

Mastering the Bible

A Text on Biblical Hermeneutics
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HERMENEUTICS

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HERMENEUTICS

Hermeneutics is the science of interpretation of the Scriptures.

Names and Titles of the Scriptures

I. DESIGNATIONS:

A. The Bible (most familiar).

1. From the Greek, “ta biblia”, meaning, the Books.
2. Unity—66 books, yet ONE.
3. THE Book.
 - a. Psalm 40:7 and Hebrews 10:7—*“Then said I, Lo, I come, in the volume of the book it is written of me.”*
 - b. It is the pre-eminent Book.

B. *The Word of God.*

“For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Hebrews 4:12).

“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.” (II Corinthians 2:17).

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” (I Thessalonians 2:13).

The Word of God is made up of the “Words of God,” God’s message to man. Men, led by the Holy Spirit, wrote His Word.

We need never be ashamed of it or apologize for it, for it is PERFECT! There are no errors, no mistakes, no contradictions. It is reliable! It is PERFECT! The reason for such men as Ingersoll is S-I-N, SIN!

C. *The Scriptures*

“And have ye not read this scripture; The stone which the builders rejected is become the head of the corner.” (Mark 12:10).

“And the scripture was fulfilled, which saith, And he was numbered with the transgressors.” (Mark 15:28).

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (John 5:39).

The word Scripture comes from the Latin word meaning “writings”. It is found 52 times in the New Testament and only once in the Old Testament.

D. The Old and New Testaments

“Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.” (II Corinthians 3:6).

“And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance,” (Hebrews 9:15).

“But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ,” (II Corinthians 3:14).

Testament means covenant: Old Covenant and New Covenant. Therefore, the Old and New Covenants show the **RELATIONSHIP BETWEEN GOD AND MAN**.

The Old (Testament) Covenant is the relationship of God with Moses (Mosaic Law). The New (Testament) Covenant is the shed Blood of Jesus Christ on Calvary; thus, it is God’s relationship with the sinner. The Old Covenant was for His people (Jews) only; the New Covenant is for the Jews, but also for believing Gentiles. Thus, the Bible is ONE Book with TWO Covenants.

E. The Oracles.

The original meaning is “the place where the Word of God was kept.” *“And the counsel of Ahithophel, which he counselled in those days,- was as if a man had enquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom,” (II Samuel 16:23).*

It is used 16 times in the Old Testament and 4 times in the New Testament. The other meaning of the Oracles is the “Holy Scriptures,” (Psalm 119).

II. DECLARATION

A. Inspiration of the Scriptures

“Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work,” (II Timothy 3:16, 17 R.V.).

1. It is more than human genius and human qualification. Inspirations are endowments from God. No man has been inspired to write since John finished the Book of Revelation.
2. It is more than illumination.
 - a. Illumination means the influence of the Holy Spirit which enables one to understand spiritual truth. Only yielded believers are illuminated.
 - b. Some are more yielded, and their illumination is greater, for God can work in them.
3. It is more than a revelation. The exposé of records: things revealed by God. Only God knew the record of the creation. Men of God have records of men's lives, thus proving that the Bible is the Word of God; for when mere man is recording the life of men, he leaves out the bitter and bad. God doesn't!
4. It literally means "God-breathed". The Word is the breath of God in a person (chosen of Him) that inspired the person. Today God is breathing to man by means of the written Word. If the Bible is not what it claims to be, it cannot be a "good book". It is the same in the case of our Lord. If Jesus wasn't what He claimed to be, He couldn't be a "good Man". IF THE BIBLE IS NOT WHAT IT CLAIMS TO BE, THEN IT IS THE BIGGEST LIE EVER PRINTED.

Alone man is powerless to know God's Word. *"Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost"* (II Peter 1:20, 21). Man needs the Holy Spirit to lead him and to interpret the Word. The same Spirit leads men, but no two are led alike.

We believe in a full, complete, inspired-of-God-Bible. Not a partly inspired Bible, but ALL-inspired! One who says that the Bible contains some parts that are inspired means that the Bible contains some things that are not inspired, some falsehoods, etc. They are wrong!

B. *Extent of Inspiration* (Verbal)

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow," (I Peter 1:10,11).

Men were inspired to write the Word of God, but they did not always understand what they wrote, proving that it is God's Word only. *"And I heard,*

but I understood not: then said I, O my Lord, what shall be the end of these things? And He said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end” (Daniel 12:8, 9). “The Spirit of the Lord spake by me, and His word was in my tongue.” (II Samuel 23:2—David).” Exodus 20:1; Isaiah 1:2; Jeremiah 1:4; Ezekiel 1:3; Amos 1:1; Daniel 9:21.

THE ENGLISH BIBLE

The Old Testament contains 39 books. The New Testament contains 27. There are a total of 66 books.

The Hebrew Old Testament contains 24 books. The reason for that is that there was just one book for Samuel, Kings, and Chronicles, etc. When the Hebrew Scriptures were translated into the Greek it was found that these books were too large for one scroll, so the books were divided into two books, or two scrolls.

There are 1189 chapters in the Bible, made up of 31,163 verses. All are man-made divisions. All punctuations (periods, commas, question marks, etc.) are man-made. None are by God. All capitals are man-made.

The Bible Student

I. PREPARATION

A. *Personal Preparation*

1. A personal relation with Christ. A Bible student must be a regenerated person in order to know the Scriptures, (I Corinthians 2:11-14).
2. A positive persuasion concerning inspiration. This BLESSED BOOK must be recognized as such; it must be studied. As Moses came to the burning bush with unshod feet, we should come to the BOOK with heads bowed, looking unto the Heavenly Father for divine guidance.
3. A passionate desire to know the BOOK. A real appetite for the Scriptures is needed.
4. A prayer for discernment. Pray when going to study; ask the Holy Spirit to direct. Martin Luther said, “To have prayed well is to have studied well.”
5. A predisposition to obedience. Keep your heart and mind open to every message; for reproach, if necessary (Timothy, for example). The Great Teacher will not teach them who do not obey Him.” Some parts of the Bible are never studied, or even read, because they hit, or convict, of some personal sin.

6. A persistence of study, unfailing industry, hard work, and keeping at it. Truth is found by study. You can get the truth yourself. Dig out the truth. Verify the teaching by the Word! Study!

B. *Practical Preparation*

1. A good Bible.
2. A good concordance.
3. Other good books. Right now is the time to start a good library: commentaries, special books on one book of the Bible, sermons, books on types, books on illustrations.

II. PROMOTION GAINED BY STUDYING THE WORD

A. *Profound Knowledge*

1. Will become a possessor of profound knowledge. Romans 15:4—*“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”*
2. Wise unto salvation. *“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”* *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works”* (II Timothy 3:15-17). *“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever”* (I Peter 1:23). Other scripture: I Corinthians 15:1-4; Luke 24:25-27; John 1:45; John 5:46.

B. *Personal Faith.*

Faith based upon His Book (Scriptural Faith) comes only through the study of THE BOOK. By faith, through Jesus Christ, we have eternal life—*“Faith cometh by hearing, and hearing by the Word of God”*.

C. *Purification of Life.*

“Now ye are clean through the word which I have spoken unto you” (John 15:3). *“Sanctify them through thy truth: thy word is truth”* (John 17:17). *“Husbands, Love your wives, even as Christ also loved the Church, and gave Himself for it; That He might sanctify and cleanse it with the washing of water by the word”* (Ephesians 5:25, 26); thus, a cleansing by the Word. Moody said, *“THIS BOOK will keep you from sin, or SIN will keep you from this BOOK.”* This is the Living Book.

D. *Preparation of Study.*

A student is not equipped for service until he knows the Word. *“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”* (II Timothy 2:15).

Use the Sword of the Spirit (Ephesians 6:17). Peter used the Word at Pentecost. The world today needs ministers who know and preach the Word.

E. *Power in Ministry.*

Put emphasis on the Word of God!

III. PROPOSITION

A. Practice its Truth.

B. Preach its Truth.

The Word must be rightly divided.

BIBLE STUDY

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Timothy 2:15).

Who is to study? The workman in the ministry. Everyone is to be in the ministry. Study is hard work. These words are addressed to workmen; thus, it is no child’s play, nor is it a hobby.

Study to receive commendation of God, rather than to receive the commendation of man. *“Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion”* (II Timothy 4:17). DO NOT FEAR MAN! To gain God’s approval we must study His Word. *“Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth Life”* (II Corinthians 3:6).

“It shall greatly help thee to understand Scripture if thou not only knoweth what is spoken, but what is written of whom, and to whom, at what time, where, to what intent, with what circumstance.”

—M. Coverdale

* * * * *

The Dispensation Principle

A dispensation is a period of time during which God deals in a particular way with man in respect to sin and to man's responsibility. Distinguish the dispensations and you will understand the Word of God. Ephesians 1:10—*"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him."* Ephesians 3:2—*"If ye have heard of the dispensation of the grace of God which is given me to you-ward."* Ephesians 3:5—*"Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."* I Corinthians 9:17—*"For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me."*

Time is an island in the Sea of God's Eternity. It begins with man and ends with man. God is the same yesterday, today, and forever, but His dealings with man are different. Each dispensation is different, and each proves man's failure. Dispensations were made in order to give man another chance. (See Hebrews 1:2; 11:3).

The literal meaning of a dispensation is a stewardship, or administration. In the Word we see that it is used as the administration of the affairs of a house, property, or nation; the rule of a house, the administration of a household, stewardship. A steward is one who has been entrusted with household goods. (Luke 6:2-4.)

I. THE FIRST DISPENSATION

- A. Designation (Term): *Dispensation of Innocence*. Man was ignorant of good and evil, but was not an ignorant person. Adam was not holy, for he was living an untested life. Innocence is negative, and righteousness is positive. This period proves to be man's most disastrous failure. The fall of man (Genesis 1:26; 2:16-17; 3:7; 3:22-24).
- B. Citation: Genesis 1—3.
- C. Limitation: From the Creation to the Expulsion.
- D. Duration: Unknown.
- E. Condition: Genesis 1:26-29.

At the beginning of this dispensation man lived under the most favorable conditions. He lived in Eden, a park of Paradise, and was given a helpmeet. Helpmeet means "fit for". Therefore, Eve was "fit for" Adam.

- F. Obligation: Man's responsibility: not to eat the forbidden fruit (Genesis 2:8, 9, 16, 17). The fruit was all right, only it had God's prohibition against it. The test was to see if man would be obedient to the will of God. Would Adam obey God? Consequence plainly states his obligation.

- G. Transgression: Man deliberately disobeyed the will of God (Genesis 3:6). Man was not deceived (I Timothy 2:14; I John 2:16). The whole program of Satan was given.
- H. Condemnation: Consequence of sin (Genesis 3:14-19). Climax: Genesis 3:24.
- I. Prediction: Genesis 3:15—the promise of a Redeemer.
- J. Correction: That we today are on probation. Wrong? Man is NOT on probation today. Modern Theology is all wrong!

II. THE SECOND DISPENSATION

- A. Designation: *Conscience*.
- B. Citation: Genesis 3—8.
- C. Limitation: From the fall to the flood.
- D. Duration: 1656 years.
- E. Condition: Fallen race. In the second dispensation man came under a “sin-conscience”. In the first dispensation man was under a” God-conscience.” THERE WAS NO LAW, just conscience in the second dispensation.
- F. Obligation: Since knowing the difference between good and evil, man was to do things right (Genesis 4:7) and to avoid evil. God made the way of approach to Him by way of the sacrifice.
- G. Transgression: Man goes on sinning. He goes from bad to worse (Genesis 6:5, 11, 12). The first child born became a murderer.
- H. Destruction: God’s orders disobeyed (Genesis 6:12).
- I. Culmination: Closes with the flood of judgment. Eight were saved.
- J. Prediction: Matthew 24:37-39. The apostasy of Genesis 6 will be the same when the Lord Jesus comes again.
- K. Correction: Two present-day errors: (1) “Conscience is a sufficient guide”. Conscience does not keep man from doing wrong. Conscience says to do right but doesn’t say what is right. Conscience will not bring a man back to God. (2) Anarchy: “All that is needed to elevate mankind is to throw off the old restraints. Give him his absolute freedom, and he will take care of himself.” Anarchy— absolute freedom. But this is what took place in the second dispensation, and man failed!

III. THE THIRD DISPENSATION

- A. Designation: *Human Government*.
- B. Citation: Genesis 8—11.
- C. Limitation: Flood to Babel.
- D. Duration: 427 years.

- E. Condition: Genesis 8: 1. Noah is to be head of the earth, as Adam started out to be. Noah is head of the Government. The first government is introduced here.
- F. Obligation: Man's responsibility is to govern the earth (world) (Genesis 9:5, 6). Capital punishment is introduced. Reason why: Genesis 9:6. A man slays another man, kills one who is made in the image of God; this is a direct thrust at God
- G. Transgressions: Failed at the start. Noah sinned. If the governor sinneth, one whom he rules will sin. At this time there is a united "red union", the first communistic government (Genesis 9:1; 11 11:4). This was the beginning of idolatry at the Tower of Babel. Man built this tower as an image to worship. All images, idols, etc. are held up and supported by Satan.
- H. Condemnation: Dispersion (Genesis 11:6,7—the beginning of the nations).
- I. Prediction: Babylon has never been completely overthrown but it will be (Jeremiah 51:8; Revelation 18:8, 10, 17).
- J. Correction: 'Our hope is in human government.' Wrong! Our hope is not in any man, but in God. "Capital punishment is not right." Wrong! God introduced it, and it is still His law given to man.

IV. FOURTH DISPENSATION

- A. Designation: *Promise*.
- B. Citation: Genesis 1 1—Exodus 15.
- C. Duration: 430 years.
- D. Conditions: Has to do, primarily, with the Seed of Abraham (Genesis 12:1-3; 13:14-17; 15:6). "*And he believed in the LORD; and He counted it to him for righteousness*" (Genesis 15:6). God called Abraham from Ur of the Caldees, and he left a land seen for a land unseen.
- E. Limitations: Call of Abraham to Bondage in Egypt.
- F. Obligation: To abide in the land. Genesis 26:1-3: a famine comes after obeying God! Abraham didn't have to go to Egypt. When God calls or leads, He will provide! It would have been better if he hadn't gone. Like man today, he looked to the flesh, rather than to God. He should have stayed in the land. He brought Hagar back with him, and through her has sprung up the greatest enemy of Israel today—the Mohammedans. "Every time you go to Egypt you will have trouble."

- G. Transgression: Genesis 47:1. All of Abraham's descendants were in Egypt, and there they fell into unbelief and turned from God (Ezekiel 20:7-9); but they were spared for His sake (promise to Abraham).
- H. Subjection: Exodus 1:8-14. All this time they had hardships and they were servants of the Egyptians; they were under idolatry.
- I. Prediction: The land to go back to the "Seed of Abraham." It will be fulfilled when Jesus comes again!
- J. Correction: "When God called Abraham He abandoned the world." Wrong!

V. THE FIFTH DISPENSATION

- A. Designation: *Law*.
- B. Citation: Exodus.
- C. Limitation: From the Exodus to the Cross, or from Sinai to Calvary.
- D. Duration: 1491 years.
- E. Condition: Exodus 19:1-8. God proposed the Law before giving it to man. When God gave the Law by means of Moses, they all voiced, "*All that the Lord hath spoken we will do.*"
- F. Obligation: Exodus 19:1-5; Romans 10:5—"*To render a perfect obedience unto the Law.*"
- G. Transgression: II Kings 17:7-17, 19; Matthew 15:6. They put the word of man in front of the Law of God (John 19:15; Romans 3:19, 20). Failure was seen.
- H. Condemnation: II Kings 17:1-6, 20, 23; II Kings 25:1-11; a world-wide depression (Amos 9:9); cursed of all nations, but not destroyed (Zechariah 8:23; Romans 11:23; Amos 9:13-15).
- I. Correction: Man is saved by the Law"—Wrong (Romans 10:5; Galatians 5:11-Acts 15:1-10).

VI. THE SIXTH DISPENSATION

- A. Designation: *Grace!*
- B. Citation: Acts and Epistles.
- C. Limitation: From the descent of the Holy Spirit to the ascent of the Church.
- D. Duration: 1900 years plus.
- E. Condition: All under sin. Under Innocence God dealt with one man. Under Promise He dealt with one nation. Praise the Lord, under Grace, He deals

with the world again (Romans 3:19, 20; Ephesians 2:2). All the world is guilty before God (Romans 3:10-18). “*All have sinned and come short of the glory of God.*” When a picture is taken of man, he has the picture retouched; God does not retouch anyone. Man is open before Him, as he is. Moody said that man is a murderer at heart. A dentist heard him make this statement and took exception to it, but a later experience with a patient proved the truth of Moody’s statement.

Someone has said that the reason man hunts and fishes is to kill. By nature man is a sinner, a born liar. He is “born in iniquity”. All have sinned! Yes, but all can be saved by believing on the Lamb of Calvary, God’s Son, our Lord and Master, our Saviour, Jesus Christ.

F. Obligation: John 1:11-13. Must be born (of the Spirit) again (John 3:36; Romans 4:5; Galatians 5:6; Ephesians 2:8, 9; Titus 3:5). A sinner cannot come to God alone; he must come by the only WAY, the Lord Jesus Christ. “No man cometh unto the Father but by me”. There’s a difference between praying *to* God and yelling at God. Can a person talk to God? Yes, if he has a connection. Man is saved because he believes by FAITH, not because he seeks God and confesses his sins (I John 5:10). A man (saved forever!) is saved as soon as he believes in Jesus Christ! You don’t have to pay a thing, for JESUS HAS PAID IT ALL. We are never saved because we deserve it, but we are saved through grace, it is all of grace. “By grace are ye saved, through faith.” There is only one way to be saved. When man tries to add to the requirement, he fails.

G. Transgression: Failure of man: II Timothy 3:1-7; II Thessalonians 2:3; I John 5:10. The FALLING AWAY is the apostasy, and not the Body of Christ (the true Church turning away); that is impossible. It is NON-CHRISTIANS in power in the churches turning away unto their reasoning, from God’s teaching.

H. Culmination: Rapture of the TRUE CHURCH from a world of sin (I Thessalonians 4:16-18).

VII. THE SEVENTH DISPENSATION.

A. Designation: *Tribulation* or *Judgment*.

B. Citation: Revelation 6—19; Daniel 12:1; Jeremiah 30:7.

C. Limitation: From ascent of the Church to the descent of Christ.

D. Duration: Some think it is 7 years; some think it is only 3½ years, while there are those who think it is 40 years (for 40 is the number of testing, or trial in Scripture: Moses upon the mount 40 days; Israel in the wilderness 40 years; Christ tempted in the wilderness 40 days).

E. Condition: I Thessalonians 4:16-18; II Thessalonians 2:10-12. Israel is the central object during this dispensation.

- F. Obligation: Revelation 7:14; 14:6, 7. People to be saved after the rapture of the Church. All are saved by the precious blood of Christ.
- G. Transgression: Revelation 9:20, 21. Picture of man during this time: great masses of people hardening their hearts.
- H. Condemnation: Psalm 2:1-6; Revelation 14:20. The winepress is the judgment of Revelation 20:1, 2; Revelation 19:17-21; Zechariah 14:4.
- I. Correction: "Restitution of all things"—"everyone will be saved, including the Devil." Wrong! We don't know of anywhere in the Scriptures, or out of the Scriptures, where judgment will make anyone believe or obey.

VIII. THE EIGHTH DISPENSATION

- A. Designation: *Kingdom*.
- B. Citation: Isaiah 2:11.
- C. Limitation: From descent of Christ to the Great White Throne.
- D. Duration: 1,000 years, plus.
- F. Condition: Acts 15:14-17. It is the condition in which man is under the personal reign of Christ (Matthew 24:29, 30; Isaiah 24:23; Psalm 2:6; Revelation 19:6, 16). Man will be under the personal reign of Jesus Christ. Men will be free from the temptation of Satan; yet, the kingdom will *not* be a world of perfection.
- F. Obligation: Psalm 2:2—means to submit to Him, to His reign (Psalm 67:4; 86:9; Zechariah 14:17).
- G. Transgression: Psalm 66:3—a feigned obedience. Jeremiah 3:10—a pretense obedience, more of compulsion than of love. Rev. 20:7-9 gives to us the Great Apostasy of the Kingdom.
- H. Culmination: Revelation 20:9-15. Two Books: (1) Life (no name); (2) Works (their names are in it). The Destruction: II Peter 3:10.
- I. Correction: The Kingdom is only a spiritual sense". Wrong! It is a literal Kingdom to be established on earth, with Jesus Christ as its King.

IX. CHARACTERISTICS OF THE DISPENSATIONS

Man was tried by God at the ideal time, under ideal conditions: "Believe and obey God." At the close of every dispensation God gives man up to his own way.

- Innocence: Knowledge of sin.
- Conscience: Imagination of Evil.
- Human Government: Lawlessness.
- Promise: Food in Egypt.

Law: Formalism.
Grace: Love of the world.
Judgment: (Tribulation:) Judicial blindness.
Kingdom: Following after Satan.

In every dispensation Evil is headed up in a person, or persons.

Innocence: Fallen Woman.
Conscience: Sinful Angels.
Human Government: Nimrod.
Promise: King who knew not God.
Law: Judas, Scribes and Pharisees.
Grace: Modernists.
Judgment (Tribulation): Antichrist
Kingdom: Satan.

Each dispensation ends with world-wide destruction or judgment

.
Innocence: Expulsion.
Conscience: Flood.
Human Government: Dispersion.
Promise: Bitter Bondage.
Law: Beheading of John the Baptist and Cross of Christ.
Grace: Rapture of Church.
Judgment (Tribulation): Chaining of Satan.
Kingdom: Loosing of Satan and world-wide rebellion against God: Hence, the wrath of God.

In each dispensation God comes down to earth

.
Innocence: Walked in the Garden.
Conscience: Talked with Noah.
Human Government: "Let us go down" (Genesis 11:7).
Promise: "Burning Bush"—"I Am" came down (Exodus 3:8).
Law: Incarnation of Jesus Christ.
Grace: Holy Spirit.
Judgment (Tribulation): Second Coming of Christ to earth.
Kingdom: Christ Still Upon Earth.

Each dispensation mars ability of man.

Innocence: Man could see.
Conscience: Able to Know.
Human Government: To Judge.
Promise: To trust.
Law: To Obey.
Grace: To Believe.
Judgment (Tribulation): To Repent.
Kingdom: To Dominate.

NECESSITY OF RIGHTLY DIVIDING THE TRUTH

A. Do not confuse one dispensation with another dispensation. Take Matthew 10:5, 6. If this command is binding, there are no grounds for us to preach the Gospel. If Matthew 10:5, 6 is for today, then it contradicts Matthew 28:19 and Mark 16:15. *Luke 9:3* (“Take not”) contradicts *Luke 22:36* (“Take”).

B. *Necessity of Distinguishing the Truths in Different Dispensations.*

1. The past dispensation must not be brought into the present. Deuteronomy 6:25 (Law) with Romans 3:20 (Grace). Deuteronomy 6:25 is under the covenant of works to Israel only: “*Thou shalt not*” (“*Do and live*”). Romans 3:20 is under Grace to the Jew and Gentile: “*Believe upon the Lord Jesus*” (“*Done*”).

Priesthood: Exodus 29:9 (Law) with Hebrews 8:4 (Grace).

2. The Future Dispensation must not be brought into the Present. Isaiah 2:4 (Kingdom) with Joel 3:10 (Grace).

Romans 11:26 (Kingdom) with Romans 11:28 (Grace); Isaiah 2:4 (Kingdom) with II Timothy 3:1 (Grace).

The Kingdom is different from the Church. Acts 15 was the first Bible Conference; here James tells of Amos 9:11, 12, which was written in a past dispensation (Law) to be fulfilled in the future (Kingdom).

3. The Present must not be read into the past. The secret (the Church) of the Body of Christ was revealed *first* unto the Apostle Paul. Scripture of the Old Testament has no reference to the Church (this truth found in Ephesians 3:1-10). Someone may ask, “Why didn’t God reveal the Church by Jesus?” John 16:12-15 answers this.
4. The Present Dispensation *must not* be read into the Future.

None of the Church is to go through the tribulation. It is a rapture, not a rupture. In Jeremiah 30:4-7 it is called “Jacob’s Trouble”, not the Church’s. Jeremiah 30:3 tells us that this time of *Jacob’s Trouble* will occur when many Jews return to the land.

5. One part of the Future is not to be read into another part of the Future. John 5:25 with II Corinthians 5:10.

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The Covenant Principle

The Word “covenant” means compact, or fetter; that which binds together. In the Word the written covenants were made between God and man, binding them together.

There are two kinds of covenants: (1) “CONDITIONAL”, its formula being: “If thou wilt” (Exodus 19:5). It is based upon the faithfulness of man. (2) “UNCONDITIONAL”, its formula being: “I will” (Genesis 9: 11). It is not based upon what man will do, but rather, upon the faithfulness of God.

Dispensations and Covenants are linked together.

I. EDENIC COVENANT

A. Constitution: Genesis 1:28-30; 2:15-17—Order of life of unfallen man in the Garden.

B. Content:

1. To replenish the earth.
2. To subdue the earth.
3. To have dominion over the animal kingdom (Psalm 8:3- 9).
There is no headship in man today. The Lord Jesus exercised it.
4. To restrict themselves to a vegetable diet.
 - a. Animals will one day eat vegetables.
 - b. Not wrong for man to eat meat today (Colossians 2:16).
5. To dress the Garden.
6. To keep the Garden (translated “guard”).

C. Condition: A *Conditional* covenant! Man was to abstain from eating of the tree of good and evil; man was also warned of the enemy to come.

D. Conclusion: *Expulsion*

II. ADAMIC COVENANT

A. Constitution: Made with Adam, in Eden, before expulsion. An *UNCONDITIONAL* covenant. Includes a curse and a promise.

B. Contents: Genesis 3:14-19.

1. Curse on the Serpent. “That old serpent, the devil”. He came as an angel of light. He was seen by unfallen man as he appeared and was seen by our Lord Jesus Christ in the wilderness. Verse 14: a record of utter defeat. This account is not a “snake and apple” story, but rather, a true account of a curse being placed upon Satan.
2. Judgment on the woman.

- a. Multiplied conception. Many children born at the time. To God's command to "replenish" the earth, inter-marriage was performed. All people came or descended from Adam. Cain married his niece, or most likely, his sister.
 - b. Maternal sorrows. Not only pains of childbirth, but of sorrow that some were even born.
 - c. Wifely Subordination. The headship was given to the man in the family. It belongs to the man (no two-headed institution) Go to China, India, Africa, and to our own North American Indians, or any pagan country, and you will see what is meant. Woman can thank Jesus Christ and His Gospel for making her burden as light as it is now in America.
3. Judgment upon the man. The ground is cursed on account of man's sake, to make man tired, worn out.
 4. Curse on creation
 5. The Promise! Genesis 3:15 (greatest verse in the Bible, many think). The coming, suffering, and triumph of the Seed of the Woman.
- C. Conclusion: Did not end with the Flood, but continues until the world is destroyed by fire.

III. NOAHIC COVENANT

- A. Constitution: Genesis 8:20—9:17. Adam could say, "God can create". Noah could say, "God can destroy."
- B. Contents:
 1. God would not again curse the earth by water.
 2. God would not again destroy all living.
 3. Natural order of the season to be preserved.
 4. Noah and descendants to multiply and replenish the earth; this was the same command that was given to Adam.
 5. Dominion over animal kingdom.
 6. Diet changed to include flesh (meat).
 - a. Flesh must be drained of blood.
 - b. Life in the blood.
 7. Law of capital punishment established (Human Government Dispensation). It is binding to the end of time.
 8. This covenant includes animal creation.
- C. Conclusion: This runs on until earth is destroyed with fire (Genesis 9:12).

The *SIGN: Rainbow*. Every time it rains there is a rainbow, and He sees it. The Rainbow has been described as a joint product of storm and sunlight. God's sign has been hanging in the skies for 40 centuries (Genesis 9:14). It is blessed to know that every cloud that comes into our lives is brought by God; and remember, every cloud has a rainbow. This is an (*UNCONDITIONAL* covenant. A man's dark cloud is SIN, and the rainbow is *Jesus!* This is the only cloud that God does not bring.

IV. THE ABRAHAMIC COVENANT

A. Constitution: Genesis 12:1-3.

1. Great nation.
2. All nations to be blessed through Him.
3. *Unconditional* covenant—Genesis 13:14, 15; 15:1-16.
 - a. Called from Ur. (Abraham's father worshipped idols.)
 - b. Making of a covenant: Jeremiah 34:18.

B. Contents:

1. "*I will make of thee a great nation.*" God gave added details: Genesis 13:16; Genesis 15:5; Genesis 17:6. A spiritual blessing, as well as a posterity blessing, is found in Genesis 22:18.

Made to a childless man, an old man of 99 years, to become a father of (1) a great nation; (2) of many nations; (3) of kings. At this time his name was changed from Abram to Abraham.

To be a father" of nations, not a founder. Abraham's nation (Israel) was to be the greatest nation in all the world, instead of being the "tail", as she is today.

"Israel is a standing miracle; no land; no country; no cities; no towns; no buildings; no houses; no ruler; no king; no flag. Though she is scattered to all-four corners of the globe, she is united as a people (separated from other nations) of 20,000,000 souls, controlling a great deal of the wealth today." These facts were brought out 29 years ago (this writing in 1964). Now these facts are outdated, bringing only to our hearts the soon appearing of the Lord Jesus Christ.

Israel is 4,000 years old; 3,500 years ago Egypt tried to whip her, and did so in bondage; but, where is the glory of Egypt today? The Medes and Persians, and the Babylonians passed away, but Israel has not passed away, and she will *never* pass away, for God is with Israel.

A great nation shall arise from Ishmael (Genesis 17:20); that was promised to Ishmael's father, Abraham. Ishmael, the father, did have a great nation divided into twelve tribes, or smaller nations (Genesis 25:16).

The seed of Isaac was to bring peace. The seed of Ishmael was to be the opposite, a thorn in the side of Israel. Ishmael is indeed a great nation. No nation has ever captured the Arabians (Ishmael's seed). Mohammed (622 A.D.) rose to greatness and proclaimed his religion to his people, the Arabians (the seed of Ishmael, the children, whose father is Abraham). Their greatest reward is in killing Christians, who are the spiritual seed of Isaac, whose father is Abraham. Therefore, the seed of Ishmael is a thorn in the side of the seed of Isaac.

One thousand years changes people. Today Rome is not what she was 1,000 years ago; England is not the same, but for 4,000 years the Arabians have remained the same. The Arabians are living exactly as their father, Ishmael, lived 4,000 years ago. Arabians circumcise their male children at the age of 13 years, the same as under Ishmael, 4,000 years ago.

Abraham had EIGHT sons. The Great Promise came only through Isaac. "Salvation is of the JEW", for we are saved by the SON of Abraham.

2. "*I will bless thee.*" He was blessed by God with wealth (Genesis 13, 15, 24, 34, 35). He was blessed, blessed, blessed, and not only with wealth, but with victory over four kings, and he brought back Lot and the people of Sodom who had been captured by these four kings.

He was the *only one* ever called "a friend of God."

3. "*And make thy name great.*" Next to Jesus Christ, Abraham's name is mentioned more in the Bible than any other. It is mentioned 300 times in the Scriptures. Out of the Scriptures he is better known than Jesus Christ. Abraham's name is mentioned by people who never mention Jesus' name. He is the best-known person in history. "He wandered around"—worshipped God in simplicity; no tabernacle; no temple. He just "wandered around."
4. "*I will make thee a blessing.*" Every nation which has treated the Jew with kindness has been blessed, and those which have not have been cursed (Zechariah 2:8). America's prosperity is due to her treatment of the Jew. Egypt (Ezekiel 29:15, 16; Joel 3:19) was once a glorious nation, but look at her now. All this because of her treatment of the Jew. Look at the Amalekites (I Chronicles 4:43); the Moabites and the Ammonites (Zephaniah 2:9, 10), who were once nations of repute, but not now, because of their treatment of the Jews. Also, look at the Edomites (Amos 1: 11, 12)...all because of their treatment of the Jews. Glance at modern nations of today. Turkey is called the sick man of Europe—all because of its treatment of the Jews.
5. "*I will give to thee and thy seed the land of Canaan as an everlasting possession.*"

Genesis 13 records the words of Abraham, "*Let us not have*

trouble for we are brethren.” Abraham wasn’t concerned about Lot’s decision, for it was all his. God gave a promise to Abraham, renewed it to Isaac, and confirmed it again to Jacob.

The Jews have six (6) titles to the Land of Canaan: (1) By Homestead Law (Deuteronomy 23:8); (2) By Gift; (3) By Covenant; (4) By Conquest; (5)By right of Tenure; (6) By Purchase.

6. *“In thee shall all families of the earth be blessed.”* All the monotheism in the world has had contact with the seed of Abraham. America is not Christian, but *monotheistic* (belief in *one* God). Those of monotheistic belief are the Jews, Mohammedans, and Christians.

The population of the world numbers over 3,300,000,000. The Abrahamic influence numbers over 2,000,000,000, about half of the world’s population.

7. The promise is to the SEED (singular, not plural); not to Seeds, but SEED (the Lord Jesus Christ). “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many: but as of one, And thy seed, which is Christ” (Galatians 3:16). Thus, it was a SPIRITUAL BLESSING, also, which includes the Gentiles.

C. Condition: An *Unconditional* covenant—standing even today.

D. Conclusion: Abrahamic Covenant to Jews only.

E. Sign: *Circumcision*.

1. Designation—God’s man.
2. Separation unto Him.
3. Purity unto Him.
4. Possession by Him.

V. THE MOSAIC COVENANT

(Note: this covenant was made only with Israel! It was *never* made with the Gentiles or the Church).

It was made 430 years after Abraham. Moses was a founder, not a father, of a nation. He was the greatest law-giver in the world; it was God who gave the Law to him.

- A. Constitution: Given to Moses on Mount Sinai (Exodus, Deuteronomy 33). The word “Moses” means “drawn out”. He became the son of Pharaoh’s daughter, who was a virgin. After he was “drawn out” he became the Saviour; and when Jesus was “drawn out” of the tomb He became the Saviour of the world.

B. Contents:

1. Moral Law (ten commandments)—Exodus 20.
2. Civil Law—Exodus 21-24.
3. Ceremonial Law—Exodus 25-31.
Moses broke the tables of the law, signifying that if we break one law, we break them all (James 2:10).

The Institution of the Tabernacle was established so that God could dwell in the midst of His people.

C. Condition: A *Conditional* Covenant.

1. Responsibility: (Exodus 19:5,6; Leviticus 26:3; Deuteronomy 28:1; 29:9.)
2. Blessings for obedience (Exodus 19:5, 6; Leviticus 26:3-18; Deuteronomy 28:1-14).
3. Punishment for disobedience (Exodus 19:5-8; Leviticus 26:14-46; Deuteronomy 11:10-17; 28:15-68). Deuteronomy 28:37—“byword” is the Hebrew “sheniynah”, pronounced “sheneenaw”, from whence we sometimes say, “Sheeny” (I Kings 9:7; II Chronicles 7:20).

Deuteronomy 11:1-17: the branch of Kidron has water for the first time in 1800 years. Joel 2:21-27: the time when God shall restore Palestine for Israel, the time of prosperity. Palestine is growing more productive—just a sign of the times. When Joel says rain he means *rain*; not the Holy Spirit, but rain.

Deuteronomy 28:49, 50: The enemy shall come; the Romans fulfilled this prophecy 1,500 years after it was made.

FOUR REMARKABLE FACTS ABOUT THE JEW:

- a. Deuteronomy 28:63: Plucked out of the land. The Romans completely plucked them off. Moses said it 3,500 years ago.
- b. Deuteronomy 28:64: Scattered among all nations. What country is there without the Jew?
- c. Deuteronomy 28:65: Unrest among the nations; they were persecuted by so-called Christian nations; yea, even by the so-called Church.
- d. Leviticus 26:44-46: Would not utterly destroy the Jews. Treatment in Germany: the Jews were charged as being the killers of the Son of God. The Black Death of 1348 was laid to their charge and blame; one-third of the Jewish population was put to death. Who really put Christ to death? THE WHOLE WORLD! During World War II 6,000,000 Jews are

reported to have been put to death. Before the war the Jews numbered around 20,000,000, but now about 16,000,000.

Treatment in Spain and France: both nations were spillers of Jewish blood, Jew murderers. The Jews were driven out of their homes and businesses, stripped of their possessions and wealth, and then allowed to come back again. The Jews were at one time cut down to a mere 1,000,000.

Why destroy the Jew for what he has done, or has not done? Look at what he has given to the world: The SAVIOUR! The Devil hates nothing worse than the Bible, God and His Son. If the Devil could destroy the Jew, he could prove a lying Bible. There is only ONE way to destroy the Jew and that is the Scriptural way: Jeremiah 31:35-37. Thus, it is impossible to destroy the Jew. Jonah (type of Israel): the water could not drown him and the fish couldn't digest him.

- D. Conclusion: Merged with Palestinian Covenant.
- E. Sign: The Sabbath. It was never given to the Gentiles (Romans 2:12, 14); Exodus 31:12, 13; Ezekiel 20:12, 20; Deuteronomy 5:12-15; man should rest on the Sabbath.

THE SABBATH HAS NOT BEEN CHANGED, BUT ABOLISHED!
What did Jesus do on the first day of the week?

VI. THE PALESTINIAN COVENANT

- A. Constitution: Deuteronomy 30:1-10. The years of wandering (for Israel) are over; ready now to enter into the land.
- B. Contents:
 - 1. Return of the Lord if repentance of people (Verse 3).
 - 2. Promise of the re-gathering of the people (Jews) from all lands (Verses 3-5).
 - 3. Promise of the conversion of all of the nation of Israel (Vs. 6)
 - 4. Promise of judgment upon all nations who have persecuted Israel (Verse 7).
 - 5. Promise of great blessings and prosperity to Israel (Vs. 9).
- C. A *Conditional* Covenant (verse 2) based upon repentance of scattered Israel. The only conditional covenant that will be kept.

VII. THE DAVIDIC COVENANT

- A. Constitution: 500 years from Moses to David (II Samuel 7:5-19; Psalm 89).

B. Contents: II Samuel 7:10-13.

1. Provided for a Davidic House. The House God is going to build 'for David is not material or spiritual, but *political*.
2. Provides for a Davidic Throne (II Samuel 7:13).
3. A Davidic Kingdom, NEVER to be destroyed.
4. These three are unending, established forever.

C. Condition: An *UNCONDITIONAL* Covenant. II Samuel 7:13-15; verse 14: last part translated, "*When iniquity is laid upon, I will chasten him with rods of men.*" Parallel with Isaiah 53.

D. Sign: The *Son* (Isaiah 7:14). Sign finally comes (Luke 1: 30-33; 2:12).

The question is, "How can a man live forever?" A throne that is perpetual does not seem odd; but *one* to rule forever and ever? How can this be? David asked, "What manner of man is this?"

GOD'S REVELATION TO DAVID:

1. Two natures of David's Son.

- a. God.
- b. Man.

Complication (II Samuel 7:14). David's Son and David's Lord (Psalm 2). It is not incredible 1900 years after the fulfillment, but how incredible it seemed when promised. In Psalm 110 David speaks of this Son as His Lord. Hebrews 1 is written of no angel, but of the Son of David (Matthew 22:43).

2. David's Son is to have two experiences.

- a. Suffering and death (and resurrection).
- b. Reign. Psalms 22; 2:1-6; 69:4; these Scriptures speak of His enemies. This is what puzzled John the Baptist. He could not understand the sufferings of the Messiah. God made it plain to David that the Son of God was to die (Psalm 40). Levitical sacrifices were not acceptable unto God.

3. David's Son to sit upon two thrones.

- a. Heavenly throne (Psalm 110; Hebrews 1:13).
- b. Earthly throne (Revelation 3:21; Luke 1:32, 33).

4. David's Son to hold two sways.

- a. Kingly
- b. Priestly, (Hebrews 7:11-22).

5. David's Son's two-fold act:
 - a. Descent of the King from Heaven.
 - b. Judgment upon His enemies (Psalm 72; 96:10-13; 97:1-6, 9; 99:1-4).

6. David's Son's Kingdom to have two-fold aspect.
 - a. Jews (national)
 - b. World (universal).
 Only *one* family has ruled over Judah, whereas there were seven families, with 19 kings, ruling over the 10 upper tribes.

NOTE: DAVID DIDN'T KNOW OF CHRISTIANITY. DAVID DIDN'T KNOW ANYTHING OF THE CHURCH.

VIII. THE NEW COVENANT

It is *not* a renewed covenant, but is new in character and contents.

- A. Constitution: Jeremiah 31:31-34; Matthew 26:27, 28; Hebrew 8:6-13. Remember, to make a covenant, blood has to be shed. in Hebrews 13:20 the Blood of Jesus Christ is called the Blood of the Everlasting Covenant (Jeremiah 31:31; Hebrews 8:8; 9:11-15; 10:1-12, 26, 27.). The Old Covenant was made at Sinai and the New Covenant at Calvary. The ceremony of the Jewish religion today is only an Aaron's calf.

The New Covenant offers a better sacrifice, a better hope; the New Covenant is to be fulfilled when Christ comes again. Israel claims by a natural birth; we claim by a spiritual birth.

- B. Contents: Three-fold blessing:
1. Sanctification. The New Covenant was not written on hard stones, but upon the fleshly hearts (Hebrews 8:10).
 2. Knowledge. Through the Bible we acquire a personal knowledge of Him. The greatest need of any man is God (Hebrews 8:11). Romans 1:22 is the reason for the heathen.
 3. Forgiveness. He remembers our sins no more forever (Hebrews 8:12). Sins: Forsaken, forgiven and forgotten.
- C. Condition: An *UNCONDITIONAL* Covenant. The Old Covenant (Law) was a means to an end, the schoolmaster to bring us to Christ. (Jeremiah 31 and Hebrews 8).

The law gives place to Grace (John 1:7). We do not earn it; it is a gift!

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The Ethnic Division Principle

Ethnic means “races, or people.” “Give none offence, neither to the Jew, nor to the Gentiles, nor to the church of God.” (I Corinthians 10: 32).

Definition: That principle by which the word of Truth is rightly divided in relation to Jew, Gentile, and Church. In these three classes it is seen that God is no Respector of persons, but He is a REGARDER of classes.

The Jew is mostly spoken of in the Old Testament and in the first part of the New Testament. The New Testament speaks mostly of the Church. God deals with the nations (all races) in the first ten chapters of Genesis, but from Genesis 11 through the four Gospels, the Bible speaks of the Jewish nation as the theme of the Book, only mentioning the Gentile races. Then, from Acts through Revelation, the Bible speaks of the Church.

The Bible is written FOR everybody, but the Bible does not speak TO everybody (Romans 15:4). ALWAYS ASK WHEN READING THE SCRIPTURES, “To whom was this written?”

The whole book of Isaiah was written to the Jews. Ephesians was written to the Church. Matthew 25:31, 32 speaks of the nations. In Ephesians 2:11, 14, 15 all three are mentioned. The first eight chapters of Romans deal with the Church, and only the Church: no guilt, no condemnation, no separation; but in Romans 11:22, 23, there is the “cut-off”. Thus, it seems like a contradiction. Explanation: (1) Chapter 8—those who are in Christ. (2) Chapter 9—to Paul’s brethren in the flesh (Jews, Israelites). (3) Chapter 10—still talking about Israel. (4) Chapter 11—still to Israel. (5) Chapter 11:13 —to the Gentiles. There is your “cut-off”.

THE FIG TREE is the emblem of Israel and speaks of her national privileges.

THE OLIVE TREE speaks of Israel’s religious privileges.

THE VINE is the symbol of her spiritual privileges.

JEW: John 4:22—Salvation is of the Jew; Romans 3:1, 2— Given the Oracles of God; Chosen to be (1) Witnesses, (2) Writers of Scripture, (3) A channel through which Christ came into the world.

GENTILE: Ephesians 2:11, 12
Ephesians 4:17-19
Mark 7:27, 28

CHURCH: Ephesians 1:22, 23
Ephesians 2:14, 15
Ephesians 5:29-33 & I Peter 2:9.

CONTRAST BETWEEN ISRAEL AND THE CHURCH

ISRAEL	(Foundation)	CHURCH
Matthew 25:32		Ephesians 1:4
Genesis 12:7	(Revelation)	Ephesians 3:3 II Corinthians 12:7
God chose Israel for His earthly glory (Isaiah 43:7, 21).		God chose the Church for His heavenly glory (Ephesians 1:14).
Israel chosen after the foundation of the earth. revealed unto Abraham.		Church chosen before the foundation of the earth—
God’s purpose was to establish a nation distinct from any other nation (Genesis 12:2; 46:3; Numbers 23:9; Exodus 33:16).		God’s purpose of the Church was to make a separate and distinct body from any other body (Ephesians 1:15-23).
Israel called out from among the nations (Genesis 18:18)		Church called out from among the individuals (“ <i>he that believeth</i> ”).
Israel was called when only ONE, to be many (Isaiah 51:2).		Church called from many, to be ONE (Ephesians 1:10; 4:4).
Israel, as the Nation, is yet to be called back to the land, (Jeremiah 33:7).		The Church, as the Body, is yet to be called on high (I Thessalonians 4:13-15).
Relation of Christ is King (Zechariah 14:9,17; John 12:12-15).		Christ’s relation to the Church is its Head, Lord of Glory (Ephesians 22;4:15).
The inheritance of Israel is the earth.		The inheritance of the Church is heavenly (Ephesians 1:3).
Blessings of Israel are CONDITIONAL.		The blessings of the Church are UNCONDITIONAL.
Israel had seven great feasts (Leviticus 23).		Church had none.
Israel was put under a dietary law (Exodus 12:20; Leviticus 3:17; Deuteronomy 14:3; Acts 15:29; Leviticus 10:9-11).		The Church has no diet (Colossians 2:16—3:17).
Israel’s hope is for National Salvation.		The Church’s hope is for her presentation.

As earthly things are concerned,
nothing will excel Israel.

As heavenly things are concerned,
nothing will excel the Church.

CONTRADICTIONS?

Psalms 37:25

I Corinthians 4:11

Genesis 12:1; 13:15

Philippians 3:20

Psalms 137:8, 9

Romans 12:19,20

Deuteronomy 7:1, 2; 20:16-17;
Joshua 6:21; I Samuel 15:33

II Corinthians 10:4; Ephesians 6:12;
Galatians 5:22, 23; II Timothy 2:24

Genesis 12:2; 13:2; 23:6

Romans 12:16; I Corinthians 1:26;
4:12,13

Exodus 21:23-25

Ephesians 4:32

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The Discrimination Principle

That principle by which we should divide the Word of Truth so as to make a distinction when God makes a difference.

I. DIFFERENCE BETWEEN CREATURES AND CHILDREN OF GOD.

All men are not children of God, but all are the creatures of God. There is more than one father (John 8:41-44; Galatians 3:26). In Matthew 13 there is the wheat, which is the children of God. In Acts 13:10 is the tare, which is the child of the Devil. God is God of all men, but He is the Father of only saved men. God makes a distinction between His children and those of Satan. All people are creatures; all are races that were created by Adam. We all were in the loins of Adam. Man is a creature of God by creation, and man is a child of God by re-creation. Why repeat so much? "Repetition is theological mucilage."

Only the saved person can call Him "Father". The sinner can only call Him God. The creature of God is a ruined creation. Scripture used by those who call themselves apostles of the new thought and preach "the Fatherhood of God and the Brotherhood of Man" is found in Acts 17:24-29. They fail to read the next few verses. There is none good that is born of Adam. By natural birth we are of the Devil. By regeneration we are of God (John 1:11-13). Salvation does not run in the blood; it is not the will of man; he is only saved by grace (Ephesians 2:8, 9), through faith in Jesus Christ. II Peter 1:4: a child is born the first time of his

father's nature; he is born again the second time with the nature of the Father (John 3:1-6). All children are not alike (I Corinthians 3:1). Babies are carnal, and not spiritual; they walk after the flesh, and not after the Spirit. You can always tell the spiritual state of people by what they want to play with. Babies haven't much sense. They are selfish. We all start out as babies. God does not want babies to remain babies. He wants them to grow. Perfection is not gained in a short time. We must grow (1 John 3:2; John 3); we ought to grow to be like HIM. The only brotherhood in the world is in Jesus Christ. The only thing that will bring the races together is Christ. The only brotherhood is in Christ!

II. DIFFERENCE BETWEEN ACCEPTABLE AND ACCEPTABLENESS (Ephesians 1:6; II Corinthians 5:9).

A. Acceptable in Christ: Our *Position*.

Ephesians 1:6 means "identification". II Corinthians 5:21: He represents us in glory. Galatians 2:20 is also "identification". Romans 6:2, 8 reveals what we are. It would do us a lot of good if we could (or would) see ourselves as God sees us. Romans 7:11: What profit is it to reckon you are dead? Answer: if you count one dead, you won't make any provision for him. (Example of Bob Young (Jew) who took Christ and was reckoned by his family to be dead. His mother knew he was not dead.)

Romans 6:5; Colossians 3:1—in Christ—wrapped up in Him. (Example of a piece of paper in the Bible). As far as our position is concerned, God looks upon us as perfect, as Jesus Himself, for we are in Him. God loves us, and we are as dear to God as Jesus is. Ephesians 1:4—we are as holy and blameless as the Son of God Himself. You can say this and not be boastful. God looks upon us as in Him.

Our position is in heaven (in Jesus); our condition is on the earth. Paul said he was perfect, and then said he was not perfect. He was perfect in *position* and imperfect in *condition* (Philippians 3:10- 15). We are saved by Grace, by matter of faith. No man has ever been saved unless he has received the gospel (Romans 10:13; Ephesians 1:13). When God saves you, you will be a new creature in Christ.

B. Acceptableness for Christ: Our Condition (II Corinthians 5:9).

Acceptableness means to live a life acceptable unto God, approved unto Him. Be constant in effort in living a life acceptable unto Him. It is possible for a man to be saved and yet suffer loss (in rewards) (I Corinthians 3:15). (Example of the young couple who lose everything in their home, yet a jewel is found unharmed in the ashes. It is possible for a man to be saved and yet be a *castaway* (I Corinthians 9:27). It is possible to be saved and still be *chastised* (Colossians 3:25). It is possible to be saved and yet *sow to the flesh* (Galatians 6:7, 8).

We are accepted the moment we believe; our works are acceptable if according to His Word and Will.

III. DIFFERENCE BETWEEN CLEARANCE AND ACCEPTANCE

Clearance means “cleansed of all guilt” (Romans 8:1). God could have cleared us without accepting us.

IV. DIFFERENCE BETWEEN THE POSITION AND THE WALK OF THE BELIEVER

Very similar to No. II.

A saved man has two natures: (1) carnal; (2) spiritual.

- A. *Walk In the Spirit* (Galatians 5:16, 25). That means saying “yes” to the Holy Spirit. The Spirit of God can communicate with the Saved One. Some think that victory through Christ over an appetite is greater and more glorious than never having the appetite at all.
- B. *Walk in Newness of Life* (Romans 6:4).
- C. *Walk Circumspectly* (Ephesians 5:5). Circumspectly means ‘accurately’ (G. Campbell Morgan’s illustration of a cat walking the fence with two dogs, one on either side). “Be sure to be careful.”
- D. *Walk Worthy of the Lord Unto All Pleasing* (Colossians 1:10). The sin of David brings contempt on God even today. Abraham was willing that Sarah, his wife, lose her honor just to save his life; a pagan ruler rebuked him for it.
- E. *Walk In Love* (Ephesians 5:2). We are to be ruled by love toward God and fellow man. This is not a natural love, but a supernatural love. Man does not love God or fellow man, but loves SELF. Man is selfish. “Walk in love”.
- F. *Walk in Wisdom and Prudence* (Colossians 4:5). Walk tactfully so that you will not cause those outside to stumble. Walk so that those who are lost will want Christ.
- G. *Walk in Truth* (III John, vs. 4). It does not make any difference what people think, but it makes plenty of difference what God says.
- H. *Walk in Christ* (Colossians 2:6; I Peter 2:21).
- I. *Walk with God* (Gen 5:24; 6:9). To walk with God means “fellowship”. When you have fellowship with someone, you want to do something for Him. You love Him; you obey Him. It is His will, not your will. As in marriage; “His wife for life”. To walk with God means “progress.”

- J. *Walk Before God* (Genesis 17:1; 24:40). Walk through life knowing that God's eyes are upon you.
- K. *Walk After God*—Walking with your eyes upon Him, walking in His steps.
- L. *Walk in the Light* (I John 1:7).
- M. *Walk in Good Works* (Ephesians 2:10).
- N. *Walk Honestly* (Romans 13:13).
- O. *Walk Worthy of Our Vocation* (Ephesians 4:1). Daily cleansing through the washing of the Word of God (Ephesians 5:26). Moody wrote in his Bible, "Sin will keep you from this Book, or this Book will keep you from sin."

V. DIFFERENCE BETWEEN PERFECTION AND MATURITY

Compare Philippians 3:15 with 3:12. Paul claimed perfection. Our perfection will be manifested (it is not now) when Christ comes again, both our physical as well as our spiritual bodies. In Philippians 3:11 Paul confesses his imperfection. Resurrection is not an attainment, but an obtainment. Matthew 5:48 is the text; Matthew 5:44, 45 is the context. The principle of perfection here is the walk in grace toward our fellow man.

VI. DIFFERENCE BETWEEN BELIEVERS AND PROFESSORS (OR FAITH)

There is a difference between *possessors* and *professors*. There are many today who do not have the *assurance* of salvation.

NOTE: "Never take *what seems* to be a doubtful passage of Scripture and use it to contradict a dozen clear passages, such as comparing Hebrews 6:4-10 with John 3:16; 5:24; 3:36; 10:28."

Armenianism believes a man can be saved today and lost tomorrow. *Calvinism* believes once saved, always saved—saved forever! The Armenian always uses Hebrews 6, but he does not believe it, for he says a saved man can be lost after being saved, and then be saved again. Hebrews 6 (if it has to do with being lost after being saved) says, "It is *impossible* to renew again." Hebrews 6 is talking about the saved person. It does not mention the word "lost". When it talks about *tasting*, the same Book talks about Jesus *tasting* death for every man.

Philippians 2:12: "Work out your own salvation." It does not say, "Work for your salvation". Read the context (Verse 13)—God works *in*, and you *work* out. There are only two people who know that I am saved—God and myself. You do not know whether I am saved, and I do not know whether you are saved. The person may stray, and the prodigal may drift away from home, but you cannot unson a son, and you cannot unborn a son. That is a fact! Nicodemus could not

figure it out. He was not thinking of the spiritual birth. The spiritual birth is just as important as the physical birth. *Never try to judge God's Word by man's experience.* We do not mean that after you are saved you can live as the flesh pleases, for if you do you will get into trouble. A professor may come in and live as a possessor and fool man, but God is the only one who really knows if he is saved. Cain was a professor; Abel was a possessor. Cain was a religious man, for “he brought an offering unto God”.

In Matthew 13:24-30 the tares equal the “professors”. Tares look like wheat while growing and can only be distinguished at harvest time. There are only a few hypocrites in the Church (those who join only for gain of this world, and not as an art of obedience after salvation), but there are many in the Church who are lost. The meaning of Christ is unreal to those who are not born-again, but are only members of a church.

God calls us sheep. Sheep is a good word, for we are just like sheep, following someone else in joining the church, not saved, but going through a ritual, a ceremony! It is not regeneration.

Only the true possessor can worship God. Worship is the praising of His goodness to us. Some people show by their worship their *unreality* to God. (By the way, the place for short prayers is in public.)

We need to think of our brethren and their souls' salvation. The rich man fared sumptuously every day; only when he died and went to Hades did he think of his brethren.

Abraham believed God; Paul believed God. Do you believe God? Do you believe the Gospel? Do you believe that it is the only power of God unto salvation? Do you live it? As far as the ‘good man’ (one who is a member of the church, and to whom Christ is unreal) is concerned, he is as much lost as the biggest bum in town.

VII. DIFFERENCE BETWEEN FACT AND PROMISE

The fundamental difference is that we are to *rest* upon the *facts* and *plead* the *promises*.

Fact: “For where two or three are gathered together in my name, there am I in the midst of them.” (Matthew 18:20). This is a divine fact. You need not plead for His presence; you can rest and know that He is there, if at least two or three are gathered together in His name.

Promise: “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” (Matthew 11:28). This is a divine promise of rest given by One Who can give rest. *If you come—this* means a certain condition. “Come” is the condition.

Fact: “He that believeth on the Son hath everlasting life.”—a divine

statement, an eternal fact. No believing sinner is to plead for eternal life. Eternal life is bestowed the moment one believes. Too many times we ask God to do something that He has already accomplished.

Distinction between fact and promise will enrich our prayer life. We will learn more of consecration.

VIII. DIFFERENCE BETWEEN FAITH AND WORKS

Faith: Faith is a means of salvation. When you make works the means of your salvation, you make light of the Cross of Calvary. Faith means this: "I believe Jesus Christ died for me and was raised from the dead". "Faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Look at the great faith verses: John 1:12; 3:16. It does not say to pray for salvation, but only to *believe*.

Faith: Faith holds first place in the Christian life. Hebrews 11:6—Man cannot please God without faith. God demands faith. "By grace are ye saved through *faith*." Faith means to take God at His Word. A *heart* faith is what God is talking about. Faith: "believes with his whole being."

Works: Works do not precede salvation, but come after salvation. Both are divine appointments. Faith comes first. You can find both in Christ. When you have faith (Ephesians 2:8, 9), then cometh works (Titus 3:5; Romans 3:20). Saved by grace *unto* good works (Ephesians 2:10).

Works: With every man-made religion you are saved by your own works (Titus 3:3-8; 2:11-14). Ask this of yourself, "If the religions of the world say that man is saved by his works, and if Christianity says that a man is saved by his works, then what can Christianity offer to the world?" Man is not saved by works, but by faith! What Christianity offers is salvation by the grace of God, through faith alone! Salvation bringeth good works (Hebrews 13:16; Galatians 6:9, 10).

Works: Works done by man before salvation never have been accepted by God (Example of the man with leprosy, bringing a glass of water; you would not drink it.). What kind of a God do you think we have? Only what we do as saved people will be rewarded, and that, alone, in the flesh (alive in the body).

IX. DIFFERENCE BETWEEN SALVATION AND REWARDS

Rewards are for the saved
Salvation is an obtainment
Salvation is a free gift
Salvation is a present gift

Salvation is emancipation
Salvation is unmerited
Salvation is never lost
Salvation secures heaven

Judgment is for the sinner
Reward is an attainment
Rewards are earned
Rewards have to do with the compensation of the future
Reward is compensation
Rewards are merited
Rewards can be lost
Rewards secure a position in heaven

Salvation depends upon
God's faithfulness.

Rewards depend upon man's
faithfulness.

Luke 19:12-19; I Corinthians 3:11-13; II Corinthians 5:10; Revelation 22:12; I Thessalonians 2:19.

X. DIFFERENCE BETWEEN LAW AND GRACE

They may be confused, but they cannot be mixed (John 1:17).

Law: That legal system instituted at Sinai through the mediator, Moses.

Grace: By this we mean the expression of righteousness and favor of God in Christ Jesus. "Tis grace of God that gives for nothing."

Law: In its principle it demands righteousness of men.

Grace: Its principle bestows righteousness upon man (Romans 3:21, 22; 8:4; Philippians 3:9).

Law: Demands works.

Grace: Asks for faith.

Law: Blesses the good and obedient (Ephesians 2:1, 2).

DIFFERS IN PURPOSE

Law was never given to save anyone. No one has ever been saved by Law, nor has it ever made a bad man good, or a good man better.

The Law is for perfect beings and grace for imperfect beings (Psalm 9:7, 8; Romans 7:12). The Law is holy, good, and just unto God. The purpose of the law is to show man his sins and how hopeless he is.

It is easy to make people believe they are saved by grace, but it is terribly hard to make people believe they are saved by grace alone! But there is Ephesians 2:8, 9! Man always adds works. This is true of every man-made religion—saved by works. When you add to grace, grace loses grace, and grace is no more grace!

By grace alone are we saved!

Law shows you what *you* are; grace shows you what *God* is. Salvation is all of grace, and grace alone.

Galatians 3:19—The Law was added because God wanted sin to become transgression... Romans 4:15; 5:20; 7:7, 13 all combined, equal Galatians 3:19.

There was no sin before there was a law. From Adam to Moses men sinned,

but there was no transgression; then law was given, and sin took on transgression. We are conscious of sin when we break God's law.

Sin without transgression: Example of a little boy writing upon the new wall paper; he was not spanked until after he was told not to write upon it.

Romans 3:19, 20—The law will shut their mouths; no one will shout his own praises and his own good when the law is read. The only *ONE* who could open His Mouth was the Lord Jesus, but He opened not His mouth. Why? Because He was taking your place and mine upon the Cross.

The Law was to reveal sin and bring out sin in man. Remember, the Law cannot remove sin! It is a looking glass to see how dirty we are. You can look into a looking glass and see your dirty face, but you do not wash your face with a looking glass, and you do not wash your sins away by the Law.

You never needed anyone to teach you to lie. Man is a natural born liar. The law brings out the fact of sin. When law says, "Don't," man then begins to "do". Man thinks he is a sinner because he murders, gets drunk, etc.; man is a sinner because he sins, but the Law reveals that man sins because he is a sinner.

When the law shines in our hearts it shows the dirt, just as the sun shines in a room, revealing the dust. The law is a microscope that shows what is in man. Law is a plumb line. Law reveals the heart of man. Grace reveals the heart of God. Law is a straightedge, showing how crooked we are. Grace straightens us up (Romans 7:13; also verse 12).

Twenty-one times the Bible speaks of Moses—"he was faithful". Moses, we know, sinned once. God demands perfection. Compare Romans 8 with Galatians 3:23-27. We are not under law, but we are under grace (Romans 6:14).

People say, "After one is saved, he can do anything he wants to." If a person has been saved, born of the Spirit, he is a child of God. What will a child of God want to do? No child has a heart to go and do wrong. If every man loved his fellow man there would be no need for any law. **NO CHRISTIAN NEEDS ANY LAW.** You will not break the law if you have love in your heart. You will break the law if you do have a heart full of lust.

There is a law of our State saying that parents must take care of their children. What kind of people do we have, anyway? Go into a Christian home and see the mother loving and caring for her babe. Does she love it on account of the law of the State? Love will do what law will never do. Do you want to get perfection of the law? Keep your eyes upon Christ (as one rowing toward the opposite shore with eyes to the other side); Jesus is the focal point. Keep your eye upon the place from which you started—**CALVARY!**

A man has a pet cat and a pet goat. The goat has to be chained. Why? To be kept out of the posy bed. Some people have to be chained by the law to be kept

out of the cosy bed. PERFECTION IN THE EYES OF THE LAW IS CAUSED THROUGH THE RIGHTEOUSNESS OF JESUS CHRIST.

The righteousness of God in Romans is not the righteousness “of” God, but the righteousness “bestowed” by God. Remember, every Christian will say, “Oh, how I love thy law”. I cannot keep the law, for it is perfect. I cannot, but the Lord can (Romans 8:1-4). The law is strong, but weak through the flesh, as a fork is weak through an over-done beef roast. The law is a ten-pronged fork that is weak through our flesh. The law is not weak, but our flesh is weak.

The law of gravity pulls a book down, but the hand keeps it from falling; the Holy Spirit is He Who is holding us up. Law is the enemy of Grace. The man who puts himself under the law “FALLS FROM GRACE” (Galatians 5:4). The fact is that everybody is too good; now the problem is to find people bad enough to be saved. Every Seventh Day Adventist is an enemy to the grace of God. Sabbath-keepers are Law-keepers. It is Law and no Grace. Another enemy of Grace is works; ritualism is also an enemy of Grace. Character is an enemy of grace. All are enemies that place themselves as substitutes for the grace of God. The character we talk about in these so-called good men is in Romans 3:9-21. *There is no such thing as a good man out of Christ!* If one is saved it is because of Christ. Only when you become saved do you have character. For Scripture against being saved by character, read Romans 5, 6, 7 and 8. Unitarianism, Eddyism, etc. speak much about character.

While not under the law, you are not to be a spiritual anarchist (Romans 12:9; I Corinthians 11:31, 32).

God’s wisdom guarantees against mistakes: (1) Chastisement for correction; (2) Discipline for purification; (3) Purging for fruit-bearing (I Corinthians 9:19-25).

Dr. Pettingill tells how he thought that if he were a Christian he would not be able to go where he wanted to go, or do what he wanted to do; but after he became a Christian, he found that he could do what he wanted to do and go where he wanted to go. Again, what will a child of God want to do? He should do Service with denial of self. Love went to Calvary, where a denial of the truth would have saved Him from the agony of the Cross.

CONTRAST

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|--------------------------------------------|---------------------------------------|
| 1. Law came by Moses. | 1. Grace came by Christ. |
| 2. Law reveals sin of man. | 2. Grace reveals love of God. |
| 3. Law sentences a living man to death. | 3. Grace brings dead men to life. |
| 4. Law tells man what he must do and live. | 4. Grace tells man what God has done. |
| 5. Do and live. | 5. Live and do. |
| 6. Law shuts man out. | 6. Grace brings men in. |

- | | |
|------------------------------------------|--------------------------------------------|
| 7. Law shuts every mouth before God. | 7. Grace opens every mouth to praise God. |
| 8. Law brings knowledge of sin. | 8. Grace brings knowledge of a Son. |
| 9. Law is a remembrance of sin. | 9. Grace is a remembrance of a Sin-Bearer. |
| 10. Law blots out the sinner. | 10. Grace blots out the sins. |
| 11. Law tells (commands) us to love God. | 11. Grace tells us that God loves us. |
| 12. Law: sheep die for the shepherd. | 12. Grace: Shepherd dies for the Sheep. |

XI. DIFFERENCE BETWEEN AND THE KINGDOM OF GOD AND THE KINGDOM OF HEAVEN

God has but ONE kingdom, and that is the “Kingdom of God”. There are *different phases* of that one Kingdom.

The Kingdom of Heaven is a phase of the Kingdom of God. The Kingdom of Heaven is to be in the future, to be established here on this earth. The Kingdom of God began with man and will end with man (Daniel 4:3), as far as eternity is concerned; but as far as God is concerned, it has been from Eternity, throughout Eternity. The Kingdom of Heaven is the reign of the Son of God on this earth for a thousand years.

CONTRAST

- | | |
|------------------------------------------------|----------------------------------------------------------------------|
| 1. Messiah for its King. | 1. God for its Ruler. Ruler of all beings in Heaven and on earth. |
| 2. Kingdom of Heaven is under heaven. Limited. | 2. Kingdom of God is universal from all time to all time. Unlimited. |
| 3. Political in its sphere. | 3. Moral and spiritual in its sphere. |

XII. DIFFERENCE BETWEEN THE KINGDOM OF HEAVEN AND THE CHURCH

The Church is a called-out body of people in Jesus Christ. The Church is a *heavenly people* and a living organism. The Church is never spoken of, or mentioned, as a Kingdom in the Scriptures (Exception: Colossians 1:13). Nowhere in the Old Testament can be found the prophecy of the Church (Ephesians 3:1-10). The Church is *in* the Kingdom of God, but it is *not* the Kingdom of Heaven.

CONTRAST

Church	Kingdom of Heaven
1. Subjects are mentioned heirs of the Kingdom, receivers of the Kingdom.	1. Subjects are not mentioned as heirs of the Church.
2. Spoken of as a body.	2. Kingdom is <i>not</i> spoken of as a body.
3. The Church, with Christ, will reign over that kingdom.	3. The Kingdom shall be ruled.
4. The Church is <i>now</i> in the world, waiting to be raptured put of the world.	4. The Kingdom of Heaven is <i>not</i> here now, but will come.
5. There is <i>not</i> one prophecy concerning the Church in the Old Testament.	5. The Kingdom is the <i>one</i> subject of prophecy.
6. The Church is to be built up (Ephesians 4).	6. The Kingdom is to be set up (Acts 15:16).
7. Christ is called the Head of the Church (see #2).	7. Christ is called the King of the Kingdom.
8. The Church has to do with saints of all nations.	8. The Kingdom has to do with the nations of the world.

* * * * *

The Predictive Principle

The study of Predictive Prophecy. Exodus 7:12 is the prophecy; Exodus 4:15, 16 is the divine spokesman. His sole mission is to speak the message God has given him.

We think that a prophet is one who only FORETELLS, but primarily, prophecy is FORTHTELLING. A prophet is one who is a FORTHTELLER, a spokesman for God, a forth teller (John 3:34). A prophet always came at a time of apostasy. He was one who spoke to his people in his day concerning the moral and spiritual affairs of his own people. Some prophets spoke, and what they said was NOT written. If Israel would not repent and turn from her wicked way, then God had men to write His prophecies. The nations of the earth were only mentioned when they rejoiced in the judgment of and upon Israel.

The Prophet

(1) Prophet's Own Day; (2) 70-year captivity (into Babylon);
(3) Restoration; (4) Messiah (Christ); (5) World-Wide Dispersion;
(6) Tribulation; (7) The Kingdom.

(1) As for the prophet's day, the Word abounds with references to it. (2) Jeremiah 23:11. (3) Jeremiah 29:10; Daniel 9:2. (4) The Old Testament is filled with Messianic prophecies. (5) Amos 9:9; Ezekiel 36:24, 28; 37:14. (6) Jeremiah 30:4-7; Daniel 12:1. And Jesus Christ, our Lord, spoke of it (Matthew 24:21, 22); (7) Isaiah 2:11; 11:11; Amos 9:14, 15.

Practically all prophecy has to do with these seven heads, and has to do primarily with Israel. NOTE: Again we emphasize the fact that there were no prophecies concerning the Church in the Old Testament. The Church is the Mystery, hidden until revealed first unto the Apostle Paul (Ephesians 3).

The Minor Prophets are shorter in length than the Major Prophets. The best way to study the prophets is by the Chronological Order:

Pre-Exile

Judah

Isaiah
Micah
Nahum

100 years

(Silence for 70 Years)

Jeremiah
Habakkuk
Zephaniah

Israel

Jonah (Nineveh)
Amos
Hosea

Joel
Obadiah

Exile

Daniel
Ezekiel

(Ezekiel was carried off at the first deportation. Daniel followed.
Jeremiah was at Jerusalem at the same time.)

(Silence for 14 years)

Post Exile

Haggai
Zechariah

(Silence for 29 years)

Malachi (known as the "seal of the prophets")

The next was *JOHN THE BAPTIST*. Then came the Messiah Himself!

God points to prediction as evidence of His Word as Truth! (Isaiah 42:9; 44:6, 8; 45:21; 41:21-29). "MAN WOULD NOT WRITE THE BIBLE IF HE COULD, AND COULD NOT IF HE WOULD."

I. REASONS WHY PREDICTIONS ARE PREDICTIONS:

- A. Remoteness of time. (Must be so far into the future that the one predicting cannot fulfill it himself.)
- B. Minuteness of detail. No guesswork. When Christ was crucified twenty-five details in prophecy were fulfilled.
- C. Novelty of combination. Something peculiar and strange.
- D. Mystery of prediction (I Peter 1:11).
- E. Clearness of forecast. History will fulfill the prophecy.

* * * * *

"Prophecy Is the Mould of History!"

II. RULES TO FOLLOW IN PREDICTIVE SCRIPTURE

- A. The prophet gives his own interpretation (Ezekiel 37:1-14; Jeremiah 18:1-10); Daniel 8 (the horn of the he-goat was Alexander and Grecian Empire; always read enough of the Scripture to find the interpretation)...(John 2:19-22). Do not become a speculator; do not be afraid to say, "I don't know."
- B. The facts of history often give interpretation. The dreams of Joseph were predictive dreams. Twenty-two years later Joseph's dream came true when his brothers bowed down to him (Genesis 37, 44 and 45). The tablets on the remains of the storehouses of Egypt reveal the truthfulness of the Biblical story. Every part of the world shows signs of a universal flood. The city of Tyre (Ezekiel 26). The doom is pronounced. Nebuchadnezzar conquered Tyrus. People (skeptics) might say that Ezekiel wrote this during the siege of Nebuchadnezzar. Tell them what follows. After the Babylonians left, the Tyrians returned, but forsook their old city and built a new one a half-mile offshore on an island. Two hundred and forty-two years after Ezekiel, Alexander the Great came and fulfilled God's prophecy.
- C. Inspiration may give interpretation.

Prophecy

Psalm 41:9

Psalm 16 (David)

Isaiah 6:9, 10 (Judgment
on Israel).

Isaiah 29:14

Fulfilled

Acts 1:1-18

Acts 2

Matthew, Mark, Luke & John

D. Here is an illustration which includes all three: Daniel 2.

The four metals are four empires—world empires. There has never been any world empire since. Luke 21 :24—”Time of the Gentiles” is that period of time in which Jerusalem is politically in the hands of the Gentiles. The ‘Time of the Gentiles’ started with Nebuchadnezzar and is still existing today; Israel is without her King.

Babylon, the greatest city of all time, had a wall 300 feet high and 90 feet thick, so that six chariots could pass each other on top. It had 60 gates and 250 towers, which were 50 feet higher on the walls. The River Euphrates flowed through the city, entering one side (under the wall) and passing on through (under the wall) on the other side; the banks were enclosed (under the walls) by marble. Babylon was the first country to be a world Empire, the only real monarchy. Babylon is the Head of Gold.

Daniel 5 tells of the arms of Silver. The two arms, of course, represent the two-headed kingdom, or government, of the Medes and Persians.

The Brazen Empire is the Grecian Empire (Brazen-coated Greece).

Daniel 2, 5, and 8 give us the history of the gold, silver and brass empires. Luke 2:1 gives us the history of the Iron Empire (Rome)! Who has not heard of the Iron Legions of Rome? The nation of Rome came to pass 1,000 years after Daniel made this prophecy. The Roman Empire split in two, becoming the *two legs*, with one headquarter in Rome and the other in Constantinople. Then came the ten-toe Empire.

Daniel 7 gives the description of the Antichrist in the Little Horn. Before the Antichrist comes, the ten-toe Kingdom must come first. Mussolini introduced the old Roman symbol of the *Fasce*. You say Rome is dead? Take a dime and look at it; the picture you see is the head of the Roman god, Mercury. The days and the months are named after Roman gods and men. Before World War II Mussolini drew on large maps the proposed New Old Roman Empire. England and the rest of Europe were included. Of course, England opposed it. Has Rome passed out of the picture, she who united with Germany and plunged the world into the last war? Is it not strange that Rome has gotten out of the war with as little trouble and expense as she has? Rome is alive today, and *kicking*. Doctors write in the language of old Rome. She is coming back into power soon.

The Rock (which is Christ Jesus) will, however, break the Roman Empire.

Clay mixed with iron in the toes is communism, the rule of the people. It is not found in the Head or Legs, but in the toes. The Head of Gold was absolute monarchy. The feet and toes mark the rule of the people.

* * * * *

The Application Principle

The Application Principle is defined as “that principle by which an application of truth may be made only *after* the correct interpretation has been learned. Since the Bible has to do with the salvation of man, all care must be taken in interpreting the same. The reason why the Bible needs interpreting is that man is a creature of sin.

Good common sense is needful in applying the Bible to the gospel truth. One who does not have common sense would not know the difference between Mohammedanism and Christianity, Law and Grace, etc.

Mental Industry must be applied (Ephesians 3:3, 4, 8, 9; Philippians 3:14-18; Colossians 4:16; I Thessalonians 5:27).

I. THINGS THAT WILL HINDER A PERSON

- A. A desire for the applause of the world.
- B. Vanity on one hand and flattery on the other. Any flattery is an ungodly bribe. If an old sinner comes up and says, “That was a good sermon”, you had better go home and get down upon your knees and find out what is wrong.
- C. Sectarianism.

II. METHOD OF STUDY

- A. *Mystical Method*—originated in heathenism—Catholicism.
- B. *Allegorical Method*—Swedenborginism is today’s believer in allegorical spiritual interpretation.
- C. *Rationalism Method*—*modernism*; (Modernism = not Exegesis, but Exit Jesus).
- D. *Apologetic Method*—maintains every statement as truth. Always ask, “Who said this?” When a person is inspired, he was always inspired (Peter at Antioch, or Balaam’s ass).
- E. *Literal Method*—Sometimes it is good to take everything literally.

F. *Inductive* Method—Get all facts together and let them speak for themselves.

III. THE APPLICATIONS:

THE KINDNESS OF GOD—GRACE

(Mephibosheth)

II Samuel 9

David was Saul's bitterest enemy after the death of Goliath. David began with a staff and ended with a scepter. II Samuel 9:1 shows kindness and grace. David would not have been judged if he had killed all the members of Saul's family. All of the blessings that came to the lame man came by the authoritative word of David. Our grace comes by the authoritative Word of God.

The lame man was totally incapacitated. So it is with the sinner. He is incapacitated—can't walk How did he get lame? He had a fall—at the hands of another (II Samuel 4:4). So it was with man. Sinful man had a fall by another ... even Adam (Romans 5:12). Mephibosheth came from a family of failures. We, who came from Adam, came from a family of failures. A sinner cannot walk. After Adam sinned, the Lord walked through the garden in the cool of the evening and asked, "Adam, where art thou?" David had asked, "Where is he?" The Lord always seeks us; we do not seek Him. If David had not sought out Mephibosheth, Mephibosheth would not have sought out David. Man will not seek the Lord.

Salvation, from first to last, is the work of God. "Where art thou, Adam?" Adam hid himself from God. David asked, "Where is Mephibosheth?" "Behold, he is in the house of Machir." It is the same with the sinner; he is in the house of bondage, the house of slavery—SIN. Sin is the greatest slave-holder. "Behold, he is in the house of Machir, the son of Ammiel, in Lodebar." "Lodebar" means "no pasture", beyond Jordan—no pasture. The sinner is in Lodebar —no pasture. When you see cattle resting under the trees near a brook, in a grassy meadow, chewing their cuds, you see a perfect picture of peace. They are satisfied. They would not be, nor could they be satisfied, if there were no pasture. It is the same with the sinner; he is not satisfied if there is no pasture—Lodebar.

David said, "Go fetch him." "Fetch" is a wonderful word. Go fetch him out of the land of Lodebar. The lame man was afraid of the King. The sinner is always afraid of God, afraid that God will take everything good away from him, including his filthy, ragged cloThessalonians But it is not subtraction; it is addition; not only that, but, it is multiplication.

David said, "Don't be afraid, it's not for your sake, but for *Jonathan's sake*." Did you ever hear the phrase, "Because of Jesus' sake?" "I will restore all that Saul has lost, plus extra; eat at my table." Jesus gives us more than what we lost through Adam. When Mephibosheth heard this, he said, "What is thy servant that thou shouldst look upon such a *dead dog* as I am?" That is what we are in His sight—dead dogs! This is what we will have to realize, that we are nothing but

dead dogs. You cannot show a man the Saviour unless he realizes he is lost, “a dead dog in His sight.”

Mephibosheth then dwelt in Jerusalem, the City of Peace. From Lodebar (no pasture) to Jerusalem (the City of Peace).

The last verse (II Samuel 9:13) says that he was still lame on his feet, but that he kept them under David’s table. Keep your lame feet under the table of His perfection; don’t show your lame feet. God does not want you to put your feet in everyone’s face; keep them out of sight, under the table of His perfection and grace.

The Master of Death Ephesians 2:1

Is God holding up a corpse, picturing the sinner? A sinner is dead. A dead man has eyes that cannot see, etc.; he has all the machinery of movement, but he cannot move. Ephesians 2:1 says ‘quicken’d’—made alive. A dead man cannot make himself alive. Love cannot make him alive. Nothing can bring a person back to life. It is the same with the sinner; he is dead and cannot be made alive.

Only God can! D. L. Moody was going to preach a funeral sermon and looked through the Gospels to see what Jesus had spoken at a funeral. He found that Jesus never preached a funeral during His ministry, but broke up every funeral He came to.

Three times dead people came alive by His power: (1) Mark 5:38-43; The Child—even the children in your homes are lost. (2) Luke 7:11-15; The Son—yes, even your own sons are best. (3) John 11:1-46; Lazarus—a full-grown man.

(1) The first had just died. (2) The Son was going to be buried. (3) The man had been buried for four days. The child was as much dead as Lazarus. In fact, all were dead; but Jesus is the MASTER OF DEATH!

(1) The child was raised up at home. All children should be quickened (saved) at home. Yes, they should be led to Christ in the home. “*Damsel, arise*”—she arose and walked. Walking is evidence of life. Ephesians 1:17—“*Walk not as other Gentiles walk*”. He commanded that she should be given something to eat; she was given an appetite. She needed food for nourishment; it is the same with the newly-born child of God; he needs to feed upon the Word of God.

(2) The young man—Jesus was moved with compassion. John 3:16—“*For God*”. Our salvation moved the heart of God. “*Jesus saith unto him, ‘Arise’*”. Luke 7:15—“*began to speak*”—testimony. “*And he delivered him to his mother.*” What makes separation today? Sin!

(3) Lazarus—“*If thou hadst been here.*” “You’re too late!” The old down-and-out sinner may be considered too far gone! No one is too far gone for God. Jesus commanded, “*Take ye away the stone*”; there was something for them to

do. Have a revival, prayer meeting, give out tracts, etc., but be sure to remove the stone. “Lazarus, come forth!” He came forth, although bound up. He came forth by the Words of the Lord Jesus. There is no one saved without the Word of God. Lazarus was alive, but not free from his bonds. Plenty of people in the Church have not gotten out of their grave clothes. Their hands are bound with work, all bound up. “Loose him.” “Who?” YOU! Help the convert. The Lord made him alive and they unwrapped him. His face was bound, so he could not see; his feet were bound, so he could not walk; he was all bound up. The sinner, too, is bound up, but in sin (Romans 6:23). Thus, we are to preach the Word, which liberates men from sin. The miracle was performed by Jesus. It was nothing to roll away the stone and unwrap the grave clothes. Christ will save; we can only point men to Christ, and after they are saved, help them to walk the Christian life.

Ecclesiastes

“Be not righteous over much; neither make thyself over-wise: why shouldst thou destroy thyself?” (Ecclesiastes 7:16).

“Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time?” (Ecclesiastes 7:17).

“There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour,” (Ecclesiastes 2:24a.)

“A time to weep, and a time to laugh; a time to mourn, and a time to dance” (Ecclesiastes 3:4).

“For that which befalleth the sons of man befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity” (Ecclesiastes 3:19).

Erdman says, “The Book of the natural man.” A natural man is a lost man. There is a difference between the carnal man and the natural man. The natural man is lost, and the carnal man is a saved man, but lives like a lost man. Elohim is used 40 times; man is used 40 times; (Adam) man of the earth is used 28 times; “under the sun” is used 3 times; “under heaven” is used 4 times; “on earth” is used 12 times.

“I said in mine heart,” speaks of the *natural man*. This is not what God says, but what a lost man says in his heart.

Key: Ecclesiastes 6:12—*“For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow? For who can tell a man what shall be after him under the sun.”*

Vanity is emptiness—to toil, to suffer. Feel unsatisfied with things under the sun and on earth. One night of bliss, and one thousand nights of hell.

Dr. Neighbors says that the word “*vanity*” should be translated “soap bubbles”. Our cities are filled with chasers of soap bubbles. A man who had \$3,000,000 put a bullet in his brain; \$3,000,000 is a soap bubble without Christ.

Alexander the Great became the world’s conqueror at 30 years of age and said, “Oh, for other worlds to conquer!” This old world we live in is a soap bubble without Christ.

Ecclesiastes 1:5—“*The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose.*” “Sunrise”—always comes back to the same place of emptiness.

Ecclesiastes 1:7—“*All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again,*”—God’s water works. Things of the world bring you back where you started Romans Take all the rivers today of wealth, amusement, etc.; all of them without Christ lead back to a life of remorse.

Ecclesiastes is the *darkest* book in the Bible. Judgment! Ecclesiastes is the most up-to-date piece of literature today. Where Ecclesiastes ends with “*under heaven*”, Ephesians begins with “*man in the Heavens.*”

The climax of the Book is found in the 12th Chapter, the 1st, 13th and 14th verses: “*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them ... Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*”

The Scarlet Cord Joshua 2:21

Entrance of the children of Israel into the land of Canaan. Rahab, dwelt in a condemned place. The world is condemned by God.

The purpose of the Christian is to save men out of the world. Jericho means a “city of fragrance.”

The spies came at Barley harvest; harvest equals Judgment. Jericho’s reaping time had come.

Rahab was a harlot, a woman of bad character, a scarlet woman. Scarlet is a symbol of sin, the color of sin. Scarlet men and women are sinful men and women. There was nothing in her to commend her to God, and there is nothing in you to commend you to the Lord.

Man is not imperfect; he is *imperfect*. Rahab’s grace did not save her; she was a disgrace. She was a sinner. We are sinners (Romans 3:23). She was saved by

Joshua's grace. She was a liar. We are all liars. A sinner is a bad character, a scarlet character, living in a condemned place (the world). Rahab had faith—*"faith cometh by hearing."* "I know the Lord hath given you the land" Joshua 2:9. Rahab was interested and concerned about her family. Are *you* concerned over the salvation of your families, including your parents, brothers and sisters? She had faith; then came salvation. She was assured, then secured. She was assured by the spies and secured by the scarlet thread in the window. The scarlet cord was her salvation.

The scarlet of the Cross of Christ is our salvation. It was not the looking upon *her* by the spies, but the looking upon the *scarlet cord* that saved her. God looks upon the scarlet Cross, and not us, which turns to our salvation.

The two spies spent three days in the mountain; then they went into the presence of Joshua. It was the same with the Lord Jesus; He spent three days in the tomb and arose to appear before God on our behalf. Rahab's salvation was sure and complete, just as our salvation is sure and complete—"There is therefore now no condemnation (Romans 8:1).

She married Salmon and had a son named Boaz. Boaz begat Obed, and Obed begat Jesse, and Jesse begat David ... on down to the living Saviour today, Jesus Christ, our Lord. The conclusion is, therefore, that when God saves you, He not only saves you *from* something, but saves you *to* something!

The "400" Club
I Samuel 22:1, 2

David, the anointed king, was driven away from his throne. Jesus has also been anointed and driven away from His throne. Read the text again. This is an account of the 400 (not the society of the upper-crust of New York), but the 400 who followed David.

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| 1. Saul, a choice young man, a goodly person (I Samuel 9:2). | 1. Lucifer was perfect (Ezekiel 28:12). |
| 2. Saul was blameless for a time | 2. Lucifer was blameless for a time (Ezekiel 28:15). |
| 3. Saul in rebellion. He became a self-approved man. The kingdom rent from him (I Samuel 15:23). | 3. Lucifer in rebellion (Isaiah 14:14). Kingdom is rent from him (Isaiah 14:15). |
| 4. Saul is rejected: in rejection (I Samuel 15:23). | 4. Lucifer in rejection (Ezekiel 28). |
| 5. David anointed (I Samuel 16: 1, 11-13). Seven sons passed by Saul (I Samuel 16:7). | 5. Jesus anointed (Acts 10:38; Mark 1:10, 11; John 12:2, 3). Jesus was born in a stable, born King of the Jews. |
| 6. Saul clung to his throne after it was taken away from him (22 years). | 6. Lucifer's time has come; yet he still rules (John 14:30; 16:11). |
| 7. The anointed king driven out. Saul cast out David. | 7. Lucifer, with the aid of Judas, cast out Christ. |
| 8. In the place of rejection: David in the cave of Abdullam —the gathering of the "400". Look at verse 2 (of text). what manner of men. David took them in and became a captain over them. | 8. Christ is cast out. Look at those who followed the Lord. Christ's 400 are the salt of the earth. Look at the ones who have come unto the Lord. He took them all in and frankly forgave them. Parable: Luke 7:41-43; I Corinthians 5:9-11. |

9. *Both Kingdoms brought to the depths of distress with both Kings away*

Israel was defeated by her enemies.
Saul lost out and so did Israel.

The world is in a dreadful state
and is being destroyed because
her real King is not on the throne.
The rejected King (of God) is in
power, nevertheless.

10. The Reign: Saul over-thrown. David became King over Judah, then over Israel.

10. The Reign: Lucifer shall be overthrown.

11. What became of the “400”? (II Samuel 2:3). They came back with David and lived with him.

11. So shall the Redeemed come and live with Christ for 1,000 years.

Emancipation
Exodus 10:21-23

The plague of Darkness came before the last plague of Death. Men today are smitten with darkness before they taste of the second death. The plague of Darkness was an intense darkness, one that could be felt. Sometimes the darkness of man’s sin, the darkness of man’s superstition, and the darkness of man’s lawlessness can be felt. Darkness in Scripture is a symbol of “God’s Abandonment”. Ephesians 6:12 shows us that there is a dense darkness in the world today.

1. Why was it dark in Egypt?
Because Pharaoh would not believe in Jehovah.

1. Why is there darkness in the world today? Because the world does not believe in Jehovah (Jesus).

2. Israel had light - supernatural light—a light from God. Here is a people having light in its dwellings.

2. Is there light in your dwelling?
(Matthew 5:16.)

3. Blood—then light.

3. The Blood of Jesus Christ for redemption; then the Light of the Holy Spirit for revelation. What is earthly light? Culture, etc. Earthly light is not supernatural. *The Light of the World* is supernatural.

Parents, are your lights shining in the home?

The Egyptian
I Samuel 30

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| 1. The Egyptian was in the field. | 1. The Sinner is in the field (the world). |
| 2. Everything is taken and he is left to die by his master. | 2. The Sinner is stripped of all he has by his taskmaster, the Devil. |
| 3. He was an Egyptian. | 3. When a sinner goes to Egypt, he goes <i>down</i> , not <i>up</i> to Egypt. Egypt in Scripture always means <i>bondage</i> . |
| 4. He was sick and needed a physician; he was starving to death; thus, he needed bread and water. | 4. The sinner has the disease of the heart (sin) and needs the Great Physician. The man of the world needs the Bread and Water of Life. |
| 5. What was he eating? Nothing! Vanity. | 5. The sinner is feeding on nothing: ashes and soap bubbles. |
| 6. He was deserted; he had a terrible master. | 6. The Devil is a hard master, one who works and receives wages (Romans 6:23). |
| 7. Helpless. | 7. Helpless. |
| 8. He was a slave (although he was an Egyptian), a slave of an Amalekite. | 8. Sinners have two masters: <i>inner</i> and <i>outer</i> , sin and Satan. |
| 9. He was found in a field of seekers of sinners. | 9. Christians, are you seeking the sinners? |
| 10. They brought him to David. | 10. Philipiansip brought Nathanael to Jesus |
| 11. They sought him. He did not seek them. He was helpless. | 11. Christians, are you seeking the sinners? |
| 12. David received him. It is a wonder that David didn't kill him. That's grace! David saved him. | 12. "Him that cometh to me I will in no wise cast out" |
| 13. He not only received him, but gave him something to eat and drink. | 13. This is what the sinner gets when he is received by Jesus. |

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| 14. He then entered into the service of David. | 14. ??? How about you ??? |
| 15. Verse 15—Assurance of Security, then service. | 15. John 3:16; Romans 19:9. |
| 16. His security was not secured by his service, but through the grace of David. | 16. Ephesians 2:8, 9—no “boasters” in Heaven. |
| 17. The Amalekites were under a curse (Exodus 17:14-16). They were having a merry time with things that did not belong to them. | 17. Sinners are living under the curse (Galatians 3:10), living on things that do not belong to them. |
| 18. Judgment came upon the Amalekites. | 18. Judgment is coming upon the Devil and sinners. |
| 19. Spoils taken by the Amalekites regained. | 19. Through Christ everything taken by sin can be restored. |
| 20. The Egyptian became the servant of David. | 20. We should become “bond slaves” for Jesus. |

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The Initiative Principle

That principle by which God initiates the believer into His truth through the mysteries revealed in His Word.

The mysteries in Scripture do not mean that knowledge is withheld, but that knowledge is revealed. Truth is revealed by God. Man would never have known of a Redeemer unless it was revealed by God in His Word. Abraham would never have known that he would have seed as the sands of the sea unless God had revealed it.

The Church was never revealed to Old Testament prophets. I Corinthians 4:1: God does not want His people to be ignorant; therefore, let us be “stewards of the mysteries of God.”

I. MYSTERY OF THE CHURCH

Church: the Body of Christ (Ephesians 3:1-10; Ephesians 1:22, 23).

This mystery is the uniting of the Jew and Gentile into the body (Body of Christ). God makes the Lord Jesus the Head of the Body. In Ephesians 5 the truth emphasized is the Headship of Christ over the Church. This Scripture does not reveal the secret of marriage, for marriage is revealed in Genesis 2.

II. MYSTERY OF THE TRANSLATION

I Thessalonians 4:13-18: This was indeed a new truth revealed. The rapture is revealed for the first time.

III. MYSTERY OF THE TRANSFORMATION (RESURRECTION)

I Corinthians 15:51-58 reveals for the first time the fact that we shall not all die.

IV. MYSTERY OF INIQUITY (LAWLESSNESS)

II Thessalonians 2:7; I John 4:3 -"Not of God"; Spirit of Antichrist. The lawlessness will consummate in the lawless man, in the one who will set himself up as God. It has to do with a man who claims to be equal with God—THE ANTICHRIST.

V. MYSTERY OF THE KINGDOM OF HEAVEN.

It is revealed to us by the Lord Jesus in Matthew 13.

The mysteries of the Kingdom of Heaven are not found in the Old Testament. The prophets foretold the Kingdom, the suffering, the rejection of the King, and later, the rule of the King. They did not foretell what was between the two.

A mystery in the Word means a truth revealed for the first time.

First Parable: The Sower (Matthew 13:1-22). The son of Man is Sower.

Second Parable: Tares (Matthew 13:24-30). What happens to the seed which does produce? Tares are sown in the good ground. Tares look like wheat. Tares are wheat of the world; they are not in the Church. Paul says to put the wicked persons out of the Church (I Corinthians 5:13).

Third Parable: Mustard Seed (Matthew 13:31, 32). It grows into a tree from a very small seed. Who ever heard of a mustard tree? Untimely growth is what it is speaking about. It is not speaking of, or referring to the Gospel, which the Church preaches and converts the world with, for the world shall never be converted as a whole. Remember, this is the Kingdom of Heaven, not the Church that Christ is speaking of.

Fourth Parable: The Leaven (Matthew 13:33-35). Leaven is always spoken of in Scripture as *evil* (Exodus 12:5; Leviticus 2:11; 6:17; Matthew 16:5; Luke 12:1; Mark 8:15). Woman (in the Bible) is a common sign of evil. Look at the "isms" of today. Most of them have been started by women. Leaven is corruption. The

Leaven will take place fully *after* the Church is taken away out of the world.

Fifth Parable: The Hidden Treasure (Matthew 13:44). God's people (Israel) are the Hidden Treasure. (Exodus 19:5; Psalm 135:4). Remember, this is talking of the Kingdom of Heaven, not the Church.

Sixth Parable: The Pearl (Matthew 13:45, 46). The Pearl is a choice jewel and speaks of the *elect remnant* of Israel.

Seventh Parable: The Net (Matthew 13:47-52). It is a picture of angels coming in judgment upon Israel. It is not a picture of the rapture of the Church. Remember, this is the Kingdom of Heaven, and not the Church

VI. MYSTERY OF ISRAEL'S BLINDNESS

See Romans 11:25. Sometimes it is called the "Mystery of the Olive Tree". The truth that is revealed is the *duration* of Israel's blindness (Isaiah 6:9,10). Israel's blindness is foretold by Isaiah, but the duration is not given to the Old Testament, but to the Apostle Paul. Israel was blinded only in part; not all of Israel was blinded. Some were and are blind. Elijah thought he was the only one left who loved God, but the Lord held back 7,000 who worshipped Him. Even now God has His few (remnant) (Romans 11:5). (1) Blindness not to all Israel (John 1:11, 12). (2) Temporarily, until the FULNESS OF THE GENTILES BE COME IN. (There is the difference between the *fullness* of the Gentiles and the *time* of the Gentiles).

VII. MYSTERY OF BABYLON

See Revelation 17:5, 18. Babylon is Babylon, not the Roman Catholic Church. She could be in it along with others who are left after the rapture. The Scripture tells you the Mystery! The seven kings reign one after another. The ten kings are those who reign at the same time. One of the seven kings shall die, but will be raised again—the Antichrist.

VIII. MYSTERY OF GOD

The Godhead of Christ (Colossians 2:1-11)—'Mystery of God, even Christ.'

IX MYSTERY OF THE CHRISTIAN

Colossians 1:27—"*Christ in you the hope of glory*". Not only is Christ at the right hand of God; not only is Christ coming again in glory, but Christ is *living in every Christian!*

X. MYSTERY OF FAITH

See I Timothy 3:9. If it had not been for the Word you would not have known that salvation comes by faith. Faith demands acceptance. A Christian becomes a member in the body of Christ the moment he is saved. This is revealed through

the Word (Ephesians 3). It was revealed to Paul first; it is not in the Old Testament.

XI. MYSTERY OF THE GODLY (SOMETIMES CALLED PIETY)

See I Timothy 3:16—it is without controversy. It means “how men become Godly, how Godliness is restored unto us”. It is restored only by Immanuel, which means “*God with us*”.

Six things were declared: (1) *His Incarnation*, which is, “*God was manifest in the flesh*”, and the name of the Incarnate One is JESUS (Luke 1:35; John 1:1, 14). Without incarnation in the flesh there is no salvation (I John 2:4). Man may have religion but not have salvation. (2) *His Resurrection*: “*justified in the Spirit*” (Romans 6:1-11). (3) *His Manifestation*: “*seen of angels*”. Angels means “*God’s messengers*”. (4) *His Proclamation*: “*Preached unto the Gentiles*”, to all people of all nations. (5) *His Salvation*: “*believed on in the world*”, salvation that came from Him, salvation which is free and eternal (Ephesians 2:8, 9). (6) *His Ascension*: “*Received up into glory*”!

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The Consequence Principle

That Principle by which God explains the reason or grounds for His action through the use of the words “wherefore” and “therefore”.

Luke 1:35—“Therefore”---Because the humanity was created by God.

Acts 13:35—“Wherefore”—To give us an ever-living Saviour, an all-powerful Saviour.

Philippians 2:9—“Wherefore”—He took the steps down to *humiliation*, and God takes Him up to *exaltation*.

Hebrews 10:4, 5—“Wherefore”—the blood of bulls and goats could not take away sin, so One had to come Who had a sinless life and sinless blood to give and shed for sinful people.

Hebrews 13:12, 13—“Wherefore”—He went to the place of death to die as the Lamb of God. “Therefore” (vs. 13). If our lives are to tell for 1-jim, we must be willing to suffer reproach for Him, serving Him outside and away from those who think we are abnormal.

The word “therefore” is found 27 times in the book of Romans. Romans is the *foundation* epistle.

Romans 2:1—“therefore”—a shame to glory in one’s own self. Condemnation. The first chapter of Romans speaks of moral corruption, the blackness of sin, men who would not worship God, but made idols to bow down to. Jews (in

chapter 2) are just as bad. Judgment upon *all* men—(2:6). No man living has the knowledge to sit in judgment upon his fellow man. In judging another, he judges himself. Take a liar, for example: you do not like a liar, but when you condemn a liar, you condemn yourself. You hate the Jew because he delivered Christ up to die? Who nailed Him to the tree? *You* did! When you condemn another for it, you condemn yourself.

Romans 3:28—”therefore”—brings to us “justification by faith”.

It means to clear the slate of any record against us. It is by faith and not by works.

Romans 3:20—therefore”—take a look at yourself in the light of the Law and you will be condemned. The law of God never saves a man; it condemns him. The law pronounces a curse upon him (Galatians 3:10).

Romans 4:16—”therefore”—justification is by faith so that it can be by grace, a gift of God’s love; never earned.

Romans 5:1—”therefore”—having been justified by our simple faith in the finished work of Christ upon the cross, there is peace in our hearts; it is for the peace *with* God. Justification does not mean the feeling in your heart, but *peace with God!* In Egypt there was the blood on the door posts; no doubt there were many of the firstborn of the Israelites who were very restless during the night the LORD passed over. The same is true that there were many of the first-born of the Egyptians who were not even troubled at all, although living under the curse and soon coming to destruction. Man is not safe because he thinks he is safe.

Romans 8:1—”therefore”—throws back to what?—to the Cross of Calvary!

Romans 12:1—“therefore”—to do something for Christ, because He did *everything* for us.

Romans 14:19—”therefore”—saved by grace through faith; this is true, but let us work as Children of God.

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The Exhortation Principle

That principle by which God makes an appeal to the heart and conscience of the individual to do something that is worthy and important and that leads to a practical end.

Let us” starts the exhortation.

Romans 13:12—*Things* to put off (vs. 14); then put on the armour of God.

Galatians 6:9—The child of God can sow to the Spirit and to the flesh.

I Thessalonians 5:6—Sleep is the wrong condition of the soul (vs. 8).

Hebrews 4:11—There is a rest from sin; there is a rest from the power of sin.

Hebrews 4:11—Give up our unbelief!

Hebrews 6:1—We are to grow into maturity.

Hebrews 10:22, 23, 24—Draw near to God always in sweet communion; stand for your faith, and cooperate with one another in the service of love.

Hebrews 12:1—Unbelief is the besetting sin of the *believer*.

Hebrews 12:28—Exhortation to service.

Hebrews 13:1—Let us love everyone!

Hebrews 13:5—Praise God for what He has provided.

Hebrews 13:13—We are urged to pick up the cross daily.

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The Subsequent Mention Principle

(Sometimes called “The Subsequent Narrative” principle) That principle by which, in *later* Scripture, adds details of prior events, or gives events never before recorded.

Acts 7:23, 30, 36—Is there a contradiction? No!

Genesis 31:7, 8—Nothing before this tells of Jacob’s wages being changed ten times. Revealed for the first time.

I Samuel 12:12—An event (King Nahash) never before revealed.

Psalms 105:18—Not a word before in Genesis telling of Joseph being put in irons.

Amos 1:1—Never mentioned before in the Bible of earthquakes at this time.

Amos 2:1—Never before revealed of the burning of the bones.

Amos 5:25,26—Idolatry never before mentioned, nor were the idols that Israel worshipped in the wilderness (with the exception of the golden calf).

Ezekiel 20 (especially the 7th and 8th verses)—Not mentioned in Exodus that the Children of Israel worshipped idols in Egypt. The children of Israel

worshipped idols in Egypt, in the wilderness, and in the Land of Canaan. The only thing that kept the Children of Israel from being destroyed was the promise God had made unto Abraham, Isaac and Jacob.

Matthew 2:23—Called a Nazarene because he lived in the city of Nazareth. *Spoken* by the prophets; not a line in the prophets of the Old Testament speaks of this. Remember, it says “spoken”; some prophecy is spoken and some is written; some is spoken and written; some is spoken and never written.

Acts 9:22, 24—The conversion of Paul; something is added each time.

II Timothy 3:8—The magicians’ names given.

Hebrews 9:19—The Sprinkling of blood is not found in Exodus.

Hebrews 12:21—Sayings of Moses are not recorded in Exodus.

James 5:17—*Not* told in I Kings of Elijah having prayed that it might not rain.

Jude 9—Not told in Deuteronomy (or anywhere else in the Old Testament or New Testament) of the dispute between Satan and Michael. The Archangel is Michael; we wouldn’t know this if God had not revealed it in Jude. Michael is to blow the trumpet, not Gabriel. It was revealed for the first time in Jude that Enoch was a prophet.

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The Human Willingness In Illumination Principle

The Principle of Human Willingness in Illumination is that principle by which God’s Truth is guaranteed to willing souls. (John 7:17)

The Bible reveals that man’s understanding is blinded by sin and that only God can open man’s eyes. Only the Holy Spirit can unveil the truth. The Holy Spirit, only, gives the understanding.

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” I Corinthians 2:14.

Although Simon Peter was with Jesus Christ 3 years, the revelation of Jesus as the Son of God had to be revealed to him by God.

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven,” Matthew 16:16, 17.

Man cannot understand the deep mysteries unless they are revealed by God, for *man is blind*.

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father, save the Son, and he to whosoever the Son will reveal him,” Matthew 11:25-27.

ISAIAH 29:10-18—A learned man and an unlearned man find the Word sealed to them. Why? Because of sin the Word is sealed to them! There must be an intellectual honesty on the part of man, and he must say, “THIS IS THE WORD OF GOD.” You must, yourself, submit to it.

TRUTH IS NOT WHAT YOU HAVE BEEN TAUGHT! If this statement is not true, then those of you who have been taught Mormonism, Unitarianism, etc., bow to their teachings as being the truth. In the Universities, Modernism is truth, but this is not so. Remember, TRUTH IS NOT WHAT YOU HAVE BEEN TAUGHT!

CAIN AND ABEL—Most people have been taught, and thus believe, that the reason why God chose one and rejected the other was that Abel was a good man and Cain was a bad man. This is false! Neither was good; they were both bad; they both offered sacrifices for their sin. A fallen man (Adam) cannot beget an unfallen man. God accepted Abel because of his FAITH, FAITH in the right kind of sacrifice, a sacrifice of blood. God rejected Cain because of his UNBELIEF—UNBELIEF in the blood of a lamb. The Bible is the WORD OF TRUTH, and thus, IT must be rightly divided.

Do not ever take *any* man’s word for anything. The teacher can never take the veil off your eyes; only the Holy Spirit can do this.

When one comes to the WORD, he must come as a learner: Mary sat at the feet of Jesus. Don’t be like Peter when the Lord said, “I must be crucified,” Peter said, “No.” Jesus answered, “Get thee behind me, Satan.”

Sir Thomas Blackwood has given this outline:

1. *Admit* Let the Word of God in. Have an open heart for its truth. Preconceived errors only pave the way to more errors.
2. *Submit* There must be willingness to obey it. “*If any man do his will, he shall know...*” (John 7:17).
3. *Commit* The Word must be memorized. It can then be used as an offensive weapon of the Christian, the Sword of the Spirit.

4. *Transmit* One cannot afford to hoard it; it must be shared; it must be delivered; it must be preached.

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The Divine Will In Revelation Principle

The Principle of Divine Will in Revelation is that principle by which God gives all necessary explanation in the finite realm and confines Himself to a mere declaration of fact in the infinite realm, by which also God teaches finite beings to walk by faith in the unexplained infinite.

GENESIS 1:1 begins with the *assumption* of the being of God: “In the beginning, God.” It does not try to explain the being of God.

LAZARUS—Where was he during the four days of his death? God is silent; no information is given; therefore, no one knows, except God. He does not commit Himself. Thus, I am persuaded that if man had written the Bible, he would have put things in that God left out, and he would have taken out what God put in.

If I had written the Bible, I wouldn’t have put in about the only man called the “Friend of God” going to Egypt to lie about Sarah, his wife, letting her be literally sold into the house of an Egyptian ruler to save his own life.

NOAH—I wouldn’t have written the story of his getting drunk and committing that terrible secret sin in his tent.

DAVID—His double sin of adultery and murder would never have been put in the Bible if I had been the writer of it. But God put it in, showing that it is truly the Word of God. The sin of David lives today and mockers make sport of it, pointing an accusing finger and saying, “A man after God’s own heart, eh?” David was a man after God’s own heart, not because of his double sin, but because he loved God supremely. Psalm 51 is the prayer of David’s confession to God. This is the greatest sob of repentance recorded in or out of the Sacred Scriptures.

PETER—Peter was a moral coward. Remember, there is a difference between a physical coward and a moral coward. If I had written the Bible, I certainly would have left this out.

THE TRINITY—This is a mystery that was never revealed. Of course, we have some illustrations by which man tries to explain the Trinity. Water, ice, and vapor and the three-leafed clover are some. Are they clear? Yes, they are as clear as mud.

TWO NATURES OF CHRIST—GOD AND MAN—Jesus was not two

persons, but one Person, having two natures. If He were two persons, He would make the Godhead a foursome instead of a Trinity.

LIFE—Only God knows what life is! No one understands life. God did not write a Book for curiosity. God tells us how to live. God is open on finite matters, but He is closed (silent) on infinite matters. God is silent on many things, such as *death, sleep*, etc., and man cannot explain them. Man cannot explain electricity. We don't know anything, do we? It would be well to remember that we should not begin to preach *openings* on God's *closed* things.

SPECULATION IS NEITHER REVELATION NOR INTERPRETATION—Preach only that which is written! Don't preach on the Ten Kingdoms of the Revived Roman Empire. God does not give their names, and don't you try to do what God has not done. When you preach, don't try to paint a picture of hell; for what is written you know, and what isn't written you do not know. Don't go beyond what is written. Do not put in what God leaves out!

RESURRECTION BODIES OF LOST SOULS—This is a good ground for speculation, but don't preach it! We *do* know about the resurrected bodies of the saved ... Preach it! We do not have trouble with what we read *in* the Scriptures, but we do have trouble with what we read *into* the Scriptures. BLOOD—Scientists can take blood and analyze it. They can tell us the elements of it, but they cannot put those elements together and make blood from them. This is a known fact: LIFE IS IN THE BLOOD!

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The First Mention Principle

The First Mention Principle is that principle by which God indicates in the “first mention” of a subject the truth with which that subject stands connected in the Mind of God.

Benjamin Wills Newton said, “I have found in the Scriptures a principle of interpretation which I believe, if conscientiously adopted, will serve as an unfailing guide to the Mind of God as contained there. The first mentioned thing (the very first words of any subject of which the Holy Spirit is going to speak) is the keystone of the whole matter.”

Another says, “This is the law we have long since noticed and have never yet found to fail. The first occurrence of a word, or an expression, or an utterance is the key to subsequent meanings, or at least a guide to the essential point connected with it.”

The first time a thing is mentioned in the Word of God you will find the truth that will carry it all the way through the Scriptures. You must remember that there is only one Speaker, and one guiding and controlling, governing mind.

“God, who at sundry times and in divers manners spake in time past

unto the fathers by the prophets, Hath in these last days spoken unto us by his Son (Hebrews 1:1)—No matter when the message was given, nor how, God was the Speaker.

Since there is only one Speaker, He knows from the beginning what He is going to say and can shape his utterance so as to forecast, at the very outset, what is to follow. You often find this in other books. An author may in the first few paragraphs indicate the whole drift of his work.

SOME EXAMPLES OR ILLUSTRATIONS OF THE FIRST MENTION PRINCIPLE ARE:

GENESIS 3:1—*“Now the serpent was more subtil”* - Here is the first mentioning of Satan. Satan is subtle.

II CORINTHIANS 11:3—*“But I fear, lest by any means, as the serpent beguiled Eve through his subtilty”* —The first man was tempted by Satan and the Second Man was tested (or proved) by his subtilty. The first testing of the Lord Jesus was that of hunger— 40 days without food. Satan appeared when Jesus was hungry. Satan never tempts the Child of God with food when he is filled. Satan came and said, *“If thou be the Son of God,”* a subtle insinuation, for the Devil was advancing the thought, *“If God was your Father, He wouldn’t let you go hungry...I wouldn’t let a child of mine go hungry.”* Now, the need was pressing. Hunger is of God, for God gave man this consciousness, to let man know when he needs food. God’s plan is for man to eat. *“Turn these stones to bread, and prove you are the Son of God; eat, and satisfy your hunger.”* There is no wrong in satisfying a legitimate need. There is a wrong when a need is satisfied in a wrong way.

The Lord Jesus answered, *“It is written.”* The Son of Man is not come to command, but to obey. He never wrought one miracle for Himself. Then the Devil took Him to the Temple. Yes, the Devil even goes to the House of God sometimes! Note the subtlety! The Devil began to quote Scripture, but the Lord used the Sword of the Spirit on him again, *“It is written.”* Then the Devil offered the whole world to Jesus, the very thing which He had come to redeem, this sin-cursed world. Satan thus offered the Lord an escape from the cross if He would bow His knees to him and worship him.

GENESIS 3:1—*“Yea hath God said...”* The Devil always questions the Word of God. Whenever you go to the pulpit and find a man mocking the Word of God, you will find the slime of the serpent. The text of Modernism: *“Yea, hath God said.”*

UTTERANCES OF THE LORD JESUS—First, at the age of 12 he said, *“I must be about my Father’s business.”* Last, *“It is finished.”*

His first ministerial utterance, *“It is written,”* characterizes His ministry and that which was by the Word of the Lord.

GENESIS 1:2—Here we find the first mention of the Holy Spirit, and that was His brooding upon the face of the waters. Thus, the work of the Holy Spirit is described as “*brooding*,” and all through the Word of God He is brooding upon things, the earth, sinners, etc.

GENESIS 15:6—“*And he believed in the LORD; and he counted it to him for righteousness.*” This is a very interesting Scripture. Three words in that verse occur for the first time: “Believe...Counted...Righteousness,” and you have a prevailing principle in the Book. Righteousness is always imputed to man on the basis of faith. GENESIS 15:6 gives to you the mind of God for all the rest of the Bible.

GENESIS 1:3—“*And God said, Let there be light; and there was light.*” Light is here mentioned for the first time. Light of the nature of God. God is light. Light is pure and clean, and God is Pure and Clean. There is no such thing as dirty light.

SON OF MAN—Son of Man is mentioned for the first time in Psalm 8. And Hebrews 2 is a commentary on this Psalm. The Son of Man is a title of the Lord Jesus, and it is connected with His dominion of the earth. Whenever you find the title “Son of Man” in connection with the Lord Jesus Christ, it always has relation to His rule on the earth during the Millennium.

There are some interesting things about this title. It is never found in the Church Epistles. It is found in the Gospels and in the Revelation. Yes, Hebrews 2 is a commentary on the “Son of Man.” It quotes it, and then goes on to say, “... *But now we see not yet all things put under him.*” However, they will be put under Him in some *future day*. The “Son of Man” refers to the Lord Jesus only, and whenever you find it, you will find that it refers to His rule over the earth.

DAY OF THE LORD: ISAIAH 2:11, 12—The Day of the LORD is not 12 or 24 hours, but it is a period of time. It begins with the ENTHRONEMENT OF THE ANTICHRIST, the beginning of the 3½ years of the GREAT TRIBULATION, and then through the MILLENNIUM...thus, a period of at least 1003 ½ years.

Here is how we know that the Day of the LORD doesn't begin until the ANTICHRIST is revealed and will continue until the Millennium is over:

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the LORD is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (II Thessalonians 2:1-4).

You will notice that we have given the correct translation of the “day of the LORD.” The King James version translates it, “day of Christ,” but it should be as we have translated it, “Day of the LORD.”

From the Scripture just read, we notice that the Thessalonians were disturbed in mind, for someone had come to them, declaring that the “Day of the LORD” was at hand. Had they declared that the “day of Christ” (Rapture) was at hand, it would have caused no alarm whatsoever, for that is the *one* hope of the Church. But here, someone had preached that the “Day of the LORD” was at hand. In other words, these Thessalonians knew that if the DAY OF THE LORD was at hand, the Rapture had already taken place; the Church had gone up, and here they were... left! That is what disturbed them. Therefore, we conclude that the Day of the LORD occurs sometime after the *Rapture*.

Now we take note of the word, “for that day shall not come, except there come a falling away first.” The Greek form “apostasia” is that from which we get our English word “apostasy.” We have already thought of the “apostasy” as the “falling away from the truth.” Some Bible students have declared that the Great Apostasy must occur before the Day of the LORD comes and that present day Modernism is that Great Apostasy. But, if we examine the Scriptures closely, we note that the apostasy, or the falling away from the truth, was holding sway at the time of the Apostles Paul and John:

Read: II Timothy 2:16-18
II Timothy 3: 1-5
I John 2:19

It was the King James Version which first translated the word “apostasia” as *falling away* (as found in II Thessalonians 2:3). Earlier English versions translated it as “departure.” And that is exactly what it means. The DAY OF THE LORD will not occur until the DEPARTURE occurs first. The departure of what? Why, the departure of the Church, of course! Thus, before the DAY OF THE LORD begins, the DEPARTURE OF THE CHURCH takes place; then the MAN OF SIN, the LAWLESS ONE, the ANTICHRIST, will be revealed.

THE ANTICHRIST will not be revealed until the Church’s Departure (rapture) and the first period of 3½ years (or the Tribulation) or reconstruction is over. But at the beginning of the last 3½ year period, the Antichrist breaks the covenant with the Jews (“... *in the midst of the week he shall cause the sacrifice and oblation to cease*”), places his throne in the Temple and commands the world to worship him as God (“*He as God sitteth in the temple of God, shewing himself that he is God*”). He is then revealed as the LIE; he claims to be God; he is, therefore, the LIE. Christ said that He, Jesus, was the TRUTH; the Antichrist shall say that he is God, but he is a liar. He is not God; thus, he is the *LIE!* This time is known as the Abomination of Desolation, and we may ask, “What greater abomination could there be than for one to claim to be God, but is mere man?” God pours forth His fury upon the world; it will be the DAY OF HIS WRATH—the DAY OF THE LORD!

Now, the DAY OF THE LORD'S limitations are from the beginning of the GREAT TRIBULATION (the last 3½ year period of the 70th Week of Daniel) on through the Millennium. The Apostle Peter, making this plain, is found in II Peter 3:10.

This occurs in the DAY OF THE LORD. But, what part of it? It is when the world shall be visited by fire and all things pass away. And when is that? Right after the Millennium!

“And when the thousand years are expired, Satan shall be loosed out of his prison ... and the devil that deceived them was cast into the lake of fire ... And I saw a great white throne, and him that sat in it, from whose face THE EARTH AND THE HEAVENS FLED AWAY: and there was found no place for them”— (Revelation 20:7, 10, 11).

CONCLUSION: Thus, the DAY OF THE LORD begins with the 3½ years of the GREAT TRIBULATION and continues on through the end of the Millennium.

JERUSALEM: Jerusalem is first mentioned in Judges 1:7, 8 as a city of war. It was besieged 27 times; the temple was destroyed twice.

BABYLON: Babylon is first mentioned as built by Nimrod against God (Idolatry). Every time you find Babylon any place in the Scriptures, you find that it is against God.

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The Progressive Revelation Principle

This is the principle by which God makes the revelation of any given truth increasingly clear as the Word proceeds to its consummation. PROGRESS OF DOCTRINE IN THE NEW TESTAMENT— Bernard: “The reality of this progress is very visible; and more especially so when we regard the New Testament as the last stage of that progressive teaching which is carried on through the Scriptures as a whole. Glance from the first words to the last:

“In the beginning God created the heavens and the earth...Even so, come, Lord Jesus.”

“How much progress lies between these two? In the one lies the first rudiment of revelation addressed to the earliest and simplest consciousness of man; namely, that which comes to him through his senses, this consciousness of the material world which lies in its grandeur around him. In the other lies the last cry from within, the voice of the heart of man, such as the intervening teaching has made it; the expression of the definite faith which has been found and the certain hope which has been left by the whole revelation of God.

“The course of teaching which carries us from one to the other is progressive throughout, but with different rates of progress in the two stages which divide this progression.

“In the OLD TESTAMENT, the progress is protracted, interrupted, often languid, and sometimes so dubious as to seem like retrogression. Accession takes place in sundry parts, in divers manners, at times under disguises of earthly forms, seeming to suggest mistakes which have to be corrected. Yet, through it all, the doctrine grows, and the revelation draws nearer to the great disclosure. Then, there is entire suspension.

“We turn the next page which represents the silence of 400 years— and we are in the NEW TESTAMENT.

“Now again there is progress, but it is rapid and unbroken. Our steps before were centuries; now they are but years. From the manger of Bethlehem (on earth) to the City of God (coming down from heaven), the great scheme of things unrolls before us without a break.

“It is in harmony with the processes of nature and with human feelings that preparations should be slowly matured, but that final results should rapidly unfold. When life becomes intense, it can no longer endure delays or develop itself by languid progression. The root was long before it showed the token of its presence; the stem and leaves grew slowly, but yesterday, the bud emerged from its sheath; today, it is expanded in the flower.

“In a swift course of events and the period of one human life, a few contemporary writers have given us all the gospel that we need to know under our present dispensation, all that we shall ever know until Jesus comes again!”

“In the OLD TESTAMENT we are told to pray three times a day; in the Gospels we are told to “enter into your closet,” and in the last place, “*Pray without ceasing,*” in the *Epistles*.

GENESIS 3:15 reveals man’s fall and the promise of the Redeemer in the Seed of the Woman. Then God reveals the Seed to come from the family of Abraham—then to Isaac. Then, on to which of Isaac’s two sons? ...Jacob.

Jacob had many sons—which one Of these? The Scriptures reveal that the Promised Seed shall come out of Judah—and then, on out of the family of David!

ATONEMENT is not a New Testament word. The Old Testament meaning is that of a “cover.” Sins, therefore, were covered by the blood of bulls and goats. Our sins today, praise God, are not covered; they are WASHED AWAY by the PRECIOUS BLOOD OF JESUS CHRIST!

THE TRINITY—GENESIS 1:1 “Elohim”—is a plural noun; ISAIAH 9:6, the pronoun “us”; the baptism of the Lord Jesus shows the Trinity:

1. God the Father, in the Voice
2. Jesus, the Son
3. Holy Spirit, descending as a Dove.

THE HOLY SPIRIT: GENESIS 1:2 records the Spirit as moving upon the face of the waters. The word “*moved*” should be translated as meaning “*brooded*.” When you hear of the Holy Spirit, you hear of the moving, or brooding, the bringing of life! TITUS 3:5 is progress, and ACTS 1:8 is more progress.

SATAN:

LIAR	—Jesus said that Satan was a liar.
ACCUSER	—Job 1 & 2 picture him as an accuser.
HINDERER	—Zechariah 3: 12—he is a hinderer.
TEMPTER	—Matthew 4 pictures him as the tempter.
SIFTER	—Luke 22:31 tells us he is the sifter.
INSTIGATOR OF LIES	—Acts 5 shows him as instigator of lies.
INSTIGATOR OF LAW--	—II Thessalonians 2 pictures him as
LESSNESS	the instigator of lawlessness.

SERMON: THE LAMB OF GOD—Explain the Progressive Revelation Principle.

GENESIS 4 is the mentioning of the first lamb—Abel’s *Selected*.

GENESIS 22—Abraham didn’t understand, but said, “*My son, God will provide Himself a lamb for a burnt offering.*” This is the first time the thought of a substitutional sacrifice occurs. God must provide the lamb; man cannot. *Provided*.

EXODUS 12—the Lamb slain; the blood is placed upon the door. Death is going to be placed in all homes in Egypt. Every first born Egyptian or Israelite is under the curse. Only those under the blood of the lamb are delivered! The Lamb is slain on that night of death. Here we find the first hint of the Cross in the two sides of the door and lintel. The lamb on the wooden spike was literally a crucified lamb, and 2000 years later, this was the LAMB! *Proffered*.

LEVITICUS 16—Two kid goats seem to express what Christ does as a dying Savior, and as a Resurrected Savior! *Completion*.

ISAIAH 53—We learn for the first time that the Lamb is a man— “Man of Sorrows.” *Revealed*.

JOHN 1:29, 36—From this Scripture, we learn for the first time that Jesus was the Lamb of God! *Fulfilled*

The Lamb is the sacrifice for:

(Genesis 4)	The Individual
(Exodus 12)	The Family
(Leviticus 16)	The Nation
(John 1)	The World.

Acts 8—Philip declares for the first time that Jesus Christ was the Lamb of ISAIAH 53.

I PETER 1:18-20—We learn that Christ was chosen by God before the foundation of the ages!

ANIMAL SACRIFICE was instituted by God for one purpose, that of the teaching of the sacrifice of the Lamb of Calvary—Jesus Christ! The thing that made sacrifice necessary was SIN. Animal sacrifice does not come up to the Majesty of God Almighty; neither does a human sacrifice of babes, children, etc. The sacrifice of a beast does not come up to the level of a man for man's sin. Only a man can be sacrificed for man, and the only way for man to come up to the level of the Majesty of God Almighty, is through God Almighty, Himself. Jesus came down; God came down and was made man; man did not in some way become God, but God came down and was made man. That Babe in the manger in Bethlehem was God then and there, for HE, our Lord Jesus Christ, was conceived by the Holy Ghost.

THERE MUST BE AN INFINITE SACRIFICE FOR SIN OF MAN!
WITHOUT SUCH, THERE IS NO SALVATION!

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The Full Mention Principle

This is the principle by which God declares His full mind upon any subject vital to our spiritual life.

Somewhere in the Word God takes the scattered fragments regarding a particular truth and sets them forth in an exhaustive statement of His mind concerning that truth. If there is a repetition of a subject, it is for a reason. For example, we have two summaries of temptation in II Corinthians 10, and James 1. In II Corinthians we have escaping temptations; and in James 1, we have enduring temptations. Here are several summaries to read and think about:

The Restoration of Israel	- Romans 11
The Resurrection set forth	- I Corinthians 15—all the truth of the Scriptures on this subject is summarized in this chapter.
The Discipline of God's children.	- Hebrews 12:1-11
The nature of the God-Man	- Hebrews 1 & 2—In Hebrews 1,

The Church	the Son of Man is lower than the angels; in Hebrews 2, He is better than the angels.
Principles of the Kingdom	- Ephesians 1, 2, 3.
Vicarious sacrifice	- Matthew 5 & 7.
Law	- Isaiah 53.
Godly repentance	- Exodus 20
Christian giving	- II Corinthians 7
	- II Corinthians 8 & 9—This is giving yourself, your all to God!

SERMON: LOVE—I Corinthians 13 is God’s summary of Love. Moody said this chapter should be read every day by every Christian. Christian love is acting like God. Words without love are only words.

GIFT OF PROPHECY (greatest of all gifts)—Although one may have the gift of prophecy and also have the faith to move mountains, but is without love, he or she is a nobody in the spiritual realm—”I am nothing.”

Though I give all my goods to the poor, and give the supreme sacrifice of my life, and I do this without love, it is not profitable. The supreme sacrifice of Christ was self-sacrifice, and LOVE was there.

Verse 1—Love must be supreme in HEART.

Verse 2—Love must be supreme in MIND.

Verse 3—Love must be supreme in WILL.

All without LOVE is nothing. LOVE never wears out. A woman gave a tramp a bread and butter sandwich and saw him throw it into the gutter. She said, “That’s the last time I will ever feed a tramp.” Her LOVE wore out.

“*Love envieth not*”—Love is not jealous. LOVE says, “He must increase, but I must decrease.” Envy is the worst thing in the world. Love is not boastful. *He* made Himself of *no* reputation; He was no maker of a parade. He healed the person and told him not to tell it. Dr. Frost prayed, “Lord, keep me humble, but don’t let me know it, because I’ll boast in it.”

A child of God is courteous by instinct. Love is unselfish. If anyone had a right to open His mouth, the Lord Jesus did. Love “*is not easily provoked*”—not touchy. Love is an ocean and puts out the sparks. Love taketh no thought of evil. Love “*beareth all things*”—covereth all things, which is to put a roof over it.

Love covers up the sin of Lot. The sin of David cannot be found in the New Testament. These stories of men and their sins in the Old Testament are the red lights which God puts up to warn us. We find in the Old Testament the record of Solomon’s turning away from God, but we will never find a breath of it in the New Testament. Love covereth.

I am not talking about soft sentimentalism, as such, nor am I condoning sin. The Lord Jesus was unsparing in His denunciation of the Pharisees and hypocrites, but what He had to say He said to them. When the Lord Jesus said He must go to Jerusalem and suffer many things, Peter said, “Not so,” and Jesus said, “Get thee behind me, Satan,” and He rebuked Peter to his face, but He didn’t go behind Peter’s back and say unkind things about him to John. He said what He had to say to Peter, not to anyone else.

How about you? Openly and publicly Jesus Christ rebuked Simon for his lack of courtesy. He didn’t go into the home of Martha and Mary and tell them about Simon, but He told Simon what He had to say about Simon. Shame on us! Too many times what we have to say to someone we say to someone else, because we haven’t the moral courage to face a man or woman and tell him or her about his error, if such it be. When it comes to our associations, what Spurgeon said is true, “Love stands in the presence of a fault with a finger on its lips.” We’d better practice the finger on the lips. LOVE COVERETH ALL THINGS.

Love “*believeth all things.*” We are full of doubt and distrust. Some folks doubt everything and everybody. Love believes all the good of others. We need to be careful how we judge others.

Love “*hopeth all things.*” Love hopes for the good instead of the bad.

Love “*endureth all things.*” Endureth means to persevere or to be patient. Love will be patient under wrongs inflicted by others.

Love “*beareth all things*; Love believeth *all things*; love hopeth *all things*; love endureth *all things*. ALL—There is no limit to what love bears, believes, hopes, and endures. When hurt, love bears; when depressed, Love believes; when disappointed, love hopes; when persecuted, love endures.

People have remarked that this is the only chapter of Paul’s writings where the name of Jesus is left out. Put the name of *Christ* in the place of love.

Love “*never faileth*”. He tells of some things that do fail, but Love never fails. *Knowledge shall cease*. This doesn’t mean that we will all be dumbbells after a while, but it means that gifts shall cease. These things are transient, and they do not endure. One thing does endure, and that is *Love*. These gifts serve a temporary purpose, and until the Word was completed, such signs were needed. Read Hebrews 2:1-4.

“*But now abideth*”—*Now* abideth—these gifts have vanished, but *Love* abideth.

Faith will be swallowed up in sight. Hope will be swallowed up in realization. Love can say, “Before Faith and Hope was, I am.” Faith and Hope lead to the gates of Heaven. LOVE bids me in!

SERMON: The TONGUE.

JAMES 3—God deals without tongues; this is of great importance. Some people are clean in life, but have dirty words. Moses, the meekest of all men, was not allowed to go into Canaan on account of his tongue.

TALEBEARERS—Have you gone around talking about your neighbors? We should be swift to hear and slow to speak. We should have more works and less words (the Lord Jesus cursed the fig tree, for it had leaves but no fruit). Yes, the Lord expected fruit, even before the season of fruit bearing. We must be instant in season and out of season.

JAMES 3 is the presentation of MASTER, which means teacher. We must have responsibility. The right use of the tongue is the evidence of perfection.

“Never man spake like this man.” Why? Because He was the Perfect One. “Out of the abundance of the heart the mouth speaketh.” Our tongue is a bucket which brings up that which is in the heart. What is in the well of one’s heart will come up in the bucket of one’s tongue. Many times, they tried to catch the Lord in His words.

JAMES teaches that if we are able to control our tongues, then we are able to control our whole bodies. Men are led to sin by their tongue. The tongue does many good things; it brings tender love; it sways multitudes; it soothes the dying; but, it also damns the living and leads to sin.

HOW GREAT A MATTER A LITTLE FIRE KINDLETH—A fire in Chicago was caused by a cow kicking over a lamp. The tongue is a fire to destroy. Some men today have enough power to speak with their tongues and cause instant death.

The sins of the eyes and hands are limited. They are within themselves a world of iniquity. The tongue may be the instrument of inflicting injury. The whole body is shaken by the use of the tongue. The tongue must be watched.

HELL KINDLES THE TONGUE—the fire kindled by the tongue may be sometimes quenched only by blood.

Wild beasts have been and are being tamed; the tongue can no man tame. You can never trust the tongue.

“...with their tongues they have used deceit; the poison of asps is under their lips”—Romans 3:13.

Did you ever hear of a slick tongue? Did you ever hear of an oily tongue? SLANDER always injures three persons. Thus, SLANDER is a *triple* sin:

First person injured —SLANDER injures the one who speaks.
Second person injured —SLANDER injures the one who listens.
Third person injured —SLANDER injures the one whom it slanders.

BUT THE TONGUE CAN BE TAMED THROUGH THE LORD JESUS! It is much easier to start a slander than to stop it. Remember, a man who can control his tongue has reached Christian Maturity!

* * * * *

The Illustrative Principle

This is the principle by which God exhibits His displeasures at various forms of sin and disobedience by illustrations of judgment. God speaks by way of judgment upon man for violation of His individual commands. Generally, He speaks only once. The reason for this is that God is a Law-Giver, Who gives once and for all a very decisive sign of His displeasure with regard to every form of evil doing; and after that decisive sign, He forebows and keeps silent until the reckoning day. If God visited every sin with condign judgment, He would depopulate the earth.

ACTS 5—Lying to the Holy Ghost is recorded in this chapter. God demonstrated His displeasure against sin only once. “*Thou shalt have no other gods before me,*” and the disregarding of this law is shown in the results of the Tower of Babel ... dispersion!

“*Thou shalt not make unto thee any graven image*”—Aaron’s punishment and the death of 3,000 Israelites are proof of God’s judgment and disapproval of this sin. Aaron made a calf when Moses went upon Sinai for 40 days. Aaron must have loved his brother, for why didn’t he go out and try to find him? Aaron said, “I put the metal in the fire and the calf jumped out.”

Do you want to know what God thinks about profanation of things that are holy? Examine the judgment upon the king to whose feast Daniel was called to interpret the writing on the wall. Look at the swallowing of Korah, Dathan, and Abiram by the earth; and they went alive into Sheol.

“*Honor thy father and thy mother*” ... For disobeying this law, look at Absalom.

MURDER—the first murder was committed before the Law, yea, even before the law of capital punishment was established. When Cain left home, he told God that men would kill him. The Lord then declared that if anyone touched Cain, he would be punished sevenfold. Now, God did not overlook this sin of murder. He did not condone it. This does not mean there was no punishment for Cain, but rather, he was to suffer punishment at the hands of the Lord:

“For we know him that bath said, Vengeance belongeth unto me, I will recompense, saith the Lord”—Hebrews 10:30.

FAMILY PURITY—What God thinks about this is described in The fire and brimstone upon Sodom.

“THOU SHALT NOT STEAL”—What God thinks about this is described in the theft of Achan, and in the natural consequence of judgment and his destruction.

“THOU SHALT NOT BEAR FALSE WITNESS”—Jacob deceived his father, and stole his brother’s blessing. His mother hid him farewell for a short time (she thought), but Jacob did not come back until after 20 years had passed. His mother was in her grave, never having seen her son alive again! Do you want to know what God thinks of a liar? Jacob lied to his father, and Jacob lived to have ten of his sons lie to him. A lie is a lie; there are -no white ones.

“THOU SHALT NOT COVET”—Ahab coveted Naboth’s vineyard—I Kings 21. His wife, Jezebel, helped him to secure it falsely. God’s judgment: Ahab was destroyed—I Kings 22:37, and Jezebel was destroyed—II Kings 9:30-37.

* * * * *

The Context Principle

The Context Principle is that principle by which God gives light upon a subject through either near or remote passages bearing upon t-he same theme. T-his principle is sometimes called the PARALLEL PRINCIPLE.

Every verse in the Bible has something preceding and something succeeding it; something that goes before and something that follows after—with only two exceptions, and they are the first verse in the Bible and the last verse in the Bible. Apart from these two, every verse in the Bible has something before it and something after it. These verses are the context. That is what we call the preceding and the following verses.

Every scripture must be studied in the light of its relation to the place in which you find it. Never take a verse out of the Bible and study that way. Study in the light of what goes before it and what follows it. You have heard it said that the Bible can give aid to prove anything, but this is not true if you study it in the light of its context.

If we should disregard the context principle, we could prove that every student should go out and hang himself. Yes, we could. There was a woman who had her devotions by closing her eyes and opening the Bible at random, thus taking the first verse her eyes fell upon as the “light” for that day. That first time she opened it, her eyes fell upon the verse, *“And Judas went out and hanged himself.”* She didn’t like that one, so she closed her Bible and opened it again, and this time her

eyes fell upon this verse, *“Go and do likewise.”* Whew! She certainly didn’t like that, so she tried once more, and her eyes chose this verse, *“That thou doest, do it quickly.”*

Other examples of needing to know the context are:

“Work out your own salvation with fear and trembling.”

“That all things work together for good to them that love God.”

“And him that cometh to me I will in no wise cast out.”

“Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possessions.”

Psalm 2:8—this is used as a great missionary text, but used as such, it mars the truth of that portion of the Scriptures.

“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house”—Acts 16:31. This is the instruction given to one already under conviction—*“Believe on the Lord Jesus Christ”*—Believe what? That He died for your sins? Yes, but that isn’t all the Gospel. He rose from the dead! Complete the Gospel when you preach it! The resurrection is as important as the death of Christ.

JOSHUA 24:15—Most people think that this is a proposition offered to Israel, as to their choosing between God and the gods; but, the real meaning is that if they wouldn’t choose the Lord, then they should choose a god from among the rest of the gods, gods which were helpless in defending themselves against the Lord God Jehovah!

MATTHEW 5:39—*“Resist not evil”*—Is this permission to sin?

TITUS 1:2—Some time ago a modernist preacher of the rankest sort used this text to prove there were more gods than One. I WOULD HATE TO STAND IN THAT FELLOW’S BOOTS WHEN HE STANDS BEFORE GOD FOR SUCH TREATMENT OF GOD’S WORD. That is an extreme illustration. This should bring to us the thought of being careful as to the text we choose. It is just as right to take two words and preach from them (without giving the true meaning) as it is to take a verse out of its context.

There is the NEAR context:

GENESIS 35:2—This is explained by Genesis 34:26-29.

DANIEL 8—This reveals the one and two-horned beast; the context explains.

EZEKIEL 37—The Valley of Dry Bones does not mean THE CHURCH, for we learn by the context that it represents the entire HOUSE OF ISRAEL.

There is the REMOTE context:

You will find that some contexts are remote; that is, they are away from that portion of Scripture you are studying. The text may be in the Old Testament and the context will be found in the New Testament.

GENESIS 18 declares that Abraham prays for Sodom, but Chapter 18 does not tell why he prayed just for Sodom; however, the answer is found in Genesis 14. Lot was there.

GENESIS 37:25, 28 gives us the record of the Ishmaelites and Midianites. We also find the Ishmaelites mentioned in Judges 8:24. All Ishmaelites are Midianites, but not all Midianites are Ishmaelites. For example: All Canadians are Britishers, but not all Britishers are Canadians. All Miamians are Floridians, but not all Floridians are Miamians.

GENESIS 24:24—A woman of the third generation marries a man of the second generation. Explanation is found in Genesis 18:11, 12.

JUDGES 5:8—AN UNARMED ARMY—Here is an army unarmed; there's not a shield or a spear in the 40,000 in Israel's army.

JUDGES 3:16—Ehud made a dagger which had two edges.

JUDGES 3:31—Shamgar had to use the ox goad in his attack upon the Philistines. In other words, the enemy came, and here was a warrior who had nothing with which to make war.

JUDGES 14:5, 6—Samson had nothing in his hand with which to slay the lion. He didn't have any weapon with which to defend himself. He was an unarmed warrior. Why all of this? It is a remarkable statement when you read of 40,000 men without weapons. It is explained to us in I SAMUEL 13:19-22. In the days of Israel's liberty, we read of men who drew the sword, but in the days of their oppression, we read of ignoble weapons. Why? Because the Philistines said these enemies of ours will arm themselves, and the smiths will make weapons; so they kidnapped all the smiths, all the men who made arms for warfare, and carried them into Philistia. So we read of men who had no sword to draw. David went out to war with a sling against the Philistines. Read I SAMUEL 17:4;

JUDGES 20:2-15—Now you can see what comes from studying the context and how light comes to the Scriptures.

II CHRONICLES 22:11, 12—Joash was saved, hidden in the Temple as a babe, then, as a child for six years. How could they have hidden him for six years? The remote context explains.

II CHRONICLES 24:27 reveals to us that the Temple was the most deserted place in the whole country.

II KINGS 18:13-16 -- Hezekiah stripped the Temple and broke the treasury. ISAIAH 39:2 does not tell from whence the wealth came. This is answered in II CHRONICLES 32:22, 23.

JOHN 21:15—“*Lovest thou me more than these?*” These what? Does He mean fishes? They were on the shore after eating the fish. This is answered by MATTHEW 26:31-33 and MARK 14:27-29. Peter said before, “*All these fellows might be ashamed, but not me.*” Therefore, the answer is, “*Lovest thou me more than these disciples (do)?*”

GALATIANS 3:20; ACTS 7:53; DEUTERONOMY 33:2; PSALM 78:17; HEBREWS 2:2—In all these “God is One,” referring to the Abrahamic Covenant, of God making the Covenant alone. Thus, “God is one individual.”

JEREMIAH 32:4; 34:3 and EZEKIEL 12:13 declare, You’ll die in Babylon; you’ll see the King of Babylon, but you won’t see the country (city) of Babylon. The answer is found in II KINGS 25:5, 6, 7, which reveals that his eyes were put out before going to Babylon.

EPHESIANS 4:6—Is this an argument for the Fatherhood of God of all creatures? It is answered in Ephesians 1:1 and GALATIANS 3:26. We come to be the children of God through faith, the new birth. The context always sheds light upon the text.

Many times chapter divisions mar the context. Remember, chapter divisions are the products of man. God never dictated His Word in chapter form. Many times chapters break and divide the truth.

MATTHEW 16:28 and 17:1—Not one of the disciples was to see death until the Son of Man should come in His Kingdom. And in six days this was fulfilled. II PETER 1:16-18—Peter was an eye-witness to the majesty of the King at the Holy Mount.

MATTHEW 19:30 and 21:1—the first is just the beginning.

MARK 2:23-28 and 3:1-5—Link both together, or you miss the entire truth concerning Christ being the Lord of the Sabbath.

And remember, too, that *verse* division is also man-made: I CORINTHIANS 2:9 completed with verse 10!

The context principle has an immeasurable value in what might be called a comparison or contrast of Scriptures. Dr. A. T. Pierson calls this the Comparative or Parallel Mention Principle; that is, comparing Scripture with Scripture. The value of this is set forth in I CORINTHIANS 2:12,13—The last five words, “*Comparing spiritual things with spiritual.*” You find spiritual things in the Bible, and that is what we are to do. That helpful passage is made even clearer by other translations: “*Unfolding spiritual things spiritually.*” That is, when you want

to unfold the Word of God, which is spiritual, let the Word of God interpret the Word of God—”Unfolding a Biblical thing Biblically,” or explaining a spiritual thing in spiritual words. That is the way to study the Word of God. The Bible has the only message to a lost world, and we can only explain the Word of God from the Word of God. The Bible comes from God, and the only place where you can find God is in the Bible.

There are those who say we need an up-to-date “code”—rather, a “Twentieth Century” Book. But remember, sin has not changed, and God’s dealing with sinners has not changed, and GOD HAS NOT CHANGED.

By the context we learn that where there is the ADVERSARY who accuses the brethren, so there is the ADVOCATE who defends the brethren.

Look at the Scriptures and notice the similarity between the Holy Spirit in EPHESIANS 5:8 and the Word of God in COLOSSIANS 3:16.

We have here practically the same thing, the melody of God in the heart. One injunction is to be filled with the Spirit, and the other injunction is to be filled with the Word; you will never be filled with the Spirit unless you are filled with the Word. They go together.

*STANDARD OF THE
OLD TESTAMENT*

*STANDARD OF THE
NEW TESTAMENT*

- | | |
|-------------------------------------------------------------------|------------------------------------------------------------------------|
| 1. “See how I delivered you out of bondage in the land of Egypt.” | “See how I raised My Son from the dead.” Death and Resurrection |
| 2. “In bondage, the blood is on the door.” | In Grace, the Blood of Jesus must be applied to the door of the heart. |
| 3. The Holy Spirit goes from God to men, representing God. | The Lord Jesus goes from man to God, representing man. |

COMPARATIVE

- | | |
|-----------------------|---------------------------------|
| 1. Christ | 1. Antichrist |
| 2. Seed of the woman | 2. Seed of the Serpent |
| 3. Called the Lamb | 3. Called the Beast |
| 4. Exalts God | 4. Blasphemes God |
| 5. The Truth | 5. The Lie |
| 6. The Way and Life | 6. The Way and Death |
| 7. 3½ year ministry | 7. Shall have 3 ½ year ministry |
| 8. The Coming One | 8. The Coming One |
| 9. The Morning Star | 9. Son of the Morning |
| 10. A person of Power | 10. A person of power |
| 11. Has a city | 11. Has a city |

* * * * *

The Agreement Principle

This is the principle by which the truthfulness and faithfulness of God becomes the guarantee that He will not set forth any passages in His Word which will contradict any other passage.

The Bible (Scriptures) is an organic unity. You will never have to apologize for the Word of God!

PSALM 119:90—There is no unfaithfulness in the Word of God.

JOHN 17:17—”Thy Word is Truth”—There is no falsehood in the Truth (Word). If there are contradictions in the Bible, then the Bible is not the Word of God, and God is a liar.

NUMBERS 23:19—”God is not a man, that He should lie.”

DEUTERONOMY 32:4

TITUS 1:2

Dr. Charles Jefferson, a modernist, says concerning the Millennium, “No question but that Paul was a Pre-Millennialist--and the Bible teaches so, but it is not true.” The Bible *is* true! Remember this, the Bible sometimes seemingly may contradict itself. But here’s where RIGHTLY DIVIDING THE WORD OF TRUTH comes in.

Never take an obscure passage of Scripture and use it to contradict a dozen clear passages:

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost”—II Peter 1:21. What is meant by this? ANSWER:

The CONTEXT PRINCIPLE. The Author’s interpretation is the ONLY one, and the Author is God!

Agreement of the Bible is disagreement of men.

Examples: Men today are denouncing the fact that the Jews will one day rule the world and that the nation will return to Palestine. A few years ago a man was laughed at for believing such truth, but today, as they denounce it, the return of the Jews is taking place, and it will not be long until the King of kings and the Lord of lords Himself will return and rule the whole earth! Some people say that the world is getting better and better. All portions of the Word of God agree that the world’s condition will be “as in the days of Noah.” “Some have itching ears,” etc.

We must be very careful how we study, exercising care in studying the names and places:

There are *five* JOHNS in the Scriptures: John, John the Baptist, John Mark, etc. (John the Apostle, and John of Acts.)

We have *ten* SIMONS in the New Testament: Simon, Simon Peter; Simon Zelotes; Simon, the Son of Joseph and Mary; Simon, the father of Judas Iscariot; Simon, the Pharisee, Simon, the Leper; Simon, the Cyrenian; Simon, the Tanner; and Simon Magus.

There are *three* men named JAMES in the Scriptures: James, the son of Zebedee; James the son of Alphaeus; and James the Lord's brother. Someone became all excited because he read in Acts that James was killed, and then a little later, James came on the scene again. It wasn't the same James!

There are *six Herods* in the New Testament:

Herod the Great	Herod Antipas
Herod Archelaus	Herod Philip
Herod Agrippa I	Herod Agrippa II

The Lord stood before one Herod; this was the one ruling while the Lord was born. Paul stood before a different Herod.

We have *six Marys* in the Scriptures:

Mary, the mother of our Lord	Mary Magdalene
Mary, the mother of James	Mary of Bethany
Mary, the mother of John	Mary, a helper of Paul

Don't get any of the Marys mixed with each other.

There are some other things we should know when we study the Word. One of these is that the same name in many cases arises from the fact that it is a title associated with royalty. Instead of a name, it is a title. You know what is meant by the words president, king, Czar, or Kaiser, don't you? When you come to the Word of God, you have many titles. Ahimelech is a title. It is not a name. It is used as a title for the kings of the Amalakites and Philistines. Caesar is not a name. Julius Caesar isn't the name of the man. Julius is the Caesar of Rome. Every Roman emperor was called a Caesar. We have Tiberias Caesar, Augustus Caesar, and Julius Caesar. That wasn't a family name; that was a title. Pharaoh isn't the name of a man. It is a title. That is why we have so many different Pharaohs in the Scriptures. Pharaoh Hophraoh Nicho, and Pharaoh So and So.

Then, there is something else. There may be many men with the same name, and there may be one man with many names. This may cause confusion:

Silvanus is Silas; the same, with 2 names.

Levi was another name for Matthew.

Timotheus is Timothy.

Cephas is Peter. In fact, Peter has 3 names: Simon, Peter, and Cephas.

You have a king, a notorious king, who has three names: Jehoiachin, called also Jeconiah, and Coniah.

Saul's name was changed to Paul; Abram to Abraham; Sarai to Sarah; Jacob to Israel; Joseph was changed by Pharaoh to Zaphnath-paaneah. We have Daniel or Belteshazzar; Hananiah or Shadrach; Mishael or Meshach, and Azariah or Abednego.

What is true of men is true of places as well. When you read of Antioch, you have to ask yourself, "Which Antioch?" There is more than one. There is one in Syria and one in Pisidia. When Paul is in one, don't put him in the other. Find out which one he is in and about which one the Scripture is talking.

There is Fayetteville, Tennessee, where I was born; there is also Fayetteville, Arkansas and Fayetteville, North Carolina. These three are different. Likewise, when studying about a city in the Scriptures, be sure that you know when there is more than one city by the same name. Distinguish between the places.

There are three Bethsaidas and five Romas. If you get the right one, then you won't have confusion. The same place may have more than one name. Chattanooga used to be called "Ross's Landing"; and in the Word, we learn Luz is the same as Bethel. They are the same place. You read of Arid, which is Jerusalem. Often in the Scriptures you read of Ham, or Egypt. Sinai and Horeb are the same place.

The Sea of Galilee is called Lake Gennesaret, Sea of Tiberias, and Chinnereth. The Dead Sea is also called the East Sea, Sea of the Plain, and the Salt Sea; but it is, remember, only the Dead Sea with different names.

In order to impress the importance of this upon you, I want to give you some of the so-called flaws and discrepancies in the Word of God which Dean Stanley points out in Smith's Dictionary I wouldn't buy one of these. You can take my word for it. Mr. Stanley is a learned man, but he can find flaws (what he calls flaws) in the Word of God. He gives 12 of them; these discrepancies are in the man, and not in the BOOK. He is *not* accurate in his study. He shows that there are at least 12 discrepancies between Stephen's address and the history of Israel. In Acts 7, Stephen gives that address in which he rehearses the history of Israel, and Dean Stanley takes this speech that we say is written through inspiration and compares it with the Mosaic history and finds 12 so-called errors. He says some of these come by variations and additions.

To begin with we ask this If the Spirit of God writes something in the Old Testament and makes an addition in the New Testament is there anything wrong

with that?” Say that Dr. Stanford got out an edition of a book, and it was exhausted; when the new edition comes out, we find he has added a chapter. Is that a contradiction? Does that mean the first edition is wrong? Certainly not!

If you write a letter and put a P. S. on it, does that mean that the letter is all wrong and that you have contradicted yourself? Of course not!

You can see what Stanley is getting at by another paragraph: “It is significant as showing the freedom with which he handled the sacred history, and the comparative unimportance assigned by him and by the sacred historian who records his speech, to minute accuracy. It may he said that the whole speech is a protest against rigid views of the mechanical exactness of the inspired records of the Old Testament.” He is denying inspiration.

Moses wrote a history, and Stephen made a speech (he does not say that he is quoting directly from the Word); a man, in making a speech, may make a mistake in historic facts. Stephen didn’t do that, but it may be possible!

Let’s look at some of these so-called discrepancies:

Mr. Stanley compares Acts 7:2 with Genesis 12:1. He said Stephen says that the call of God came to Abraham when he was in Mesopotamia before he ever went to Haran, but that Genesis 12:1 says the call came to him when he was in Haran. So the great Dean places these two verses together when they do not deal with the same thing at all. What he should have done was to take Acts 7:2 and put it against Genesis 11:31. He didn’t know anything about the Context Principle.

Now, here is another so-called contradiction that is very interesting: Acts 7:14 against Genesis 46:26, 27—It says that 66 came with Jacob: Jacob made 67. You can understand that. If he came with them, he was not included. If you and I go downtown together, I would say one came with me. I wouldn’t say that two came with me. Jacob makes sixty-seven. Joseph was in Egypt, and that makes 68, and Joseph had two sons and they made 70. No wives were included, but when you get to Acts 7, it says, “All kindred came,” and that was 75.

Acts 7:20 with Exodus 2:2—The LXX is the same.

Acts 7:22—“*Moses was learned in all the wisdom of the Egyptians*” over against Exodus 4:10—“*And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, not since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue.*” The Dean says that this is a contradiction, that because Moses said he was slow of speech, he was, therefore, not eloquent. These two verses should never be compared together for they do not speak about the same thing.

Moses was brought up in the court of Pharaoh, as Pharaoh’s daughter’s son, being her legal son and heir, apparently to the throne; he was bound to be educated. Common sense will tell you that education never makes a man

eloquent. Degrees after a man's name do not make him necessarily an interesting speaker. The Dean loses again.

ACTS 7:22 with EXODUS 2:10—For the life of me I cannot see why anyone would compare these two verses. I hope the Dean reads this article, for these have nothing in common.

And in another place the Dean is very much excited about three periods of forty-years each that Stephen mentions:

40 years in Egypt.	40 years in the wilderness.
40 years in the desert.	That would make Moses 120 years old.

The Dean says that the mention of these three periods is found only here, and that only the last one is specified in the Pentateuch. Well, I may say, "What of it?" If God wants to give us three periods of 40 years each in the speech of Stephen, what of it?! Where is the contradiction? There is a lot of information in the Pentateuch concerning these periods. EXODUS 16:35—"*Children of Israel ate manna forty years*"; that doesn't contradict what Stephen says.

NUMBERS 14:33 and DEUTERONOMY 31:2—Do either of these contradict what Stephen says? If you subtract 40 years from 120 years, you have 80 years, and that is what Stephen says. He was 80 years old when he led them out of Egypt. DEUTERONOMY 34:7—He died at the age of 120. There is no contradiction. Turn to EXODUS 7:7—That is exactly what Stephen said, and while the first period is not mentioned, it is implied in EXODUS 2:11. It is all in beautiful agreement and harmony.

ACTS 7:31, 32 and EXODUS 3:3 should be compared with EXODUS 3:6.

ACTS 7:53, where Stephen speaks of the Law given by angels, the Dean says that this record of the giving of the law is not mentioned in EXODUS 19:16. Well, what of it? I can tell him where it *is* mentioned—DEUTERONOMY 33:2—"saints" means "Holy ones or Angels." GALATIANS 3:19 and HEBREWS 2:2 are in agreement, aren't they? You must be accurate when you study the Word of God.

ACTS 7:16 with GENESIS 23:15—Can't a man buy two grave lots?

NUMBERS 22:22 records the anger of the Lord upon Balaam for *going*, while in NUMBERS 22:20, the Lord tells him to go. The answer can be found in the words, "*If* the men come to call." But they didn't call.

A professor by the name of Iwart came to disbelieve the Bible, he said, because of JEREMIAH 7:22, 23. There are two things wrong with his trying to say that God contradicted Himself when He did give the law and did institute the sacrifices:

1. The Law was not given when Israel was brought out of Egypt, but later.

2. God never commanded man to bring the sacrifice, but man was told to bring them on his own free will; they were *offerings*. LEVITICUS 2; 3:1, 6; 12:4.

MATTHEW 2:23—*“And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”*

The contradiction, the Modernists point out, is that you can read the entire Old Testament, all the Prophets, and you cannot find one place where it is written. Now, we ask, is this a contradiction? No! Always remember that not all prophecy is written, and not all prophecy is spoken. Some prophecy was written and not spoken. Some prophecy was spoken and not written.

In JUDGES 13:7, we have the record of the Nazarite, Samson! Jesus was never called a Nazarite, because He was a Nazarene. He lived in Nazareth.

MATTHEW 27:9 is not found in the book of Jeremiah. However, notice what it says: “spoken”, not written.

GENESIS 6:19 with GENESIS 7:2—In GENESIS 6:19, Noah was commanded to take one pair of unclean animals into the ark to secure propagation. In GENESIS 7:2, Noah was commanded to take seven of each clean beast into the Ark for propagation and for sacrifice.

Here is another fellow who threw a fit about the flood. He says there are two accounts of the flood in the same chapter, which shows that it was written by two different authors.

GENESIS 7:12

“And the rain was upon the earth forty days and forty nights.”

GENESIS 7:24

“And the waters prevailed upon the earth an hundred and fifty days.”

For a man to make such a statement is foolishness. If a man wants to attack the Bible, he should do it in a way that isn't so foolish. It rained 40 days, and the water prevailed (existed) on the earth 150 days. No contradiction here.

EXODUS 20:14 with NUMBERS 31:18—These women were not to be the tool of man's desire, but they were to be kept for servants.

DEUTERONOMY 31:2 with 34:7—Chapter 31:2 says that Moses was 120 years old and that he could no more go out and come in. It does not say that he was feeble, but that he could not go over Jordan. His time had come; no more could he come in and go out. Chapter 34:7 says that he was 120 years old, and that his eye was not dim nor his natural force abated.

HEBREWS 11:17 and GENESIS 22:2 with GENESIS 25:6— When it speaks

of Isaac being the only begotten son, it means the only heir, the only one from whom would come the Messiah.

Someone has said that Eternal Life is denied in the Book of Ecclesiastes. This is no contradiction. Remember, Ecclesiastes is the Book concerning the Man UNDER the Sun, the reasoning of the unregenerated man. Thus, it denied the actuality of Eternal Life.

The approval of Jehu killing Ahab is found in II Kings 10:30. God's disapproval is found in Hosea 1:4. God wanted the destruction of Ahab's family and Jehu did it. Jehu didn't do it because of his love for God (II KINGS 10:31), but he murdered an entire household for his own position of gain. Jehu would have done it, even though God had not commanded it.

This is an old one: We are told that "*Thou shalt not kill*" is the Law of God. God makes an exception, however, in the case of a man who deliberately murders. The murderer is not considered a murderer himself, but as a faithful servant of the Lord in extermination of that which the Lord wants destroyed.

An objection comes from Professor Preserved Smith of Lane Seminary. He is speaking about the high places shown in I KINGS 15:14 and II CHRONICLES 14:1, 2, 3, during the reign of Asa. When the Professor saw this, he was sure he had a flat contradiction. You know, if he were as familiar with the Bible as he is with high criticism, he would know there were high places devoted to Jehovah as well as devoted to idols, and that when Asa came he took down the high places devoted to the worship of idols, and that those to Jehovah were not taken down. Read the following: II KINGS 12:2, 3; II KINGS 15:3, 4; I CHRONICLES 16:39, 40.

II SAMUEL 24:24 with I CHRONICLES 21:22-25—This is the record of the buying of the threshing floor. It is the place where the angel stopped with drawn sword when the plague was on Jacob's people. Professor Smith presents this find as his own discovery! It was discovered long before Mr. Smith discovered it. David bought the floor for 50 shekels of silver (II SAMUEL). Then, in the other place, it says 600 shekels of gold by weight (I CHRONICLES) The Professor imagines that 50 shekels of silver seems to mean a very small sum in the eyes of the writer of Chronicles for a Prince like David to give; and hence, he kindly lied, increasing the amount to 600 shekels of gold. Perhaps the Professor does not know that this was the spot where the temple was built (II CHRONICLES 3: 1). In all events, Mr. Smith fails to distinguish between the threshing floor and the *place* of which David said, "I will verily buy it for the full price," (I CHRONICLES 21:24).

An illustration of the above is that of a man riding through the country: He sees a tractor in the field and goes to the farmer who owns the tractor and buys the machine. The next day the man goes back and buys the field. This is the type of transaction we have.

PSALM 58:4 speaks of the deaf adder. The Modernists say that there are no

deaf adders. The truth here in God's Word is, that as the adders were charmed by the snake charmer's instrument, they were harmless; so are those who listen to the Word of God. But, some adders would not listen to the music of the charmer, stopping as it were their ears; the wicked are those who will not listen to the Word of God, no matter how beautifully it is presented. They have stopped their ears to the hearing of God's Truth—HIS WORD!

I SAMUEL 16:17 with I SAMUEL 17:55-58—"*Whose son art thou?*" is the answer to this seeming contradiction. Saul knew David, for David had played for him and had talked with him concerning the fighting of Goliath. After David's victory, Saul asked him, "Whose son art thou?" Saul wasn't inquiring as to who David was, but as to who was David's Father.

MATTHEW 27:7, 8 with ACTS 1:18—Judas could not have bought this field (Acts 1:18), because he threw down the pieces of silver and went out and hanged himself. The truth is that Judas was a thief, and he bought a farm with money he had stolen from the Lord and the disciples. The other land was a lot purchased with the 30 pieces of silver after his death.

LUKE 14:26 with EXODUS 20:12—We should not love Jesus less than we love our families! There is no second place for Jesus. God wants the heart! He wants ALL! He even wants the children. For example, take Abraham and Isaac. I don't know how much Abraham had dedicated Isaac to God, but this one thing I do know, that when they came down from off the mount, Abraham's Isaac was God's Isaac, because Abraham had given Isaac to God.

LUKE 24:50, 51 with ACTS 1:9, 12—There is no contradiction here; these verses merely show two names for the same place.

NUMBERS 33:38 with DEUTERONOMY 10:6—There is no contradiction here. Again we have the same as above—two names for one place.

JOHN 8:59—"*Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.*" The Modernists say this could not be true, for there were no stones in the temple. We explain with an illustration from everyday life: Several years ago Big Bill Thomas, Mayor of Chicago, was scheduled to speak in a certain theater. When he began to speak, he was showered with eggs. According to the Modernists, that would have been an impossibility because the theater did not sell eggs. But we say, nevertheless, that they had eggs, for they threw them at the Mayor. They had brought them.

GENESIS 16:4-14 with GENESIS 21:9—The Bible does not give two narrations of the same expulsion of Hagar. One expulsion occurred 13 years after the other.

GENESIS 1:31 with GENESIS 2:4—The first Scripture speaks of the days chronologically, while the second speaks of a period of time.

II CHRONICLES 22:1 with II CHRONICLES 21:17—Who reigned? The same man by two different names reigned, of course.

II CHRONICLES 22:1 with II CHRONICLES 21:17—Who reigned? The same man by two different names reigned, also.

GENESIS 25:1 with GENESIS 25:6—What was Keturah, a wife or a concubine? She was both! A concubine was a wife; she was of low society.

II CHRONICLES 4:5 with I KINGS 7:26—The first Scripture says that it held and received 3,000 baths; the second says that it contained 2,000 baths. Is this a contradiction? No. For example, suppose an ordinary bathtub holds 30 gallons. When we take a bath we allow for the body and put only 10 gallons in the tub. So, we see, the capacity of the Molten Sea was 3,000 baths, while the actual number of baths they put in it was 2,000.

GENESIS 14:14 with JUDGES 18:26-29—How could Abram live in Dan when Dan wasn't built until 377 years later? The answer is simple. The Dan of Genesis 14:14 is not the Dan of Judges 18:26- 29. This is the case of more than one city by the same name.

II KINGS 15:30 with II KINGS 15:33—Here is a man who reigned on a throne four years after he was buried. Maybe we had better look at this. II KINGS 15:30 says, "... in the twentieth year of Jotham, the son of Uzziah." In verse 33 we read, "*Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem ...*" He reigned 16 years; but Hoshea took his throne in the twentieth year of his reign. How can this be? Men should not have a fit about this when it can be so easily explained:

What happened to Jotham's father, Uzziah? Uzziah was smitten with leprosy. He was a good king; God blessed him, and he got puffed up. He intruded into the priest's office, and he was smitten. He lived in a house by himself. Uzziah was the actual King of Judah, but it was impossible for him to carry on the affairs of his kingdom, so Jotham took his father's throne and reigned in his father's place. When Uzziah, Jotham's father, died, Jotham reigned 16 years. This is distinctly stated in II KINGS 15:5. Jotham, Uzziah's son, was over the kingdom in Uzziah's stead.

EXODUS 9:3, 6 with EXODUS 14:9—All cattle die, yet in a few days Pharaoh has his army fitted out with horses. Is this a contradiction? The Scriptures state that these animals which were destroyed were the beasts of the field. Yet, if they were considered as being the beasts of the field, remember that Israel had plenty and Pharaoh could have filled the gap left by the plague, or could have imported them.

EXODUS 15:3 with ROMANS 15:33—God is a God of peace; however, when necessary, He is a God of war.

Here is another good example of wrestling (twisting) the Scripture. This might be called a moral contradiction. A man by the name of Berkhead introduced this. It wasn't new with him. He said, "In certain parts of the Old Testament ethical standards vary, according as they are applied to a brother Israelite or a foreigner DEUTERONOMY 14:21 enacts, for example, that the flesh of an animal that has died a natural death (without being properly slaughtered) must, on no account be eaten by an Israelite, but *"thou mayest give it to the stranger that is within thy gates, or thou mayest sell to a foreigner."*

Later legislation, however, puts the stranger or proselyte practically on the same footing as the Israelite, when we read EXODUS 12:49.

Mr. Berkhead quotes from Deuteronomy and says that it has to do with the repetition of the law and that it is given forty years after Sinai; and God says an animal that dies must be eaten by the stranger but not by my people, but that it may be sold to a foreigner. Mr. Berkhead says a later law abrogates that law and puts the foreigner on the same ground as the Israelite. Just as we said.

EXODUS 12:49 has to do with the day when Israel came out of the wilderness, and DEUTERONOMY 14:21 has to do with Israel 40 years later. HOW CAN LAW, WHICH WAS GIVEN FIRST, BE LATER CONTRADICTED BY A LAW GIVEN AFTERWARDS? EXODUS 12:49 does not have a thing to do with the beast that dies, but it does have to do with the Passover and with participation in the Passover.

Let us think about this one law. It has to do with circumcision and the eating of the Passover; only the circumcised may eat.

DEUTERONOMY 14:21 is a dietary law. Some foods were forbidden to the Israelites. They could not eat of an animal given to one nation, and God put that nation on a diet. Some time ago the Health Commissioner of New York City stated, concerning this law, that the law God gave to Israel is proof of the Inspiration of the Bible, for it is perfect. We know there was some food which was forbidden to the Israelites—that food which died without being properly slain. The beast might be strangled. Now, the Israelites would not be permitted to eat the flesh of the beast, because God prohibited them from eating blood. It all had to be specially slain, and the blood had to be taken away so that the animal, as much as possible, might be bloodless. They ate that kind of meat. It was customary to eat that meat; then, there was nothing wrong with selling that meat to the Gentiles, was there?

God restricted the Jew from eating pork; but other nations ate pork. Nations of other days are like nations of this day. If I eat pork and the Jew doesn't, is that wrong? Was it wrong for the Jew who ran a butcher shop over there to sell a slab of bacon if someone wanted it? It wasn't any more wrong in that day than it would be for a Jew to sell pork today.

ANOTHER GOOD EXAMPLE: One fellow wrote a book of criticisms, and

he closed with a great contradiction. It had to do with the fact that *Moses wrote*; then, the Scripture says that “*God gave the Scripture.*” This fellow says that it is a contradiction. It says in one place that Moses wrote, and it says in another place that the Scriptures were given by God. Isn’t that marvelous?

HERE IS ANOTHER ONE: In EXODUS 20 we are told not to covet, and in II CORINTHIANS 12:1 it says “Covet earnestly the best gifts.”

AND ANOTHER: In LUKE 9:35, the voice of the Father from heaven, “*This is my Beloved Son, hear ye Him,*” and in II PETER, “*This is My Beloved Son in whom I am well pleased.*” In this reference, it doesn’t say, “*Hear ye him.*” There must be some mistake! Turn to MATTHEW 17:5 and the Father says, “*This is my Beloved Son in whom I am well pleased, hear ye Him.*”

When the Holy Spirit wrote the Book of Luke, He left out part of that saying, and when He came to II PETER, He left out another part. He had a right to do that. We do this same thing time and again. He had a right to do it. He had a right to write like He wanted to. The Word doesn’t say in II PETER that this was all He said, but only a part.

COMPARE:

PROVERBS 26:4	with	PROVERBS 26:5
“Answer not a fool according to his folly, lest thou also be like unto him.”		“Answer a fool according to his folly, lest he be wise in his own conceit.”

Some people say that this is certainly a contradiction, but it is not! These statements seem antagonistic, but they aren’t. “*Answer not*”—do not lower yourself to the level and become like him. Do not answer him as though he were a sensible man. Our Savior never responded to foolish and captious questions like the questioner hoped or desired. He passed them by, or He gave them an unexpected return, which silenced them. “*Answer him according to his folly...*” which means, as his folly deserves in such a plain way as to expose it and shame him. Bring him to a better mind, “*Lest he be wise in his own conceits...*” , or lest he think he said something to bring you to shame or show his superiority or superior knowledge. Answer him in such a way as to reprove him. There is no contradiction at all!

GALATIANS 6:2	with	GALATIANS 6:5
“Bear ye one another’s burdens, and so fulfill the law of Christ.”		“For every man shall bear his own burden.”

We are to bear one another’s burden; this doesn’t mean to “share” but to take them and make them our own, if possible. Yet, there is a task, a set responsibility, for each child of God to do!

METHUSELAH'S LONG SWIM: This came out in a paper some years ago, and it was nothing but an attack upon God and His Word:" Methuselah was 968 years and 47 days old when the flood began. Read GENESIS 5:26-28 and GENESIS 7:11—Therefore, it was necessary for him to swim until he died the following year. According to this he had to swim for 9 months and 3 days." The only thing wrong with this theory is that it is a lie. I can prove to you from the genealogy of Scripture that the flood did not come until Methuselah died, and it couldn't have come until he died. His name was prophetic. He was named "Methuselah", and that means, "When he is dead it shall descend." Methuselah died in 1656 (after Adam's beginning), and the flood came in the year he died. (Genealogy: GENESIS 5).

Now, here is this voice at which we might look: ACTS 9:7 with ACTS 22:9— This is another cause for great excitement. It has to do with the conversion of Saul of Tarsus. In the first reference it says, "*They stood speechless, but seeing no man.*" In the second it says, "*They heard not the voice.*" Well, in this case, a knowledge of the language will help to understand. The same word is used in both cases, "Phone". It means 'attend', or 'to hear'. It is the same in both places, in both occurrences.

There is such a thing as a case governing the meaning of the word, such as the genitive case and the accusative case. In Acts 9:7, the genitive case is used where it has to do with a sound that is heard, and in Acts 22:9 we have the accusative case, and the voice was not heard. They heard the voice, but not the words. That is, they heard the sound, but they did not get the message. You will find that this word is translated in different ways in the Word of God. It is exactly the same word translated in Acts 2:6 (Revised Version) as "sound". It means they heard the sound but could not understand the words which were spoken.

Here is another case similar to the above: JOHN 12:28, 29—The people thought it thundered, or it was the voice of angels. They did not hear the message, but they heard the sound. There is no contradiction.

NUMBERS 4:3 with NUMBERS 8:24, 25—You will notice this difference; in NUMBERS 4 we have the numbering of the Levites, and in Numbers 8 we have the servants of the Levites; and these Levites who began to serve at 25 years of age were on probation until they reached 30 years of age. This man might have discovered *another* discrepancy if he had been wise, for in I CHRONICLES 23:24, 25 we read, "*These were the Sons of Levi after the house of their fathers; even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the House of the LORD, from the age of twenty years and upward. For David said, the LORD God of Israel hath given rest unto his people, that they dwell in Jerusalem for ever.*" There is no discrepancy there at all. The matter is simply changed by divine direction. II CHRONICLES 31:17—"*Both to the genealogy of the priest by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses.*" It is the same in some States; the voting age has been lowered

from 21 to 18 by legal decree of the State it governs. Consequently, God could change His requirement, and this He did!

WE NEED TO BE CAREFUL ABOUT THE TIME MARKS IN SCRIPTURE. EZEKIEL 36:35, 36—“*Then*”—In I THESSALONIANS 4:17. We have these time marks—MATTHEW 24:29, “*Immediately*.” Men wouldn’t get so mixed up in prophecy if they would mark these time statements.

ERRORS IN TRANSLATION MAY SOMETIMES CAUSE TROUBLE, BUT DO NOT BLAME GOD FOR THE ERRORS IN TRANSLATION. He inspired the Book, not the translations.

REVELATION 5:8-10—“*redeemed us*”—This is a passage which has caused grief, but this should read, “*redeemed men*”. The error in translation is what has caused the grief.

I SAMUEL 6:19 points out that “*he smote of the people fifty thousand and three score and ten men (50,070)*.” Someone has said that there couldn’t have been that many people living in Bethshemesh because it was only a small city. I can’t understand that, except as a mistranslation! I could ask, “Who said that many men lived there?” If God said it, then it is true, but this is the way it is translated in the Hebrew! “*He smote seventy men, two fifties, and a thousand*.” That would mean that 1,170 men was the correct number, and that would be more like the correct figure.

ONE MORE: JUDGES 12:6—Somebody is all excited because the tribe only numbered 32,000, and how could 42,000 be slain when there were 10,000 less in the tribe? What does it say?—“*Forty and two thousand*.” Did you ever hear the expression, “one and twenty years of age”? This means 21 years of age! “Forty and two thousand” means 2,040. Undoubtedly that is correct.

* * * * *

The Direct Statement Principle

This is the principle by which God says what He means, and means what He says.

The Direct Statement Principle is very important because of the attempts to spiritualize Scriptures, or to make them mean something they don’t mean. How easy it is to do just that.

Sometimes we get books that have in them some peculiar interpretations, and they make you stand back in awe and wonder, and you wonder what kind of a mind the writer has. Here is an interesting one:

A man explained what the Scriptures said when God made man in His image. He said that God made a white man. I think a red man was the first man made. Adam means “red man of the earth”. He was made from the dust of the earth. I

have known some people who looked like the earth, but they didn't look white. Here is another way of making the Bible say what it does not say: Philo did not desire to believe that Cain killed Abel. By a magic and marvelous change, he changed "him" to "himself", and he made it read that Cain committed suicide; thus, the man gave his message:

ALL SIN IS SELF-DESTRUCTIVE. So when you read GENESIS 4, remember that God is trying to say that sin is self-destruction!" Do you not see the need, therefore, for a principle of interpretation?

Another one is about the four rivers in Genesis in connection with Eden. These four rivers are not rivers, but they are Prudence, Self- Control, Courage, and Justice. That is what they mean. Don't let anyone tell you that rivers are rivers!!!!

Then we have Jerome's wisdom in giving us the explanation of the parable of the sower. It says, "... *Some thirty-fold, some sixty-fold, and some hundred-fold.*" He has a marvelous meaning. He says thirty-fold has reference to marriage; sixty-fold has reference to widows, and the hundred-fold expresses the crown of virginity. That is why we have a law of direct statement. God says what He means, and He means what He says. When He says rivers, He means rivers.

Now, we will take a few from Mary Patterson Smith Baker Eddy. She says ANGELS are God's thoughts passing to men; spiritual intuitions, pure and perfect. If you have ever had a spiritual intuition, you have had an angel. Here is something interesting for the ladies. The term "bridegroom" means spiritual understanding (she had enough to know). She says that children are life, truth, and love's spiritual thoughts and representatives. She says that death is an illusion; for there is no death; it is the unreal and untrue, the opposite of good, God, or life. That is death. It even is a beginning, mortality, that which does not last forever. The River Gihon means the rights of women acknowledged, morally, civilly, and socially.

Then we have one brother who is a little worried about the floating axe-head of Elisha. He made it to mean Christian baptism. Can you figure that out? That is the way he explains it. It is because of such interpretation that we need the law of direct statement. God says what He means and means what He says. ZION is a hill on which Jerusalem was built, and that is what Zion means; it doesn't mean heaven. It means this hill on which Jerusalem was built. "We're marching to Zion"—I love to sing it, but the truth is that this hymn is for the Jews who came back from Babylon to sing. Jerusalem is a city, not heaven. The New Jerusalem is not Heaven; it is a city that comes down out of Heaven from God to be placed on this earth. It is literally a city. MATTHEW 5:35— Jerusalem means the city, as such.

The Christian Scientists say that a child is just a thought. Your mother had a thought and named it Bill, Mary, Jane or John, and that is all you are. One has to admit that Mary Baker Eddy is a thought, and oh, what a thought! A woman really bore a Son, and His Name was called Jesus, "*He shall be great and shall be*

called the Son of the Highest, and the Lord shall give Him the throne of His Father David, and He shall rule over the house of Jacob.” A great number of people say that when Christ is ruling on the throne, He is ruling in the heart of man. Thank you! I didn’t know that the throne of David is in my heart, and if He is in my heart, then He isn’t in yours, for He has only *one* throne. It means the throne of David, and that was in the city of Jerusalem; so, that is what it means. These people who say that the throne of David is spiritual don’t say anything about the house of Jacob. That is too much for them. God says what He means, and He means what He says.

I CORINTHIANS 15:3 says that “*Christ died*”. Mrs. Eddy says that Christ did not die, but He *did* die! Mrs. Eddy says that actual death didn’t take place, but that Christ fainted, and they took Him down from the cross, and when He was placed in the tomb it was cool; and, thus, He revived. The Word of God means what it says, when it says that Christ actually died. It was a judicial and sacrificial death.

I CORINTHIANS 15:4 says “*that he arose again*”. Some say that He had a spiritual resurrection. What is meant by a spiritual resurrection? I do not know; they don’t know either. What kind of a resurrection is a spiritual resurrection? Do they mean that the spirit of Christ was dead and in the tomb, and that they put those soldiers around the tomb to prevent the coming forth of His spirit? What they mean we do not know, and we care less, even if they could tell us. God didn’t come into the world to save my soul only, but He came to save all of me: body, soul-and spirit.

JOEL 2:23—This Scripture means RAIN. It doesn’t mean the outpouring of the Holy Spirit in the latter days. God says what He means and means what He says. The latter rains are now falling in Israel.

Some people think the Bible is a box of wonders. They think all you can get out of it are peculiar things. Our Authorized Bible was translated in 1611. This was the 46th year of Shakespeare’s life. What does that have to do with the Bible? Does it mean that the Bible was written as a source from which to get peculiar things?

A very good Bible student turned to the 46th Psalm and ascertained that the 46th word is “shake”, and the 46th word from the end is “spear”, so he says that this is proof that the inspiration of the Bible is evident.

You know the abdication of Kaiser Wilhelm took place. The World War I Armistice was signed! It was signed on the 11th day of the 11th month, at the 11th hour; and it was not extraordinary for the Bible student to turn to the 11th Book of the Bible, the 11th chapter, and the 11th verse and read how the Kaiser would be captivated— I KINGS 11:11.

We realize there may be errors in translation, or errors in printing. Many Bibles were written by hand, and the hand was not always complete and perfect. You may make a mistake in writing. We have today a precise proofreading that

hardly detects all the errors of the printer. You have never had a Bible in your hands that doesn't have an error in printing. You have heard of the country where they wanted to produce a Bible without an error, and in order to do that they put pages in public places and asked the people to report if they found any errors. They left those pages on exhibition for a long time, and when they concluded that every error was omitted, they found when they opened the first page, the error, "Holy Bible".

If you are interested in old books or Bibles, you will find a lot of peculiar Bibles. We have what is called the "Bug Bible", where "bug" was printed for the word "terror" in Psalm 91:5. We have the "placemakers Bible", where the word "placemakers" was printed for "peacemakers" in Matthew 5:9. We have the "Adulterous Bible", where in the seventh commandment, the word "not" is omitted. There is the "He Bible", for "He" was printed instead of "she" in Ruth 3:15. The word "idle" was printed for the "idol" in Zechariah 11:17; therefore, we have the "Idle Bible." The word "murderers" was printed for "murmurers", causing us to have the "Murderers Bible". "Princes" was changed to "printers" in Psalm 119:161, giving us the "Printers Bible". In Luke 14:26 we have the word "wife" used instead of "life", thus we have the "Wife-Hater Bible". We have the "Vinegar Bible", because "vinegar" was printed instead of "vineyard" in Luke 20. There are these mistakes in printing. No one can blame God for that. God says what He means, and means what He says.

We need to remember what words have changed their meaning in the last 300 years since the King James Version has been printed.

Genesis 1: 11	<i>Grass means all growing plants.</i>
Ruth 4:4	<i>Advertise meant notified.</i>
Esther 4: 14	<i>Enlargment use to mean set free.</i>
I Samuel 17:22	<i>Let meant to hold back—now it means the opposite: to let go.</i>
Psalm 4: 1	<i>Enlarge used to mean set free.</i>
Matthew 6:25	<i>Thought meant anxious care or worry.</i>
Luke 1:63	<i>Table then means tablet now.</i>
Luke 3:23	<i>Means Jesus began His ministry.</i>
Luke 11:48	<i>Allow use to mean praise.</i>
Acts 21:15	<i>Took up our carriages meant when they prepared to travel; in the year 1611 carriages meant packages or baggage.</i>
Philippians 3:20	<i>Conversation meant citizenship.</i>
I Thessalonians 4:15	<i>Prevent, at one time, meant go before.</i>
II Thessalonians 1:10	<i>Admire meant to wonder.</i>
II Thessalonians 4:15	<i>Prevent—to go before.</i>
Revelation 17:6	<i>Admiration meant to wonder.</i>

The word "nephew" 300 years ago meant any distant relative.

PUNCTUATIONS: We must know that the translators made many mistakes in punctuation. Punctuation in the Bible is man-made; for example:

Luke 13:24—this, of course, led to the uncertainty of salvation.

ITALICS: The portions of the Bible which are in italics are supplied by man; these are not found in the original. Psalm 22 is nearly ruined by italics, as is Psalm 27:9, 13. The same can be said of Galatians 3:24. In I John 2:2, leave the words, “the sin of” out.

INFERENCE IN THE WORD: While God says what He means and means what He says, there is an exception to this principle. There is such a thing as truth taught by the inference in the Word.

For instance, Matthew 5:13—The Lord is speaking concerning the disciples, telling them that they are the “*salt of the earth*”. He is telling His disciples that they should be the means of stopping corruption in the world. We learn from this very verse, by inference, that in Palestine it was possible to secure salt without savor.

John 1:46—This gives us, by inference, that the Nazarenes were not held in very high esteem.

II Timothy 3:8—While nothing was said in Exodus about the names of the magicians who withstood Moses, by inference we understand they were named Jannes and Jambres.

It does not say in Genesis 12 that Lot went with Abraham into Egypt, but in Chapter 13, although the statement is not made, it is inferred that Lot went down to Egypt.

When the blind man was healed by the Lord at Bethsaida, he said, “*I see men as trees, walking*” (Mark 8:24). This infers that he had not been born blind, for he had seen trees before.

Matthew 9:6—The Lord tells the sick of the palsy, “*Arise, take up thy bed, and go into thine house.*” This leads us to believe that the oriental bed was not a great four-poster bed like we have today.

With these necessary explanations we come back to the PRINCIPLE OF DIRECT STATEMENT and say that God says what He means and means what He says. Let us remember, too, that when we come to the Word of God, we must consider the fact that the Bible is an Eastern or Oriental Book, not written by an Occidental, but by an Oriental. There are many differences between this Book and others we may possess. Hebrew poetry is unlike American poetry. The Book of Job is poetry, but you won’t find any rhyme at the end of the lines. In Hebrew the thoughts ebb and flow. So remember, now, when you come to the Word of God, that God says what He means and means what He says. **STUDY YOUR TEXT AND NEVER SPIRITUALIZE SCRIPTURE UNLESS YOU TELL PEOPLE PLAINLY WHAT YOU ARE DOING. BE FAIR AND HONEST.**

FIGURES OF SPEECH: While we do not believe in spiritualizing the Scriptures to too great an extent, we must know, however, those passages that have to do with figures of speech. We use them unknowingly. We use them every day and do not recognize them. If someone said to you that such and such is a hyperbole, or a metaphor, you would wonder what you had said to cause him to ask you such a question. A figure of speech relates to the form in which the words are used. Did you ever hear of a person “cutting a figure”? This means one is dressed “unusually” or “out of fashion.”

What is a figure of speech? A figure of speech is a word, or group of words, used out of the ordinary sense, or put out of usual order in a sentence; or a sentence thrown into a peculiar form; or expressing a thing in an unusual manner. A figure of speech is a departure from the natural and fixed laws of grammar, a legitimate departure from law, not arising from ignorance or accident, but arising from design. It is for the purpose of emphasis. Therefore, figures of speech in the Bible cannot be ignored. We must study them for correct interpretation, distinguishing between the thought of the writer and the form in which it is clothed.

A figure of speech may not be true to fact, but it is true to feeling, and truer to truth. We may say, “The ground needs rain.” That is a plain, cold statement of fact. But if we say, “The ground is thirsty”, we at once use a figure of speech, not so true to fact, but truer to reality and to feeling. We say, “The crop suffers”, “a hard heart”, “an iron will” ... these are all figures of speech. “Put the kettle on and get it boiling”—did you ever say that? We don’t mean that the kettle boils, but that what is in the kettle boils. Did you ever light the fire? You light the kindling and fire the fuel. Did you ever split the kindling? You split the wood into kindling.

We use figures of speech over and over again. We do it unconsciously. When we come to the Word of God, we can’t see them at all. We are deaf, dumb, and blind when it comes to the Book. We need to know figures of speech. There are more than 200 (approximately 218) figures of speech in the English language. We must recognize these figures of speech in Scripture with prayerful interpretation.

When should we take a passage of Scripture literally, or figuratively? One person has said that the only rule we have to lay down for determining when words are used literally, or figuratively, is the old oft-repeated principle that words should be understood in their literal sense unless such literal interpretation involves a manifest contradiction or absurdity. Take JEREMIAH 1:18, “*For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.*” This couldn’t be literal, could it? MATTHEW 8:22: “*Follow me; and let the dead bury their dead.*” This cannot be taken literally, either; they are both figures of speech.

THE METAPHOR: Stating one thing and meaning another is called a metaphor. Look at the Scriptures noted below:

Matthew 5: 13 and 8:22
John 2:18-22
Galatians 2:9

Psalm 18:2
Isaiah 40:6
Jeremiah 2:13

THE SIMILE: That part of speech which resembles or likens one thing to another is known as the simile. Look at

Isaiah 1:8 and 55:10, 11
Jeremiah 23:29
Matthew 7:24-27

Romans 12:4, 5
I Corinthians 12:12
II Timothy 2:3

THE METONYMY: When one noun is substituted for another noun; when cause is substituted for effect; or, when something is substituted for attributes or attainments, we have a metonymy. "*This cup is my blood;*" "*This is my body*".

In this noun substitution you find that sometimes God, or Christ, or the Holy Spirit will be put in for the work they do. Look at the following:

Ephesians 4:20—"ye have not so learned Christ" ... Christ is put for the thing taught.

Luke 2:27—"And he came by the Spirit into the temple."

Sometimes children are replaced by their parents, or off-springs:

Genesis 49: 7—"Simeon and Levi"—"*I will divide them in Jacob and scatter them in Israel.*" The same man; and God's Message here is to divide them in Jacob, or among the descendants of Jacob.

"*Jacob have I loved, but Esau have I hated*"—This is not concerning these men, hut it is concerning the offsprings of Jacob and Esau.

"*I will enlarge Jacob*"—This does not mean physical enlargement, but it means that God will give Jacob offspring, in the sense that his children shall outnumber the other sons of Noah.

Have you ever read Shakespeare or Moses? What have we here?—Metonymy, of course, for it means, "Have you read what Shakespeare and Moses have written?"

Matthew 3 :5, 6 This is speaking of the people of Jerusalem and Judea.

Matthew 20:25 This does not mean Christ, but it means the brethren.

Luke 24:27	This means that the Lord began to write by Moses.
John 3:16	This means that God loves the people of the world.
Acts 15:21	This is not speaking of Moses, but of the law given to Moses.
Acts 16:31	The word “house” means household.
Exodus 7:19	God merely uses a figure of speech.
Exodus 21:20, 21	“He is his money”—If his servant should die, the master would lose the servant’s time.
Deuteronomy 6:5	This means that we should love the Lord with our entire being.
Deuteronomy 10:9	Moses meant that the sacrifices given by the other tribes would become Levi’s; and thus, Levi would have no other possession.
Ezekiel 7:27	We sometimes have the things signified used for the sign.
Jeremiah 1:10) Matthew 16:15-19) John 20:23)	Many times actions are said to be performed when they have only been permitted, or even foretold.
Romans 14:5	An action is sometimes said to have been accomplished when all that is meant by it is that an occasion was given; spoken of many kings of Israel who followed in the ways of Jeroboam, the son of Nebat, who made Israel to sin.
Luke 14:26) Genesis 5:24)	Sometimes a statement is made as complete, when the thought is only comparative.
Genesis 42:38) Romans 3:30) Galatians 2:9)	Sometimes that which is in addition to the subject is mentioned, but the subject is meant.
Matthew 2:11) Matthew 25:10)	Sometimes the thing contained is used for the container. This means the place where the marriage was to be.
I Chronicles 7:32	Sometimes time is put for the things which are done, or have happened. This shows they knew the things which were occurring.
Esther 1:13) II Timothy 3:1)	Means evil day.

I Corinthians 1:21) Sometimes things are spoken of according to appearance;
Genesis 18:16) opinions which are formed respect them, or the claim is
Genesis 20:10) made for them. With all of our scientific knowledge, we
Luke 24:4) continue to say that the sun rises and sets. Angels are
spoken of as men, because they were in the form of men; it
was the appearance, not the fact.

Romans 10:17) Sometimes the action, faith, or feeling stimulated or caused
Jeremiah 2:33) by anything may be employed instead of the thing which
causes such action, faith, or feeling. This shows us it is
apparent that the hearing is used when the Gospel is heard.

Zechariah 10:11) Sometimes a sign is used for the things signified. “Until
Genesis 14:22,23) Shiloh come”—“*The sceptre shall not depart from*
Psalm 46:9) *Judah*”—This means until the power to rule passes away.

THE SYNECDOCHE: This is similar to the metonymy in character. It is a figure of speech by which a part is used for the whole, or a whole is used for a part. Under this figure, Lazarus is used for the spirit of Lazarus. The angels carried him to Abraham’s bosom, and yet the body of the poor man was lying at the gate of the rich man. JOHN 19:42—“*There laid they Jesus*”. They laid the body there. Mary came and told the apostles that they had taken away her Lord. She really thought they had taken away the body—that is all.

Sometimes you will find that time is used for a part of time. The word “forever” is sometimes used for a limited time. LEVITICUS 25:46—Whatever construction may be used on this passage, they have long ceased to take bondsmen from the strangers round about them.

Genesis 19:29 Sometimes the plural is used for the singular.

Judges 12:7 Lot only dwelt in one city, city of Sodom.

Isaiah 1:3 Sometimes the singular is used for the plural.

Deuteronomy 7:20 *All oxen and asses are meant—not just one. God didn’t mean He would send only one hornet (that would have been all right; one was all God needed.)*

I Corinthians 14:19 Sometimes a definite number is used for an indefinite number.

THE PERSONIFICATION: This is a figure of speech whereby inanimate things, objects of nature, and even abstract ideas are personified, viewed as if endowed with life, and spoken of as masculine or feminine. Numbers 16:32; Psalm 114:3, 4; Habakkuk 3:10.

THE ANTI-PERSONIFICATION: This is a figure of speech whereby persons are represented by inanimate things. II Samuel 16:9.

THE APOSTROPHE: This comes from a Greek word which means “to turn” and denotes the turning, or a speaking away from his immediate hearers and addressing an absent or imaginary person or thing. Psalm 114:57; Isaiah 51:6; 54:1-5; II Samuel 18:33; I Corinthians 15:55 = “*O Death*”.

THE HYPERBOLE: This is a rhetorical figure which consists of exaggeration or magnifying an object beyond reality. It is an over statement, or the use of exaggerated terms for the purpose of emphasis. Psalm 6:6; John 21:25; Judges 7:12; II Samuel 1:23; Joel 2:18; Amos 9:14; Psalm 22:6.

Some of the figures of speech are found in the Word of God. Some are not so important, and others are very important. We need to study the figures of speech commonly used.

Comparison is where one thing is compared to another. Psalm 84:10 shows where a day in God’s court is compared to a thousand elsewhere.

Contrast is where two things are designedly set in opposition, where false balances are compared to just weights. Proverbs 11:1.

There are other peculiar methods of conveying truth, such as fables, which are brief stories or tales introducing individuals of the brute creation, of animate and inanimate nature, as if possessed with reason and speech. The oldest fable in the world is that of Jotham in Judges 9:7-20. Another one similar to it is the fable of Jehoshaphat in II Kings 14:9.

A further method of conveying truth is by the *riddle*, which is designed to puzzle and perplex the hearer. The most celebrated riddle is Samson’s in Judges 14:14.

The *parable* is another method. This is the idea of placing one thing beside another for the purpose of comparison. A parable is an earthly story with a heavenly meaning. It is essentially a comparison or simile.

THE ALLEGORY is usually defined as an extended metaphor. Look at Galatians 4:24.

Another prominent thing (part of speech) is the type, or symbol. We will study these later. There is a difference between the two. Adam is a type of Christ. The offering of Isaac is a type of Christ. The Rainbow is the symbol of a covenant, and circumcision is the symbol of the Abrahamic Covenant. Bread and wine symbolize the Body and Blood of our Savior. You can never study English enough. Study all the English you can, along with other languages.

* * * * *

The Recurrence In the Law of Repetition Principle

That principle by which God repeats some truth or subject already given, generally with the addition of details not before given, is known as the Recurrence Principle, or the Law of Repetition.

We might say that there is an alliance between this principle and the Progressive Principle. We have a clear example of this in Genesis 1 and 2. This is in the creation of man. In Genesis 1 we have the fact of creation mentioned, and in Genesis 2 it is mentioned again, and the details are added. There is a moral aspect added in chapter 2 that is not given in chapter 1. In the first chapter we have the name “Elohim”, and in the second we have the name “Jehovah”. “Elohim” is God as man’s Creator, but “Jehovah” is a covenant-keeping God.

There is in the Word of God a simple repetition. Sometimes it is merely a word or phrase, but whenever we have that repetition we have it for the purpose of emphasis. When we find this, God is saying to us, “Take notice”. Or, as Dr. Clifton Fowler said, “If you went into a home and picked up a book and found words and sentences underscored, you would think that these words were all of particular importance or interest.” The word “verily”: “*Verily, verily, I say unto you*”—This is for emphasis. Look at John 5:24, 6:26, 32, 47, 53; 8:34. The mind of the natural man has always rebelled against hell. The natural man hates the idea of hell, and he tried to abolish it. This rebellion is met by simple repetition and is striking and important. He doesn’t let it go with a single statement, but He mentions it thrice in the same identical words, and most men had better face it.

In Mark 9:44-48—“*Worm dieth not, and the fire is not quenched.*” Repetition is for emphasis. These words repeated by the Lord need to be faced by lost men. They had better take heed!

The passage of Isaiah 6:9, 10 is that which describes the rejection of God’s Son. Repetition of this Scripture can be found in Mark 4:12; Matthew 13:14; John 12:40; Romans 11:8; Luke 8:10; Acts 28: 25-27.

There are times when you have repetition for the purpose of explanation. Here, for example, is Psalm 16:7-11. This is a Psalm of David, and there is no indication that he is not writing concerning himself. Turn to Acts 2:31 and you will find the explanation. That is the Bible explaining itself. We need to learn that the Bible is self-explanatory. Repetition is for the purpose of emphasis or explanation.

There is the account of the Apostle Paul’s ministry found in the Book of Acts, and from it we learn of the Jewish emphasis it gives. Yet, from the Epistles of Paul written during this same period, we learn by these added facts that Paul’s ministry was not wholly Jewish. Yes, added light is thrown upon the Church, showing that it was neither Jewish nor Gentile, but one body consisting of both.

Here are some longer examples of repetition. Let us deal with First and

Second Chronicles. You have no doubt noticed that the Chronicles are a repetition of Samuel and Kings, if you have ever read these books. There is a difference. In Samuel and Kings we have a record of the Kingdom of Israel, and there is a split in the kingdom. Then the books carry on the history of the Northern and Southern kingdoms. We find that God deals with the kings in the Judean kingdom; then, he deals with kings in the Israelitish kingdom. He goes back and deals with them again until Israel is carried away. Then He carries Judah on to the end. In Chronicles we find that God does not deal with the Northern kingdom, except as they come in contact with the Southern kingdom. Some people think that all you have here is repetition and that God put in Chronicles to fill up space and to make a good-sized Bible. That is not true. They say this book is unnecessary because the history of Samuel and Kings is repeated, but we cannot believe that God ever does anything unnecessary; and I believe there is a reason for repetition.

SAMUEL AND KINGS

CHRONICLES

History is written from man's standpoint.

History is written from God's standpoint.

The facts of history.

It is God's thought and words.

Course of events.

The reason for and the meaning of those events given.

We see how man rules.

We see how God overrules.

Chronological and governmental. History from the natural aspects.

Ecclesiastical and moral. History from the Divine aspects.

Three chapters are given to Hezekiah's wars and secular events, and three verses are given to the great revival that took place under him/

Three chapters are given to the revival; one chapter is given to all the wars and secular events of Hezekiah's reign.

Kingly aspect.

Priestly aspect.

In II Samuel 6 we have this one chapter devoted to the removal of the ark to Jerusalem.

In II Chronicles three chapters (13, 15, 16) are given over to this event.

(Missing)

Emphasis to the Levites, the temple, and the religious life in the Kingdom.

Record of Solomon's apostasy is recorded. He had a thousand wives and he was wooed away from his God, Jehovah, by these pagan women.

Not recorded here.

We have two chapters in II Samuel which tell of David's great sin. There is not a breath of it in Chronicles.

In I Samuel we have twenty chapters given to the reign of Saul. In Chronicles there is only one chapter given to Saul's reign.

Chronicles I & II give the reasons for certain things that are mentioned in Samuel and Kings:

I Samuel 31:6 I Chronicles 10:13, 14 reason why

II Samuel - Two chapters are given to record David's sin. Not mentioned here.

Sin of numbering the people found here. The reason why (Satanic) is given here:
II Chronicles 13: 18—Because
II Chronicles 14:1, 12—So
II Chronicles 16:9—To show
II Chronicles 12:14—Because

So-Called Contradictions

I Kings 15:32, 33—Baasha. He reigned 24 years. This is an illustration of a man who is fighting a great big war nine years after he is dead. II Chronicles 16:1—He began to reign in the third year of Asa; he reigned 24 years; he died in the 27th year of Asa, but 9 years later he took up the fight with Asa. There hasn't been a resurrection! It is just a matter of interpretation. It should read like this: "In the thirty-sixth year of the kingdom of Asa." It takes you back to the beginning of this kingdom.

II KINGS 8:26 and II CHRONICLES 22:2: Here is something very, very interesting. This should make the enemies of the Scriptures clap their hands in glee. II Chronicles says, "Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem." But now if he had begun to reign when he was forty-two years old, it would have made that man two years older than his father. You can say this is a mistake of copyist, and remember, mistakes can be made by the copyists, but there are no contradictions—NONE here!!!

God meant what He said in both references; don't forget the character of Kings and Chronicles. Kings is from the human standpoint and Chronicles is from the Divine standpoint. Mark Nansty says in his book, "The Romance of Bible Chronology", that a plain contradiction is given here, and yet, one is put there *intentionally*, on purpose, to prove a Divine truth. The solution is to look to the original Hebrew, and you can do that if you look at a concordance. You can look

at the original Hebrew and trace it. Read carefully the context. Then Mr. Nansty goes on to give the proper translation of II Chronicles 22:2: “A son of forty-two years was Ahaziah when he began to reign.” If he were a son of forty-two years, you will have to go back forty-two years to his father, Omri, King of Israel, the founder of a new dynasty and the beginning of a new family on the throne; the beginning of a new empire. “A son of forty-two years”—Listen, here is the trouble:

Here we have Omri, King of Israel, a wicked king. While Omri was reigning in Israel, there was a fellow named Ethbaal, a priest of Baal (that religion damned Israel, and a little later Judah entered into it). Omri had a son named Ahab. This priest of Baal, Ethbaal, had a daughter named Jezebel. She was one of the worst women who had ever lived. When Ahab was reigning in Israel, Jehoshaphat was reigning in Judah.

Ahab, the son of Omri, married Jezebel, the daughter of Ethbaal. They had three children (Ahaziah, Jehoram, and one daughter, Athaliah). Athaliah was almost worse than Jezebel. Jehoshaphat had a number of children, and he was a good king. He went wrong because he got too friendly with this other family. He was so friendly that when he had a son he gave him the name of Jehoram. He also entered into a business alliance. He brought about a matrimonial alliance, and Jehoram (his son, who would follow him on the throne) was married to Athaliah. The paganism that damned the Northern Kingdom was introduced by Jezebel, and Athaliah did the same thing in Judah.

Jehoram and Athaliah had a son whom they named Ahaziah. Now we have something interesting, and it is *very* interesting. The Book of Kings says Ahaziah was twenty-two years old when he began to reign. Chronicles, giving God’s view, says Ahaziah was a son of forty-two years, and that will take us back to the first year of Omri. Because of this alliance, God is going to disown this man as a son of David, and that is what He did.

We are told that Ahaziah walked in the ways of Ahab, and Ahab was the husband of Jezebel, who introduced Baal worship into the Northern Kingdom. Ahaziah (in the line of Judah) is living like the ungodly line of Israel. He was a descendant of David, but God disowned him and said that he was a son of Omri, and a son of forty-two years. He is a “son” of the house of Omri, not of David in God’s recording. That is the way God wrote history, and when you study the Word of God you will have to take it from the viewpoint of the Old Testament History. This is confirmed by Matthew in the genealogy; and there you will find that Solomon begat Reboam, and Reboam begat Abia, and Abia begat Asa, and Asa begat Jehoshaphat, etc. Ahaziah is disowned. It does not say he begat Ahaziah, but it takes us down to the fourth generation, Uzziah. That means that the Holy Spirit is repudiating that wicked branch in the house of David.

Psalm 10:13-15—This is what took place. There are only fourteen generations in this line, not seventeen. Here are the facts. Modern critics say that the Bible must be interpreted like any other book, but the Word of God is *not* like any other book!

KINGDOM OF ISRAEL

Omri Ethbaal
Ahab Jezebel
Ahaziah, Jehoram, Athaliah

KINGDOM OF JUDAH

Jehoshaphat
Jehoram

Ahaziah

When Jehoram (who married Athaliah) came to be king, he slew all his brethren, and all that was left was his son, Ahaziah. Then Ahaziah became king, died, and his mother went out and slew all of Ahaziah’s children (her own grandchildren) so that *she* could reign. She thought she had killed them all, but there was one little baby saved. The Lord would never have permitted her to kill them all, for He had covenanted with David that he would always have a son to sit upon his throne. A princess married a priest, and when the grandmother went on the warpath, she took this child to the temple and hid the baby in the temple for six years. How could they hide a child that long? Why, because of the idolatry the temple was deserted and was the safest place to hide the child.

THE FOUR GOSPELS

John 20:30, 31.

Why did God write four Gospels? Why didn’t He make just one Gospel, for there *is* only ONE Gospel. If more than one Book, then why not twelve, as there were twelve apostles (I’m glad Judas didn’t write one, aren’t you?). The New Testament is the outgrowth of the Old Testament. The Old Testament is the ROOT, and the New Testament is the BRANCHES. Paul (in Timothy) states that he had known the Scriptures from his youth. Paul was speaking about the Old Testament Scriptures that Timothy had been taught, for there was no New Testament then.

The Lord Presented Four Ways In the Old Testament

1. King of Israel	Isaiah 32:1; Zechariah 9:9	Sovereign
2. Servant of Jehovah	Isaiah 52:13	Servant
3. Son of Man	Isaiah 7:14; 9:6, 7	Seed
4. Son of God	Isaiah 9:6; 40:3-9	Son

The Lord is called the “Branch”—Jeremiah 23:5; Zechariah 3:8; 6:12; Isaiah 4:2.

The first thing we come to in the New Testament is the four Gospels: King, Servant, Son of Man, and Son of God. The Old Testament fathers saw Him in the cherubims; Ezekiel 1—Lion (King of Judah); Ox (Servant); Man (Man); Eagle (Son of God).

Matthew —As King
Mark —As Servant
Luke —As the Son of Man
John —As the Son of God—this shows divine inspiration.

The four Gospels are said to be written to four classes of people. There were three languages written over the Lord upon the Cross: Latin, Hebrew and Greek; all were there. Matthew was written to the Jews (Hebrew); Mark was written to the Romans (Latin); Luke was written to the Greeks (Greek)—the lovers of art. The Gospel of Luke is a work of art itself; John was written to the Church. This last Gospel makes more appeal to the Christian than the other three combined.

Matthew is introduced by genealogy. When the King takes His throne, it is by birth.

Mark—we find the recommendations of the servant—”*This is my Son in whom I am well pleased*”. No genealogy here, as servants need none.

Luke—genealogy shows that Christ was a man, because He came from the first man, Adam; everyone born comes “from”, not evolved “to.”

John—had no genealogy—Why? Answer: Who was God’s father?

MATTHEW—“Kingdom of Heaven” is found only in this Gospel, and it is found 32 times.

MATTHEW

LUKE

He was born King of the Jews.

He was born a Saviour.

He was crucified because He said
He was king of the Jews.

He was crucified because He was
the Son of Man.

Christ was acquitted three times of the same charge in the Roman courts, but after He was acquitted, He was stripped, beaten, slapped, kicked, knocked—hurt, wounded, and crucified—THAT’S HUMAN JUSTICE?

MARK—Servant of God (Philippians 2). No genealogy; no record of birth (Birth was taken for granted); no boyhood or youth recorded—just a servant going around serving. Look at the word “*And*”

LUKE—Humanity emphasized. Tells of His praying and His perfect human sympathy. Where else do you find Him sweating drops, as if they were drops of blood, other than in Luke’s gospel?

JOHN—He was presented as the great “I AM”—”He that hath seen me hath seen the Father.” There is no Bethlehem, no Egypt, no Baptism, but there is the ministry of the Son of God. He claimed equality with God.

THE TWO GENEALOGIES:

MATTHEW'S:

Abraham
David
Solomon

Coniah (Jeremiah 22:28-30)

Joseph

LUKE'S:

Adam
Abraham

David

Nathan

Heli

Mary

JESUS

In II Samuel and Psalm 89 we have the Davidic Covenant presented, but something has happened. Jeremiah 22:28-30 does not mean he will have no children, but rather that his seed would not sit upon the throne.

Joseph, Mary's husband, known as a carpenter, was in reality a prince of Judah He had a right to the throne of Judah but having a title to it didn't do him any good No doubt the Devil was glad when the Lord made this curse, because if God did not set up David's throne forever then He has broken the covenant and if so His Word is not true and the Devil will have defeated God.

Nathan was as much David's son as Solomon If you study the Bible carefully you will notice that Nathan was born before Solomon and should have been king—I Chronicles 3:5. However Nathan's mouth was shut. Why? Tell me why the lions shut their mouths before Daniel and I will tell you the reason why Nathan shut his mouth. Why? God did it.

Joseph and Mary were espoused, meaning that they were engaged, and that engagement lasted for one year which was as sacred as marriage When Joseph found out that his espoused Mary was with child, He was afraid; he knew how a young Woman came to be With child. Don't blame Joseph! Would you believe a woman who came with such a story? Deuteronomy 22:23, 24 24:1-4. There were three things Joseph could have done He thought only of two:

1. He could show her shame and have her stoned to death
2. He could put her away privately and divorce her.

The circumstance was so great that God sent His angel to tell Joseph to do the third thing: consummate the marriage. He should marry her and legally claim the child as his own. It would have to take a visit from an angel to make us believe it, wouldn't it?

In the sight of the law, Jesus was a son of Joseph; Jesus has two fathers! Jesus had legal (through Joseph) rights to the throne of David—legal rights, yes, but an heir through Mary! He did not have rights of blood kin upon which the curse stood, but legal rights through that line and blood right through the other line of

Mary, to Nathan, to David. Jesus was the only One that could be of the family of Solomon, legally, and yet not be of the same by blood.

Jesus didn't have any children. Joseph and Mary did have more children after Jesus, but the crown of David only went to the firstborn. Now, if Jesus did not rise from the dead, the throne of David is still empty; there is no one to fill it, and it never will be filled! Then, throw out the Bible and the Davidic Covenant. But Hallelujah; Christ is risen! He is still living! He is the King to sit upon the throne! The genealogy of Solomon had to be kept up in order to protect the line from whence the Lord would come. The Devil is not omniscient. He would not know a lot of things if we didn't tell him. The Devil forgot all about Nathan's line and fought Solomon's line all the time.

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The Gap Principle

That principle by which God, in the Jewish Scriptures, ignores certain periods of time, leaping over centuries without comment, is known as the Gap Principle.

A good example of the Gap Principle is found in Luke 4:17-20. Here we have recorded the incident of Christ going into the synagogue. Isaiah 61:1, 2— Compare these Scriptures and you will find that the Lord didn't finish the sentence. He stopped in the middle of it and said This day is this Scripture fulfilled in your ears The next words speak of the vengeance of the Lord, that period which is still in the future. It will not take place until He comes again. The Acceptable Year has been 1900 years plus already, so the Day of Vengeance is still future. I Peter 1: 10, 11. When the prophets of old wrote of the sufferings and glory of the Lord, they recorded the events as though they occurred at the same time. They did not understand the Gap Principle.

LIFE OF CHRIST
His suffering (Gap) His Glorification

The Gap Principle is illustrated by the mountain peaks one may see in the distance; between them is the valley or valleys that one does not see.

Daniel 8 records the Ram and the He Goat. The two have a fight, and the Ram with two horns is defeated. Then the He Goat with the one horn waxed very great until that one horn was broken off, and in its place four horns grew. And then out of them comes the "little horn". We are not left in the dark as to what the Ram and the He Goat are. The Ram is the Medo-Persian Empire. The He Goat is the Grecian Empire, with Alexander the Great, as the Great Horn. He died and the kingdom was divided between his four generals. Then comes the GAP PRINCIPLE. Between the four horns and the little horn there have been around 2300 years. The "Little Horn" is none other than the Antichrist.

In Daniel 9, Daniel is praying and is given a vision: (Daniel 9:25) "Seventy weeks are determined upon thy people ..." God says to Daniel that "Seventy weeks are determined upon *his* people"; "weeks" is really seventy *sevens*. We ask the

question, “Of what?” Daniel didn’t know, and it isn’t stated. In Daniel 10:2 we read, “In those days, I, Daniel, was mourning three full weeks. This is three *sevens*; he was in mourning for three full weeks. Whether these seventies are days, weeks, months, or years is not said, and the only way we know that these weeks are weeks made up of years instead of days is because the passing of time has brought to us a fulfillment of prophecy. The angelic visitor said there would be seventy weeks determined on the people of Israel, and he spoke of them in three divisions. The first division was seven weeks; the second was sixty-two weeks, and the last division was one week, These seven weeks have to do with the edict of Cyrus and the rebuilding of the streets and walls, which can be found in Nehemiah. From that time on to the Messiah, it is sixty-two weeks; this is from the time when he rode into the city of Jerusalem on a colt, the foal of an ass. These run right on, but when you come to the end of the sixty-ninth week, there is a GAP and you run right on to the time which is the end. When the end comes, that week will be fulfilled, and the end will come when the Anti-Christ comes, for that one last week has to do with, him. The Gap Principle is absolutely necessary for the understanding of that Scripture, and you will find many places in the Word of God in which the GAP PRINCIPLE is worked out.

HOSEA 1:4—It seems like all this happened at once, but there is a gap there of many years.

REVELATION 12:5,6—There is a long gap between verses 5 and 6. Verse 5 is the Ascension of Christ, and verse 6 is the tribulation. There are many years in that gap.

ISAIAH 9:6, 7—The Child has come, but the government is not on His shoulders; this shall come to pass. There is a long stretch of time between the two.

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The Election Principle

That Principle by which God, in working out His purpose, sets aside all **FIRSTS** and establishes all **SECONDS** is known as the **ELECTION PRINCIPLE**.

ROMANS 9:10-12—This is the election of God and not the creation of man. God has a purpose, and it will stand! God’s purposes never fail. The **SECOND** is always based upon the Cross.

The **FIRSTS** are connected with sin and Satan (Hebrews 10:7-9), while the **SECONDS** are connected with the Spirit.

As long as Adam continued in righteousness he walked with God. However, when Adam sinned, God slew animals for clothing; a new way was opened for Adam. A new way (**SECOND**) was opened; the **FIRST** was done away with by the shedding of the blood of a substitutionary sacrifice. For example: Cain’s (**FIRST**) rejected— Abel’s (**SECOND**) was accepted.

GENESIS 48:8-19---Here is a true picture of the Election Principle. The Cross is a good example, too.

I CORINTHIANS 15:45-49—God shifted from the FIRST and put on the SECOND (Christ), and the SECOND became the Burden hanging on the Cross.

Another good example is II Peter 3:13.

Every man is born a lost man (FIRST), but “By grace are ye saved” becomes the SECOND; the FIRST is done away with and the SECOND is established by the Cross.

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The Three-fold Principle

The Three-Fold Principle is that principle by which God sets forth the truths of salvation in a three-fold way:

1. Past Justification.
2. Present-Transformation.
3. Future-Glorification.

Man has three great needs:

1. Salvation from the wrath of God.
2. Salvation from the bondage of sin.
3. Salvation from physical distress, disease, death and decay.

All the troubles of man are three-fold:

1. Separation of the soul from God.
2. Slavery to the flesh.
3. Decay of the body.

In Salvation God has provided deliverance by three things:

1. PAST—(Justification)—a man is given a clear standing in the sight of God and delivered from the wrath of God. Justification is the basis of a penalty paid.

2. PRESENT—(Transformation)—the manifestation of the Christian life in the daily walk of the believer is transformation.

3. FUTURE—(Glorification) —Death and doomed bodies are going to be raised and glorified after His glorious body.

1. He was wounded.
2. He was bruised.
3. He was separated from God for us.

II CORINTHIANS 1:10 and TITUS 2:11-13—In these Scriptures we find the PAST, PRESENT, and FUTURE.

We have the three-fold principle as it applies to Christ on the cross, His justification at the throne for our transformation, and His coming to take us that we might be like Him.

We have the three-fold principle in the Old Testament as well as in the New:

PSALM 34:22
PSALM 103:4
HOSEA 13:14

This is illustrated in a wonderful way in connection with the history of the children of Israel. Let me suggest this, that through the New Testament you have, "*Christ hath redeemed us*"—Ephesians 1 & 7— Past; TITUS 2:14—PRESENT; ROMANS 8:23—FUTURE. We have salvation from the penalty and power of sin and from the grip of death.

I THESSALONIANS 1:2, 3—Here we have WORK OF FAITH, LABOR OF LOVE, and PATIENCE OF HOPE. In the 9th and 10th verses of that same chapter, we find very plainly what is meant by, "*Ye turned to God from idols*"—WORK OF FAITH; "*To serve the living and true God*"—LABOR OF LOVE; "*To wait for God from heaven*"—PATIENCE OF HOPE. Here again are PAST, PRESENT and FUTURE.

Three offices of Christ are set forth:

1. Prophet—He was a Prophet like Moses.
2. Priest —He was a Priest after the order of Melchisedek.
3. King —He was a king to sit on the throne of His Father David.

PAST — PRESENT — FUTURE.

HEBREWS 9:24-28—Here are the three appearances—"*Now to appear to us*"; "*He hath appeared*"; "*He shall appear when He is come again*".

The three mountains associated with His work:

Mount Calvary, where He died for our justification.

Mount of Olives, from which He ascended.

Mount Hermon, which is a pictorial preview of the Kingdom.

Then we have I CORINTHIANS 13—"FAITH, HOPE AND LOVE."

FAITH looks back to the cross.

HOPE looks on for glorification.

LOVE looks up for transformation.

* * * * *

The Principle of Synthesis or Literary Structure

The Principle of Synthesis or Literary Structure is that principle under which God superintends the literary structure of the Bible so that it is constructed in introversions, or alternations, or combinations of both.

Everything God does is perfect!! God is not the Creator of imperfect things, either in His Word or in His World. That is why Genesis 1:2 is interpreted to come after some period. Every snowflake is perfect, a thing of beauty. Each one is six-pointed. A blade of grass is perfect; it is even and smooth; but, look at a man-made razor blade and compare it with a blade of grass and you will see a great difference! God made the grass, and man made the razor blade. As far as the snowflake is concerned, we learn that no two are alike. Mr. Wilson Bentley of Jericho, Vermont photographed over 10,000 snowflakes, and in all of the 10,000, none of them were alike. They are all built on the same plan and have the same structure, but none of them are alike. They are beautiful. That is God in nature. Everything God does is perfect. There is PERFECTION in the dewdrop, and there is PERFECTION in the snowflake.

TO A SNOWFLAKE

“What heart could have thought you!
Past our devisal
(O, filigree petal!)
Fashioned so purely,
Fragilely, surely,
From what Paradisal
Imagineless metal
Too costly for cost.
Who hammered you, wrought you
From argentine vapor?”

“God is my shaper!
Passing surmised
He hammered, He wrought me
From curled silver vapor,
To lust of His Mind.
Thou couldst not have thought me
So purely, so palely,
Tinily, surely,
Mightily, frailly,
Insculped and embossed
With His hammer of wind, and
His graver of frost.”

Whenever you are out in a snowstorm you are being pelted by loveliness, by frail, fragile snowflakes; and you never looked upon anything more beautiful than a snowflake, perfectly wrought by God.

Did you ever step upon a dandelion? You stepped upon a masterpiece! Every insect is a work of perfection. The stinger of a bee is perfect. A tree is perfect. The shooting forth of its leaves is perfect. Every tree that grows has a perfect numerical structure. A leaf doesn't come out just any place, but there is a perfection. He is a God of harmony and beauty.

Now we will look at ALTERNATION. When a group of subjects is presented in a specific order and is followed by the same, or related group of subjects presented in the same order, this literary formation is called an ALTERNATION. More than two subjects are sometimes repeated more than once.

HERE are examples of the outline:

It may be:

- A.
- B.
- A.
- B.

Or, it may be:

- A.
- B.
- C.
- A.
- B.
- C.

Or, it may be:

- A.
- B.
- A.
- B.
- A.

An example from the Scriptures to show the beauty of the structure of the Bible is:

I CORINTHIANS 3:6, 7:

- A. I have planted.
- B. Apollos watered.
- C. God giveth the increase.
- A. Neither is he that planteth anything.
- B. Neither he that watereth.
- C. But God that giveth the increase.

Another example:

JOHN 3:20, 21:

- A. Doeth evil.
- B. Cometh to light.
- C. Deeds reproved.
- A. Doeth truth.
- B. Cometh to light.
- C. Deeds manifest.

You can take Books and outline them like that.

Take EZEKIEL 36:26, 27:

- A. A new heart also will I give you.
- B. And a new spirit will I put within you.
- A. And I will take away the stony heart out of you.
- B. And I will put my Spirit within you.

Take JEREMIAH 17:5-8:

- A. Cursed is the man that trusteth in man.
- B. For he shall be like the heart in the desert.
- A. Blessed is the man that trusteth in the Lord.
- B. For he shall be as a tree planted by the waters.

PSALM 1:

- A. The Godly (Verses 13).
- B. The ungodly (Verses 4-5).
- A. The Godly (Verse 6).
- B. The ungodly (Verse 6).

The good woman and wife in PROVERBS 31:10-31:

- A. Her husband (Verses 10-12).
- B. Her occupation (Verses 13-19).
- C. Her character (Verse 20).
- D. Her household (Verse 21).
- E. Herself (Verse 22).
- A. Her husband (Verse 23).
- B. Her occupation <Verses 24, 25).
- C. Her character (Verse 26).
- D. Her household (Verses 27, 28).
- E. Herself (Verses 28-31).

MATTHEW 23:16, 17:

- A. Woe unto you, ye blind guides.
- B. Temple—Gold.
- A. Ye fools and blind.
- B. Temple—Gold.

Look at Peter's great sermon on the great day of Pentecost in ACTS 2:

ACTS 2:14-36:

- A. Appeal—Man of Judea—14, 15.
- B. Reference to Joel—16-21.
- A. Appeal—Men of Israel—22-24.
- B. Reference to Psalm 16—25-28.
- A. Appeal—Men and Brethren—29-33.
- B. Reference to Psalm 110—34-36.

A brief outline of the Book of JONAH:

- A. Commission—Chapter 1:1, 2.
- B. Disobedience—Chapter 1:3.
- C. Consequences—Chapter 1:4-17.
- D. 2:1-9.
- E. Deliverance—Chapter 2:10.
- A. Commission—Chapter 3:1, 2.
- B. Obedience—Chapter 3:3, 4.
- C. Consequences—Chapter 3:5-10.
- D. Prayer—Chapter 4:1-3.
- E. Correction—Chapter 4:4-11.

JOSHUA 4:1-9:

- A. Twelve men—Chapter 4:1, 2.
- B. Twelve stones—Chapter 4:3.
- C. The place—Chapter 4:4
- A. Twelve men—Chapter 4:4.
- B. Twelve stones—Chapter 4:5.
- C. The Memorial—Chapter 4:6,7.
- A. Twelve men (Children of Israel—Figure of Speech).
- B. Twelve stones—Chapter 4:8.
- C. The place—Chapter 4:8, 9.

Here are a few examples of INTROVERSIONS:

An introversion works this way:

- A.
- B.
- B.
- A.

Or this way, etc.:

- A.
- B.
- C.
- C.
- B.
- A.

ISALIAH 6:10:

- A. Hearts
- B. Ears
- C. Eyes
- C. Eyes
- B. Ears
- A. Hearts

GALATIANS 5:17: (Do this one yourself)

LUKE 1:68-78:

- A. Visitation
- B. Salvation
- C. Prophets
- D. Enemies
- E. Covenant
- E. Oath
- D. Enemies
- C. Prophets
- B. Salvation
- A. Visitation

PSALM 117:

- A. Praise
- B. Reason
- B. Reason
- A. Praise

BOOK OF DANIEL:

- A. Israel in Bondage—Chapter 1 (Tribulation in Type).
- B. Nebuchadnezzar's Vision—Chapter 2 (Times of Gentiles).
- C. The Fiery Furnace—Chapter 3 (Tribulation in Type).
- D. The Fall of Nebuchadnezzar—Chapter 4.
- D. The Fall of Babylon—Chapter 5.
- C. The Lion's Den—Chapter 6 (Tribulation in Type).
- B. Daniel's Vision—Chapter 7-11 (Times of the Gentiles).
- A. Israel in Trouble—Chapter 12.

I CORINTHIANS 1:24, 25:

- A. Power
- B. Wisdom
- B. Wisdom
- A. Power

PSALM 23:

- A. Jehovah—Supply—Verses 1-3—Spoken of "He".
- B. Danger—Death—Verse 4—"Rod and Staff"—Spoken to "Thou".

- B. Danger—Verse 5—”Table and Cup”—Spoken to “Thou”.
- A. Jehovah—Supply—Verse 6—”Goodness and Mercy”— Spoken of “His.”

ROMANS 2:6-11:

- A. By God
 - B. Good
 - a. character
 - b. pursuit
 - c. award
 - C. Evil
 - a. character
 - b. pursuit
 - c. award
 - C. Evil
 - a. character
 - b. pursuit
 - c. award
 - B. Good
 - a. character
 - b. pursuit
 - c. award
- A. No respecter of persons “with God.”

* * * * *

The Numerical Principle

The Numerical Principle is that principle by which God places a certain definite meaning on numbers employed by the Holy Spirit in the Scriptures and continues that significance with unbroken uniformity throughout the Inspired Book.

We believe that God is a God of numbers. We believe that the Word of God is perfect in holiness and righteousness, design, execution, object and end, and perfect in number.

We have two books, the Book of God’s Word and the Book of God’s World. Both of these are the work of God. Both of these are beyond man. Man could never make the world, and man could never write a book such as the Bible. In all of God’s works and words we find the right way, the right time, the right order, and the right number.

Now, as you see a remarkable numerical structure in nature, you see the same remarkable numerical structure in the Bible, and you have proved that the Creator of the universe is the Author of the Bible. No one can honestly dispute that the numbers are there. God is perfect, and therefore, His works and His words must be perfect. When we see numbers used, (not by chance, but by design; not haphazardly, but with significance), we do not merely see so many words and works, but we see the Living God speaking and working.

That is what we have here. God has a mathematical mind. Look at Psalm 147:4; Job 14:16; 28:25; and Luke 12:7.

We want to look for a little while at the design in numbers; then later, we will look at the significance of numbers.

When we see the same design in each of the words and works of God, the same mysterious principle being carried out in each, the conviction is overwhelming that we have the same Designer, the same Author.

There is a certain numerical significance in relation to time. When God created the earth in the beginning, He declared the sun and the moon and the stars were for time. You get your time from heaven, not from the Western Union, Railroad or Television Station. You get your time in your city today from a clock in Washington that isn't on time. Time, as it is today, has been abused by man just as he abuses every gift. Today no man can tell what year we are in. The first natural division of time was stamped with number seven. On the seventh day God rested. All recognize that rest on the seventh day will prolong life and usefulness. If we recognized a seventh day rest we would be much better off physically. A doctor declared that the pulse beats slower one day out of seven. We have in the very make-up of our being the fact of a seventh day rest. They tried to change it in France to a ten-day week, and when they found that it didn't work, they changed it back to a seven-day week. When God gave the ritual to Israel, He gave them the seventh day. The seventh day was a holy day; the seventh month was a hallowed month by its number of sacred festivals. The seventh year was the Sabbatic year—rest for the land. Seven times seven marked the Year of Jubilee. God deals with Israel in periods of 490 years (seven times seventy).

In heaven the great number is twelve. The number twelve is seen in the twelve signs of the Zodiac. The woman of Revelation 12 had on her head a crown of twelve stars. Each sign has three constellations, making thirty-six in all, which with the twelve signs, make a total of forty-eight (four times twelve). It is this division of the Zodiac which gives us the twelve months of the year. Twelve is the number of governmental perfection, and it is associated with the rule of heaven. God said the sun was given to rule the day and the moon was given to rule the night. These two rule by their passage through the twelve signs of the Zodiac, which completes the great circle of the heavens of 360 degrees or divisions.

When you get into the vegetable kingdom you have a numerical arrangement. Most people have the idea that a leaf makes up its mind to come out in the Spring and comes out just any old place.

Leaves on a tree are in perfect numerical arrangement. A leaf doesn't come out where it wants to, but rather, where God tells it to come out. Every tree has a perfect structure, and every bush has a perfect structure. Here is a leaf, and it twines around the branch. In due season there will be another leaf directly above that leaf. It may be every third leaf, fourth or fifth, but it is always the same. On a raspberry you will find it is every fourth leaf. On an apple or cherry it is every

fifth, and on a peach and pear every sixth; on holly every eighth—twice around; and on the cones of white pine, thirteenth. On the castor bean it is every sixth, and on the asparagus bush it is every fourth.

Every ear of Indian corn has an even number of rows on it— 8, 10, 12, or 14; never 9, 7, 11, or 13. The rows on an ear of corn will run from 8 to 24; always even. The leaf of the rambler rose is always 7-pronged.

In most cases you will find that the leaf on the tree is the shape of the tree. The shape of the tree above the earth gives you the shape of the tree below the earth.

In the Encyclopedia Britannica you will find:

Botany is divided into 7 parts. There are 7 stages in the life of a fruit-bearing plant: root, stem, leaves, flower-stalk, flower, fruit, and seed. The most useful plants to man are the cereals, and there are 7: wheat, oats, barley, maize, rice, rye and millet.

We find the numbers four and seven in nature about us. Mr. Malcolm White says, “When we look forth on the rainbow, that worldwide sign of God’s covenant of grace, we discern there are seven colors, and when we listen to the human voice, we catch the same strange number of seven.”

When you reach the eighth note, you are on the beginning of a new one. There are seven colors in the sunlight, and there are seven notes in music. A musician divides the compass of the human voice into seven ranges: bass baritone, tenor, counter-tenor or alto, contralto, mezzo-soprano, and soprano. You will find something else in music. All the terms used to denote the volume of sound are seven: ff, f, mf, m, mp, p, pp.

When you look at yourself you don’t know how wonderful you are. The Lord built you with a lot of sevens in you. You are composed of brain, nerve, muscle, blood, hair, bone, and flesh. To enable these seven parts to perform, you have seen other parts: four limbs, heads, neck and trunk. There isn’t much outwardly to remind you of seven, but there are a lot of sevens. You have seven holes in your head:

2 ears, 2 eyes, 2 nostrils and a mouth. You have fourteen bones in your face (two sevens). You have seven real ribs on each side; the others are ten in number (three false, and two floating on each side). There are seven bones in your ankle. That is interesting, isn’t it? Do you know how many accessory muscles you have in your tongue? ... Seven. There are seven muscles of the eye and seven bones in the socket of the eye. The colors of the eye may be divided into seven classes. The fibers of the heart are arranged in sevens. Your throat has seven openings. You have seven bones in your neck. A child gets teeth when it is seven months old, and gets its permanent teeth when it is seven years old; and when you are twenty-eight, you have your permanent teeth. The Psalmist tells us there are seven mountains, or swellings, on the hand, and the days of man’s years are seven times

ten. According to Carpenter, there are seven ages of man: infancy, childhood, youth, adolescence, man- hood, decline, and senility.

A man can have seven relations, or classes of relations of the first degree: father, mother, brother, sister, wife, son and daughter. All the circumstances that govern the actions of man are seven in number: who, what, where, with what assistance, why, how, and when. Many of the diseases common to man run in seven days, fourteen days, and twenty-one days.

The fact has been mentioned before of a seven-day pulse beat. Dr. Stratton is the authority for that. The pulse beats on a seven- day principle. He says that for six days out of seven the pulse beats faster in the morning and slower in the evening. On the seventh day it beats slower in the morning. Man cannot violate that law. He needs rest; he must abide by that law or suffer the consequences.

Seven isn't the only number with which you are marked. You have some fives in you: five fingers and five toes. Why not four on one hand and five on the other? God is a God of symmetry. Whatever He makes will be symmetric. We find the same thing in nature. Nature is never overbalanced. You have five senses: seeing, hearing, smelling, tasting and feeling. You have five bones in your instep.

One of the most interesting things in connection with man and animals is to note how number seven enters into the various periods of time it takes to produce the young. There is nothing more remarkable in nature than the way in which seven enters into the period of gestation. There are some common examples in incubation. How long does a hen brood over eggs? ... Three times seven. A duck broods over eggs twenty-eight days (four times seven), while the ostrich and swan brood forty-two days. The majority of insects take from fourteen to forty-two days to reproduce. With animals the period of gestation differs. In the mouse it is twenty-one days; the rabbit and squirrel take twenty-eight days; the cat fifty-six days. The lion takes ninety-eight days; the sheep, 147 days, hedge-hog, 49 days. The weasel takes 35 days; the pig, 119 days; the cow, 280 days. The elephant takes 630 days. In the human species it takes 280 days, or 40 times 7.

Make a study of the common bee. Its number is three.

When you come to the Word of God you have the same thing. "In the beginning God created the heavens and the earth." This is composed of seven Hebrew words ... 28 Greek letters. It has to do with the creation of that nature about which we have been talking (7 and 4). The first object (the heavens) has 7 letters; the second (the earth) has 7 letters.

Man pats himself on the back and says he is a good sort of fellow. Read what this Book says about man---Seven all the way through; we never see them, but we trample them under foot just as the shepherd did the heather. Deuteronomy 4:34, Revelation 5:12 and 7:12 reveal this.

We have 7 walks in Ephesians, 7 comings in Thessalonians; and 7 precious

things in Peter. “Mine hour” is found seven times in John. There are 7 Beatitudes, or, “blesseds” of Revelation. In Daniel 7 there are 7 decrees.

Covenant is found 7 times in Genesis 9 and 14 times in Genesis 15 and 17. “Preacher” is found 7 times in Ecclesiastes. “Manna” is in the Old Testament 14 times. Satan is mentioned 14 times in Job. The same is true of the New Testament. In the Old Testament the expression “Jealous God” is found 7 times. “Daughter of Jerusalem” is found 7 times in the singular and 7 times in the plural. There are 7 promises to Jacob, 7 kinds of false gods . . . seven all the way through.

Seven things were done by the good Samaritan. In Romans 12:6-8, there are 7 gifts. There are 7 things desired by Paul as a Christian in Philippians 3:8-11. There are sevens where you wouldn’t expect them. There are seven lists of furniture in the tabernacle, seven miracles of Elijah, fourteen miracles of Elisha, seven miracles by Christ on the Sabbath Day (7th Day), and so on. Seven is stamped on this Book.

NUMBER ONE:

There is no question as to the meaning of number one. In all languages it means the *same—unity*. As a cardinal number, it means unity; but as an ordinal number, it means primacy, or first. It is indivisible. It is made up of no other numbers. It is the source of all other numbers and independent of all others.

ONE is a symbol in all languages of unity. ONE is God’s number. ONE is ONE; there are no other numbers that make up ONE. Two is 2 ones. Three is 3 ones, or one 2 and one 1. ONE is independent of all other numbers. God is independent. ONE is the source of all other numbers. Same as God; He is the Source of all things. There is no conflict with ONE. ONE excludes all differences.

DEUTERONOMY 6:4—The Lord is ONE; there is no other Lord. This does not do away with the doctrine of the Trinity. ONE marks the beginning; anything must begin with God. We cannot do glory to God without helping man. If we glorify God we’ll help man. The trouble with man is that he glorifies himself and leaves God out; therefore, he is bound to be a failure as far as helping man is concerned.

God says, “Seek ye first the Kingdom.” Man says, “Look out for number ONE (himself), not God.” He LEAVES GOD OUT.

ISAIAH 44:6 —“I am the first”
48:12, 13 —“I am the first and last”
43: 10, 11 —“I am the first”

REVELATION 1:1 1—”Alpha and Omega”
1 :17—”First and the Last”
2:8 —“First and the Last”

Oh, if man could only see and learn that there *cannot* be two FIRSTS!

Chin (China was named for him), the builder of the Great Wall of China, destroyed all previous histories so that the history of China might start with him. Chin also said that he was the only first.

The First Book is a Book on the Sovereignty of God, the One Book, the foundation of forgiveness of sins by blood sacrifice, and not by works.

DEUTERONOMY 6:4; ZECHARIAH 14:9—”ONE Lord, His name will be ONE”—speaks of the Millennial rule.

More than ONE will is the secret of all confusion, trouble and no peace. The secret of heart unrest now is because of more than ONE will. As long as there are two wills in your life you will have no peace. If you do not have the Will of God, you do not have the Peace of God.

Have you noticed the rest of our Lord in the midst of all the hatred, wrath, persecution and rejection that surrounded Him? In Matthew 11 His own forerunner was disturbed about Him, and he sent the disciples to see if He was really the Son of God. Matthew 11 also records the rejection of Him by His Own people. The very cities in which He did His greatest works were stout-hearted in their unbelief; and then we read, *“At that time Jesus answered and said, “Father, I thank Thee that Thou hast heard me.”* In the midst of the rejection He had perfect peace. *“Thy will be done.”* He turned to His Disciples and said, *“Come unto me, and I will give you rest.”* Where did the Lord find rest? He found rest in the will of His Father. Rest is only to be found in subjection to the Father’s will. That is the secret of present-day rest in the soul of man. *“Thy will be done.”* That is the secret of Millennial peace. It is so simple, and yet, how strange it is to us. How restless we are. The Lord’s servants are running around to find rest. We had better rush to the Father and say, *“Not my will, but Thine be done. Even so, for it is good in Thy sight.”* If we were only occupied with the Blessor, instead of always seeking a blessing, how different it would be. Man in search of rest and peace begins with self, but he must begin with *HIM*.

Another way to study ONE: Look up the words that occur only ONCE in the Scriptures. Look at Hebrews 4:12—”discerner” means “critic”. II Timothy 3:16, 17—”inspiration” means “God-breathed”.

NUMBER TWO:

Number TWO is the number of division. One excludes a difference. Two recognizes another. Difference may be good or evil.

GENESIS 1: 2—Darkness, then Light—a vast difference—division.

GENESIS 1:6—on the SECOND day the Lord divided. God made TWO great lights.

GENESIS 4:19—Man had TWO wives. God never intended for man to have more than one wife.

GENESIS 3—there is the devil and the woman—opposite. The woman’s seed and the serpent’s seed.

LEVITICUS 10:10; 20:24; II CORINTHIANS 6:14.

Eve was the SECOND human being. It was the SECOND person that brought about the fall. She (EVE) saw the First Spirit in God (walking through the Garden of Eden) and SECOND Spirit of Satan.

NEW TESTAMENT—The SECOND Epistles are against the works of Satan and warn the saint of Satan’s deception:

II Timothy	The Church in its ruin
II Peter	The Apostasy
II John	The Anti-Christ

Cain and Abel—division is found here as it was with Abraham and Lot; Isaac and Ishmael; Jacob and Esau (Here’s the Election Principle).

JEREMIAH 18—we find the TWO Potter’s vessels.
How can TWO walk together except they be agreed?
The SECOND Person of the Trinity became the one of TWO natures—perfect God and perfect man.

NUMBER THREE:

Number THREE is the number of Divine Holiness. Three speaks of Coordination (a Trinity; Resurrection). THREE is the number of the Godhead ... Divine fullness, and Divine perfection. Three stands for substantial completeness.

THREE dimensions —width, length and height.
THREE tenses —past, present, and future.
THREE parts of the universe—earth, sky and sea.
THREE degrees —positive, comparative and superlative.

The number THREE is stamped upon God and God’s work.
God is Light, God is Love, and God is Spirit; again we find THREE.

THREE times it is recorded that the Lord Jesus was in the wilderness. He retorted to Satan THREE times with, “*It is written.*” THREE times the Father spoke from Heaven approving His Son, as we find in Mark 1:11; Matthew 17:5; and John 12:28.

There are recorded THREE people whom the Lord Jesus raised from the dead, showing His completeness in being able to raise anybody: a child, a youth, and an adult.

The Lord Jesus is THREE: Prophet, Priest, and King. He has appeared; He now appears; He shall appear—HEBREWS 9:28.

Jordan was divided THREE times—JOSHUA 4; II KINGS. Spies brought THREE things back: grapes, pomegranates and figs. Christ was crucified the THIRD hour, and He was on the cross six hours (two times three equals six).

NUMBER FOUR:

Number FOUR is the number of Creation. On the FOURTH day (Genesis 1:19), God finished the creation of material.

FOUR directions—North, South, East and West.

FOUR seasons —Summer, Winter, Fall and Spring.

FOUR elements —Earth, Water, Fire and Air.

FOUR kings —Lion, king of wild beasts; Ox, king of the beasts of burden;

Eagle, king of the birds; Man, king (headship) over all.

FOUR men were in the furnace.

NUMBER FIVE:

Number FIVE is the number of Grace—”unmerited favor”—favor to the unworthy.

ROMANS 3:24—Grace is found here. Fulfilled in the Abrahamic Covenant sacrifice of Genesis 15:9, with the slaying of FIVE animals and birds.

The Lord filled the multitude with FIVE small fishes.

David carried FIVE stones; one was enough, but he carried the Grace of God with him.

Grace of God can be seen in Christ’s FIVE wounds.

Children of Israel came out of Egypt defenseless—Five in a rank (Exodus 13:18).

God said, “FIVE of you shall chase a thousand.” Again we have God’s grace!

When a man went inside the Tabernacle wall he was surrounded by FIVE cubits of height; the posts were FIVE cubits apart ... FIVE, FIVE, FIVE... GRACE OF GOD. The altar was 5 x 5—Romans 8:28-30—FIVE... GRACE OF GOD!!

NUMBER SIX:

Number SIX is the number of man, the number of human incompleteness. Man was created on the SIXTH day. “*SIX days thou shalt labor.*” Connect everything of man with everything of evil and the number will be SIX. Man is just marked by the number SIX. Goliath, the giant, was SIX cubits high; his armor was in SIX pieces, whose spearhead weighed SIX hundred shekels.

Nebuchadnezzar’s image was SIXTY cubits high, SIX cubits wide, and the signal to worship was to be sounded by SIX instruments. SIX times was our Lord accused by man of having a demon. There are SIX words in the Bible translated “man”, 4 in the Old Testament, and 2 in the New Testament (four in the Hebrew, and two in the Greek).

REVELATION 13:18—SIX, SIX, SIX—the number of a man. Number SIX is the number of a man, but not of a beast; not God, but MAN.

NUMBER SEVEN:

Number SEVEN is the number of completeness. The Divine number is SEVEN.

GENESIS 2:2, 3—God rested on the SEVENTH day; He rested after a perfect creation.

GENESIS 1:1 is composed of SEVEN words, the perfect number. His works are perfect.

REVELATION is built upon the number SEVEN.

REVELATION is made up of SEVEN visions, and it is two-fold:

1. Look to heaven; 2. Look to earth.

SEVEN beatitudes of Christ.

SEVEN authors of the Psalms.

SEVEN quotations of Psalm 69 in the New Testament.

“Go and wash SEVEN times in the River Jordan.”

NUMBER EIGHT:

Number EIGHT is the number of Resurrection—a new beginning. Number of Circumcision...the EIGHTH day the babies were circumcised.

EIGHT people came out of Noah’s Ark after the flood. The Ark was shaped like a coffin (300 x 50 x 30 cubits), like coming from the grave.

Jesse had EIGHT sons: the EIGHTH son was a new beginning— David.

Numerical number of Jesus is EIGHT, EIGHT, EIGHT.

It took seven days to consecrate a priest, and on the EIGHTH day he entered into his work. The transfiguration took place on the EIGHTH day, making a new beginning.

There are EIGHT miracles in John.

There are EIGHT quotations from the Old Testament in the first chapter of Revelation:

- A. Verse 5—Isaiah 55:4
- B. Verse 7—Daniel 7:13
 - C. Verse 7—Zechariah 12:10
 - D. Verse 8—Isaiah 44:6
 - D. Verse 11—Isaiah 44:6
 - C. Verse 12—Zechariah 4:2
- B. Verses 13 & 15—Daniel 7:9, 13, 22; 10:5, 6
- A. Verse 16—Isaiah 49:2

NUMBER NINE:

Number NINE is the number of Judgment.
Christ took our judgment; judgment started on the NINTH hour and lasted *six* hours, the number of man.
There are NINE recorded stonings in the Word of God.
There are NINE instances of people afflicted with blindness.
There are NINE instances of leprosy.

NUMBER TEN:

Number TEN is the number of Divine completeness, ordinal perfection; human responsibility.

Five fingers on each hand equals TEN; five toes on each foot equals TEN.
The Christian is to work while walking in the Spirit.
Redemption's number is TEN.
Man is to set aside one-TENTH to the Lord.
There were TEN plagues upon Egypt.
In Daniel the Beast had TEN horns; the image had TEN toes, etc.
There are TEN commandments.
Numbers 12:22—the completeness of Israel's rebellion. Read it.
TEN virgins represented whole Israel.
Genesis 15:18-21—TEN nations were given to Abraham.
Romans 8:38, 39—There are TEN things mentioned. Thus, the deliverance of the Lord is complete.

NUMBER ELEVEN:

Number ELEVEN is the number of Incompleteness. It is beyond the perfect number TEN, and short of number TWELVE, (another perfect number), ELEVEN is not found frequently, but when it is found it is a number of disorder and imperfections. Kadesh-barnea to Sinai was ELEVEN days journey. Just one more day's journey would have put them in Canaan. Jacob had twelve sons; they sold one of them, and he was gone for years, and that left ELEVEN Sons in the household of Jacob. Those ELEVEN Sons speak of disorder and disintegration.

In Acts 4 we have ELEVEN apostles ... incomplete. In the study of the tabernacle, we see that there were ELEVEN curtains of goat's hair.

NUMBER TWELVE:

Number TWELVE is the number of Governmental perfection, rule, service, power, and system of government.
There were TWELVE tribes of Israel.
There were TWELVE apostles in the New Testament.
When the new Jerusalem comes down, you will find that it is marked through and through with the number TWELVE.

God's power to rule is seen in Revelation 7—*"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."* It is stamped with the number TWELVE.

God seals 144,000—TWELVE times TWELVE THOUSAND.

The LORD was TWELVE years old when He said, *"I must be about my Father's business."*

The LORD could have called TWELVE legions of angels to defend Him if He had so desired.

NUMBER THIRTEEN:

Number THIRTEEN is the "unlucky number." The Dutch won't sit down to a table with 13 people at it. The night in which the Lord was betrayed there were 13 seated at the table. Twelve were together in heart, but the THIRTEENTH (Judas) was the betrayer.

The first mention of the number THIRTEEN is in Genesis 14:4. The second mention of the number THIRTEEN is in Genesis 17:25.

There were twelve tribes, but there became THIRTEEN; the THIRTEENTH became the apostasy. Only twelve tribes are ever mentioned.

MARK 7:21, 22—We find the picture of an apostate heart— THIRTEEN sins out of the heart.

Unclean things to eat—Deuteronomy 14:7-19 (TWENTY-SIX = 2 x 13).

In Revelation Satan is pictured as a dragon THIRTEEN times.

Solomon's apostasy is found in the fact that he was seven years in building the house of the Lord and THIRTEEN years in building his own.

Leaven is found in the New Testament THIRTEEN times.

Paul received 39 stripes (13 x 3).

NUMBER SEVENTEEN:

This number is made up of two perfect numbers, 7 and 10. SEVENTEEN is called a prime number because it cannot be divided. It is the seventh in the list of prime numbers, which are 1, 3, 5, 7, 11, 13, 17, etc. It speaks of ordinal perfection, spiritual perfection, or it might mean the perfection of spiritual perfection. Romans 8:35-39—Here we find seven in the question and ten in the answer—a total of SEVENTEEN.

See if you can note the number SEVENTEEN in Hebrews 12:18-25, which contrasts Old and New Dispensations.

PSALM 83:6-11—We find we have a confederation of enemies for the

purpose of making Israel extinct and “to cut them off from being a nation”. In verses 10-12 we have an enumeration of seven enemies in the past who have been destroyed by God. The prayer is that He shall do with the seven what He has done with the ten, totaling 17.

NUMBER FORTY:

Number FORTY is the number of probation, testing, trial.
David reigned FORTY years. Solomon reigned FORTY years.
FORTY days and nights it rained on the earth.
FORTY days Moses was in the mount to receive the law.
FORTY days Moses was in the mount after the sin of the people in the worship of the golden calf.
FORTY days the spies spent in the land.
FORTY days was the Lord in the wilderness, tempted of Satan, etc.
FORTY days and Ninevah was to be overthrown.
FORTY days the Lord spent with the Disciples after His resurrection.
FORTY years after the crucifixion Jerusalem was destroyed.

NUMBER FIFTY:

Number FIFTY is the number of SALVATION!

EVERY FIFTIETH year was a year of Jubilee. All property went back to the original owner.

The ark, FIFTY cubits wide, the SAVIOUR of the Day.

Genesis 18—prayer of Abram, “If FIFTY righteous people—you want to destroy.” FIFTY less five; it didn’t say forty-five, but FIFTY, less five. He pled salvation plus grace numbers.

In the book of Esther we find that Haman determined to destroy all Israel, but the Lord had Haman hanged on his own construction gallows (FIFTY cubits high).

Pentecost came FIFTY days after the Firstfruits and brought 3,000 souls to death at the first Pentecost; the last, recorded in a significant way FIFTY days after the resurrection, brought 3,000 souls to salvation.

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The Double Reference Principle

The Double Reference Principle is that peculiarity of the writings of the Holy Spirit, by which a passage applying to a person or to an event near at hand, is used by Him at a later time as applying to the Person of Jesus Christ or to the affairs of His Kingdom.

HOSEA 11: 1 refers to Israel, but also, later, to Jesus.

II SAMUEL 7:12—Solomon; the next 2 verses (13, 14) refer to “he”.

HEBREWS 1:5—verse 14 refers to Christ.

JEREMIAH 50 and 51—Judgment on Babylon; some things are mentioned that have never been fulfilled, but will be filled full at some later time.

DEUTERONOMY 18:5—is first of all talking about Joshua; fulfilled in Joshua, but filled full in Christ.

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The Christo-Centric Principle

The Christo-Centric Principle is that principle of Divine revelation whereby God shows:

- a. That the mind of Diety is eternally centered in Christ.
- b. That all angelic thought and ministry are centered in Christ.
- c. That all Satanic and demoniacal hatred and subtlety are centered in Christ.
- d. That all human hopes and human occupations should be centered in Christ.
- e. That the whole material universe in creation and preservation is centered in Christ.
- f. That the entire written Word is centered in Christ.

- a. From eternity to all eternity is centered in Christ. (Philippians 2:4.) Jesus Christ was in the form of God and the fulness of God was in Him. Hebrews 1:3. He is the Brightness of His glory.

The distant sun is seen through its rays. The image of the invisible God is seen in the visible Christ.

He made food; He raised the dead; He forgave sin; then he could say, “*He that hath seen the Son hath seen the Father.*” We know that all things were made by Him—Romans 11:36, but also of, to and for Him—Colossians 1:16, 17; II Corinthians 8:9. He is the Heir of all things. Ephesians 1:4; Romans 5:14—Adam was the figure of Christ.

b. Isaiah saw the figure; turn to John 12:41. In the Book of the Revelation we find that the Scroll is sealed with seven seals. Who is worthy to open the seals? The Lion of Judah, a Lamb, at the right of the throne of God. Will this be the one? Read Matthew 25:3 1; II Thessalonians 1:7; I Peter 3:22; Ephesians 1:21 and Hebrews 1:6.

c. Christ was worshipped by angels, but He was feared and hated by demons. Demons recognized Him. In Revelation 12 we find that *woman* is *Israel* and *Child* is *Christ*. A dragon is in Heaven. There is a picture of Satan standing before the woman. In Genesis you’ll find Satan standing before the woman. All through the ages Satan has been warring against this promised Seed, called by some the “Conflict of the Ages.” Eve and Satan both thought the Seed was Abel.

- d. Read John 1:29; Acts 4:12; and Hebrews 1:3. When Christ was upon the

Cross His mother could not take His place, because she was a sinner. His heavenly Father could not take His place, because He (Jehovah) was sinless.

Atonement means “covering”. There is NO HOPE save through Jesus Christ— I Corinthians 10:13; I Corinthians 6:20. Dr. Truett tells of the time he spoke at a cattlemen’s convention in Texas. There were thousands of cattlemen present. After the noonday service on Sunday, one rancher asked Dr. Truett if he would take a walk with him. Dr. Truett did so. When they were away from the crowd the man turned to Dr. Truett and said, “I own thousands of head of cattle, but I didn’t know that they were God’s. I own great ranches and houses, but not until today did I know that they all belong to God. I want you to help me dedicate them to God right here.” They knelt, and the rancher prayed and cried, “God, I have a boy that’s unsaved; you can have him, too.” That night before the invitation could be given a young man cried out from among the ranchers, “I can’t stand it any longer; I want to be saved!” Yes, it was the son of this cattleman. He acknowledged Christ as his Saviour and gave all things to Him.

e. The whole material universe in creation is centered in Christ— John 1:3; 1:10; Colossians 1:10; Hebrews 1:3; 3:4. He created all things. The world is just a “pinpoint” in God’s universe. All creation is preserved by Him—Hebrews 1:3; Colossians 1:17. In Him things hang together. Why do we stick to the earth? They all hang together by the power of the Son of God.

f. The Word is centered in Him. The Bible is the only Book in the world that tells the past, present and future of the world. It tells of man, Satan and Israel, but they are not the theme of this Book. Yes, the Word speaks of the Church and the nations, but they are not the Theme of the Book. The THEME of the BOOK is **CHRIST**. In Genesis we find He is Shiloh. In Revelation He is the Lion of the Tribe of Judah. The living embodiment of the Bible is Christ. The viewpoint of the Bible is Christ. The Bible gives the account of Adam (the first man) and Christ (the last Adam).

The first man crucified the Second Man. “WHEN MAN SINNED, HE GOT HIMSELF IN A FIX”—James M. Gray. Rather—”HE GOT HIMSELF INTO A CASKET”—Meyer.

The Life of the Bible is Christ. Where this Word is preached, it (Christ) will make Christians. You can preach Shakespeare and Hugo, but none will save; you can preach the Word and you’ll make Christians!

There may be seven hundred dialects, but no matter where you go, the Word works the same.

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The Typical Principle

The Typical Principle is that principle where a type is a Divinely appointed illustration of some Scriptural truth.

A Type is a shadow—Colossians 2:16, 17.

The Passover Lamb of Egypt was just a shadow of when John said, “*Behold the Lamb of God that taketh away the sin of the world.*”

The serpent in the wilderness (John 3:14) is a shadow of that cross which was held high on a hill called Calvary.

1. John 20:25	type	—Print
2. Acts 7:43	type	—Figures
3. Acts 7:44	type	—Fashions
4. Acts 23:25	type	—Manner
5. Romans 5:12-21	type	—Figure
6. I Corinthians 10:1-11	type	— Verses 6-11—Examples
7. Philippians 3:17	type	— Examples

Some different kinds of types are:

1. Persons	--- Adam to Moses	—Romans 5:14
2. An event	--- The Exodus	—I Corinthians 10:11
3. A thing	--- The Veil	—Hebrews 10:20
4. An institution	--- The Priesthood of Christ	—Hebrew 9: 11. The Sacrifice of Passover (The Sacrifice of Christ) —I Corinthians 5:7.

The types are usually found in the first five Books of the Bible.

RULES WHICH ALWAYS APPLY TO TYPES:

1. A type must never be used to teach a doctrine; merely remember it is an illustration of doctrine.
2. It cannot be positively affirmed that anything is a type unless somewhere in Scripture it is treated as such.

THE BRAZEN SERPENT

How is a man to be redeemed by a just God? Jesus answered and pointed out that fact in John 3:14.

The Brazen Serpent is the clearest type of Christ found in the Old Testament—Numbers 21. Among the serpent-bitten people of Israel, a lonely brazen serpent is held high on a post. And among sin-bitten, serpent-bitten, Satan-bitten sinners (you and me), there arises a lonely cross.

The wages of Israel’s sin was death. The same is true today— Romans 6:23. They died of the serpent’s “sting”.

The basis of Salvation is seen in God's instruction to Moses in making the brazen serpent. It was God's plan, not man's plan. They wanted Moses to pray to take away the serpents; if God had done so, they would still have died. The serpent, therefore, was cast of brass, which speaks of judgment.

The Brazen Serpent was made in the likeness of that which brought death; Christ was made in the form of sinful man.

The Brazen Serpent was made in the likeness of a poisonous serpent, but there was no poison in it. Christ was made of flesh, but not sinful flesh.

The Brazen Serpent was lifted upon a pole; Christ had to be crucified, *lifted up!* The way of execution provided by Jewish Law was that of stoning, and this would not do. He must be hanged on a tree! Why? There are two curses in the New Testament—Galatians 3:10 and 3:13. This was a death which was reserved for the lowest, vilest, most shameful. "*Him that hangeth on a tree is cursed of God.*"

When the Jews put Him on the tree, they literally said by crucifixion, "You are damned by God."

The condition is the promise that those who looked upon the serpent would live. Look is equal to FAITH. You must not just look on Christ today (His picture), but believe (by faith) in Christ. The Brazen Serpent was able to save all serpent-bitten Israel; CALVARY is able to save all Serpent-bitten men and women.

Men and women don't have to have money, position, or be a member of society; they just have to LOOK! Some people might have said, "Why, it is foolish to look upon a serpent on a post". Well, don't look—and DIE! Those who looked were immediately healed, cured; although the serpents remained, those who looked could not be hurt again by the serpents.

There was only one class of people who could NOT be affected by the Brazen Serpent, and it was made up of those who were already dead!

MANNA

EXODUS 16—Every day for forty years God fed Israel manna. The Anti-type of Manna is Christ (John 6:30-58). The Manna came down from heaven. Read Exodus 16:4—Christ came down from heaven—John 6:33.

PHILIPPIANS 2—Manna came by gravitation; Jesus came by incarnation. Manna came in a miraculous way; Christ was born in a miraculous way; He was born of a virgin.

The meaning of the word "Manna" is "What is it?" When Christ came among men they asked, "Who is it?"

The description of Him is small, round, white and sweet. Christ was small: He was born in a stable, as a carpenter's son, not as a King's son. Round: This denotes His deity. Round has no beginning or ending. WHITE: Christ was the Holy One Whose life was without sin. Sweetness: This is the joy and happiness that comes by Christ— *"O come and taste of the Lord for He is good."*

MANNA came with the dewdrops. Manna came in the nighttime. Christ came in the night, to a world of darkness that knew not God.

MANNA was ground, beaten, and baked. All of these speak of suffering. CHRIST was ground between the wrath of God (John 6:51). He was beaten by men; the bread was mixed with water, leaven added, fire, and baked, exposed to the fire of God's wrath.

That Manna which was once lying in the desert, but was taken into the presence of God, speaks of the resurrection of Christ. The Manna came to Israel for forty years. Never did it come before the journey, nor has it come since (John 6).

Manna was not for the world, but it was for the people of God. Responsibility was given by God, but it had to be appropriated by man. "Go and gather." Manna could not be bought; it was God's gift. This is true of Jesus. Salvation cannot be bought; it is Christ's gift.

Manna was mysterious, but they didn't have to understand; they just had to appropriate.

They had to eat Manna or perish; today, we must believe or perish, believe and live; the same is true of Jesus as is true of Manna. The end of bread is labor; so it is with the Bread of Life—labor and serve.

THE TWO BIRDS

LEVITICUS 13, 14—Here we find what is typical of the - death and resurrection of Jesus.

LEVITICUS 13 equals the discovery of leprosy; LEVITICUS 14 equals His cure.

Leprosy typifies sin.

The leper is the sinner. Leprosy-begins in a small spot under the skin. One bright spot reveals leprosy as much as 1,000 bright spots. One sin reveals that a person is a sinner as much as 1,000 sins do (Romans 3:23). If a person commits one sin, that person needs a Saviour. Leprosy is contagious, dirty, repulsive; leprosy is corrupt. Leprosy is bad enough, but SIN is a million times worse.

The leper was condemned by the Law of God as unclean. If a man doesn't

think he's a sinner, just let him read the Law (Exodus 20) and the results (James 2:10).

The Law was given to God's own people to condemn them; if that is so, then what is the condition of the rest of the world?

The leper was separated, set off, put away from the camp; even his parents could not help; he was separated from the love of God, etc.

"Unclean, unclean," was his cry, which was demanded by law. This was not an Arabian law, not a law of India; but it was the Law of Israel, which was given by God. In life and in death the leper was separated; he was alone. Leprosy can only be cured by God. There is no record that man ever cured a leper in the Scriptures. God alone can save a sinner.

There are two ways, though, in which the leper and sinner differ; they are:

1. The sinner will make light of his sin, while the leper will not make light of his leprosy.
2. The leper knows he's a leper, but a sinner does not know he's a sinner. There is only one way to show a sinner he is one, and that is through the Word of God. –

There were two clean birds; one was killed; there must be death to cleanse from sin. There was slaying without the camp; Christ killed outside the gate. God commanded there must be slaying outside the camp; the same is true of Christ

One was killed in an earthen vessel; he was killed over running (living) water—His Body. In the vessel was water. In this death two liquids met (blood and water). The same is true of Jesus. John saw blood and -water come gushing from the side of Jesus Christ.

After the death of the first bird, the second bird was dipped in the blood of the first bird. The second bird bore the marks-of the first bird. The same is true of Christ's resurrection; He bore the marks of death.

The second bird was set free in the field; it was the same with Christ, WHO was set free after His resurrection.

The leper had a living witness of his cleansing by the bird flying; it is the same today. Our Witness is the Lord Jesus, sitting at the right hand of God.

The cleansing—the Law cleansed -a leper. The Priest -(Leviticus 14:3) went to where the leper was. Christ came to where the sinner was. The leper was then brought to the Priest. This is true of the Saviour (John 6:37).

The blood was applied to the leper seven times; there was no result until the

blood was applied. Hyssop equals faith. When the blood was applied, he was then pronounced clean (John 1:9).

A Jew that was judicially dead became alive again!!! After his cleansing, he was to wash himself and his clothes in water; this is the same as we are to do; we are to wash ourselves in the Word of God!

AARON'S ROD THAT BUDDDED

An old dead stick budded, blossomed and bore (Numbers 17:8; Hebrews 9:4). Chapter 16 of Numbers is the darkest period in the history of Israel. There was a rebellion in the camp. Korah wanted to be high priest. Rebellion was against God's appointed and anointed,

Moses carried twelve rods with him into the Tabernacle. Moses then went into his tent. The next day Moses came and found that one dead stick had come to life. Aaron's rod had buds, blossoms and almonds.

AARON'S ROD	THE LORD JESUS CHRIST
Preceded by death. That stick was dead. The rod had been a branch, but it was cut off from life; now there was no life in the rod.	Preceded by death. Jesus, the Branch, was cut off from life. There was no life in the body of Christ on the cross after he died.
1. At the back of each demonstration there was sin. This was the sin of the people, rebellion. The sin of the people made budding necessary.	Our sin made the death of Christ necessary.
2. There was life out of death. Bud- ding of the rod was an act of God by putting life in that dead stick. This was not natural; it was only by the power of God.	Christ's resurrection was an act of God. It was not natural for a dead body to have life.
Not creation, but resurrection.	Not creation, but resurrection
3. In each case confirmation of God's appointed one is made	
Aaron's rod that budded was the declaration of God that Aaron was the appointed one.	Jesus' resurrection was the declar- ation of God that Jesus was the Appointed One (Romans 1:4).
4. There was not only a confirmation, but there was a damnation:	
Against Korah and his followers.	Against these false christs and their followers.
5. Both were seen by the people:	

Tested by the witnessing by the people. There was no question concerning Aaron's rod.

Read Acts 1:3 and I Corinthians 15:1-11.

6. Has to do with many people:

Aaron's rod was the rod of one for the many (for the tribe of brought Levi). It brought assurance and blessing.

The resurrection of One was for the many. Resurrection assurance and blessings.

7. Both were laid up before the presence of the Lord:

After being witnessed by the people, the rod was taken into the presence of the Lord in the Tabernacle.

Christ, after being witnessed by the people, has gone into the presence of the Lord.

8. Both are tokens against Rebels:

Judgment came.

Judgment Day of God shall come (Acts 17:31).

9. The miracles established faith:

Aaron's rod budded; they knew that Aaron was the appointed one.

We know by the resurrection of Jesus Christ that He is the Appointed One.

JACOB'S LADDER

Jacob was the slickest, most deceitful man in the Scriptures. This man was a crook.

A wanderer was Jacob, because of trickery, etc. He was tired; he went to sleep, and a vision was revealed to him. God did not make any IFS to Jacob, but Jacob made IFS to God.

The Ladder speaks of One (God) Who is to bring the earth and heaven under one Headship of Jesus Christ.

Personal Application:

1. Separation—the Ladder shows that there is a gulf between God and man.
2. Mediation—I Timothy 2:5—A mediator is one who goes between.

A mediator must know both sides. He must be a partaker of man and a partaker of God. Christ is that Go-Between between man and God. The Go-Between—Salvation is accepting Christ, the Only Way (Acts 4:12) from man's

ruin to God's glory. God's grace is shown when Jacob is at the foot of the Ladder, far away from God, helpless, with nothing, and being nothing. When Jacob saw the Ladder he was born again. Salvation is not by education, but by revelation. And God came down the Ladder by Christ. God comes down to man today by Christ. Jacob merited nothing, but God promised everything. One trait of Jacob was greed for gain; but the salvation was that Jacob promised to TITHE.

3. Salvation—"How dreadful is this place"—"A dreadful death; the Cross of Calvary for me", "This is none other than the House of God, and this is the Gate of Heaven" (Genesis 28:17). Jacob learned that he was the object of God's care. **NO MATTER WHAT CONDITION A SINNER MAY BE IN, THERE IS A LADDER, THE LORD JESUS CHRIST!!**