

# **Scheme of Redemption**

Material used by Gary Fallis  
Brown Trail School of Preaching

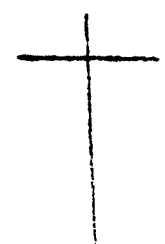
# The Drama of Redemption

God ordained His wise plan unto

Before  
the  
world

OT  
mystery  
hidden

I Cor. 2:6-7



NT  
"we speak"  
wisdom of God

Our  
glory

Et.

"Eternal purpose"  
Eph. 3:11

Et.

I Peter 1:10-12

OT

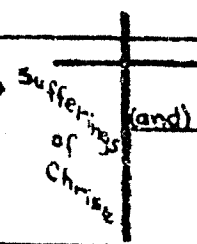
Prophets inquired  
(searched diligently)

Prophesied  
Testified beforehand  
(Not for them)

Angels desire to  
look into  
NT

→ Salvation

→ Grace that  
comes to you  
(But for us)



Glory  
that  
should  
follow

Et.

①

By preaching  
of the Gospel

Et.

# Gal. 4:4,5 Eph. 1:10 The Fullness of Time

## Mystery Hidden Secrets

Eph. 3:1-10, Col. 1:25-28, 1 Cor. 2:1-13  
Rom. 16:25,26, 1 Pet. 1:10-12, 1 Tim. 3:16

## Purpose

Eph. 1:9,11  
Eph. 3:10, 11  
2 Tim. 1:8-10

Rom. 8:28-30

Before the foundation  
Of the world Eph. 1:4

1 Timothy 3:16

Matt. 1:18-23, John 1:14, 18 God was Manifest In the Flesh  
Acts 10:38, Matt. 3:13-17 Justified In the Spirit

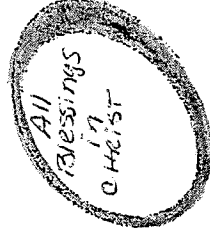
Seen of Angels

Preach to Gentiles

Believed in the world

Phil 2:9-11, Acts 1:9-11 Received up in Glory

In Christ – Eph. 1:3



## God's Eternal Purpose

1 Pet. 1:18-20  
Eph. 3:10, 11

Eph. 1:3,4

Acts 2:22-24, 20:28

Titus 1:1,2 Eph. 4:4, Col. 1:27

Rom. 16:25,26

Rev. 13:8, 17:8

Matt. 25:34

John 17:24

MT 13:33 → Spiritual Things (9)

Col. 1:25-27 → hope of glory

2<sup>nd</sup> Thes. 2:13-14 → Chosen thru belief

Foreknew, Foreordained, Predestinated

1. Christ

2. Church of Christ

Or

Blessings in Christ

3. Death of Christ Resurrection

4. Hope in Christ

5. Gospel Preaching

6. Those whose names are written in the Lambs book of Life

7. Kingdom Prepared

8. Jesus Loved by the Father

John 16:7-13, John 14-18

BEFORE THE WORLD

GODS WISDOM  
THINGS GOD  
PREPARED  
FOR THEM  
THAT  
LOVE HIM

GOD FOREORDAINED HIS WISE PLAN UNTO OUR  
GOD PROMISED HOPE OF ETERNAL LIFE - TITUS 1:2

OT

NT

SECRET

MYSTERY  
HIDDEN

EYE NOT SEEN  
EAR NOT HEARD  
HEART NOT CONSIDERED

WE SPEAK GODS WISDOM  
(GOSPEL OF CROSS OF CHRIST  
1 COR 1:17, 18, 2:1-2)

CHRIST HOPE OF  
(COL. 1:25-27)

GOD REVEALED BY HIS SPIRIT  
APOSTLES & PROPHETS WROTE  
WE READ AND UNDERSTAND  
(EPH. 3:3-5)

GOD FORESHADOWED BY ALL PROPHETS

IT IS WRITTEN (ACTS 3:18-19, 26:22-23)

THE SCRIPTURE  
LAW OF MOSES  
PROPHETS  
PSALMS

PREDICTED

PROPHETS ENQUIRED AND SEARCHED  
DILIGENTLY BY SPIRIT OF CHRIST

CHRIST  
SHOULD  
SUFFER

LUKE 24:44-47

AGAIN

REPENTANCE &  
REMISSION  
OF SINS  
PREACHED

GRACE

1 PETER 1:10-12

AVING ON →

GLO  
TC  
FOLL

(3)

# GENESIS: HISTORICAL OR MYTHOLOGICAL

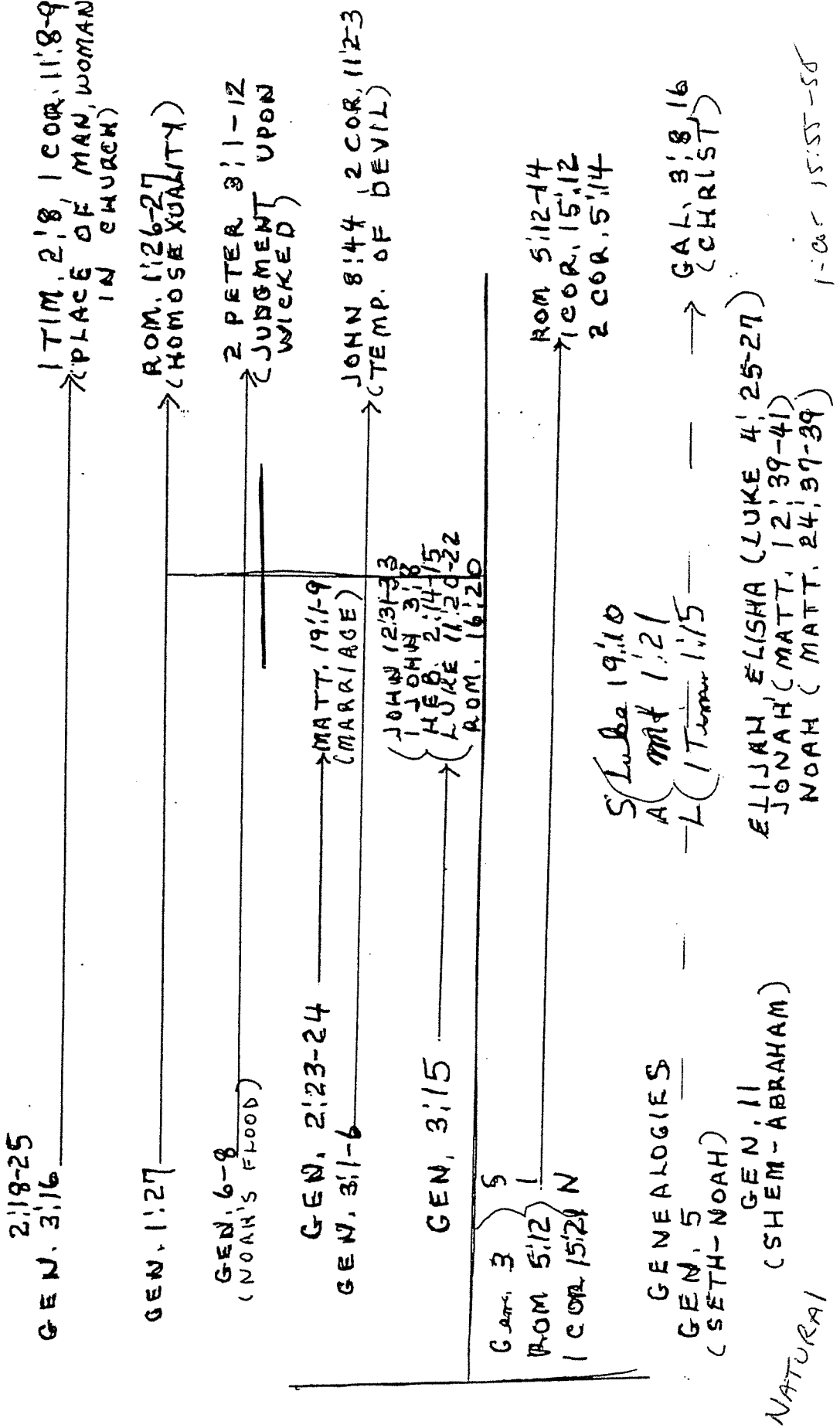


chart 20

(4)

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WORD OF REVELATION TO PATRIARCHS:

DIRECTLY IN SPOKEN WORDS (12:1, 4:13, 14:15, 1, 21:12, 22:1  
THEOPHANY (EPIPHANIES) (12:7, 17:1, 18:1, 26:2-5, 24:3, 5:1, 7, 9  
"ANGEL OF THE LORD" (16:7-11; 21:17, 22:11-18, 24:7, 40:3, 11, 13  
32:24-30; 48:15-16)

THROUGH DREAMS (20:3; 31:10-11, 24; 37:5-10; 40:5-16; 41:1-32)

GOD OF REVELATION, PROMISE:

EL OLAM "EVERLASTING GOD" (21:33)

EL ELYON "THE MOST HIGH GOD" (14:18-20, 22)

YAHWEH YIREH "YAHWEH WILL PROVIDE" (22:14)

EL SHADDAI "GOD ALMIGHTY" (17:1; 28:3; 35:11; 43:14; 48:3

GEN.

12:1-3

5 FOLD:

"I WILL MAKE YOU A GREAT NATION

"I WILL BLESS YOU

"I WILL MAKE YOUR NAME GREAT

"I WILL BLESS THOSE WHO BLESS YOU

"I WILL CURSE THOSE WHO CURSE YOU

[THE QUEST FOR A "NAME" (REPUTATION, SUPERIORITY)

HAD BEEN THE DRIVING AMBITION OF MEN (6:1-4; 11:4).

NOW, GOD HIMSELF - OUT OF HIS GRACE AND PURPOSE -

WOULD GIVE WHAT OTHERS HAD "SELFISHLY SOUGHT."

THE PURPOSE WAS: "SO THAT YOU MAY BE A BLESSING"

(21:22; 26:28; 30:30; 31:42; 39:3-4, 5)

# PLACE OF THE PROMISE

DEUTERONOMY AND JOSHUA ARE BOUND TOGETHER BY 5 THEMES:

1. HOLY WAR (JOSH. 1:2, 5, 9, 11, 14)
2. THE LAND (1:3-4, 15)
3. UNITY OF ISRAEL (1:12-16)
4. ROLE OF JOSHUA (1:2, 5, 17)
5. COVENANT (1:3, 7-8, 13, 17-18)

THE LAND (69 TIMES) PLEDGE TO POSSESS & INHERIT THE LAND

1. AN INHERITANCE: A GIFT FROM GOD (DE. 1:20, 25, 2:29; 3:20, 4:40, 5:16); SAME LAND PROMISED TO THE "FATHERS" (DE. 1:8, 35, 6:10, 18, 23, 7:13, 8:1, 9:5, 10:11, 11:9, 24; 19:18, 26, 3, 15, 28, 11, 30, 20, 31, 17, 20-21, 23, 34, 14)
  2. A REST (DE. 12:9, 3:20, 12:10, 25:19) → CONDITIONAL TO REMAIN: (DE. 4:10, 12:1, 31, 13). CF. JOSH. 1:13, 15, 22, 14, DE. 12:10, 25, 19; JOSH. 21, 44, 23, 1, 2 SAM. 7:1, 11, 1 KI. 5:18, 1 CHR. 22:9, 18, 23, 25)
  3. CHOSEN PLACE (DE. 12:5, 11, 21; 14:23-24, 15:20, 16:2, 6, 11, 26, 12)
  4. NAME DWELLING IN THE LAND (DE. 12:11, 14:23, 16:2, 6, 11, 26, 11, 27, 11:36, 14:21, 2 KI. 21:4, 7, 2 CHR. 6:20, 33, 17)
- NOTE: GOD IS TRANSCENDENT IN HIS PERMANENT ABODE IN HEAVEN, BUT IMMANENT IN THAT HE DWELLS ON EARTH.

"ONTO THY SEED  
WILL I GIVE THIS LAND" →  
(GEN. 12:7)

CONQUEST  
TIME OF JOSHUA  
(21, 43-45; 23, 14-15)

IN FOURTH GENERATION →  
GEN. 15:13-18

40 YEARS

LORD-HEAD OF IS' ARMY  
(EX. 15:3, JUDG. 5:5, 13, 20, 23, CF.  
DE. 23, 14, JUD. 4:14, DE. 1:36, 10:3, 12, 7, 6, 3)

# PEOPLE OF THE PROMISE

"MY SON, MY FIRSTBORN" (EX. 4:22-23; DEUT. 32:6, 14:1)  
 NOTE! IN THE TRANSFERRED SENSE MEANT "FIRST IN RANK"  
 WHAT HAD RESTED ON POSITION WAS NOW GROUNDED  
 IN GRACE. EX: ESAU-JACOB (GEN. 25:25-26); JER. 31:9.

CF. ROM. 8:29; COL. 1:15, 18; HEB. 1:6; REV. 1:5  
 "MY PEOPLE, MY POSSESSION" (EX. 19:6; 5:1; 7:14; 8:1, 20:9; 1:10, 13)  
 HIS POWER (EX. 8:19) PRESERVED THEM (EX. 8:22; 9:16, 29-30;  
 9:20; 12:28; 14:4; 15:6, 11)

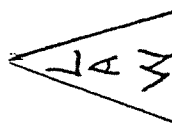
"KINGLY PRIESTS" (EX. 19:3-6)

"HOLY NATION" (EX. 20:20; LEV. 19:2; 20:6, 26; 22:31-33)

"GREAT  
 NATION"

PEOPLE  
 NU. 1:46

LAND  
 JOSH. 21:43-45



EX. 20

"I AM YAHWEH YOUR GOD" (LEV. 18:5, 30;  
 19:2, 4, 10, 12, 14, 16, 18, 25, 28, 30, 31, 32, 34, 37; 20:17)

MORAL (EX. 20:2-17, DE. 5:6-21)  
 CEREMONIAL (LEV. 17:11)



# ANALYSIS OF PROMISES

SEED (HEIR) 12:7; 13:15-16; 15:13; 16:10; 17:7-10, 13, 16, 19; 21:12; 22:17, 18; 24:7; 26:3-4, 24; 28:13-14; 32:12; 35:12; 48:3-4

LAND (INHERITANCE) 12:7; 13:15, 17; 15:7-8, 18; 17:8; 24:7; 26:3-5; 28:13-14; 35:12; 48:4; 50:24

BLESSING (HERITAGE) 12:3; 18:8; 22:17-18; 26:3-4; 28:13-14

SEED

↑ PRESENT BENEFICIARIES

LAND

→ FUTURE BENEFIT

BLESSING

COLLECTIVE SINGULAR NOUN MARKED AS A UNIT, YET WITH A FLEXIBILITY OF REFERENCE, TO ONE PERSON, TO MANY DESCENDANTS

EVERLASTING POSSESSION FULFILLED UNDER JOSHUA

NOTE: OBSTACLES TO SEED OR HEIR:

1. BARRENNESS (GEN. 16:1; 17:15-21; 25:21; 30:11)
2. OLD AGE (17:17; 18:11-13)
3. EGYPTIAN, PHILISTINE MONARCHS (12:10-20; 20:1-18; 26:11-11)
4. FAMINE (12:10); FILIAL HOSTILITY (32:7-8); SLAUGHTER OF INFANTS (EX. 1:22)

"IS THERE ANYTHING TOO HARD FOR GOD?" GEN. 18:14

God would justify Gentiles thru faith Child of Abraham (Eph)

Rom 8:1  
Rom 5:1

Baptize into Christ

Rom 7

"IN THEE (ABR'S SEED, CHRIST, ALL THE NATIONS OF THE EARTH SHALL BE BLESSED (GAL. 3:8, 16)

HOW? BY FAITH (GEN. 15:6; GAL. 3:6-29

W. T. SIMS

(15 JAN 81)

575007 (5212'911.1)

UNITED - DIVIDED ↑  
↑ ISRAEL JUDAH

SAUL 7 P.2 P.C. 586 B.C.  
DAVID (ASS/P.A) (BABYLON) ↑  
SOL OMOM

PSALMS  
PROVERBS  
ECCLESIASTES

### 3 CAPTIVITIES

3 CAPTIVITIES  
606- DANIEL  
597- EZEKIEL  
586- NATION

YOSHUA

2143-15

LAND  
PROMISE  
FUL FILL

DEUT, 30:1-14

WHEN YOU OBEY, I WILL GATHER YOU

01-8:1 HEN

God ordained His wise plan unto I Cor. 2:7

OT  
mystery  
(hidden)

NT  
"We speak"

Throne established forever  
Church established

OUR GLORY

Seed of woman to overcome Satan

Seed of Abraham -- bless all families of earth

Seed of Isaac -- I-3

Seed of Jacob -- I-14

CREATION  
Gen. 1:1-26 - Adam & Eve

Gen. 2:1-3

Abraham  
Isaac  
Gen. 26:41

Jacob  
Gen. 28:14

Jacob  
(Israel)  
12 Sons

Joseph  
Egypt

All Israel  
Gen. 49:10

★ Judah

Gen. 15:18-20  
Land Promise fulfilled

Land Promise fulfilled

Joshua 21:43-45

"Shiloh" = Messiah

Mt. Sinai

Law  
Moses

Ex. 1:8

Moses

Joshua  
(Nation)  
Judges

Saul  
David  
Solomon

Israel  
Judah

Assyria  
722 b.c.

Babylon  
586 b.c.  
(70 yrs)

Ezra  
Nehemiah

400 yrs

Gal. 4:4

40 Days

Ascended

New Covenant  
Heb. 8:8ff

Jesus' Birth  
Mark 10:45

Jer. 31:31  
Is. 7:14  
Micah 5:2

Dan. 2:44  
Is. 53

Rom. 1:4

Died Buried

Raised

Eph. 1:3-14

Acts 1:9

Throne established forever

Church established

Acts 2

REMEMBER  
GEN 12:1-3; 22:118  
JOSH 24: 43-45  
EZRA 9: 8-9

MOSES  
AT 5  
DEPARTED EGYPT - 1450 BC  
FALL OF SAMARIA - 722 BC  
" " JERUSALEM - 586 BC  
FROM EX - SOLOMON BUILD TEMPLE 480 YRS - 970 BC

# SCHEME OF REDEMPTION

## HISTORICAL BOOKS

1 & 2 SAM 1 & 2 KINGS 1 & 2 CHRON

GEN. EXO. LEV. NUM. DEUT. JOSH. JUDG. 1 KINGS. 2 KINGS. CHRON.  
SAMUEL LAST JUDGE  
SOLOMON BUILD TEMPLE

MESSIAHIC PROMISE  
GEN 12

DEPARTED EGYPT

740-720 ISAM 8:15  
ISAIAH ASK FOR KING  
FALL OF SAMARIA  
722 BC

480 YEARS  
1 KING 6:1

1450 B.C.

970 BC

640-609 KING JOSIAH DIED 609 BC  
JERUSALEM FALLS  
EZE 4:1,5  
EZE 33:21

GOD'S LOVE FOR JERUSALEM EZEKIEL 16: 1-14  
JERUSALEM'S HARLOTRY  
JERUSALEM'S ADULTERY  
JERUSALEM'S LOVERS WILL ABUSE HER  
MORE WICKED THAN SAMARIA AND SODOM

HEARING AND NOT DOING EZE 33: 30-33  
IRRESPONSIBLE SHEPHERDS EZE 34: 1-10  
GOD, THE TRUE SHEPHERD EZE 34: 11-31

ISRAEL RESTORED  
MICAH 2:12  
HAGAI 1:12  
EZE 37: 1-14 / RESURRECTION - ANTYPE  
EZE 20: 33-44  
EZE 37: 21-22 WILL BECOME A ONE NATION

\* JER 6:16 GOD CALLS THEM TO WALK IN THE OLD PATHS WHERE IT WAS GOOD, BUT, THEY SAID, "WE WILL NOT WALK IN IT."  
(DIS OBEDIENCE OF PEOPLE)

★ PROPHET UURIAH DURING JEREMIAH WAS KILLED BY KING JEHOIAKIM JER 26: 19-24



RESTORATION OF THE TEMPLE BEGINS

445 B.C.  
NEHEMIAH 1: 8-10  
REFER TO DEUT 30: 1-4  
DEUT 27-30

EZRA 5: 1  
HAGGAI  
ZECHARIAH  
(THOSE WHO prophesied to Judah)

539 B.C. KING CYRUS (PERSIA) EZE 4: 3  
DECREED EZE 1: 1-4

★ RULED IN BABYLON

ZERUBBABEL - RESTORED TEMPLE  
NEHEMIAH - RESTORED CITY  
EZRA - RESTORED LAW  
A READY SCRIBE IN THE LAW EZE 7: 16

ALSO OTHER KINGS WHO COMMANDED BUILDING  
1. DARIUS  
2. ARTAXERXES EZE 6: 14

(=)

THE NATIONS OF THE WORLD

# SCHEME OF REDEMPTION



REDEEM ISRAEL

RESTORE ACTS 1:6 - OF A SPIRITUAL SENSE NOT A NATIONAL SENSE.

(CHRIST)

- ① THEY WERE SLOW OF HEART TO BELIEVE LK 24:125
- ② SUFFERING LK 24:26; ACTS 17:3; Phil 2:6-11; LK 24:46
- ③ ENTER - ROM 5:12 FF; 1 COR 2:9 FF; REV 22:14

CONCERNING OF HIM LK 24:44

PROPHETS SPOKE ABOUT HIS SUFFERING

PROPHETS SPOKE OF THE PROPHET (CHRIST)

DEUT 18  
THE BOOKS OF  
THE MOSES

CONCERNING HIM LK 24:44

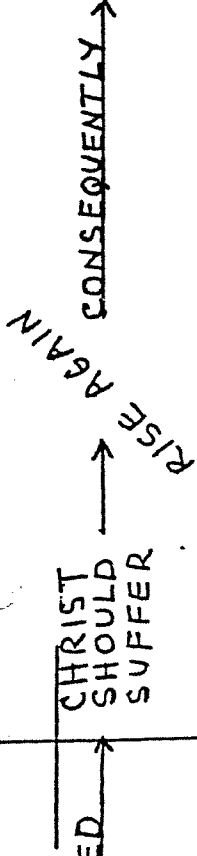
DAN 12:1-2

PROPHET  
ACTS 3, 13

ACTS 23:6 HOPE / RESURRECTION  
ACTS 24:13-15, ACTS 26:6-8  
ACTS 26:22-23, ACTS 28:20, 23  
1 PET 1:3; 10-12

PSALMS : CONCERNING OF HIM - LK 24:44

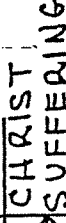
IS WRITTEN  
THE SCRIPTURE  
LAW OF MOSES  
PROPHETS  
PSALMS



REPENTANCE AND  
REMISSION OF SINS  
PREACHED  
TO ALL NATIONS

LUKE 24:44-47

GOD SHOWED BEFORE  
BY ALL THE PROPHETS

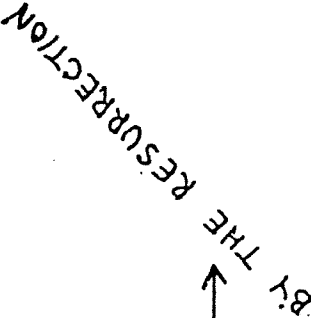
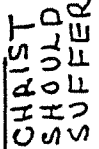


THEREFORE

REPENT  
SINS BLOTTED OUT

ACTS 3:18-19

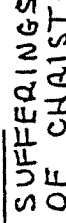
THE PROPHETS  
AND MOSES



PROCLAIM LIGHT TO PEOPLE  
(JEWS)  
GENTILES

ACTS 26:22-23

PROPHETS PROPHESED  
SPIRIT IN THEM SIGNIFIED  
SEARCHED AND ENQUIRED  
NOT REVEALED UNTO THEMSELVES

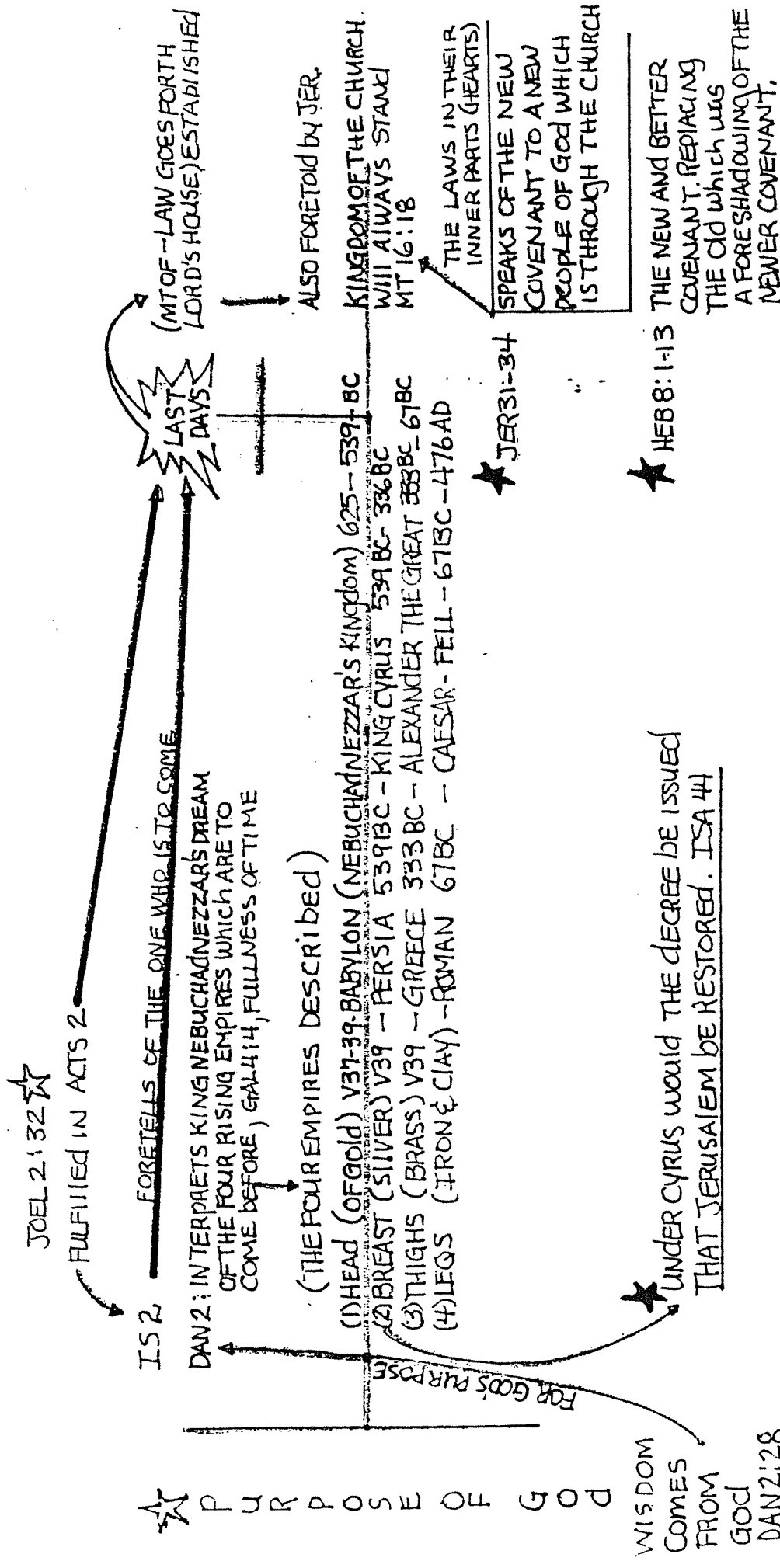


GRACE

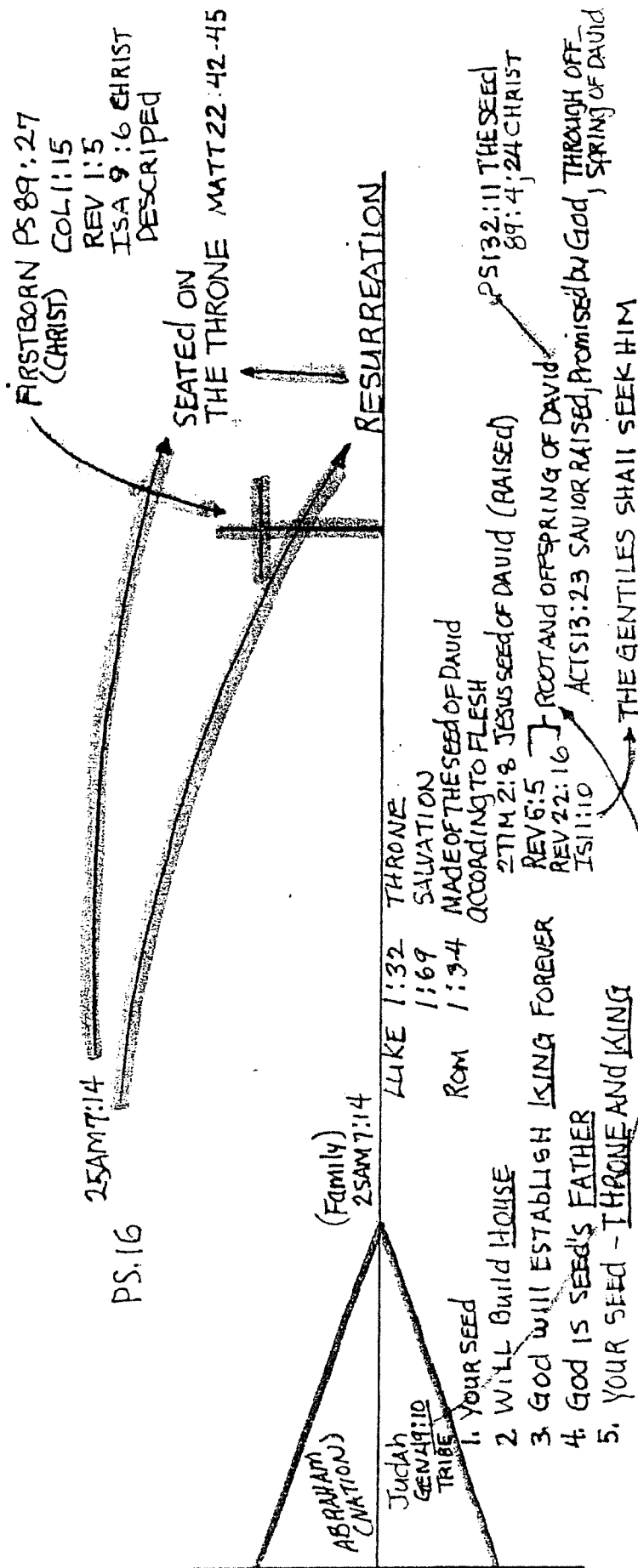
GLORY TO FOLLOW

# SCHEME OF REDEMPTION

GAL 4:4 THE FULLNESS OF TIME



PURPOSE OF GOD BEFORE TIME





Acts 2: 22-36  
(especially vs. 30-31)

Christ  
on  
David's  
throne



Christ  
was  
raised  
to  
sit  
on  
David's  
throne!

RESURRECTION  
of Christ

KNOWING God had sworn with an oath (Heb. 1:10-11)  
SEEING this before (Ps. 110:1)

SPOKE (Ps. 16:8-11) of

David  
(Prophet)

1000 BC If Christ has been raised, He is

on David's throne.

If Christ is on David's throne, He  
has been raised.

33 AD

The resurrection & reign of Christ are inseparable!

# SCHEME OF REDEMPTION

ISA. 11:1-2; 10-11 THE COMING OF CHRIST

JER. 23:5-6

THESE THINGS ESTABLISH IN THESE LAST DAYS.

ISA 2:2 THE MOUNTAIN OF CHRIST'S HOUSE  
ISA 9:6-7 THE GOVERNMENT OF CHRIST

OF THE ETERNAL THRONE OF CHRIST  
THE LAW OF CHRIST  
THE GOVERNMENT (SPIRITUAL) OF CHRIST.

ISA 11:10 - IN THAT DAY (ROOT OF JESSE) CHRIST ENSIGN  
REV 5:5 TRIBE OF JUDAH.

ROM 1:14 ACCORDING TO THE FLESH (SEED)

(WHERE ROOT IS USED TO REPRESENT OF JESSE  
AND OF DAVID, MEANS FROM THEIR FAMILY IMAGE, OF  
A TRIBE OF JUDAH.

ISA 11:1-5 DESCRIPTION OF THE KING (CHRIST)  
6-10 DESCRIPTION OF THE KINGDOM OF CHRIST

ROMS 15:5-8 ACTING TOWARDS GOD (UNITY)

CHRIST CONFIRM THE PROMISES - LK 24:44-49

THE SPIRIT DESCENDING → JON 1:32-34 - TO CONFIRM SON OF GOD.

ISA 61:1 - TO PREACH GOOD TIDINGS LK 4:43  
(SPIRIT UPON HIM. WHY?)

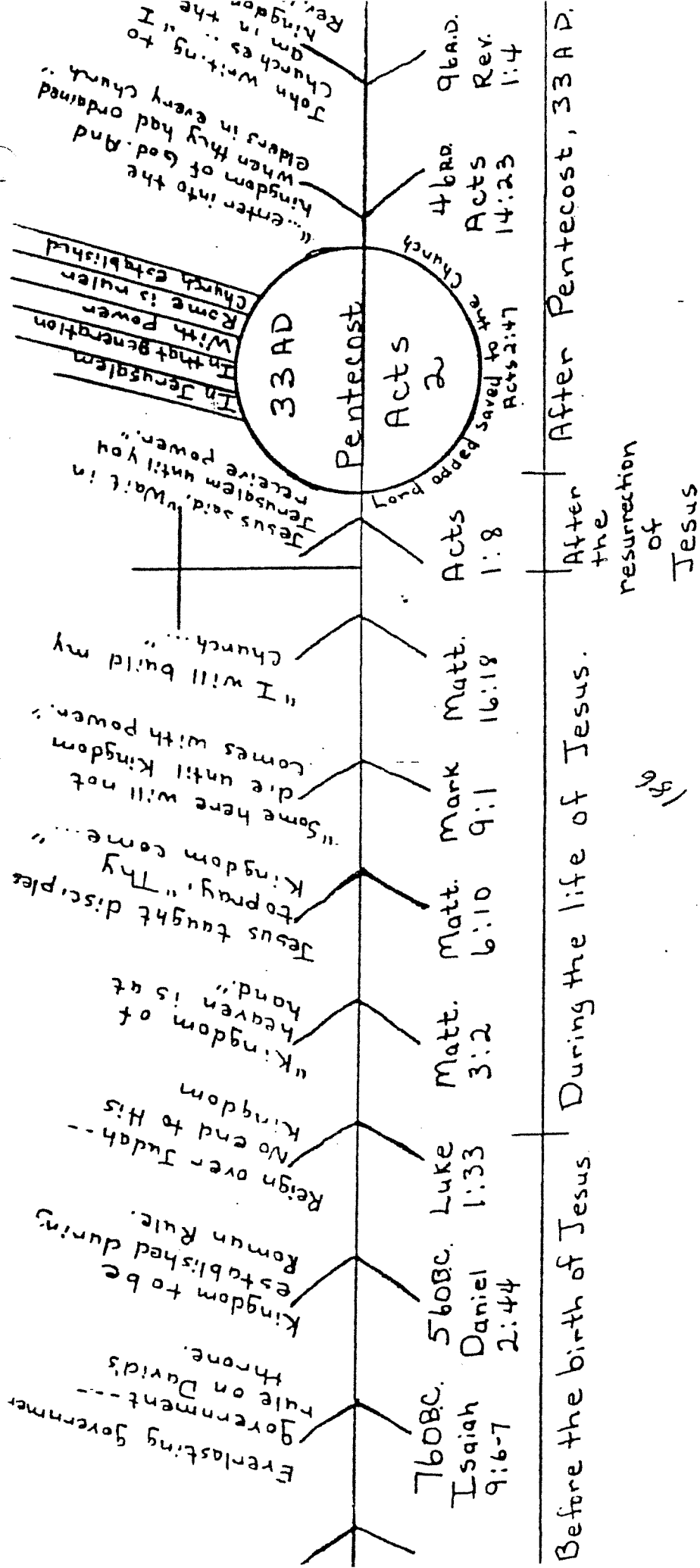
ALSO THE PROMISE OF THE END (JUDGEMENT DAY)

ISA 13:9-13

I MUST PREACH THE  
KINGDOM OF GOD TO  
OTHER CITIES ALSO; FOR  
THEREFORE AM I SENT.

ISA 40:5 GOD CREATES

JESUS CONFIRMS PROPHECY OF ISAIAH - MATT 12:14-21



Jesus is the King! The Kingdom is the Church! He is King NOW!

Note: Every Scripture about the Kingdom or Church before Acts 2 speaks of it in the future. Every scripture about the Church or Kingdom after Acts 2 speaks of it as already existing in the Present.

FULNESS OF TIME (4:4)  
GOD SENT FORTH SON

## PROMISE

GEN. 12:3

NOT OF FAITH (12)

22:18 → 430 → UNDER A CURSE (10)

26:4 YEARS DO AND LIVE (12)

CAN'T CANCEL PROMISE (17)

ADDED BECAUSE OF

TRANSGRESSIONS (19)

COULD NOT GIVE LIFE (21)

FAITH  
(HAB. 2:4)

CONFINED, RESTRAINED (23)

SCHOOLMASTER

GOD

LOVE  
NEIGHBOR (5:14)

(MT. 22:27-29, ROM. 13:8, J.A. 12:8)

## SCRIPTURE

FORSEEING

PREACHED BEFORE

GOSPEL TO ABRA

## LAW

CAN'T CANCEL PROMISE (17)

ADDED BECAUSE OF

TRANSGRESSIONS (19)

COULD NOT GIVE LIFE (21)

FAITH  
(HAB. 2:4)

CONFINED, RESTRAINED (23)

SCHOOLMASTER

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LOVE  
NEIGHBOR (5:14)

(MT. 22:27-29, ROM. 13:8, J.A. 12:8)

## SCRIPTURE

FORSEEING

PREACHED BEFORE

GOSPEL TO ABRA

HEIR-CHILD (4:1-2)

(UNDER TUTORS)

IN BONDAGE

CHRIST

REDEEMED

VS

FROM

CURSE OF LAW

(DE. 21:23)

## ALLEGORY

BOND WOMAN-HAGAR

ISHMAEL-FLESH

OLD COV-MT. SINAI-BONDAGE

JERUSALEM, NOW-BONDAGE

FREE-WOMAN-SARAH

ISAC-PROMISE

NEW COV-MT. ZION-LIBERTY

JERUSALEM, ABOVE-FREEDOM

(5)

WE, AS ISAC, ARE

CHILDREN OF PROMISE, 28, OF FREE, 31

PERSECUTED, 29

NOT JUSTIFIED BY WORKS OF LAW, 2:16

CIRCUMCISION IS NOTHING

FALSE BROTHERN, TROUBLEMakers (2:4, 1:7, 5:10,

6:12, 13, PERSECUTERS OF GOD, 1:6-9

FAITH WHICH WORKS BY LOVE, 5:6

AND A NEW CREATION, 6:15

STAND FAST IN FREEDOM, 5:1

LED OF SPIRIT, NOT UNDER LAW, 5:18

IN  
CHRIST  
ABRAHIM'S SEED  
HEIRS  
ONE  
OBEYED TRUTH  
(3:1, 5:17)  
ISRAEL OF  
GOD, 6:16

SEED COMES

(GEN. 3:8, 16)

US TO CHRIST

JUSTIFIED BY FAITH

(GEN. 3:24-3:14)

GOD JUSTIFY BY FAITH (GAL. 3:8)

- ABRAHAM EXAMPLE (3:6, 7, 9, 29, 4:21-31)

- DAVID EXAMPLE (ROM. 4:6-8)

SONS (ADOPTION), 4:16

NOT SERVANT, 4:16-7

REDEMPTION-LIBERTY

PREACHED GOSPEL" FULFILLING → GOD WOULD JUSTIFY THRU FAITH

PROMISE [430] A ADDED TILL SEED SHOULD COME (GAL. 3:19)  
GEN. 12 WAS SCHOOLMASTER BRING US UNTO CHRIST (GAL. 3:24)

(OF FAITH) Rom. 4:16 → SEED, FAITH OF ABR → CHILDREN (GAL. 3:29)  
(OF GRACE)

ABR. BEL. GOD AND IT (FAITH) WAS COUNTED FOR RIGHT.

HABAKKUK 2:4 "JUST SHALL LIVE BY FAITH"

(DEB. 27:26) CURSE

IT WAS NOT WAITTEN FOR HIS  
SAKE ALONE... BUT FOR US ALSO  
IF WE BEL. ON HIM.  
(ROM. 4:13, GAL. 3:16, JAMES 2:23)

CH ABR'S SEED IN CH  
(GAL. 3:29) R ISRAEL OF GOD  
(GAL. 6:16) S

- 1 IN BIRTH OF ISAAC (ROM. 4:17-21)  
(HEB. 6:12-)
- 2 IN SACRIFICE OF ISAAC (JAMES 2:20-24,  
HEB. 11:17-19)
- 3 IN LEAVING US FOR CANAAN (HEB. 11:9-16)

UNCIRCUMCISION

NOT OF FAITH (GAL. 2:16)  
SHADOW

GOD MAKES ALIVE THE DEAD AND  
CALLS THINGS WHICH WERE NOT  
AS THOUGH THEY WERE

→ SO SHALL THY SEED BE  
(ROM. 4)

GOD WAS ABLE TO RAISE HIM UP...  
FROM WHENCE HE RECEIVED HIM  
IN A EIGURE

→ IN ISAAC SHALL THY (GEN. 28:14)  
SEED BE CALLED (HEB. 11) (ROM. 9:7)

(20)

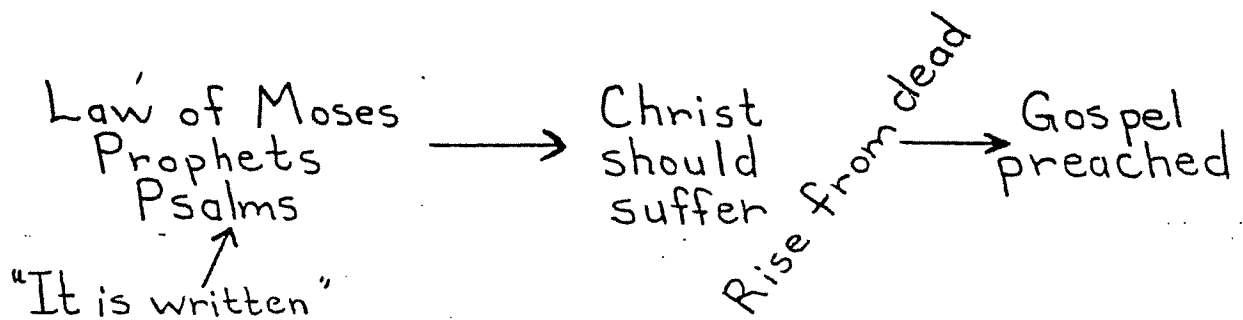
OBeyed GOD (GEN. 22:5)  
GEN. 18:19

FATHER OF ALL THEM THAT BELIEVE  
THOUGH NOT CIRCUMCISED (ROM. 4:11-)

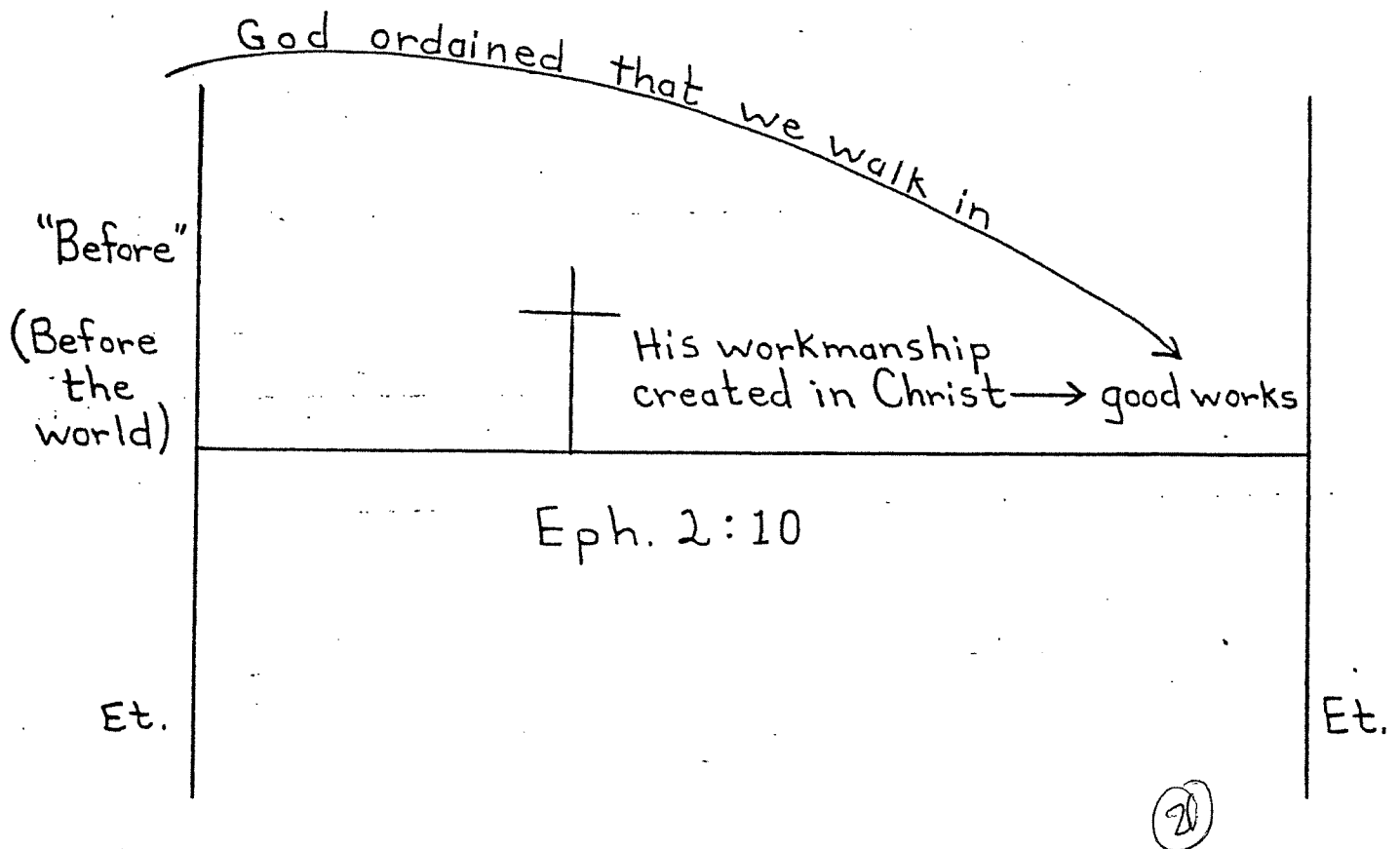
→ GOOD THINGS TO COME (HEB. 10:1)

Jesus said all Old Testament history and prophecy is fulfilled in His death, resurrection and the preaching of the gospel.

Luke 24:44-46



## The Christian's Daily Life



2 Sam. 7 "Will sit on Davids throne"  
 Joel 2 "Spirit Poured out on all flesh"  
 Psalm 16 "Body will not see corruption"  
 Psalm 110 "Sit on my right hand"

"Kingdom of God  
 At Hand"  
 (m. 3:2 ; 4:17)



Acts 1:9  
 ASCENDS TO RIGHT HAND  
 50 days  
 A + 50 days  
 Resurrection

ACTS 2

Acts 1:5  
 "Spirit is coming"

All things point towards Mt. 16:18-19 Mk. 9:1

All looks back  
 Col 1:12-13  
 Rev. 1:9 in the kingdom  
 Rev 1:5-6 - Priests

Power Given By

To Reveal  
 To Confirm

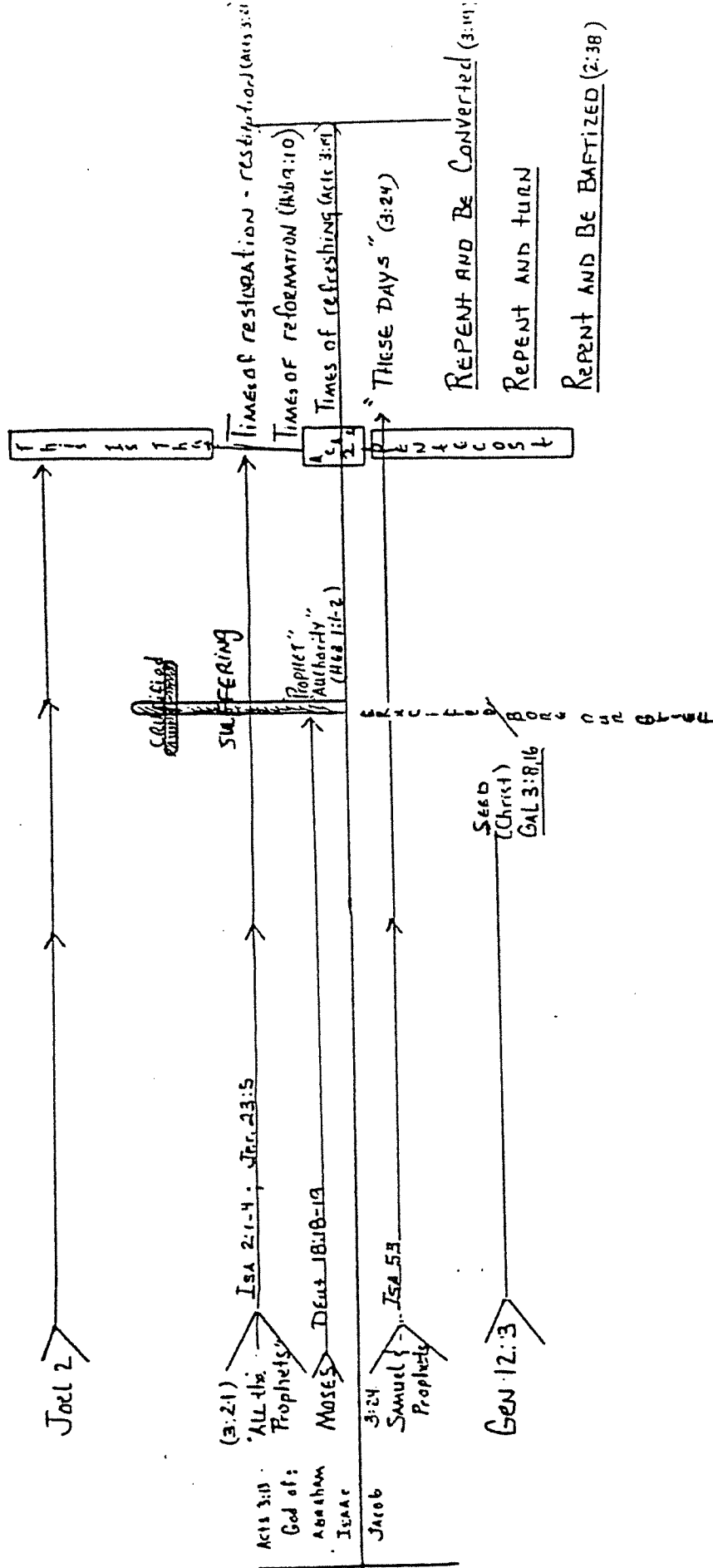
Spirit vs

Acts 5:32  
 1 Cor 3:16  
 1 Cor. 6:19-20  
 Eph. 1:13-14  
 Eph. 4:30  
 1 Thess. 4:8  
 1 John 3:24  
 1 John 4:13  
 Romans 8:9-16  
 Eph. 3:17

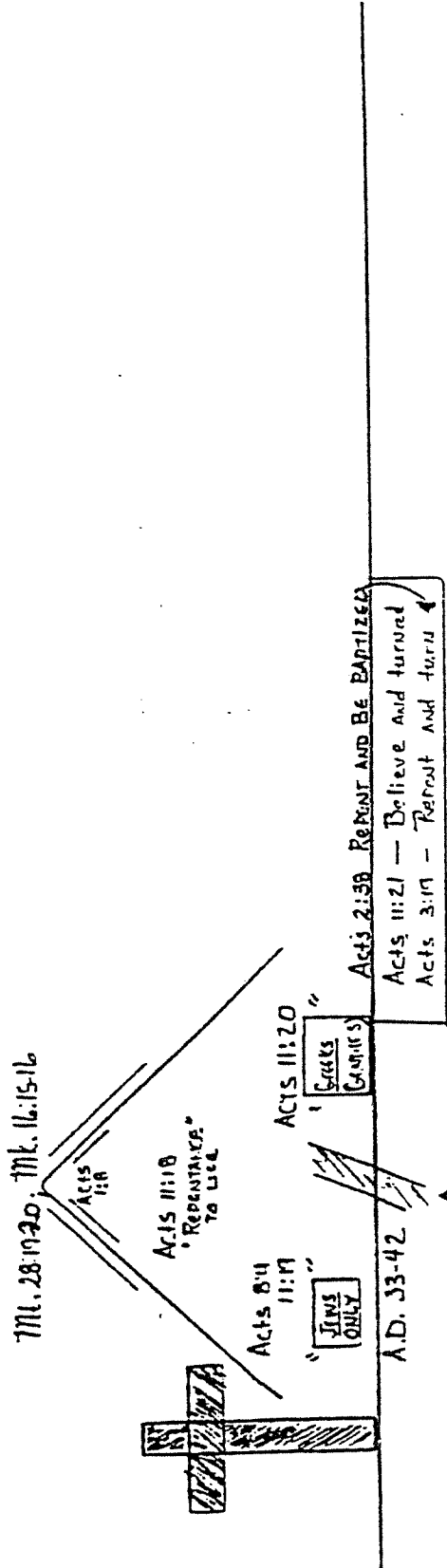
Acts 2  
 "The Hub of The Bible"

Eph. 1:4

# Acts CHAPTER 3







### CORNELIUS

<Acts 10>

10:33: Tell all the things commanded you by God.

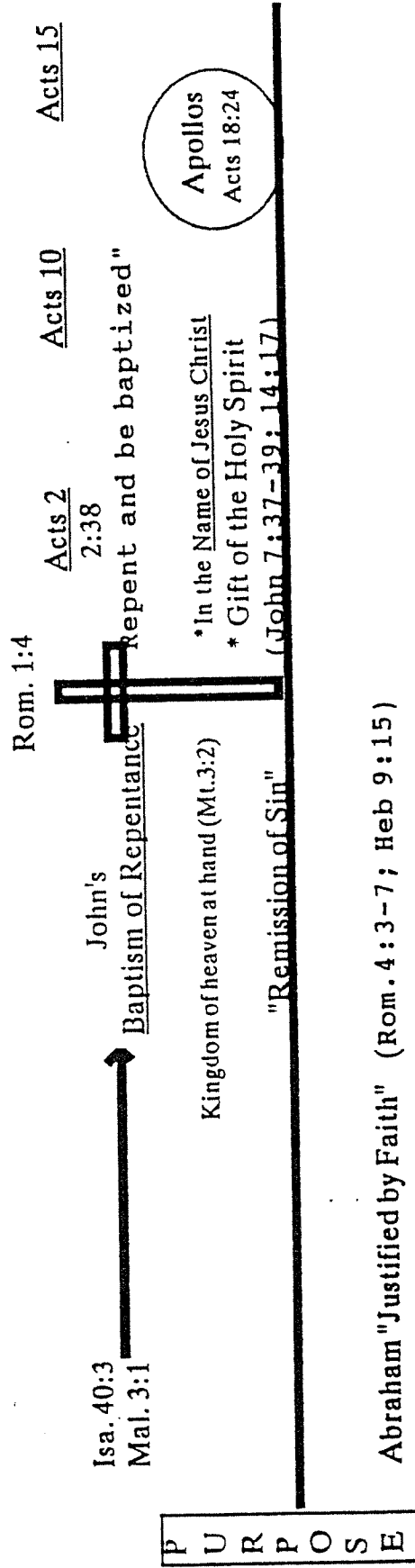
10:34 - God is not partial.

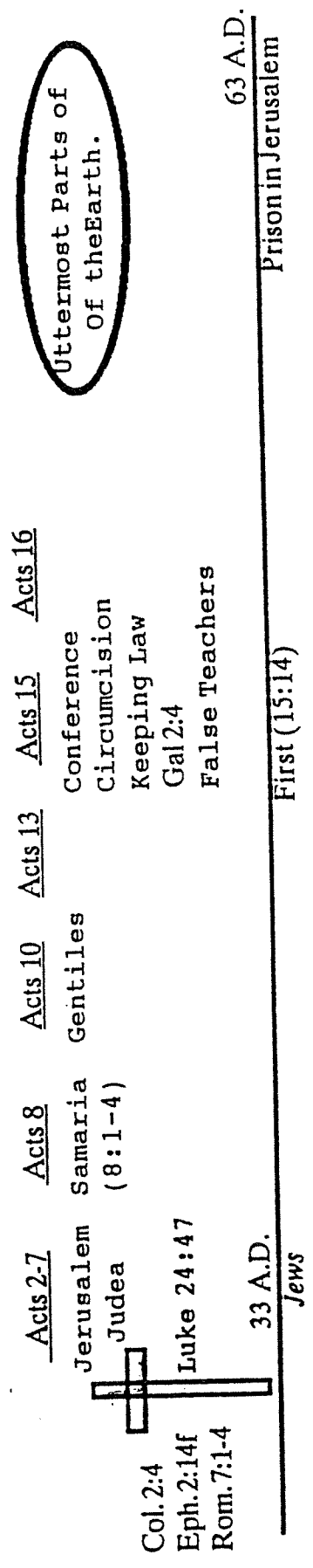
10:45 - H.S. poured out on Gentiles also.

10:48 - 'be baptized'

BEFORE

AFTER





Acts 1:8

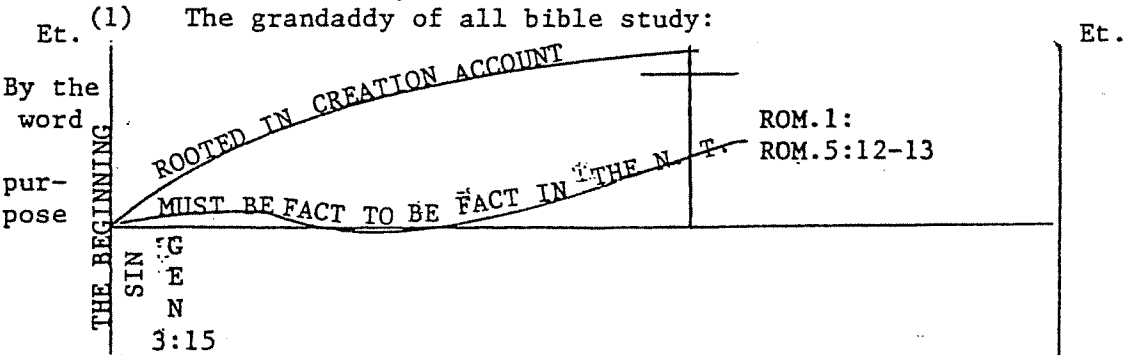
# SECTION II



## THE SCHEME OF REDEMPTION

1. INTRODUCTION: The bible is all about the glorification of God and the salvation of man through Jesus Christ.
  - (1) The theme of the bible can be stated as: God's plan or work to save us in Christ and the church.
    - 1) The bible from beginning to end is history
    - 2) The bible is also doctrine
    - 3) Doctrine and history are interwoven
  - (2) The bible is HIS-STORY from the beginning in Gen. 1
    - 1) The OT presents
      - a) The origin of man
      - b) His fall from sin ----- Salvation
      - c) His inability to save himself--
    - 2) Christ is the central figure and salvation is the central subject.
    - 3) Salvation is rooted in eternity because salvation begins with God.
  - (3) The eternal purpose of God (Eph. 1:3-14, 3:9-11), God had in his purpose(mind) everything that related to our salvation.
    - 1) Christ (I Pet. 1:18-20)
    - 2) Church (Eph. 3:10-11)
    - 3) Hope (Tit. 1:2)
    - 4) Death of Christ (Acts 2:23; I Pet. 1:18-20)
    - 5) Preaching of the gospel (Rom. 16:25-26)
    - 6) Any supporting plan

### 2. The scheme of redemption:



- (2) The drama of redemption:
  - 1) God's purpose is dramatic, active, moving, stimulating.
  - 2) The theme of the bible: Salvation, the glorification of God and the salvation of man.
  - 3) To present Christ and the church as the fulfillment of all that God planned from the beginning. (Gen. 1-2 explain the creation, Gen. 3 describe the creation.)

- (3) Implication in regard to Jesus
- 1) Jesus believed in the creation. (Matt. 19; Gen. 2:24). If we cannot believe Jesus at one point how can we believe him in another.
  - 2) Jesus believed in Noah and the flood. Matt. 24:37-39; Gen. 1-11; Rom. 1:26-27). How could homosexuality be against nature unless it be against the true nature as God intended it.
  - 3) We reject Pauls apostolic authority if we do not except the auhhority of the O. T. scriptuees because Paul excepted the Genesis account. (Rom. 5:12-14)
  - 4) Paul refrrrred to Adam as a reality and the consequences of sin as historical.
    - (a) II Cor. 11:1-2, I Tim. 2:8-14, The role of women in service.
    - (b) II Pet. 3:3-4, To establish the second coming of Christ then to judge the entire world.
    - (c) I Pet. 3, makes reference back to the flood
    - (d) II Pet. 3:5 catches the creation
  - 5) We cannot teach on the subject of marriage, homosexuality, the need for salvation, baptism, or the second coming of Christ unless the Genesis account is true.

#### SCHEME OF REDEMPTION- BRUISING THE SERPENTS HEAD

- I. Original seed promise
  - A. Mans need for a savior
    1. Gen. 2:15-17- Original requirement, Faith+trust=obedience Rom. 1:5, 16:25-26; James 2
    2. Gen. 3:1-6; fall, sin- Jn. 8:44; murder from the beginning I Jn. 3:8; I Pet. 5:8; II Cor. 11:3
      - (A) Satan appealing to Eves pride (vs. 4-5)
      - (B) Lust of flesh, eye, pride of life (Prov. 16:18 I Jn. 3:8; Gen. 3:6
    3. Gen. 3:7-24, Consequences of sin
      - (A) Sin produces
        - (a) Shame (2:25,3:7), fear(3:10)
        - (b) Sorrow, toil(3:16) thorn(3:18)
        - (c) Death(3:19,22), separation from God(spiritual)
      - (B) Promise of a savior (3:15)
        - (a) Involves five facts
          - 1) Need for salvation
          - 2) Redeemer would come
          - 3) Would be of human race
          - 4) Miraculously brought forth
          - 5) Victory over devil (bruice the head of the serpent)

- (b) Promise needs defined
    - 1) Enmity- Ill will, hatred- announcing in Gen.3:15 the devil entering into humanity
    - 2) Seed- offspring, descendant
    - 3) Bruise- Crush, trample, destroyed
    - 4) Head- Power, authority (When Jesus died on the cross, Heb. 2:14; Gen. 3:15; Matt. 28:18; Eph.1:22-23)
  - (c) Scripture describes "seed of woman", Brusing the devils head, that is taking his authority and power.
    - 1) Devils power (Heb.2:14)
    - 2) Death is separation from God (Isa. 59:1-2. Eph. 2:1) when you sin, you die
    - 3) Gen. 2:17- Physical and spiritual death
    - 4) I Jn. 1:1-4 defines death of Gen. 2:17; Eph. 2:1; I Tim.
    - 5) Eternal existance- No eternal life I Jn. 5:13; (Tit. 1:2-hope of)
    - 6) What God offers, the devil wants to keep us from. The sting of death is sin. I Cor. 15:56; Heb.2:14
    - 7) Eternal life is sharing in the life of God.
- II. The law of sin and death (had its beginning in the garden of Eden and still operates today. Rom. 6:23)
  - A. Three laws described (Rom. 8:1-3)
    - 1. The law of the spirit of life in Jesus Christ
    - 2. The law of sin and death (Rom. 7:7-8, oral moral law Rom. 2:13-15)
    - 3. The law of Moses (Rom. 7; I Jn. 3:4) Rom. 7:7-8; oral moral law, Rom. 2:13-15, 3:19-20
  - B. Law of sin and death: when you sin you die spiritually or are separated from God.
    - 1. Get to that sinful state by breaking the law (I Jn. 3:4) Rom. 5:12-14, example- each is accountable of himself to God II Cor. 5:10
    - 2. Law violated works moral (Rom. 2:14-15; Gentiles)
    - 3. Law of sin and death came into being with Adam and is operative today (I Cor. 15:56; Heb. 2:14) Gen. 6 violation of the moral (Cain/Abel) law lying, selfishness, pride (Adam and Eve) law of sin and death cannot exist without a moral law as its basis because it is the moral law that is broken (marriage and divorce- Matt. 19, two to be one.)
  - C. The law of Moses (Acts 13:38-39)
    - 1. Sinless perfection required (Gal. 3:10-12; Rom 10:5, 7:10)



2. No provision for forgiveness(Heb.10:4)the blood of bulls and goats cannot take away sins(I Pet. 1:18-20)but the blood of Christ can.
- D. Law of spirit of life in Christ superceded, transcended the law of sin and death(Rom. 8:1-3; I Hn. 1:1-4,5:13-15)
  1. How did Jesus destroy the devils power?
    - a) By a sinless life(Matt.14;1-11; Heb.4:15)
    - b) Sacrificial death(II Cor. 5:21;Rom.5:6-11)
  2. Two extremes
    - a) License to sin(Rom. 6:1f.)
    - b) Impossibility of apotacy (Heb.10:26-31,Calvanism)
  - 3: Answer- Be faithful

#### THE TWOFOLD PROMISE

##### I. INTRODUCTION:

1. The original seed promise (Gen. 3:15)
2. Continues through Abraham (Gen. 12:1-3)
3. The genealogy from Adam to Noah (Gen. 5:1-32), and from Shem to Abraham(Gen. 11:1-32)

##### II. The promise(twofold)

1. Nation-land promise (Gen. 12:1,2,5,7; 22:18);Gal. 3:8
2. Spiritual seed promise(Gen. 12:3,22:18); Gal. 3:16
  - (1) Jew first, then Gentiles; Rom.1:16;Gal.3:8,16
  - (2) "Seed" was not many but one particular descendant;Christ.
  - (3) What blessing is. Gal.3:8,"Blessing"
  - (4) All Messianic prophecies fulfilled in Christ, the church and remission of sins(salvation).
  - (5) Acts 3:18-19 shows that by the mouth of the prophets beforehand Christ should suffer."Repent ye therefore and return that your sins may be washed away."
  - (6) Acts 26:22; Moses and the prophets said that Christ should suffer and rise; and, Acts 22:21 says all Israel would be sent (by Paul) unto the Gentiles.

Jesus Christ, David and Abraham were three big names in the scheme of redemption. Matthew began his way because of history and that Jesus Christ is the promise.

O.T.  
script.

somethings

forsees-----God would justify the heathern  
(Gentiles or nations)

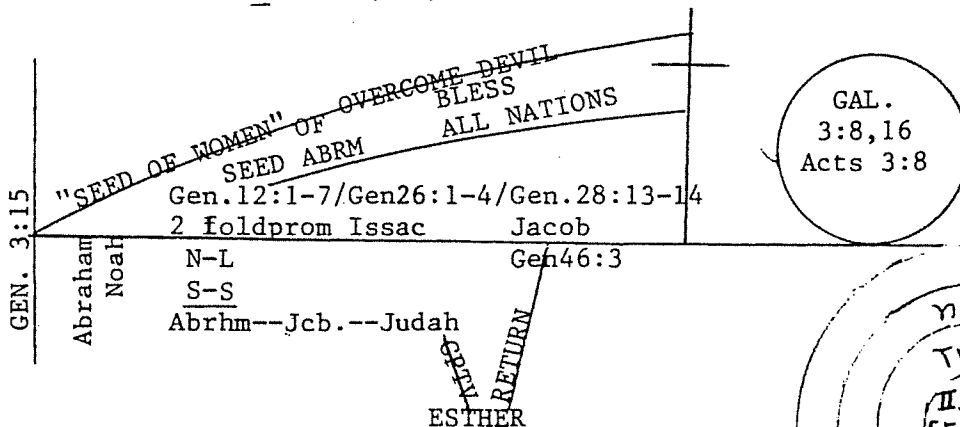
Preached  
before-the -----Gospel to Abraham  
gospel unto  
Abraham(prom.)

Seed will bless(Gal. 3:16)  
Covenant of -----all nations(seed as of one)  
Abraham prom. Gal.3:16 states who the seed is  
Gal.3:8 states what the blessing is

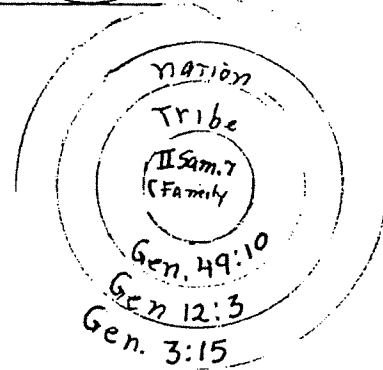
All messianic prophecy is fulfilled in Christ, the church  
and remission of sins(salvation)Acts 3:18,22:18  
God is showing by the mouth of all jis prophts that Christ  
should suffer (Gen. 12:3; Isa. 53:)

repent and turn  
Acts 26:22-23----- God says though-----That Christ would  
the prophts and suffer, that he  
Moses would rise from  
the dead. The first  
to proclaim light to  
the Jews and Gentiles  
(Acts 26:18)

NATION-LAND(MOTHER)  
+  
SPIRITUAL-SEED(SON)



Covenant  
Gen.15:  
(Circumcision sign)  
(Gen.17:)  
God's part  
Mans part





THE SCHEME OF REDEMPTION  
NATION LAND PROMISE

- I. The covenant of blessing and cursing (Deut. 28:30) a summary and review.
  1. The second covenant was given at Moab before they entered the promised land.
    - (1) The first covenant was given at Sinai forty years earlier.
    - (2) The second covenant was fulfilled by keeping the first. They were never complete again- All the nation did not return.
  2. The second covenant consisted of two parts.
    - (1) "If you will....then blessing (Deut. 28:1-14)
    - (2) "But if you will not....then curses (Deut. 28:15-30)

\*\*Deuteronomy means the second law, which restates the law of Moses\*\*
- II. An overview of the promise
  1. Original promise to Abraham (Gen. 28:30)
  2. Renewal to Isaac and Jacob (Gen. 26:3-4, 28:13-14)
  3. Twelve sons become twelve tribes
  4. Joseph and Israel enter Egypt
  5. Come out in the fourth generation (Gen. 15:12-16)
  6. Receive law at Sinai (Ex. 19-24)
  7. First generation dies in wilderness
  8. Moses speaks to second generation in Deut....Restates Mosaic law (3 speeches). Two covenants-
    - A. Ten commandments at Sinai (Exodus 19-24)
    - B. Blessing and Cursing at Moab (Deut. 28-30), the second fulfilled in keeping the first.
      - a) Blessing- keep the law (28:1-14)
      - b) Curse- Disobedience (28:15-29)
      - c) Condition of return- keep the law of Moses (Deut. 30:1-4), Joshua 21:43-45) fulfilled.
- III. Only a remnant returns (Jer. 18-19)
  1. As a pot is in the potter's hand so is a nation in the hand of God. (Jer. 18:1-6)
  2. "If you return to me then I will bless you", (Nebuchadnezzar is a good example of the first part of this and Judah is a good example of the second part of this)
  3. If a nation changes from good to doing evil, God will turn from doing good to then and do them evil. (Jer. 18:9f.; Ezek. 18:19-24)
- IV. Israel inherited all the land.
  1. Promise made (Gen. 12:7, 15:18-21; Ex. 23:31)
  2. The promise fulfilled (Joshua 21:43-45, 23:14-16; I Kings 4:21 Neh. 1:7-8, 18 (The whole chap. is a historical review)
    - (1) God delivers (Neh. 9:7-15)
    - (2) Israelites rebel (Neh. 9:16f.)

SEED OF ABRAHAM  
 GEN.12:3,22:18,  
 26:3-4,28:13

SEED OF DAVID  
 IISAM.7:11-16

GEN.49:10  
NATION → TRIBE → FAMILY  
ISRAEL → JUDAH → DAVID

THE PURPOSE BEGINS IN A BROAD WAY

BROAD PERSPECTIVE  
 OF MAN #1

#2 NATION #3 TRIBE #4 FAMILY

ISA.53

ISA.7:14  
 CHRIST BORN  
 OF A VIRGIN

ROM. 16:10

MICAH 5:2  
 BORN IN  
 JERUSALEM

ABRAHAMIC PROMISE  
 IS LIKE A THREAD  
 WOVEN THROUGH HISTORY

ABRAHAM  
 (NATION)

JUDAH  
 (TRIBE)

DAVID  
 (FAMILY)

GOD PROMISED  
 TO DAVID  
 II SAM, 7:11-16

SOLOMAN  
 1.DAVID SEED  
 2.SET UPON  
 DAVID'S THRONE  
 3.GOD ESTABLISHED  
 SOLOMAN'S KINGDOM  
 4.HE BUILT THE HOUSE  
 OF GOD

CHRIST  
 1.DAVID'S SEED  
 2.SETS ON DAVIDS  
 THRONE(ACTS2:30)  
 3.KINGDOM ESTABLISHED  
 (COL.1:3,REV.5:9-10)  
 4.HE BUILT THE CHURCH  
 WHICH IS THE HOUSE  
 OF GOD

1. God would make of David, A HOUSE-physical dynasty(vs.11)
2. A seed selected from that house (vs.12-16)
  - A.) God would set up David's seed in his own kingdom(vs.12)
  - B.) God would establish his kingdom forever(vs.13)
  - C.) The seed would build a house for the Lord(vs.13)
  - D.) God would be the seeds father(vs.14)
3. "SEED" definately refers to Christ
  - A.) Heb.1:5
  - B.) Acts2:30-31
  - C.) Psalms 89:26-37

AMOS 9:11-12

ACTS 15:7-18

1. PROPHECY: IN THAT DAY I WILL RAISE UP THE TABERNACLE OF DAVID...YE (JEWS) SHALL POSSESS MANSIONS (EPH. 3:6)
2. FULFILLMENT:
  - A. Peter says the Gentiles were saved by grace through faith like Jews (Acts 15:7-11)
  - B. James says the prophets agree to this and quotes Amos 9:11-12

WE UNDERSTAND OLD TESTAMENT PROPHECY BECAUSE OF THE NEW TESTAMENT WRITERS EXPLANATION AND INTERPRETATION.

IV. New Israel and New Covenant (Jer.31:31-34;Heb.8:6-12;Gal.6:16)

A. Jew born into covenant:Relationship as a child of God...  
..circumcized eight days later....didn't know the Lord..  
..had to be taught.

B. New covenant changed who God's people would be

1. "I will put my law in their minds"

a) How? By education (Jn. 6:44)

(1) You cannot become a christian  
and not know it. also has a  
bearing on why you were bap-  
tized(I Pet. 3:20-21)

(2) It has a bearing on who the  
saved are and where the saved  
are(Acts 2:,17: ; Heb.10:25)

b) Shall all know me (Matt.28:19)

2. "I will be their God...they shall be my people...  
(Matt.1:21)

3. "I will forgive their sins"

a) Come to me all (Matt. 11:28)

b) No man can come to me except(Jn. 6:)

4. "And they shall not teach...saying know the Lord.

Jewish system

1. Born a child of God
2. Then taught(Deut.6:4-7;  
I Pet.1:21-23;Rom.  
10:17)

Christian system

- 1.Taught
- 2.Then born  
(Jn.1:12-13,6:44-45)

C. What God purposed and promised to Abraham and what God in-  
spired the prophets to say is equal to the same thing.

1. What Isa. prophesied is the same thing as

2. What God promised to Abraham which is the same

3. That God purpose from the beginning.

2 P.P.P. is fulfilled in Christ, in the church and in  
salvation.

3. God's purpose concerned salvation(I Pet. ;Eph.3:9-11)

PREMILLENNIALIST

Premillennialist connect the land promise(Abrahamic promise)  
with the idea of the kingdom-The Jews were looking for a physical  
and/or national fulfillment(Premillennialist interpret this the  
same as the Jews).IF YOU GET AT THE ROOT OF THE ERROR THAT THE  
JEWS MADE THEN YOU WILL GET AT THE ERROR OF THE PREMILLENNIALIST.

## PREMILLENNIALISM

### I. PREMILLENNIAL THEORY:

#### A. Skeleton of theory

1. In the Old Testament kingdom was prophesied (earthly kingdom).
2. Jesus came to set up the kingdom.
3. Jews rejected him so he could not do it.
4. Jesus set up the church instead- that makes the church different from the kingdom (one writer refers to it as a parenthesis).
5. Church age- the 1,000 year reign is when the age of the church will end.
6. At the end of the church Jesus will come from heaven and rapture the righteous (I Thess. 4:17) for seven years. When Christ comes He will raise the righteous who are dead and those who are alive will immediately be changed in the twinkling of an eye, they will be taken to heaven to be with Christ for seven years.
7. There will be tribulation on earth for the same seven years.
8. At the end of the seven years Jesus will come to earth and set up His kingdom for 1,000 years. (this 1,000 yrs. is the millennium), the kingdom prophecies are then fulfilled.
9. At the end of the 1,000 years is the general resurrection of the dead, judgement, heaven and hell.

#### B. The sign of Jesus immediate return is Jews going back to Palestine to receive the land according to the prophets.

#### C. The fallacy is that they cannot fulfill the condition to return unless they keep the law of Moses.

1. The law abolished (Eph. 2:15; Heb. 10:9; Col. 2:14)
2. If a Christian tries to keep the law (Gal. 5:4) the first covenant) today then he has fallen from grace.
3. If Jews try, God does not recognize it because the law has been taken out of the way.
4. Genealogical records were destroyed in 70 AD.

#### D. The kingdom has been established

1. Near while Jesus was here (Matt. 3:2, 4:17)
2. It is the church (Matt. 16:18; Acts 2:47, 20:28; Rev. 5:9-10)
3. The church is to last forever (Eph. 3:20)
4. The church was set up in the last days of Judaism (Dan. 2:44)
5. Christians have received the kingdom (Heb. 12:23, 28)
6. Christians are in it (Col. 1:13; Rev. 1:9)
7. Jesus rules over it (I Cor. 15:24; Luke 1:33-34)



BLESSED ARE THE PEACE MAKERS(Matt15:)

INTRODUCTION: There are atleast five different prophecies of Christ in the kingdom found in Isa.1-11, (Luke 24:).

- I. Isa. 2:1-4, Isaiah prophesied the coming of Christ kingdom.  
The same scripture is found in Micah 4:1-3.
  - A. The Lords house established in top of mount and exalted.
  - B. People go up to the mount. (Heb12:23)
  - C. Come to ehe house (I Tim. 3:15; Luke 1:33; II Sam.7:11-16)
  - D. God will teach them (John 6:44-45)
  - E. They will walk in his paths
  - F. They shall beat their swords - if there is no war, there is a peace.
    - 1. Where? In the mount.or house
    - 2. Why? Tought of God
- II. Isaiah prophesied in 9:6-7
  - A. Christ is the prince of peace(vs.6)
  - B. The increase of his government ~~is~~ peace(vs.7) and
  - C. His government shall have no end
  - D. Where/When does this peace issue (come forth)
    - 1. While Christ is in his kingdom
    - 2. And ruling on the throne of David
- III. What is the peace Jesus gives?
  - A. It is not of this world (Jn.14:27)
  - B. It is among men in whom he is well please (Luke 2:14)
  - C. It is peace with God (Rom.5:1)
  - D. It is reconciliation made possible by Jesus Death (Col.1:19-20; Eph.2:)
  - E. It is located in Christ body the Church (Col.3:15)
- IV. NOTE: Paul- Bible peace is peace with God (forgiveness) salvation  
Peale- Peace of mind, good positive mental attitude
  - A. Christ is prince of peace-who.
  - B. Peace is forgiveness, cf. sins-what
  - C. Peace is in one body-where
    - 1. Result--Gratitude, faithfulness, service, happiness, security, acceptance, success, good self image, good feelings.
    - 2. Isa. 10:5,15-symbolic language used to describe Assyria vs. 17-19,33-34 speak of Israel like a forrest, Assyria is like a axe and a saw- using Assyria to punish Israel. (symbolic of Israel's captivity)

## Israel and the Regeneration

### Pre-mellinial Position:

1. OT prop. of Messiah & Kingdom.
2. Messiah came to set up kingdom.
3. Rejected, not able to set up kingdom.
4. Set up church instead.
5. At end of church age, Christ returns:
  - a. First resurrection of the righteous only.
  - b. Righteous raptured in heaven for 7 years.
  - c. Tribulation on earth for same time.
6. At end of 7 years, Christ returns to earth.
  - a. 1000 year reign begins.
  - b. Second resurrection of the tribulation saints..
7. At end of 1000 years reign on earth::
  - a. Third resurrection of those who lived during 1000 years and died during that time.
  - b. Loosing Satan for a little season.
  - c. Final resurrection of the wicked.
  - d. Great white throne judgment.
  - e. Heaven.
  - f. Hell.

### OBSERVATIONS:

1. Millenialists claim resurrection of righteous separate from that of the wicked.
  - a. Righteous raised at the last day (John 6:40,44,54).
  - b. Resurrection of good and evil at same hour (John 5:28-29). Cf. Acts 24:15.
  - c. All judged at the last day (John 12:48).
2. Millenialists claim church is a temporary provision. (Eph. 3:20-21).
3. Millenialists claim OT prophets knew nothing of church and church age. (Hal Lindsey's view that prophets saw history as 2 mountain peaks - Christ's first coming; Christ's second coming and establishment of kingdom of Old Testament prophecy. Cf. SCHEME OF REDEMPTION.
  - a. Before foundation of world, God purposed in fulness of times to bring all together in Christ (Eph. 1:3-11).
  - b. In fulness of time Christ to be born (Gal. 4:4).
  - c. Church, body of Christ (Eph. 1:22-23), part of God's eternal purpose (Eph. 3:10-11). WAS PURPOSE OF GOD POSTPONED OR DID GOD WORK ALL THINGS ACCORDING TO HIS PURPOSE?
4. Millenialists claim the Period of Regeneration is the 1000 year reign. See following discussion:
  - a. Matt. 19:28:
    - (1) Son of man sits on throne of His glory.
    - (2) Apostles sit on 12 thrones judging 12 tribes of Israel.
    - (3) Two vital questions are: What is the regeneration? Who is Israel? When is the regeneration?
  - b. 1 Cor. 4:15 "begotten through the gospel;" James 1:18

"begotten (brought forth) with the word of truth;" 1 Peter 1:23 "born again by the word of God." To be generated is to be born. To be regenerated is to be born again.

- c. Titus 3:4-5 - washing of regeneration now in force; (the regeneration, renewal or rebirth; cf. "new creature," Rom. 6:3-4, occurs when one is "washed" in the water of baptism in obedience to the gospel).  
MILLENNIALISTS ARE ENRAPTURED WITH THE RAPTURE, BUT NOT WITH REDEMPTION.

5. Is Jesus now on the throne of His glory? Is the regeneration present and redemptive or is it literal and future? The issue is: Does it relate to forgiveness or the 1000 year reign? Cf. SCHEME OF REDEMPTION.

- a. PURPOSE...PROMISE...PROPHECY is fulfilled in Christ, the church and remission of sins.
- b. Hosea 1:10; 2:23. God looks on Israel as an unfaithful wife, and gives Hosea 3 children symbolizing the rejection and captivity of His people.
  - (1) 1:10 - having spoken to fleshly Israel, now (in 1:10) God looks to the Messianic future and said said unto them, Ye are the sons of the living God."
  - (2) 2:23 - in v. 18 God describes the covenant of peace, and in v. 23 adds that Israel had not obtained mercy but in the future will obtain mercy. WHILE FLESHLY, NATIONAL ISRAEL IS BEING ADDRESSED the prophecy is not fulfilled in national Israel.

c. Romans 9:22-26. FULFILLMENT.

- (1) God "afore prepared," BEFORE FOUNDATION OF THE WORLD "vessels of mercy unto glory", v. 22-23.
- (2) "Even us, whom He hath called (2 Thess. 2:14; 1 Thess. 2:12). EKKLESIA or church.
- (3) "not of the Jews only, but also of the Gentiles".
- (4) Paul then quotes Hosea 2:23; 1:10. Thus, Hosea predicted Jews and Gentiles will be called "my people," "the children of the living God". Thus, the reference in Hosea is not to fleshly Israel, or even to Jewish Christians only, but to Jews and Gentiles in the church.

d. Jer. 31:31-34.

- (1) First covenant made with Israel and Judah.
- (2) The covenant after those days is made with Israel (2 blended together).
- (3) If covenant is only with the Jew, you are left out.
- (4) Matt. 1:21: Christ saves "his people from sin."
- (5) Matt. 26:28: remission for all who accept the covenant.
- (6) 2 Cor. 3:4-5: covenant inaugurated under apostles.
- (7) Heb. 8:-12: new covenant now in full force.

e. Rom. 2:28-29.

- (1) Circumcision is of the heart.
- (2) Circumcision takes place in baptism (Col. 2:11).
- (3) When circumcised in heart, that makes you the Israel of OT prophecy.

f. Rom. 9:6-8.

- (1) "Not as though the word of God hath taken none effect," thus the word is predeictive.
  - (2) There were prophets who had Israel in mind.
  - (3) In the days of Paul, legalists were trying to bind the law of Moses on saved Gentiles. They were saying the prophets are talking about Israel, and they fail if Gentiles can come in without circumcision.
  - (4) Paul says, "no, Israel of prophecy is not simply Israel in the flesh," "THEY ARE NOT ALL ISRAEL, WHICH ARE ISRAEL." Thus, the fleshly Jew is not necessarily the Israel of Messianic prophecy.
  - (5) "Neither because they are called the seed of Abraham..."; children of the promise, not children of the flesh (Israel) are children of God.
- g. Gal. 4:21-26.
- (1) v. 28 - "No we, brethren, as Isaac was, are the children of promise."
  - (2) Gal. 3:8,16 quotation from Gen. 22:18 - Christ is seed; justification is the blessing. Cf. Acts 3:25-26.
  - (3) Gal. 3:29 - if Christ's, then Abraham's seed, and heirs according to the promise (cf. Eph. 3:6; Acts 26:6)
- h. Gal. 6:14-16.
- (1) Circumcision, uncircumcision is nothing.
  - (2) But a-new creature.
  - (3) In cross, have regeneration, or new creation.
  - (4) Rule of v. 16 is:
    - a. Peace, salvation. Rom. 5:1; Eph. 2:13-; Col. 1.
    - b. Mercy (Jew of Hosea 2:23 is Jew and Gen. of promise).
  - (5) Thus, the Israel of God is the one who obtains forgiveness and mercy.
- i. I Peter 2:9.
- (1) A literal dispersion (1:1).
  - (2) 2:9 elect, Chr. Jew.
  - (3) Peter quotes Hosea 1:10, 2:23. Thus, the mercy of Hosea is in forgiveness of sins for the Christian.
- j. Revelation 7.
- (1) 144,000, v.4
  - (2) All 12 tribes not mentioned.
  - (3) Thus, idea not confined to fleshly Israel.
  - (4) Great multitude:
    - a. Clothed in white robes.
    - b. Crying out salvation.
    - c. Coming out of great tribulation (cf. Rev. 1:9).
  - (5) What is described is the church militant on earth; saints die out of tribulation, being faithful; are then caught up to heaven and become the church victorious, or triumphant.
- k. Revelation 14.
- (1) Have name of God in their foreheads.
  - (2) Redeemed (Acts 20:28).
  - (3) Firstfruits (James 1:18).

- (4) No guile.
- (5) Singing new song.

SUMMARY:

- 1. Jesus sits on His throne.
- 2. The apostles sit on thrones judging.
- 3. Israel is the church of God.
- 4. How do they judge? 1 Cor. 5.
  - a. "I have judged" (v. 3).
  - b. Apostles today are absent in body, present in Spirit, powerful in the Word (cf. Eph. 3:1-4).
  - c. Elders see discipline ordered by the apostles is carried out.

WE HAVE EVERYTHING THE PROPHETS SAW - they saw the church ideally, stripped of all infirmity, viewed as God viewed it before the world began and as He will glorify it eternally.

# SECTION III



# *FROM CREATION TO THE DAY OF ETERNITY*

## CHAPTER 1 "In the Beginning--GOD"

From the beginning the Bible sets forth two great doctrines, creation and redemption. This unfolding of God's plan is necessary because of sin. It is never safe to assume all people believe in God as creator or that there is a plan set forth by God and that it is revealed to us. This first chapter establishes that there is a God who is creator. This is shown through the detailed makeup of nature, and the lack of chaos in the universe. According to all experience, order is derived from intelligent power. The providence of God and the nature of God revealed in Christ attest to God as creator, provider, redeemer and Father to those who obey Him.

## CHAPTER 2 "Beginnings"

The threefold personality of the Godhead is established in the beginning of the Bible. Genesis, as its name implies, is the beginning. Creation, man, the home, and sin are all introduced in Genesis. Sin and thus separation from God leads us into the fascinating plan of redemption. In creation we see an all wise and all powerful Creator, in sin we see the willful disobedience to the will of that Creator. Still this Creator did not leave His creations without hope of redemption. Gen. 3:15 is the promise of redemption.



### Chapter 3 "The Promise"

Sin and thus separation from God, would have been much darker if Eve and Adam had not received the promise given in Gen. 3:15. Centuries passed before the promise was fulfilled. The seed promise was renewed to Abraham, Isaac, Jacob, Judah and David. All the books of prophecy abound with the message of the coming ONE. The fulfillment came with Christ Jesus. He was born of a virgin and of the family lineage which had been promised. Christ is the answer to all of man's needs, the most important need being the need of redemption.

### Chapter 4 "The Promise and the Law"

The promise is actually twofold. The Nation-Land Promise or physical promise and the Seed Promise or the spiritual promise. The physical promise has been fulfilled as we read in Josh. 21:43 "so Jehovah gave into Israel all the land he swore to give unto their fathers; and they possessed it, and dwelt therein". The Bible makes no distinction between "the law", "the ten commandments" and "the covenant". This chapter gives one of the most explicit lessons on the Sabbath law showing the Sabbath was given at Sinai, not in Eden. It is a memorial of Israel's deliverance from Egyptian bondage, not of creation. We also have a promise and fulfillment of the "new covenant". The book of Hebrews, as well as other passages in the bible, teaches us so completely the New supercedes the Old. The old covenant was made between God and Israel, the nation of Abraham's physical descendants, and was meant to govern them until the Christ came.

## Chapter 5 "The Apostasy, Captivity and Restoration of Israel"

After the wandering in the wilderness for forty years because of disobedience to God, Israel gained the land of Promise. We read how God still wanted them to keep his commandments with all their heart and soul. (Deut. 30:8-10) The ones obeying his commandments would have the homeland and be blessed. As Joshua was given command over Israel and Canaan divided among the twelve tribes we see the cycle that persisted with the people of Israel. They would prosper, apostatize, be taken into captivity, repent and God would return them to their land. After the Judges delivering them from captivity several times the people wanted a king. God had known this would happen (Deut. 28:36) and gave them Saul for their first king. Saul would not listen to God and was replaced by David. David subdued the enemies of Israel and much was gained for Israel by it. It was his son Solomon who was to build a great empire. With his death the United Kingdom was divided and captivity started again first with the northern kingdom and then the southern kingdom. The Assyrians, then the Babylonians. then the Persians each ruled over the people of Israel. Under the rule of Cyrus of Media the people of Israel were allowed to return to Jerusalem and start work on the temple. Two later groups of Israelites returned to complete the work to rebuild Jerusalem. Thus the fulfillment of Zephaniah's prophecy that God would return a remnant of His people from captivity. Paul tells us that a remnant is being saved in his day. (Rom. 11:15) God has fulfilled all his promises that were made to

the Jews. Redemption for Jew or Gentile is now provided only in Jesus Christ.

#### Chapter 6 "In the Fulness of Time---Christ"

The Old Testament foretold His coming and the New Testament tells us of his life and work here on earth. His life here was filled with the task of human redemption. His birth came at exactly the time God had planned and in the way it had been promised. It was God's plan for providing for man's spiritual needs and for his redemption. Christ is presented by Matthew to the Jews as the promised one. Mark told us of a servant of action and power. This teaching the Romans would understand very well. The Gentiles would accept the teachings of Luke as he stressed the brotherhood of one family of redeemed. John tells us more of Christ as God and explains in more detail the deity of Christ. Sin was the reason for His death on the cross. He came with the knowledge of His death as necessary for our sins not His, for He never sinned. His resurrection from the dead is our assurance that He was the son of God and is the basis of the scheme of redemption. There are many things that attest to His resurrection two of which are the day we gather to worship Him being the first day of the week, and baptism being in the likeness of His death, burial, and resurrection. The newness of life following baptism is our hope of salvation. Authority is inherent with God and was given to Christ. All that is done in religious matters is to be done with the authority or approval of Christ. We must obey Him in order to have eternal life. He died for all, He lives for all and He seeks all. The authority of Christ shall

remain until the end of time when His kingdom, the church, will be delivered unto God the Father.

## Chapter 7 "What Christ Offers Men"

"For the Son of man came to seek and to save that which was lost"

Luke 19:10. In Heavens invitation Christ offers freedom from the cruel master of sin. Sin is lawlessness, transgression of law or refusal to do that which is good. All sin comes from doing our own will instead of God's. We are freed not only from the guilt of sin but the power of sin. This freedom is our heritage and glorious possession, but is never to be taken as a license of liberty to do our own will. If we do become weak and fall into sin, Christ is our advocate before God. We have a new way of life through Christ. A straight and narrow way of service and a way of peace. This way of peace is never at peace with sin, and the battle is to be fought at all times. Peace with God and self will be the way for the obedient follower. We can have citizenship in the Kingdom of God. This Kingdom was established on the day of Pentecost fifty days after the resurrection of Christ. (Acts 2). Our citizenship is in heaven where Christ is king. We have fellowship with the Father and the Son. This is the church which will be given up to the Father at the end of time. Heaven is the home of the redeemed and of those who have overcome persecution and sin and been obedient to Christ. Satan has a lot to offer in the ways of the world. We have only to look around us to see the result of sin. We only have two places to spend eternity--Heaven or Hell. The choice is ours.

## Chapter 8 "What Christ Requires of Men"

Conviction of sin comes through the gospel. When the gospel is preached people ask "What must I do to be saved?" The Word gives us the answer to this question. Jesus wants us to believe on him though his word. This is an active faith requiring something on our part. We must change our mind and actions away from sin and toward God. Then we must be baptized for remission of sins. Our life does not stop there we must continue to walk in the light(I John 1:5-7). This is the examples we are given in Acts of the Philippian Jailer, the Jews on Pentecost of Acts 2, and to Saul of Tarsus. We work toward the perfect example of Jesus himself.

## Chapter 9 "The Christian's Character and Worship"

After our new birth at baptism it must become our character to become imitators and worshipers of God. The greatest teachings on character are from Jesus as He preached on the Mount. Actual behavior and attitude is taught. No ritual of worship was given to the church to follow. Worship, which is to serve or pay homage to, can be done in many ways. Vain worship, will worship, and worship in ignorance are taught against and called false worship. True worship is what God wants. We are taught in the Word the acts in which worship is expressed. Prayer expresses need and communion and is one of the greatest blessings of the Christian. Singing of songs of praise with understanding and joy are pleasing to God. The Lord's supper is observed in memory of Him, and gives us the opportunity of self-examination of our soul and to search our character. Some question the contribution

being a part of worship but we are to give on the first day of the week in a liberal manner not counting on grace to cover our stinginess. Preaching or public reading on the part of the listener is looking beyond the speaker to the God who gave us the Word. We can then find ourselves worshipping in understanding, truth and spirit as God would have us to do.

#### Chapter 10 "The Holy Spirit"

The understanding of the Holy Spirit is difficult because of the translation and varied usage of the Hebrew and Greek words. This study only covers the Holy Spirit as the third person of the Godhead. The Holy Spirit should always be referred to in the same manner as any other person yet never diminish His deity, as is so clearly shown when the three persons of the Godhead act together. The Spirit is usually thought of as a New Testament personality. However the Spirit was at and involved in creation and many other Old Testament events. His work was mainly in revelation or communicator. Jesus was conceived by the Holy Spirit and He was present at the baptism of Jesus and He led him in the wilderness. God was working through Christ by the Holy Spirit. After the ascension of Christ, the Spirit, for the apostles, was a comforter, teacher, witness, convictor of sin, guide and revealer, foreteller of things to come, and glorifier of Christ. The baptism of the Holy Spirit was for the Apostles only (per Hailey). The miraculous acts pertained to the infant church. The indwelling of the Spirit gives us as Christians a new character doing good works in righteousness.

## Chapter 11 "The Church of Christ"

The Church is referred to in many ways in the New Testament. The Body of Christ is a beautiful illustration as Christ is the head and the body is made up of many members all honoring the head. The Kingdom of Christ is a highly disputed name by false teachers, but the scripture is clear to one who studies the Bible and not man made doctrines. As the Family of God we are made heirs at baptism through a new birth. The church can be identified and distinguished from a denomination in many ways, some of which are: Christ is the foundation upon which the church is built, Christ is the head of the church, the church wears the name of Christ as it is His since He purchased it with His own blood and we become members of His church when we come in contact with His blood at baptism.

## Chapter 12 "The Origin of Denominations"

Jesus prayed for unity in His longest recorded prayer, Jn. 17:. Scripture warns us against departure from the truth. However it came, slow and gradual. One of the big turning away points was the legal recognition of Christianity and the union of church and state under the rule of Constantine. An exact date cannot be given for the beginning of the Roman Catholic church which teaches it is the church established on the day of Pentecost of Acts 2. The teachings got farther and farther away from the truth and finally in 1870 they decreed the infallibility of the Pope. In the sixteenth century the Reformation movement began as an outgrowth of revolt against corruption in the Roman church. Fundamental differences arose concerning authority.

Protestant bodies believing authority is in the scriptures and Catholic bodies believed authority is with the church. All denominations formed are the product of men and women who either wanted something new or wanted to change the existing "churches". A widespread desire to get back to the Bible and its teachings started about the turn of the nineteenth century. Men in England and America sought to restore, not reform the church of the New Testament. They taught correctly that all human document must be put aside, and the simple plan of salvation taught and obeyed. Christ was to be exalted, not man. True churches of Christ today make the same plea, Christ and the restoration of His word, His conditions of pardon, and the purity of life taught in His word.

#### Chapter 13 "The Consummation"

One of the most common questions about the Bible concerns the second coming of Christ. Premillennialism, the literal reign of Jesus on earth for 1000 years, is the most common false teaching about the second coming of Christ. "Christians who understand what the Lord has said believe that all the dead will be raised, that there will be a judgment of the just and the unjust, and then will come the eternal reward of the righteous and the eternal punishment of the wicked. At this time the kingdom will be delivered by Christ unto the Father". The second coming of Christ is necessary to the scheme of redemption by complete redemption from sin and its consequences. It will surely come as have all of Gods promises. No one knows when the day of judgement will come except the Father. Christ will come "in like manner" as He



left and "every eye will see Him". (Rev. 1:7) The spiritual resurrection is taking place now as we die to sin and walk in a new life. The bodily resurrection is in the future at the time appointed by the Father. The body will be raised incorruptible, immortal, glorified, and fitted to dwell with God for eternity. ALL will appear before God for judgement when every deed, good or bad, will be made known. Eternal life for the righteous and eternal punishment for the unrighteous.

#### SUMMARY

God reveals Himself in nature, providence, and in Christ. The Genesis account of beginning shows the trinity of the Godhead in creation, man, home, sin, and in His plan for redemption of man from sin. The scheme of redemption starts to unfold after the first sin, never leaving His people without hope. The spiritual seed promise and the nation-land promise were given and repeated. God gave a law that we must obey. He tells us what he will do IF we obey Him and what He will do IF we do not obey Him. The Old Testament reveals the apostasy, captivity and restoration of Israel. This all was preparation for the coming of Christ. God knew before the world was formed that it would be necessary to redeem man from sin and that the sacrifice would be Christ. When the time was right Christ's birth, life, death, burial and resurrection were accomplished as planned by God. Christ gave us a way to be redeemed from sin giving us a new life in his kingdom

forever. However we must follow His instructions by believing in him, repenting of sin, being baptised for the remission of sin, and walking in a new life. We have the Word to tell us how to do this. The character we are supposed to have, the way of worship in His kingdom are explained fully. The true pattern of the church is to be followed, not denominational doctrine. We have the great blessing of the indwelling of the Holy Spirit until we die this physical death and have the assurance of Gods plan of redemption for the faithful in His kingdom forever.

*Very good!*

# SECTION IV



# THE SCHEME OF REDEMPTION

A study of

Christ and the Church

in

The Eternal Purpose of God\*

This course of study will be confined primarily to a consideration of Christ and the church as set forth in Colossians and Ephesians. Paul's theme in Colossians is, the preeminence of Christ; in Ephesians, it is the fulness and completeness of the church. In both he teaches that God's provision for man's spiritual needs is now complete.

## I. GOD'S ETERNAL PURPOSE IN CHRIST. EPH. 1:3-14 (See Diag. 1)

"The apostle surveys in this thanksgiving the entire source of the revelation of grace. Standing with the men of his day, the newborn community of the sons of God in Christ, midway between the ages past and to come, he looks backward to the source of man's salvation when it lay a silent thought in the mind of God, and forward to the hour when it shall have accomplished its promise and achieved our redemption."

--G. B. Findlay, The Epistle to the Ephesians.

### 1. God - the Architect and Fountain-head of all blessings, vv. 3-6. Verse 3.

"Every spiritual blessing" - all blessings are from God, and in Christ.

"Heavenly places, en tois exouraniois en Christoi, "

"This precise phrase (with en) occurs no where else than in Eph. in the N. T." - A. T. Robertson, Word Pictures.

"It is best therefore, to retain the simple local meaning, and take it to describe the blessings which are stated to be in their nature spiritual, further as being found in heaven. To that they belong, and from thence it is that they come to us to be our present possession on earth. The choice of the unusual form here may be due to the largeness of the idea. It is not merely that the blessings with which God blessed us are blessings having their origin in heaven, but that they are blessings which have their seat where God himself is and where Christ reigns." Salmond, Expositor's Greek Testament, See also Eph. 1:20; 2:6; 3:10-11; cf. 6:12.

\*I am indebted to Homer Hailey for the greater part of the following outline.  
ECW

Verses 4-6.

He ~~chose~~ us, v. 4 (elected).

(Eklektos) "picked out, chosen." ---Thayer

"Expresses the idea of selecting for oneself out of a number ... The foundation of the statement is the great O. T. idea of Israel as a nation chosen by the Lord to be 'a peculiar people unto Himself, above all peoples that are upon the earth (Deut. 14:2)... The immediate subject is not what we are made, but what God does - His election and how it proceeds. And the idea is that that election has its ground in Christ and without respect to His special relation to us, and His foreseen work, there would be no election of us." Salmond, op. cit.

Before the foundation of the world, v. 4

(Katabole) "a founding (laying down a foundation, pro, John 17:24; Eph. 1:4; I Peter 1:20)." ---Thayer. "Lit., a casting down... (2) (pro, John 17:24; Eph. 1:4; I Pet. 1:20; all other passages, apo, HH) The latter phrase (pro, the three passages just cited, HH) looks back to the past eternity." W. E. Vine.

Having foreordained us into adoption as sons, (proōridzo)  
v. 5. oridzo.

"To predetermine, decide beforehand... to foreordain. appoint beforehand." --Thayer.

"Denotes to bound, to set a boundary (English, horizon); hence, to mark out definitely, determine. pro, beforehand, to determine beforehand, to determine before, foreordain (Acts 4:28; I Cor. 2:7; Rom. 8:29-30; Eph. 1:5-11)." --W. E. Vine.

But the choosing, foreordaining, was in the purpose of God, see vv. 9-11. Keep this thought before you in studying the passage.

Foreknowledge - study this also. prognosin, noun form, two times in the NT; (proginosko), verb, 5 times;

Acts 26:5 ) Verb form, purely classical, "previous  
2 Pet. 3:17 ) knowledge." Wuest.

Acts 2:23 ) Noun form, beyond purely classical  
1 Pet. 1:2 ) meaning

Rom. 8:29 ) Verb form, also beyond purely classical  
Rom. 11:2 ) meaning.  
1 Pet. 1:20 )

2. Jesus Christ - the summing up of God's purpose and the channel of His blessings, vv. 7-12.

Verse 7 - Redemption: explained as "the forgiveness of trespasses." Through His blood - for both those of the Old Covenant and of the new, Heb. 9:15; 22; 10:4. "That apart from us they should not be made perfect." Heb. 11:40.

Verses 8-10 - Mystery: (musterion) "1. A hidden or secret thing, not obvious to the understand. 2. A hidden purpose or counsel; secret will." -- Thayer  
Dispensation - (oikonomia) "administration, Dispensation," --- Thayer. "arrangement or administration" -- Vine. "The divine ordering of the affairs of the world" - The New Century Dictionary.

Fullness of time - when the time should be ready.

When ready, Christ came, Gal. 4:4; Mark 1:14, 15. Thus began the unfolding, the revelation of the mystery, the fulfilling of the purpose of God.

To sum up all things in Christ: i. e., the summing up of God's redemption, thus uniting the family in heaven and on earth. see Eph. 3:14.

Verse 11a - In whom also we were made a heritage (Am S V); in whom we have obtained an inheritance (KJV) (kleroo) "to make a clerous, i. e. a heritage, private possession... the heritage, of God, Eph. 1:11 (In eccles, writ, it signifies to become a clergyman)." - Thayer. Therefore, the Am S V is better, of 1:18.

Verses 11b - 12, a summary of the "purpose."

Purpose - "according to purpose, "key to the passage.

(protithemi) "to set before, set forth," - W. E. Vine.

(prothesis) "The setting forth of a thing; placing it in view, 2. to set before one's self, propose to one's self; to propose, determine," Thayer.

Therefore, purpose signifies God's plan set before Himself from eternity. Hence, God chose us in Christ before the foundation of the world, foreordained us to adoption, according to purpose, in His plan

3. The Holy Spirit - the earnest of our inheritance vv. 13-14. you heard the gospel - you believe - you were sealed. 13.

Sealed: sphragidzo: "To set a mark upon by impress of a seal, to stamp... respecting God, who by the gift of the HS indicates who are his, pass., Eph. 1:13; 4:30." -- Thayer. "to seal, is used to indicate (d) ownership and security, together with destination." -- W. E. Vine.

"Holy Spirit of promise" - promise; Not active, bringing or confirming the promise; but passive, promised; object or content of the promise. Promises Joel 2:28-32; Isa. 44:3; Ezek. 26:26, 27; Zech. 12:10; John 14-16; Acts 2:38-39; Gal. 3:26-27; 4:6-7, -- Hence, it was the Holy Spirit himself who was promised.

Verse 14: - Earnest, (arrabon) "an earnest, i. e. money which in purchases is given as a pledge that the full amount will subsequently be paid." --Thayer. "Originally, earnest-- money deposited by the purchaser and forfeited if the purchase was not completed. In general usage it came to denote a pledge or earnest of any sort; in the N T it is used only of that which is assured by God to believers... 2 Cor. 1:22; 5:5; Eph. 1:14." - W.E. Vine. Therefore, it is God's full guarantee that the purpose will be consummated in our inheritance, in the resurrection; the final work of Christ's redemptive sacrifice, I Pet. 1:5-9; Heb. 9:27, 28. This view of the purpose extends from eternity to eternity.

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|              |   |                |        |                          |
|--------------|---|----------------|--------|--------------------------|
| GOD:         | ) |                |        | ( GOD:                   |
| Purposed     | ) |                |        | ( Consumation            |
| Chose us     | ) | <u>Mystery</u> | CHRIST | Holy Spirit ( of purpose |
| Foreordained | ) |                |        | Revealed ( Inh, 1 P 1:   |
|              |   |                |        | Sealed ( 3-5             |
|              |   |                |        | (earnest)                |

### III. THE CHURCH - IN THE ETERNAL PURPOSE OF GOD: EPH. 1:15-4:16 (see diagram no. 3)

In passing from the book of Colossians to the book of Ephesians, one passes from a consideration of "the fulness of Christ" to that of "The fulness of the church." God in Christ - "Christ, the fulness of the Godhead." Col. 2:9. Christ in the church - "the church, the fulness of Him that filleth all in all", Eph. 1:22, 27.

The eternal purpose of God has been considered; also it has been shown that Christ is the summing up of all the purpose, wisdom and knowledge of God. In this section we propose to show the place of the church in the eternal purpose of God, and that in it are summed up all of God's provisions for man which He has made in Christ.

#### 1. The church - the fulness of Christ, Eph. 1:15-23.

- (1) In Christ: Every spiritual blessing, 1:3.  
Redemption, the forgiveness of sins, 1:7.  
Summing up of all things, 1:10.  
God's heritage, 1:11.  
Sts. sealed unto the inheritance, 1:13-14.
- (2) Paul's prayer and desire for the saints; that they may appropriate these blessings and the power which are at the Christian's disposal, 1:15-20.



- (3) But the church is the fulness of Christ, 1:23. Therefore, all that God has provided in Christ is enjoyed by those in Christ, who are the church, which is the fulness of Him that filleth all in all. Every provision in Christ, made by God for man, is realized in the church.

2. The church - the alive with Christ, 2:1-10.

- (1) The former condition; dead in sins and trespasses, 2:1-3.  
(2) But now raised up to sit with Him in heavenly places, and that by the power exercised in Him when God raised Him 4, 10.

3. The church - the body of the reconciled, 2:11-18.

- (1) Separated, alienated, and without God, 2:11-12 (plus the enmity which existed between them and the Jews).  
(2) But now made nigh in Christ, by His blood, 13-15. One new man: the new creature, 2 Cor. 5:17; neither Jew nor Greek. The "one body" is the church, made up of those new individuals.  
(3) Reconciled in "one body" - the church. Christ preached peace unto them; but when? In the Holy Spirit through the gospel, Jn. 14:18, 26; Acts 26:23; through the apostles, 2 Cor. 5:18-21; through Christians, Eph. 3:17; Phil. 2:14-15; Rev. 22:17.

Therefore, all the reconciled are those in Christ, in the Church; all outside of Christ are outside the church, the body of the reconciled, and hence lost.

4. The church - a temple of God, a habitation for God in the Spirit, 2:19-22.

- (1) Fellow-citizens - here in the kingdom idea - fellow-citizens in the kingdom, though strangers in the world, 2:19; 1 Pet. 2:11, 12. The kingdom and the church are one:  
Church bought with blood, Acts 20:28.  
Individuals bought with blood, 1 Pet. 1:18, 19.  
The individuals bought with blood are the kingdom, Rev. 5:9, 10.  
Since the individuals bought with blood constitute the church - constitute the kingdom - the church and kingdom are the same.  
(2) Household of God - the family idea - God's family, His sons and daughters, 2 Cor. 6:16, 17; 1 Tim. 3:15.

Eph. 2:14-16 with  
horizontal as well as  
vertical relationship  
-17-

Legislation  
with provision  
for the poor  
for the orphan  
(for the  
d. Suble

(3) A temple of God - the worship idea - a dwelling place for God in the Spirit, vv. 20-22; see 1 Cor. 3:1, 16, 17; 2 Cor. 6:16-18; 1 Cor. 6:19-20. The various congregations make up the church in the aggregate.

5. The church - in the eternal purpose of God 3:1-13.

Cos. start  
with floor

(1) The revelation of the mystery, vv. 1-7

The mystery: the place of the Gentiles in the plan God (see also Col. 1:27; 2:3-4).

Fellow-heirs: Israel's God is our God; Abraham is our father, Gal. 3:7, 29; Israel's experience our example, 1 Cor. 10:6-11; their inheritance our inheritance, Heb. 9:15; Acts 20:32; both are heirs of the ages, 1 Cro. 3:21-23.

Fellow-members of the body: one body, the church, made up of Jews and Gentiles - now new - Eph. 2:15, 17.

Fellow-partakers of the promise: God's promise to Abraham, Gen. 12:3; 22:18.

NT  
15-Revival  
16-Resurrection  
17-Reward  
& future

Its revelation:

Through the apostles and prophets (NT prophets, 4:11) by the Holy Spirit, John 14:26; 16:12-14; 1 Pet. 1:3-4. Here is the Holy Spirit's work. \*

(2) Paul's special mission, vv. 8-10.

Preach to the Gentiles, v. 8. Whole plan of the gospel.

To make all men see - to bring them into fellowship with God through the gospel, v. 9.

Through which unfolding in the church angels were being instructed, v. 10. See 1 Pet. 1:10-12.

And now, fulfilled in the church, hence the church was as much a part of that eternal purpose of God - the body of reconciled and redeemed men - as any other part. This forever answers the claims and foolishness of premillennialist on the church as a substitute or an after-thought.

Sit - 2  
Wall - 4  
EPH - RICH Stand - 6

6. Therefore - unto Him be glory in the Church, 3:14-21.

(1) Paul's prayer for the church that they faint not, but they be strengthened in Christ, vv. 14-19.

(2) "Unto Him be glory in the church and in Christ Jesus for ever and ever." 3:20-21. Here is God's great and eternal purpose finding its fulfillment and unfolding - glorified in the church.

\*This forever answers the absurd claims of Mormonism and all other modern revelationists there is nothing left to be revealed; there is no vacuum to be filled.

1:3, 1:20 2:6, 3:10-11, 6:12

2:3- flesh -  
sexual desire -  
expresses self  
in various ways -  
Gal 5:19-21  
- Phil 3 -

1:19 prevent  
of prayer in  
Eph 3:14

Church  
does not  
make order  
the order  
- Jesus had  
→

2:10- remember Christ will give  
purpose of glorified power is his

Stretch of Eph.  
mind - stretching heart  
capitulating

# SECTION V



# THE SCHEME OF REDEMPTION

## Lesson One

### INTRODUCE:

Bro. Ed Wharton calls this course "The Granddaddy of All Bible Study." I agree, having studied it for seven years. This study more than any other single course has opened the Bible up to me. I have learned how to study and have been motivated to study and learn. If it helps you a tenth as much as it has helped me, it will be well worth your while.

This course is called "The Scheme of Redemption." Sarah likes the title "Drama of Redemption." I like it too because "GOD'S PLAN TO SAVE US IN CHRIST AND THE CHURCH" is exciting, dramatic, moving, soul-stirring, heart-throbbing and spine-tingling. The theme of the Bible from front to finish is redemptive. The theme is MAN'S SALVATION FROM SIN THROUGH CHRIST AND THE CHURCH. It is to that theme, its beginning, its development and its fulfillment that I direct your attention. GLORIFICATION OF GOD AND SALVATION OF MAN THRU JESUS CHRIST.

In this course, we will learn how this plan to save us was formed in the mind of God before the World began in eternity and will be consummated in eternity after this world has come to an end. Our redemption is an eternally purposed redemption. It is truly packed with drama and action.

The aim of this course [as stated in your Study Guide] TO PRESENT CHRIST AND HIS CHURCH AS THE FULL AND FINAL REALIZATION OF THE GREAT REDEPTIVE WORK OF GOD. There is that theme again. God interfered and intervened in human history with a view toward directing the affairs of men and of nations as they affected the fortunes of Israel in order to bring the Messianic Seed-line to a consummation in the birth of Jesus our Savior. God was at-work from Eden's Garden onward to bring to pass this plan or purpose which once was but a silent thought in His mind. And the Old Testament is a historical record of the development of that plan. GOD WORKED TO DEVELOP AND PRESERVE A LINE OF DESCENDANTS THROUGH WHICH CHRIST WOULD BE BORN... ISRAEL

If the Bible records the working of God in history to save us from sin, then at some point man must have fallen into sin. If the crucifixion of Christ was actually the redemptive act of God, then at some point in history man actually fell through sin. IT IS THE EARLY CHAPTERS OF GENESIS THAT RECORD THAT FALL. The rest of the Bible is God's own revelation of the working out of that redemption in the framework of human history. However, many people do not relate Jesus to Genesis, and they do not pay attention to the Old Testament. IS THE BOOK OF GENESIS HISTORICAL OR MYTHOLOGICAL? DOES IT RECORD LITERAL, FACTUAL, HISTORICAL EVENTS AND PEOPLE OR IS IT MERELY MYTH AND FOLKLORE??? What difference does it make in talking about Noah, the creation story, the time of days in Genesis, the woman being tempted, etc., as long as we believe Jesus is the Son of God?

There are implications in regard to Jesus who accepted these events as the Word of God and historically true. If Jesus appeared to the flood as historical, do you believe Jesus at that point? If Jesus view of Genesis is incorrect, how can you believe his view of Calvary to be correct. IS JESUS RELIABLE TOTALLY? IS HE TRUSTWORTHY? And if Jesus of the Gospels is not the Jesus of history who said what He said about Noah, Adam, Jonah, the creation, then you have cast doubt on inspiration of the entire Bible. (JOHN 11:23, MATT. 26:1, 16:18 -

## WIS-STORY TO SAVE US

From the outset the Bible is written in the context and appearance of sane and sober history. There is not the slightest hint that these Scriptures contain myth. In no way can we legitimately conclude that Genesis, especially the first eleven chapters, are mythological and symbolic. (I had a teacher one time who had been led to believe that the early chapters of Genesis presented a somewhat symbolic picture of things and was not to be taken literally and did not record actual events. But he had been led to think this through denominational thinking and liberal theology. The historical and literal nature of the Bible is easily determined in contrast to the parables, allegories and symbolisms which are usually defined within the context. (Luke 9:4-15, Gal. 4:21-31). When the Bible teaches by allegory or parables or symbolism it is either clearly told us in the text or understood by the context. For anyone to read the parables, allegories, etc. of the Bible and then to read Genesis is to know that Genesis bears no faint resemblance to any of these, but that it appears to be what it asks us to believe it is--HISTORICAL FACT. ★

We believe and will show in this lesson that the Bible is, Genesis included, is historically true and described real people, events and consequences. If Genesis is viewed as MYTH, then the rest of scripture is undermined; this is seen in three ways:

### I. FIRST TRUST IN JESUS IS UNDERMINED AND THE NEW TESTAMENT PRESENTATION OF REDEMPTION OR SALVATION THROUGH CHRIST IS UNDERMINED...IF THE BOOK OF GENESIS IS NOT TRUE.

What do I mean by this? Namely that Luke 19:10, Matt. 1:21, 1 Tim. 1:15 teach that Jesus' coming into the world was to save us from sin. <sup>THEM</sup> But if the Genesis' account of man's fall through sin is not accepted as a reality, then what makes salvation through Christ necessary? That is, if mankind did not actually fall through sin, from what would he need saving? Sin is separation from God (Isa. 59:1-2), and brings death (Rom. 5:12). [But if Genesis ch. 3 merely recorded a myth, something that didn't really happen, then we have not been separated from God and are not in need of saving. It boils down to this: If there is no literal Adam, devil, there is no literal fall through sin, and no need for salvation today. ★

The Old Testament presents the origin of man, his fall, and his inability to redeem himself and so educates him to his need for salvation. The New Testament presents Christ as the satisfaction of that need. [Therefore, both testaments form a unity of narrative and purpose.]

II. THE IMPORTANCE OF PRESERVING AND BEING ABLE TO TRACE THE MESSIANIC SEED-LINE THROUGH HISTORY IS UNDERMINED IF GENESIS IS NOT HISTORICALLY RELIABLE.

If the Genesis account of our origin and fall is viewed mythically, then mankind cannot be viewed as fallen and in need of salvation. What need then would there be for God to preserve the Messianic-Seed-line from Adam through Noah, Abraham, David, etc. as the Bible says He did. But if salvation from sin is essential for man, then at some point in his own history he had to have actually sinned. GENESIS RECORDS THAT SIN AND THEN GIVES A TRUE ACCOUNT OF GOD'S PROMISE OF REDEMPTION THROUGH THE SEED OF MANKIND (Gen. 3:15). THE REST OF THE OLD TESTAMENT REVEALS THE PRESERVATION OF THE SEED-LINE FROM EXTINCTION AND ITS DIRECTION TO CHRIST. SEED-LINE = MALES DESCENDING DIRECTLY FROM ABR. THRU EACH SUCCEEDING GENERATION... LINEAGE - LINE OF PHYS. DESCENDANTS... ANCESTRY... FAMILY-TREE - FORBEARERS

Supernatural acts to preserve the seed-line cannot be taken seriously if the cause for those acts is not to be regarded as factual. When NOAH & FLOOD our fall through Adam as revealed in Genesis is regarded as factual and true, then the Messianic seed-line as promised in Genesis 3:15 quite naturally and essentially must be historically traceable from Adam to Christ. And so He did (see Gen. 5, 11).

Only a literal view of Adam's sin can give a historic and redemptive meaning to the tracing of the seed-line through Seth to Noah (Gen. 5), and from Noah and his son Shem to Abraham (Gen. 11) to whom the promise of redemption was later made (Gen. 12:2, 22:18, Gal. 3:16).

Tracing the seed from Abraham through David to Jesus is no more historically believable than tracing the seed from Adam through Noah to Abrahah. This is exactly what Moses did for us in the genealogies of Genesis, and Luke's genealogy did essentially the same, spanning the entire course of history from Jesus back to Adam. [If the account of Adam's sin is not historically true, then these genealogies, Luke's included, cannot have any practical meaning whatsoever. And at what point did Luke stop recording actual historical persons in his genealogy and began to write fictitious persons???

The information contained in the genealogies furnishes us proof of the reliability of God to save us according to His Word.]

### III. ANY VIEW OF GENESIS OTHER THAN HISTORICALLY TRUE UNDERMINES FAITH IN JESUS AND THE APOSTLES.

NOTE: Any portion which is regarded as mythological is but another way of saying what the Bible records at this point is simply not true.

Jesus and the apostles sometimes based their doctrines on the historical validity of the events recorded in Genesis. Also, these doctrines, because they are based squarely on the information in the Book of Genesis, involve the integrity of Jesus and the apostles, and inerrant inspiration of the New Testament. In other words, if we can't believe Genesis, then we can't believe Jesus, Paul and Peter.

#### A. Jesus endorsed the entire Old Testament as historically reliable (John 5:39, 10:35, Luke 24:44-47).

1. He referred to Elisah and Elijah and their supernatural acts (Luke 4:25-27); to Jonah as a real person inside a real whale (Matt. 12:39-41); to Noah and the flood as literal and true (Matt. 24:37-39). IS JESUS RELIABLE?
2. An illustration of the authenticity of Genesis is seen in Jesus' argument for the truth of one woman for one man (Gen. 19:3-9). Jesus tells us in this discourse that God who made both man and ~~marriage~~ will not grant divorce for every cause and appeals to the book of Genesis as sufficient authority for that conclusion. If we do not accept what Jesus accepted as authoritative, we simply cannot maintain complete faith in Jesus as authoritative and divine.
3. Jesus believed in the devil as historically true (John 8:44). EITHER GENESIS RECORDS AUTHENTIC HISTORY OR JESUS WAS WRONG.

#### B. Paul and Genesis.

1. Moses' account of the origin and man and marriage and his account of the nature of the marriage relationship as God created it, cannot be relegated to the realm of mere myth, without reflecting against the truth of Paul's observation on the subject of homosexuality...that it is against nature and is an unseemly error. Rom. 1:26-27. How could homosexuality possibly be "against nature" unless it contradicts the true nature of things as God made them? How can we determine the natural use of the woman if we refuse God's own revelation of the needs and nature of man as God made him and the origin, purpose and nature of the woman? WE REJECT PAUL'S APOSTOLIC AUTHORITY IF WE DO NOT ACCEPT THE AUTHORITY OF THE OLD TEST. SCR. WHICH PAUL REFERS TO AS CONFIRMATION OF HIS ARGUMENTS.



2. Pauls' doctrine of universal condemnation and the need for universal salvation (Rom. 5:12,14). I Cor. 15:12, 2 Cor. 5:14.

3. 2 Cor. 11:2-3.

4. The doctrine of the place of the man and woman in the church (1 Tim. 2:8, 1 Cor. 11:8,9).

#### C. Peter and Genesis.

1. 2 Peter ch. 3. Peter strongly exhorts Chrs. to remember the word of God in both the Old and New Test. as a defense against those who mockingly deny the historically reliability of the Word of God. He specifies the Genesis flood as an example of the trustworthiness of the Lord's promise to bring judgment against ungodly men (vs. 3-6). Then he proceeds to warn "the heavens that now are, and the earth..." The same word which brought the flood will also bring about the end of the present world. Then ends (8-14). Therefore, on the basis of the historical flood which was accomplished by the Word of God, Peter seeks to confirm the Word of the Lord to come again. If The Genesis account of the flood is not historical fact, then Peter's argument to godly living is baseless.

CONCLUSION: Jesus, Paul and Peter made doctrinal and moral arguments based on their historical and literal view of the first eleven chapters of Genesis. To deny their appeal to the Old Test. scr. is to deny them and take the ground and force from their doctrines. Thus, the denial of the historical reliability of Genesis has serious implications relative to the infallibility of Jesus, the divine inspiration of the apostles, and the absolute reliability of the word of God.

THE SCHEME OF REDEMPTION  
"Bruising The Serpent's Head"-Lesson Two

- I. THE ORIGINAL SEED PROMISE. (Understand that this promise states that some day the seed (singular) of woman will strip the devil of his power of death).

A. Man's Need for A Savior.

1. Gen. 2:15-17 state the original requirements. Retaining eternal life was conditional on faith in God. Faith = TRUST + OBEDIENCE. Rom. 1:5, 16:25 speak of the obedience of faith. If first man and woman had "trusted and obeyed", sin would not have entered into the world and the consequences of sin. Rom. 5:12.
2. Gen. 3:1-6 describe the sin and the fall of man.
  - a. Satan is called a liar, the father of lies, a murderer from the beginning, a sinner from the beginning, and one who seeks to corrupt, devour, lead astray and murder (John 8:44, 2 Cor. 11:3, 1 John 3:8, 1 Peter 5:8).
  - b. Satan's tools are (1 John 2:15-17 or as described symbolically in Rev.-Persecution, False Doctrine and Worldliness)
  - c. Thus, the warnings, 1 Peter 5:8. Mankind failed to heed the warnings and when Adam bit, "bit the dust."
3. Gen. 3:7-24 discuss the consequences of sin. It is significant to see what sin brought into the world:
  - a. Shame, compare 2:25 with 3:7-
  - b. Fear, 3:10
  - c. Sorrow & toil, 3:16-19
  - d. Thorns and thistles, 3:18
  - e. Death, 3:19,22
  - f. Separation from God, 3:23-24

- B. Promise of a Savior, 3:15. Chapter 3 of Gen. thus discusses man's need for a Savior and God's intention to meet that need. This is the first announcement in history of the Savior God had formerly ordained before the world began (1 Peter 1:18-20). The rest of the Old Testament is a historical record of the development of that plan.

"And I will put enmity between THEE and the WOMAN, and between THY SEED and HER SEED; IT shall bruise thy head, and THOU shalt bruise his heel."

1. This promise involves 5 points or facts:

- a. A NEED for salvation or redemption.
- b. The fact a Redeemer would come.
- c. The Redeemer would be of the human race.
- d. He would be miraculously brought forth.
- e. His victory over the Devil is implied.

2. This promise is literal, yet it needs interpretation and definition. However, it takes the rest of the Bible to really define its meaning. This prediction of the Messiah was in dark terminology to those people, but it has been illuminated to us. Therefore, let us consider the following terms or words:

- a. Enmity, which is ill-will or hatred.
- b. Seed, meaning posterity, offspring, descendant, children.
- c. Bruise, meaning to crush or trample down with a view to total destruction of Satan's power.
- d. Head. The head has the power or authority, as in Matt. 28:18, Eph. 1:22-23, Col. 1:18.

3. In this passage, the one with the power or authority is the devil, so when the scripture speaks of "the seed of woman" bruising the devil's head, it speaks of taking the devil's authority or power.

- a. What is the Devils power? Heb. 2:14--Death. Original language means "grip" or "grasp," which speaks of Satan's power to grab hold of one who commits sin and hang on to him,

- b. What is death? Separation from God (Isa. 59:1-2, Eph. 2:1). COL. 1:11 Sin kills (Gen. 2:17, Eph. 2:1); when you sin; you die. "ALIENATED IN MIND"  
When a baby is born, it grows up to the age of moral responsibility, it knows the difference between right and wrong, and when it goes ahead and does what it knows to be wrong, it commits sin, and it loses what it was born with.  
MATT. 18:3 → IT WAS BORN WITH ETERNAL LIFE, not a length of life, but a quality of life. The quality of life you have in your body is physical life, but there is another quality of life

that you were born with but that you lost through sin...ETERNAL LIFE. We can all plead guilty, and when we sinned, we lost the eternal life we were born with; that is when we were separated, died and lost life.

c. Is. Gen. 2:17 spiritual death or physical death? BOTH.

- (1) When we sinned, we were separated from the life that comes from God that we were born with to stay with Him throughout all eternity. SEPARATION OF SOUL FROM GOD WITH LOSS OF ORIGINAL HOLINESS PRIMARY; ALSO FEAR, SORROW, STRIFE
- (2) And as a natural consequence of our sin and also of the loss of this eternal quality of life, our body began to immediately decay, Gen. 3:19,22. Thus, it is death in a DOUBLE DOSE. There is a physical death and there is a spiritual death, but one is the consequence of the other.

d. What do I mean by spiritual death? 1 John 1:1-4 defines the death of Gen. 2:17, Eph. 2:1.

- (1) John starts out with what God wants to share with us.
- (2) John speaks of "that which was from the beginning", JESUS, compare John 1:1-3.
- (3) John says the life was manifested, then defines it, "that eternal life..." God manifested that eternal life in JESUS. John said, "that which we have seen and hear, we declare unto you." WHAT FOR?
- (4) "that you may have fellowship with us..." The word fellowship means to share, partake of, participate in. The thing that God wants to share with us sinners that we do not have is ETERNAL LIFE. 1 John 5:13.

e. Eternal existence must not be equated with eternal life. 1 John 5:13 is a promise, yet no one enjoys eternal physical existence. What do we have? A quality of life, spiritual life, that we did not have prior to becoming a Christian...BARCLAY, page 15, Scheme of Redemption. Eph. 2:1 describes us dead in our sins, but alive physically, eating, drinking, marrying, etc. This passage shows we had some kind of life, physical life. We were living in one sense, yet dead in another. Thus, this shows there are two kinds of lives. Also if we were still alive and could live forever that way, we would not have eternal life, rather ETERNAL EXISTENCE.

f. What God has to offer us is what the devil wants to keep us from. The devil's power is death by reason of sin, and this death is separation from God, from the life that is from with or of God, "that ETERNAL LIFE" (1 John 1:1-4).

## II. THE LAW OF SIN AND DEATH ( Learn that the law of sin and death was instituted in the Garden of Eden and is still operative today).

### A. Three separate and different laws are spoken of in Rom. 8:1-3:

1. The law of the spirit of life in Christ Jesus.
2. The law of sin and death.
3. The law which was weak through the flesh.

### B. The Law of Sin and Death. Remember, that death resulting from sin is separation from the life of God, "that eternal life." Hence the law of sin and death immediately separates the sinner from fellowship with God. That law in effect is: WHEN YOU SIN, YOU DIE; you die spiritually (Eph. 2:1) or are separated from God (Isa. 59:1-2).

1. How do you get to that state? By violating law, breaking law, what sin is (1 John 3:4). Sin is from the Greek word "harmatia" meaning to "miss the mark," which is a LEGAL TERM. Those who sinned or broke law, were separated from God and life. Rom. 5:12-14 teaches that because of Adam's sin death passed to all men because all men sinned and that "death reigned from Adam to Moses..." What law did they break if it wasn't the law of Moses? Some contend that the law of Moses is the law of sin and death, but these sins were before the law of Moses was given, and there can be no sin where there is no law (5:13).
2. The law which existed and was broken by those from Adam to Moses was the moral law, the difference between right and wrong, where law of legislation comes from in human society. The law of sin and death cannot exist without a moral law in the background as a basis. That is, it is always wrong to steal, lie, commit adultery, murder, bear false witness...long before Law of Moses including 10 commandments or Sermon on Mount condemned such things and regulated such things in a codified system...consider Adam & Eve's sin, lying, deceit, pride, etc; Cain's sin of murder and lying and jealousy, etc.; Gen. 6. Therefore, every person grows up knowing the difference between right and wrong, good and evil. All have a sense of OUGHTNESS (Rom. 2:14-15). Without a written, codified system of law, the Gentiles proved by their own legislative system that morality is something they recognize. THIS CANNOT BE POSSIBLE UNLESS THERE IS SUCH A THING AS A MORAL LAW AND A MORAL GOD THAT MADE IT.
3. So then, sin and death is a law that came into being when Eve bit and gave to Adam and he bit. Law reigned from Adam to Moses. Man broke law and was in the grip of death. The devil has power over death because of sin. 1 Cor. 15:56, Heb. 2:14.

C. The Law of Moses was unable to rescue or redeem those in bondage to sin and death, to the devil's grip, his death-grip. The Law of Moses could not justify from sin (Acts 13:38-39). This is the thing the law of Moses was weak to accomplish (Rom. 8:3). The law showed man that he was a great sinner (Rom. 3:10). This was its purpose to show man he was a sinner and in need of a Savior (Gal. 3, Rom. 7:7-13:20).

1. The Law of Moses had the requirement of legal perfection. One violation condemns (Gal. 3:10); if a man keeps all the laws he would have earned eternal life (Gal. 3:12). Deu. 27:26, Lev. 18:5. Rom. 7:10. Man-power was not enough; couldn't pull self up by boot-straps.

2. The law of Moses made no provision for forgiveness (Heb. 10:4).

D. What the Law of Moses could not do, God did "sending His own son..." This is the idea of "the law of the spirit of life..." WHERE IS IT? "...in Christ Jesus." Life is in Christ, "that eternal life" which the apostles witnessed and preached, that life which was "the light of men" (John 1:4), that life which we can know we have (1 John 5:13-15). Two laws exist today: THE LAW OF SIN AND DEATH and THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS; the Law of Moses being merely a schoolmaster and fulfilled and nailed to the cross (Gal. 3, Eph. 2:15). People sin and lose what they were born with, thus are in the grip of sin and death. But Christ can restore that life. This is why the scripture says, "THERE IS NO CONDEMNATION IN CHRIST JESUS...if there is no condemnation, then there is life, not death

1. How did Jesus bring the Devil's power to nought?

a. By overcoming the Devil, resisting temptation (Matt. 4:1-11), and paying a debt I could not pay. 2 Cor. 5:18-21. Separated from us (Matt. 27:46). By His past death and resurrection and His present life and intercession (Rom. 5:6-11) He frees me a Christian from the law of sin and death.

b. I still sin (1 John 1:8), not a regular practice, but if I trust and work, even though I sin, He will keep me where condemnation is not and salvation is---thrust of ROM. 8:1-. Sin and death is law operative for those outside of Christ.

However, if I wilfully and continually, I fall from the grace and life in Christ right back into the grip of Satan and under the law of sin and death. "MAKE CALLING AND ELECTION SURE" We can, and don't have to feel lost one moment and saved thenext, roller-coaster salvation. Christ is powerful enough to lead us to freedom...when we are justified, Christ can not only free us from sin, but from the law which would otherwise separate us from God when we sin. The Spirit's law as opposed to Moses' inferior law is superior because it operates thorough faith in the all-powerful Christ, according to God's plan. Rom. 6:14. Being now in Christ, neither answerable to the law of Moses nor under the curse of the law of sin and death, Christians surely will glorify God by their works.

2. Two extremes:

a. License to sin (Rom. 6:1-

b. Not possible to be lost (Heb. 10:26-31....willful sin condemns even those who know the truth

c. Keep on keeping on

III. DAVID AND JUSTIFICATION (understand that DAVID could not be justified by the Law of Moses but could be justified under the Law of Moses).

A. Christ justifies the ungodly (Rom. 4:1-5, Psa. 32:1-2).

B. David prime example, lies, commits adultery, murders, and the law condemned him. But later God forgave him. HOW?

1. Not by his law-keeping. Law condemned at first transgression and no amount of right doing could erase or make up or atone for sin committed. David could not say "I did it just once." We think like that: "I did it just once and will never do it again."

2. David was forgiven or justified:

a. By the means of his faith. David trusted God, not his commandment keeping. David didn't understand like we do but He actually trusted in Christ.

b. On the basis of the cross (Heb. 9:14-, Rom. 3:24-, 1 Peter 1:18). God wrote an IOU on the cross.

3. Abraham another example (Rom. 4:3). God said, "I will take thy seed, and the world will be blessed by it." ABRAHAM BELIEVED GOD, AND IT WAS ACCOUNTED TO HIM FOR RIGHTEOUSNESS." That is, his faith was counted for righteousness. And we are justified like Abraham was...BY FAITH ON THE BASIS OF THE CROSS. Only one thing is more powerful than law, and that is GOD. Jesus paid it all. the law had to be paid because God is a just God. BUT JESUS SATISFIED THE DEMANDS OF THE LAW. That was enough for David and Abraham and that is enough for us. Where is our trust today? In our baptism, in our church going, our sermons, our giving, or IN JESUS. Now we do those things because we believe (James 2,



IV. THE BINDING AND BRUISING OF SATAN (Jesus illustrates His power over Satan in the story of the strong man being overcome by a stronger man). God's purpose (1 John 3:8).

A. Christ's claims for His life and His cross.

1. To be stronger than Satan (Matt. 12:22-24, Luke 11:21-22).  
The Devil wants to spoil us. Jesus wants to spoil the Devil. Sinners (WE) are the devil's goods, in the devil's grip of death, condemned by the law of sin and death.  
~~JESUS CLAIMS TO BE STRONG ENOUGH TO KEEP DEVIL FROM CONDEMNING SINNERS.~~
  - a. Strong man was Satan.
  - b. Stronger man was Christ.
  - c. Proof of His claim--Christ had power to cast out the devil's sons. Next (in the text) He will prove His power by binding Satan himself. Example of a man with a club guarding his booty, and a man with a gun overpowers him.
2. Christ was stronger than Satan because He had no sin.
  - a. Power of death is sin.
  - b. Power of sin is the law.
  - c. Christ committed no sin, violated no law, thus the law of sin and death did not apply to him. John 14:30, 10:17-18, John 12:31-33).
  - d. Conflict between Christ and Satan was spiritual (Eph. 6:12) as our own conflict. Matt. 4:1-11, Heb. 4:15
3. It was in Christ's perfect sinlessness and the cross that He beat the devil out. It only remained for Him to break forth from the grave and prove what He had accomplished.
  - a. Acts 2:22-24...death could not hold it because it never got its stinger into Him...Heb. 4:14-15--2:10- speaks of the children God gave to Jesus before the world began. That makes us Jesus' brother, and He our elder brother. As our older brother, He came to get us out of the death-house. V. 14 describes how He did it. Through His own death, Jesus destroyed the murderer's works (1 John 3:8)...spoiled his house and took his goods (Matt. 12:22-24, Luke 11:21-22)...bruised his head (Gen. 3:15). Jesus destroyed and delivered those who had been in bondage to the law of sin and death.

NOTE: People are subject to bondage because they are scared to death they would be. Example: If you are fearful of going to hell and expecting you will, you will not live righteously..."Why try; be lost anyway."

b. The resurrection declared Christ to be who He claimed to be (Rom. 1:4), and that He had conquered sin and death and crushed the devil's power. ~~How~~ <sup>How</sup> COULD JESUS OVERCOME WORLD IF WORLD KILLS HIM (JOHN 16:33)?

c. Christ and Christians. Now the devil has no power over Christians (Rom. 8:31-39, see 8:1). 1 John 5:18. If I am saved from sin, I am more motivated to serve because of gratitude than fear. 2 Cor. 5:11,14. Even when I die, I CRUSH SATAN UNDER MY FEET AS WELL (Rom. 16:20). That spells VICTORY. When you die, your eternal state is set. You don't have to wait till judgment to know where you are going. You go to Christ to know that. You go to judgment to receive sentence (John 5:24-25). We already have eternal life...we will stand in judgment...but not condemned...will pass out of judgment or condemnation as we are already redeemed. If we are worried, we either don't understand the gospel, believe it sufficiently, our knowledge is incomplete or our love is imperfect (1 John 4:17-19).

THE SCHEME OF REDEMPTION  
"The Two-Fold Promise"-Lesson 3

I. INTRODUCTION TO THE TWO-FOLD PROMISE. Page 41, par. 1.

- A. Gen. 3:15--the seed of woman shall bruise the serpent's head. The Bible from that point on is the revelation of the fulfillment of that promise.
- B. After the flood when the world was going into idolatry, God chose Abraham as the servant through whom the seed should come.
- C. You then find Ch. 5 of Genesis gives you a genealogical record tracing the seed from ADAM to NOAH. Gen. ch. 11 traces from NOAH to ABRAHAM. The thought is: If the first 11 chapters of Genesis are not historical and literal, then ch. 5 and 11 are absolutely useless. And since Luke gives the same genealogical record as by Moses in ch. 5 and 11, his record is worthless.

NOTE: Gen. 3:15 states the original seed promise. Christ is the seed, so what is promised is salvation. But (Noah is in the seed promise (through Noah the seed-line spans the flood), but if Noah is not historical and literal, <sup>THAT</sup> what purpose does Chs. 5 and 11 of Genesis have? Can you see any other view of Genesis other than LITERAL knocks out the fulfillment of the seed promise. Yet the seed promise is the whole story of the Bible.

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GEN. 3:15  
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NOAH GEN. 12:3  
SETH 3

- D. Now we begin to trace the promise with which the rest of the Bible is concerned:

1. The original seed promise...Genesis 3:15. ABEL - SETH - NOAH
2. Chapters 1-11 the preservation of that seed.
3. An enlargement of that promise to Abraham, Genesis 12:1-3. MAIN LINE OF MESSIANIC DOCTRINE - INSTEAD WOVEN THRU FABRIC OF OLD TEST
4. The renewal of that promise to ISAAC...JACOB...12 sons, JUDAH...DAVID, and Matthew 1:1 begins: "The book of the generations of Jesus Christ, the son of DAVID, the son of ABRAHAM." That gives meaning to your Old Test. study. Matthew's Gospel starts <sup>that way</sup> because it is a history book, and because Jesus is the <sup>fulfillment of the seed promise in Genesis (From Genesis to Malachi) we read the history of God's redemptive purpose as He preserved it in the nation of Israel.</sup> May read Page 41, par. 2. That tells you what we are doing: getting ready to study and interpret the two-fold promise God made to Abraham. We will first trace the development of that promise and how God preserved (thru the nation of Israel, the tribe of Judah and family or house of DAVID.) Therefore, when you study Noah or Moses or 1 Chronicles or Isaiah, you should connect it with redemption from sin, to bring Christ into the world. [That shows that the Old Test. is necessary because redemption begins not with Jesus but in Gen. 3:15, actually even before world began.

II. THE TWO-FOLD PROMISE (Understand that the promise made to Abraham contained two distinct parts to be fulfilled at two different times).

A. The nation-land promise, PHYSICAL part, Gen. 12:1-2,5,7.

B. The spiritual-seed promise, Gen. 12:3. Other verses of the Bible have to interpret this for us or we would not understand it any better than Abraham did. Gen. 22:18 RENEWED. Ga. 3:16 interprets.

III. THE PROMISED BLESSING (forgiveness of sins to both the Jews and Gentiles)

A. Justification for the Gentiles, Ga. 3:8. What scr. foresaw? Gen. 22:18. Thus, I know what the passage is and what it meant. When God said, "In thy seed....," He was saying "IN JESUS SHALL MEN BE JUSTIFIED." But here it is confined to the Gentiles.

SCR. FORESEEN → PREACHED BY PROMISE → GOD JUSTIFY [THOSE OF FAITH SONS OF ABR (3:7) BLESSED WITH ABR (3:9) CHRIST REDEEMED... (3:13-14)]

B. Remission of sins for the Jews, Acts 3:25-26. Having preached Christ crucified, raised and the fulfillment of the Old Test. prophets, Peter says in v. 25-26...An heir is the son, the son gets the father's estate. Peter says, "You Jews are going to inherit the promise God made to your fathers." (Millennialist still looking for it to be fulfilled).  
COV. WITH ABR → SONS OF PAOP

1. "Unto you first...Rom. 1:16-17, Pentecost, Jewish people

2. God sent Jesus to bless you? HOW? In delivering you from Roman domination and giving you the land of Palestine again OR "IN TURNING AWAY EVERYONE OF YOU FROM HIS INIQUITIES." Peter interprets the promise God made to Abraham as redemptive. Quotes it in v. 25; interprets it in v. 26. Peter puts it on the basis of what the Jews have to do to receive it. V. 19 says turn away; v. 26 sins will be forgiven. There then is God's grace and man's obedient faith. WE HAVE FROM GENESIS TO REVELATION covered in Acts 3.

C. Summing up, Paul and Peter quote Gen. 12:3, 22:18 no less than 3 times and interpret the Blessing as justification or forgiveness for Jews and Gentiles. EVERY SINGLE OLD TEST. MESSIANIC PROPHECY  
★ IF FULFILLED IN CHRIST, THE CHURCH AND REMISSION OF SINS. In fact, no prophecy is left unfilled we will see.

IV. EVERY MESSIANIC PROPHECY IS FULFILLED IN CHRIST, IN HIS SUFFERING AND IN CONSEQUENT BLOTTING OUT OF SINS. **TRANSPARENCY**

A. Luke 24:44-47. NOTE: God's purposed scheme was what God promised to Abraham and what the prophets prophesied. Jesus inspired interpretation of Old Test. scr, the Law of Moses, prophets and psalms was REDEMPITIVE...

B. Acts 3:18---...Peter connects blotting out of sins with Jesus' fulfillment of Old Test. prophecy. Thus, the prophets are fulfilled in remission of sins in Christ, not in 1000 reign. Note: Every prophet predicted, vs. 18, 21, 24, THAT CHRIST SHOULD SUFFER.

1. Millenial position--<sup>1)</sup>Old Test. prophesied kingdom...<sup>2)</sup>Jesus came to fulfill...<sup>3)</sup>Jews rejected Him.<sup>4)</sup>not able to set it up.<sup>5)</sup>set up church instead which is in sort of a holding pattern.<sup>6)</sup>when Jesus comes 2nd time will set up KINGDOM OF OLD TEST. PROPHECY that He didn't do the first time.

2. If Jesus came to set up a national kingdom, and the Jews rejected Him and He was not able to do it, then He did not come to be rejected but to be accepted, and He did not come to die at Calvary like the prophets predicted.

a. For one thing that makes Jesus not know why He came when He inspired the prophets to say what they said.

b. Also, John 6 Jews tried to force Jesus to become king, but He turned them down. The Jews rejected Jesus idea of a spiritual kingdom. He rejected their overtures for the kind of physical kingdom they wanted, and the kind the millenialists want today. If Jesus comes back, He can turn down the millenialists like he did the Jews.

c. The millenialists are not teaching Christ didn't come to die, but are forced to take that position because:  
...if Jesus didn't come to fulfill prophecy He didn't come to die  
...He came to be accepted, not rejected like the prophets said,  
(Ps. 118:22, Isa. 53)

C. 1 Peter 1:10-12...salvation by grace is made known by Spirit-inspired preachers (apostles and prophets) who preached exactly what the prophets predicted.

D. Acts 26:22-23...only speaks what prophets and Moses said, but spoke the gospel. No difference between proclaiming light (Acs 26:18) and announce salvation by grace in 1 Peter 1 and preaching repentance and remission of sins in Luke 24

E. The faufillment of every Old Test. Messianic prophecy is redemptive. In Christ, the church and remission of sins is the fñlfillment of everything GOD PURPOSED, PROMISED AND PROPHESED.

THE SCHEME OF REDEMPTION  
"The Nation-Land Promise" (1) Lesson Four

I. INTRODUCTION TO THE NATION-LAND PROMISE BY GETTING AN OVER-VIEW OF THE SEED-LINE FROM GENESIS 3:15 TO REVELATION.

A. The Old Test. is REDEPTIVE. Every Messianic prophecy is fulfilled in Christ, His suffering and the blotting out of sins, or in other words, in Christ, the church and remission of sins is the fulfillment of everything God PURPOSED, PROMISED and PROPHESED.

1. Gen. 3:15--Christ, the seed of woman, bruised the devil's head at Calvary.
2. Gen. 12:3--Christ, the seed of Abraham, blessed all the world through justification or the forgiveness of sins. We have seen from two vantage points the fulfillment of the seed promise, but we haven't seen it totally historically.

B. The two-fold promise is given in Gen. 12:1-7.

1. The Nation-Land Promise in 12:1-2,7.
2. The Spiritual-Seed Promise in 12:3. May read Scheme, pg. 55.
3. Now, however, we are not concerned with the spiritual seed promise, but the nation-land promise. [The nation-land promise was to the spiritual-seed promise what the mother is to the child.] Without one you could not have the other as God planned it, and the one is leading to the other. In what other way could God have sent the "seed of woman" into the world to save the human race? If God was going to send the "seed of woman," there must be a fleshly line, a line of physical descendants or human ancestry. The nation of Israel was that line. The nation of Israel which Abraham fathered supplied the physical line of contact necessary to bringing in the Christ and his promised blessing of redemption. When God said to Abraham, "I will make thee a great nation...and give thee this land," what was involved in that was the creation of a nation in which the precious promised seed would be preserved and protected.

C. In the Old. Test. God is protecting and preserving the seed-line:

1. ABEL...the devil used Cain (Gen. 4:25).
2. NOAH...the devil corrupted the whole world (Gen. 6:8).
3. ABRAHAM and SARAH COULDN'T CONCEIVE...Sarah tried to work it out her way.
4. JACOB and ESAU...The devil tried to used Esau to kill Jacob.  
(NUMB. 25)
5. JUDAH chosen GEN. 49:10
6. When the kingdom divided, JUDAH WAS PROTECTED while 10 tribes were taken away, and today the Jews bear the name of that tribe.
7. ATHALIAH killed all seed royal
8. JUDAH SENT INTO CAPTIVITY TO PRESERVE PURITY OF SEED LINE.  
Most nations if they are taken away lose their culture, their language and their seed-line which is absorbed and lost sight of-- example Roman, Persian. Isaiah predicted SALVATION BY ISOLATION. God would not let them be absorbed by...He had Nebuchadnezzar take them away into captivity to isolate them. They went into bondage and were serving God in their slavery. Ezekial tells them they are serving God's purpose even in captivity. One day you will get to go home, dwell in the land and there the seed will be born. THIS IS THE STORY OF THE BIBLE...GOD'S SCHEME BEING WORKED OUT.
9. ESTHER...devil through Haman sought to exterminate all Jews.
10. REVELATION 12: Two great pictures or symbols:
  - a. WOMAN ready to bring forth man-child.
  - b. DEVIL ready to devour it. The STORY OF HISTORY from Eden to Bethelam and Calvary was that of the devil trying to ★ destroy the seed first by destroying the seed-line and later the seed Himself (Matt. 2). However, all the time, God is fulfilling His purpose.

SUMMING UP: When we have that down, we will understand prophecy better, [and we will see that the Bible's power is not strictly moral or ethical but REDEMPITIVE, and that at stuch time that men believe in factual sin and factual, actual crucifixion, confirmed by an actual resurrection, they will be willing to give up their desires, time, money, even their lives. Until then, you can say, "You ought to study, pray, live different from world, deny self," but they won't do because they don't believe what we studied in the first lesson.]



II. THE PROMISE OF GENESIS 12:1-3 TAKES THE FORM OF A COVENANT IN GEN. 15.

A. Gen. 12...original promise.

B. Gen. 15...takes form of a covenant. HOW DO I KNOW? ANSWER (15:9-21).

1. Sacrifices offered (15:9-11). Each slain animal cut in half and laid opposite the other half leaving a sort of pathway between them. The value of the animals shows the importance of the covenant. Likewise Abraham protected it from the vultures.

2. The promise of God and confirmation of the covenant (15:12-17).

a. Seed go into a strange land (Egypt), come out with great wealth in 4th generation while that nation is judged.

b. The fire of God passes between the covenant pieces, 17. Jer. 34:18-19 explain. V. 18 says, "In the same day the Lord MADE A COVENANT WITH ABRAHAM, saying, UNTO THY SEED HAVE I GIVEN THIS LAND..." [Therefore, God's passing between the sacrifices was a confirmation that Abraham's seed would inherit the land. This was a sign the covenant was sealed.]

3. The extent of the land (15:18-21). 60,000 square miles of land area from river of Egypt to Euphrates in north; promise includes Syria, even the Hittite nation (modern Turkey). Center of the fertile crescent and the then known world. "Grow anything from snowballs to oranges."

III. CIRCUMCISION WAS GIVEN TO ABRAHAM AS A TOKEN OR SIGN OF THE COVENANT BETWEEN GOD AND ABRAHAM (Gen. 17:1-14).

A. The covenant had two parts:

1. God's part--nation-land, vs. 4-8. Abr. had been made a father of many nations when he had no son (Rom. 4:17). No purpose on heaven or earth could stop God from fulfilling His promise or covenant with Abr. and his seed. UNCONDITIONAL

a. What condition did God place on Abr. that his seed would receive the land? NONE. It was an UNCONDITONAL covenant. Compare Gen. 15:17-18 with 17:4-8. Heb. 6:13-.

b. However, there was something for the Jew to do to[retain] the land.

2. Man's part, vs. 9-14. KEEP THE COVENANT OF CIRCUMCISION.

B. The covenant was everlasting...as possession was of the land.

1. It does not means everlasting but age-lasting. Therefore, when that particular age had run its course (Col. 2:14, Luke 21:20-22), it would end as would all covenants which were made for that age. Otherwise, circumcision would be binding still upon the seed.
2. If we believe it means forever, then we must be circumcised in the flesh. Scr. says NO.
  - a. Rom. 2:28-29...cir. is of heart, no flesh.
  - b. Phil. 3:3...we are the circumcision.
  - c. Col. 2:11-12...cir. is spiritual which takes place in baptism.
  - d. Gal. 5:2,4...any appeal for sal. is to fall from grace.

- C. The relation of the covenant of circumcision and the land promise. Cir. had to be kept to receive/retain the land. (Cir. is a token of the covenant made in the flesh. This token was later incorporated into the Mosaic system since it was given not only to Abr. but to his seed after him. His seed was to keep this cov. of cir. God made this covenant "to be a God unto thee ★ and to thy seed after thee." The Israelite was automatically born into a covenant relationship with God, but was cir. 8 days later. Cir. wa a sign in the flesh of the Jews special relationship to God. Thus, to be blessed of God and keep the land, cir. must be kept (17:12-14).

D. Circumcision was not carried over into the New Testament. What is circumcision in the New Test? Col. 2:11-12.

1. Putting off the body of the sins of the flesh. Cir. is described as being without hands, thus spiritual.
2. It takes place when we are baptized.
3. How are sins put off? It was thru faith in the work of God.
4. What is baptism then? It is faith in God to do the work of ★ cutting off our sins. God does the work of cir. not of the flesh but of the heart (Rom. 2). Baptism is not salvation by works. Sure we obey (F,R,C,B), but we trust God to do the work of saving...not our baptism (1 Peter 3:20-21). However, God does the work of putting off our sins WHEN we are baptized. He circumcises the heart (Rom. 2:28-29) when we obey from the heart (Rom. 6:17-18). Where is our trust? Phil. 3:3.  
WORK OF INCLUSION - OBEY.  
EXCLUSION -
5. BAPTISM IS WHEN AND WHERE WE ARE SAVED...BUT GOD DOES THE SAVING. Like comparing Acts 22:16 and Rev. 1:5 to see BAPTISM IS WHEN-- THE BLOOD OF CHRIST IS WHAT SAVES.

IV. NEW ISRAEL AND THE NEW COVENANT (with the changing of the covenant, there was also a changing of the covenant people, who God's people were to be, Jer. 31:31-34, Heb. 8:6-12).

A. Jew born covenant related child of God...cir. 8 days later... but didn't know he was a child of God, only knew he was hungry... had to be taught.

B. New covenant changed who God's people would be (Heb. 8:6-12).

1. "I will put my laws into their minds." Jer's prophecy says, "inward parts." Thus, inward parts = mind because inspired writer says so.

a. How do you put laws into minds? By EDUCATION. John 12:44-45. SALVATION BY EDUCATION.

b. They shall all know me...those under the New Covenant because they are taught, ~~have~~ laws on their minds. YOU ★ CAN NOT BECOME A CHRISTIAN AND NOT KNOW IT. Not saved by emotion but faith which comes (Rom. 10:17). Matt. 28:19. Chr. is TAUGHT...not CAUGHT.

1) WAS BEARING ON KNOWING REASON BAD.  
2) " " " " WHO/WHERE SAVED ARE.  
[PEOPLE EDUCATED IN F-R-C-B-WORSHIP-LIVING

2. "I will be their god...they shall be my people." God's special know Him...not limited to the Jews. Matt. 1:21 says His people are those saved from their sins. (God's chosen people are no longer Israel. They are in Christ (Eph. 1:4). Christ mediated the new covenant (Matt. 26:28, Heb. 9:15). All whose sins are forgiven become members of the church (Acts 2:38,47, Eph. 2:16). The church is the Israel of God today (Gal. 6:16). 1 Peter 2:9).

3. "I will forgive their iniquities..." What the writer is building up to. [Antecedent of them and their is those taught, who know the Lord, have laws on their minds.] GOSPEL EDUCATION. We see two things:

a. Matt. 11:28...Come unto me all ye...

b. John 6:44-45. (No man can come except (we must ACCEPT THE EXCEPTS)...except God draws...and God draws those who ~~be~~ taught, hear and learn. Then you must do something...sinner is not passive...but he comes to Christ by what he learns (the jailor, eunuch).

C. The New Covenant and forgiveness had nothing to do with Gen. 17. Gen. 17 shows how a child, a Jew, was born into covenant relationship with God, but didn't know and grew up, having to be taught.

4. "And they shall not teach every man his neighbor...saying KNOW THE LORD...Why? Because they already know him, having been taught about Christ, the laws of pardon, the church before they became Christians or were saved. (This is just opposite the Old Mosaic covenant, the Abrahamic covenant, where the Jew was born a child of God, then taught to know the Lord.)

JEWISH SYSTEM:

- 1) Born a child of God.
- 2) Then taught about God.

CHRISTIAN SYSTEM:

- 1) Taught to know the Lord.
- 2) Then become a child of God.  
John 6:44-45, 1:12-13.

a. If a man can't be saved without knowing God and without the laws of God in his mind, then HOW CAN PEOPLE IN DENOMINATIONS  
★ WHO DON'T KNOW THE LAWS OF GOD BE SAVED???

b. We are not saved by sincerity alone, but a sincere heart that receives, hears, obeys

V. THE ABRAHAMIC PROMISE IS RENEWED TO BOTH ISAAC AND JACOB.

A. Original promise (Gen. 12:1-

B. Renewed to Isaac (Gen. 26:1-4).

C. Renewed to Jacob (Gen. 28:3-4, 13-14).

1. The vision comes first, vs. 10-12, then pronouncement of two-fold promise. I know the seed is Christ, and what the two fold promise means. All the way thru the Bible we have a PICTURE, and an INTERPRETATION God gives us. The picture is the ladder...the two-fold promise is fulfilled in Christ; therefore, CHRIST IS THE FULFILLMENT OF JACOB'S DREAM.

2. The promise renewed in vs. 13-14.

D. GOD IS USING THESE HISTORICAL PEOPLE TO BRING THE SEED INTO THE WORLD. THAT IS THE SCHEME OF REDEMPTION, AND THE ENTIRE BIBLE IS TRACED ON THAT THREAD. Every bit of the bible is wrapped around that theme promise. The Bible interprets history in a REDEEMPTIVE, RELIGIOUS SUBJECT MATTER. The real view of history is religious, interpreted like Jesus, Paul and Peter interpreted it in REDEMPTION FROM SIN.

VI. THE PROMISE BEGINS TO BE CARRIED OUT AS ABRAHAM'S SEED GOES DOWN INTO EGYPT. THEY COME OUT OF EGYPT IN THE FOURTH GENERATION.

A. Gen. 46:3..."fear not to go down into Egypt: for I will there make of thee a great nation." The nation of Egypt served as a nursing mother until they became a great people and God was ready to bring them out again.

B. The promise of coming out in the 4th generation: LEVI...KOHATH...AMRAM...MOSES (Ex. 6:16-20, Gen. 15:16). They went down in the generation of Jacob, the 4th generation is counted from him.

C. Three things required to make a nation:

1. A people...developed in Egypt.

2. A law...received at Mt. Sinai.

3. A land...already theirs in promise...THUS ISRAEL BECAME A NATION AT SINAI. All that was necessary now to take the land God had promised.

THE SCHEME OF REDEMPTION  
The Nation-Land Promise-Part Two  
"Only The Remnant Returns"

## LESSON FIVE

- I. THE COVENANT OF BLESSING AND CURSING. (Know that a faithful obedience to the Law of Moses was the condition of retaining the promised land).

Just before the Israelites go into Canaan, Moses delivers to them the covenant of blessing and cursing which is "besides the covenant which he made with them in Horeb" (Deut. 29:1). The promise to Abraham that his seed would receive the land was unconditional. The actual receiving of the land was due to the promise made (Gen. 26:3-4 for ex.). But the retaining of the land was conditional.

A SUMMARY and REVIEW of the Nation-Land Promise:

1. Original promise to Abraham (Gen. 12:1-7).
2. Renewed to Isaac and Jacob (Gen. 26:3-4, 28:13-14).
3. Israel (Jacob) has 12 sons to become the 12 tribes of Israel.
4. Joseph...then all of Israel (all of Abr's seed) go to Egypt for 400 yrs.
5. But they come out again in the 4th generation (Gen. 15).
6. They receive the Law at Mt. Sinai (Horeb) 3 months after the Exodus.
7. However, the first generation out of Egy. bondage and to receive the Law at Sinai wanders in the wilderness for 40 years and dies.
8. Therefore, Moses speaks to the second generation of Israelites as recorded in Deuteronomy. The word Deuteronomy means literally "second law," but is actually a restatement or reiteration of the Law of Moses given at Mt. Sinai. The new generation needs to know the law of God. The Book of Deuteronomy contains Moses' instruction to this generation, which actually consists of probably three speeches, one of which is the covenant of blessing and cursing. The idea is: If you keep the covenant at Sinai (Horeb), you will be blessed; if not, you will be cursed. Thus, it is called The Covenant of Blessing and Cursing, but is actually fulfilled on the basis of keeping the Law of Moses given at Sinai. Notice the two covenants:
  - a. The one made at Horeb or Sinai (the 10 commandments).
  - b. The one made at Moab just prior to entering the land (29:1).
  - c. But the second, the one at Moab, the covenant of Blessing and Cursing, is fulfilled in keeping the first, the law at Sinai.

Because of the wide-spread error concerning the Jews returning one day to possess the land of Palestine according to prophecy, this part of the study must not be underestimated.

A. The Blessing, 28:1-14.

1. The stage is set in ch. 27. "Moses, with the elders...commanded the people saying, KEEP ALL THE COMMANDMENTS WHICH I COMMAND YOU THIS DAY...THIS DAY THOU ART BECOME THE PEOPLE OF THE LORD THY GOD (see Ex. 19:5-6). V 11--"And Moses charged the people saying..." V. 14--"And all the people shall answer and say, AMEN."

2. 28:1-14--keep law and be blessed...IF,IF,IF

B. 28:15-thru ch. 29...the curses for not keeping the law...Disease, famine and final scattering of the entire nation. Notice the curses begin lightly, then intensify until it is a national calamity. See especially, vs. 36-37, 45, 53, 58, 63-64. Jews SCATTERED in 722 and 586 B.C.

C. The condition for the return to the land is found in 30:1-4.

1. "It shall come to pass, WHEN..." The blessing comes upon the Jews when they are in the land. The curse when they are destroyed, scattered out of the land. After this, in the land of captivity, WHEN you obey, then I will act to bring you back.

2. Obedience is required to RETAIN and RETURN.



II. THE MILLENNIALIST THEORY. One of the things that makes the devil so dangerous is that he quotes the Bible. One thing that makes false doctrine so dangerous is that it has truth in it.

A. Skeleton or foundation of the theory:

1. In the Old Test., the kingdom is prophesied.
2. Jesus came to set up the kingdom.
3. The Jews rejected Him; thus He was not able to.
4. Jesus set up the church instead...now in the church age.
5. At the end of the church age, Jesus comes from heaven, the saints are raptured (righteous dead raised) for 7 years. 1 Thes. 4:17.
6. Down on earth, there is tribulation for the same length-7years.
7. At end of the 7 years of rapture-tribulation period, Jesus comes to earth and sets up the kingdom of OT prophecy. The kingdom prophecies once postponed are now fulfilled...in a 1000 year reign. That is the millenium.
8. At the end of the 1000 years is the general resurrection of all the dead, judgment, heaven and hell.

B. The sign of Jesus imminent return to set up His kingdom is the Jews going back to Palestine to return to the land according to prophecy.

C. The outstanding fallacy of this doctrine is the condition the Jews must fulfill to return to the land, that is, KEEP THE LAW OF MOSES. Deut. 30:2-3. That is impossible now.

1. Law has been abolished (Eph. 2:15, Col. 2:14, Rom. 7:4, Heb. 10:9, 2 Cor. 3:14)
2. If a Chr. tried to keep it, he falls from grace (Gal. 5:4).
3. If a Jew tries, God doesn't recognize it. If the Jews ever did return and repossess that good land it had to be while the Old Covenant was still in force. Furthermore we will learn that they did return from captivity, having fulfilled that condition 500 years before Christ and that the prophecy had already been fulfilled.
4. Furthermore, in order to keep the law the priests must offer the sacrifices, restore the priesthood, teach the law. But with the destruction of Jerusalem in A.D. 70, the genealogical records were burned, and no living Jew knows his tribal ancestry. Since only the Levite can offer the sacrifices according to the law, and no one knows his tribal identity, it is impossible to know who can fulfill that duty.

D. The equally ungetroundable obejction to PRE-MEL is that the kingdom has been established.

1. Its was NEAR while He and John were on earth (Matt. 3:2, 4:17). It was near while He was here. Now if the kingdom is not yet here, then it was not near when Jesus said it was. WHO IS RIGHT?
2. It is the church (Matt. 16:18, Acts 2:47...Rev. 5:9-10, Acts 20:28)
3. The church is to last forever (Eph. 3:20). If the church lasts forever, How can I get rid of an everlasting church to set up or make way for an eternal kingdom??? Some say, "The church is the spiritual part, and the kingdom the national part."
4. The church-kingdom was set up in the last days or latter days of the Jewish commonwealth or of Judaism (Daniel 2). Mil see 10 toes in the image and thus extend the fulfillment of it.
5. We have received it, come to it (Heb. 12:23,28).
6. We have been put in it and we stand in it (Col. 1:13-14, Rev. 1:9)
7. Jesus rules over it (1 Cor. 15...more later)

E. Pre-mel say only the righteous dead were resurrected when the saints were raptured (John 6:44,54...the last day does not allow for 1007 more years).

### III. ONLY A REMNANT WILL RETURN TO THE LAND (Jeremiah 18-19).

A. Jer. repeats the principle of Deu.t 28-30.

B. Principle applied to Judah. Judah cannot be put back together again, 19:10 by Pre-mel, all kings's horses, etc'.

### IV. ISRAEL INHERITED THE LAND.

A. Joshau 21:43-45, 23:14-16. Who are the fathers? Ex. 13:5.

B. Promise in Gen. 15:18-21, Ex. 23:31, one 500 years later. Where does it say they got all of Syria? In Josh. 43: "All He swore." Every battle fought and border crossed does not have to be stated.

C. Joshau 23:14-16. Restates the covenant of blessing and cursing.

D. 1 Kings 4:21.

E. 3 things required to become a nation.

F. God's promise concerning the nation-land had been fulfilled.  
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THE SCHEME OF REDEMPTION  
"The Spiritual Seed Promise"  
Lesson Seven

I. THE PROMISE FROM EDEN TO ABRAHAM.

We have finished Genesis all thru Haggai how that God planned for that seed and preserved it, even in captivity. What we have seen is God overruling and intervening in the affairs of the Gentile nations in behalf of His people, Israel, that the seed promise might come.

A. The initial seed promise (Gen. 3:15,21).

Note: Today we are clothed by God's mercy, His grace and love and kindness (see Eph. 2:4-9), and by the blood of Christ. The shame of our sin doesn't appear to the Father.

If you believe that the Bible is historical, then you believe that God's purpose, promise and prophecy has been fulfilled in Christ, His suffering, His resurrection and salvation from sins...you believe that the Abrahamic promise has been fulfilled in Christ, the church and remission of sins...you know that you have been redeemed from your sins, and that one day your body will be redeemed (you will be given a new body, Phil. 3:20-21)...you know that you have happiness now, heaven later...now you have freedom from the guilt, practice and power of sins and one day you will have freedom from the actual presence of sin (Rev. 21:4,27)...You know that "godliness is profitable in all things, in the life that now is, and in that which is to come" (1 Tim. 4:8)

All this was what God had in mind when paradise was lost and before, but at that time and in accord with His pre-determined purpose, God said, "I will clothe you (He announced it in Gen. 3:15, and typified it in verse 21)." And God has kept that promise and does clothe us and will eternally. I am reminded of Eph. 3:21 and Phil. 4:19...GOD HAS PROVIDED...TO HIM BE THE GLORY...in Rev. all creation will give glory to the Father and the Lamb

B. The promised seed spans the flood tide, Gen. 6:5-9:7.

If the flood is MYTH, then the historical line from Gen. 3:15 is broken. Heb. 11:39-40 shows Gen. ch. 1-11 must be historical...

Heb. 11:39-40---God had something better for them--the other side of the cross--but it concerned us--this side of the cross--and this speaks of the history of all the earth. Noah, Abel...prophets spoke concerning us, but "apart from us they should not be made perfect."

When we see history for what it really is, we can see that Adam to David concerned us. HISTORY is HIS-STORY. We can't have a right view of history without God. The Bible is not just morality or a philosophy BUT A REVELATION OF HISTORICAL TRUTH AND FACT, far less theology than history (though theology is of course bound up with history). For example, the cross has doctrinal and theological meaning; supernatural revelation tells you the meaning of the cross, but that would mean nothing without the FACT of it. Thus, the modernist position is destroyed, for is the cross doesn't mean what the Bible says it means, it is just theology and doesn't mean anything.

C. Abraham chosen thru whom the seed should come (Gen. 12:3, 22:18).

Genesis understood heightens our interest in reading Exodus, etc. When anybody says you don't need to read the OT, He is saying you don't need to read God's working out our redemption in the human race before Christ came and to bring Christ into the world and that you don't need to read PART 1 OF REDEMPTION without which they could not be saved, nor could we. He that wrote much of the NT commands us to read the OT ---Rom. 15:4 (things not written for them but us, if so we better read it and learn it) ---1 Cor. 10:11...written for our sakes. WE START READING ACTS 2:38 with GEN. 1:1.

## II. THE PROMISE FROM ABRAHAM TO JUDAH.

Note: To show that redemption was back of all this and that God authored these books and wrote these things to be read by church members. There would be no reason for God to say these words and have them written down if they could never be understood. But we know what it means from THE NEW TESTAMENT. Ex. Nt. explains meaning of John 1:51. 11.

A. Promise renewed to Isaac (GEN. 26:3-4).

B. Promise renewed to Jacob (GEN. 28:10-14).

Immediately after the dream, God said in vs. 13-14...Its meaning if thru Christ redemption from sin, Gal. 3:8,16. The LADDER IS A PICTURE THAT SHOWS HOW GOD WOULD DESCEND TO MAN THRU CHRIST AND HOW CHRIST WOULD REPRESENT MAN TO GOD.

In John 1:51 Jesus claims to be the fulfillment of ABRAHAMIC PROMISE, because the vision meant whatever God said in the promise, but Jesus is the fulfillment of the promise, thus, Jesus is the fulfillment of the vision.

The NT explains the meaning of the PROMISE.  
The promise explains the meaning of the VISION.

1) Jesus represents GOD TO MAN--descends to man and reveals His will thru His word.

a. A prophet was a spokesman, a mouth for God (Ex. 4:10-16). Deut. 18:18-19.

b. Jesus was a prophet, that prophet (Acts 3:22-23). John 7:16, 8:46, 12:48-49

As a prophet Jesus said in Matt. 5:20, John 8:24, Luke 13:3, John 3:3,5...  
ACCEPT THE EXCEPTS.

2) Jesus represents MAN TO GOD--by Jesus man can ascend unto God. Jesus not only commands but helps us to be saved through his office or function as priest.

a. Jesus is our great high priest after order of Melchisedek, Heb. 5:1, 6:19-20.

b. Heb. 7:15-17...live forever.

c. Heb. 7:26-28...offered self one for all--sacrifice and one offering it, propitiation and priest.

d. Heb. 2:16-...helps seed of Abr (Chrs. Gal. 3:26-29)--helps saved stay saved. Accuser cast down (Rev. 12:10-12). No one can successfully accuse us (Rom. 8:33-34). God says to Devil, "My son has already paid the price, propitiated/satisfied." FACT AND SIGNIFICANCE OF PROPHET AND PRIEST BASED UPON HISTORICAL FACT.

e. Heb. 4:14-16...there is a nature of man in heaven (1 Tim. 2:5), Jesus understands. Jesus not only feels for us and with us, BUT CAN HELP--FOR HE WAS WITHOUT SIN, THEN HE MUST BE GOD for all men sin (Rom. 3:10,23). He is God and a sacrifice acceptable to God. Let us therefore come boldly (THAI BIBLE "brave heart")--might shake before President, but can be bold before KING OF UNIVERSE, CREATOR, When we go to God to get something that is according to His will, we are not disappointed.

(1) We receive MERCY, forgiveness when we pray, "Forgive me." Everybody likes it up to this point.

(2) We also receive grace to help us in time of need. From here we must do something beside pray. God gives us grace to help. God does not expect you to be a robot and does not electrify you thru prayer to do something you did not want to do in the first place. EXAMPLE: Drunkard in a period of sobriety CONVERTED...but still as much a drunkard after baptism as before, but now a SAVED DRUNKARD, but still a drunkard--and to please God he must come out of that practice (he would have changed his mind regarding that in repentance before conversion...but now must change his practice). We help him, BUT HE MUST HELP HIMSELF...resist and endure (Titus 2:11-12...instructing us to DENY...) He drinks again in 2 or 3 weeks, but is sorry repents, is forgiven. Eventually if he stays with the Lord and you stay with him, he will conquer this sin.

...WHEN HE REPENTS, HE FINDS MERCY, FORGIVENESS.

...He also finds GRACE TO HELP HIM WHEN HE NEEDS IT TO RESIST

If you believe Jesus died and was raised and was tested and tempted without sin, you will ask help when you need it PHYSICALLY, SOCIALLY, SCHOLASTICALLY, DOMESTICALLY, PROFESSIONALLY, SPIRITUALLY.

3) The office or function of Christ as PROPHET and PRIEST and HIS SACRIFICE AND PROPITIATION AT CALVARY IS WRAPPED UP IN THE LADDER THAT EXTENDED INTO HEAVEN. Picture and promise the same meaning. THE VISION MEANT JESUS WOULD SAVE US.

C. Renewal of the promise to Judah (Gen. 49:8-10).

Jacob goes thru his sons passing to each a blessing or a curse. The seed is to come thru JUDAH.

THE SCHEME OF REDEMPTION  
"Major Prophecies of Peace"  
Lesson Nine

I. IN ISAIAH 11:1-5 OLD TEST. PROPHECY IS FULFILLED IN NEW TEST. CHR.

A. The character of the Messianic King, 11:1-5. OBJECTIVE ONE. THE WHO...

1. The background: God's impending judgment through the Assyrian nation upon the nation of Israel, Isa. ch. 10.
2. The character of the Messianic king. CHART ONE.  
Isaiah who predicted that physical remnant which was fulfilled (Isa. 10:22, Jer. ch. 19...Ezra, Neh. Haggai record fulfillment), also predicts another remnant which we will see is going to be fulfilled. But there are two different remnants (compare Isa. 10:22 with 11:11).

In a day when unrighteous rulers had brought Israel...Wharton, Pg. 43.  
The outlook is bleak. The forest of Israel is cut down; only the stocks, stumps of once proud trees now remain, but out of one of those stumps or stocks, "out of the stock of Jesse," comes forth a shoot, a Branch. The Branch is a Messianic term used by Isaiah, Jeremiah, Ezekiel and Zechariah. Through the Branch, Israel will live again, but not as in the days of old.

3. The language used by Isaiah is symbolic. Note: The stump of Jesse is symbolic, but the Spirit of the Lord is literal. But many things are literal within the context of symbolic language, being couched in symbolic imagery.

B. The nature of character of the Messianic Kingdom, 11:6-9, OBJECTIVE TWO.

1. Verses 6-9 describe a condition of Peace. Pre-millennialists make 1-5 figurative and 6-9 literal. However, the wolf dwelling with the lamb is no more literal than Jesus' ancestor being the stock of an old tree. THE WHAT...
2. THE WHERE... Peace is in His holy mountain, Heb. 12:22-23.  
The mountain of Old Test. prophecy is the church of New Test Chr.
3. THE WHY... Because the knowledge of the Lord covers the earth... Compare Isa. 2:2-4 to 11:9-12. The issue of the Messiah's government is peace; the issue of nation learning God's ways is peace; the issue of knowledge of God covering the earth is peace.



C. The time element relating to the Messianic king and kingdom is the Christian dispensation. OBJECTIVE THREE. THE WHEN...

1. "In that day" has reference to the events discussed in the first nine verses...the day when the ~~BRANCH~~ judges and the WOLF lies down with the lamb. See Wharton, Ps. 46.

2. The time is fulfilled when the Gentiles seek after Christ (Rom. 15:8-12). The wolf has been lying down with the lamb since Pentecost.

D. The second remnant. OBJECTIVE FOUR. God sets His hand the second time to recover the remnant of His people, these are Jews who accept the gospel.

1. The time of v. 11 is the same as v. 10. When v. 11 is fulfilled...

2. The remnant is according to the election of grace, Rom. 11:4. At this moment, even now, Paul says, there is a remnant of fleshly Jews who are saved, who are God's people, the "true Israel of God," elected by grace.

3. Is. 11:10 is fulfilled in the Gentiles being saved from sin. Isa. 11:11 is fulfilled in the Jews... REDEMPTION IS THE THEME OF THE WHOLE BIBLE. This takes in ALL NATIONS, Gen. 12:3, 22:18, also same as Joel's Spirit poured out on all flesh.

II. ISAIAH 9:6-7 SHOWS PROPHECIES PREDICTING PEACE ARE FULFILLED IN REDEMPTIVE CHRISTIANITY. OBJECTIVE FIVE.

A. Every Old. Test. prophecy is fulfilled in remission of sins.

B. Isa. 9:6-7 is fulfilled when Jesus sits on David's throne.  
An analysis:

1. His government lasts forever.

2. The increase of His government is PEACE.

3. When Christ is upon David's throne in His kingdom. Jer. 23.

C. Jesus is the Prince of Peace, and He gives peace, but not world peace. John 14:27, Eph. 2:14-17 (Jew and Gentile no longer enemies because now friends of God), Luke 2:14, Rom. 5:1, Col. 1:19-20. Compare PAUL AND PEALE. The consequence of justification is peace of mind, but not even implied in Rom. 5:1. "Let's not change the power of justification by faith into the power of positive thinking as Peale does."

NOTE; No prophecy is fulfilled when the Jews and Arabs make peace or when the Viet-Nam War ends (we thank God that such takes place but), but every time one is baptized into Christ and makes peace with God, through the blood of the cross, PROPHECY IS FULFILLED. How many are occupied with salvation? Those who understand what they have in Christ (Col. 3:15).

1. Jesus is the Prince of Peace---THE WHO.
2. Peace is FORGIVENESS OF SINS---THE WHAT.
3. Peace is located in the church---THE WHERE. Col. 3:15.

"Be ye thankful". If can't be thankful, don't appreciate it, and can't appreciate without realization.

### III. THE PEACE PROPHESED IN ISAIAH 2:1-4 FINDS ITS FULFILLMENT IN CHRIST AND THE CHURCH. OBJECTIVE SIX.

- A. The last days has reference to the last days of the Jewish economy ending in A.D. 70.
- B. The mountain of Jehovah is the church of God, Heb. 12:22-23.
  1. People go into the mountain and flow into the house, the church.
  2. They are taught of God.
  3. They walk in His ways and as a result beat swords into plowshares and learn war no more. This describes those in the house/mountain.

### IV. THE MESSIANIC PROPHECY OF AMOS 9:11-12 FULFILLED IN SA. FOR GENTILES.

- A. Prophecy is redemptive and not physical.
- B. Ideal language pictures sal. for the Gentiles, Acts 15:7-18.
  1. Peter says Gentiles like Cornelius are saved by grace thru faith ...when they are baptized (10:48 of Acts).
  2. James says what Peter said was that God visited the Gentiles and to this the prophets agree, Amos 9:11-12. Amos 9 does not sound like "Repent and be baptized." Only way we could know what Amos had in mind was apostle tells us. WHAT IS THE DIFFERENCE BETWEEN Isaiah 2 when all nations go up to mountain and Amos 9 that Israel may possess all the nations. None, for we still have predicted that all flesh is to be saved from sin. Amos said, "Israel would possess the nations," But what is ISRAEL? What our next lesson shows.

# SECTION VI



## WE WOULD SEE JESUS AS SEEN IN THE PSALMS

F. Furman Kearley

### INTRODUCTION

The Greeks—that is the Hellenistic Jews—said to Phillip, "Sir, we would see Jesus" (John 12:20,21). Perhaps these Greeks were made up of those who ranged from serious searchers for the truth to mere curiosity seekers, but they had heard of Jesus and they desired to see and know more about him.

In our world today there are many who would see Jesus. They, too, range from the serious searchers to the curiosity seekers. However, the vital importance of their desire to see Jesus today centers in the fact that they principally see Jesus through Christians and how effective Christians are in presenting the evidences that confirm the deity and power of Jesus. One of the most powerful evidences to show people who would see Jesus is the evidence from prophecy. In particular, the evidence from Psalms is very powerful. If we can help those who would see Jesus to see him as he is seen in the Psalms, we can help convince them that Jesus is truly the Son of God.

### THE RELATION OF THE OLD TESTAMENT TO THE NEW TESTAMENT

Much controversy exists in modern biblical scholars concerning how the New Testament uses the Old Testament in its quotations, allusions, and references to fulfill prophecies. There are two basic positions maintained concerning these questions: 1) The historic and fundamental position maintained since the time of Christ and by those who believe in the Bible is that the Old Testament (specifically) typified, foreshadowed, and prophesied concerning Christ, his church, and the new covenant. 2) The modern critical position is to contend that the New Testament writers simply picked up appropriate phrases and applied them to Christ and his church. These critics do not see Jesus in the Old Testament but believe the New Testament writers practiced eisegesis. That is, they believe the New Testament writers read Jesus into the Old Testament passages. These of the critical school basically deny predictive prophecy and miracle.

William Alexander speaking in The Bampton Lectures concerning this problem stated:

It will be understood that he who speaks of the Witness of the Psalm to Christ can scarcely belong to the school of those for whom the predictive element in prophecy is secondary and un-essential . . . . It will generally be found that those who wish to remove or minimise the predictive are impatient of the miraculous - for the predictive is the written form of the miraculous.<sup>1</sup>

This author is of the strong persuasion that the Old Testament is very predictive in type, in shadow, in characterization, and in specific prophecies. He believes the Old Testament is inspired and indeed a written miracle. He further believes that the evidence presented in general from prophecy and specifically from the Psalms will convince an honest inquirer that a superhuman mind was behind the production of the Old Testament. Furthermore, this author presupposes that the New Testament writers were inspired of the Holy Spirit, therefore, their use of the Old Testament and their interpretation of the Old Testament passages is an inspired one. If they see a reference to Jesus in an Old Testament passage, then, God and the Holy Spirit meant for Jesus to be seen in this passage. The Old Testament writer may not have fully understood the long-range intent of his prophecy, but the Holy Spirit did. On this point, Peter affirms in I Peter 1:10-12:

Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the suffering of Christ, and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them who preach the gospel unto you by the Holy Spirit sent forth from Heaven; which things angels desire to look into.

Outstanding Christians and biblical scholars, after years of study and after experiencing Christ in their lives, have become strongly convinced that the Old Testament is predictive of the New. Justin Martyr affirmed, "What else is the law but the gospel foreshowed? What other gospel, than the law fulfilled?"<sup>2</sup> J. Armitage Robinson has stated, "Only as we hold the Old Testament in our hands can we hope to interpret the New Testament, and especially the writings of Paul. Only the history of the ancient Israel can teach us the meaning of the New 'Israel of God'."<sup>3</sup> The great and highly respected biblical scholar, B.F. Westcott, forcefully affirmed, "It is not enough to recognize that the Old Testament contains prophecies; the Old Testament is one vast prophecy."<sup>4</sup>

#### PSALMS IN THE NEW TESTAMENT AND THE NEW TESTAMENT IN PSALMS

Christ himself affirmed that all parts of the Old Testament--the law, the prophets, and the Psalms--saw Jesus and prophesied of the coming Messiah. In Luke 24:44-48 Jesus said:

These are my words which I spoke unto you, while I was still with you, that all things must necessarily be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

Jesus then explained to his disciples that they might understand the scriptures. He specifically indicated that the Old Testament prophesies that the Messiah--the Christ, the Anointed One--should suffer. The law contains such a prophecy in Deuteronomy 21:22,23 as is indicated by Galatians 3:13. The prophets contain many predictions of the Messiah's suffering but especially in Daniel 9:24-27 and Isaiah 53. The fulfillment of Isaiah 53 is clearly noted in Acts 8:30-35. Psalm 22 gives the

most vivid description in all the Old Testament of the crucifixion of Christ and is virtually as vivid as the actual account of his crucifixion in the New Testament. Matthew 27:35, 46 and Mark 15:24, 34 quote Psalm 22: 1, 18, 19 as being fulfilled in the suffering and death of Christ on the cross. The manner in which these passages are used would indicate that the entire Psalm 22 foreshadowed the crucifixion of Christ though it may have been typified by the suffering of David.

Christ further indicated that his resurrection was prophesied in the Old Testament. Peter, speaking by inspiration, quoted Psalm 16:8-11 in Acts 2:25-28. Then he specifically interprets the Psalm as a prophecy by saying that David, being a prophet, and "foreseeing this spake of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption," (Acts 2:29-31).

The New Testament does not explicitly cite a fulfillment concerning repentance and remission of sins being preached in the name of the Messiah, however, there are many passages in the Psalms which echo this concept. A.T. Robertson lists Psalms 18:4; 72:18; 106:10; and 111:9 as being echoed in Luke 1:68 and 1:71.<sup>5</sup> Each of these speaks concerning the Lord acting to provide salvation for his people. Without doubt, then, Christ believed the mystery, the secret of God. God's plan of salvation was contained in the Old Testament in the law, the prophets, and the Psalms and was revealed by Jesus himself and his disciples in the New Testament. When Jesus was talking with the two men on the way to Emmaus, Luke informs us that "beginning with Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself," (Luke 24:25-27). Jesus said to the Jews who were rejecting him, "If you believe Moses, you would believe me; for he wrote of me," (John 5:45-47).

Furthermore, the New Testament writers are very emphatic that the witness of the Psalms and the Psalmist to Jesus is in reality the witness of the Holy Spirit. Mark records Christ as saying, "David himself said in the Holy Spirit," (Mark 12:36). This is said in reference in Psalm 110:1. Peter specifically affirms in Acts 1:16, "It was necessary that the scripture should be fulfilled, which the Holy Spirit spoke before the mouth of David concerning Judas." According to Acts 4:25, the early Christians in their prayer quoted Psalm 2:1, 2 with the introduction, "who by the Holy Spirit, by the mouth of our father David, your servant, did say." There can be no doubt that Christ, the apostles, and the earliest Christians believed the Psalmist were in reality the words of the Holy Spirit looking forward to the great ministry of Jesus.

Henry M. Shires has made an extensive study of the Old Testament in the New in his work entitled, Finding the Old Testament in the New. In his chapter on Psalms he affirms that the New Testament directly quotes Psalms with an introductory formula 70 times. He finds 60 quotations without an introductory formula. He concludes there are 220 other passages containing identifiable citations and phrases from the Psalms for a total of 350 citations in the New Testament from the book of Psalms alone. According to his study, 500 of the 2,450 verses from Psalms are reflected in the New Testament. This would be approximately 20 percent. Passages from 120 of the 150 Psalms are found in the New Testament.<sup>6</sup> Indeed, Jesus is seen in the Psalm. William Alexander concludes:

But the Psalms are interwoven with the texture of the New Testament. They are so, indeed, to a degree which can scarcely be imagined by anyone who has not directed his special attention to the subject, and marked down, not only certain primary passages, but literally hundreds of at first unsuspected hints, allusions, and expressions.<sup>7</sup>

The Psalms are much more Messianic and predictive than is indicated by the specific verses quoted in the New Testament. Shires affirms, "Often the use of the verse indicates that the Christian authors had in mind not simply the particular verses utilized but also their setting and even the entire Psalm."<sup>8</sup>

It is impossible to be exhaustive at this time in the study of seeing Jesus as he is seen in the Psalms. William Alexander delivered eight lectures on the topic, "The Witness of the Psalms to Christ and Christianity," at The Bampton Lectures at Oxford, England in the year 1876. For an extensive study of this topic the reader is urged to consult this great work.

#### HOW IS JESUS SEEN IN THE PSALMS

Jesus is seen as Creator. Hebrews 1:10-13 quotes Psalm 102:25-27 as follows:

You, Lord, in the beginning did  
lay the foundation of the earth,  
And the heavens are the works of  
your hands:  
They shall perish; but you  
continue:  
And they all shall wax old as does a  
garment;  
And as a mantle shall you roll  
them up,  
As a garment, they shall be  
changed:  
But you are the same,  
And your years shall not fail.

Hebrews 1:8 makes it clear the the Hebrew writer understands that the Psalmist was speaking of the Son when he spoke these words. Thus, the Psalmist credits the Son as being the one who laid the foundations of the earth. The heavens are the works of his hands. This doctrine and interpretation agrees fully with the concept presented by the Apostle John in John 1:1-3 and with the Apostle Paul in Colossians 1:13-17.

Some commentators believe that Jesus is seen in the Psalms as Jehovah or Yahweh. This concept would be based on the fact that the term transliterated Jehovah in the Psalms and in some of the places of the prophets is understood by the New Testament writers to be referring to Jesus or the Christ. This concept might be particularly supported by Psalm 95:6-11. The section in Hebrews 3:5-4:11 indicates that the rest talked about in Psalm 95 is the rest that Jesus is to provide. The words Jehovah or Yahweh then in Psalm 95 would be equivalent to Jesus. The rest under discussion would refer to the rest provided by him as discussed in Hebrews. Those who



hold that Jesus is seen in the Old Testament as Jehovah also cite many other similar instances to the above. To say the least of it, there is a very close affinity, and Jehovah in the Old Testament is seen as doing some of the same things that Jesus in the New Testament is credited with doing.

Jesus is seen as the Son of God Incarnate. Hebrews 10:5-7 reflects Christ as saying when He came into the world:

✓ Sacrifice and offering you did  
not want,  
But a body you did prepare for me;  
In whole burnt offerings and sacrifices  
for sin you had no pleasure:  
Then said I, lo, I am come  
(In the roll of the book it is written  
of me)  
To do your will, O God.

This quote seems to be taken from Psalm 40:6,7. While there are some differences between the Massoretic text and the Septuagint text at this point, Dr. Kennicott has made certain conjectural recommendations which adequately harmonize the various texts and support the translation, "A body you did prepare for me."<sup>9</sup> At any rate, since the New Testament is the inspired interpreter of the Old Testament and is the only inspired translation we have of the Old Testament passages, certainly the Psalmist was anticipating the preparation of a body for the one whom God was sending into the world. Thus, the Psalmist saw the incarnation of Christ in a human body ten centuries before it became a fact.

Psalm 2:7 is quoted in Hebrews 1:5 as another indication that the Psalmist saw the incarnation of the Son. The passage affirms, "You are my Son, this day have I begotten you."

Jesus is seen as the Son of Man. The beautiful eighth Psalm, which expresses in general the elevated position to which God created man, is seen by the Hebrew author as having specific application and reference to Jesus as the very epitomy of mankind. Hebrews 2:6-9 quotes Psalm 8:4-7 ✓ and interprets this as being fulfilled in the incarnation of Jesus:

What is man, that you are mindful  
of him?  
Or the son of man, that you visit  
him?  
You made him a little lower than  
the angels;  
You crowned him with glory and  
honor,  
And did set him over the works of  
your hands:  
You did put all things in subjection  
under his feet.

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him who has been made a little lower

than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man.

Thus Jesus—the Christ or Messiah of God—is seen as the ultimate man—God incarnated in flesh—to whom all things in heaven and on earth are made subject.

Jesus is seen as the Son of David. The common assumption of the Jews at the time of Jesus was that the Messiah would be the Son of David (Matthew 22:41-46; Mark 12:35-37; Luke 20:41-44). Many other passages could be cited to support this concept. When the angel announced the birth of Jesus to Mary, he said, "The Lord God shall give unto him the throne of his father David," (Luke 1:32). Many of the Psalms anticipate the continuation of God's covenant with David and the seed or horn of David continuing on the throne of Israel, such as Psalm 78:67-72 and Psalm 89:20-37. One of the most specific is Psalm 132:10-18 which reads as follows:

For your servant David's sake  
Turn not away the face of your  
anointed.  
Jehovah has sworn unto David  
in truth;  
He will not turn from it:  
Of the fruit of your body will I set  
upon your throne.  
If your children will keep my  
covenant  
And my testimony which I shall teach  
them,  
Their children also shall sit upon  
your throne for evermore.  
For Jehovah has chosen  
Zion;  
He has desired it for his  
habitation,  
This is my resting-place for ever:  
Here will I dwell; for I have  
desired it.  
I will abundantly bless her  
provision:  
I will satisfy her poor with bread.  
Her priests also will I clothe with  
salvation;  
And her saints shall shout aloud  
for joy.  
There will I make the horn of  
David to bud:  
I have ordained a lamp for mine  
anointed.  
His enemies will I clothe with  
shame;  
But upon himself shall his crown  
flourish

# SECTION VII



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## THE MIDDLE-EAST CRISIS IN BIBLICAL PERSPECTIVE

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### INTRODUCTION

Christians have been in strong agreement for nearly two thousand years that Christ will come again. They have differed widely, however, concerning how, when, and where he will return. Most of these differences have centered around the understanding of Old Testament prophecies concerning the return of the nation of Israel to the land of Palestine and the nature and meaning of the millennium. Though there are many individual variations in attitudes concerning these matters, there are four main groupings or systems of interpretation concerning the prophecies and the millennium.

### Antisupernatural/Liberal

First, the secular or liberal approach regards the restoration prophecies and the millennium as literal high hopes or expectations of specific Hebrew and Christian leaders, prophets and writers such as Isaiah, Zechariah and John. However, they interpret these as only human speculations and hopes which were over idealistic. Their hopes were never accomplished; their prophecies were never fulfilled.<sup>1</sup>

### Spiritualization/Figurative

The second approach is made by those of the spiritualization/figurative school of thought. These maintain that the restoration prophecies were basically figurative in nature and envisioned the church and spiritual blessings in the church and not a literal Hebrew kingdom. Similarly, they view the millennium as a figurative period and not literal in nature. (This approach has been the one adopted by the Catholic church since Augustine and by most of the mainline Protestant churches.)

In general, those who accept this approach are also divided into two further groups with regard to their attitudes toward the millennium. One interpretation is designated "amillennial" because it does not expect a literal millennium but understands this to be a figurative period within the framework of the Christian age. The other group is designated "postmillennial." They do expect some specific period and events that will constitute a millennium, though not necessarily a literal thousand years. This period will occur before the second coming of Christ. In general, these emphasize a spiritual nature for the millennium rather than a physical.<sup>2</sup>

### Literal/Premillennial

The third system of thought may be designated the literal/premillennial. These expect a literal fulfillment of the Old Testament restoration prophecies and of the millennium spoken of by John. They affirm that the restoration prophecies have not been fulfilled but that God's word cannot be broken and must eventually be fulfilled. Therefore, there will be a literal fulfillment in the future. They expect a literal return of the Jewish people to Palestine, then the second coming of the Lord and then the millennial reign of the Lord from a literal throne in Jerusalem.<sup>3</sup>

Within premillennialists there are two major groups. One is designated as historical premillennialism and the other as dispensational premillennialism. There are some significant but complex difficulties between these groups which is beyond the scope of this discussion.<sup>4</sup>

### Fuller Meaning/Conditional

A fourth system may be designated the fuller meaning/conditional approach to prophecy. This school of thought emphasizes that the message of the Old Testament prophets must be understood in the context of the prophets' lives and that of their immediate audiences. Thus, each prophecy must be studied carefully in its own historical situation. Further, they stress that the restoration prophecies, in their historical context, were speaking of the restoration of the Hebrews from Babylonian captivity.

The emphasis on the conditional nature of prophecy affirms that the restoration prophecies were made on the condition that the Jews in captivity would repent and would return in full obedience to God.

This approach affirms that the Jews did not return from captivity and live in full obedience to God but continued to sin against God in various ways. These sins are fully documented in Haggai, Ezra, Nehemiah and in the sins of the Jews exposed by Christ in the New Testament. Thus, the conditions were not met and the literal restoration prophecies were not fulfilled, indeed, could not be.<sup>5</sup>

This approach further emphasizes that the principle of (typological prophecy) so clearly manifest in the Old Testament, was also involved in the meaning of many of the restoration prophecies. That is, God and the Holy Spirit had a (higher) and a (spiritual) meaning in many of the restoration prophecies beyond the literal meaning understood by the audience of the prophets in olden time. This (higher, figurative) and (spiritual) meaning finds its fulfillment in Christ and the church.

Those who belong to the first, second, or fourth schools of thought discussed above generally do not believe the events in the Middle East are in any way involved in the fulfillment of prophecy. On the other hand, those of the literal premillennial school of thought affirm the present events to be the fulfillment of the prophecy. Historical premillennialists take a mild view and say that these events may be, but are not necessarily, the fulfillment of God's plan. They do believe when God's plan is fulfilled, something like this will happen. While there are some mild dispensational premillennialists, most of



these tend to have a strong belief that the end of the world and the Lord's second coming is near and that these events are a prelude to it.<sup>6</sup>

How Christians view war and violence is also deeply involved in evaluating the Middle East crisis in Biblical perspective. When most Christians discuss the Christian stance towards war, apart from reference to any specific war, the emphasis is that Christians should strive for peace and work to avoid war and violence. However, when a specific war context comes to be involved, many Christians modify this and take a strong position that Christians can and should participate actively in a "justified war."

However, a different dimension of the question is reached when a discussion of the present Middle East crisis is considered. When the concept of Armageddon (Revelation 16:16) is raised, those who believe in a literal war at Armageddon often feel that Christians should work to start this war and should vigorously participate in it. Those in particular who view the present situation as Armageddon believe that Christians should support Israel with vigor and urge our government to take an active part in the conflict in the Middle East.

In the light of Biblical teaching, what should be the Christian's attitude toward the Middle-East crisis? Are these events a part of the prelude to the fulfillment of literal prophecies in the Bible? Is the battle of Armageddon about to take place? Is the second coming of Christ near? Will Christ soon come and set up a literal kingdom and reign for a thousand years from Jerusalem? What should be the Christian's attitude toward the wars and rumors of war in the Middle East? Should the Christian be working with all of his might and praying with all of

power that we may avoid war in the Middle East and thus use his influence to work for peace? On the other hand, should the Christian be praying that the war will grow more intense and become Armageddon, and should the Christian work to urge our government to get deeply involved in this in order to bring on a great worldwide war which will fulfill the prophecies concerning Armageddon?

Answers to the above questions divide deeply Christians and Bible believers of equal devotion and integrity. Serious problems are posed within Christendom and in Christendom's effort to reach out to those of other religions or of no religion. There are many other problems of serious proportions involved in finding a solution as to the proper Christian attitude concerning the Middle East crisis by means of a careful, prayerful study of the Bible.

To put the discussion in sharper focus, some Christians, who view the present situation in the Middle East as the fulfillment of prophecy, believe Christians must strongly support Israel and encourage escalation of the conflict. One champion of this view has said,

Should Christians support Israel? They must if they are to fulfill one of God's purposes in the church: to serve as a catalyst to provoke Israel to envy and thus to encourage her to seek God more earnestly in penitence and faith in preparation for the coming of the Messiah.

This same advocate strongly defends the conduct of Israel and affirms that God is responsible. He states:

Do not condemn Israel for being "too warlike." She is fulfilling God's word and His role for her in these last days of the age. It is God who has made little Israel "a threshing sledge, new and sharp, with many teeth" to thresh her adversaries round about her. If you must criticize someone for Israel's military prowess and successes, take the matter up with God, for He is responsible.

While to many, the above statement may seem strange and extreme, it is representative of an increasingly vocal element within Christianity who view the present Middle East crisis as the beginning of a holy war understood by them to be the battle of Armageddon. They view this holy war as inevitable and victory for Christians as certain, culminating in the establishment of the literal reign of Christ for a millennium in Jerusalem.)

The number of Christians espousing this view has been growing steadily for one-and-a-half centuries. The growth has accelerated tremendously during the last decade. One source estimates the present number of members in this movement to be between 30 and 50 million in the United States alone.<sup>9</sup> In addition, there are many millions in Europe, Canada, Australia and even in South America. Those who believe in the above concepts cut across many denominational lines. In general, most of them would accept the designation as premillennialists though the full picture is more complex.

#### A BRIEF HISTORY OF DEVELOPMENTS IN THE MIDDLE EAST

To understand the present Middle East crisis and its relation to Christianity, one needs to study thoroughly the history of dispensational premillennialism, Zionism and the state of Israel over the last one-and-a-half centuries. Sources for this are cited in the footnotes, but such a thorough study is impossible here. Hopefully, a brief resume will be helpful and stimulate a more thorough study.<sup>10</sup>

The main feature of dispensational premillennialism relative to the Middle East crisis is the doctrine that all the Biblical prophecies

concerning restoration of Israel relate to the return of the Jewish people to their homeland prior to the second coming of Christ. About 1830 J. N. Darby, one of the founders of the Plymouth Brethren, began teaching what has come to be called dispensational premillennialism. Many have furthered and popularized this doctrine. No one person has been more influential in spreading dispensational teachings than C. I. Scofield. His Bible study courses, preaching, numerous articles, pamphlets and most of all his Scofield Reference Bible, popularized the doctrine throughout the United States and Canada. (Though he did not claim originality for his work, he clarified and standardized the work of others.<sup>11</sup> )

Scofield, in his scholarly and didactic works, drew heavily on the preaching and practical work of William E. Blackstone. Blackstone laid a solid foundation for modern militant dispensationalism and Zionism. He accomplished this by his popular preachings, his famous work Jesus is Coming, and his benevolent activities on behalf of persecuted Jews. Blackstone affirmed,

The title deed to Palestine is recorded, not in the Mohammedan Serai of Jerusalem nor the Serglio of Constantinople, but in hundreds of millions of Bibles now extant in more than 300 languages of the earth.<sup>12</sup>

Blackstone is considered by some to have been "the father of Zionism." He devoted much time and money to evangelization among Jews and to the advocacy of Zionism. He organized a large conference of Christians and Jews in Chicago in 1889 to discuss the persecution of Jews in Russia. He and other Christians proclaimed strong support for the immigration of Russian Jews to Palestine. He and others of like

persuasion supported the cause of Zionism before large audiences all over the country in their prophecy conferences. A Jewish friend wrote Blackstone expressing his own appreciation and that of Supreme Court Justice Brandeis who was at one time president of the Zionist movement. The letter stated, "Mr. Brandeis is perfectly infatuated with the work you have done along the lines of Zionism. . . . in fact, he agrees with me that you are the father of Zionism, as your work antedates Herzl."<sup>13</sup>

Lord Shaftesbury is another leader with Christian background whose understanding of Biblical prophecy moved him to work hard in England to prepare the way for Jews to return to Palestine. His daily prayers were directed to the second coming. The ring he wore on his right hand contained the words, "Oh, pray for the peace of Jerusalem." He and others helped to create an atmosphere favorable to Zionism that survived well into the twentieth century when the Jews themselves began to press for a homeland in Palestine.<sup>14</sup>

One student of Zionism has observed, "Zionism is as old as the Jewish dispersion. The idea certainly did not start eighty years ago-- the organized movement did."<sup>15</sup> However, both Jewish and Christian historians clearly conclude that Jewish Zionism could never have gotten off the ground, much less achieved the actual creation of the state of Israel, apart from help and encouragement from the Christian community, based on two convictions. The first is that the Bible prophesies the return and reestablishment of the nation of Israel in Palestine before the second coming of Christ. The other is the Christian compassion and sympathy for the severe persecution suffered

by the Jews, especially as these reached the zenith in the holocaust under Hitler.<sup>16</sup>

Many have thought of the Zionist movement as a secular and political movement. While there have been some secular unbelieving Jewish and Christian Zionists, basically the underlying conviction and emotional appeal has been based, either consciously or unconsciously, on the religious belief that Palestine belongs to the Jews as promised by God and that the Jews must return there. The basic religious nature of the present crisis in the Middle East is seen in the fact that the Zionist movement basically refused to consider any possible home for the Jews other than Palestine. For example, in 1903 the British government made the Zionist organization a provisional offer of an area of 6,000 square miles in the uninhabited highlands of the East Africa protectorate. This offer was warmly appreciated as a mark of British goodwill, but it gave rise to sharp differences of opinion between a minority of Zionists who urged its acceptance and a much larger body of Zionists who were alarmed at any suggestion of the diversion of Zionist energies from Palestine.<sup>17</sup>

Modern Zionists clearly acknowledge the religious basis of their movement and credit the success to God in fulfilling His promises.

Israel's first prime minister, David Ben Gurion, evaluates the reestablishment of Israel as the fulfillment of God's promise, "I will surely assemble, oh Jacob, all of these; I will surely gather the remnant of Israel."<sup>18</sup> Many other Jewish Zionists could be quoted both as to their belief that modern Israel is the fulfillment of God's promise to the Jews and to their recognition that Christian Zionists

have helped greatly to create the atmosphere to make modern Israel possible.

#### THE ERRONEOUS BASIS OF PREMILLENNIALISM AND ZIONISM

Many Christians, probably the majority of Christians, believe the premillennial and Zionist interpretation of the restoration prophecies is an erroneous one. This writer certainly believes that premillennialism and Zionism is based on an error-filled system of Biblical interpretation. This means the present state of Israel is of men and not of God. Furthermore, this writer believes that the premillennial and Zionist understandings of scripture and practices resulting from these pose grave dangers to our present civilization.

#### Premillennialism and Zionism Wrongly Interpret the Bible

##### 1. The historical context of Biblical prophecy must be considered.

Premillennial and Zionist interpreters read the Bible as if it were written in this present generation. They ignore all of the history of Judaism and Christianity between the prophets and now. They ignore the historical context in which the original statements were made.

For example, one such interpreter refers to Deuteronomy 32 as the prophetic ode of Moses and views this as prophecy instead of seeing what it really is--a poetic history written by Moses concerning the experiences of the children of Israel in the wilderness. Clearly Deuteronomy 32:16, 17 and 21 refer back to the incident of the golden calf in Exodus 32 and the incident of Baalpeor in Numbers 25 and similar instances of idolatry. When Paul quotes Deuteronomy 32:21 in

Romans 10:19, he is not citing this as prophecy but rather as history repeating itself. In rejecting Christ the Jews were acting as they did when they rejected God in the wilderness. (If Deuteronomy 32 was a prophecy in any sense, and Paul was using it prophetically, he still was viewing Deuteronomy 32 in relation to events involved at Paul's time in the preaching of the Gospel to the Gentiles. It is false and dangerous hermeneutics for a modern uninspired interpreter to apply Deuteronomy 32 to the situation in the present day Middle East.

Time does not allow a careful consideration of this or of many other passages. Briefly, most of the passages used by premillennialists and Zionists are prophecies of restoration of physical Israel to physical Palestine from physical Babylon. (These prophecies were uttered by the prophets before, at the point of, or during the Babylonian captivity. To the extent that they were fulfilled, they were fulfilled in the restoration proclaimed by Cyrus and led by Zerubbabel, Ezra, Nehemiah and others between 536 B.C. and the destruction of Jerusalem in A.D. 70. Passages such as Jeremiah 30, 31, Ezekiel 33-48 and others must first be studied very carefully in their historical context and in terms of the history that followed between then and now. When the passages are so studied, one will see that God has fulfilled all that he could fulfill in view of the continued sinfulness of the Hebrew people.

2. The conditional nature of prophecy must be recognized. In Jeremiah 18:1-12 God clearly reveals the conditional nature of His



promises and His threats. Verses 9 and 10 affirm "at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in my sight, that they obey not my voice, then I will repent of the good, wherewith I said I would benefit them." According to verses 7 and 8, the reverse is true concerning His threats. ( If God's threats are conditioned upon man's continued disobedience and may be withdrawn when a man or a nation repents, then the same is true concerning God's promises. )

The prophets' basic mission was to warn the Jews to repent and serve God or else God would take them into captivity. Amos 9 serves as an excellent example of the conditional nature of both threats and promises. In Amos 9:1-10, the prophet speaks of the destruction and scattering that was to be done in Israel, particularly in anticipation of the Assyrian captivity of the northern kingdom. ( In the light of all the rest of the scripture and especially the message of the prophets, it is clear that the purpose of such threats was to move the Jews to repent. If the Jews had listened to Amos and later to Hosea, the northern kingdom would have been spared and would not have gone into captivity. God's threats were conditional but the Hebrews did not meet the conditions by repenting so that they could be saved from captivity. )

Further, in support of the above point concerning the conditional nature of God's threats, the case of Micah and his preaching should be studied. Micah strongly condemned the sins of Judah and warned of the serious consequences of destruction and captivity that would come

to Judah and Jerusalem. In Micah 3:12 he warned that Zion would be plowed as a field and Jerusalem would become heaps. In Jeremiah 26:16-19, we have an inspired interpretation of this. Here we learn that Micah's prophecy was an unfulfilled prophecy. Jerusalem was not plowed as a field nor did it become heaps. Yet Micah and God were most happy that the prophecy was not fulfilled. The prophecy was not fulfilled because Hezekiah, king of Judah, and the people of Judah listened to Micah and were moved by him to repent and to entreat the favor of the Lord. The Lord then repented of the evil which he had pronounced against them and did not bring Micah's prophecy to fulfillment. In this Micah stands in exact parallel to Jonah and his prophecy concerning the destruction of Nineveh. (Micah did not express a specific condition and neither did Jonah. Yet it is clear from the inspired interpretation of both Micah's prophecy and Jonah's prophecy that the threats were conditional.)

(Amos 9:11-15 speaks of God's promise to bring back His people and to rebuild the wasted cities. God's promises to bless Israel in this passage are no more binding upon him than his promises to the generation he took out of Egypt and promised to take to Canaan. God did not keep His promises to the generation twenty years of age and older that he brought out of Egypt. However, it was not God's fault, but the sinful Israelites' fault because they disbelieved God and died in their disbelief as Hebrews chapters 3 and 4 clearly present. Had the Jews who went into Assyrian captivity repented and served God, and had the Jews who went into Babylonian captivity repented and served God, then

God would have blessed them and fulfilled all of His promises to them concerning a renewed kingdom and prosperous land. However, it is clear from Haggai, Ezra, Nehemiah and the New Testament that the Jews in captivity and after captivity were no more faithful to God than those before. They simply sinned in different matters and directions. While they may have been cured from idolatry, they moved to self-righteous nationalism and the Phariseeism of binding the traditions of the elders above the will of God. They shifted from the liberalism of disregarding God's law to the legalism of making laws where God had made none.

Proponents of premillennialism strongly insist that God's promise to give the land to Abraham and his descendants constitutes an everlasting covenant that can never be broken and must ultimately be fulfilled by the restoration of Israel to the land. However, this assertion is totally refuted by the many passages that clearly affirm that their continuation in the land is dependent upon their righteousness.

If they are righteous and obedient they can stay in the land, but if they are disobedient and rebellious, they will be scattered and punished.

Monser gives an extensive list of passages that affirm that the possession of the land by the descendants of Abraham is conditioned upon obedience to God and their refraining from idolatry.<sup>19</sup> Leviticus 26 and Deuteronomy 28 are entire chapters devoted to this concept. Deuteronomy 4:25-31 is a very explicit passage concerning the Hebrews' limitations and possession of the land. God warns that if they commit idolatry they "shall soon utterly perish from off the land whereunto you go over the Jordan to possess it; you shall not prolong your days upon it, but

shall utterly be destroyed."<sup>20</sup>

3. The acutal fulfillment of God's prophecies must be recognized in history. God did fulfill His prophecies and promises to bring the Hebrews back from captivity, to restore them to the physical land of Palestine, to rebuild the temple, to reconstitute worship in the temple, and to bless them in the land. (It is clear from sacred and from secular history that Cyrus decreed that the Jews could return. Many of them chose to return, the temple was rebuilt, and many blessings came to them. The rebuilt temple stood and was in use from 515 B.C. to A.D. 70, The promises of God did not come to full fruition after the Babylonian captivity not because God failed but because of the Jews' sins. When the Jews continued in their sins and rebellion and ultimately when they rejected God's son, God abolished all obligation concerning his promises about a physical nation and announced through his son, "your house is left unto you desolate" (Matthew 23:38).

Jesus then proceeded to prophesy the total and utter destruction of the city of Jerusalem and of the temple. Ezekiel 40-48 concerning the rebuilding of the temple was uttered sometime prior to 560 B.C. That temple was rebuilt as Ezekiel prophesied and his prophecy was fulfilled. Christ himself decreed the destruction of that temple which Ezekiel had prophesied and it was destroyed in A.D. 70. There is no reason whatsoever, and no sensible approach to the interpretation of scripture at all, that could lead one to look for still another fulfillment of Ezekiel 40-48. His prophecy has been fulfilled. The Jews sinned again and brought utter destruction upon the second temple.

There is no prophecy of a third temple and no reason that anyone should ever expect at any time in the future that a third Jewish temple should be built. Ezekiel prophesied of one rebuilt temple and not two. (Christ in Matthew 24 announced the destruction of that temple and the abrogation of any further obligation of God concerning a physical temple and a physical homeland for the Jews.)

The prophets had prophesied of one return and restoration to the homeland. That took place from 536 B.C. to A.D. 70. (The Jews had their opportunity but forfeited it. There is no reason to look for any further physical fulfillment of those physical restoration prophecies.) One restoration was prophesied not two. Christ decreed an end of that restoration and announced the beginning of a new dispersion. If Christ and his apostles had expected a second restoration they would have so announced. The New Testament is in dead silence concerning any further restoration of the Hebrew people to the physical land of Palestine after A.D. 70.

4. The principles of typological prophecy and the fuller meaning of prophecy, recognized and used by the New Testament authors, must be followed in interpreting Old Testament prophecy. The apostle Peter affirmed that "No prophecy of scripture is of private interpretation" (II Peter 1:20). This principle is clearly illustrated in the case of the Ethiopian eunuch in Acts 8. The eunuch was reading from Isaiah 53, when asked by Philip, "Do you understand what you read?" The eunuch answered correctly for himself and for all others when he said, "How can I except someone shall guide me?" Philip, beginning in Isaiah 53,

preached unto him Christ and explained the way in which Isaiah's prophecy concerning the suffering servant was to be understood in Christ.

This same principle is true of (all) of the prophecy of the Old Testament. Apart from an inspired interpreter such as Philip or an inspired interpretation such as those given in the New Testament, one is on dangerous grounds to begin making his own private interpretations of Old Testament prophecies. While we might think a particular Old Testament passage might contain in it some reference to fulfillment in Christ or in the church, we must avoid dogmatism with such interpretations and certainly not bind such interpretations nor divide the body of Christ over them.

The apostle Paul, in Ephesians 3:1-8, makes it clear that neither he nor any of the other apostles or New Testament writers could understand God's eternal purpose, God's promises and prophecies with respect to Christ and the church, until they were revealed to them by the Holy Spirit. Paul, Peter, John, Matthew and the other New Testament writers, after receiving inspired interpretation of the Old Testament prophecies, wrote their meaning so we can understand. As Paul says, "I wrote before in few words, whereby, when you read, you can perceive my understanding and the mystery of Christ." Thus, the first basic New Testament principle concerning the interpretation of Old Testament prophecy is that an inspired interpreter, that is a New Testament writer, is needful for us to understand Old Testament prophecy.

Another clear New Testament principle in the use and interpretation of Old Testament prophecy is that certain Old Testament events or

institutions and in some cases poetry and prose expressions were types or prefigurements concerning Christ and the church. Hebrews 9 clearly understands the tabernacle and some of its services to have had a literal Old Testament function and yet in addition to have symbolized or typified the spiritual things about Christ and the church. Paul in 1 Corinthians 10 understands the passing through the Red Sea to typify or prefigure baptism for Christians. Matthew likewise indicates that Israel's going into Egypt and being called out of Egypt was typical or symbolic of Christ being carried to Egypt and then being called out. When Matthew cites Hosea 11:1, he is using Hosea and the exodus experience as a type or figure. Hosea 11:1 studied in context is not a prophecy, per se, of Christ, but a historical reference back to the exodus.

The New Testament also clearly presents the principle that Old Testament prophetic expressions had at least a dual and perhaps a multiple meaning. (Matthew 2:17, 18 cites Jeremiah 31:15 as being fulfilled in the weeping at Bethlehem associated with the slaughter of the innocent children. When Jeremiah 31:15 is studied in context, it is clear that the original audience of Jeremiah would have understood this to refer to the figurative weeping of Rachel as the symbolic mother of the Hebrew people because the Hebrew people were suffering so much in the destruction of Jerusalem. The Holy Spirit, as he inspired Jeremiah, certainly must have had a more extensive and a more long-range meaning in consideration. Thus a partial meaning was fulfilled in the Babylonian captivity but the full meaning was accomplished

or fulfilled in the weeping at Bethlehem for the slain children.

According to 1 Peter 1:10-12, the prophets by inspiration may have had some consciousness that their messages had a meaning greater and more extensive than the one for their immediate audience. However, they did not apparently have a clear understanding as to the long-range meaning of their own message.

This same principle is true in some of the early preaching of the apostles. On Pentecost Peter said in Acts 2:39, "To you is the promise, and to your children, and to all who are afar off." Peter certainly did not understand this to mean the Gentiles, yet it becomes clear from Acts 10 that the Gentiles were included in the promise. If Acts 2:39 could have a multiple meaning or a partial meaning to Peter and the audience on that day and a fuller meaning after the events of Acts 10, the principle can certainly apply to Old Testament prophets and some of their messages.

This multiple or fuller meaning concept is involved in James' use of Amos 9:11, 12 in Acts 15:15, 16. As noted earlier, Amos 9:11-15 would have been understood by Amos and his immediate audience to be a promise from God to the Hebrews of the northern kingdom. Israel had rejected the Davidic dynasty when they followed Jereboam in the rebellion against Rehoboam, the son of Solomon. Amos was telling them that after they went into Assyrian captivity and the northern kingdom was destroyed, if the individual Hebrews would repent and turn to God, God would again bring them under the dynasty of David. He would bring them back from captivity and rebuild their wasted cities and give them peace



and security in the land. The words of Amos had a literal meaning to him and his audience. However, they had a fuller meaning to God and the Holy Spirit. This fuller meaning was made known by the revelation of James which he revealed to other Christians at the conference in Jerusalem, just as Philip revealed the fuller meaning of Isaiah 53 to the eunuch. (Even though the Jews had continued to sin against God and thus had not received the fulfillment of the literal promise, the fuller and spiritual aspects of the promise were fulfilled in Christ and in the church.)

Philip Mauro was at one time a premillennialist. Through careful study of the Bible he led himself out of that doctrine and wrote an extensive refutation of it. After extensive study of the arguments in support of premillennialism and response to each, he summarizes the basic response and refutation of premillennialism. His response concurs with and underscores the above four principles that have been stated.

But some will ask: How about all those promises to and concerning the people of Israel, especially the promises of the repossession by them of the land God gave to their fathers?

The answer can be given in a few words:

(1) That most of those promises (if not all) were spoken before the return of the Jews from the Babylonian captivity, and many of them, including all such as were to have a literal accomplishment, were fulfilled in that event;

(2) That the promises concerning the possession of the land of Canaan were conditional upon faithfulness and obedience on the part of the people of Israel, who were repeatedly warned that if their hearts turned away from the Lord they should be plucked from off the land (Deut. 4:26; 8:19, 20; 30:17, 18; Josh. 23:13; 16).

(3) Such of the promises of that sort as were unconditional are the heritage of the true Israel, the spiritual children of Abraham (Gal. 3:7, 29); and they have their fulfillment in the true

land of promise, which the fathers of Israel had in view; for they were desiring--not the land of Canaan, or any other earthly territory, but--"a better country, that is an heavenly" (Heb. 11:16).<sup>21</sup>

5. Figurative language must be accurately and consistently distinguished. Many premillennialists are inconsistent in their interpretation of language. They mix literal language and figurative language extensively in the same passage. For example, they interpret Ezekiel 38 as a literal battle rather than as a figurative battle of spiritual forces of good and evil struggling for supremacy. Thus, they interpret the passage literally so far as war is concerned, but they interpret the elements involved in the war figuratively. Instead of literal horses and horsemen they now have planes and missiles. Instead of swords they now have automatic rifles and advanced weaponry.

The same problem is involved in their inconsistency in the interpretation of Revelation. For example, Revelation 16:10-19:21 is generally interpreted by premillennialists to refer to the great battle of Armageddon. They understand this to be a literal war between literal physical nations at the literal mount Megiddo in Palestine. Yet, they want to understand Babylon in this section to be figurative of the modern opponents of Israel. They interpret the horses, horsemen and swords and other aspects of the battle figuratively since they believe that modern weapons will be used in the forthcoming Middle East war. Such inconsistency invalidates their approach to the interpretation of prophecy.

PREMILLENNIALISM AND ZIONISM CREATE  
GRAVE MORAL AND DOCTRINAL CONSEQUENCES

If premillennialism and religious Zionism are based on a false interpretation of scripture, and this author firmly believes they are, these false doctrines and interpretations may well lead to several disastrous results, both of a moral and a doctrinal nature. It is urgent that one consider the consequences of a doctrine. If these consequences are not in harmony with the principles of Christ, one should recoil in abhorance from the doctrine.

1. Militant premillennialism and Zionism must bear the moral responsibility for recent bloodshed in the Middle East and for more extensive bloodshed in World War III if it comes as predicted by militant premillennialists. If the present and forthcoming conflict in the Middle East is truly the great battle of Armageddon and the proper interpretation of Revelation and other prophecies, then militant premillennialists can feel good and vindicated. However, this writer and most Christians have serious doubts that this is the proper interpretation.

Had the state of Israel not been established in 1947, the history of the Middle East for the last 35 years would be entirely different. We cannot, of course, know what that history would have been. We can know, however, that bloodshed during the last 35 years has been caused by premillennial and Zionistic agitation that resulted in the creation of the state of Israel. As established earlier, without premillennial preaching in the western world, the atmosphere would never have been

created to make Zionism, whether political alone or religious Zionism, successful. Further, if militant premillennialists and religious Zionists persist in viewing the Middle East conflict as a holy war and pressing for the possession of all territories by Israel which they formerly possessed, the rebuilding of the temple and other such matters, World War III will certainly result. Millions will be killed and their blood will be upon the head of Jerry Falwell and a long host of names of those who for a century-and-a-half have pressed for this so-called "Holy War" which will be a most unholy war.

One militant premillennialist states that soon Russia will conquer the Middle East and Israel and this "will ignite World War III, whereupon God will destroy all the nations that came against Jerusalem." Since he believes this is an inspired description of what must happen, he believes Christians must support Israel if they are to fulfill one of God's purposes for the church.<sup>22</sup>

✓ The question concerning Christians' support for Israel is a two-pronged one. It is one thing to recognize that the present state exists and try to come to some practical, moral, political, economic solution to work for peace. It is quite another thing to view the present Middle East conflict as a holy war and to work to further escalate it rather than diffuse it.<sup>23</sup>

✓ If indeed it turns out in history to be that this present conflict is of men and not of God, then militant premillennialists and Zionists must bear tremendous moral responsibility for the slaughter and maiming of millions. What a terrible burden for the conscience

and what a terrible burden to carry unrepented of as one stands before God's judgment. This author thoroughly believes that the present conflict is of men and not of God and urges Christians to attach no holy war concept to it. When God wants to bring Armageddon, he will bring it in his own time and his own manner. He has given us no inspired instructions other than to live a Christian life day by day.

2. When time and history make clear that militant premillennialism and Zionism is a false system of men and not of God, this will result in the disillusionment of millions who have been attracted to groups preaching this doctrine. If time allowed, past historical occasions could be cited when limited movements were started based on the forthcoming fulfillment of prophecy and working for the return of Jews to Palestine. When these movements failed, each time many became disillusioned, fell away themselves and caused many others to be disillusioned in the possibility of understanding prophecy or the Bible. Since the present situation is by far more pervasive and involves millions of people, the damage that will be done by these false systems of Biblical interpretation is incalculable.

3. Militant premillennialism by its aggressive presentation of its theory creates division in Christendom that is unnecessary and destructive. This division weakens and undermines the effectiveness of Christians. Theoretical interpretations of prophecies should never be pushed with the force of dogma and should never be the occasion of division among the people of God. If one wants to hold a theory individually and discuss it academically, this may be well. However,

to push a theory to the point that it involves nations in war and maybe the world is utterly insane.

4. The erroneous interpretations of premillennialism will result in producing unbelief in many present Christians and strengthen the unbelief concerning the Bible and Christianity in the irreligious and those who are believers in other religions. Unbelievers and those of other religions will use the obviously false interpretations as evidence that the Bible is erroneous or that it is impossible to understand. Already, the ultra pro-Israel stance of militant premillennialism "has driven countless Arabs, Muslims, and other 'third world' people from the savior."<sup>24</sup> The doctrines and practices of militant premillennialism result in harsh, unmerciful, unloving attitudes and actions toward the Arabs and other enemies of Israel. There is a clear tendency to practice respect of persons instead of recognizing that "in every nation, he who fears God and works righteousness is acceptable to Him" (Acts 10:35).

Christians should be working to bring about peace between both sides and they should be working to evangelize and get both sides to accept Christ as redeemer. If militant premillennialists are successful in involving the United States in a war on the side of Israel against the Arab world, the Russians and China, as Hal Lindsey is working to accomplish, the mission efforts of Christians will be hampered for generations, if not centuries, to come. Of course, premillennialists do not believe there will be centuries left, but decades or less. However, if they are wrong, as this writer believes they are, their

doctrine is doing and will continue to do untold damage in the efforts to reach others with the true Gospel.

5. The premillennialists' preoccupation or obsession with matters of escatology leads to the neglect of emphasis on practical matters of Christian living and evangelization of the world, as noted in the section above. Many in these groups are not practicing Christian attitudes toward those in Arab countries. Their approach in doctrine hinders evangelization.

6. Premillennialists err in their approach to the interpretation of the scriptures. They do not make a proper practice of exegesis and hermeneutics. This erroneous approach not only leads them to wrong conclusions concerning eschatology, but it also may lead to erroneous doctrines concerning redemption, election, apostasy and other important matters concerning the church and Christianity in the here and now.

7. The premillennial interpretation results in denying the doctrine of the free moral agency of man. If the Jews had free moral agency at the time when Christ first came, and God could not guarantee or force them to accept Christ, how can one believe that God will force Israel to accept Christ at his second coming? The very point of Romans 11 is that the Jews were cut off from the olive tree because of unbelief. They could and can come back into the olive tree at any time they believe in Christ. However, this is a matter with each individual Jew. God will never force them to believe.

8. The premillennial doctrine concerning the rebuilding of the temple, the reconstitution of the Levitical priesthood and the reinstitution of animal sacrifices contradicts plain New Testament teachings that Christ is the final and ultimate sacrifice. Hebrews, especially chapters 7-10, argues plainly that the law of Moses and its institutions were never fully effective and are no longer in effect. Christ has replaced the Levitical priesthood and is a better priest. His sacrifice is sufficient, whereas those sacrifices were insufficient. His sacrifice is made once for all and there is no need for any further sacrifice. There is absolutely no place in the Christian age nor in the heavenly age to come, when Christ returns again, for a temple with a Levitical priesthood and animal sacrifices. The prophecy concerning the second temple in Ezekiel was fulfilled in the temple built by Zerubbabel in 521-516 B.C. When Christ decreed the destruction of that temple, neither he nor his apostles made provisions for building another temple, for another priesthood or for any other sacrifices. This doctrine is in total contradiction to the entire purpose for which Christ came to earth.

#### CONCLUSION

In light of the above discussion this writer present the following conclusions and recommendations.

1. It is a serious and dangerous thing for a man or movements to stir up nations to war at any time. Already hundreds of thousands have died and suffered extensively due to the Middle East crisis. Unless concerted efforts are made by all to end the Middle East crisis in



- peace, millions more will likely die and suffer.
2. One should study carefully and prayerfully and examine his conscience thoroughly before accepting a doctrine and becoming part of a movement whose major goal is to create World War III and to cause the deaths of millions of people. One needs to be absolutely certain that the doctrine he is following is of God and not of men before he advocates a doctrine that will put the blood of other men on his hands.
  3. It is one thing to espouse a cause or follow a theory that might result in persecution to oneself and even death to oneself. It is a totally different thing to become a part of a movement and advocate a doctrine that is going to bring death to thousands of others.
  4. The difference between premillennialists and non-millennialists is far more than an academic discussion. To a great extent it involves nothing less than world peace. It is therefore important and vital that Christians study and properly interpret Biblical prophecy. First, one should study that he may know and practice the truth; secondly, that he may teach those in the church and children the truth that they may not be led astray by false doctrine. Thirdly, one must study and teach to turn those who are in the error of premillennialism from that error which is a powerful contributing force to the past and possibly forthcoming wars in the Middle East.
  5. Christians must pray for peace in the Middle East. However, this is the most tragic consequence of the theory of premillennialism. They must pray and work for World War III so Armageddon will come. They cannot pray for peace.

## MINOR PROPHETS - INTRODUCTION

### Objective I. Purpose of prophecy.

#### A. Prophecy Not Product of Man's Intellect.

2 Peter 1:19-21 - foundation of the proper understanding of prophecy. (This speaks of how prophecy gets to man - not what he does with it.)

Every prophet before he speaks sees a vision (Jeremiah 1, Isaiah 6, Rev. 1) except Jesus and Moses.

The one who gave the vision if the only one who can interpret it - Joseph said to Pharaoh "interpretations belong to God."

#### B. Prophecy NOT Product of Man's Desire. The prophet had to speak - not like a robot - but because of the appointment interview and vision of God. "Necessity is laid upon me."

Prophecy is not as the Liberals explain it! "Astute observers of the scene preaching moral and ethical lessons . . . . even leaving out prediction." The reason is the prophet has been drafted by God sometime seemingly against their wills (Moses, Jeremiah).

The purpose of Prophecy being being recorded was for us - I Cor. 10, James 5 - patience, faith, courage.

#### C. Prophecy NOT Produce of Man's Power. Prophets argued and complained that they could not do the very thing we extol them for doing - this shows the power was in God.

### Objective II. Origin of the Prophetic Office - Deut. 18:9-22.

#### A. Moses was not a prophet in the ordinary definition of a prophet. He was more like the father of the prophets. He was (could be referred to) as the fountain from which all the prophets drew. (Why Jesus is like Moses - we go back to the fountain).

Moses was the Lawgiver which the prophets in their preaching applied to the present situation - IDEA OF A FOUNTAIN!

Note: Prophecy has a 2-fold APPLICATION: verse 18.

- 1) IMMEDIATE: Moses became a type of every prophet - until the One ultimately described in Deut. 18:18. All were like Moses --- who was "a servant faithful in God's house" (Hebrews 3).

- 2) ULTIMATE - SECONDARY - PRIMARY - Jesus (Acts 3).

- B. Office of a prophet was to guard against idolatry (had been prophets before - Abraham, Jacob - but now OFFICE . . .).
1. Deut. 18:9 - shows reason or basis for prophetic office - which is so the people would not do like the heathen.
  2. Deut. 18:10-11 - show HOW heathen sought the word from their gods - ex. of divination - cutting open a goat, looking at its liver. Contrasted with God's will revealed in the prophet.
- Note: Man cannot discover God - even thru philosophy, crystal ball, astrology, horoscope - God must reveal Himself.
3. Deut. 18:12 - These ways to try to find my will is an abomination to me.
  4. Deut. 18:15 - Listen to me - my prophets.
  5. Deut. 18:16 - Jews had seen manifestations of God's power at Sinai one time and did not wish to see it again. They asked Moses, "You go talk to Him; then come and tell us what He says." That is what God does.
  6. Deut. 18:18 - Moses becomes type of all prophets.

#### Objective III - Meaning of Word Prophet.

- A. From Exodus 4:16 and 7:1 we know a prophet is a mouth, a spokesman. John the Baptist is an example: "I am the VOICE" - that is "I stand here but he One standing behind me speaks through my mouth - ME, A VOICE."
- B. Application: When we stand properly prepared, God speaks through us. When people reject the word, we ought not to feel offended - grieved yes - but God is one offended.

#### Objective IV - Eight Point Biblical Test of True Prophet.

- A. His message/prediction must come true or come to pass, Deut. 18:20-22. Hananiah (Jer. 28 ex.).
- B. Spoke only in Lord's name (Deut. 18:20, Jer. 29:8-9). NOT ENOUGH.
- C. Testimony of own moral character - prophet called foolish or stupid but life above reproach (True prophets said false prophets were mercenary, drunk, profane, liars, etc., - but false could not reply (accuse) true prophets.)
- D. Conscious of Divine call - God called him (Amos 7 - didn't preach for merely pay).
- E. Spoke only by revelation - 2 Peter 1:19-21, Deut. 18:20, Amos 3:7.
- F. Message confirmed by signs - Moses ex.

- \* G. Message in harmony with previous revelation (Deut. 13:1-). ALL MIRACLES DON'T TELL THE TRUTH . . . . when it says "A man is from God." There are "LYING WONDERS." Ex. Oral Roberts ability to raise dead would not change Acts 2:38. Note: God does not change His mind or play games.

#### Objective V - Five Kinds of Instructions . . . . .

- A. Moses - Law-Giver, Neh. 8:1,14; 9:13-14; John 1:17, 7:19. Moses still taught Israel in Jesus' day and even today.
- B. Wise men - Jethro ex. Jer. 18:18 - Did not give new law, not inspired to prophesy. But gave counsel according to the Law.
- C. Priests - Law, Lev. 10:8-11, Hosea 4:6, Mal. 2:7. Divided into 24 courses, served in temple one out of 24 months, taught Law other 23. Scattered among 4 cities in each tribe.
- D. Prophet - Word - preachers - explained and applied Law to their situation.
- E. Psalmist - to reflect, express and glorify the Law. "Oh, how I love thy Law." "Law is perfect" - ex.

#### SUMMING UP: Purposes:

Moses - to make Law known.

Prophets - teach from it directly to their needs - INSPIRED.

Priests - teach it.

Psalmist - get them to love it.

Wise Men - apply it in a wise way.

#### Objective VI - Ten things To Show Kind of Men The Prophets Were - SEE NOTES

#### Objective VII - Mission of Prophet - JUDGMENT AND SALVATION

- A. Spoke for judgment (Amos 3:2; Hosea 4:6, 13:9; Micah 3:12 -).
- B. Spoke for salvation (hope) - Amos 9:11-14, Hosea 2:23, Micah 4:1-2. The reason for the PREDICTIVE ELEMENT in prophecy was to encourage to see a better day is coming.

Note: No prophet promised that judgment would not come or that things will get better with immediate repentance - rather, you will share in the coming glory. Hope is in the coming King and Kingdom.

#### Objective VIII - Seven Principles To Understand The Prophets.

Number 4 discussed: Jer. 18:5-11 is principle that shows that some-time PROPHECY IS CONDITIONAL. God's action depends on the response to the preaching - 2 Kings 21:29.

Sometime destruction is not AVERTED but DELAYED. Ex. Ahab turned to God for a time, and his dynasty was destroyed in his son's lifetime rather than his own.

Deut. 28 is covenant God followed after His people entered the promised land. .

Heb. 6 shows impossible for some to repent. Jer., 1 John 5 says "don't pray" for some.

#### FOOTNOTES

<sup>1</sup>See Alan Richardson, Christian Apologetics (New York: Harper & Row, 1947), p. 177ff.

<sup>2</sup>For postmillennial view, see David Brown, Christ's Second Coming: Will It be Premillennial?, 7th ed. (Edinburgh: T & T Clark: 1882. Reprinted by Old Paths Book Club, 1953).

<sup>3</sup>For Dispensational Premillennial see Robert Shank, Until: The Coming of Messiah and His Kingdom (Springfield, Missouri: Westcott Publishers, 1982) and Hal Lindsey, The Late Great Planet Earth, with C. C. Carlson (Grand Rapids: Zondervan Publishing House, 1970); for Historic Premillennial, see e.g., George E. Ladd, The Blessed Hope (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956).

<sup>4</sup>See Robert G. Clouse, ed. The Meaning of the Millennium: Four Views (Downers Grove, Illinois: InterVarsity Press, 1977). See also Millard J. Erikson, Contemporary Options in Eschatology: A Study of the Millennium (Grand Rapids: Baker Book House, 1977) and Arnold D. Ehler, A Bibliographic History of Dispensationalism (Grand Rapids: Baker Book House, 1965).

<sup>5</sup>See Philip Mauro, The Gospel of the Kingdom (Swengel, Pennsylvania: Reiner Publications, 1978, reprint ed.), p. 221. See also, F. Furman Kearley, "The Conditional Nature of Prophecy: A Vital Exegetical and Hermeneutical Principle," Sound Doctrine 4 (No. 1, 1980), pp. 17-22; Albertus Pieters, The Seed of Abraham: A Biblical Study of Israel, the Church, and the Jew (Grand Rapids: Wm. B. Eerdmans Publ. Co., 1950), p. 142; Patrick Fairbairn, Prophecy (New York: Carlton & Porter, 1886) and H. L. Ellison, Ezekiel: The Man and His Message (Grand Rapids: Wm. B. Eerdmans Publ Co., 1956), p. 102ff.

<sup>6</sup>See Mark M. Hanna, "Israel Today: What Place in Prophecy?," Christianity Today, January 22, 1982, pp. 14-16 and Jerry Falwell's objection, ibid., pp. 16, 17.

<sup>7</sup>See Robert Shank, "Should Christians Support Israel?," an unpublished manuscript circulated by Robert Shank, Mt. Vernon, Missouri, pp. 6, 7. See also his Until: The Coming of Messiah and His Kingdom.

<sup>8</sup>Ibid., p. 4.

<sup>9</sup>See Ruth W. Mouly, "Israel: Darling of the Religious Right," The Humanist, May/June, 1982, p. 6. See the statistics on the many groups sharing literal millennial views, including Zionism.