

B I B L E

TYPES, METAPHORS AND PROPHECY

NOTES FOR CLASS STUDY

Materials Used: New Testament
Interpretations of Old Testament
Prophecies of the Kingdom by
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Types and Metaphors of the Bible
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Christianity Restored by Alexander
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From the American College Dictionary
(Random House)

Type--"the pattern or model from which something
is made;--a prefiguring symbol, as an old
Testament event prefiguring a New Testament
event."

Antitype--"That which is foreshadowed by a type or
symbol, as a New Testament event prefigured
in the Old Testament."

Symbol--"something used or regarded as standing for
or representing something else; a material
object representing something immaterial; an
emblem, token or sign."

TYPES - ANTITYPES

I Strictly speaking, "type" and "antitype" are not Bible words, but are used to designate in one category such expressions as: pattern, example, form, likeness, etc.

A. Various kinds.

1. Persons. Rom. 5:14-19, I Cor. 15:45-47
a. Characteristic or relationship.
2. Institutions. Lev. 17:11, I Pet. 3:19
Heb. 9:28, 9:24, 10:1
3. Offices.
a. Certain prophets, priests, kings are typical of Christ.
4. Events. I Cor. 10:1-11
5. Actions. Jno. 3:14-16, Mal. 12:39

II. Such symbols and figures are helpful.

A. Fundamental lessons are taught.

1. At both time of type and antitype.
a. The "time present" may be any era. Heb. 9:9

B. Minds of people prepared to receive and benefit from the antitype by study of the type.

C. Types were used to predict. Heb. 10:1

1. As events unfold in both secular and divine history we can discern the hand of God.

III Interpretation.

A. We must be discrete in study and in conclusions drawn.

1. Analogy between an O.T. and N.T. character or event does not prove a typical relationship.
a. O.T. types are completely interpreted only in the light of the Gospel
2. The type is inferior to the antitype.
a. Identity in every feature would not be type and antitype.

TYPES - ANTITYPES

I ELIJAH - JOHN THE BAPTIST

- A. Elijah held in high esteem by the Jews because of his great work and manner of departure. 2 Ki. 2:11
- B. Although he had many followers, the true mission of the forerunner of Christ was recognized by few Jews. Mal. 4:5-6, Is. 40:3-5
 - 1. Christ himself is our witness. Mat. 11:14, 17:10-13

II MELCHIZEDEK - THE CHRIST

- A. Melchizedek was both king and priest. Gen. 14:18
 - 1. Entitled to receive offering. Gen. 14:19
- B. Holy Spirit describes the similarity of Melchizedek and Christ. Heb. 7:1-3
 - 1. Superiority of the antitype demonstrated. Heb. 7:4-10

III DAVID - THE CHRIST

- A. Ezekiel 37:21-24 predicts a future reign of David who was long dead.
 - 1. N.T. proves that Christ, not a resurrected David, is to rule.
 - a. David's descendant to sit on his throne. Acts 2:30
 - b. Christ is descended, in the flesh, from David. Mat. 1:1
 - c. Christ now has all authority. Mat. 28:18, Acts 2:32, 33, 36.

TYPES - ANTITYPES

I ISRAEL - CHURCH

- A. Original promise was to seed of Abraham. Gen. 12:1-3
 - 1. Later called the house of Israel and new promise given. Jer. 31:31-33
- B. N. T. teaches that the church is the successor of Israel. Lk. 22:20, 2 Cor. 3:6

II TABERNACLE; TEMPLE - CHURCH

- A. Complete instructions were given for construction and use of the Tabernacle and Temple. Ex. 26ff, 2 Sam. 7:1 ff, 2 Ki. 6:1 ff.
 - 1. Material and work (the finest available) were furnished by the people. Ex. 25:1-8
 - a. Pattern must be followed. Ex. 25:9, 40, Acts 7:44
- B. N. T. shows that the church succeeds the Tabernacle and the Temple. Heb. 8:1-2, 9:11, Jno. 2:19-21, 1 Cor. 3:16
 - 1. We also must do our utmost in material and work. Heb. 2:1-3, 10:28-29

III ABRAHAM'S SEED - CHRISTIANS

- A. Original promise. (See I. A. above)
- B. Individual members of the church are now equal with the fleshly children of Abraham. Gal. 3:26-29, 1 Cor. 3:23

TYPES - ANTITYPES

I BONDAGE - DELIVERANCE

A. One cause of Israel's bondage was apathy or disobedience or both.

1. Righteousness of Joseph and cruelty of Pharaoh has been emphasized. Gen. 39 ff, Ex. 1:8 ff

a. Docile acceptance by people and inability to help themselves unaided is demonstrated. Ex. 2:11-14

2. Deliverance came by God's commands.

a. Some were faint hearted and needed encouragement. Ex. 14:10-15

B. Does not bondage and deliverance follow a similar pattern today?

II LAW - GOSPEL

A. The law was given amidst awesome manifestations of power. Ex. 19 ff

1. A guide for worship and daily conduct.

a. Not an action of caprice or experimentation. Gal. 3:19

2. It was corrupted by men. Mat. 15:6-9

B. The Gospel also came with power and miracles. Acts 2

1. For edification and guidance of man. 2 Tim. 3:16-17

2. Part of our work is to guard its purity and integrity. Judge 3-4

III PRIESTHOOD - SAINTS

A. Under the law only Levitical priests could offer sacrifices. Ex. 27:21, 28:43, 29:9

B. All Christians are saints and priests and all must make offerings. Phil. 1:1, 1 Pet. 2:5, Rom. 12:1

Lesson 5

TYPES - ANTITYPES

I BLOOD OF ANIMALS - BLOOD OF CHRIST

- A. See Hebrews 9:11-15 etc.

II CIRCUMCISION

- A. A definite ordinance of God. Gen. 17:9-14

- 1. Became a figure of the house of Israel.

- B. The fleshly rite was replaced by spiritual things.
Col. 2:11, Gal. 5:6, 6:15, Phil. 3:3-9

III INHERITANCE

- A. The inheritance promised the Jews is revealed as a fleshly, transitory thing as it dissolves into the broad spiritual realm of the promise of Christ.
Gal. 3:29, 1 Pet. 1:4, 2 Pet. 1:11, Rom. 8:16-17

IV ZION, JERUSALEM

- A. Zion, the stronghold of Jerusalem; symbol of the ultimate to the Jews; City of David. 2 Sam. 5:7, 6:12 Ps. 9:11, 48:2, etc.
- B. The figure is merged with the strongholds of Christ; the city of the redeemed. Is. 2:2-3, Heb. 12:22, Rev. 14:1

From the American College Dictionary
(London House)

--- METAPHOR ---

"A figure of speech in which a term or phrase is applied to something to which it is not literally applicable, in order to suggest a resemblance."

--- SIMILE ---

"A figure of speech directly expressing a resemblance, in one or more points, of one thing to another."

METAPHORS

- I Myriad figures so fill our speech and literature, that were each metaphor and simile removed and only literal language used, our conversation and our reading would be dull indeed.

That the greatest book ever written should use these enriching devices is no wonder, since it was written - under the direction of God - by men for man's understanding and use.

- II To be able to recognize and understand figures of speech is to be able better to understand Bible teaching.
- A. Figures are so many and so varied that we can consider few in detail, but we can be helped by observing some basic principles.
1. Notice the context.
 - a. "Cup" is used for the wine it contains, for a great blessing of abundance and for something abhorrent. Mat. 26:27, 39, Ps. 23:5
 - b. Christ is a "lion". Rev. 5:5. The devil is a "lion". 1 Pet. 5:8.
 - c. "Leaven" has opposite meanings. Mat. 13:23
1 Cor. 5:6-7
 2. Be sure of the meaning of the word used and the use of the object represented.
 - a. Metaphors are drawn from life and we cannot remove the man from the circumstance.
 - b. The oriental coloring; the traditional conduct and customs of other ages may mislead or confuse. Mk. 2:18-22
 4. Be alert for irony and satire. Mat. 22:15-16,
Mk. 2:17, Ez. 28:3-5.

III Jesus knew the value of figures.

- A. The oriental languages are said to be richer in metaphor and simile than any others.
1. Jesus' use of homely parables and situations vividly outline the great principles he taught.
 - a. "He found tongues in trees, books in the running brooks, sermons in stones". At Jacob's well the water was his text. He glimpses a little child and brings a lesson on humility. A farmer sowing his crop becomes a picture of the gospel and its affect on people. Angry elements, rushing water and a house swept away by the torrent - all these and many more Jesus used.

METAPHORS

- I GOD is brought closer to us and made more understandable by the many figures which describe his laws, actions and characteristics.

II A. A HABITATION Ps. 71:3, 90:1

1. The thought of a homeless wanderer will excite pity and appreciation for the intimate joys and peace of home.
 - a. ~~Earthly habitations~~ fail, but God is everlasting, but is ours by our own choosing.

B. A PORTION (Inheritance) Ps. 73:26

1. A heritage of material wealth or position is a possession of great value.
 - a. The patrimony of God is not by accident of birth, but is ours by our own choosing.

C. A STRONG TOWER; A FORTRESS. Ps. 91:2, Prov. 18:10,
2 Sam. 22:2

1. A military stronghold provides the essentials for protection from forces without.
 - a. Any position prepared by armies of men can be reduced by other men.
 - b. The eternal truth and strength of God is impregnable

D. A REFUGE. Ps. 46:1, 62:7-8

1. "In seasons of distress and grief", or when exposed to the elements of physical danger we seek sanctuary.
 - a. As God provided cities of refuge for Israel, so does he now give solace for both spiritual and physical unease. Ps. 57:1, Heb. 7:25.

E. A POTTER. Is. 64:8

1. This figure is wonderfully apt and descriptive.
 - a. The potter has complete control.
 - b. The clay must be adaptable; just any earth will not do. (So must men be willing).
 - c. It must be especially prepared for working.
 - d. Different clays are made into different vessels.
 - e. Completed vessels are useful.
 - f. An imperfect vessel will be destroyed by the potter or ruined in the firing.

METAPHORS

THE FIGURES OF CHRIST are numerous and varied. We can better see him as man and as God through the windows of metaphor and simile.

A. A WITNESS Rev. 3:14

1. The witness is usually the most important factor of a case to be judged, and upon his credibility will depend the outcome.
2. Jesus was sent by God to give testimony; testimony that we may accept or reject. Jno. 3:34.

B. A LAMB. Jno. 1:36

1. The implications are apparent; a lamb is:
 - a. Pure and innocent.
 - b. Submissive.
 - c. Sacrificial lamb of the Jews was unblemished.

C. THE PASSOVER. 1 Cor. 5:7, Ex. 12

1. This, one of Israel's most important institutions, was a memorial of their deliverance and at the same time typical of the greater things to follow.
2. There are many analogies:
 - a. Blood of lamb - blood of Christ.
 - b. Lamb unblemished - Jesus perfect.
 - c. Lamb slain - Jesus crucified same day and hour.
 - d. Memorial feast - Lord's Supper.

D. A SHEPHERD. Jno. 10:14

1. The relationship of the shepherd - of Jesus' time and place - to his sheep, was far more than that of just a sheep herder. He knew them and they were intimately acquainted with him. He lead, not drove, them to food and water during the day and protected them from marauders at night. He ministered to them in diin disease or injury. He searched for the lost or strayed. He endured hardship for their well-being.

E. BREAD. Jno. 6:48

I. THE WAY. Jno. 14:6

F. THE DOOR. Jno. 10:9

J. A CAPTAIN. Heb. 2:10

G. THE CORNER STONE. 1 Pet. 2:7

K. A PHYSICIAN. Mat. 9:12

H. THE BRIDEGROOM. Mat. 25:6

METAPHORS

I THE HOLY SPIRIT is presented as a being who has helped and will continue to help in every problem which confronts a creature of God. Is. 11:2, Neh. 9:20, Jno. 16:7-8

II A. A GUIDE. Jno. 16:13

1. Guidance is important to our enjoyment of unfamiliar surroundings, whether it has the form of a person, book or a road map. A new job cannot be handled properly without a "breaking in", nor a tasty dish duplicated without the recipe.

2. He instructed men directly in the apostolic age. Acts 8:29, 11:12, 13:4.

a. He will instruct and guide us just as surely. Gal. 1:11-12, 1 Tim. 4:1, 2 Tim. 2:2, 2 Tim. 3:16-17, 2 Pet. 1:21.

B. A COMFORTER. Jno. 14:16-18

1. As a distressed child seeks the comfort of his parents, we can find consolation in our Father through the Holy Spirit.

a. Paul found solace and directs us. Rom. 6:26-28, 2 Cor. 1:3-7.

C. AN EARNEST; A SEAL. Eph. 1:13-14, 4:30

1. A payment of earnest money guarantees good faith, as a seal betokens the genuineness of a document.

2. When God designs to use devices of men as proof, how can man reject?

a. The seals of men are easily recognized and a counterfeiter is punished.

b. Those who bear the mark of God should be proud to exhibit his seal to all men.

D. WATER. Jno. 7:38-39.

1. Two more dissimilar things can hardly be imagined, yet when we consider the dependence of the physical body upon water, the analogy is clear.

a. There is no element more valuable or more freely available to man. Jno. 4:14, Rev. 22:1

METAPHORS

I THE WORD OF GOD is man's most precious possession and He has chosen figures which, by their own intrinsic value, manifest its worth.

II A. A LIGHT. Ps. 119:105, Prov. 6:23

1. In the Scriptures light is put for many things other than the present subject, and is beautifully expressive of the effect of the Word on people.
2. We do not appreciate the sun until it sets or is obscured, nor the convenience of electricity until a fuse blows.
3. While it can be hidden or shaded by acts of men, light itself is incorruptible.
 - a. The Word of God may be impeded or defiled by opinions of men, but in its purity it remains for all who seek.

B. FIRE. Jer. 23:29

1. Fire has been a visible manifestation of God's power and majesty on many occasions.
Gen. 4:4, 15:17, Ex. 3:2, Lev. 9:24, Acts 2:3
2. No inanimate thing is so companionable or useful to man, or so terrible if misused.
 - a. It transforms soft clay into a useful vessel; it makes your food palatable; it refines and purifies base materials so that we have innumerable tools, implements and other articles of value and utility.
 - b. Through carelessness or failure to observe rules it becomes an agent of destruction.
3. The Word of God is indeed like fire; it can guide and shape our lives into useful tools of God, or through misuse or neglect, permit our destruction.

C. A HAMMER; A SWORD. Jer. 23:29, Eph. 6:17

1. What tool is more basic or useful than the hammer?
2. As a symbol of destructive power the sword is timeless.

D. A SEED. Lk. 8:11

1. Coupled with the figure of a plow in Luke 9:62, Jesus' parable in Luke 8:5-15 cannot be enhanced by comment.

METAPHORS

I THE CHURCH is exemplified by various units - religious; political; social.

II A. A CITY. Mat. 5:14

1. "A city set on a hill" was indeed a wonderful sight to the weary traveller. Secure within its walls he would find food and rest.
2. How like an ancient city is the church.
 - a. One must be enrolled as a citizen to partake of its benefits.
 - b. The laws must be obeyed.
 - c. The rights of citizenship entail obligation as to the burden and expense of providing the conveniences and security. Gal. 6:2-5, Rom. 15:1-2

B. THE TEMPLE. 1 Cor. 3:16

1. As the earthly abode of God the Temple had been built to last, with stones carefully cut and fitted upon a firm foundation. The glory and richness of its fittings were unparalleled in Solomon's day. Reconstruction under Ezra and Nehemiah was hindered by enemies, but it became no less a proper place to worship God. Ezra 6:14, Neh. 4:6.
2. The visible Temple at the time of Christ was yet a third one and while it lacked the gold and physical splendor of Solomon's, it was still the glorious symbol of the might and majesty of God.
3. Can we be any less careful and reverent in our work in today's temple? Eph. 2:20-22.

C. A BODY. 1 Cor. 12:12, 27

1. The figure of a physical human body with its many specialized members functioning in unity and harmony under one head, portrays a vivid picture of the ideal church. Eph. 1:22-23, 1 Cor. 12:4-31.

D. A FAMILY; A HOUSEHOLD. Eph. 2:19, 3:14-15

1. The tender ties of an earthly family are not based upon similarity of interest, taste or opinion, but upon a natural affinity. We do not choose our parents or our brothers and sisters.
2. The family of God is the ultimate in such a relationship. There is no room for selfishness, laziness or disunity.

METAPHORS

I THE CHRISTIAN is pictured as one who progresses in steady growth from helplessness to maximum usefulness.

II A. A BABE. 1 Pet. 2:2

1. An infant receives the tender care and indulgence of his parents. His every need is anticipated and fulfilled without effort on his part. As months pass less and less attention is given and he is expected to do more and more for himself and for others.
2. God expects more of us today than one year or ten years ago. He will expect much more ten years hence. Heb. 5:12-14.
3. All growth is not necessarily good. As there are abnormal developments in the physical and mental processes of human bodies, so can Christian growth be misdirected. We must study and pray that our growth may be pleasing to God.

B. A RUNNER. 1 Cor. 9:24

1. Self discipline is a necessity for a successful contestant.
 - a. He must train and exercise his body.
 - b. He must eat properly.
 - c. He must enter the contest formally.
 - d. He must desire to win.
 - e. He must abide by the rules. 2 Tim. 2:5.
 - f. He must not be distracted by extraneous matters.
 - g. He must be willing to exert himself to the limit of his ability. Phil. 3:12-14.

C. A SOLDIER. 2 Tim. 2:3-4.

1. A good soldier is not only one well trained in obedience and the use of his arms, but one who is brave, alert, intelligent and devoted to duty. His mind must not be encumbered by elements foreign to the task.

D. A STEWARD. 1 Pet. 4:10, 1 Cor. 4:1-2.

1. As custodian of the property of another, a steward has grave responsibility and great opportunity.
 - a. He must be trustworthy,
 - b. He is expected to be diligent in protecting his trust, or increase
 - c. He must be discrete and intelligent in improving or increasing the property.
 - d. If necessary he must neglect personal matters in favor of his trust.
 - e. He must be prepared to give an accounting.

E. A PILGRIM. 1 Pet. 2:11

G. A SHEEP. Jno. 10:27

F. A LIGHT. Mat. 5:14

METAPHORS

I A WICKED PERSON is described in terms which reflect graphicall his sorry plight. Such a person is anyone not in covenant relationship with God. Rom. 3:23. 1 Jno. 1:8

II A. A CAPTIVE. Is. 61:1, 2 Pet. 2:19, 2 Tim. 2:26

1. The captive of this figure would often be a slave rather than a convicted criminal.
 - a. He could be born into slavery or be simply a military prisoner.
 - b. He would have little opportunity to gain his freedom except by ransom.

2. Jesus used an opposite figure. Lk. 4:18.

B. A FOOL. Ps. 14:1

1. How may we "say in our hearts" a denial of God?
2. Jesus' story of the man who relied upon himself and his possessions shows us one way to be foolish. Lk. 12:20
 - a. Can this principle be extended to cover reliance upon one's own ideas and opinions?

C. A DEBTOR. Mat. 5:25-26.

1. God is the creditor and will exact complete payment.
2. Unlike some debts unwisely contracted between men, it is always possible to satisfy God. 1 Cor. 10:13

D. A TARE (weed). Mat. 13:38

1. The useless plant flourishes in the same soil with the useful.
 - a. It is frequently similar in appearance.
 - b. It may be more hardy.
 - c. It will be a weakening influence in growth and a corruption in the harvest.
2. Ruthless removal of the tare might damage the wheat.
 - a. Should we try to remove those who oppose us?

E. A SLUGGARD. Eph. 5:14

1. Laziness is the father of negligence.
 - a. The slothful man is in as great danger as the actively wicked. Rom. 12:11, Heb. 6:12.

F. DEAD. Eph. 2:1

1. Death, in the sense of a separation, is used many times.
2. The spiritual death need not be permanent.

PROPHECY

THE PROPHETS SPOKE IN VARIOUS WAYS Heb. 1:1

- I PROPHET comes to us from a Hebrew word which does not necessarily contain the idea of foretelling. The Prophet was more often simply a spokesman who revealed to men that which God wished them to know. He was concerned with the past and present as well as the future. Ex. 4:16, 7:1
 - A. History. Joshua, Jer. 2:1-7
 - B. Exhortation. Jer. 3:11-14
 - C. Foretelling, Jer. 30:1-3
- II PROPHECY, in the sense of a prediction, is usually only a rudimentary form of the much greater fulfillment.
 - A. There may be given only the barest outline of the fruits to be expected; principles upon which later developments will erect the final form. Joel 2:28-32, Acts 2:16.
 - 1. Imminent. Lk. 3:3, 16
 - 2. Far-distant future. Is. 40:3ff
 - B. There are warnings of certain punishment and promises of great reward. Jer. 6:1-8, 31:1-9
 - C. Sometimes God spoke directly to the person most concerned rather than through an intermediary, as in the case of Abram (Gen. 12:1-4) and Moses (Ex. 3:4-6)
- III THE PERIOD in which the Prophet lived; the social and economic situation and the spiritual condition of the masses had much influence.
 - A. Era.
 - B. Prosperity or want.
 - C. Spiritual riches or poverty.
- IV THE LANGUAGE and context must be carefully considered as the Prophet dealt with all phases of Jewish life.
 - A. Religious.
 - B. Social.
 - 1. Family.
 - 2. Larger units.
 - C. Political.
 - 1. Internal.
 - 2. International relations.

PROPHECY

LITERALISM MAY BE UNSCRIPTURAL

- I EXPECTATION OF LITERAL FULFILLMENT of all prophecy leads to misunderstanding and error.

IF THE KINGDOM PROPHECIES ARE LITERAL:

Dan. 2:44, Is. 9:6-7

A. Then the church age is passed over.

1. But:

- a. The kingdom was to come soon after Jesus' ministry. Mk. 1:14-15
- b. The kingdom and the church are the same. Mat. 16:18-19
- c. We are in the kingdom. Col. 1:13

B. Then the Jewish ritual, priesthood and sacrifices will be restored.

1. Altar. Is. 60:3, 7

2. Sanctuary (Temple). Is. 60:13

3. Priesthood; feasts. Is. 66:21-23

4. Sacrifices. Ez. 45:17

5. But these are not in the church. Heb. 10:1-12

C. Then the Prophets contradict each other.

- 1. a. Gentiles may reign. Rev. 20:4, 3:21
- b. Jews will rule Gentiles. Is. 49:22-23, 61:5-6

- 2. a. Incense and offerings everywhere. Mal. 1:11
- b. All must worship at Jerusalem. Zech. 14:16-21

- 3. a. New covenant to be established. Jer. 31:31-34, 3:16
- b. Levitical priesthood to be restored. Mal. 3:1-4

D. Then we must use ancient means of transportation.
Is. 60:6, 66:20

- II However, much prophecy is couched in plain and literal terms which cannot be misunderstood.

PROPHECY

MISCELLANEOUS

- I JOSEPH was a very important instrument of God in His preparation of Israel as a people to bear His message to the world. Despite his lofty position in Egypt, he retained his humility and dependence upon God.
 - A. His prophetic dream. Gen. 37:5-11
 - 1. What was first result?
 - a. Could this have been part of plan?
 - 2. Fulfillment. Gen. 42:6
 - B. Pharaoh's dream. Gen. 41:14-36
 - 1. Fulfillment. Gen. 41:47-49, 54
 - C. What was result of Israel's long stay in Egypt under leadership of Joseph? Gen. 46:3
- II JERICO REBUILT.
 - A. Josh. 6:26
 - B. 1 Ki. 16:34
- III SENNACHERIB'S DEATH
 - A. 2 Ki. 19:6-7
 - B. 2 Ki. 19:20, 37
- IV JUDAH'S CAPTIVITY.
 - A. 2 Ki. 20:16-18
 - B. 2 Ki. 24:10-16, 25:11-21
- V PAUL foretells the shipwreck.
 - A. Acts. 27:10
 - B. Acts 27:18-44

PROPHECY

RESURRECTION; REGENERATION

I RESURRECTION is a part of both Old and New Testament prophecy.

A. Ez. 37:1-14

1. Is this example to be considered literally?

B. Dan. 12:2-3, 13

C. Hos. 13:14

D. There was disagreement among the Jewish sects.
Mat. 22:23-32.

E. Mat. 25:1-13

F. Jno. 5:21, 25; 28+29

G. Act. 23:6, 8

H. 2 Tim. 2:18

I. Which of these New Testament examples is literal and which figurative?

II REGENERATION or rebirth - a change of affection - was a common topic of the Old Testament, but reached its fullness only in the New.

A. Is. 35:5

1. Mat. 11:5

B. Is. 55:1-3

C. Ez. 11:19-20

1. Rom. 2:4-6

D. Lk. 1:16

E. Jesus' teaching is based upon the principle of repentance and a new life, free from the bondage of the law. These might be called promises as well as prophecies.

1. Jno. 3:3-7, 8:12, 32, 15:1, 3

F. The Apostles continued this teaching and emphasized the necessity for positive action by man.

1. Acts 2:38, 26:18, Rom. 12:2, Col. 3:9, 1 Pet. 2:9,
1 Jno. 4:7

PROPHECY

THE PROMISE TO ABRAHAM; GENTILES CALLED

I ISRAEL expected that fulfillment of the promise given to Abram and repeated to Isaac and Jacob, would contain benefits peculiar to them. Gen. 12:1-3, 17:2, 8, 26:3, 35:12

A. They believed that other nations would receive a blessing, but that it would be as servants to them. Is. 60:10-12

1. Despite their complaining and impatience at seeming delays in keeping the promise, God protected them and preserved their identity for the great work he had planned.
 - a. They were not assimilated by Egypt or other nations.
 - b. They were delivered from their captors and preserved during the exodus and 40 years in the wilderness.
 - c. Provisions were made for maintaining the direct line of descent from Israel through David to Messiah, even during Babylonian captivity and subjection to Rome. Ex. 4:22-23, Ps. 89:27
2. Literal fulfillment came. Josh. 11:23
 - a. But these material blessings taken away because of unfaithfulness.

II GENTILE nations eventually were accorded equality of opportunity with Israel.

A. That the promise comprehended all creation was not clearly understood until explained by Jesus and His inspired followers. Gen. 12:3, 17:4

1. Abraham's seed not limited to Jews. Mat. 3:9
 - a. To belong to Christ is to be of the seed of Abraham. Gal. 3:26-29, Rom. 10:12-13
 - b. What appears to be a literal prophecy is fulfilled in a figurative or spiritual sense.
2. Jesus emphasizes principle that not only will others share, but that there must be unity. Jno. 10:16
3. Peter was convinced in a miraculous way. Acts 10:1ff, 11:18

PROPHECY

THE NEW COVENANT Jer. 31:31-34

- I From a study of these and other scriptures, several facts are evident.
- A. The old covenant was the Ten Commandments.
1 Ki. 8:9, 21
 - B. Israel was unfaithful to the old covenant.
 - C. The new covenant would be different.
 - 1. It was to be made with Israel.
 - a. Not literal Israel alone. Rom. 9:6
 - b. With anyone who chooses. Mk. 16:16, Acts 5:32, Heb. 5:9
 - 2. It was to be written in the hearts of men.
 - a. Not on tables of stone. 2 Cor. 3:3
 - b. The doctrine of Christ emphasizes and appeals to the inner desires, character and spirituality of man. Jno. 4:24, Act 7:48, Act 17:24-25, Rom. 2:29, 2 Cor. 3:6-8
 - 3. Everyone would know the Lord.
 - a. Knowledge is a prerequisite to acceptance; therefore those who share in the new covenant are "knowing" believers. Rom. 10:17
 - b. The Jew was born into covenant relationship and was then taught.
 - 4. Sins would be forgiven; not remembered. Heb. 10:10-1
 - D. The Apostles were ministers of the new covenant.
2 Cor. 3:6
 - E. The new covenant is better; Christ is its mediator.
Heb. 8:6
 - F. The new covenant and the New Testament are the same.
Heb. 9:15-16
 - G. The old covenant has been fulfilled and abolished.
2 Cor. 3:11-14
- II Careful, unbiased study of the Bible leads inescapably to the conclusion that we are now living in the era of the New covenant and that anyone, anywhere, may avail himself of its blessings by simple obedience to divine command.

PROPHECY

A SAVIOUR PROMISED

I The one who was to bring deliverance to the Jews is mentioned under various names and titles as King, Lord, Redeemer, etc. Messiah and Christ are similar in meaning - anointed of God.

A. The early prophecies are only vague shadows.

1. Gen. 49:10, 18.
2. Job 19:25.
3. Ps. 118:22-26 (Mat. 21:42, Act 4:11, 1 Pet. 2:7)
4. Is. 7:14.

B. More details are added.

1. Is. 11:1-5, Jer. 23:5-6 (Rom. 15:12).
2. Is. 28:16.
3. Is. 40:3, 11 (Lk. 3:4).
4. Is. 59:16-17, 20.

II The figure of Jesus emerges and the pattern is clear.

A. The Jews were right in expecting Elijah as a forerunner of Christ, but wrong in looking for his literal person. Mal. 4:5-6

1. The work of John the Baptist fulfilled prophecy (Is. 40:4, Lk. 1:17, 3:3-6), but he denied being Elijah. Jno. 1:21

2. Jesus clearly explained. Mat. 11:13-14, Mk. 9:11-13

B. Zech. 9:9 (Mat. 21:4-5).

C. Mal. 3:1-3.

D. Mat. 1:20-23.

E. Lk. 1:68-77.

F. Lk. 2:11.

PROPHECY

CHRIST & HIS MISSION

- I The Prophets described the mission of Christ in general terms and it is not remarkable that the Jews expected a material, rather than a spiritual, leader.
 - A. 2 Sam. 23:3-4.
 - B. Is. 42:6-7
 - C. Is. 61:1-3 (Lk. 4:18-19).
 1. Why did God choose not to reveal the true nature of Christ's work?
 - a. Would He have been more readily accepted by the Jews?
 - b. What would have been the world's reaction to an immortal being resident on the earth for an extended period of time?
- II The inscrutable wisdom of God has been clarified for us and the centuries of education and experience help us to understand
 - A. John the Baptist prepared the way. Mat. 3:11
 - B. In the brief period of His ministry, Christ explained God's plan and demonstrated its feasibility. Jno. 3:17, 10:10, 18:37
 1. Hope for the down trodden. Lk. 4:18, Mat. 4:23
 2. Doctrine of giving service instead of expecting to be served. Mat. 20:28
 3. Principles of repentance and strict obedience to God's commands. Lk. 5:31-32, Mat. 7:21
 4. The minds of people were prepared to receive the plan.
 - C. The Apostles and other inspired men continued teaching the principles and their application to practical problems. Gal. 4:4, 1 Jno. 3:5, 4:10

PROPHECY

CHRIST - HIS SUFFERING AND REJECTION

I Although His life adhered to the prophetic pattern, the legalistic materialism of Jewish tradition forbade their acceptance. The contrast between the simple, lowly person of Jesus and the splendor of a Solomon was too great. This man simply could not be Messiah; men must have a king of whom they can be proud.

A. Ps. 22:6-8, 17 (Mat. 27:35)

B. Is. 53:1-12 (Jno. 12:38, Act 8:32-33, Lk. 22:37)

C. Zech. 11:12-13 (Mat. 26:14-16, 27:3-7)

D. Zech. 13:6 (Jno. 20:25-29)

II Even those disciples who were closest to Jesus could not bring themselves to believe that He would suffer death. Mat. 16:21-23

A. The full stature of Peter was not revealed until after the convincing evidence of the resurrection.

1. He overestimated his own courage.
Mat. 26:31-35, 69-75

2. He was a tower of strength in the early church.
Act 2:1ff, Acts 4:13, 5:29

a. Yet he still retained much of his early teaching. Gal. 2:11-14

B. Was Jesus' suffering and temptation real?
Mat. 26:39, 27:46, Lk. 22:44, Heb. 4:15

1. Why was it necessary? Heb. 2:18

2. What was the impact of Jesus' life and death upon a selfish world?

PROPHECY

THE CHURCH; THE GOSPEL

- I It is difficult to separate the church and the gospel as where the gospel is believed the church is built. It is impossible to separate the church from people since that is what it is - the collective body of believers (and doers). There are hundreds of references to things representing groups of people, as City of God, Holy City, Zion, Jerusalem, Kingdom, etc, of which many refer to the church age. However, in order to avoid appearing to speculate, only those passages which have counterparts in both the Old and New Testaments are considered here.
- A. Gen. 12:3 (Acts 3:25)
- B. 2 Sam. 7:16 (Acts 3:22-24, Rom. 1:1-2)
1. Of what days to the Prophets tell?
- C. Is. 2:2-3.
1. The church began with the preaching of the gospel at Jerusalem. Lk. 24:47, Acts 2
2. Rebellion of both Jew and Gentile leaders against the king of Zion. Ps. 2:1-7
- a. This is Jesus ruling His church.
Acts 4:24-29
- D. The church has received that which Israel sought. Rom. 11:7-10 (Is. 29:10-13)
1. What did Israel lose and what did the election gain? Rom. 11:11-12
- II Many other references are made - some of which are discussed elsewhere in this series - as the new covenant, the real and the spiritual Jew, Abraham's seed, the witness of the law and the Prophets, the root of Jesse, etc.

PROPHECY

THE THRONE OF DAVID

- I Definite promises and prophecies were made concerning David and his throne. There is no doubt that the occupant of the throne, both of the type and the anti-type, would be the ruler, first of literal and then of spiritual Israel. While this lesson is not intended as an attempt to disprove the premillennialist's theory, his position is untenable in face of the evidence that David's throne is now occupied by Christ.
- A. David was promised that his kingdom and throne would endure forever. 2 Sam. 7:12-17, Ps. 89:3-4, 132:11-12
1. Fulfillment was literal for as long as the kingdom of Judah endured.
 2. Fulfillment must be figurative after the last vestige of Jewish independence was gone.
Is. 9:7, 16:5, Lk. 1:32-33
- II Christ is not on David's throne. Acts 2:30-31
- A. God raised up Jesus. Acts 2:32-33
- B. Christ has authority over God's people.
Mat. 28:18, Acts 2:36
- C. Christ is on the throne while David is yet in his tomb. Acts 2:29
- D. Then Christ reigns before the resurrection of the righteous.
- E. Christ now reigns over the house of Jacob.
Lk. 1:31-33
- F. Christ is high priest and ruler of the new covenant. Heb. 8:1, 9:13
- G. Since David represents the type and Christ the antitype, the throne really belongs to Christ.
1 Cor. 15:24-25. Col. 1:13-20, Mk. 16:19

PROPHECY

THE LAST DAYS HAVE STARTED

- I The Old Testament contains many references to "last" and "latter" which refer to periods or events in history or in the lives of individuals. However, in some of these can be discerned prophecies concerning an indefinite future era. Gen. 49:1, 8-10, Is. 2:2, Mi. 4:1
- II Study of the New Testament events and use of these terms must lead to the conclusion that this present historical period is that which was called the "last days". This then is the last dispensation of God. We know when it began, but no man knows when it will end.
 - A. Joel foretold events which, being fully confirmed by Peter, mark the beginning. Joel 2:28-32, Acts 2:16-21
 1. Jerusalem was proper location. Is. 2:3, Mi. 4:2, Acts 1:12, 2:5
 - a. Literal Jerusalem can only be the place of beginning and the type of the New Testament antitype. Salvation was received at many other places and literal Jerusalem was destroyed AD 70.
 2. Manifestations of Holy Spirit were present. Acts. 2:2-4
 3. Terms of salvation were given. Acts 2:38
 - B. The Apostles and other inspired writers frequently use the term in reference to their own times. 2 Tim. 3:1, Heb. 1:2, 1 Pet. 1:20, 1 Jno. 2:18
 - C. Have some of the events described in the following scriptures already become history? 1 Tim. 4:1-3, 2 Pet. 3:3, 2 Thes. 2:1-5

PROPHECY

MINISTERS OF THE NEW COVENANT 2 Cor. 3:6-18

- I Paul proudly notes his position as a minister of the new covenant and then proceeds with a masterly presentation of the contrast between the two covenants and demonstrates the superiority of the new, noting Old Testament scriptures. (Ex. 34:29-35)
 - A. Isaiah foretold a great and lasting blessing to be given to God's ministers. Is. 61:6-9
- II The priests or ministers of the old covenant were a proud and haughty group chosen from one family. Ex. 28:1, Ez. 44:11, Num. chapters 3&4.
- III Everyone under the new covenant is a priest and minister and as such is under obligation to perform not only the acts of worship, but to implement the work to the fullest extent of his individual ability. Eph. 4:11-12
 - A. Personal character and conduct. 1 Cor. 4:1-2, 2 Cor. 6:3-10
 - B. Teaching and admonishing. 1 Tim. 4:6, 1 Pet. 4:10-11
1. Growing. Heb. 5:12-14
 - C. Serving others. Mat. 20:26-28, Acts 20:35, Rom. 15:1-2, 1 Cor. 10:24, 33.