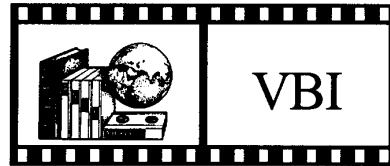
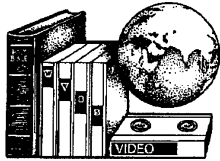


World Video Bible School®

Established 1986



THE SCHEME OF REDEMPTION

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute™ (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



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SCHEME OF REDEMPTION

∞ Syllabus ∞

I. GENERAL INFORMATION.

- A. Instructor: Gary A. Fallis.
- B. This course consists of 12 lessons on 4 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This course is designed to study the history of God's providence in providing salvation for sinful man.
- B. Students will be prepared to teach this course to others.

III. INSTRUCTIONAL MATERIALS.

- A. Bible (ASV, KJV or NKJV).
- B. 12 video lessons.
- C. Course notes (bound notes or CD-ROM).

IV. REQUIREMENTS.

- A. View all 12 video lessons in their entirety.
- B. Read the class notes in their entirety.
- C. Complete all memory work (explained below).
- D. Submit a term paper (explained below).
- E. Take two written tests.
- F. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV according to which one you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized:

Write out and send with the first test when completed:

Genesis 2:16,17	Romans 8:28-30
Genesis 3:4,15	Galatians 3:16
Genesis 12:1-3,7	Galatians 3:24,25
Genesis 49:10	Galatians 4:4-6
Joshua 21:43-45	Ephesians 1:3-6
Judges 17:6	Ephesians 3:10,11
1Kings 4:21	Ephesians 4:8
Romans 5:14	

Write out and send with the second test when completed:

Psalms 2:6,7	John 18:36,37
Psalms 89:3,4	Romans 8:28-30
Isaiah 53:7	Galatians 3:26-29
Zechariah 6:12,13	Hebrews 10:1-4
Matthew 24:14	Hebrews 12:23,28
Luke 1:32,33	1 Peter 1:18-20
Luke 24: 44	

- D. Memory work is due when you mail VBI your final test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There is one test after lesson seven (7) and a final exam at the end of the course (covering the entire course).

- B. When you are in lesson seven and near the end of the course contact us and request the required test.
- C. When you receive the test you have permission to look at it and study it.
- D. However, when you take the test you must do so completely from memory with no help from notes, Bible, textbook, etc.

VII. TERM PAPER.

- A. Write a paper on how Jesus fulfilled the Old Testament prophecies concerning the Messiah.
- B. The paper should be a minimum of four pages, typed and double spaced. If handwritten the paper should be a minimum of six pages, single spaced.
- C. The paper is due when you mail VBI your final test and memory work.

VIII. GRADING.

- A. Memory work, term paper and tests will be graded separately.
- B. Final grade is based on an average of all assigned work.
- C. You may request that a grade be explained or reconsidered, but in any case VBI's decision will be final.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!

GOD'S ETERNAL PURPOSE

Lesson One

INTRODUCTION:

1. The Scheme of Redemption has been the means by which I have been able to mine the rich treasures of God's Word. My wife's grandfather, Tom Howard, often said to understand the Bible you must understand God's eternal purpose. He further added that everything taught in the Bible must harmonize with that purpose. Ed Wharton refers to this subject as "The Grandfather of All Bible Study." The Scheme of Redemption is a study of that purpose.
2. The word "purpose" means "to set before or set forth, to propose or determine." The purpose is equivalent to God's **will** (Eph. 1:5,9,11) and God's **wisdom** (Eph. 1:8).
3. The purpose of God is "**an eternal purpose purposed in Christ Jesus our Lord**" (Eph. 3:10,11). And the existence of the **church** is a manifestation of that purpose.
4. The purpose of God predates **time and creation**. Before there was a heaven and an earth there was **God and His purpose to create and redeem man**. God, who knows the end from the beginning, **foreknows**. And, on the basis of His foreknowledge, **foreordained or predestinated** the redemption or salvation of man in Christ and the church (Eph. 1:9,11; Rom. 8:28-30). The word "predestine" means "to mark out or set a boundary." Therefore, before time began God marked out or set a boundary for salvation according to His will, wisdom or purpose. That boundary is "**in Christ**."
5. That purpose remained **a mystery, hidden or secret** (Eph. 1:9; 3:1-22; 6:19; Col. 1:25-27; 2:2,3; 4:3; 1 Cor. 2:7; 1 Tim. 3:16) throughout the time of the law and the prophets. (Further lessons will give prophecies, promises, types and shadows of this purpose.)
6. With the coming of Christ, and the establishment of the church, the **mystery was revealed or made known** to apostles and prophets. It is this "revealed mystery" or "open secret" that this class and course will discuss.

I. THE ETERNAL PURPOSE OF GOD INVOLVED:

- A. **Christ** (1 Pet. 1:18-20).

- B. The **death** of Christ (Acts 2:22-24).
- C. The **church** of Christ (Eph. 3:10,11).
- D. The **gospel** of Christ (Rom. 16:25-27).
- E. The **kingdom of Christ and of God** (Matt. 25:34).
- F. The **grace of God** (2 Tim. 1:8-10).
- G. **Hope** in Christ (Titus 1:2).
- H. The **love of God** (Jn. 17:24).
- I. The **teachings** of Christ (Matt. 13:34,35).

II. ALL THOSE BLESSING PURPOSED BEFORE THE WORLD BEGAN ARE “IN CHRIST” (Eph. 1:3-14).

- A. **Christ** is the CENTRAL PERSON and **the church or salvation** THE CENTRAL SUBJECT in The Scheme of Redemption – God’s Eternal Purpose.
- B. Ephesians 1:3-14 is a statement of **praise** to **God the Father** (vs. 3-6), to **Christ the Son** (vs. 7-12) and to **the Holy Spirit** (vs. 13,14).
 - 1. **Chosen**, v. 4.
 - 2. **Adopted as children**, v. 5.
 - 3. **Redeemed**, v. 7.
 - 4. **Forgiven**, v. 7.
 - 5. **Gathered together with Christ**, vs. 9,10.
 - 6. **Obtained an inheritance**, v. 11.
 - 7. **Sealed with the Holy Spirit**, vs. 13,14.
- C. Ephesians 3:20,21 offers an appropriate benediction to this lesson: “Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, **Unto him be glory in the church by Jesus Christ, throughout all ages, world without end, Amen.**”

“THE SEED OF WOMAN”

Lesson Two

INTRODUCTION:

God's PURPOSE, eternal in scope, beginning before time and extending beyond time, centered upon **Christ and through His death bringing into existence the church or Kingdom of God and of Christ. And through the preaching of the gospel of the grace of God and love of God hope came to hopeless man.** But where there is a plan or purpose, it is because of a need. Let us now learn from God's revealed will what that need is.

I. THE NEED.

- A. The Genesis of mankind is in chapters one and two by the book that bears that name. Mankind (male and female are made in the image of God - 1:26,27) is given dominion and blessed.
- B. Chapter three records the first sin and its consequences.
 - 1. **Shame** (2:25) the man and woman were naked and not ashamed. (3:7) "...and the eyes of them were opened, and they knew they were naked..."
 - 2. **Sorrow** (2:17).
 - 3. **Thorns and thistles** - Romans 8 says the whole creation groans under sin until its redemption.
 - 4. **Death - physical** (3:19).
 - 5. **Death - spiritual** - Separation from God (3:22-24, Isa. 59:1,2).
- C. The great adversary (1 Pet. 5:1,2; Rev. 12:9) in Genesis is described as a serpent. This aptly pictures the cunning, deceit and danger confronting mankind (Matt. 23:33; Rom. 16:17,18).
 - 1. God had said, **"...of the tree of knowledge of good and evil, thou shalt not eat of it...thou shalt surely die"** (2:15-17).
 - 2. Satan said, **"Ye shall not surely die"** (3:4). The purpose of the devil succeeded (1 Tim. 2:23,24), and seemingly the grave had won and the sting of death, because of sin, had its clutches upon mankind. It appeared the strong man had won.

II. THE MEETING OF THAT NEED.

- A. The Genesis of sin and the fall described the Genesis of the promise of redemption. While Satan, the strong man, had a purpose, God, the stronger, had a purpose.
- B. When God said to the serpent, **“I will put enmity between thee and the woman....”** God set in motion His purpose that would free mankind from the crippling fear of death and eternal condemnation (Rom. 8:1-3). Contained within the purpose (promises) are truths:
 - 1. Enmity, hostility - a division based on good and evil, would exist between God and the devil, but also between the followers of God and the devil.
 - 2. The seed, offspring of woman, would bruise, crush or destroy the head, power and authority of the devil, while being bruised upon the heel in the process. The picture is of one with his heel upon the head of a snake, grinding the life out of it, while bruising his heel in the process.
 - 3. What was lost in Adam was gained in Christ, the second Adam. **“The first Adam was made a living soul, the last Adam a life-giving spirit.” “Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, WHO IS THE FIGURE OF HIM THAT WAS TO COME”** (Rom. 5:14).
 - 4. God put Satan on notice: “You may have won, or seemed to have won, the first round but you are going down for the count.” God has a score to settle, and **in the fullness of time - God’s own chosen time (Gal. 4:4-6), God’s Son will take from the strong man the armor in which he trusts, free those enslaved to sin and death, and chain the strong man until chain and all he has is cast into “a hell prepared for the devil and his angels” (Matt. 25).**
 - 5. While Satan had power to accuse Adam (and he would be condemned - Israel, (the body of people led by Moses [Jude] and all mankind) **God’s eternal** purpose frustrated and prevented Satan’s purpose from being achieved.
 - 6. What was ruined has now been raised. What was marred has now been cleansed. What was shattered has now been restored. The slave has been released and rewarded. Looking at the resur-

rected, ruling and reigning Christ, Paul wrote, **“When he ascended up on high, he led captivity captive, and gave gifts unto men” (Eph. 4:8).**

7. The Genesis - beginning - of that redemption is **in promise (3:15) and in type or shadow.**

SPIRITUAL SEED PROMISE

Lesson Three

INTRODUCTION:

The Genesis of sin and the solution is described in the book that bears that name.

Genesis 3:15 announces salvation from sin through **the woman's seed**. From that point onward the Bible is the fulfilling of that promise. God was at work preserving the Messianic seed line and ensuring the birth of the promised Seed. **Genesis 12:1-3** enlarges upon **Genesis 3:15**. **The seed of woman** becomes **the seed of Abraham**.

From this point onward the promise to Abraham is the main line of Messianic doctrine. The promise is actually two-fold – **the nation-land promise and the spiritual seed promise**.

These two promises are interrelated and cannot be separated without destroying the Bible's theme, which is salvation through Christ, the seed of Abraham. The nation-land promise is to the spiritual seed promise what a mother is to a child because Christ will be a Jew, of the nation of Israel, of the tribe of Judah and of the family of David, born in Bethlehem of Judea (Gen. 49:10; 2 Sam. 7:11-16; Mic. 5:1,2).

Therefore, in order for the **spiritual seed promise to be fulfilled**, Abraham's descendants, the Jews (Hebrews or Israelites) must become **a great nation and possess a land**. God, who is still at work, directs 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 Christ.

I. THE OLD TESTAMENT NARRATIVE REGARDING THE PROMISE TO ABRAHAM.

- A. God made the promise, **"...I will make of thee a great nation...and in thee shall all families of the earth be blessed"** (Gen. 12:1-3) before Abram had any children.
- B. God renewed that promise in Genesis 15. Abram said, **"...to me you have given no seed..."** (v. 3). God answered that Abram's heir would be **"one who shall come forth from your own body..."** (v. 4, NASV). Verse 6 is the familiar statement quoted several times in the New Testament - **"And he believed in the Lord; and he counted it to him for righteousness."**
- C. When Abram asked God how he could know he would inherit the land God told him to take a heifer, a she goat, a ram, a turtledove and a young pigeon and divide them in half (except for the birds.) Abram fell into a deep sleep and God revealed the future of his descendants to him - slavery in Egypt, conquering the land, etc. Then, a burning lamp passed between the pieces of the sacrifices, and verse 18 states - **"In the same day the Lord made a covenant with Abram..."**

- D. Sarai was barren and gave Hagar to Abram to help God along in fulfilling His promise of an heir (Gen. 16).
- E. When Abram was 99 years old God appeared to him, changing his name to Abraham and Sarai's to Sarah. He gave circumcision as a sign of His covenant with Abraham. **"Then Abraham...said in his heart, 'Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? ...'O that Ishmael might live before thee!'" (Gen. 17:17-19).**
- F. God promised to bless Ishmael, but he was the son of the flesh not of God's promise. **"But my covenant will I establish with Isaac, which Sarah shall bear unto thee..." (17:21).**
- G. After Isaac was born Sarah said to Abraham, **"Cast out the bondwoman and her son..."** God agreed with this injunction and told Abraham again, **"...for in Isaac shall thy seed be called" (Gen. 21:10-12).**
- H. In Genesis 22 God tested Abraham, telling him - "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of" (v. 2).

II. THE NEW TESTAMENT COMMENTARY REGARDING THE "FULFILLMENT" AND SIGNIFICANCE OF THAT PROMISE.

- A. The explanation of the **seed of Abraham** and the **blessing** to come through the seed.
 - 1. Gal. 3:16 - "Now to Abraham and his seed were the promises made, **He said not, And as to seeds, as of many, but as of one, And to thy seed, which is Christ.**" The message of Paul focused upon the **Gentiles**.
 - 2. Acts 3:25,26 - "Ye are the children of the prophets, and of the covenant which God made with our father, saying unto Abraham, **And in thy seed shall all the kindreds of the earth be blessed.** Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away everyone of you from his iniquities." The message of Peter focused upon the **Jews**.
 - 3. Gal. 3:8 adds - **"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."**

4. God had many seeds or descendants, but the **promised blessing of forgiveness of sins or justification was to come** to all men - Jew and Gentile alike - **through one, Jesus Christ.**
- B. From Romans we learn Abraham believed in God **who “quickeneth the dead, and calleth those things which be not as though they were.” (v. 17)** Also, he was **“...not weak in faith...and considered not...the deadness of Sarah’s womb; he staggered not at the promise of God...but was strong in faith...being fully persuaded that what he had promised, he was able also to perform” (vs.19-21).**
 - C. Now, let us read Hebrews 11:17-19. **“By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from hence also he received him in a figure.”**
 - D. Do you see the obvious conclusion? Do you see Isaac was not Abraham’s son by natural means? As a baby Isaac was given to Abraham and Sarah from a dead womb. Abraham had all the above related experiences with God and His promises. He was fully persuaded that “in Isaac shall thy seed be called.” He knew God would fulfill His promise in Isaac because he knew Isaac was the child of God’s work and God’s promise. So the Hebrew writer tells us that Abraham believed “that God was able to raise him up, even from he dead; from whence also he received him in a figure.” There it is! Abraham believed God could and would raise Isaac from the dead! The God who had given him Isaac from a dead womb would give Isaac back to him there in the land of Moriah on the mountain. Abraham believed in the resurrection of the dead! And that is the kind of faith we must have. Our faith rests squarely in the historical fact of the resurrection of Jesus. And our faith anticipates the resurrection of our own bodies.
 - E. If we continue in the context in Romans 4, we see the same thing. After rehearsing the land promise and commenting on this event in Abraham’s life, Paul says, “Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification” (Rom. 4:22-25). Put all this together with Galatians 3:8 - “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, ‘In thee shall all nations be blessed.’” Add to this Paul’s outline of the “gospel which I preached unto you...” in 1 Corinthians 15:1-4. The basic facts of the gospel are the death, burial and resurrection of Jesus.

- F. But that's not all! If we look at Hebrews 11 we note the writer says that the one who received the promises (Abraham) offered up his "only begotten son." Who else offered up his "only begotten son?" Surely, John 3:16 and a host of other scriptures come to mind! Look at the picture there on Mt. Moriah - Abraham in a figure "acted out" the gospel story. He offered up Isaac and received him back to life. Here is a beautiful picture of God offering up Jesus and the resurrection of Jesus. God asked Abraham to do in a figure what He Himself would do in reality on Calvary's hill thousands of years later.
- G. We are not finished! There is more gospel in this story! On the way to the mountain Isaac asked his father, **"Behold the fire and the wood: but where is the lamb for the burnt offering? And Abraham said, 'My son, God will provide himself a lamb for the burnt offering'" (Gen. 22:8).** "God will provide himself a lamb..." These words were not spoken in desperation, Abraham was not giving an evasive answer. These are the words of faith. Abraham knew God would provide. God had provided an heir from a humanly impossible situation and God would take care of the sacrifice as well. Look at those words again: "God will provide himself a lamb..." That is the whole story of the whole Bible! God will provide the Lamb! Surely this makes the words of John the Baptist in the New Testament ring with even fuller meaning: **"Behold the Lamb of God which taketh away the sin of the world" (Jn. 1:29).**
- H. There is still more gospel in Genesis 22! On the mountain, as Abraham was about to bring his knife upon Isaac, the Angel of the Lord stopped him. Abraham saw **"a ram caught in the thicket by his horns: and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son" (v. 13).** Do you see that picture? A ram died in the place of Isaac. Jesus died in the place of you and me - **"...the just for the unjust that He might bring us to God" (1Pet. 3:18).** Brother Homer Hailey in his book The Messiah in Prophecy to the Messiah on the Throne (p. 21), discusses the significance of "lamb" (v. 8) as contrasted with "ram" (v. 13) suggesting that the ram was a substitute for Isaac, whereas Abraham believed in and pointed to the promise of the Isaiah 53. Brother Hailey's book is a valuable resource for any serious Bible student and teacher. He deftly draws out the gospel in the Old Testament and demonstrates how it is most certainly the **"schoolmaster to bring us unto Christ" (Gal. 3:24,25).**
- I. We also see the providence of God in this event. Abraham trusted that God would provide. Even if he did not fully understand he could fully believe. Not only do we have the gospel story in the sacrifice of Isaac, but we have the assurance of God's providence in every aspect of our lives. True faith will be rewarded. The child of God is not left to walk alone.

Abraham named the place “**Jehovah-jireh**” (Gen. 22:14) which means
“**The Lord will provide.**”

THE PROMISE TO ABRAHAM, ISAAC AND JACOB

Lesson Four

INTRODUCTION:

1. The original promise was made to Abraham in Genesis 12.
2. The promise was renewed to Abraham in Genesis 22.

I. THE PROMISE TAKES THE FORM OF A COVENANT (Gen. 15).

- A. The assurance of God (v. 1).
- B. The question of Abraham pertaining to his heir (vs. 2,3).
- C. The reassurance of God (vs. 4,5) - your heir will not be a servant, but from your own loins.
- D. Abraham's belief in God's promise (v.6) is a passage quoted in Romans 4:3, Gal. 3:6, James 2:23,24. Abraham's faith was always one of obedience (Gen. 18:19, 26:5).
- E. God's promise to give Abraham the land (v. 7).
- F. Abraham's question: "Whereby (how) shall I know that I shall inherit it?" (v. 8).
- G. God confirmed His promise with a covenant (vs. 9-21).
 1. The fire of God that passed between the pieces of the sacrifice was a symbolic way of ratifying the covenant. Cf. Jer. 34:18,19.
 2. Also, while Abraham was in a trance induced by God, God revealed to Abraham:
 - a. His seed would be strangers in a foreign land.
 - b. There they would be enslaved 400 years.
 - c. They would come out of slavery in the fourth generation.
 - d. That nation that enslaved them would be judged.
 3. The chapter ends by giving the extent of the land to be settled.

II. CIRCUMCISION WAS GIVEN TO ABRAHAM AND HIS SEED AS A TOKEN OF THE COVENANT (Gen. 17).

A. The covenant had two parts:

1. God's part (vs. 5-8). The covenant was to be **an everlasting covenant and the land an everlasting possession**. The Scheme of Redemption unraveled will prove that "**everlasting**" means "**age-lasting**." That is, the possession of the land will be fulfilled and the official, "sacred" sign of circumcision will likewise be fulfilled or serve its purpose with the coming King and His kingdom.
 - a. **Circumcision** was not carried over into the New Testament in the form of **baptism**. Cf. Col. 2:11,12; Rom. 2:28,29; Phil. 3:3.
 - b. Circumcision is now spiritual - a cutting off or removal of the sins of the flesh - the forgiveness of sin.
 - c. The covenant of circumcision was incorporated into the Mosaic Law since it was given to Abraham's seed after him.
 - d. This covenant of circumcision was given **only** to Abraham and his seed and has no spiritual significance to God's spiritual Israel today (cf. verses above and Gal. 5:2-6).
2. Man's part (vs. 9-14).

III. THE PROMISE TO ISAAC AND JACOB (Gen. 26,28).

- A. The promise to Isaac (Gen. 26:1-5).
- B. The promise to Jacob (Gen. 28:13,14).

IV. THE PROMISE CONTINUED TO BE CARRIED OUT AS ABRAHAM'S SEED GO DOWN INTO EGYPT.

- A. Genesis 12-36 - God is working through **Abraham, Isaac and Jacob**.
- B. Genesis 37-50 - God is working through **Joseph**, one of the twelve sons of Jacob (now named Israel). Joseph is an example of one in whom all things work together for good, that is, the good purpose of God destined before times eternal (Rom. 8:28-30).

1. Joseph becomes a deliverer, a savior, one who preserved Abraham's seed and, thus, the promise (Gen. 45:5-8; 50:15-20).
2. One who was favored by his father and envied by his brothers received a **dream** in which his father and his brothers bowed down to him. The fulfillment of that dream would result in the salvation, preservation and deliverance of Abraham's seed and maintain the promise God made.
3. Threatened with death, sold into slavery to the Midianites, purchased by Potiphar (an officer of Pharaoh), falsely accused by Potiphar's wife, unjustly cast into prison to conceivably spend the rest of his life - WHAT HOPE WAS THERE FOR JOSEPH? HOW COULD GOD USE SUCH A MAN IN THAT SITUATION? But we must not overlook that this is the story of God's work through Joseph, not merely the work of Joseph!
 - a. In prison Joseph, by the power of God, interpreted the dream of the butler and the baker.
 - b. Later Pharaoh **had a dream**. The butler remembered Joseph who was summoned from prison. Joseph interpreted Pharaoh's dreams to mean seven years of plenty followed by seven years of famine.
 - c. As a result, Pharaoh made Joseph his second in command (41:37). Joseph then began gathering and storing up provisions of food during the seven productive years.
 - d. When the famine struck there was plenty of grain in Egypt, but none in Canaan. Therefore, Jacob sent his others son to Egypt to buy grain. When Joseph revealed himself to his brothers he told them:

“Now therefore be not grieved, not angry with yourselves, that ye sold me hither: **for God did send me before you to preserve life...to preserve you a posterity in the earth, and to save your lives by a great deliverance. So it was not you that sent me hither, but God...**” (Gen. 45:5-8).

God, who can allow men to do their worst and work it out the best for His own will, used the brothers' envy, hatred and deception of their father to place Joseph in a place and position where he could preserve and deliver them.

- e. The words “**for God did send me**” tell the story of The Scheme of Redemption. Grain goes to Egypt, and for Jacob, better news - his son, Joseph, is alive!
- f. Jacob revived (45:27), and along with him the promise revived! Jacob had a vision reminiscent of the one years before in Gen. 28. “I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation...” (46:3,4).
- g. Jacob and his sons join Joseph in Egypt to prosper, but not to live happily ever after.
- h. A dynasty or king arose that did not recognize the arrangement the earlier Pharaoh had made with Joseph (Ex. 1:8). A nation now grown large is feared by the new king and seen as a source of revenue as slaves. **Abraham’s seed are now in harm’s way.** Their service was made increasingly difficult, and finally their first-born males were threatened with death. If the new Pharaoh could not gradually work the Israelites to death, he would exterminate them more quickly and certainly by eliminating their growth. God, however, had promised Abraham, “**I will bless those who bless thee, and curse him who curses thee.**”

C. God needed another deliverer, Moses.

- 1. This deliverer seemed unlikely since he was adopted by Pharaoh’s daughter and grew up in royalty. But, just as Joseph made choices that pleased God, so did Moses.

“...when he was come to years, refused to be called the son of Pharaoh’s daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the **reproach of Christ** greater riches than the treasures. For he had respect to recompense of the reward...” (Heb. 11:24-26). The Messianic Mission - everything that happened - was in view of the Eternal Purpose of God and corresponding Promise to Abraham being advanced. Moses was playing an important role on the stage of history as had Joseph. The Eternal Drama had many players - some corrupt, as we will see of Pharaoh, as God raised up Pharaoh to show His power in him (Rom. 9:17) and that His name might be declared through all the earth.

2. “God remembered his covenant with Abraham, Isaac and Jacob” (Ex. 2:24,25) and sent Moses to Pharaoh to lead the Israelites out of Egypt. Though Pharaoh opposed the departure God saw to it that Pharaoh’s chariots floated in the Red Sea while the Israelites crossed that vast body of water without getting their feet wet. The Israelites sang a song of victory (Ex. 15) which will one day be sung by the redeemed of all ages, called “The Song of Moses and the Lamb” (Rev. 15). God was working all things according to His purpose.
 - a. Their deliverance from death to life, slavery to freedom and darkness to light is described as a **baptism** (1 Cor. 10:1,2). As New Testament baptism signifies a separation from an old life to a new life so this type or shadow signified Israel’s separation.
 - b. They **ate of the spiritual food and they drank of the spiritual drink “for they drank of that spiritual Rock that followed them, and that Rock was Christ.”** Literally? No. But the spiritual deliverance of God at the Red Sea and the spiritual provision in the wilderness prefigures or foreshadows the deliverance and provision of the Son of God. No single event in the Old Testament more vividly parallels, predicts and typifies the exodus from the old life and slavery of sin than the Israelites salvation from Egypt.
 - c. But fewer than fifty days afterward, this same redeemed people lusted, and worshiped idols (1 Cor. 10:4). While Moses was on Mt. Sinai receiving the “ten commandments,” the people were on the plain fashioning their own religion. Their unbelief and disobedience would result in their wandering in the wilderness for forty years, delaying the blessing God had in store for them (Heb. 3,4). Even Moses, who led them through the years to the very border of the land, would not enter. God would use yet another leader, the co-worker of Moses, to accomplish this.
- D. **Joshua** finished the task Moses began. God was with Joshua just as He had been with Moses.

THE LAW AND SACRIFICES – SCHOOLMASTER AND SHADOW

Lesson Five

INTRODUCTION:

1. God made a **promise** to a **people** regarding a **place** preparatory to the sending of Christ.
2. The **nation-land** promise was in view of the **spiritual seed** promise. The promise to Abraham, Isaac and Jacob - “in thee and in thy seed shall all the nations of the earth be blessed” - takes on a life of its own and lies at the heart of the Scheme of Redemption.
3. However, before the spiritual seed could be fulfilled, there must be a **people** (lineage) through which the Messiah could come, a **place** in which he could be born and a **government** under which these people lived. A NATION, A LAW AND A LAND were required for God to work all things according to His purpose.
4. The people born in the dead womb of Sarah had been nursed and grown to maturity in the land of Goshen in Egypt. God had used the deliverer, **Joseph**, to help accomplish this.
5. The land to be received was brought toward its fulfillment by yet another deliverer, **Moses**. **Joshua**, Moses co-worker, would actually lead the Israelites into the land.
6. The final component of God’s Divine arrangement was a **law** to govern the people in the land. The law of Moses, given through angels to Moses at Mt. Sinai, contained over 600 commands with the “ten commandments” being the core of the law. The **law** and the **priesthood** that function under it, and the **sacrifices** they offer in the **tabernacle**, are inextricably woven together.
7. That law is referred to as a **schoolmaster** or **tutor** (Gal. 3:24), and as a **shadow** (Col. 2:16,17; Heb. 8:5; 10:1). The chosen people, Israel, needed to understand their need for a Savior and that such a Savior would come.

I. THE LAW OF MOSES AS A SCHOOLMASTER OR TUTOR TO BRING MEN TO CHRIST.

- A. The law was given because of sin. The concept of the rule of law is to define and regulate human behavior. “**The law is not made for a righteous man, but for the lawless and disobedient...**” (1 Tim. 1:9,10).

- B. The law was never given to justify or declare a guilty man innocent (Rom. 3:20,28; Gal. 2:16; 3:16).

II. THE LAW, WHICH EDUCATED MAN OF HIS NEED FOR A SAVIOR, ALSO CONTAINED WINDOWS THROUGH WHICH THAT SAVIOR MIGHT BE SEEN.

- A. The law is a **shadow**.
- B. Colossians 2:16,17 describes the law, that has been removed by the cross of Christ, as a shadow of things to come, but the body, the reality is of Christ. For this reason Paul teaches no one should be judged by the ritual or sacrifices of the law.
- C. Hebrews 8:1-5 depicts the service of the Old Testament priests offering gifts according to the law serving as an example and as a shadow of heavenly things. The new covenant of Christ and remission of sins is set forth as those heavenly things, vs. 6-12.
- D. Hebrews 10:1-4 adds that the law is a shadow and not the image, the reality of the good things to come. The shadow consisted of the blood of animals which could not take away sin, but served as a reminder of the fact and guilt of sin. The good things are described beginning in verse five as the offering of the body of Jesus Christ once for all and the covenant sanctified by His blood.

III. THE SHADOW OF GOOD THINGS TO COME.

- A. God had in mind atonement by blood before time began (1 Pet. 1:18-20).
- B. Under the sacrificial system a death had to take place. Innocent blood had to be shed to make atonement for the soul (Lev. 17:11).
- C. Kinds of sacrifices foreshadowing the sacrifice of Christ.
 - 1. **The whole burnt offering** primarily emphasized **consecration** of the worshiper to God.
 - 2. **The meal offering** represented the substance of the worshiper to God.
 - 3. **The peace offering**. The Hebrew word for peace is “shalom,” which refers to “everything in its place.” It is the sacrifice of completion. It is the last of the “sweet savor” offerings.

4. **The sin offering.** Its primary purpose is **atonement** (Eph. 5:2, 25-27).
5. **The trespass offering** focuses on a sin against another in property or service. Leviticus 5:4 mentions a trespass against God - in the holy things of God. God is a person. (Example: Mal. 3:8; Josh. 7:7.) Fellowship with God is broken. Just as in the sin offering. Yet the central theme is **restitution or satisfaction**.
 - a. Jesus was prophesied to be a **trespass offering** (Isa. 53:10).
 - b. Romans 3:21-27 describe Christ as **propitiation or satisfaction**.
 - c. The cross shows God was righteous in forgiving man under the law (Rom. 3:24-26).
 - d. **“God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them”** (2 Cor. 5:14). Since God is satisfied with the life and sacrifice of Jesus, He does not have to charge us with our trespasses (Eph. 1:7; Col. 1:14; Rom. 10:4; 1 Pet. 3:18; 2:22-24).

CONCLUSION:

1. In summing up the typology or shadow:
 - a. In the **burnt offering** - Christ became our righteousness through His **consecration** to God.
 - b. In the **meal offering** - He became the **firstfruits** to God.
 - c. In the **peace offering** - Christ gives and maintains spiritual life, provides a **spiritual feast**.
 - d. In the sin **offering** - He makes **atonement** for the soul.
 - e. In the **trespass offering** - He becomes our propitiation and satisfaction.

THE PROMISE TO ABRAHAM - NATION-LAND PROMISE FULFILLED
Reception and Retention of the Land
Lesson Six

INTRODUCTION:

1. The Scheme of Redemption in history began with the promise to the human race of a blessing that would come through the woman's seed (Gen. 3:15). Romans 16:20 alludes to the completion of that promise - **"And the God of peace shall bruise Satan under your feet shortly."**
2. The promise of redemption later focuses in a nation - the seed or descendants of Abraham (Gen. 12:1-3) and a land they would receive. **"I will make of thee a great nation...unto thy seed will I give this land"** (v. 7).
3. The preservation of that seed becomes all important. God further promised to Abraham, **"I will bless them that bless thee, and curse him that curseth thee."** God works through **Joseph**, the great-grandson of Abraham, to provide sustenance for the seed in Egypt. Egypt was no doubt blessed as a result of the favorable treatment of Abraham's descendants who are now known as Israelites.
4. However, when Egypt begins to mistreat the seed, God works through **Moses** to preserve them. Genesis 15 had revealed to Abraham his descendants would be enslaved in a foreign country, but be delivered in the fourth generation.
5. The reception of the land was realized under **Joshua**, the co-worker and successor of Moses (Josh. 21:43-45).
6. What God promised to Abraham had now been fulfilled. The seed, now a **nation**, had received a **law** to govern them at Mt. Sinai and now received the **land of promise** where they would live. **Nothing remained of what God had promised. All came to pass** (Josh. 21:43-45). The development of the nation and reception of the land was UNCONDITIONAL because of God's integrity and faithfulness. Yet, as will be seen, CONDITIONS did exist for those who would receive a promise.

I. THE COVENANT OF BLESSING AND CURSING (Deut. 27-30).

- A. Though they were at the edge of the promised land Moses spoke of the promised land as if it were already given (Deut. 26:1-9). And in God's will that was true because the MOTHER - the **nation-land** promise was that which gave birth to the CHILD - the **spiritual seed** promise through Christ.

- B. God's promise would be fulfilled, but not for all. God blessed those whom He could. His will was for the whole nation of Israel to enter the promised land. But even God's will must respect the free-will of man. Only a small portion, a **remnant** entered the land.
- C. The conditional nature of God's blessings to remain in the land are set forth in what is called "The Covenant of Blessing and Cursing."
 - 1. A series of blessings are set forth for those who obey God, including continued prosperity in the land (Deut. 28:1-14).
 - 2. A series of curses are set forth for those who disobey God - disease, famine and the ultimate curse of being scattered or removed from the land (Deut. 28:15-68).
 - 3. Deuteronomy 28:9 serves as a promise and a warning - **"The Lord shall establish thee an holy people unto himself as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways."**
 - 4. Deuteronomy 30:1-3 identifies this covenant - **"These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which made with them in Horeb."** This passage sets forth the conditions for return: **"Thou shalt obey his voice."**
 - 5. Here is a RESTATEMENT OF THE LAW MADE AT HOREB OR SINAI. The word for Deuteronomy means "second law." It is actually a renewal or application given at Sinai.

II. THE CONQUEST OF THE LAND - A TIME OF BLESSING.

- A. Moses charges his successor, Joshua, to be faithful - **"Be strong and of a good courage: for thou must go with the people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed"** (Deut. 31:7,8).
- B. Moses would not enter the land because on one occasion he did not sanctify God (Deut. 32:48-52).
- C. Joshua possessed the spirit that had been of Moses, and the people followed him (Deut. 34:9).

- D. Joshua 11:15 speaks of his faithfulness to the task - **“As the Lord commanded Moses his servant, so did Moses command Joshua, and so did Joshua; he left nothing undone of all that the Lord commanded Moses.”**
- E. In his farewell address to the people Joshua said, **“Choose ye this day whom ye will serve...but as for me and my house we will serve the Lord”** (Josh. 24:14,15).
- F. The impact of Joshua’s life in the leadership of Abraham’s seed is observed in the statement that his generation, and the ones that lived after him, served the Lord because of his influence (Josh 24:31; Jud. 2:7).

III. THE PERIOD OF THE JUDGES - A TIME OF CURSING.

- A. **“... and there arose another generation after them (after those faithful of Joshua’s time) which knew not the Lord, nor yet the works which he had done for Israel”** (Jud. 2:8).
- B. Two reasons are stated in the book of Judges for the “dark ages” of Israel:
 - 1. They did not drive out the pagans and they were overcome (Jud. 1:21,29,30,33. Cf. 2 Cor. 6:14-18; Rom. 12:9; 1 Cor. 15:53; 1 Thess. 5:21; 2 Cor. 7:1).
 - 2. They did that which was right in their own eyes (Jud. 17:6; 21:25).
 - 3. A cycle of apostasies followed which weakened the purity of the people and threatened the promise of God. (Jud. 2:1-18 is representative of a cycle of **sin...servitude...supplication...salvation.**)

IV. THE PERIOD OF KINGSHIP - A TIME OF BLESSING AND CURSING.

- A. The period of Judges is characterized by the statement, **“And in those days there was no king in Israel, every man did that which was right in his own eyes”** (Jud. 17:6; 21:25). That is, tribes followed one leader after another who would give them deliverance from their enemies. There was no dynasty or monarchical arrangement as in neighboring nations.
- B. Israel, therefore, asked for a king so they could be like the nations around them (1 Sam. 8:5). This was encouraged by the fact that the sons of Samuel were worthless and undependable as leaders (1 Sam. 8:3,4).
- C. Regardless of the reasons, the request for a king not only displeased Samuel, but God also. God said to Samuel, **“They have not rejected**

thee, but they have rejected me, that I should not reign over them” (1 Sam. 8:6,7).

- D. God had foreknown that Israel would abandon His leadership - as a **theocracy** - to become a **monarchy** (Deut. 17:14-20).
- E. God gave them their request though Samuel warned them of the costs - of their sons as soldiers, their daughters as cooks, taxes on their property. God had blessed them as He had promised Abraham, even defeating their enemies. He never failed to give them victory, though they failed (at Ai for example). Years later, through the prophet Hosea, God further rebuked them for their treason, their ingratitude for Him - **“O Israel, thou has destroyed thyself; but in me there is help. I will be thy king: where is any other that may save thee in all thy cities? And thy judges of whom thou saidst, Give me a prince and a king. I gave thee a king in mine anger, and took him away in my wrath”** (Hos. 13:9-11).
- F. Saul was the first king God allowed - a king that seemingly fit the qualities God mandated in Leviticus 17:14-20. Saul was physically imposing, but yet humble. However, he fell perhaps quicker and farther than any other king.
 - 1. Saul’s disobedience (1 Sam. 13) was doing the sacred work of the priest (Samuel - 1 Sam. 15) believing the offering of sacrifices, performing a religious ritual would take the place of obedience and listening to God’s will (1 Sam. 15:22,23). Words that echo through sacred history - **“And Samuel said Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as in the sin of witchcraft, and stubbornness is as iniquity and idolatry...”** (Joel 2:12,13; Hos. 6:6; Ps. 51:16,17; Mic. 6:6-8 also show vanity of ritual and ceremony apart from doing God’s will.)
 - 2. Saul lost the kingdom (1 Sam 13:13; 15:23) and God sought **a man after his own heart**, indicating Saul was not that man.
- G. Saul’s disobedience (a time of cursing) produced a need for David (generally a time of blessing).
 - 1. In spite of the heinous sins with Bathsheba and Uriah, her husband, David had the kind of heart God desired. Psalms 32,40 and 51 show the godliness that filled the heart of David and brought forth the fruit of repentance (2 Cor. 7:10; Matt. 3:8).

2. The kingdom rose to prominence under David. He confronted and defeated Goliath, the very enemy Saul feared.
3. His greatness may be seen in his desire to build a house or temple for God. When God would not allow this because David was a warrior (and this house was intended to symbolize peace) David prepared the materials Solomon, his son, would use in building it.
4. In tribute to David, and in keeping with God's promise, God promised David He would build a house for him, not of brick and stone, not even of costly materials such as would be in the temple, but a royal dynasty from which the Messiah, the King of Kings, would come (2 Sam 7:11-16). (This will be discussed later in the Spiritual Seed Promise section.)

H. David's son, Solomon, reigned in his stead (1 Kings 2:1-12).

1. Solomon and Israel would continue to be blessed if the new king obeyed God.
2. Solomon began like no other king, receiving unparalleled wisdom because he did not ask for long life, wealth or power (1 Kings 3:9-13).
3. Solomon's reign was the pinnacle of Abraham's seed - **"And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt"** (1 Kings 4:21). This is the extent of the land promised to Abraham in Gen. 15.
4. Solomon was given the privilege of building the temple of God. Yet the scripture reveals **"that the most High dwelleth not in temples made with hands..."** (Acts 7:48-50).
5. Yet, for all of Solomon's accomplishments, his heart was turned away from God. He ignored God's command to marry within the covenant people and the foreign wives of Solomon converted him to their gods or idols (1 Kings 11:1-6). Solomon reveals in Ecclesiastes that he did not deny himself anything "under the sun." Unbridled lust for things and gods were the seeds of bitter fruit and the winds that would bring the whirlwinds of devastation and destruction in years to come for the monarchy of Israel.
6. God would tear the kingdom away from Solomon and give it another, but not in his own lifetime for David's sake (1 Kings 11:9-13).

7. When Solomon died, and Rheoboam his son reigned, the clouds of division were already gathering over the nation that God had destined to bring salvation into the world.

NATION-LAND PROMISE – REJECTION AND RESTORATION

Lesson Seven

INTRODUCTION:

1. God's promise to Abraham continued to be developed through the nation of Israel. The promised seed of Abraham, in the "collective" sense, would give rise to the seed, Christ, in the "singular" sense (Gal. 3:16).
2. The purpose and promise of God seem to rise and fall with the choices made by Abraham's seed, the Israelites of Jews. Their "ups" and "downs" as a nation were foreknown and forewarned by God.
 - a. The Covenant of Blessing and Cursing reminded Israel to obey God.
 - b. In their seeking a king they were to select a king through whom God could rule.
3. A period in Israel's history, referred to as the United Kingdom, traces the lows of Sauls' reign to the pinnacles of that of David's and Solomon's.
4. With the death of Solomon and the ascension of Rehoboam, Solomon's son, a split occurs among God's chosen people. A decline begins in both the divisions of the kingdom that will finally result in captivity. Yet, in all this God does not forget the promise of redemption to come through the unique seed of Abraham.

I. THE DIVISION OF THE KINGDOM AND CAPTIVITY.

- A. 1 Kings 11:9-13 states:

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore, the Lord said unto Solomon, 'Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake, but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom, but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.'"

1. In this statement God foreknows the division and, yet, also the preservation of one tribe; the tribe of Judah, for David's sake. The

reason for this was the sceptre, symbolic of the King; the Lawgiver should come from Judah (Gen. 49:10), and the King was to descend from David (2 Sam. 7:11-16).

2. God continued to work out His purpose and fulfill His promise.
- B. Jeroboam, Solomon's adversary, is promised ten tribes (1 Kings 11:29-32). One tribe, Judah, is preserved for a light (Isa. 49:10) in order to bring the Light of the world.
- C. Rehoboam's pride and rebellion are the immediate cause of the division. The ten tribes follow Jeroboam.
- D. Jeroboam, in order to retain their loyalty, introduces idolatry in the form of two golden calves which become objects of worship (1 Kings 12:26-33).
- E. Ahab and Jezebel introduce Baal worship.
- F. Because of idolatry, calf worship and Baal worship, the northern kingdom of Israel goes into Assyrian captivity (2 Kings 17).
 1. Throughout this period God reminded the people of His will given at Sinai:

“For they served idols, whereof the Lord had said unto them, Ye shall not do this thing. Yet the Lord testified against Israel, and against Judah, by all the prophets, and the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not...” (1 Kings 17:12-14).
 2. The prophet Isaiah, in chapter ten, described the fall and captivity of Israel by Assyria: “O Assyria, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation...” (vs. 5,6).
- G. Following the example of Israel, the southern kingdom of Judah sinned and went into captivity to Babylon (2 Kings 25).
 1. Judah lasted 136 years longer than Israel because of righteous kings who periodically restored the law and the worship of God.
 - a. Josiah is foreknown by name in 1 Kings 13:2 and is to be such a restorer.

- b. However, after Josiah, all relied upon human alliances and did not “look unto the Holy One of Israel, neither seek the Lord” (Isa. 31:1).
- c. God raised up the Chaldeans to destroy Jerusalem, the temple, and to take the people into captivity (Hab. 1:6).
- d. Yet, all this time God did not abandon his people nor forget His promise. God says through Isaiah, “With my soul have I desired thee in the night, Yea with my spirit within me will I seek thee early for when thy judgments are in the earth, the inhabitants of the earth will learn righteousness” (Isa. 26:9).

II. THE RESTORATION OF A REMNANT.

- A. The farewell address of Joshua had reflected the Covenant of Blessing and Cursing when he said, “Therefore it shall come to pass, that as all **good things** are come upon you, which the Lord your God promised you; so shall the Lord bring upon you all **evil things** until he have destroyed you from off this good land, which the lord your God hath given you” (Josh. 24:15).
- B. Though the whole nation went into captivity (all 12 tribes) only a **remnant** would return. Nehemiah appealed to the Jews restored to the land to remember God’s will, first stated by Moses:

“Remember I beseech thee, the word that thou commandest thy servant Moses, saying, **If ye transgress, I will scatter you among the nations: But if ye turn unto me, and keep my commandments, and do them,** though there were of you cast out unto the uttermost part of the heaven, **yet will I gather them from thence, and will I bring them to the place that I have chosen to set my name there**” (Neh. 1:8,9).

- 1. God wanted to bless all of Abraham’s descendants in restoring them to the land even as He did in giving the land, but He could only bless the obedient. He desired to restore the **whole** but had only a **remnant** to work with.
- 2. God has always worked through the faithful few - a **remnant**.
- 3. Before the captivity God spoke through the prophets:

“Except the Lord of hosts had left unto us a **very small remnant**, we should have been as Sodom, and we should have been like unto Gomorrah” (Isa. 1:9).

“For though thy people Israel be as the sand of the sea, yet a **remnant** of them shall return...” (Isa. 10:22).

“And there shall be an highway for the **remnant** of his people, which shall be left, from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt” (Isa. 11:16).

“And I will gather the **remnant** of my flock out of all countries whether I have driven them, and will bring them again to their folds; and they shall be fortified and increased” (Jer. 10:3). Jeremiah then refers to shepherds to rule over and feed them prior to the **coming of the Lord, the King** (vs. 5, 6).

4. During the captivity God spoke through Ezekiel saying, “Yet behold there shall be a **remnant** that shall be brought forth...” (14:22).

C. The return of the remnant was described as a **resurrection** (Ezek. 37).

1. Ezekiel was told “Prophecy and say unto them, Behold, O my people, **I will open up your graves, and cause you to come out of your graves, and bring you into the land of Israel.**”
2. Moreover, God would give this people a **king**. In anticipation of the Messiah, God said, “**And David my servant shall be king over them, and they shall have one shepherd**” (v. 24).
3. Also in anticipation of the government of that king, God said, “**Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them**” (v. 27).
4. And in a reference to His abiding presence through Christ, “**My tabernacle also shall be with them: yea, I will be their God, and they shall be my people**” (v. 28). Compare Jeremiah 31:31f.

D. The captivity was to last seventy years (Jer. 25:12; 29:10-14). God said, “After seventy years are accomplished at Babylon I will visit you, and I will perform my **good word** toward you, in causing you to return to this place” (29:10). This good word was first spoken in Deuteronomy 30:1-3, stating the conditions of the return.

E. The actual return involves that:

1. Under **Zerubbabel** (Ezra chapters 1-6, the years 536-520 B.C.) Isaiah 44:26-45:1 prophesies the rebuilding of the temple, naming Cyrus king of Persia as the benefactor. Fifty thousand Jews returned, only a **remnant** of the millions who went into captivity. Haggai 1:12: **“The Lord stirred up the spirit of Zerubbabel and the remnant of the people.”** This number contained people from all the twelve tribes, as twelve bulls were sacrificed according to the number of the tribes of Israel (Ezra 6:17; 8:35).
 - a. Jozadak the priest, Zerubbabel the governor and his brethren built the altar of God to offer sacrifice and observed the feast of tabernacles (Ezra 3:1-6).
 - b. But opposition stopped the building of the temple for sixteen years. (Ridicule, deceit, violence and feigned union and fellowship were attempted.) The preaching of Haggai and Zechariah was required to complete the temple (5:1; 6:14, 15). **“Not by might, not by power, but by my spirit”** were God’s words to Zechariah.
2. Under **Ezra**, as recorded in chapters 1-6 (Ezra was a scribe 7:6 - 458 B.C.) “Ezra had prepared his heart to seek the law of the Lord, and to do it and to teach in Israel statutes and judgments” (7:10). Teaching kept the reformation, or restoration going according to God’s Word (8:1-8).
3. Under **Nehemiah**, 445 B.C. God had put in Nehemiah’s heart to restore the wall around Jerusalem that had been neglected.
4. A SUMMARY: Not only did Jehovah God fulfill His promise to **give the land to Abraham’s descendants** (Josh. 21:43-45), but He **gave it back to them - restored them to the land of promise**. Ezra records this in 9:13,14:

“And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou hast punished us less than our iniquities deserve, and has given us such deliverance as this; Should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?”

- F. The **purpose, promise and providence of God is seen repeatedly in preserving the seed line and delivering the people** - sometimes into captivity, sometimes from captivity.
1. The Book of Esther falls historically between the completion of the temple in 516, the time of Haggai and Zechariah, and the coming of Ezra in 458.
 2. A feast is still observed by the Jews in remembrance of that deliverance called the "Feast of Purim." Esther had come to the kingdom for such a time as this. Haman's plans to destroy all the Jews throughout Persia were foiled. Had Haman succeeded, God's plan and promise would have failed, **AND ALL HOPE FOR MANKIND WOULD HAVE BEEN LOST**. But in the book of Esther, where the name of God is never mentioned, His work is ever present in behalf of that promise made more than 100 years before.
- G. With the restoration to the land ends the Old Testament story. The **nation-land promise** is completed. All things are now ready for the coming of the **King and His Kingdom** - the fulfillment of the **spiritual seed promise**.

SPIRITUAL SEED PROMISE - SEED OF DAVID

Lesson Eight

INTRODUCTION:

1. The Scheme of Redemption, the working out of God's Eternal Purpose, commences with **the seed of woman, the Christ** (Isa. 7:14) bruising the serpent's head (Rom. 16:20).
2. The purpose-promise then becomes **the seed of Abraham** (Gen. 12:3) which is to bless all nations (Gal. 3:8,16; Acts 3:25,26).
3. The seed line then becomes more defined by **the tribe of Judah** (Gen. 49:10). Christ was born of the tribe of Judah (Matt. 1; Lk. 3), is called "the Lion of the tribe of Judah" (Rev. 5:5), and is a heavenly priest of a non-priestly tribe - Judah (Heb. 7:14).
4. The Scheme of Redemption becomes even more focused by describing the Christ as of **the seed of David** (2 Sam. 7:11-16).
5. The development of purpose-promise-prophecy regarding the Messiah is with regard to **the nation of Israel, the tribe of Judah and the family of David**.

I. **GOD PROMISED DAVID THAT HIS SEED WOULD ESTABLISH A KINGDOM (2 Samuel 7:1-16).**

- A. David desired to build a house, or temple, for God.
- B. God promised David He would build David a house, not a material house, but a house composed of his seed, descendants or offspring. It is a dynasty, a royal line of kings with the ideal King, God's own son, building a house or kingdom.
 1. God would set up David's seed in his own kingdom (v. 12).
 2. God would establish his (the seed's) kingdom forever (v. 13).
 3. The seed would build a house for the Lord (v. 13).
 4. God would be the seed's father (v. 14). Therefore, it is through David's seed and God's son that David's house and David's throne will be established forever (v. 16).

II. DAVID IN THE PSALMS WOULD SPEAK OF THIS SEED.

- A. Psalms 89: 3,4: "I have made a covenant with my chosen, I have sworn unto **David my servant**. Thy seed will I establish forever, and build up thy throne to all generations."
- B. Psalms 132: "The Lord hath sworn in truth unto **David**; he will not turn from it, **Of the fruit of thy body will I set upon thy throne**" (v. 11).

III. THE NEW TESTAMENT AFFIRMS THAT CHRIST IS THE SEED OF DAVID.

- A. Hebrews 1:5 - "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, **I will be to him a Father, and he shall be to me a Son?**" (The first a quotation from Ps. 2:7, the last 2 Sam. 7:14).
- B. Acts 2:30,31 - "Therefore being a prophet and knowing that God had **sworn** with an **oath** to him, that of the fruit of his loins, according to the flesh, **he would raise up Christ to sit on his throne**. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades), neither did his flesh see corruption."
- C. The angel said to Mary, regarding the son to whom she would give birth, **"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end"** (Lk. 1:32,33).
- D. Jesus would be both David's son (according to the flesh, his lineage or ancestry), but also David's Lord (according to the spirit, His Deity or Godhood).

"What think ye of Christ? Whose son is he? They say unto him the Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, the Lord said unto my Lord, Sit thou on my right hand still I make thine enemies thy footstool? If David then call him his Lord, how is he his son?" (Matt. 22:42-45).

IV. THE NEW TESTAMENT LIKEWISE AFFIRMS THAT CHRIST IS THE KING OVER HIS KINGDOM.

- A. Christ described the nature of that kingdom as **spiritual - not of this world** (Jn. 18:36,37) and **within you** (Lk. 17:20,21cf. Rom. 14:17).
- B. Christ preached, **"...the kingdom is at hand"** (Matt. 4:17).

- C. Christ promised to **build his church and give the apostles the keys to the kingdom** (Matt. 16:18,19).
- D. Christ foretold that some would not die **till thy saw the Son of man coming in his kingdom**" (Matt. 16:28).
- E. Christ said of the cup, or fruit of the vine, "Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:27-29).
- F. As Christ described the judgment scene in Matthew 25:31, He said to those who had served others (thus serving Christ), **"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"** (v. 34).
- G. In Matthew 24 in describing the events or preliminary signs before the destruction of Jerusalem He said, **"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come"** (v. 14). A.D. 70 was the date of Jerusalem's destruction. Therefore, the gospel of the kingdom, which Christ promised to build in that generation, had been preached to all nations before that event.
- H. Jerusalem fits the place, and the Pentecost after Christ's resurrection as the time, for the beginning for the kingdom of Christ and for Christ to begin reigning on David's throne (**Acts 2**).
- I. Before Acts 2, **the kingdom is always described as future; afterward it is described as a present reality.**
 - 1. The kingdom was **preached** (Acts 8:12; 19:8; 20:25; 28:30,31).
 - 2. The redeemed (forgiven) **were translated into the kingdom** (Col. 1:13,14).
 - 3. Those in the kingdom were **purchased (redeemed) by the blood of Christ** (Rev. 1:5,6; 5:9,10). Likewise, those in the church were purchased by the blood of Christ.
 - 4. **John was in the kingdom** (Rev. 1:9).

5. Many had **received a kingdom which could not be moved** (Heb. 12:28,29), also identified in Hebrews 12:22,23 as **the church of the firstborn**.
6. James makes this dramatic statement - **“Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?”** (2:5).

CONCLUSION:

Christ is now on David's throne (a heavenly, spiritual throne) ruling over an eternal kingdom (1 Cor. 15:24-27). A kingdom made up of those redeemed by the blood of Christ. A kingdom in the world, but not of this world. He will rule until he returns that kingdom to God. And those, in whom God reigns, will be ushered into that kingdom prepared before the foundation of the world.

PROPHECIES OF THE KING AND HIS KINGDOM

Lesson Nine

INTRODUCTION:

1. What God **purposed before the world began** was to bring all men together in Christ (Eph. 1:10).
2. What God **promised to Abraham**, to bless all men through his seed, which is Christ (Gen. 12:3; Gal. 3:8,16), is identical to what God purposed.
3. Likewise, the subject of the **prophets** is Christ and His kingdom.
4. The Scheme of Redemption is **purpose, promise and prophecy** fulfilled in Christ and the church-kingdom.

I. THE NEW TESTAMENT IS THE OLD TESTAMENT REVEALED.

A. Jesus is the fulfillment of the law and the prophets.

1. Luke 24:25-27 - "O fools, and slow of heart to believe all that the **prophets** have spoken: Ought not Christ to have suffered these things, and to enter into his glory? **And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.**"
2. Luke 24:44-47 - "And he said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning me.** Then opened he their understanding, that they might understand the **scriptures**, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name, beginning at Jerusalem."
 - a. The Old Testament scriptures (the law, Pentateuch, Psalms and the prophets), the entire Old Testament record, was to be understood by the apostles as **fulfilled in the suffering of Christ, His resurrection and the preaching of remission of sins beginning in Jerusalem.**
 - b. 2 Peter 3:1,2.

- B. Acts 3:18-24.
- C. Acts 26:22,23 - "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the **prophets and Moses did say should come, That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles.**"

II. THE OLD TESTAMENT IS THE NEW TESTAMENT CONCEALED.

- A. 1 Peter 1:10-12 - "Of which salvation the **prophets have enquired and searched diligently, who prophesied of the grace that should come unto me:** Searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified before the **sufferings of Christ and the glory that should follow** unto whom it was revealed, that not unto themselves, but unto us they did minister things, which are now reported unto by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into."
- 1. This truth was a **mystery** - was not revealed to the prophets.
- 2. They were ministering the things that the apostles would preach.
- B. This is why the **law is spoken of as a shadow and the purpose of God as a mystery** (Eph. 1:9; 3:3-6; 6-11; 6:19).

III. SPECIFIC EXAMPLES OF MESSIANIC PROPHECIES.

- A. Some matters of prophecy in the Old Testament relate to the history of Israel and the development of the **nation-land promise**.
- 1. Josiah (1 Kings 13:2).
- 2. Cyrus (Isa. 44:25-45:1).
- B. Jesus emphasized that what the scriptures say "**concerning me**" (Lk. 24:44-47) is Messianic prophecy.
- C. Isaiah 11:1-10 is an example of such a passage.
- 1. Isaiah prophesied about 740-720 B.C. during the exile of the Northern Kingdom of Israel.

2. His use of symbolism pictures **Assyria**, the enemy and captor of Israel, as a **rod and a staff, an ax and a saw** (10:5,15). **Israel** is pictured as a **forest** to be burned and cut down (10:16-34). **The Lord Himself** is viewed as the **woodsman, the one who wields the ax and the saw**.
3. Chapter 11 begins with a **rod or shoot coming out of the stump of Jesse, and a Branch growing out of his roots**. The highly figurative or symbolic language is utilized throughout the chapter to describe the coming King and His Kingdom.
 - a. **Christ** - the Spirit of the Lord is upon Him, vs. 1-5.
 - b. **The Kingdom or Reign of Christ** - a diverse array of animals, wild and domestic, along with infants and small children playing with serpents dwell together in peace and harmony.
 - c. There is no **hurt nor destruction in God's holy mountain** (Heb. 12:22,23) **for the earth shall be full of the knowledge of the Lord as the waters cover the sea** (Matt. 28: 18-20, Col. 1:23).
 - d. The TIME OF FULFILLMENT OF THIS PROPHECY IS SIGNIFICANT - **"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious"** (v. 10).
 - e. Romans 15:8-12 describes the ministry of Jesus first to the circumcision, then to the Gentiles - "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promise made to the fathers: And that the Gentiles might glorify God for His mercy..."
 - f. Then Paul quotes Psalms 18:49, Deuteronomy 32:43 and Psalms 177:1, as well as **Isa. 11:10**, to show how the Gentiles glorify God for His mercy. Therefore, Isaiah 11:10 is a figurative description of the salvation of the Gentiles through the One who is described as the **root of Jesse**. **Jesse** is the father of David, and **Jesus** is the root and the offspring of David (and, thus, of Jesse).
 - g. Isaiah then mentions a **remnant** (vs. 11-16) that will walk a **highway** to freedom, life and light. In Romans 11 Paul

discusses the concept of the **remnant** - “**Even so at this present time also there is a remnant according to the election of grace**” (Rom. 11:5). This faithful remnant includes not only Israelites, but Gentiles also. In the chapter Paul describes Israel as the **natural branches of a tree** that are broken off so that other branches, representing the Gentiles, could **be grafted in**.

- h. The promise to Abraham was that all nations should be blessed through **Abraham’s seed, Christ**. Because of this fulfillment in the preaching of the Great Commission to all, Paul could say, “**until the fullness of the Gentiles be come in. And so all Israel shall be saved**” (11:25,26).
- i. Paul ends the chapter with a glorious **benediction** (11:33-36).

D. Amos 9:11-16.

- 1. “In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old.”
- 2. Acts 15 presents a critical time and event in the church as to whether it should remain **united or divided**. Jewish Christians were demanding **circumcision and the keeping of the law** (15:1,5) be imposed upon the Gentiles if they were to be saved.
- 3. Peter describes his work in preaching to the Gentiles (vs. 7-11) the same as Paul and Barnabas (v. 12).
- 4. James (vs. 16,17) follows with a **quotation of Amos 9 that agrees with the preaching that has been done to the Gentiles**. That is, the tabernacle of David that is restored is not the literal place of worship of the Jews, but refers to a **spiritual body** made up of Gentiles as well as Jews. The salvation of the Gentiles as well as the Jews is the subject of Old Testament prophecy also.
- 5. Afterward, the apostles, elders and brethren write a letter emphasizing circumcision and the keeping of the law of Moses is a **subverting of the gospel**, and this burden should not be imposed upon the Gentiles.
- 6. When this letter was read among the churches Paul and Barnabas established upon their first missionary journey (Acts 13,14) the

scripture states, “**And so were the churches established in the faith, and increased in number daily**” (Acts 16:4,5).

7. This establishes the importance of Messianic prophecy as a **proof that the church, or kingdom, was in the mind and plan of God before man walked this earth.** ALL PREMILLENNIAL VIEWS DENY THE CHURCH-KINGDOM IS A SUBJECT OF PROPHECY AND ARE A DENIAL OF THE TRUTHFULNESS OF GOD AND HIS WORD!!! The church is not an accident nor a mere substitute or parentheses until a kingdom (earthly) is established at Christ's second coming (2 Pet. 1:19-21).

SPIRITUAL SEED PROPHECIES - CHRIST AND HIS KINGDOM

Lesson Ten

INTRODUCTION:

1. The prophecies concerning Christ fall into two areas of emphasis.
2. These will be viewed as The Two Branches in the Stream of Messianic Prophecy.

I. ONE OF THESE BRANCHES IS THE PROPHECIES OF THE SUFFERING SERVANT.

- A. **“Without the shedding of blood there is no remission of sins”** (Heb. 9:22).
1. Leviticus 17:11 says **“...it is the blood that maketh an atonement for the soul.”**
 2. All the sacrifices of the Old Testament, however, could not take away one sin (Heb. 10:1-4).
 3. The sacrifices, though, did communicate to the Jews that the death of an animal must occur as a **substitute** - the idea of a transferring of guilt.
 4. The Hebrew writer noted, **“It was necessary that the patterns of things in the heavens - the altar, tabernacle - should be purified with these - the blood of animals, v. 12-13, 19-22, but the heavenly things themselves with better things than these - the blood of Christ” - “For Christ is not entered in the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us”** (Heb. 9:23, 24) .
- B. The Psalmist paints upon the canvas a suffering Savior:
1. The One who says, **“My God my God, why hast thou forsaken me?”** (Ps. 22:1). And forsaken He was, “cut out of the land of the living,” “reviled, suffered” (1 Pet. 2:23,24).
 2. Who was taunted, scorn and ridiculed (Ps. 22:4-8; Mk. 15:20; Lk 16:14).

3. Who was **pierced** (Ps. 22:18; Zech. 12:10; Jn. 20:27).
 4. Whose only worthy garment was gambled for (Ps. 22:18).
 5. Yet, his name would be declared in the congregation and among the brethren (Ps. 22:21).
 6. The One **whose bears the reproaches of sinners** (Ps. 69:9; Jn. 2).
 7. The One, who, on the cross was **given gall and vinegar to drink** (Ps. 69:21; Matt. 27:34).
 8. Whose betrayer, Judas, **left his position of service desolate** (Ps. 69:25).
- C. Zechariah puts His touch of inspiration upon the canvas by adding:
1. He was betrayed **for thirty pieces of silver** (11:12; Matt. 26:15).
 2. And when the **Shepherd is smitten, the sheep will be scattered** (13:7).
 3. **“In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness”** (13:7).
 4. Daniel, in his prophecy of 70 weeks, says **the Messiah shall be cut off** (9:26).
- D. Yet Isaiah portrays the most extensive and graphic description of Christ suffering (Isa. 53:1-12).
1. “Who hath believed our report” is quoted by Paul in Romans 10:16 in reference to the gospel story.
 2. Peter borrows from the sacrificial language in 1 Peter 2:24, saying, **“by whose stripes ye were healed.”**
 3. John 1:10 describes Christ as One who was **despised and not esteemed**.
 4. Peter again draws on this language in describing Christ as a **Lamb** offered without blemish and without spot (1 Pet. 1:19).

5. Matthew records how Christ made his grave with the rich - with the rich in his death (Matt. 27:57).
 6. Mark records how **he was numbered with the transgressors** (Mk. 15:28).
 7. Yet, it is in Acts 8:32,33 where a sermon is built around Isaiah 53:7 - **“The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.”**
- E. The answer to the question, “Who shall declare his generation,” is by the evangelist Philip (Acts 8:26-38).
1. Abraham’s seed, the pure race by blood, were the first to hear the gospel (Acts 2; Rom. 1:16; Acts 13:46).
 2. The Gentiles, those referred to as “the uncircumcision”, would be the last to hear (Acts 10).
 3. The Samaritans, those who were of a mixed race (partly Jewish), had just heard from Philip (Acts 8:1-24).
 4. In this case an Ethiopian, probably of the black race and obviously a proselyte, had come to Jerusalem to worship and was returning home reading the prophet Isaiah. He would hear of the suffering Servant of prophecy.
 - a. The inspired interpretation of Old Testament Messianic prophecy will lead a person like Timothy, or the Ethiopian, to salvation through faith in Christ.
 - b. He learned **the suffering of Christ for sin is connected to baptism for the remission of sins**, and rejoiced in his salvation.
 - c. His obedience in baptism placed him **in Christ, or in the spiritual body of Christ, which is His church** (Gal. 3:27; 1 Cor. 12:13).

II. THE OTHER BRANCH IN THE MESSIANIC STREAM OF PROPHECY IS THE KINGLY BRANCH.

- A. Psalms 2:6,7 - **"I have set my king upon my holy hill of Zion. I will declare the Decree, thou art my Son, this day have I begotten thee."** Hebrews 1:5 and Acts 13:33 describe this **begettal** as Christ's resurrection from the dead. Therefore, the prophesied King is the resurrected Lord!
- B. Psalms 68:18 - **"Thou hast ascended up on high, thou hast led captivity captive: thou hast received gifts for men..."** Eph. 4:7,8 applies this to the ascended Lord along with the results of His reign.
- C. Isaiah 9:6,7 - **"...of the increase of His government and peace there shall be no end..."** Lk. 1:32,33 refers to the reign of God's Son upon David's spiritual throne.
- D. Isaiah 42:1-4 and 61:1-3 describe the **anointing of God's Son by the Spirit in order to preach and bring forth justice and freedom to those bound...** Matt. 12:18-21 and Lk. 4 describe the fulfillment of Christ's ministry and kingly service.
- E. Jeremiah 23:5,6 - **"Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby He shall be called THE LORD OUR RIGHTEOUSNESS"** cf. Jer. 33:14-16.
- F. Daniel 2:44 - **"And in those days the God of heaven shall set up a kingdom which shall never be destroyed..."** The King is prophetically seen reigning in 7:13,14.
- G. Micah 5:1,2 describe the unlikely birthplace of this King. **"...out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been of old, from everlasting."**
- H. Zechariah 9:9 - **"Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem, behold, thy King come unto thee: he is just and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass."**
- I. Zechariah 6:12,13 - The man called **The Branch will sit and rule as King and be a priest upon His throne.**

CONCLUSION:

1. The Jews would have welcomed Christ as King had He been the kind of king and established the kind of kingdom they expected and desired.
2. They never could harmonize the **Suffering Servant and the Ruling King** as the same person. Their concept of kingly rule was one of worldly power and submission rather than the establishment of rule through suffering service and loving obedience.

THE REAL MESSIANIC KINGDOM

Lesson Eleven

I. THE TRUE ISRAEL OF GOD IS NOT DETERMINED BY BEING A PHYSICAL DESCENDANT OF ABRAHAM.

- A. The apostles will sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28) during the same time Jesus is sitting on His throne.
- B. The **regeneration** (Matt. 19:28) refers to the time period in which new births were being accomplished as a result of the apostles preaching (see Acts of the Apostles). (Cf. 1 Pet. 1:22,23; Titus 3:3-5.)
- C. The apostles' thrones are thrones of **authority** (Matt. 28:18-20).
- D. True Israel is not determined by (1) **physical birth**, or (2) **national affiliation**.
- E. True Israel is determined by (1) **spiritual birth**, and (2) **spiritual relationship to God**.
 - 1. Romans 9:7,8 - "That is, they which are the children of the flesh, these are not the children of God: **but the children of the promise are counted for the seed.**"
 - 2. Galatians 3:26-29 - Those in Christ are **Abraham's seed and heirs according to the promise**.
 - 3. Galatians 6:14-16 - Paul gloried in the **cross of Christ and in being a new creation**, not in **circumcision**. Circumcision, in fact, put a person in debt to do the whole law. The law was **a curse** (3:10). None could be **justified** by it (2:16). One who tried to do so had fallen from grace (5:4). **The Israel of God** is not determined by man's blood, but by **the blood of Christ** (1 Pet. 1:18-20; Eph. 1:7; 2:16; 5:1,2).

II. THE OLD TESTAMENT KINGDOM OF PROPHECY IS NEITHER NATIONALISTIC NOR MATERIAL.

- A. John the Baptist, Jesus and the twelve apostles preached "**the kingdom of heaven is at hand.**" (Matt. 3:2; 4:17; 10:7). The Jews would automatically connect this coming kingdom with their national kingdom under David and Solomon.

- B. The **Jews**, from its first announcement, misunderstood the nature of the kingdom and tried to force Jesus to sit on a physical throne in Jerusalem.
1. Matthew records, **“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force”** (11:12).
 2. John 6:14,15 - the Jews tried to take Jesus by force and make him a **King**.
- C. The **disciples** also misunderstood the nature of the kingdom:
1. When Jesus foretold His death **Peter** rebuked him, and in turn was rebuked by Jesus. **“Get thee behind me Satan: thou art an offense unto me: for thou savorest NOT the things that be of God, but those things that be of men”** (Matt. 16:21-23). What Peter savored/desired was a national, material kingdom.
 2. **James and John** wanted special places in the kingdom (Matt. 20: 20-28). Position based on pedigree or power is possible in a worldly kingdom. Greatness in Jesus’ kingdom is based on service.
 3. Peter attempted to protect Jesus in the Garden of Gethsemane (Matt. 26:51-54). If Jesus wanted protection or deliverance, He had access to supernatural help. Jesus’ purpose was in a spiritual, heavenly kingdom rather than a carnal, earthly kingdom.
 4. On the day Jesus was raised from the dead **two disciples** met Jesus and revealed that their materialistic hopes had been dashed. **“But we trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done.”**
 5. On the day of his ascension the **disciples** asked, **“Wilt thou at this time restore the kingdom to Israel?”** (Acts 1:6).

III. NECESSARY IMPLICATIONS.

- A. If the kingdom is not here:
1. Old Testament prophecies have failed.
 2. John and Jesus and the apostles were wrong when they said the kingdom was near.

3. There are a lot of old men (Mk. 9:1) waiting for it to come.
- B. The kingdom of Old Testament prophecy is the church of the New Testament.
1. This truth is proven by the host of prophecies and their interpretation as Messianic prophecies.
 2. Furthermore, The Eternal Purpose of God finds its fulfillment in Christ, salvation and the church of Christ. God is **able** (Rom. 4:21) and God is **faithful**. He never fails, nor is He unable.
 3. Two questions come to mind:

“Is anything too hard for God?”

“Is God true, and every man a liar?”

THE CONSUMMATION OF THE PURPOSE

Lesson Twelve

INTRODUCTION:

1. All **purpose, promise and prophecy** is fulfilled in **Christ, the church and remission of sins**.
2. Christians are those who receive the **abundant life** in Christ.
3. Our salvation consists both of the **work of God** and **the work of man** (Phil. 2:12,13).

I. ROMANS 8:28-30 SUMMARIZES THE ETERNAL PURPOSE OF GOD.

- A. Verse 28 is the key that **God works** - He works all things together for good - for our (man's) eternal good. He works that good among those **who love Him and are called according to His purpose**.
- B. Five words highlight the work of God and the response of man.
 1. **Foreknow** - God foreknew the fact of sin, the solution to sin and even all that would be involved in bringing that solution to pass. He foreknew Christ and the church.
 2. **Predestinate** or **foreordain** - to mark out beforehand - **God predestinated man to be conformed to the image of His son**.
 - a. To be "in the image of" is "to be like." Christ is like God (Heb. 1:3).
 - b. We do not become "gods," we become like God spiritually. We become children of God. Paul says, "**Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of His will**" (Eph. 1:5).
 - c. We then imitate that image - "**Imitate me as I imitate Christ**" (1 Cor. 11:1). "**Let this mind be in you, which was in Christ Jesus**" (Phil. 2:5). "But we, all with open (unveiled) face beholding as in a glass the glory of the Lord are **changed into the same image** from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

3. **Called according to His purpose** (v. 28) - those whom He foreknew and predestined are the called.
 - a. That call is by means of the preaching and obedience to the gospel - **“Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ”** (2 Thess. 2:14).
 - b. This is set within the context once again of God’s plan from the **beginning**. “We are bound to give thanks always to God for you, brethren beloved of the Lord, **because God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth**” (2 Thess. 2:13).
 - c. 1 Corinthians 1:2 - **“called to be saints,”** 1:9 - **“called unto the fellowship of his son.”**
 - d. Then those who believe the truth of the gospel and obey it become the **called** out (1 Pet. 2:9).
4. Those foreknown, predestinated and called are **justified** - a legal term meaning to be declared innocent, cleared or absolved of any violation.
 - a. We are justified **by the grace of God** (Rom. 3:24).
 - b. We are justified by the **blood of Christ** (Rom. 5:9).
 - c. We are justified by **faith in Christ** (Rom. 5:1).
5. **Glorified** - as Paul discusses the purpose of God which had been hidden, but is now made manifest, he writes, **“To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach...”** (Col. 1:25-28 cf. 1 Jn. 3:1-3; 2 Cor. 4:14).

II. 1 TIMOTHY 3:16 LIKEWISE HIGHLIGHTS THAT PURPOSE.

- A. Again, the **mystery of godliness** has been both fulfilled and revealed.
- B. **God was manifest in the flesh.**

1. This describes God's **incarnation or becoming flesh** (Jn. 1:14; 1 Jn. 1:1-3; Phil. 2:6-8).
2. God sent the Son of his love whom he foreordained (1 Pet. 1:18-20) "in the fullness of time to redeem." The "seed of woman," a heavenly Son with an earthly mother, an earthly son with a Heavenly Father, "**was made flesh, and dwelt among us, full of grace and truth...**"

C. God was justified/vindicated in the spirit.

1. The God incarnate, Jesus was **anointed by the Spirit** according to prophecy (Isa. 11:2; 42:1-3; 61:1-3) and fulfilled (Matt. 3:13-17). Acts 10:38 says, "How God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him."
2. Jesus was vindicated by the Spirit when He was raised from the dead. The One made of the seed of David according to the flesh was "**declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead**" (Rom. 1:4). Romans 8:11 declares, "**But if the Spirit of him that raised up Jesus from the dead dwell in you**, he that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

D. God was seen of angels.

1. Angels **announced his birth** to Mary (Lk. 1:30-33), to Joseph (Matt. 1:20,21) and to the shepherds (Lk. 2:8-11).
2. Angels **ministered to Him** after His temptation in the wilderness (Matt. 4:11), at His greater temptation at Gethsemane (Lk. 22:43).
3. They **announced His resurrection** (Matt. 28:1-7), **His coming again** (Acts 1:9-11) and will **accompany Him when He comes the second time to reward the saints and punish the wicked** (2 Thess. 1:7-10).

E. God was preached unto the Gentiles

1. This is described as **the mystery revealed** (Col. 1:25-27; Eph. 3:1-6).

2. The Great Commission was to **all nations and all the world** (Matt. 18-20; Mk. 16:15; Lk. 24:47).
 3. The Acts of the Apostles likewise states their witness was to be **“in Jerusalem, Judea, Samaria and to the uttermost part of the earth”** (1:8).
 4. All this plan progressed somewhat according to Christ's will except when it came to the Gentiles. Then Peter had to receive a special **revelation** to go to those considered by the Jews as **unclean** (Acts 10). Peter learned - **“God hath showed me that I should not call any man common or unclean”** (v. 28) and that **“Of a truth God is no respecter of persons, But in every nation he that feareth him and worketh righteousness is accepted of him”** (vs. 34,35). Later James will declare **“Simeon (Peter) hath declared how God at the first did visit the Gentiles, to take out of them a people for his name”** (Acts 15:14), adding that the prophet Amos predicted the inclusion of the Gentiles among the people of God.
 5. Those whom man would not include, God included! The Eternal Purpose of God has no national or racial limits - **there is neither Jew nor Greek** - no gender limits - **there is neither male nor female** - no social-economic limits - **there is neither bond nor free.” “Ye are all one in Christ Jesus.”**
 6. The Abrahamic promise and covenant is not just for those who are Jews by birth or blood, but those of a new birth. **“But as many as received him, to them gave the power (ability) to become the son of God, even to them that believe on his name, which were born, not of blood, not of the will of the flesh, nor of the will of man, but of God”** (Jn. 1:12,13). Nicodemus learned that entry into God's Kingdom is not by physical birth but by **spiritual birth** (Jn. 3:1-6).
- F. **God was believed on in the world** (Jn. 6:44,45; Rom. 10:14-17). Paul spoke of the Gentiles **“who believed on the Lord Jesus Christ”** and says, **“...what was I that I could withstand God (or stand in God's way)?”** (Acts 11:17).
- G. **God was received up into glory.**
1. The same Jehovah God who before time purposed our salvation and worked all things according to that purpose (Eph. 1:9-11).

2. The same God who made a promise **to the devil in behalf of mankind, to Abraham and to David** regarding **the seed**.
3. The same God who **prophesied of grace, the sufferings of Christ and glory to follow**.
4. That same God who had no beginning or ending **entered this world of space and time** by means of a miracle, and also **exited this world** by means of a miracle. He was received up into glory and will complete the cycle by **“coming to be glorified in his saints and to be admired in all them that believe”** (2 Thess. 2:10).