SAINTS AS THEIR HIGH PRIEST: HEB. 2:17; 3:1; 4:14,15; 5:10. SEE LESSON ON RETURN OF CHRIST: KEY VERSE - ACTS 1:11

Explanatory Remarks for Lesson #17

"JESUS CHRIST - SECOND COMING"

The one dominating theme of the New Testament is that the Lord Jesus Christ will some day return to this earth. With the exception of the tremendous import surrounding the events associated with his first advent, the second coming of Christ stands unparalleled on the scale of Divine importance. The wonderful hope connected with the glorious appearing of Jesus constituted the stabilizing faith of his followers, lifting them up and bearing them on through trials and tribulations.

This lesson has been subdivided into three sections as follows:

1. Promised and taught--from Acts 1:11 to 1 Pet. 1:7.

The outline commences with the departure of Jesus from the small group of apostles after sojourning with them for a period of forty days. The angel's words to the little band as they stood gazing into the empty skies, were intended to console them in their new loss. The promise that the Master, in due course of time, would return to them, bodily, corporeally and visibly filled the apostles with hope and expectation.

The various times when Jesus made specific mention of his later return from heaven are traced, as well as several instances when his follower's wrote of his second coming. The glowing manner in which the New Testament writers speak of his return serve to emphasize the importance we must attach to this truth.

2. Stay in heaven only temporary--from 1 Pet. 1:7 to Matt. 25:19.

In this section the student is referred to the notes on the kingdom of God from Psa. 110:1 through Acts 15:16. This series of references show that Jesus is to remain in heaven only for a specific period. When the times of the restoration of Israel come about, God will send forth His Son to bring to fruition His purpose with the earth and man upon it.

3. Consideration of two Greek words used in connection with the second advent--from Matt. 24:3 to Heb. 9:28.

There are we feel, at least two Greek words, as they appear in the original text, that necessitate and demand the personal, visible and altogether real presence of Jesus at his coming. The first is "PAROUSIA," translated "Coming" in Matt. 24:3, and in many other texts that have specific reference to Christ's return (as outlined). As we have indicated in this lesson, the literal meaning of the word is "a being along side." It demands personal presence of the subject it modifies, and is used exclusively in this manner in the New Testament. Several examples of the proper use of "PAROUSIA" are given--followed by specific texts, in which this word is used relative to the coming of Jesus.

The other word is "OPTOMAI," as used in Heb. 9:28 (translated "appear"). This Greek word, meaning "to see" or "be seen" generally has reference to the thing seen. In all New Testament occurrences, the use of this word demands that the object be literally seen. Illustrations of its usage are given.

"JESUS CHRIST--SECOND COMING"

Color: Ultramarine--Prismacolor Pencil #~~932~~ 902

TEXT

EXPOSITION

Acts 1:11

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

"SAME JESUS" = SEE BELOW
"LIKE MANNER" I.E. VISIBLY, BODILY, PERSONALLY--AS PROMISED BY JESUS:
JO. 14:28,3

(Enter following remarks in lower right hand margin of your Bible)

V. 11 "SAME JESUS" = THIS JESUS--NOT MERELY A MANIFESTATION, BUT CHRIST HIMSELF. SEE LUKE 24:39. "...I MYSELF..."; 1 THESS. 4:16 "THE LORD HIMSELF"

28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

ACTS 1:11 THEY COULD NOT FOLLOW: CH. 13:33
"COME AGAIN": V. 3; MATT. 24:42-44

42 Watch therefore: for ye know not what hour your Lord doth come.

43 , But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

ACTS 1:11 EXACT TIME OF ADVENT CONCEALED FROM HOUSEHOLD. CHRIST PROMISED TO RETURN: "OCCUPY TILL I COME" (LUKE 19:13-15)
"TILL I COME" (JO. 21:22)
"I COME QUICKLY" (REV. 3:11; 22:12,20)

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

APOSTLES EXPECTED AND TAUGHT THE RETURN OF CHRIST: TIT. 2:13;
1 PET. 1:7; 1 THESS. 4:16

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

ACTS 1:11 THE ONLY REAL HOPE! CHRIST'S RETURN EXPECTED AND TAUGHT BY APOSTLES: 1 THESS. 4:16; HEB. 9:28; 10:37; 1 PET. 1:7

ACTS 1:11 AS GOLD SUBJECTED TO INTENSE HEAT TO BURN OUT THE IMPURITIES.
"CHRIST TO COME AGAIN" = THE GREAT NEW TESTAMENT THEME: V. 13; 1 COR. 4:5; 11:26; 1 THESS. 4:16; TIT. 2:13; HEB. 9:28. JESUS' STAY IN HEAVEN ONLY TEMPORARY: SEE BELOW

(Enter following remarks in lower right hand margin of your Bible)

V. 7 CHRIST TO REMAIN IN HEAVEN ONLY UNTIL THE
"TIMES OF RESTITUTION." SEE LESSON ON "KINGDOM
OF GOD," FROM PSA. 110:1 THROUGH ACTS 15:16.
JESUS NOW AT THE FATHER'S RIGHT HAND AWAITING THE
GREAT COMMAND THAT WILL SEND HIM ONCE AGAIN TO THE
EARTH TO CONSUMMATE GOD'S PLAN OF REDEMPTION. SEE
PARABLE OF THE TALENTS: MATT. 25:14-19.

14 For the kingdom of
heaven is as a man traveling
into a far country, who called
his own servants, and de-
livered unto them his goods.

ACTS 1:11 "MAN" = JESUS
"FAR COUNTRY" = HEAVEN. HIS
STAY IN HEAVEN ONLY TEMPORARY:
V. 19; ACTS. 3:20-21

19 After a long time the lord
of those servants cometh, and
reckoneth with them.

ACTS 1:11 CHRIST NOW AT THE FATHER'S
RIGHT HAND: HEB. 10:12-13; BUT WILL
RETURN: JO. 14:3,28; REV. 22:12,20.
GREEK WORDS USED IN RELATION TO 2ND
COMING: MATT. 24:3

3 And as he sat upon the
mount of Olives, the disciples
came unto him privately, say-
ing, Tell us, when shall these
things be? and what shall
be the sign of thy coming,
and of the end of the world?

ACTS 1:11
"COMING" = GRK. "PAROUSIA":
SEE BELOW

(Enter following remarks in lower left hand margin of your Bible,
using two columns if necessary.)

V. 3 "COMING" = GRK. "PAROUSIA"--LIT. 'A BEING ALONG SIDE' (YOUNG).
BULLINGER DEFINES AS "A COMING WHICH INCLUDES THE IDEA OF A
PERMANENT DWELLING FROM THAT COMING ONWARDS."
VINE DECLARES "A PRESENCE--DENOTES BOTH ARRIVAL AND A SUBSE-
QUENT PRESENCE WITH."
NOTE: WHEN USED IN THE NEW TESTAMENT: ALWAYS DENOTES PERSONAL
PRESENCE--A BEING ALONG SIDE OF.
EXAMPLES: 2 PET. 1:16 THE PRESENCE OF CHRIST ON THE MOUNT OF
TRANSFIGURATION.
2 COR. 7:6 PAUL COMFORTED BY THE COMING OF TITUS.
1 COR. 16:17 PAUL GLAD OF THE COMING OF STEPHANAS.
PHIL. 2:12 PAUL SPEAKS OF HIS PRESENCE (PAROUSIA)
IN PHILIPPI (IN CONTRAST TO HIS ABSENCE--GRK. "APOUSIA")
IN RELATION TO THE 2ND COMING OF CHRIST: 1 THESS. 3:13; 2:19;
1 COR. 15:23; 2 THESS. 2:1,8,9; JA. 5:7,8; 2 PET. 3:4,12;
1 JO. 2:28.

13 To the end he may stablish
your hearts unblameable in holi-
ness before God, even our Fa-
ther, at the coming of our Lord
Jesus Christ with all his saints.

ACTS 1:11 "COMING" --GRK. "PAROUSIA"=
"A BEING ALONG SIDE"--DEMANDS PERSONAL
PRESENCE OF CHRIST: CH. 2:19; 2 THESS.
2:1, 8,9; JAMES 5:7,8.

1 Now we beseech you brethren by the coming of our Lord Jesus Christ, and by our gathering together unto him,

7 Be patient therefore, brethren, unto the coming of the Lord, Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

ACTS 1:11 "COMING"--GRK. "PAROUSIA"= PERSONAL PRESENCE: V. 8,9; JAMES 5:7,8; 1 COR. 15:23; 1 JO. 2:28

ACTS 1:11 "COMING" - GRK. "PAROUSIA" A BEING ALONG SIDE--DEMANDS PERSONAL PRESENCE: V. 8; 2 THESS. 2:1; 3:13; 2 PET. 3:4,12.
(SEE CHART ON MATT. 24:3)

CHRIST TO APPEAR: HEB. 9:28

ACTS 1:11 AS AN OFFERING FOR SINS: V. 26.
"SECOND TIME" - TO RETURN IN A GLORIFIED BODY: DEAD FOREVER TO SIN (ROM. 6:10) INCORRUPTIBLE & GLORIOUS (PHIL. 3:21) "APPEAR" - GRK. "OPTOMAI"
SEE BELOW.

(Enter following remarks in lower left hand margin of your Bible)

correction
↓

(word should be "OPTOMAI")

V. 28 "APPEAR" - GRK. "OPTOMAI" = "TO SEE, BE SEEN" (FROM "OPS" = THE EYE); "TO GAZE" (I.E. WITH WIDE OPEN EYES, AS AT SOMETHING REMARKABLE)--STRONG "TO LOOK, TO SEE AN OBJECT APPEARING - IT REFERS TO THE THING SEEN" - BULLINGER
NOTE: IN EVERY NEW TESTAMENT OCCURANCE OF THIS WORD (~~PEPOMAI~~), LITERAL SIGHT OF THE OBJECT IS INDICATED.
EXAMPLES: 1 COR. 15:5,6,7,8 - PAUL USES "OPTOMAI" TO DESCRIBE THE LORD'S FIRST APPEARANCE. LUKE 1:11--THE ANGEL GABRIEL APPEARS TO ZACHARIAS.
ACTS 7:2,35 - THE LORD'S ANGEL APPEARS TO ABRAHAM AND MOSES.
ACTS 9:17 - JESUS APPEARS TO SAUL.

Explanatory remarks for Lesson #18

"SACRIFICE OF CHRIST"

It may seem presumptuous for us to attempt to set forth in succinct remarks (as this type of presentation demands) a logical and adequate outline of the purpose of God in relation to the death of Jesus. Perhaps it is. That a need for such an outline exists, is undeniable. No Bible marking program could possibly be considered complete without it. We have, therefore, compiled to the best of our ability, the most important and significant principles exhibited in the sacrificial death of the "Lamb of God." The lesson could have been much more lengthy than it is--perhaps you will want to elaborate upon certain points as you transfer it to your Bible. Material for the following pages has been gleaned from the writings of John Thomas, Robert Roberts, John Carter, W. F. Barling and others. We would urge all as they study this lesson to supplement their endeavours with the many Christadelphian publications readily available. Especially helpful are; LAW AND GRACE by W. A. Barling; THE LAW OF MOSES by R. Roberts; THE EPISTLE TO THE ROMANS by J. Carter.

We have arranged this study under four divisions:

1. An offering for sin--from Jo. 1:29 to 1 Cor. 5:7.

This series of references prove that the death of Jesus was sacrificial in nature; being actually, the substance of those shadows and types provided in the law of Moses. Jesus, as the sin offering provided by God, fulfills all that could only be typified by the sacrifices made by Israel. His death was intended to convey all that the sin offering under the law displayed. In the remarks opposite 1 Cor. 5:7, the purpose of the offering under the law is outlined, in order to bring into focus the true significance of Christ's death.

2. As the sin-bearer; a representative death--1 Pet. 2:24-25 to Heb. 9:24.

One of the most difficult passages in relation to the death of Jesus is that found in 1 Pet. 2:24. We have attempted to explain the intent of Peter's remarks, utilizing the upper margin of your Bible for additional remarks. It will be seen that those who come to God through Jesus Christ must, by being identified with the true sin-offering, vindicate God's condemnation of sin. The death of Jesus on the cross (the standard of judicial punishment of criminals in his day) exhibits the Father's condemnation of sin and expresses His absolute intolerance of transgressions.

The balance of this section is devoted to displaying the true nature of Christ's death; viz. representative in nature--not substitutional.

3. God's righteousness revealed--from Rom. 3, verse 21 to verse 26.

The student is urged to refer to John Carter's remarks on these verses as they appear in THE EPISTLE TO THE ROMANS. The manner in which God's righteousness was revealed in the death of Jesus is set forth clearly and logically, and are here reproduced as briefly as possible. Before God would allow repentant sinners to find forgiveness for their sins, He formulated the plan, whereby one must first recognize his own sinfulness and confess that God is just in demanding death as the result of sin. In the sacrificial death of Jesus, God has made it abundantly clear that He does not in any way tolerate sin. The ritual condemnation of sin, in the flesh of one who, himself was sinless, provided this expression of God's righteousness, and at the same time assured the resurrection of the sacrificial victim. Thus, not only was sin condemned, but death was conquered as well. "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:9)

4. Justification through faith in his blood--from Rom. 3:27 to Heb. 13:20.

The blood of Jesus is mentioned many times in the various New Testament Epistles as the means by which our sins are forgiven, and through which we may find justification. There is of course, nothing efficacious in the natural blood of

Jesus. The true import lay in the fact that, as the sacrificial victim, the outpouring of his blood depicted the giving up of his life. The actual death of Jesus, being the final act of obedience to the Father, involved the shedding of his blood--without which there would have been no basis for the forgiveness of sins. The end of the Mosaic law and the beginning of the New Covenant both converged at the cross. As the first covenant was dedicated with blood, so the second was confirmed by the blood of Jesus.

The submission of Christ's will to that of the Father, and his absolute obedience even to the death of the cross made the resurrection of Jesus a moral certainty. As part of the obedience that God required of him (the death on the cross), he submitted voluntarily to it. Hence "the God of peace...brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant."

The next lesson, God willing, will treat with the subject of baptism. This study will allow further insight into the subject matter of the present lesson.

"SACRIFICE OF CHRIST"

Color: Blue Violet -- Prismacolor Pencil #933

TEXT

EXPOSITION

John 1:29

29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

"LAMB"--A SACRIFICIAL ANIMAL: GEN. 22:7-8; EX. 12:3,21. SEE REV. 13:8. DEPICTS SPIRIT OF HUMILITY: ISA. 53:7; ACTS 8:32; MATT. 11:29; 21:5. HIS DEATH--AN OFFERING FOR SIN: HEB. 9:26-28; 10:8-12; ISA. 53:10; 1 PET. 1:18,19; 1 COR. 5:7

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

JOHN 1:29 THE "ONE" OFFERING, EFFICACIOUS FOR ALL TIME: CH. 7:27; 10:12-14. SIN "PUT AWAY" THRU SACRIFICE OF CHRIST: 1 COR. 5:7; 15:3; GAL. 1:4; 1 JO. 2:2

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

JOHN 1:29 AS THE SACRIFICIAL LAMB: EX. 12:3,21. THE PURPOSE OF THE SIN OFFERING: SEE BELOW. CHRIST THE SIN BEARER: 1 PET. 2:24-25; ISA. 53:4-6,12.

(Enter the following remarks in the lower left hand margin of your Bible)

V. 7 SIN OFFERING - ITS PURPOSE UNDER THE LAW:

1. A MEANS OF EXHIBITING GOD'S JUDGMENT ON SIN = DEATH.
2. A VINDICATING (ON THE PART OF THE BELIEVER) OF GOD'S CONDEMNATION OF SIN AND SINNER.
3. TO PROVIDE A RITUAL CEREMONY BY WHICH THE OFFERER COULD:
 - (a) MAKE CONFESSION OF HIS GUILT: LEV. 4:2,3,13-20; 22-24, ETC.
 - (b) EXPRESS HIS DESIRE FOR FORGIVENESS: LEV. 4:20,26,31, ETC.
 - (c) DECLARE THE RIGHTEOUSNESS OF GOD IN DEMANDING DEATH AS THE WAGES OF SIN.

NOTE: THE SACRIFICIAL VICTIM UNDER THE LAW WAS TREATED AS GOD WOULD TREAT SIN--ITS VIOLENT DEATH (JUDICIAL), EXPRESSIVE OF GOD'S COMPLETE INTOLERANCE OF SIN.

24 Who his own self bare our sins in his own body on the tree, that we, being dead

JOHN 1:29 AS THE SIN BEARER--OUR SINS, NOT HIS: ISA. 53:4-6; HEB. 9:28. CHRIST HAD NONE: V. 22 "IN HIS OWN BODY

to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

(Also enter following remarks in lower margin of your Bible--using both sides if necessary [1 Peter 2:24])

V. 24 "IN HIS OWN BODY" = FIRST, BY COMING IN THE "LIKENESS OF SIN'S FLESH": ROM. 8:3; HEB. 2:14. SECOND, BY DYING A TRANSGRESSOR'S DEATH: ISA. 53:8,9
NOTE: OUR SINS (PLURAL) LAID ON HIM--A RITUAL BEARING OF THE SINNER'S GUILT. AS THE SCAPEGOAT ON DAY OF ATONEMENT; LEV. 16:7-10. THE SINS OF ISRAEL WERE CONFESSED OVER THE ANIMAL, WHICH THEN BORE THEM AWAY TO THE WILDERNESS. SEE PSA. 103:12. "ON THE TREE" = IT WAS ON THE CROSS THAT GOD CONDEMNED SIN - IN THE FLESH OF A SINLESS BEARER OF OUR NATURE JESUS AS THE "SIN OFFERING", TREATED AS GOD WOULD TREAT SIN - SEE 1 COR. 5:7
NOTE. A SINLESS MAN, MADE SUBJECT TO THE CONSEQUENCES OF SIN.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

ON THE TREE": SEE BELOW

CHRIST DIED "FOR" OR "ON BEHALF OF" SINNERS - NOT INSTEAD OF. NOT AS A SUBSTITUTE: ROM. 5:6-8

JOHN 1:29 GOD EXHIBITS HIS LOVE FOR OUR CONSIDERATION: "FOR US" - NOT INSTEAD OF: 1 COR. 8:11; 15:3; 1 THESS. 5:10. CHRIST LAID DOWN HIS LIFE "FOR US": JO. 10:15; 15:13

JOHN 1:29 JESUS DIED "FOR" OR "ON BEHALF OF" SINNERS: CH. 15:13; EPH. 5:2

JOHN 1:29 HIS SACRIFICE MADE ON BEHALF OF SINNERS - AS AN OFFERING FOR SINS. A REPRESENTATIVE DEATH: HEB. 9:24

JOHN 1:29 THE HOLY PLACE BETWEEN THE CHERUBIMS WHERE GOD COMMUNED WITH MOSES: EX. 25:22. NOW, THRU CHRIST-OUR REPRESENTATIVE: CH. 6:20. GOD'S RIGHTEOUSNESS REVEALED IN THE DEATH OF JESUS: ROM. 3:21-27

JOHN 1:29 GOD'S RIGHTEOUSNESS EXHIBITED APART FROM THE LAW. JESUS SHOWED THE FATHER TO BE JUST IN ALL HIS APPOINTMENTS:
1. AT HIS BAPTISM: MATT. 3:15-17-VOLUNTARILY EXHIBITING MAN'S RELATIONSHIP TO DEATH BY DIVINE APPOINTMENT.
2. IN HIS LIFE-ALWAYS DOING GOD'S WILL: JO. 4:34; 5:30; 8:29.
THE FATHER'S COMMENDATION: MATT. 3:17; 17:5.

23 For all have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

(Enter following remarks in the lower left hand margin of your Bible)

V. 25 - "TO DECLARE HIS RIGHTEOUSNESS." WHY NECESSARY?
"BECAUSE OF THE PASSING OVER OF SINS DONE AFORETIME IN THE FORBEARANCE OF GOD" R.V. SINS COMMITTED IN AGES BEFORE CHRIST, FORBORNE FOR A TIME IN VIEW OF THIS EXHIBITION OF HIS RIGHTEOUSNESS. CHRIST'S SACRIFICE EFFICACIOUS FOR TRANSGRESSIONS COMMITTED UNDER FIRST COVENANT: HEB. 9:15.

26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

3. IN HIS DEATH-BY DIVINE APPOINTMENT:
ACTS 2:23; PHIL. 2:8. GOD JUST IN INVOLVING ALL IN DEATH.

"PROPITIATION" = PROPITIATORY PLACE OR MERCY SEAT AS IN HEB. 9:5. WHERE GOD COMMUNED WITH MOSES: EX. 25:22. JESUS CHRIST, OUR MERCY SEAT WHERE GOD MEETS WITH MAN: JO. 14:6; 1 TIM. 2:5.

"TO DECLARE HIS RIGHT.": SEE BELOW

GOD'S MERCY COULD NOT BE BLIND TO SIN-COULD NOT IGNORE TRANSGRESSION. HIS INTOLERANCE TO SIN MUST BE EXHIBITED: SEE ABOVE

(Enter following remarks in the upper right hand margin of your Bible)

V. 26 - THE DECLARATION OF GOD'S CONDEMNATION OF SIN, EXHIBITED IN THE SACRIFICIAL OFFERING OF JESUS, HAD TO BE MADE SO AS TO REVEAL GOD AS BEING JUST. APART FROM THIS DECLARATION, GOD COULD NOT RIGHTEOUSLY FORGIVE SIN.

27 Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

NO ROOM FOR PRIDE IN SELF ACHIEVEMENT. JUSTIFIED ON BASIS OF FAITH: HAB. 2:4; GAL. 3:11-14; EPH. 1:7

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

JOHN 1:29 DELIVERANCE THRU FAITH IN SHED BLOOD OF JESUS: ROM. 3:25-27; COL. 1:14; REV. 1:5. NO REMISSION ASIDE FROM BLOOD: HEB. 9:22

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

JOHN 1:29 BLOOD = SYMBOL OF DEATH. NO REMISSION ASIDE FROM FULL RECOGNITION OF SIN NATURE & UNRESERVED REPUDIATION AS EXHIB. IN DEATH OF JESUS: CH. 13.20; 9:12.

20 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.

JOHN 1:29 CHRIST'S OBEDIENCE TO GOD INSURED HIS OWN REDEMPTION: CH. 9:12; PHIL. 2:8-9. HIS BLOOD CONFIRMED OR RATIFIED THE NEW COVENANT: CH. 9:20-24; MATT. 26:28. SALVATION CONTINGENT ON IDENTIFICATION WITH CHRIST. SEE "BAPTISM" - KEY VERSE: MATT. 28:19

Explanatory Remarks for Lesson #19

"BAPTISM"

The subject of baptism can only be fully appreciated when one has thoroughly schooled himself in the lessons that have preceded this one. Man's nature and his natural disposition to evil, the truth about temptation, sin and the devil, the intricacies of the sacrifice of Jesus are all of inestimable value in our study of the ritual of baptism. When one has at least in measure understood the significance of these, he is ready to commence this study. There is a tendency in Christendom to minimize the importance of water baptism--but this is due to their complete lack of understanding and appreciation of the afore mentioned subjects.

1. Baptism commanded--from Matt. 28:19-20 to Acts 2:37-38.

The rite of baptism is shown to be a direct commandment of the Lord Jesus Christ; a commandment that was recognized and enforced by his followers after his ascension. This fact alone makes the ceremony binding on those desiring life, for only those who "do whatsoever I have commanded you" (said Jesus) can benefit from his sacrificial death.

2. Observed and practiced--from Acts 2:41 to Acts 8:36-38.

The history of the Truth in the years following Pentecost clearly indicate the observance of baptism as a requisite to salvation. Beginning at Pentecost, the practice of water baptism by repentant sinners is traced to illustrate the importance with which the ritual was regarded by those coming to an understanding and belief of the gospel. In every instance where space allowed the recording of details, baptism is always the first act of faith done by the converts, subsequent to their acceptance of the Truth and the genuine state of repentance such acceptance brought upon them.

3. Significance of baptism--from Acts 22:16 to Col. 3:9-10.

The actual purpose and significance of the ritual of water baptism is outlined next. Baptism, being an expression of one's recognition of his own sinfulness, and a desire to repudiate the sins of the body, it follows that it is the means by which justification before God is achieved. Since justification has the meaning of "being pronounced righteous," the forgiveness of sins must take place. Of extreme importance to the believer is the understanding that forgiveness of sins through Jesus is contingent on being identified with him, as our sin offering. We must bear in mind that the sin offering under the law was to illustrate the transgressor's guilt and provide him with the opportunity to vindicate God's judgment upon sin. This could only be accomplished by being identified with the sacrificial victim. In the case of the Israelite, this was attained by placing his hands upon the head of the offering and making confession of his sins. In the New Covenant, God has provided the symbol of baptism as the vehicle by which we find identification with Jesus, "the lamb of God." It will be noted that Paul stresses the fact that this identification with Jesus must take place at the cross, displaying clearly the sacrificial aspect of baptism. Rebirth and the subsequent new life of the believer are next dealt with. Sin nature, figuratively "crucified with Christ" at baptism, has been destroyed, and the believer, emulating Jesus, walks in "newness of life."

The other benefits of baptism, such as the means by which the believer becomes associated with the covenants of promise and a son of God; entering the race for salvation; etc. are not considered, as some of these have already been treated with in other lessons.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

(Enter following remarks in lower right hand margin of your Bible)

V. 3-5 "BORN AGAIN" = FROM ABOVE (SEE JOHN 8:23). NOT A NATURAL BIRTH: NOT BY WILL OF MAN BUT OF GOD: JOHN 1:12,13; JAMES 1:18; 1 JOHN 2:29; 4:7; 5:1,4.

"OF WATER" = BAPTISM - THE RITUAL APPOINTED BY GOD AS THE MATERIAL ELEMENT IN THE SYMBOLIC DEATH AND NEW BIRTH: COL. 2:12-13; JO. 3:23.

"OF SPIRIT" = I. MORAL REGENERATION: TITUS 3:5; 1 PET. 1:23-25; SEE GAL. 4:29. THOSE WHO WALK "AFTER THE SPIRIT" SAID TO BE "IN THE SPIRIT": ROM. 8:4-9.
2. PHYSICAL CHANGE FROM THE "NATURAL" TO THE "SPIRITUAL", AT THE RESURRECTION: 1 COR. 15:20-23; 50-54; 2 COR. 5:1-4; PHIL. 3:21; 1 JOHN 3:2.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

MATT. 28:19-20 "CRUCIFIED" = CO-CRUCIFIED. USED HERE AND IN ROM. 6:6 ONLY. "NOT I"--THE OLD SELF DEAD WITH CHRIST: ROM. 6:8. "CHRIST LIVETH IN ME" = THE MIND AND DISPOS. OF CHRIST MUST FIND EXPRESS. IN THE BELIEVER'S LIFE: PHIL. 2:5-7; ROM. 8:9; GAL. 6:14. "BORN AGAIN": JO. 3:3-5

MATT. 28:19-20 "BORN AGAIN" = FROM ABOVE. A NEW CREATURE: COL. 2:12-13; 2 COR. 5:17; GAL. 6:15

THE NEW BIRTH ESSENTIAL TO ENTERING KINGDOM AND IMMORTALITY: SEE BELOW.

MATT. 28:19-20 "IN CHRIST" - ONLY THRU BAPTISM: ROM. 6:3; GAL. 3:27-28. "NEW CREATURE" = MORAL REGENERATION: TIT. 3:5. CREATED "NEW MAN": EPH. 4:24

MATT. 28:19-20 NEW MAN TAKES THE PLACE OF "OLD MAN...CRUCIFIED WITH CHRIST": ROM. 6:6. "AFTER HIS IMAGE": COL 3:9-10

MATT. 28:19-20 "OLD MAN" PUT OFF AT BAPTISM: ROM. 6:6

"NEW MAN" = THE NEW LIFE OF THE BELIEVER PATTERNED AFTER CHRIST: ROM 6:5-11; 2 COR. 5:17

"BAPTISM"

Color: Vermilion Red--Prismacolor Pencil #921

TEXT

EXPOSITION

Matt. 28:19-20

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

BAPTISM ESSENTIAL TO SALVATION:

MK. 16:15-16. COMMANDED BY JESUS:

JO. 3:3-5. OBEYED BY THOSE WHO

BELIEVED: JEWS ON PENTECOST: ACTS 2:37-38

SALVATION CONTINGENT ON OBEDIENCE TO COMMANDMENTS OF JESUS: CH. 7:21; JO. 15:13-14

MATT. 28:19-20 PETER CONVINCES THE JEWS OF THE MESSIAHSHIP OF JESUS: V. 22-36

THESE OBEYED: V. 41

BAPTISM = FIRST ACT OF OBEDIENCE AFTER BELIEVING: CH. 8:12, 36-39; 9:18; 10:47-48; 16:15.

MATT. 28:19 BELIEF OF GOSPEL-- THEN BAPTISM: PHILIP IN SAMARIA: CH. 8:5

MATT. 28:19-20 THOSE THAT BELIEVED WERE BAPTIZED: V. 12. SIMON BAPTIZED: V. 13

MATT. 28:19-20 BAPTISM ALWAYS FOLLOWS BELIEF OF GOSPEL: SEE BELOW. THE EUNUCH BELIEVES AND IS BAPTIZED: V. 27, 35-39

(Enter following remarks in lower left hand margin of your Bible)

- V. 13 BAPTISM ALWAYS FOLLOWS TRUE AND HONEST ACCEPTANCE OF GOSPEL
- ACTS 2:37-41 - JEWS ON DAY OF PENTECOST
- ACTS 8:12-13 - SAMARITANS AT PREACHING OF PHILIP
- ACTS 8:36-39 - ETHIOPIAN EUNUCH
- ACTS 9:18 - SAUL OF TARSUS
- ACTS 10:47-48- HOUSE OF CORNELIUS
- ACTS 16:14-15- LYDIA AND HER HOUSE
- ACTS 18: 8 - CRISPUS, MANY CORINTHIANS
- 1 COR. 1:16 - HOUSEHOLD OF STEPHANUS
- 1 COR. 1:14 - GAIUS
- ACTS 16:30-33- PHILIPPIAN JAILER AND HIS HOUSE

36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both *into the water, both Philip and the eunuch; and he baptized him.

16 And now why terriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

MATT. 28:19-20 COMPLETE IMMERSION IN WATER: V 39. JOHN BAPTIZES NEAR "MUCH WATER": JO 3.23

BELIEF - AN ABSOLUTE PRE-REQUISITE TO BAPTISM: MK. 16:15-16; 1 Pet. 3:21

*"INTO"--GRK. "EIS" = IN THE INTERIOR. COMPLETE IMMERSION. PURPOSE OF BAPTISM: = FORGIVENESS OF SINS: ACTS 2:38. PAUL'S BAPTISM: CH. 22:16

MATT. 28:19-20 A FIGURATIVE WASHING AWAY OF SINS: 1 PET. 3:21; TIT. 3:5; 1 COR. 6:11. FORGIVENESS THRU BAPTISM: CH. 2:38; COL. 2:12-13.

MATT. 28:19-20 BAPTISM = A BURIAL, HENCE A DEATH. IDENTIFIES ONE WITH JESUS AT THE CROSS (OUR SIN OFFERING): ROM. 6:3-8

ALSO A BIRTH--AS THOSE ALIVE FROM THE DEAD: ROM. 6:13; JO. 3:3-5.

FORGIVENESS: ACTS 2:38; 22:16.

MATT. 28:19-20 BAPTISM = A RITUAL DEATH WITH CHRIST (AT THE CROSS). HUMAN NATURE UNFIT FOR EVERLASTING LIFE.

BECOME DEAD TO SIN, AS CHRIST: V. 10.

OUR NEW WALK COMPARABLE TO THE RESURRECTED JESUS. HIS NATURE CHANGED. WE MUST TREAT OUR'S AS CRUCIFIED, DESTROYED!

ONLY THRU BAPTISM IS IDENTIFICATION WITH JESUS, AS OUR SIN OFFERING SECURED.

"OLD MAN" = "THE BODY OF SIN". SIN NATURE FIG. DESTROYED IN THE BELIEVER--AS ACTUALLY DESTROYED IN CHRIST. "I AM CRUCIFIED":

GAL. 2:20

"FREED" = JUSTIFIED FROM SIN. AS JESUS FREED AFTER HIS RESURRECTION (V. 9-10) THE BELIEVER THRU BAPTISM, UNITES WITH CHRIST AS BEING "DEAD TO SINS" (V. 11) TO WALK IN NEWNESS OF LIFE (V. 4) "BORN AGAIN". JO. 3:3-5

Explanatory Remarks for Lesson #20

"RESURRECTION"

The apostle Paul emphasizes the importance of resurrection in 1 Cor. 15:14-18, where he shows that apart from this miracle the entire plan of salvation is nullified. In the hour of sorrow this is the balm that helps to heal the aching heart; this is the light that never fails even though intense darkness surrounds us on every side.

For the sake of brevity we have only gone back as far as David in the Old Testament. We heartily recommend a deeper study beginning with the opening chapters of Genesis. Creation itself is a glorious revelation of resurrection and the theme does not end until the last verse of the Revelation.

We have divided this study into two sections:

1 Resurrection in the Old Testament--2 Sam. 7:16 through Dan. 12:2.

In this series of quotations we see what an important place resurrection held in the lives of the patriarchs. Their faith in this promise enabled them to endure torturing, cruel mockings, scourgings, bonds and imprisonment. (Heb. 11:35-37) If this hope is thoroughly impregnated in our hearts, it can be that driving force that will secure an eternal inheritance for us in God's kingdom.

2. Resurrection in the New Testament--John 11:23-26 through 1 Cor. 15:58.

In this study we come to the very nucleus of our hope in resurrection from the dead; namely, the Lord Jesus Christ. Firstly, we have our Master's own example in baptism; secondly, we have his teaching in which he promises resurrection to all his faithful followers.

Thirdly, he demonstrates this miracle in the raising of Lazarus; fourthly, we reach the climax of his teaching in his own death, burial and resurrection; and fifthly, we have the apostolic testimony. These were not only inspired by the Holy Spirit what to write, but were eye witnesses of this glorious event.

In view of these facts we can heartily re-echo the words of the apostle Peter, "We have not followed cunningly devised fables."

"RESURRECTION"

Color: Burnt Ochre--Prismacolor Pencil #943

TEXT

EXPOSITION

Acts 2:27

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

QUOTED FROM PSA. 16:10--
ESTABLISHING RESURRECTION AS AN
OLD TESTAMENT DOCTRINE AS WELL
AS THE NEW. 2 SAM. 7:16

ACTS 2:27 TO BE ESTABLISHED IN
DAVID'S PRESENCE NECESSITATES DAVID
BEING RAISED FROM THE DEAD. DAVID
KNEW AND BELIEVED THIS; 2 SAM. 23:5;
ISA. 9:6-9; LU. 1:32-33; PSA 17:15.

ACTS 2:27 IT WAS HOPE OF RESUR. TO
"THY LIKENESS" THAT INSPIRED THE
WORDS OF 2 SAM. 23:1-5. FULFILLMENT
DEPENDS UPON RESUR. 2 SAM 7:12-15;
LU. 1:32,33; JOB 14:13-15; ACTS 2:30.

15 Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.

25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

26 And though after my skin worms destroy this body, yet in my flesh shall I see God:

26 Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:

6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

ACTS 2:27 TIME OF THIS CALL AT RESUR. CALL = SOUND OF TRUMP. NEW TESTAMENT WHEN ALL THE FAITHFUL WILL ANSWER 1 COR. 15:51; 1 THESS. 4:16; JO. 5:25,28,29. CP. JO. 10:4 WITH THOSE WHO HAVE NO HOPE: JOB 14:1-2; 7-12; JOB 19:25-27

ACTS 2:27 JOB KNEW THAT RESUR. NECESSITATED DEATH, BURIAL, RESUR, ASCENSION AND RETURN OF JESUS.

CORRUPTION PUTTING ON INCORRUPTION MORTALITY PUTTING ON IMMORTALITY: 1 COR. 15:53,54; ISA. 26:19

ACTS 2:27 THY = THOSE WHO HAVE COME INTO COVENANT RELATIONSHIP. CONTRAST WITH THOSE WHO FOLLOW FLESH V. 13,14--EZEKIEL SHOWS THE COMPLETE PROCESS OF RESUR. IN HIS METAPHORICAL ILLUSTRATION--EZEK. 37:1-15; DAN. 10:5-6

ACTS 2:27 THE LORD JESUS CHRIST, RETURNED TO EARTH--HIS SAINTS RAISED AND GLORIFIED WITH HIM. 1 JO. 3:2 SEE ALSO VERSES 9-12; 18-19. DAN. 12:2

ACTS 2:27 NOT ALL--ONLY RESPONSIBLE. TAKES PLACE AFTER TIME PERIODS OF DAN., AFTER KINGDOMS OF MEN--IN LATTER DAYS DURING TIME OF TROUBLE, V. 1. HOSEA 13:14; CP. ROM. 11:15. JOHN 11:23-26

ACTS 2:27 ANTITHESIS TO LAZARUS IS DEAD (NOT IN HEAVEN) RISE FROM GRK. ANASTASIS = STANDING AGAIN. MARTHA FAMILIAR WITH TEACHING OF CHRIST.

RESURRECTION TO ETERNAL LIFE PREDICATED UPON BELIEF, REPENTANCE, BAPTISM, AND A FAITHFUL CONTINUANCE IN WELL DOING: ROM. 2:7; PHIL. 3: 8-11; HEB. 11:13; 17-19,39 1 COR. 15:1-22

16 For if the dead rise not, then is not Christ rised:

17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

51 Behold, I shew you a mystery: We shall not all sleep,

but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

ACTS 2:27

THE APOSTLE PAUL PREDICATES ALL UPON RESURRECTION OF CHRIST.

1 COR. 15:23

ACTS 2:27 FIRSTFRUITS PLURAL-- INDICATES MORE WILL FOLLOW. THOSE WHO HAVE MADE A COVENANT WITH HIM: GAL. 3:26-29; JOHN 5:28,29

ACTS 2:27

ALL = RESPONSIBLE (SEE LESSON ON JUDGMENT) MATT. 22:23-32; ACTS 24:14,15,21.

ETERNAL LIFE AND RULERSHIP WITH CHRIST: LU. 14:14; JO. 11:23-25 TOTAL DESTRUCTION. 1 THESS. 4:15,16

ACTS 2:27

WORD OF AUTHORITY

PRECEDE--I.E. LIVING AND DEAD WILL GO TO THE JUDGMENT SEAT TOGETHER. RESUR. TO TAKE PLACE AT CHRIST'S COMING. "SHOUT" FROM GRK. "KELEUSMA" = SHOUT OF COMMAND--VOICE OF AUTHORITY. "TRUMP" = LAST TRUMP. RESUR. WILL BE CHRIST'S FIRST ACT. 1 COR. 15:51-57

ACTS 2:27

RAISED TO INCORRUPTIBILITY. RESURRECTION A PROCESS: BEGETTAL, JAMES 1:18; BIRTH, JOHN 3:3-5; GROWTH, ROM. 2:7; 1 PET. 2:2; 3:18; BORN OF SPIRIT, 1 COR. 15:54. THE LORD JESUS CHRIST ONLY ONE SO FAR TO EXPERIENCE THE COMPLETE PROCESS: 1 COR. 15:23.

Explanatory Remarks for Lesson #21

"HELL--AS GRAVE"

It is safe to say that no subject in popular Christianity is further afield than that of Hell. Countless thousands have been forced into the "church" through fear of the lurid flames of this supposed torture chamber, to say nothing of the millions of dollars that have been extracted from misguided people trying to deliver their loved ones from purgatory. We can thank our Heavenly Father for the truth contained in His precious book, and in the following three divisions we can follow the simple clear teaching of the living word.

1. The word "hell" comes from Heb. "Sheol" and is used synonymously with the grave--from Psa. 16:10 through Ezek. 32:27.

When the translators saw that the correct translation of hell would interfere with their doctrinal beliefs they used the word "grave." Not once, however, is the word "sheol" used in the sense of eternal torment or preservation. To the contrary it refers to a state of decay and cessation of life.

2. Old Testament equivalent of "sheol" expressed through the Greek language in the word "hades."--from Matt. 11:23 through Rev. 20:13,14.

This carries identically the same meaning and once again we notice the complete absence of eternal torment or the preservation of a body in unquenchable fire.

3. Gehenna--from Matt. 5:22 through Matt. 10:28.

We have shown that this word refers to the Valley of Hinnom where perpetual fires were kept burning to consume the refuse of the city. Our Lord used Gehenna and all that it symbolized as a type of the judicial judgment that awaits the unfaithful.

"HELL--AS GRAVE"

Color: Tuscan Red--Prismacolor Pencil #937

TEXT

EXPOSITION

Psa. 16:10

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

HELL: HEB. "SHEOL" = GRAVE, PIT, A PLACE WHERE MAN CORRUPTS. NEVER USED IN THE SENSE OF JUDICIAL PUNISHMENT. GEN. 37:35

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

PSA. 16:10 GRAVE FROM HEB. SHEOL. SAME ROOT WORD TRANS. HELL. POPULAR CONCEPTION OF HELL NOT APPLICABLE TO JACOB--SEE GEN. 42:38; 1 SAM. 2:6; 1 KI. 2:6. JOB 14:13

13 O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!

PSA. 16:10 GRAVE FROM HEB. SHEOL. SAME ROOT AS HELL. JOB NOT PRAYING TO GO TO A PLACE OF TORMENT. JOB 17:13,14

13 If I wait, the grave is mine house: I have made my bed in the darkness.

14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

17 Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind my back.

6 Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

27 And they shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.

23 And thou, Capernaum; which are exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

PSA. 16:10 GRAVE FROM HEB. "SHEOL." HOUSE AND BED NOT APPLICABLE TO POPULAR IDEA OF HELL.
SHEOL - A PLACE OF COMPLETE INACTIVITY: ECCL. 9:4-6, 10;
ISA. 38:17-18

PSA. 16:10 THE GRAVE (SHEOL), A PLACE OF INACTIVITY - NO HOPE: V. 18
"DEAD KNOW NOT ANYTHING": ECCL. 9:4-6

PSA. 16:10 SHEOL (THE GRAVE--V. 10) A PLACE OF NO ACTIVITY & NON-EXISTENCE: ISA. 38:17-18. A PLACE OR STATE OF DESTRUCTION: PSA. 49:14; HOS. 13:14; EZEK. 32:27

PSA. 16:10

HELL FROM HEB. SHEOL--SAME ROOT AS GRAVE. HERE DESCRIBED AS A PLACE WHERE ACTIVITY CEASES. CONTRAST POPULAR IDEA OF LURID FLAMES AND ENDLESS TORTURE.
MATT. 11:23

PSA. 16:10

HELL: GRK. HADES--SAME ROOT WORD FOR GRAVE. A CITY COULD NOT BE CAST INTO A BURNING HELL. REFERS TO ITS TOTAL DESTRUCTION.
MATT. 16:18

PSA. 16:10

HELL: GRK. HADES--GRAVE WILL NOT PREVAIL FOR ECCLESIA WILL TRIUMPH OVER DEATH.
REV. 1:18

PSA. 16:10

HELL: GRK. HADES--GRAVE KEYS = POWER OF RESURRECTION, JOHN 11:25.
REV. 20:13,14.

14 And death and hell were cast into the lake of fire. This is the second death.

PSA. 16:10 HELL; GRK. HADES
END OF 1000 YRS NO MORE DEATH--
NO NEED FOR GRAVE. MATT. 5:22

(Enter following remarks in lower margin of your Bible [Matt. 5:22].)

GEHENNA, GREEK WORD TRANSLATED HELL IN COMMON VERSION, OCCURS 12 TIMES. GREEK = "THE VALLEY OF HINNOM." VALLEY ALSO CALLED TOPHET, A DETESTATION, AN ABOMINATION. INTO THIS PLACE WAS CAST ALL KINDS OF FILTH, CARCASSES OF BEASTS, UNBURIED BODIES. FIRES WERE KEPT BURNING TO CONSUME REFUSE. NEVER USED AS SYMBOL OF ETERNAL PRESERVATION IN TORTURE, BUT RATHER DEATH AND COMPLETE DESTRUCTION. JESUS USES IT AS SYMBOL OF JUDICIAL JUDGMENT THAT AWAITS REJECTED.

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

PSA. 16:10
HELL FROM GEHENNA. JUDICIAL JUDGMENT. DESTRUCTION, NOT PRESERVATION: SEE MATT. 5:29; 18:9; 23:15; 23:33; MATT. 10:28

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

PSA. 16:10 DESTROY FROM GRK. "APOLLUMI" - LOST, PERISH, TOTALLY ANNIHILATED. HELL FROM GEHENNA = JUDICIAL JUDGMENT: MARK 9:43,45,47; LUKE 12:5; JAMES 3:6.

Explanatory Remarks for Lesson #22

"DAY OF JUDGMENT"

The subject of the judgment is one of the most misunderstood in all Christian theology. There is a common belief that all who have ever lived will one day appear before the judgment seat of Christ to give an account of their deeds.

In this lesson we have only endeavored to show from Scripture who will be judged, when it will take place, and who the judge will be. For a more elaborate study we direct your attention to the lessons on Responsibility, Eternal Life, and Punishment of the Wicked.

We will consider this study in three divisions:

1. Judgment to take place at Christ's second advent--1 Cor. 4:5 through Rev. 11:18.

Contrary to popular belief the dead cannot be judged until Christ returns to this earth and resurrects the dead.

2. Jesus Christ will be the judge--John 5:22 through John 12:46-48.

Jesus Christ is the way, the truth, the life. All judgment has been committed unto him. Resurrectional responsibility is predicated upon our knowledge of him.

3. Both the wicked and righteous will be present--Matt. 7:22-23 through Luke 12:45-48.

In this section we have again gone opposite to popular teaching which states that the wicked and righteous will be raised and judged at separate times. Scripture is plain that the responsible of both classes will appear at the same period.

"DAY OF JUDGMENT"

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TEXT

EXPOSITION

1 Cor. 4:5

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

MORTALITY INCAPABLE OF JUDGING.
THE LORD ALONE HAS THIS
CAPABILITY--THE DISCERNER.
(KRITIKOS) HEB. 4:12.
"HIDDEN" = UNCONFESSSED SINS.
HEART FILLED WITH CHRIST--
ETERNAL LIFE. HEART FILLED
WITH FLESH--DEATH, GAL. 6:7,8;
1 PET. 1:17. 1 COR. 3:13

13 Every man's work shall be made manifest. for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

12 So then every one of us shall give account of himself to God.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

46 I am come a light unto the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

1 COR 4:5 THE TRUE CONDITION OF THE HEART, MATT. 7:22-23; MATT. 12:36.

THE JUDGE IS THE DISCERNER OF THE HEART--OF MAN'S DESIRE: FLESH OR SPIRIT. ROM. 14:9-12

1 COR. 4:5 DESIGNATES TIME OF JUDGMENT, I.E. AT CHRIST'S COMING, RESURRECTION: COL 3:3-4.

ONLY ONE (JESUS) QUALIFIED TO JUDGE: HEB. 4:12; JOHN 12:48.

APART FROM MERCY WE SHALL STAND EMPTY HANDED.

WE CANNOT TURN BACK. UNCONFESED SINS AND NON-DEDICATION. NOW IS THE DAY--COL. 3:12-25. 2 COR. 5:10

1 COR. 4:5 ALL THAT HAVE RECEIVED SUFFICIENT KNOWLEDGE FOR ACCOUNTABILITY, JOHN 12:46-48. GOD ALONE CAN JUDGE. A LIFE DEDICATED TO SPIRIT = IMMORTALITY: A LIFE DEDICATED TO FLESH = CORRUPTION. GAL. 6:7,8. REV. 11:18

1 COR. 4:5 SECOND COMING OF CHRIST--DAY OF THE LORD: 2 PET 3:10; 1 THESS. 5:2; 2 THESS. 2:2; REV. 1:10.

FEAR = LOVE--BASIC FACTOR FOR OBTAINING ETERNAL LIFE. JUDGMENT OF GOD UPON THE NATIONS OF THE WORLD. JOHN 5:22

1 COR. 4:5 JESUS THE INSTRUMENT AND VEHICLE OF DIVINE JUDGMENT JOHN 12:46-48

1 COR. 4:5 BASIS OF RESPONSIBILITY, PSA. 119:130; HEB. 2:2,3.

NO MAN CAN COME TO THE FATHER BUT BY HIM, SO NO ONE WILL BE JUDGED BY THE FATHER BUT IN THE LIGHT OF THE WORD THAT OPERATES THROUGH JESUS THE CHRIST, JOHN 10. MATT 7:22-23

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes, For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

1 COR 4:5

THOSE LIKE THE PHARISEES:
JOHN 10:1.

THESE ARE NOT THE SHEEP OF THE SHEEPFOLD. SEE GAL. 5:24.
LUKE 12:45-48

1 COR. 4:5 ONLY THOSE WHO HOLD FAST TO THE END SHALL BE SAVED, REV. 2:25-28.

ORDER OF EVENTS: 1. CHRIST'S COMING; 2. RESURRECTION; 3. JUDGMENT; 4. REWARD. WHAT I SAY UNTO YOU I SAY UNTO ALL, WATCH. MARK 13:37.

EXAMPLE OF OPEN REBELLION
WARNING: HEB. 10:26-29; 2 PET. 3:18-22.
INCLUDES ALL THAT ARE RESPONSIBLE,
LUKE 19:12-27.

GOD HAS GIVEN EVERYTHING TO US AND DEMANDS OUR ALL IN RETURN.
ROM. 6:1-6; 1 COR. 2:2;
2 TIM. 2:22-26.

Explanatory Remarks for Lesson #23

"ETERNAL LIFE"

Probably the most detrimental doctrine in Christendom today is the false conception that eternal life is inherent in all mankind. The purpose of this lesson is to show that the Bible completely refutes any such idea; that salvation is not predicated upon the basis of something for nothing, and that eternal life will not be bestowed until our Lord and Master returns to this earth.

We have divided our subject into the following categories:

1. Man void of immortality--Gen. 3:22-23 through Job 14:7-10.

We have shown from God's word that not only is man void of immortality, but that he has no power within himself to restore life once it has been taken from him.

2. Eternal life is a gift of God--from John 10:28 through 2 Tim. 1:10.

Scripture teaches that man in his natural state is completely mortal and that his only hope for life beyond the grave is dependent upon complete obedience to God's requirements. (See lesson on baptism.)

3. Eternal life will be bestowed at the second coming of Christ--from 1 Cor. 15:23 through 1 John 3:2.

Even though immortality is promised in the Scripture, that promise is always future and will not become a reality until after the second coming of Christ and the judgment. (See lesson on judgment.)

4. Immortality pertains to entire body, inside and out--from Luke 24 verses 37 through 43.

God's word describes one that has gained immortality as a real corporeal being. When we become immortal it will not be on the inside only but the entire body.

5. Eternal life is not inherent--from Rom. 2:7 through John 3:36.

The inspired word informs us that eternal life is not inherent but something to be sought after. The Bible teaches that it will not be bestowed indiscriminately but conditional with moral fitness as one of its indispensable prerequisites.

"ETERNAL LIFE"

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TEXT

EXPOSITION

Gen. 3:22,23

22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever;

23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth, and the stock thereof die in the ground;

9 Yet through the scent of water it will bud, and bring forth boughs like a plant.

10 But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel

IF ADAM POSSESSED IMMORTALITY, THIS PRECAUTION UNNECESSARY.

RESULT--AN OVERPOPULATED WORLD OF IMMORTAL SINNERS.

EXCLUSION FROM SOURCE OF LIFE-- CESSATION OF LIFE FOR BOTH ADAM AND HIS POSTERITY. ROM. 5:12; EZEK. 18:4,20. JOB 14:7-10

GEN. 3:22,23

THE POWER OF A PLANT TO SPRING FORTH LIES WITHIN ITSELF.

NOT SO WITH MAN--NEW LIFE TOTALLY DEPENDENT ON GOD. JOHN 3:16; 11:25; 1 COR. 15:21; JOHN 10:28

GEN. 3:22,23 ETERNAL LIFE A GIFT NOT A PRESENT POSSESSION-- JOHN 10:10; 11:25; 1 JOHN 4:9. PHIL. 3:21

GEN. 3:22,23 HE CAME TO RAISE THE BODIES OF MEN WHICH ARE MEN THEMSELVES--TO TRANSFORM MORTALITY INTO IMMORTALITY-- JOHN 6:39. 2 TIM. 1:10

GEN. 3:22,23 ANTITHESIS OF LIFE, ROM. 5:12. IMMORTALITY NOT INHERENT--PREDICATED ON THE ATONEMENT, 1 JOHN 5:11; TIT. 3:7; JUDE 21. 1 COR. 15:23

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

3 For ye are dead and your life is hid with Christ in God.
4 When Christ who is our life, shall appear, then shall ye also appear with him in glory.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that, when he shall appear, we shall be like him; for we shall see him as he is.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.
38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 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.

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

36 He that believeth on the son hath everlasting life; and he that believeth not the son shall not see life; but the wrath of God abideth on him.

GEN. 3:22,23 IMMORTALITY NOT TO BE GIVEN UNTIL CHRIST'S SECOND COMING, 2 TIM. 4:1; 1 COR. 15:51-54. COL. 3:3,4

GEN. 3:22,23 DEAD TO THE FLESH LIFE = HOPE
ETERNAL LIFE NOT A PRESENT POSSESSION...TO BE GIVEN AT CHRIST'S COMING, PHIL. 3:21
1 JOHN 3:2.

GEN. 3:22,23
IMMORTALITY NOT AN INVISIBLE OR PHANTOM STATE, BUT A REAL CORPOREAL BODY.
LUKE 24:37-43

GEN. 3:22,23 IMMORTALITY AFFECTS THE ENTIRE BODY, NOT JUST AN INNER SPARK, 1 COR. 15:51-45, 23; 1 JOHN 3:2; ROM. 8:11; ISA. 40:28-31; ACTS 1:9-11; ROM. 2:7

GEN. 3:22,23 NOT BESTOWED INDISCRIMINATELY, OFFERED TO ALL BUT CONDITIONAL. MORAL FITNESS INDISPENSABLE PREREQUISITE. MATT. 19:17; JOHN 20:31. JOHN 3:36

GEN. 3:22,23 I.E. HAS LIFE IN PROSPECT BECAUSE OF FORGIVENESS OF SINS, ROM. 8:1. EVERLASTING LIFE NOT INHERENT BUT PREDICATED ON BELIEF.

Explanatory Remarks for Lesson #24

"HEAVEN"

If we are to thoroughly comprehend God's plan and purpose of salvation, it is compulsory to know true Scriptural teaching concerning heaven. It is safe to say that no subject in all of Christendom is so misrepresented; and regardless of the fact that there is not one reference in all Scripture to heaven as the future home of the redeemed, the clergy are constantly presenting this theory as a basic Bible truth.

1. Heaven--God's dwelling place--Psa. 115:16 through Neh. 9:6.

In this series of verses, Inspiration draws a decided contrast between heaven and earth. In clear, unmistakable language we are told that heaven is the dwelling place of God and His immortalized angels, and in His mercy He has given the earth to the children of men both now and in their redeemed state.

2. Heaven--God's throne--Psa. 11:4 through Mal. 3:10.

Not only is heaven the dwelling place of God, it is also His throne from whence He dispenses judgement and benevolence throughout the universe. It is here, at this right hand that His great manifestation of mercy dwells, even the Lord Jesus Christ, who pleads our cause incessantly day and night.

3. Heaven--not the dwelling place of the redeemed--Acts 2:34,35 through John 3:13.

In direct contrast to popular teaching, God's word tells us that heaven is not the abode of the redeemed. That only one has gone into heaven and that he is going to return.

4. Heaven--Christ's temporary dwelling place--Acts 3:20,21 through Col. 1:5.

This is the far country to which the nobleman has gone to receive a kingdom. Heaven is not His permanent home. He is taking out a people for His name. He is pleading their cause before the throne of His Father and when the appointed time comes, He will return to this earth in power and great glory.

5. Heaven--soon to be manifested in this earth by God's heavenly kingdom with Jesus Christ as king--1 Thess. 4:16 through Rev. 21:2.

This coming kingdom, planned by God from the foundation of the earth will literally be heaven on earth. However, never let us forget that at the end of the thousand years when Jesus gives the kingdom up to God, that heaven will still be His throne and His habitation.

"HEAVEN"

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TEXT

EXPOSITION

Psa. 115:16

16 The heaven, even the heavens, are the LORD's: but the earth hath he given to the children of men.

GOD'S DWELLING PLACE IN
CONTRAST TO MAN'S.
1 KINGS 8:30,39,43

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

PSA. 115:16
HEAVEN ALWAYS SPOKEN OF AS
THE ABODE OF GOD--NEVER AS
THE HOME OF THE REDEEMED.
ECC. 5:2; NEH. 9:6

6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.

PSA. 115:16
ANGELS--IMMORTAL MESSENGERS
OF GOD, NOT THE PRODUCT OF
THIS DISPENSATION. GOD'S
THRONE IN HEAVEN. PSA. 11:4

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

PSA. 115:16
HEAVEN--PLACE OF GOD'S THRONE--
NERVE CENTER OF THE UNIVERSE.
PSA. 20:6; ISA. 66:1; MATT. 5:34
PSA. 33:13-15

13 The LORD looketh from heaven; he beholdeth all the sons of men.

PSA. 115:16
GOD'S ELEVATED POSITION IN
CONTRAST TO MAN.
DWELLING PLACE OF GOD. PSA. 53:2
MAL. 3:10

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

PSA. 115:16
GOD'S HABITATION--SOURCE OF ALL
BLESSINGS.

DAVID NOT ASCENDED TO HEAVEN.
ACTS 2:34,35

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,
35 Until I make thy foes thy footstool.

13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

20 For our conversation is in heaven; from whence also we look for the Saviour, the LORD Jesus Christ:

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

PSA. 115:16
HEAVEN NOT THE DWELLING PLACE OF THE REDEEMED. JOHN 7:33,34; 8:21-23; 13:33; MATT. 6:10; "NO MAN ASCENDED TO HEAVEN."
JOHN 3:13

PSA. 115:16
JESUS IN HEAVEN TO RECEIVE A KINGDOM AND RETURN. DAN. 7:13, 14; LUKE 19:12-15
ACTS 3:20,21

PSA. 115:16
AS PROMISED: JOHN 14:1-3; ACTS 1:11
HEAVEN, JESUS CHRIST'S TEMPORARY DWELLING PLACE. HEAVEN RETAINS HIM UNTIL GOD'S APPOINTED TIME.
PSA. 110:1-2; HEB. 10:12-13
PHIL. 3:20

PSA. 115:16 OUR CITIZENSHIP, OUR COMMONWEALTH, IS WITH OUR MEDIATOR AT THE RIGHT HAND OF GOD. COL 3:3,4; COL. 1:5

PSA. 115:16 BY REASON OF OUR COVENANT RELATIONSHIP THROUGH JESUS CHRIST. HEB. 10:34; 12:23; 1 PET. 1:4; 1 THESS. 4:16

PSA. 115:16
TEMPORARY STAY IN HEAVEN TO BE CONCLUDED AT APPOINTED TIME
ACTS 1:11; MATT. 25:31; 2 TIM. 4:8; REV. 21:2

PSA. 115:16 THE KINGDOM OF GOD, PLANNED BY GOD. CONSTITUENT ELEMENTS--HEAVENLY. ALWAYS CALLED KINGDOM OF HEAVEN--NEVER IN HEAVEN. HEAVENS ALSO USED TO REPRESENT NATIONS AND DISPENSATIONS--DEUT. 32:1; ISA. 1:2; 34:4,5; 2 PET. 3:5-13; REV. 21:1

"SOUL DEFINED"

If we were called upon to choose the most dangerous theory in modern Christendom today, we would be compelled to give the immortality of the soul first place. Without a question it is the modern day equivalent of the serpent's lie, "Thou shalt not surely die." The mysterious part of this theory lies in the fact that it is totally without Scriptural foundation. In the Old Testament the word "soul" is with two minor exceptions translated from the Hebrew "NEPHESH." It comes from a root word meaning "to breathe," and therefore literally translates into "BREATHING CREATURE." It has been accommodated into many figurative expressions such as appetite, body, breath, desire, mind, mortality, etc. The word has been rendered in the English by "soul" 428 times; "life" 119 times; "person" 30 times; "creature" 9 times; "dead" (body) 8 times; etc., for a total of about 700 times.

The Greek word in the New Testament is "PSUCHE," and carries precisely the same meaning as the Old Testament word "nephesh." This word has been translated as "life" 40 times; "soul" 58 times; "mind" 3 times and "heart" once.

It is very significant and equally important to notice that not once, in the hundreds of times this word is used, is it said to be immortal or in possession of immortality or eternal life. The very opposite is true, in fact the soul is spoken of as being subject to death, in danger of death, delivered from death, and killed or destroyed. Many of these usages will be illustrated in this lesson. However, the purpose of this lesson is not to give an exhaustive exposition on every instance in the Bible where the word appears, but rather to give sound examples of the important usage as it appears both in the Old and New Testaments. By reference to a good concordance, one may satisfy himself as to the varied meanings of the word.

Broadly speaking, there are three principle meanings of the word "soul" as used in the Bible, viz. (1) a living creature; (2) life; and (3) mind or disposition (innermost feelings). By substituting one of these alternatives whenever we read the word "soul" we can almost invariably arrive at the proper sense of the verse. It is in these divisions that the present lesson has been broken down.

1. A living creature--from Gen. 1:20,21 to Psa. 89:48

The most natural and basic meaning of the word "soul" is simply "living" or "breathing creature". This series of verses illustrate that the word is used indiscriminately for man and beast, and seems to differentiate between conscious and unconscious life (animal and vegetable). Since soul very often means a person, it is quite natural that the Scriptures should present it as being quite capable of being killed or destroyed, as the latter part of this section sets forth.

2. Life--from Gen. 9:4 to Matt. 10:28

That the original word for "soul" both in the Old and New Testaments has been translated "life" 159 times is overwhelming proof that this is a good and acceptable rendering of the word. As in the case of "living creature" it will be noted that the original word in the Hebrew "nephesh" is first used in connection with animals.

3. Mind, disposition--from Gen. 27:4 to Phil. 1:27

In the verses appearing here, the original word for soul is sometimes translated mind. It will be noted that the word in these instances is used much the same as "heart" is--having the meaning of the inner-sentiments or disposition. It also sometimes carries the idea of "attitude "

"SOUL DEFINED"

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TEXT
Gen. 1:20,21

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

28 And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that were therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

EXPOSITION

CREATURE--HEB. "NEPHESH" (SOUL).
APPLIED TO ANIMALS: GEN. 2:19; 9:10, 15,16; NUM. 31:28; LEV. 11:46.
AND TO MEN: GEN. 2:7 (CP. 1 COR. 15:44-45) 12:5; PROV. 19:10; ACTS 2:41; ROM. 13:1.

LIVING CREATURES--HEB. "NEPHESH"
CONSTITUTED OF ALL ANIMAL LIFE.

GEN. 1:21 CREATURE--HEB. "NEPHESH" = SOUL: BEASTS, FOWLS, CATTLE: USED IN REFER. TO ANIMALS: CH. 9:10, 15-16; NUM. 31:28. AND TO MEN: CH. 2:7; GEN. 12:5; ACTS 2:41; 1 PET. 3:20.

GEN. 1:21 SOULS--HEB. "NEPHESH" = LIVING CREATURE OR NATURAL BODY. (CP. GEN. 2:7 & 1 COR. 15:44-45); ACTS 2:41; 1 PET. 3:20.

GEN. 1:21 SOULS--GRK. "PSUCHE" (EQUIVALENT TO HEB. "NEPHESH") = CREATURE, BEINGS: ROM. 13:1; 1 PET. 3:20.

GEN. 1:21 SOUL--GRK. "PSUCHE" = PERSON, BEING: ACTS 2:41; 1 PET. 3:20.
SOULS CAN DIE: JOSH. 10:28,30,32; 11:11.

GEN 1:21 SOUL--HEB. "NEPHESH" = PEOPLE--UTTERLY DESTROYED. V. 30,32; CH. 11:11. ALL SOULS (PERSONS) DIE: PSA. 89:48. SUBJECT TO DEATH: PSA. 78:50; EZEK. 18:4; ACTS 3:23.

48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

11 For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

GEN 1:21 ALL SOULS (PERSONS) HEB. "NEPHESEH" DIE. NONE CAN ESCAPE DEATH: PSA. 49:7-10; 35:17. SOUL SOMETIMES MEANS LIFE: APPLIED TO ANIMALS: GEN. 9:4

GEN. 1:21 LIFE--HEB. "NEPHESEH"-- OF ANIMAL: LEV. 17:11,14

GEN. 1:21 LIFE--HEB. "NEPHESEH" ELSEWHERE TRANS. "SOUL". OF SACRIFICIAL ANIMALS: V. 3,5,14. LIFE AS APPLIED TO MEN: EX. 4:19; 2 KINGS 1:14; MATT. 2:20; JO. 10:11

GEN. 1:21 LIFE--HEB. "NEPHESEH," SOUL OF MOSES. PHAROAH SOUGHT TO SLAY MOSES: CH. 2:15,23. JESUS GAVE HIS LIFE (GRK. "PSUCHE"--SOUL) FOR MEN: JOHN 10:11

GEN. 1:21 LIFE--GRK. "PSUCHE," SOUL= HIS NATURAL LIFE: CH. 15:13. SOUL OFTEN SYNONYMOUS WITH LIFE: MATT. 16:25-26; 2:20.

GEN. 1:21 LIFE IN VERSE 25 AND SOUL IN VERSE 26 BOTH FROM GRK. "PSUCHE" = NATURAL LIFE. "PSUCHE" TRANS. LIFE 40 TIMES; SOUL 58 TIMES. ALL OUR WEALTH & EARTHLY TREASURES WOULD BE VALUELESS IF IT MEANT THE FORFEITING OF OUR (FUTURE) LIFE. MATT. 10:28

GEN. 1:21 SOUL--GRK "PSUCHE" = LIFE, I.E. THE FUTURE LIFE: JO. 12:25: HIDDEN WITH CHRIST IN GOD: COL. 3:3-4. NONE CAN PREVENT ITS BEING GRANTED BY CHRIST: JO. 11:25; 10:27-29. COMP. LK. 12:4-5. SOUL SOMETIMES MEANS THE MIND OR INNERMOST FEELINGS, DISPOSITION: GEN. 27:4

GEN. 1:21 SOUL--HEB. "NEPHESEH" = MIND. ESAU'S STATE OF MIND. HANNAH'S SORROWFUL SPIRIT: 1 SAM. 1:15

15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.

GEN. 1:21 SOUL--HEB. "NEPHEESH" = HANNAH'S INNERMOST FEELINGS. EXPRESSES HER DEEP APPEAL TO GOD AS SHE UNBURDENS HER HEART. OTHER EXAMPLE: 2 KINGS 4:27; JOB 30:25; PSA. 35:12-13; CHRIST'S SORROW: MATT. 26:38 DISPOSITION. THE BURDEN OF RESPONSIBILITY LAY HEAVY UPON HIM. SEE LUKE 12:50.

GEN. 1:21 SOUL--GRK. "PSUCHE" = CHRIST'S DISPOSITION. THE BURDEN OF RESPONSIBILITY LAY HEAVILY UPON HIM. (SEE LUKE 12:50) NEPHEESH TRANS. "MIND": ACTS 14:2

GEN. 1:21 MINDS--GRK. "PSUCHE" = DISPOSITION OR ATTITUDE BECAME EVIL AGAINST THE BELIEVERS. CHRISTIANS URGED TO HAVE ONE MIND: PHIL. 1:27

GEN. 1:21

ONE MIND--GRK. "PSUCHE" = SINGLENESSE OF PURPOSE, UNITY OF DISPOSITION, THOROUGH AGREEMENT IN THEIR CONDUCT AND ATTITUDE. SEE ALSO HEB. 10:38; ACTS 14:2; 1 PET. 1:22.

Explanatory Remarks for Lesson #26

"SPIRIT - BREATH OF MAN"

This lesson is actually a continuation of the preceeding study of the word "soul." In fact soul and spirit are used interchangeably many times throughout Scripture.

Spirit in both Old and New Testaments is used to represent a being, influence, disposition, mind, state of feeling, air, breath and life. Spirit in the Old Testament is translated from two words, "neshamah and ruach." Neshamah only occurs twenty-four times and is translated breath, blast, spirit, soul and inspiration. The New Testament equivalent in the Greek is "pneuma."

LIKE THE WORD "SOUL," HOWEVER, THERE IS NO REFERENCE TO AN IMMORTAL ENTITY IN ANY INSTANCE.

1. Spirit from Hebrew "neshama"--Gen. 7:22 through Prov. 20:27.
A careful study of this group of verses reveals that the spirit is nothing more than the breath of life given by God at birth to man and animal alike and taken away by God at death.
2. Spirit from "ruach"--Ecc. 3:19-21 through Psa. 146:3-4.
Even though we have a different root word in the Hebrew the message remains the same. Man lives by the breath of life, when he ceases to breathe he dies, ceases to be, and apart from resurrection he would forever remain in the dust of the ground.
3. Spirit from pneuma (New Testament)--Acts 7:59 through Luke 23:46.
Coming to the New Testament we find the evidence to be the same. The greatest example being our Lord Jesus Christ who poured out his soul unto death, Isa. 53:12.

IF OUR LORD JESUS CHRIST HAD AN IMMORTAL SOUL THEN HE DID NOT DIE IN THE COMPLETE SENSE OF THE TERM. Thanks be to God he did not have immortality, he did die and has left us the pattern that to have life we must die (to the flesh) also.

"SPIRIT--BREATH OF MAN"

Color: Canary Yellow--Prismacolor Pencil #932

TEXT

EXPOSITION

Gen. 7:22

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

BREATH FROM HEB. NESHAMA, TRANSLATED SPIRIT, BREATH, BLAST, SOUL, INSPIRATION, GEN. 2:7. NEVER REFERS TO AN IMMORTAL ENTITY JOB 26:4

4 To whom hast thou uttered words? and whose spirit came from thee?

GEN. 7:22 SPIRIT FROM HEB. NESHAMA, BREATH OF LIFE--NOT IMMORTAL ENTITY. PROV. 20:27

27 The spirit of man is the candle of the LORD, searching all the inward parts of the belly.

GEN. 7:22

SPIRIT FROM HEB. NESHAMA = BREATH OF LIFE. SAME WORD TRANSLATED BLAST, 2 SAM. 22:16; JOB 4:9; PSA. 18:15. TRANSLATED SOUL, ISA. 57:16. TRANSLATED INSPIRATION, JOB 32:8; 33:4; 34:14; ECC. 3:19,21

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity

21 Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.

30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

7 Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

3 Put not your trust in princes, nor in the son of man, in whom there is no help.

4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

59 And they stoned Stephen, calling upon God, and saying, Lord, Jesus, receive my spirit

46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

GEN. 7:22

BREATH FROM HEB. RUACH. TRANSLATORS COULD NOT HAVE SAID THEY HAVE ALL ONE IMMORTAL SPIRIT. SPIRIT FROM HEB. RUACH, TRANSLATED BREATH, WIND, LIFE, MIND AND INTELLECT. NEVER IMMORTAL ENTITY. SAME WORD TRANS. BREATH, ECC. 3:19. IF RUACH MEANT IMMORTAL SPIRIT OR SOUL IT WOULD NEVER BE APPLIED TO BEASTS. GEN. 6:17

GEN. 7:22 BREATH FROM HEB. RUACH, REFERENCE AGAIN TO BOTH MAN AND BEAST. RUACH TRANSLATED WIND, GEN. 8:1; PSA. 1:4. PSA. 104:29,30.

GEN. 7:22 BREATH FROM HEB. RUACH. OPERATIVE PRINCIPLE OF LIFE, REMOVED IT BRINGS DEATH, NOT LIFE. SPIRIT FROM SAME HEB. RUACH, CREATIVE FORCE OF RESURRECTION. ECC. 12:7

GEN. 7:22 SPIRIT FROM HEB. RUACH, NOT THE MAN, NOT HE, NOT SHE, BUT "IT." "IT" WAS GIVEN AT BIRTH AND IS TAKEN AWAY AT DEATH. THE "IT" OF BOTH GOOD AND BAD RETURNS TO GOD. SAME WORD RUACH TRANS. MIND, GEN. 26:35; PROV. 24:11. PSA. 146:3,4

GEN. 7:22 BREATH, HEB. RUACH. WHEN GOD WITHDRAWS HIS SPIRIT IT CEASES TO BE MAN'S SPIRIT. ACTS 7:59

GEN. 7:22 SPIRIT FROM GRK. PNEUMA. BREATH RETURNED TO GOD, ECC. 12:7; NUM. 16:22; JOB 34:14. LUKE 23:46

GEN. 7:22 SPIRIT FROM GRK. PNEUMA. GHOST FROM GRK. EKPNEA. LIT. TO BREATHE OUT, MARK 15:37,39. WHEN JESUS HAD GIVEN UP THE SPIRIT HE WAS DEAD, ISA. 53:12. GOD RAISED HIM FROM THE DEAD, ACTS 3:15.

"SABBATH DAY"

The keeping of the Sabbath as enforced in many present-day religious orders is completely without foundation in the New Testament. It is strictly a Jewish institution, and was never intended to form part of that "New Covenant" that God promised to make with the whole house of Israel. Some sects maintain that the keeping of the Sabbath is "the great test of the ages," and impose its observance on its members on threat of excommunication. The purpose of the present lesson is to provide one with the historical background in its institution, and to scripturally prove that it was abolished with "the handwriting of ordinances that was against us" -- being, in fact part of the yoke, which, says Peter, "neither we nor our forefathers were able to bear."

1. Law to Israel--from Exodus 20:8 to Deut. 31:25,26.

In this section the law of the Sabbath is shown to have been given to the nation of Israel by the hand of Moses. Though the seventh day is mentioned many times prior to the time of this great prophet, there is no record from Adam to Moses of its ever being imposed as a law, with penalties attached. This ordinance was to be a particular sign between Israel and God who had redeemed them from Egypt--expressing in type Israel's rejection and repudiation of the flesh. (see Deut. 5: 12-15)

The fact, as shown in this lesson, of the fourth commandment being written on tables of stone is extremely important, for it is thus proved to be fundamental and basic to the first covenant. The stones on which the commandments had been written were placed in the ark of the testimony. Because they were absolutely essential to the Mosaic covenant, the ark was also called the "ark of the Covenant."

2. Abolished in Christ--from Jer. 31:31-34 to 2 Cor. 3:7.

This section begins with the promise of a "New Covenant" from which Paul deduces that fault had been found with the Old. The importance of the ten commandments (containing the Sabbath) being fundamental to the Old Covenant is illustrated next. Paul very forcefully shows in 2 Cor. 3 that ALL contained on the tables of stone have been abolished in Christ. It would be difficult indeed to find more forceful language than that employed by the apostle to drive home the fact that everything associated with the Old Covenant had been replaced with a superior institution. Try, as Sabbatarians will, they are totally at a loss to reconcile their views concerning the Sabbath with the position taken by Paul. They, like Israel of Paul's day, still read the Scriptures with a veil over their face.

3. Warnings against Judaizers--from Acts 15:1 to Rom. 14:5,6.

So deeply steeped in the rituals of the law was Israel, that many who were converted to the Christian faith still observed certain ceremonies associated with the Old Covenant. Some of the Christian Jews made a strong effort to impose the ordinances of the law on Gentile believers, a move that Paul strongly and vigorously opposed. Of special significance is the decision of the Jerusalem council called to deal with this very question. The letter, as recorded in the 15th chapter of Acts makes not the slightest mention of Sabbath keeping as a Christian requirement. Added to this are several instances where direct warnings are made against Judaizing. It is obvious, as Paul maintained, that the observance of one day above another was a matter of complete indifference.

4. First day meetings--from Acts 20:7 to 1 Cor. 16:2.

These passages suggest that it was a common practice for the first century Christians to meet on the first day of the week, Sunday, to commemorate the Lord's death and resurrection. Though not a great deal of stress can be laid on this conclusion, the manner in which these meetings are mentioned seem to indicate they were habitual.

"SABBATH DAY"

Color: Cream--Prismacolor pencil #914

TEXT

EXPOSITION

Exodus 20:8-10

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant,

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

13 Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the LORD that doth sanctify you.

And Moses called all Israel and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.

2 The LORD our God made a covenant with us in Horeb.

3 The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

27 And the LORD said unto Moses, Write thou these words: for after the tenor of these words have I made a covenant with thee and with Israel.

SABBATH DAY, A LAW TO NATION OF ISRAEL: CH. 31:12-17; 16:29; Neh. 9: 13,14; Ezek. 20:12

TRANSGRESSORS PUNISHED WITH DEATH: EX. 35:2.

A MAN GATHERING STICKS ON THE SABBATH DAY: NUM. 15:32-36

EX. 20:8 A SIGN BETWEEN GOD & ISRAEL: CH. 31:13,17

TRANSGRESSORS PUNISHED WITH DEATH: CH. 31:14; NUM. 15:32-36

EX. 20:8 AS A LAW, GIVEN ONLY TO ISRAEL--NOT GIVEN TO THEIR FATHERS: DEUT. 5:1-3 AS A SIGN OF THE COVENANT: EZEK. 20:12

EX. 20:8 THESE STATUTES CONTAINED THE SABBATH LAW: V. 12-14

THE DECALOGUE WAS FUNDAMENTAL TO THE COVENANT MADE WITH ISRAEL ON MT. SINAI: EX. 34:27-28

THE SABBATH LAW WITH PUNISHMENTS NOT GIVEN FROM ADAM TO MOSES. PART OF 10 COMMANDMENTS: EX. 31:18

EX. 20:8 LAW OF THE SABBATH (V. 13-17) ENGRAVED ON STONES. THESE STONES FUNDAMENTAL TO SINAITIC COVENANT: EX. 34:27-28

EX. 20:8 THE SABBATH LAW INCORPORATED IN 10 COMMANDMENTS--HENCE BASIC TO SINAITIC COVENANT.

28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water And he wrote upon the tables the words of the covenant, the ten commandments.

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

(Enter the following remarks in the lower right hand margin of your Bible)

SABBATH LAW: PART OF OLD (SINAITIC) COVENANT: EX. 34:27-28; 25:16,21. TO BE REPLACED WITH A NEW COVENANT: HEB. 8:6-13. THUS THE OLD, WITH ALL THAT IS FUNDAMENTAL TO IT, ABOLISHED IN CHRIST. "THE END OF THE LAW": ROM. 10:4

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could

THESE TABLES OF STONE PLACED IN THE ARK: CH. 25:16,21. CALLED "TABLES OF TESTIMONY": CH. 32:15. ARK CALLED "ARK OF THE COVENANT": NUM. 10:33; DEUT. 31:25-26

EX. 20:8

THE ARK CONTAINED THE TABLES: EX. 25:16,21. THESE WERE FUNDAMENTAL TO FIRST COVENANT (EX. 34:27-28), HENCE CALLED "ARK OF COVENANT": NUM. 10:33. THE "OLD" (FIRST-SINAITIC) COVENANT TO BE REPLACED: JER: 31:31-34

EX. 20:8

FOR "SABBATH" SEE BELOW

EX. 20:8 THE "OLD" (SINAITIC) COVENANT CONTAINING SABBATH LAW READY TO VANISH AWAY (FULFILLED IN DEATH OF CHRIST) V. 13 "NEW" COVENANT = ABRAHAMIC, CONFIRMED IN CHRIST: GAL. 3:17

EX. 20:8 THE "FIRST"=SINAITIC COMPLETELY TERMINATED AT CALVARY. "DONE AWAY IN CHRIST": 2 COR. 3: 7-14

EX. 20:8 PAUL CONTRASTS THE DEFICIENCIES OF THE OLD WITH THE EXCELLENCE OF THE NEW: SEE BELOW

not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away:

ALL "WRITTEN & ENGRAVEN IN STONES"
(INCL. SABBATH LAW) DONE AWAY:
EX. 31:18; 34:21, 27-28.

(Enter the following remarks in the lower right hand margin of your Bible, below verse 7 [2 Cor. 3:7])

PAUL CONTRASTS OLD COVENANT WITH NEW: VV 9-11. MINISTRATION OF DEATH VS MINISTRATION OF THE SPIRIT. MINISTRATION OF CONDEMNATION VS MINISTRATION OF RIGHTEOUSNESS. THAT WHICH IS DONE AWAY VS THAT WHICH REMAINETH. THE GLORY OF THE OLD VS THE GLORY THAT EXCELLETH.

WARNINGS AGAINST JUDAIZERS: THE EFFORT AT ANTIOCH: ACTS 15:1-2

And certain men which came down from Judah taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

EX. 20:8 THESE JUDAIZERS ALSO ATTEMPTED TO IMPOSE THE KEEPING OF THE LAW ON GENTILE CONVERTS: ACTS 15:5

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

EX. 20:8
DECISION OF THE JERUSALEM COUNCIL: VV 23-29
THE SABBATH LAW, PART OF MOSES' LAW: EX. 31:12-18.

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.

EX. 20:8 NO MENTION OF SABBATH KEEPING. OBVIOUSLY NOT TO BE IMPOSED. WARNINGS AGAINST IMPOSING RITUALS OF THE LAW: COL. 2:13-17; GAL. 5:1-4

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

EX. 20:8 "SABBATH DAYS" - GRK. "SABBATON" = 7TH DAY ALWAYS. OCCURS 58 TIMES IN NEW TEST.

17 Which are a shadow of things to come; but the body is of Christ.

"SHADOW" = THE LAW, A TYPE OR PATTERN. PAUL WARNS AGAINST COMING UNDER "BONDAGE": GAL. 5:1-4; 4:10-11

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

EX. 20:8 PAUL URGES TO REMAIN UNENCUMBERED WITH THE RITUALS OF THE LAW. IMPOSITION OF SABBATH LAW (4TH COMMAND.) MEANS ENTANGLEMENT WITH THE YOKE OF BONDAGE: ACTS 15:10 OBSERVANCE OF ANY DAY, A MATTER OF COMPLETE INDIFFERENCE: ROM. 14:5-6

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day; to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and that eateth not, to the Lord he eateth not, and giveth God thanks.

7 And 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; and continued his speech until midnight.

2 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.

EX. 20:8

OBSERVANCE OF SPECIAL DAYS SUCH AS THE SABBATH--A MATTER OF INDIFFERENCE: PERSONAL PREFERENCE. NONE MAY IMPOSE THE KEEPING OF DAYS ON ANOTHER AS A REQUISITE TO SALVATION: GAL. 4:10-11; 5:1-4; COL. 2:13-17.

FIRST DAY MEETINGS: ACTS 20:7;
1 COR. 16:2.

EX. 20:8 "FIRST DAY" = SUNDAY, THE DAY OF CHRIST'S RESURRECTION. SUGGESTS A HABITUAL PRACTICE. COLLECTIONS ON FIRST DAY:
1 COR. 16:2

EX. 20:8 "FIRST DAY" = SUNDAY, DAY OF CHRIST'S RESURRECTION. LANGUAGE SUGGESTS REGULAR PRACTICE AS IN ACTS 20:7

ANGELS

The comforting subject of angels runs thru the Bible from Genesis to the Revelation. It forms one great and continuous revelation of the promise of Jesus (Luke 20:34-36) that those of our race who shall be accounted worthy to at last attain unto the resurrection of the dead shall bear the name of Yahweh in the same angelic state for he says, they are equal unto the angels and are the children of God, being the children of the resurrection. We look forward in eager anticipation to the day spoken of in Rev. 3:12 where we are told that the Father's name will be written upon us, even the new name of His immortal Son.

Let us never forget however, that the blessings of this hope are not all future. Even now, a comprehensive understanding of the subject of angels can give us strength thru this night of darkness that heralds the second advent of our Lord. We must know and believe that one of their most important duties is to encamp about the true saints of God: guiding, directing, and protecting us in our journey Zionward. May our God help us to realize the privilege and responsibility we shoulder by being adopted into His great family.

We will reverently consider this subject in the following divisions:

1. Angel's as God's spokesman - from Ex. 23:21 to Gen. 28:12
God speaks thru angels because they are actually a part of his nature. Being immortal there are no traces of fleshly instincts such as pride, hate, jealousy, envy, anger, etc., and as a consequence they have become an uninhibited medium thru which God speaks. To hear an angel is to hear Yahweh. Due to the fact that our Lord had complete mastery over the flesh during his earthly ministry, he was able to say: "He that hath seen me hath seen the Father." Inasmuch as our goal is to one day be like unto the angels, it is easy to understand that one of our most stringent commands in the process of our preparation is to "crucify the flesh with its affections and lusts."
2. Angels are God's eyes, ears, hands and fingers, doing His bidding thruout the universe - from Gen 1:1-31 to Zech 4:10.
Due to the fact that angels are the perfect, uninhibited agents of Yahweh, it is only natural in the execution of His will that they should be referred to as His eyes, ears, hands and fingers. To thoroughly comprehend this great truth is to emphasize once again the magnitude of the calling whereunto we have been called in Christ Jesus our Lord.
3. Angels as guardians of the family of God - from Psa. 91:11-12 to Deu.. 6:22.
The blessings we are promised in the hope of our calling are certainly not all future. IN addition to our sweet fellowship one with another, our peace of mind which passeth all understanding, the assurance that our sins are forgiven; we have the promise that the angel of the Lord encamps around those that fear him. No matter what the trial, or how severe the suffering, or how seemingly impassable the barrier; we can know that everything works together for good to them that love God, to them who are the called according to his purpose.
4. Angels as God's instruments of judgment and blessing upon individuals and nations - from Dan 8:13-14 to Matt. 28:2-4.
Thruout the Scriptures we have the dual manifestation of God's personality as exhibited thru His angels. To those who love Him, He is a nourisher, a sustainer, an ever present help in time of trouble. To his enemies, however, He is a consuming fire.

5. Angels soon to be manifested in power and great glory at Christ's second coming - from Acts 1:10-11 to I Cor. 6:3.

The angels were the instruments of the first creation; they were present at the birth, death, resurrection and ascension of the Lord Jesus Christ, and it is only fitting that the entire host of God's immortal messengers shall accompany him as he returns in power and great glory to destroy the kingdoms of men and establish the Kingdom of God on this earth.

6. Angels to be superceded by Christ's bride in the age to come - from Heb. 2:5 to Zech. 3:9.

The angels which have been the basis of our study in this lesson have not attained their present state of immortality thru the sacrificial work of Christ. Even tho we do not have the details, it is quite apparent that their incorruptible nature came from a previous dispensation. Inasmuch as Christ is the author of the new creation, it is only fitting that this bride, the immortalized saints, shall now take over as the eyes, the fingers, the ears and the hands of God, doing His bidding thruout the world.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory for ever. Amen."

"ANGELS"

Color: Pencil #920

Exo 23:20 -21

20 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

KEY VERSE - ANGELS

ANGEL FROM HEB. "MALAK" = GOD'S MESSENGER OR AGENT. ACTUALLY ANGEL OF GOD'S PRESENCE - ISA.63:9. IMMORTAL - VOID OF FLESHLY INSTINCTS, EX. 32:34; 33:2/ ALL SPEECH DIRECTED BY POWER OF GOD, REV. 19:13; JUDGES 2:1-4; JOHN 5:43; 8:47; GEN. 28:12

Gen 28:12

12 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

EX. 23:20-21 - ANGELS

ANGEL FROM HEB. "MALAK" = GOD'S MESSENGER OR AGENT. ANGELS CONDUCTING GOD'S BUSINESS FROM HEAVEN TO LAND OF PROMISE, CP. JOHN 1:51.

GEN 1:1-31

Gen 1:1-31

1 In the beginning God created the heaven and the earth.

EX. 23:20-21 - ANGELS

GOD FROM HEB. "ELOHIM" = ANGELS, I.E. ANGELS WERE GOD'S INSTRUMENTS IN CREATION, PSA. 8:3.

Psa 8:3

3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

EX. 23:20-21 - ANGELS

BY COMPARING WITH GEN. 1:1, ANGELS = FINGERS OF GOD. PSA 33:18.

(Psa34:15) (Psa33:18)
(Zech4:10)
(Psa91:11-12)
(Psa34:7)
(Matt18:10)
(Heb1:13-14)
(Heb13:1-2)

18 Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy;

15 The eyes of the LORD are upon the righteous, and his ears are open unto their cry.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD which run to and fro through the whole earth.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.
12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares..

16 And he answered, Fear not: for they that be with us are more than they that be with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw, and, behold, the mountain was full of horses and chariots of fire round about Elisha.

(2 Kgs:16-17)

EX. 23:20-21 - ANGELS
OUR GUARDIAN ANGEL ACTUALLY THE "EYE" OF GOD, PSA. 34:15

EX. 23:20-21 - ANGELS
NOT ONLY DO THEY SEE, THEY HEAR OUR PROBLEMS. ZECH. 4:10

EX. 23:20-21 - ANGELS
THE MULTITUDINOUS HOST OF HEAVEN DOING THE BIDDING OF GOD THRUOUT THE EARTH. PSA. 91:11-12

EX. 23:20-21 - ANGELS
CHARGE = COMMAND, I.E. GOD COMMANDS HIS ANGELS TO CARE FOR THE SAINTS WITH PARENTAL CARE AS A BABY LEARNING TO WALK. PSA. 34:7

EX. 23:20-21 - ANGELS
AS THE CLOUD BY DAY AND THE PILLAR OF FIRE BY NIGHT IN ISRAEL'S DEPARTURE FROM EGYPT. MATT. 18:10

EX. 23:20-21 - ANGELS
THIS STRONGLY IMPLIES THAT EACH TRUE CHILD OF GOD HAS A GUARDIAN ANGEL, PSA. 34:7; HEB. 1:13-14

EX. 23:20-21 - ANGELS
OUR HELP CONSTANTLY SURROUNDS US. WE ARE NEVER ALONE. WARNING TO GUARD WORD, THOUGHT, DEED. HEB. 13:1-2

EX. 23:20-21 - ANGELS
ABRAHAM AND LOT PERSONS PARTICULARLY REFERRED TO. THEIR HOSPITALITY REWARDED - EXAMPLE APPLIES TO US, GEN. 18:3; 19:2. 2 KINGS 6.16-17

EX. 23:20-21 - ANGELS
TRUE TODAY AS IT WAS THEN. FAITH WILL OPEN OUR EYES. FAITH COMETH THRU ASSIMILATION OF GOD'S WORD, PSA. 34:7; ROM. 10:17; HEB. 11.6.

THE CHERUBIM (ONE IN WHOM GOD DWELLS)
PSA. 68:17, DAN. 6:22

(Dan 6:22) 22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

(Dan 8:13-14) 13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

(Gen 19:12-13) 12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

(Gen 19:12-13) 13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

(2 Kg 19:35) 35 And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

(Lu 1:30-31) 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.
31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

(Mat 26:53) 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

(Matt 28:2-4) 2 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.
3 His countenance was like lightning, and his raiment white as snow:

EX. 23:20-21 - ANGELS
SUCH A ONE AS THAT WHO ATTENDED SPADRACK, MESHACH AND ABEDNEGO IN THE FIERY FURNACE, ACTS 27: 23-25; 12:5-10, GEN. 24:40; DAN 3:28; DAN. 8:13-14

EX. 23:20-21 - ANGELS
THAT CERTAIN SAINT - MARGIN 'PALMONI' = THE NUMBERER OF SECRETS, THE WONDERFUL NUMBERER, I.E. GOD'S TIMEKEEPER, PSA. 102:13; HEB. 1:2; GEN. 19:12-13

EX. 23:20-21 - ANGELS
THE ANGELS NOURISH AND PROTECT THOSE THAT ARE GOD'S. THEY ARE A CONSUMING FIRE TO THOSE WHO OPPOSE HIS WILL. 2 KINGS 19:35

EX. 23:20-21 - ANGELS
UNLIMITED POWER OF GOD MANIFESTED THRU JUST ONE ANGEL, PSA. 103. 20; 2 SAM. 24:16,17.
LUKE 1:30-31

EX. 23:20-21 - ANGELS
AN ANGEL WAS CHOSEN TO CONVEY THE MOST MOMENTOUS ANNOUNCEMENT THE WORLD HAS EVER HEARD, LUKE 1:13; MATT. 26:53

EX. 23:20-21 - ANGELS
ROMAN LEGION, 6000 SOLDIERS. JESUS COULD HAVE HAD 72,000 IMMORTAL POWERFUL MESSENGERS OF GOD AT HIS SIDE, MATT. 28:2-4

EX. 23:20-21 - ANGELS
IF ONE ANGEL'S DESCENT CAUSED A GREAT EARTHQUAKE, WHAT WILL THE EARTHQUAKE BE WHEN ALL THE ANGELS RETURN, MATT. 25:31; SHEKINAH GLORY OF GOD, PSA. 104:4, ACTS 1:10-11

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

(Acts 1:10-11)

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

(Matt 25:31)

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

(Matt 24:31)

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

(Heb 2:5)

3 Know ye not that we shall judge angels? how much more things that pertain to this life.

(1Cor 6:3)

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

(Matt 22:30)

9 For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

(Zech 3:9)

EX. 23:20-21 - ANGELS
ANGELS OF GOD ANNOUNCE HIS BIRTH; ANGELS SUSTAIN HIM IN GETHSEMANE; ANGELS AT HIS RESURRECTION; NOW AT HIS ASCENSION.
HE ASCENDED WITH A CLOUD OF ANGELS, HE SHALL RETURN THE SAME WAY, 2 THESS. 1:7.
MATT. 25:31

EX. 23:20-21 - ANGELS
NOT JUST 12 LEGIONS (72,000) BUT ALL THE HOLY ANGELS.
WHAT A STRIKING FORCE THE STONE OF ISRAEL WILL POSSESS, MARK 8:38; 13:27. MATT. 24:31

EX. 23:20-21 - ANGELS
ANGELS PARTICIPATING IN THE GREATEST OF ALL MIRACLES, I.E. THE RESURRECTION.
HEB. 2:5

EX. 23:20-21 - ANGELS
PRESENT WORK OF THE ANGELS TO BE TAKEN OVER BY BRIDE OF CHRIST IN AGE TO COME.
1 COR. 6:3

EX. 23:20-21 - ANGELS
BRIDE OF CHRIST TO BE GIVEN RULING POWER, MATT. 22:30

EX. 23:20-21 - ANGELS
THE GLORIOUS PROSPECT THAT AWAITS THE TRUE CHILD OF GOD.
ZECH. 3:9

EX. 23:20-21 - ANGELS
THE REDEEMED SHALL THEN BE THE SEVEN EYES OF GOD JUST AS THE ANGELS ARE TODAY.

Explanatory Remarks for Lesson #29

"IMMORTALITY"

The word "immortality" occurs only five times in the Bible, and these only in the New Testament. Contrary to popular belief, immortality is not the inalienable possession of the human family. As outlined in this lesson, it is used in connection with mankind only as something to be sought after, or a future conditional gift to be granted to the faithful at the coming of Jesus.

In early times the word possessed the connotation of freedom from death, and it is surely with this meaning in view that its introduction into the Scriptures was designed. It carries the idea of deathlessness, and in respect to its application to God in 1 Timothy 6:16, implies a condition that was underived. Those of the human race who will ultimately be changed into this state, as Jesus was, will have received it from the Father--the Fountain of life.

Immortality is, in fact, the life of the ages (eternal or everlasting life) and is equated with this term in Romans 2:7, where Paul declares that those who "seek" immortality will be granted "eternal life." Eternal life or life of the ages is called such inasmuch as it is in the ages to come that it will be dispensed. This life of the future age being unending, it is apparent that it is synonymous with immortality. The student is referred to the lessons on "Eternal Life" and "Resurrection" for further material to supplement the present lesson.

"IMMORTALITY"

Color: True Blue--Prismacolor pencil #903

TEXT

2 Tim. 1:10

10 But is now made manifest by the appearance of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

EXPOSITION

IMMORTALITY = DEATHLESSNESS--GOD ALONE POSSESSES UNDERIVED IMMORT: 1 TIM. 6:16. "BROUGHT TO LIGHT" = MADE POSSIBLE JESUS OPENED THE WAY TO ETERNAL LIFE TO REPENTENT SINNERS: JO. 3:16; 10:10, 26-28, THROUGH THE GOSPEL: MK. 16:15-16; ROM. 1:16. SEE BELOW.

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IMMORTALITY

THE WORD OCCURS ONLY FIVE TIMES IN THE BIBLE, ONCE - THE (UNDERIVED) POSSESSION OF GOD ONLY:

1 TIM. 6:16. (SEE ALSO 1 TIM. 1:7)

ONCE - AS A TRUTH BROUGHT TO LIGHT THROUGH THE WORK OF THE LORD JESUS CHRIST:

2 TIM. 1:10

ONCE - AS A CONDITION FOR WHICH GOD'S PEOPLE SHOULD SEEK: ROM. 2:7

TWICE--AS A STATE OR NATURE WITH WHICH THE FAITHFUL ARE TO BE CLOTHED AT THE

RESURRECTION OF THE DEAD: 1 COR. 15:53-54

NOT A PRESENT POSSESSION--ADMONISHED TO "SEEK": ROM. 2:7

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life;

53 For this corruptible must put on incorruption, and this mortal must put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

4 For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

2 TIM. 1:10 IMMORTALITY NOT A PRESENT POSSESSION MUST BE SOUGHT AFTER--GRANTED AT THE COMING OF JESUS: V. 16;
1 COR. 15:53-54

2 TIM. 1:10 THIS CHANGE TO TAKE PLACE AT THE COMING OF JESUS: VV. 22-23; 2 TIM. 4:8.
"THIS CORRUPTIBLE, MORTAL" = PRESENT MORTAL STATE. INVOLVES A CHANGE IN THE BODY. "CLOTHED UPON": 2 COR. 5:1-4

2 TIM. 1:10 "EARTHLY HOUSE" = PRESENT MORTAL NATURE: 1 COR. 15: 47-49. "HOUSE FROM HEAVEN" = IMMORTALITY: V. 4 (MORTALITY SWALLOWED UP). "NOT MADE WITH HANDS" = NOT THROUGH HUMAN WILL, EFFORT OR POWER (SEE DAN. 2:34, 35; COL. 2:11) ONLY THROUGH GOD: 1 TIM. 6:16; ROM. 2:7 -- THROUGH THE WORK OF JESUS: 2 TIM 1: 10; JO. 5:25-29.
A FIGURE OF PRESENT MORTAL STATE: 2 PET. 1:13-14--EPHEMERAL AND PASSING: JAMES 4:14; JOB 7:5-6; 14:1-12. "CLOTHES" = A PUTTING ON OF IMMORTALITY: 1 COR. 15:53-54.

Explanatory Remarks for Lesson #30

"RESPONSIBILITY"

When dealing with the subject of responsibility we realize that there are many different facets to it. The moral responsibility of an individual may be something quite different from that which concerns nations. Then too, the responsibility of a person may vary considerably due to circumstances and environment. The accountability that such an one bears to God may be confined to this present life, or if certain principles of truth are understood sufficiently, may carry on to the judgment seat of Christ. In any event, it is obvious that knowledge and understanding of the will and purpose of God weigh heavily in determining one's moral status in His sight.

The aim of this present study is to determine the scriptural basis for resurrectional responsibility to the judgment seat of Jesus. That this subject is indeed a first principle of the One gospel is firmly established by the apostle Paul in the second chapter of Romans. It is here that the apostle speaks of the maxims of divine retribution, and shows that every responsible person whether he be Jew or Gentile will reap as he has sown (vv. 6-8). The principles set forth by Paul were considered by the apostle as fundamental to the whole gospel, for in verse 16 he writes, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." The truth concerning the day of judgment, being "according to (the) gospel"; it follows that the principles which govern its scope of operation must also be viewed as fundamental—hence essential to the one faith. We have attempted to set forth in a logical presentation the true teachings on the judgment seat of Christ, and the principles of God which determine who will be there.

We have divided the subject into the following sections:

1. Death as a sleep--from John 11:11-14 to Job 7:21.

The purpose of this division is to illustrate the Bible usage of sleep as a metaphor for death. Death is like a sleep because under normal circumstances, it is a time of unconsciousness and inactivity. One who is in a deep and sound sleep is totally unaware of activities taking place about him, and upon being awakened, has little or no consciousness of the elapsing of time. Those who are asleep in Jesus, upon being resurrected, like Lazarus will be totally unaware of the passing of time—from their death to their standing again will seem but a heart-beat in duration.

2. Some to sleep forever--from Dan. 12:2 to Isa. 26:13-14.

We might at first suppose that sleep is like death because an awakening will follow each. This, however, is not true for as these verses teach, there will be some who will sleep the sleep of death forever. Many of those who have died will never be disturbed from their slumber, but will remain forever in the "congregation of the dead." Death is said to "feed on them" and their destiny is compared to that of the beasts. As death is metaphorically depicted as a sleep, so the resurrection of the dead is portrayed as an awakening.

3. Knowledge begets responsibility--from Rom. 7:7-8 to John 12:48.

The Divine principle of responsibility is next considered—a principle that insures the resurrection of some to a tribunal before Christ, while at the same time keeping the rest of mankind locked in the grave. This series of texts reveal that the basis of resurrectional responsibility is light, a figure for knowledge or understanding. Special emphasis is placed on the teachings of Jesus regarding the moral standing of those with whom he came in contact. His teachings on light as THE condemnation that has come into the world, and His assurance concerning the judgment of those who reject His word are especially enlightening. The remarks of Paul as recorded in the second chapter of Romans are in perfect concert with those of his Master. Though the Jews of his day took the attitude

that the law of Moses gave them special privileges in the sight of God, even to the point of attaining salvation apart from Christ, the apostle was quick to remind them that God was no respecter of persons. Those who refused the "forbearance and longsuffering" of God—those who rejected the means provided by the Father to true repentance in baptism—treasured up "wrath against the day of wrath," "IN THE DAY WHEN GOD SHALL JUDGE THE SECRETS OF MEN BY JESUS CHRIST."

"RESPONSIBILITY"

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TEXT

EXPOSITION

John 11:11-14

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

"SLEEPETH" = ACTUALLY DEAD: V. 14
"AWAKE" = BROUGHT TO LIFE: VV. 43-44

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

DEATH AS A SLEEP--UNCONSCIOUS,
UNAWARE OF PASSING OF TIME.

14 Then said Jesus unto them plainly, Lazarus is dead.

DAUGHTER OF JAIRUS: MATT. 9:18,24

18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

JO. 11:11 THOUGH ACTUALLY DEAD,
SPOKEN OF AS SLEEPING: V. 24.

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

JO. 11:11 "NOT DEAD" = I.E. PERMANENTLY. JESUS REVIVED HER, AN ILLUSTRATION OF HIS KINGLY POWER. THE DEAD IN CHRIST: 1 THESS. 4:13-16

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

JO. 11:11
THESE "ASLEEP" ACTUALLY DEAD AS IN V. 16.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

THOSE WHO HAVE DIED IN HOPE ARE ASLEEP IN JESUS: 1 COR. 15:18.

16 For the Lord himself shall descend from heaven with a

DEATH AS A SLEEP: PSA. 13:3

shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

3 Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

39 In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord.

14 They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

(Enter the following notes in the lower right hand margin of your Bible.)

JO. 11:11 DEATH = A SLEEP:
1 THESS. 4:13-16; 1 COR. 15:18.
"SLEEP IN DUST": JOB 7:21

JO. 11:11 "SLEEP IN DUST" =
DEATH: PSA. 13:3.
THE RESURRECTION--AN AWAKENING:
DAN. 12:2-3; PSA. 17:15; ISA. 26:19.

JO. 11:11 THE RESURRECTION OF THE DEAD--AN AWAKENING: PSA. 17:15; ISA. 26: 19; JOB 14:5. SOME TO REMAIN ASLEEP (DEAD) FOREVER. THE PRINCES OF BABYLON: JER. 51:39-40

JO. 11:11 THE LORDS OF BABYLON TO SLEEP PERPETUALLY (ETERNAL DEATH): V. 57; ISA. 26:13-14 EXTINCT: ISA. 43:14-17

JO. 11:11 THESE (BABYLONIAN OVERLORDS) NOT TO EXPER. A RESURRECTION: CH. 43:14-17; JER. 51:37,59.
THE DIVINE PRINCIPLE: SEE BELOW

V. 14 -- SOME TO SLEEP PERPETUALLY IN UNINTERRUPTED SLUMBER BECAUSE THEY ARE WITHOUT AN UNDERSTANDING OF GOD'S WILL AND PURPOSE: OUTSIDE OF UNDERSTANDING. PROV. 21:16. WITHOUT UNDERSTANDING: PSA. 49:12-14, 20. IGNORANT OF THE GOSPEL; LOST: 2 COR. 4:3. THE PRINCIPLE STATED: ROM. 5:13; JAMES 4:17; 1 JO. 3:4. KNOWLEDGE BRINGS MORAL RESPONSIBILITY TO GOD: PAUL'S AWAKENING: ROM. 7:7-9

7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.
8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

JO. 11:11 THE LAW ENLIGHTENED PAUL & BROUGHT HIM INTO MORAL RECOGNITION OF HIS OWN SINFULNESS. REALIZED HIS FAILINGS & HIS JUST RELATIONSHIP TO DEATH: VV. 9-11

THE GOSPEL BRINGS MEN TO MORAL ACCOUNTABILITY TO GOD--PAUL AT ATHENS: ACTS 17:23

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

30 And the times of this ignorance God winked at; but now commandeth all men everywhere to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

16 Who in times past suffered all nations to walk in their own ways.

(Enter following notes in lower left hand margin of your Bible)

V. 16 AS LONG AS NATIONS DID NOT COME IN CONTACT WITH THE LAW OF GOD, THEY WERE NOT HELD RESPONSIBLE FOR THEIR SINS: ACTS 17:30. ISRAEL'S ACQUAINTANCE WITH THE CREATOR BROUGHT PUNISHMENT UPON THEM BECAUSE OF THEIR SINS: AMOS 3:2. THESE PRINCIPLES EXHIBITED IN THE TEACHINGS OF JESUS. THE GROUND OF RESPONSIBILITY: JO. 3:18-21

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

JO. 11:11 THESE WHO WERE IN IGNORANCE OF THE TRUE GOD NOT RESPONSIBLE: VV. 30-31

JO. 11:11 "WINKED AT" = OVERLOOKED, TOOK NO ACCOUNT OF. IN THEIR IGNORANCE, THEY WERE FREE FROM JUDGMENT. NOW CALLED TO REPENTANCE IN VIEW OF JUDGMENT DAY. PAUL AT LYSTRA & DERBE: CH. 14:15-16

JO. 11:11 "SUFFERED" = PERMIT, LEAVE ALONE.

JO. 11:11 I.E. THE GROUND OF CONDEMNATION. "LIGHT" = KNOWLEDGE: PSA. 119:105,130; PROV. 6:23; ISA. 8:20. THAT WHICH ENLIGHTENS: MATT. 15:14-16; LUKE 2:32; JO. 8:12; 9:5; 2 COR. 4:4-6. THOSE WHO COME IN CONTACT WITH THE LIGHT (TEACHING) OF CHRIST & CONTINUE IN THEIR SINS WILL SUFFER REPROVAL AT SAME TIME AS THE RIGHTEOUS OF V. 21 ARE MANIFESTED. JESUS TO THE PHARISEES: JO. 9:39-41

JO. 11:11 "FOR JUDGMENT" = TO GIVE SIGHT OR BLINDNESS ACCORDING TO MEN'S RESPONSE TO HIS TEACHINGS.

BLIND TO THE PURPOSE OF GOD AND THE MESSIAHSHIP OF JESUS. JEWS WHO WITNESSED MIRACLES BY CHRIST & REFUSED HIM DIED IN THEIR SINS: JO. 8:24; 15:22-24

41 Jesus said unto them, If ye were blind, ye should have no sin. but now ye say, We see; therefore your sin remaineth.

22 If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

12 For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law;

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

"WE SEE" = UNDERSTAND--THEREFORE THEIR SIN REMAINED: I.E. HELD RESPONSIBLE.

JO. 11:11 JESUS = THE "LIGHT OF THE WORLD": CH. 3:19-20. THRU HIS TEACHINGS HE REVEALED THEIR WICKEDNESS ONCE ENLIGHTENED, THEY COULD NOT ESCAPE THE JUDGMENT SEAT: ROM. 2:3-6

THE JEWS REJECTION OF JESUS IN THE FACE OF THE FATHER'S WITNESS (MIRACLES: SEE ACTS 2:22-23) CONDEMNED THEM: MATT. 12:24, 31-37.

JO. 11:11 KNOWLEDGE BEGETS RESPON. FAILURE TO COMPLY WITH REQUIREMENTS DOES NOT CONFER IMMUNITY: V. 13; JAMES 1:22-24.

TRUE REPENTANCE EXPRESSED IN BAPTISM: ACTS 2:38. REFUSAL TO DO SO = DESPISING GOD'S GOODNESS & FORBEARANCE.

IMPENITENT = UNREPENTENT, WITHOUT CHANGE. TO BE JUDGED BY THE WORD: JO. 12:48. NO ESCAPE--CANNOT AVOID JUDGMENT: V. 12, 16. JUDGED BY WORKS: CH. 14:10-12; PSA. 62:12; JER. 17:10; 32:19; 2 COR. 5:10.

JO. 11:11 "WITHOUT LAW" = GRK. "ANOMOS" SIG. ALSO "LAWLESS," "LAWLESSNESS." TRANS. "WICKED" IN ACTS 2:23: "UNLAWFUL" IN 2 PET. 2:8. THOSE WHO SIN APART FROM THE LAW (NOT IN COVENANT RELATIONSHIP WITH GOD) SHALL PERISH. THEIR DOOM IS SEALED = AT THE COMING OF CHRIST: V. 16. BY HIS WORD: JO. 12:48

JO. 11:11 "RECEIVETH NOT" = BELIEVE NOT ON HIS NAME: REFUSE BAPTISMAL RITE--BUT WILL BE JUDGED BY THE WORD "IN THE LAST DAY": ROM. 2:6-8, 16.