A green line-art illustration on a light green background. On the left, a nail is shown vertically. On the right, a hammer is shown vertically, with its head at the top and handle at the bottom. The hammer's head is positioned as if it has just struck the nail. The entire illustration is enclosed in a thin green rounded rectangular border.

DO IT YOURSELF BIBLE STUDY SKILLS

by Jim Massey

INTRODUCTION

THEMING THE BIBLE AND THEMING BIBLE BOOKS

EXPLANATION

By reading the closing chapter in a novel a person can see where the whole book is going. Thereafter, when the reader goes back through the earlier chapters, he sees why every person or event is important. If a Bible reader sees where the whole book is going, he is able to put all the detailed pieces together. This we call theming the Bible or theming each of its books.

VALUABLE

Without a sense of direction Bible reading can be a rudderless experience. The thousands of Bible facts seem irrelevant and isolated from each other without the cohesion of the central theme. But with the skeleton framework in mind, each tiny part of the whole can be seen in its rightful place where it makes its needed contribution.

BOOK-BY-BOOK

Each Bible book has its own theme which unifies the entire book. For instance, the theme of 1 Corinthians is *Christ Crucified Versus Intellectualism*. 2 Timothy's theme is *Being Committed to the Gospel Committed to You*. Romans' message is *God's Determined Mercy*. By reading a Bible book in sweeping fashion and listening for the re-occurring theme, a student cannot help but gather the central message. Seeing the overview of the Bible helps us see the need for each book, and seeing the overview of each book helps us see how each book fits the master theme.

BIBLE-WIDE THEMING

Each book's theme contributes to the Bible's theme in an essential way. Knowing the theme of the whole or the theme of the part contributes significantly to understanding the other's theme. It is a revolving cycle, as the whole theme colors the book's theme, and the book's theme is a vital segment in the Bible's theme. So a student must begin to know both kinds of theming and improve both throughout his life-time. Begin with book-wide theming and go to Bible-wide theming.

INSPIRED HELP

Thank God that the Scripture has valuable theme statements which can state for us the completed picture so we can piece together the parts correctly. Luke 24:27 says that Jesus interpreted *from Moses and from all the prophets in all the Scriptures the things concerning Himself*. So Jesus Himself is the message of all the Scriptures. In Luke 24:44-49 Jesus further explains that the apostles were witnesses of how Jesus fulfilled all things written in the Law, prophets, and Psalms that the Messiah must suffer, rise, and be preached for remission of sins among all nations beginning from Jerusalem, and that the Father's promise of the Spirit would empower the apostles as witnesses. This summary from Jesus Himself about Himself is extremely useful to help us see the whole picture. John 5:39 rebuked the Jews because they searched the Scriptures but failed to see that they testified of Him. The Bible's message is Jesus.

ROMANS 1:2-5

Paul here states that he was *separated unto the Gospel of God, which He promised afore through His prophets in the Holy Scriptures concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead, even Jesus Christ our Lord, through whom we received grace and apostleship unto obedience of faith among all the nations for His name's sake*. Doesn't that help? (Romans 16:25-27 is similar.) The Bible often summarizes its own vital message.

1 PETER 1:10-12

This passage says that *the grace* that came to Christians because of the *sufferings of Christ and the glories that should follow them* was the Bible-wide theme of the prophets, which theme had formerly been prophesied by the Spirit but now had been fully revealed by the Spirit by those preaching the Gospel, and that angel messengers of the whole scheme, like the prophets, had not seen the full picture until all was fulfilled in the Gospel. God's grace because of Christ's sufferings was God's scheme of redemption fully revealed by the Spirit in the Gospel. The Gospel is the theme of the Bible.

THE SEED-PROMISE

Genesis 3:15 promises that the warfare between the woman's seed and the Serpent's seed will result in a death-blow to the Serpent, but only a heel-blow to the woman's seed. Amazingly, in Revelation 12–20 the Bible closes with this same Bible-wide warfare between the Serpent, the woman, and the man-child, who is caught up to heaven, rules the nations, and overcomes the Serpent by His blood and His testimony. The seed-promise is another way to see the Bible's theme from beginning to end. What a thrilling thread this is from Genesis to Revelation, and how comforting that our battle is already won for us, and because of the woman's seed we are on His winning side.

GOD'S WILL OR MYSTERY

Ephesians 1:9–11 says that the *mystery of God's will* was purposed to sum up all things in Christ and that God *worketh all things after the counsel of His will*. 1 Corinthians 2:6, 7 shows that the Gospel was the formerly concealed, but now revealed, purpose of God. So the entire Old Testament period was preparation for the final revelation of God's eternal plan to save believers in Christ and in the church. The *mystery*, therefore, is another expression for the way God has orchestrated all Bible events into His eternal plan. The Old Testament conceals and the New Testament reveals that mystery.

THE MESSIAH

In Genesis 15 God foretells the oppression of the Jews in Egypt so that He can deliver them by Moses as a type of the Messiah, God's anointed deliverer, who will be anointed by the Spirit to deliver believers from the slavery of sin. All Old Testament anointed priests, prophets, judges, and kings thus typify the Christ who becomes all these positions at the same time and who delivers through the word of the anointed apostles those obedient believers willing to be free. The Messiah theme is, therefore, another way of theming the Bible. The word *Christ* is a major theme-word of Scripture, and the Holy Spirit can be understood only in relation to the Bible-wide anointed Messiah concept.

THE MESSIAH'S KINGDOM

As Moses delivered Israel from Egypt, God promised in Exodus 19:6 that they would be unto Him *a kingdom of priests and a holy nation*. This begins a Bible-wide prediction of the kingdom or rule of the Messiah. Repeated to Judah in Genesis 49 and especially to David in 2 Samuel 7, this concept of David's descendent establishing an eternal reign which brings security, prosperity, and peace (as no Jewish king had done) becomes a major expression of the Bible's unfolding message. The kingdom of the Messiah is made up of those delivered from sin's slavery into His holy nation of priests, the church.

LAW AND GRACE

The New Testament explains that one of man's greatest needs is to learn to trust God's righteousness given in Christ, instead of trusting his own righteousness in man's own works. Accordingly, Israel was imprisoned under the Law for 1500 years so that they would want the freedom that comes in Christ as God's gift of grace. To show the vital difference between trusting oneself and trusting Jesus' death for sinners is the reason the Bible is so full of God's contrast between law and grace. From our privileged vantage point where we can see Judaism's reversal of the Law's purpose (in which the Jews trusted it instead of the One it was given to point to), we can fit the Law's purpose into God's grand scheme to convince us to trust His mercy and not ourselves. Grace and faith, as distinct from law and works, is the essence of the Bible message. Law is God's Bible-wide contrast with grace.

BEGIN BY BEGINNING

These concurrent expressions of the Bible's basic theme will constantly surface throughout Scripture. The way to get started in unfolding them is to *jump in*. By being aware of what to expect, a student ties the threads together as he travels from book to book. Each new discovery of the theme in progress contributes to the clarity of the theme itself, and the theme itself helps to clarify each newly discovered detail. Once the process is begun, its completion is a lifetime of rewarding embellishment of the basic structure. But it all begins by beginning. Try it, you'll like it.

HOW WE HAVE TRIED TO HELP

The following pages of this section will trace the above-mentioned variations of the Bible's theme from beginning to end. These theme-studies will not be exhaustive, but will be bare skeletons slicing through the many untouched details to be added later. Their purpose is to get the ball rolling so that the student's momentum will follow. Some sections are mere verse lists, while others are questions with answer-sections following. Several pages of charts are also interspersed to show the theme at one glance in summary form. Use these pages and improve them to get for yourself the feel of the thrilling skill of Bible theming.

DO IT YOURSELF BIBLE STUDY SKILLS

This workbook grows out of the basic need to study the Bible better. Its purpose is to develop the fundamental skills that will be sharpened throughout a lifetime of Bible study. Its aim is to set forth the barest basics of good Bible study.



DO IT YOURSELF, FOR YOURSELF, BY YOURSELF

Good Bible study is deeply personal. No one can do it for you. Because Christianity is first individual before it is collective, so is good Bible study. It must be basically between you and God before it can benefit others.

INDEPENDENCE FROM DEPENDENCE

By its very nature Bible study must not rely on others. It must be the bed-rock source of your primary and all-important relationship with God. To depend upon others to do our studying for us is to forfeit our greatest heritage. To trust human aids so as to excuse us from original research is to submit to men and not to God.



THROW AWAY YOUR CRUTCHES



Crutches are for cripples, but they greatly hinder non-cripples. If you have been crippled by over-dependence upon Bible study crutches, throw them away. Walk on your own two feet. A famous California healing temple decorated its huge foyer with crutches and braces thrown away by its worshippers who had been "healed." When we are truly healed from our use of crippling crutches, we will throw them away and rejoice that we can stand and walk unaided.

LEARN TO DO BY DOING

A concerned mother warned her overly-protected son never to go near the water until he learned to swim. This well-intentioned rule automatically kept the son from ever learning to swim. A mother hen feeds her chicks by finding and chewing their food. But she must eventually and wisely force them to find and chew their own. A baby learns to walk by trying, and a bird learns to fly by flying. In the same way a Christian learns to study by studying. This workbook hopes to help "push you out of the nest."



"ALL SHALL KNOW ME, FROM THE LEAST TO THE GREATEST"

The new covenant that was predicted in Jeremiah 31:31-34 was different from the old one in that every covenant member would know the Lord because of the very nature of the covenant. The nature of the covenant was that its laws would be on the heart or upon the mind of every member. By the very nature of Christianity every member must know the Lord by understanding His laws in his own individual mind. This requires original, personal, and independent study.

"THAT YE MAY GROW THEREBY UNTO SALVATION"

I Peter 2:2 says that Christians must "long for the spiritual milk" that will cause them to grow "thereby" (by it) unto salvation. The "spiritual" milk is the "rational" milk (see ASV footnote) or the Gospel message understood with the mind. There is no other way to grow unto salvation except by this mentally-digested milk. Spiritual growth comes only by personally-digested Bible study.

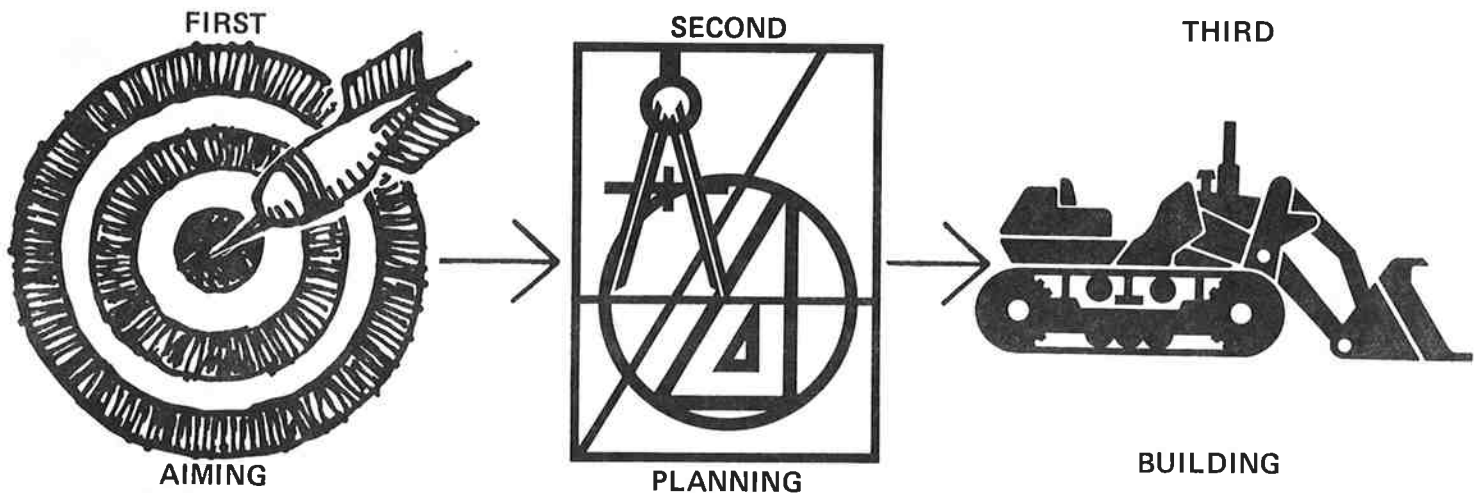


"LONG FOR"



Spirituality cannot be driven into a person. It must be longed for. It will be longed for when one's need for spiritual growth is seen. This need will be seen when one's spiritual emptiness is seen. We will see our spiritual emptiness when we realize how poorly our bad study habits have fed us. Just as a crying baby is thoroughly disappointed with his emptiness, so must we be dissatisfied with our inadequate feeding habits that have caused our spiritual emptiness. Hunger is a healthy result of the realization of spiritual need. But you will study and grow only because you deeply want to.

"THIS ONE THING I DO!"



BEGINNING STEPS FROM GOAL TO REALITY

1. **AIMING:** I must decide, purpose, will, desire, plan, determine, and be discontent otherwise.
 Rm. 15:20: making it my aim not to build on another man's foundation.
 2 Cor. 5:9: we make it our aim to be well-pleasing unto Him.
 Mt. 6:33: But seek ye first the kingdom of God and His righteousness.
 Phil. 3:13: This one thing I do. (Boil down all goals to one thing and do it).
 Study skills are more important than information, as they produce information.
 It is better to teach one to plant corn than to shell it for him.
 Make study skills your central target, though you will need to be patient with yourself.
 The basic cause of our ignorance, brotherhood strife, lack of evangelism — poor study skills.
 Most people are content to be spoon-fed, as a baby bird swallows with its eyes closed.
 I must break old patterns and habits and shatter the mold which has imprisoned me.
 My aim must be steadfast, surmounting all difficulties. It must not pass like a New Year's resolution.
 Satan wants most to block my study skill development because it is so vital to all else.
2. **PLANNING:** reducing my steadfast desire to a workable plan, make a chart.
 Eph. 1:11: foreordained according to the purpose of Him who worketh all things after the counsel of His will. (God works by His plan— so should we.)
 Eph. 3:11: according to the eternal purpose which He purposed in Christ Jesus our Lord.
 God planned His work and worked His plan — the scheme of man's redemption.
 Study will demand prime time, not sleepy time, it must be kept first. Plan to make it foremost.
 Decide upon the best daily segments and arrange all else around them. Many things must be cut out.
 One to two hour segments must be followed by breaks, exercise, or diversion. Don't over-do it.
 My regular eating, sleeping, and exercising contribute significantly to my study. Try it and you'll see.
3. **BUILDING:** working the plan in attainable steps brings improvement. Don't take too big a bite.
 Phil. 3:12: I press on if so be that I may lay hold on that for which I was laid hold on.
 3:13: forgetting the things which are behind and stretching forward to the things before.
 3:14: I press on toward the goal unto the prize of the high calling of God in Christ Jesus.
 Progress comes slowly in small steps by building upon past failures and slowly but surely improving.
 The right foundation must be built upon with small bricks well-fitted together.
 Confidence is gradually and painfully built in small segments. It is destroyed by expecting too much too soon.
 I can be too demanding of myself and expect too much and grow dismayed and quit and never try again.
 Progress grows from a combination of purpose, motivation, and endurance. All are necessary.
 Self-esteem and joy result from goals attained and plateaus reached. Plateaus are launching pads for greater heights.
 The motivational thrill of productive study impels steadfastness. Real discovery is a matchless thrill.

SEEING THE VALUE OF BIBLE THEMING

If you will see how theming opens up the Bible for you in a way not enjoyed before, you will practice its value for life. When you see how you can do it yourself and can benefit greatly from it, you will make it a part of your own study skills forever. The usefulness of viewing everything in the Bible from the standpoint of its over-all theme will increase every time you read the Bible and see for yourself how its many parts fit together beautifully to teach one message. The Bible's theme deepens every time you see how totally co-ordinated its parts all are. But the only way to see the beauty of the whole picture is to see it for yourself, to taste its value for yourself, to do it yourself, for yourself, by yourself.

NOWHERE-NESS IS RUDDERLESS-NESS

He whose map leads nowhere gets nowhere. Nowhere-ness is studying the Bible in all directions. It is trying to make the Bible agree with all the different things we want it to say, or which we have been told that it says. Rudderless-ness is aimlessly drifting about "with every wind of doctrine" (Ephesians 4:14). It is failing to steer our Bible study by its intended rudder — the Bible's theme. All Bible study must be pointed toward its North Star, or it will circle the globe non-sensically. We need to sing, "Chart and compass came from Thee, Jesus Savior, pilot me." Jesus pilots by the Bible's message. Jesus is the Bible's message.

A MILLION-PIECE JIG-SAW PUZZLE

The Bible's million pieces are like trying to put a puzzle together without using the finished picture as a guide. We might get a few pieces to fit, but we could never make all its parts interlock without a pattern to go by. But by using a finished-product pattern to guide us, eventually every piece will fall into its intended space, and every part will perfectly fit on all its sides with all the pieces on all their sides. The result of theme-guided Bible study is a gorgeous mosaic beautifully displaying God and His message, rather than a disengaged heap of distorted and meaningless broken up parts. To know the Bible's meaning we must "get it all together." That meaning comes together in the Bible's theme.

WHERE DOES THE MISSISSIPPI RIVER GO?

A satellite photograph of the Mississippi River reveals its complete symmetry from start to finish. It begins as a small trickle far in the remote north and is gradually joined by its numberless tributaries, large and small, long and short. It gathers size and momentum as it flows with incessant determination toward the sea. But if I see the mighty Mississippi only in the perspective of the few miles I can behold as I cross over one of its bridges, I cannot appreciate its masterful greatness. Viewing the Bible is like that. We cannot appreciate its many streams without the perspective of its over-all course. But when we finally see where it is going and how all its rivulets and creeks contribute to its onward flow, we will then stand amazed at the power and beauty of its determined course.

SUMMARY VERSES TELL WHERE THE BIBLE IS GOING

Paul wrote to Timothy (2 Timothy 3:15): "from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." This states that being wise unto salvation by trust in Christ Jesus is where the entire Old Testament was going. He further explains (verses 16, 17) that every God-inspired scripture is "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." This is saying that Timothy had a complete view of the Old Testament because he had seen how it made him wise unto salvation through the faith in Christ which the scriptures all pointed to. But without this Bible-wide perspective a person is incomplete and unthoroughly unfurnished to see the Bible's whole message.

IT ALL DEPENDS UPON HOW YOU SEARCH

Jesus in John 5:39, 40 told the Jews: "Ye search the scriptures because ye think in them ye have eternal life, and these are they which testify of Me, and ye will not come to Me that ye may have life." The Old Testament scriptures were given to bear witness of Jesus as the Jews' deliverer. But because of generations of Jewish prejudice, their scripture-searching never found Jesus. If they had open-mindedly searched their Bible, its clear and forceful theme would have been found to be Jesus. The Bible's theme makes itself clearly visible to a searcher who wants to find it, but these Jewish searchers instead found

that Jesus wasn't their Messiah because their search was not a true search. An open search would have found their deliverer from sin. We can either give the Bible the theme we want it to have, or we can let the Bible give us the theme which it obviously has. It all depends upon how we search. Searching with our own theme in mind is to miss its self-evident theme which it must reveal for itself. Not all Bible searching is good. Most of it keeps people from eternal life in Jesus.

TWISTING, CORRUPTING, MISHANDLING

2 Peter 3:16 warns that ignorant and unsteadfast Bible searchers "wrest (or wrestle)" the scriptures to their own destruction, showing that ignorance of the Bible's self-evident over-all meaning will cause unsteady searchers to twist its meaning in such way as to destroy themselves. 2 Corinthians 2:17 warns that "the many (or most people) corrupt the word of God," and 2 Corinthians 4:2 shows that the word of God can be "handled deceitfully." Unless we let the Bible tell us its own meaning, we will do like most people do and corrupt and handle erroneously the word of God to our own spiritual suicide. The Bible clearly and accurately "handles" its own meaning if we let it, but searchers twist, corrupt, and mishandle its meaning deceitfully who do not let the Bible handle for us its own meaning in its own way. Most handling of the Bible is destructive.

WITHOUT THE WHOLE CONTEXT WE SPEAK GOD'S WORD PRESUMPTUOUSLY

Deuteronomy 18:20 warned the Jews: "But the prophet that shall speak a word presumptuously in my name which I have not commanded him to speak...that same prophet shall die." The serious practice of saying that God's word said something that it actually did not say is still happening today. It was physically fatal then and is spiritually fatal now. But the only way to avoid misapplying Bible verses is to know what the whole Bible is saying so as to be sure what every part must mean. Every verse's context starts with its own paragraph and extends to the whole Bible's theme. To lift a verse out of its context and to be ignorant of what the whole Bible background is saying is to speak for God "presumptuously" today. The Bible study of the average man would be greatly improved if all such spokesmen would die in our day as they did in Moses' day. We would be impressed with the serious presumption of saying that the Bible says something that it does not say. We must let it say itself what it says for itself, or we speak God's word presumptuously.

SPEAK AS GOD'S ORACLES

1 Peter 4:11 warns inspired Christians to "speak as the oracles of God." Acts 7:38 shows that the Old Testament scriptures were "living oracles" given to the prophets by God. The combination of these two verses indicates that Peter is warning his readers to speak according to the message God gave in the Old Testament, and warning that to speak out of harmony with the Old Testament's oracular meaning would not be speaking as God's oracles. Peter's point is to speak the message as it has been given from God. They had to know the true perspective meaning of the Old Testament oracles in order to obey what Peter commanded. Likewise we today must know the Bible's whole message in order to "speak as God's oracles," or we will miss and distort the contributing meaning which every Bible verse has. Let us be sure to speak as God's oracles speak in the whole Bible's message. The Old Testament oracles have given us the background theme meaning, and any other meaning is not speaking as the oracles of God.

SEARCH THE OLD TESTAMENT

Acts 17:11 says that the Jews of Berea were more noble than those of Thessalonica by receiving the Gospel "with all readiness of mind, examining the Scriptures daily whether these things were so." The Scriptures which they examined daily (upon hearing the Gospel) were the Old Testament Scriptures, and because of their proper over-all view of these Scriptures, "many of them therefore believed" (verse 12). But without knowing the proper meaning of the Scriptures, these Jews could not have known whether it was true that Jesus was the Christ predicted in the Old Testament. Here are Jews unlike those in John 5:39, 40 who missed the theme meaning of their own Scriptures and made their Old Testament say what they wanted it to mean. This workbook seeks to search the entire Bible with "all readiness of mind" by allowing the whole Bible to tell us what its meaning is. To do this requires that the whole Bible theme be seen together as supported by all the parts. When we open-mindedly search daily the Old Testament, its whole message will be that Jesus is the Christ as fulfilled in the message of the New Testament.

**DO IT YOURSELF
BIBLE STUDY SKILLS**
by Jim Massey

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WHAT IS IT?

"Do It Yourself" Bible study is different. It is not a better way of doing what we have been doing. It is a revolutionary way of doing what we have not been doing. It is only for those who want to change.



DIRECT, NOT SECOND-HAND

Breathing breath which someone else has already breathed is breathing, all right, but stagnant breath does not invigorate and vitalize. "Do It Yourself" Bible study is filling one's lungs directly from uncontaminated Bible oxygen.

DISCOVERY, NOT REHASH

Hash can be tolerated occasionally, but a steady diet of rehashed-hash cannot. Warmed-over spiritual meat cannot whet the appetite like direct discovery of Bible truth for oneself. Real study is not merely repeating what others have said. It is researching originally for oneself what God has originally said.



INVESTIGATION, NOT INDOCTRINATION

Indoctrination teaches a person to repeat the accepted view, while investigation teaches him to search and find the correct view. It is the difference between brain-washing and brain-stretching. Real Bible study discovers and uncovers genuine Bible doctrine, while by indoctrination the person fed merely feeds back to the feeder pre-chewed and pre-digested food with the taste and nourishment largely gone.

DOING ONE'S HOMEWORK, NOT BORROWING ANOTHER'S

Only in Bible classes do we praise ourselves for using another person's homework. We may bring to class the right answers, but we have not worked the problems ourselves. We have cheated so as to get an acceptable answer, but we have also seriously cheated ourselves by not knowing how we found it. We have effectively trained ourselves to never be able to answer future questions and problems.





ARE YOU A BLOOD-HOUND OR A COPY-CAT?

A “copy-cat” imitates the work of others, but a blood-hound “dogs” the trail of a criminal until he finds him. Most people study the Bible by “copy-cattin’” the trails of others. They step where others have stepped and follow where others have led. But a hound-dog only follows his own nose, nothing else, and will find the right trail which cannot be found any other way.

ARE YOU AN EXPLORER OR A SLAVE?

Discovery is a thrilling experience reserved only for those with the spirit of Christopher Columbus. But every great explorer had burden-bearing slaves or servants who did only what they were told and never discovered anything for themselves. Discovering is the privileged thrill reserved only for discoverers. It is forbidden to those who disqualify themselves by being content to walk in the steps of others.



DON'T BE ON SPIRITUAL WELFARE

Many welfare cases could be making their own way, but welfare hand-outs are easier than finding and keeping a job. But this is destructive to the human spirit of achievement. How meagre is the slim joy of welfare-ism compared to the challenge and reward of the self-made man. “Do It Yourself” Bible study is like the motivation and accomplishment that builds self-reliance and confidence. Hand-outs are for deliberate career beggars who will take anything anyone gives them and will never have anything of their own.

ARE YOU A “DO IT YOURSELF-ER”?

If you see a need to study the Bible yourself — for yourself — by yourself, you will profit from this workbook. If you are attracted by the hope of direct Bible investigation and rewarding personal discovery, you have already hit upon the most important discovery of your life. Congratulations if you have discovered that you can discover and develop “Do It Yourself Bible Study Skills.”



CHOOSE YOUR RUT WELL



A 1920 rural road sign said, “Choose your rut well — you will be in it forty miles.” By sliding into over-dependence upon Bible helps many of us have been in the “can’t do it myself rut” for forty years. Once we get out of the “can’t rut,” we will be shocked at how fast and easy real Bible study is. We will relish the scenic thrill of travelling through the Scriptures in the driver’s seat. But forty-year ruts are hard to escape. Only by deep disappointment in them can we climb out.

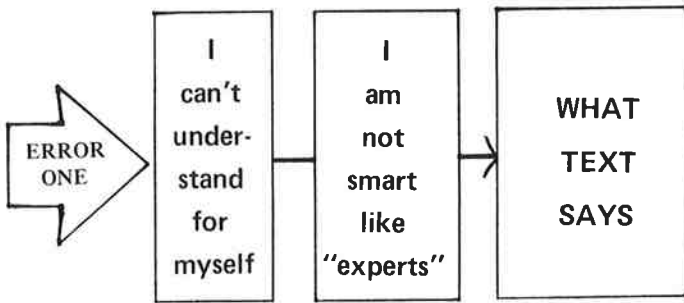
QUESTIONS AS TO WHETHER YOU NEED THIS STUDY

Answer "yes" or "no"

- ___ 1. Do you feel that basic Bible study is very important?
- ___ 2. Do you believe that true happiness results from knowing the Bible?
- ___ 3. Are your present Bible study skills in need of improvement?
- ___ 4. Is your Bible knowledge somewhat scattered (instead of unified)?
- ___ 5. Did most of your Bible knowledge come from someone else's discoveries (rather than your own)?
- ___ 6. Did your teachers (or their teachers) do more individual research than you have done?
- ___ 7. Has your Bible information been largely passed down to you (rather than discovered by you)?
- ___ 8. Do you lack confidence in your own Bible study ability?
- ___ 9. Do you usually think of others as better Bible students than yourself?
- ___ 10. Do you tend to trust the research of experts more than your own?
- ___ 11. Do you read comments and discussions about the Bible more than the Bible itself?
- ___ 12. Would you like to use your grammar background as a basic Bible study tool?
- ___ 13. Do you usually study Bible verses more than Bible paragraphs?
- ___ 14. Do you often try to grasp a verse's meaning without knowing the book's meaning?
- ___ 15. Do you think a clearer over-view of the whole Bible's theme would help?
- ___ 16. Would you like to see how each Bible book fits into that over-all theme?
- ___ 17. Would you like to be better grounded in how to use the Old Testament?
- ___ 18. Would you like to be close personal friends with each Bible book?
- ___ 19. Are you dis-satisfied with your past Bible study skills and their results?
- ___ 20. Are you sometimes frustrated over opposite views taught by conscientious brethren?
- ___ 21. Do you feel that divisions in the church could have been avoided by better Bible study?
- ___ 22. Do you first check what others think before you think for yourself?
- ___ 23. Do you want to know how to discover information even more than you want mere information?
- ___ 24. Do you admit that you are more dependent upon others' conclusions than your own?
- ___ 25. Are you convinced that no one can do your personal independent research for you?
- ___ 26. Could it be that you have walked more on crutches than upon your own two feet?
- ___ 27. Are you willing to learn to study for yourself regardless of past failures?
- ___ 28. Do you long for the thrilling rewards of deeply-satisfying Bible study?
- ___ 29. Are you ready to give up poor study habits?
- ___ 30. Had you rather be in the driver's seat (as a Bible student) than in the passenger's seat?
- ___ 31. Do you have enough determination to break out of old ruts set over many years?
- ___ 32. Do you seek more boldness to overcome your Bible study timidity?
- ___ 33. Are you often tempted to conform to a view rather than to study both sides thoroughly?
- ___ 34. Have you often sought quick answers instead of thorough ones?
- ___ 35. Do you believe that you can know the Bible if you deeply want to?
- ___ 36. Are you willing to go back to bare basics that you may have assumed you knew?
- ___ 37. Have you at times disregarded a verse's context just to prove a point?
- ___ 38. Do you believe better basic communication skills will greatly improve Bible study?
- ___ 39. Would you like more skill in properly using center-references and footnotes?
- ___ 40. Would you enjoy using a systematic Bible-marking scheme?
- ___ 41. Have you sometimes felt that your Bible study was like a rudderless boat?
- ___ 42. Would you like to trace the seed-promise from Genesis three to Revelation 12?
- ___ 43. Would it thrill you to discover for yourself the inter-related role of each Bible book in God's scheme of redemption?
- ___ 44. Has your "polly-parrot" repeating of commonly-accepted views stifled your motivation for a "fresh-air" approach?
- ___ 45. Would you like to skillfully know and use eight distinct meanings of the word "of"?
- ___ 46. Would you like to be more skillful in understanding figures of speech?
- ___ 47. Would you enjoy the rewarding insights which come from prepositions, pronouns, and conjunctions?
- ___ 48. Would you like to have all your study notations abbreviated in your own Bible?
- ___ 49. Would you like to make your own personal Bible a much more valuable study tool and a closer personal companion?
- ___ 50. Would you be willing to start where you are now, stay with it steadfastly, and make a life-time career of better Bible study?

IF MOST OF YOUR ANSWERS ABOVE WERE "YES,"
THIS STUDY COURSE IS FOR YOU.

WHY IS IT NEEDED?

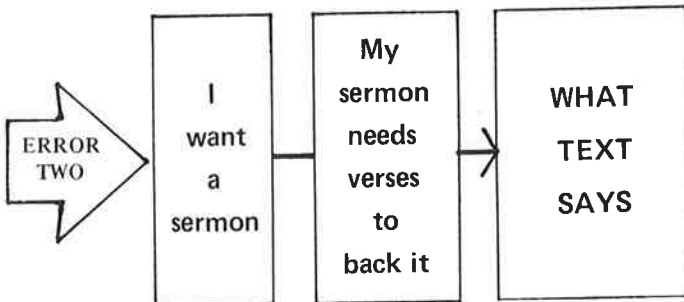


1. THE TIMIDITY ERROR WHICH SAYS "I CAN'T":

The lack of self-confidence causes many to say "I can't."

This spirit kills the necessary research experience that builds confidence.

To believe and act like you can is the first step to building personal skill.

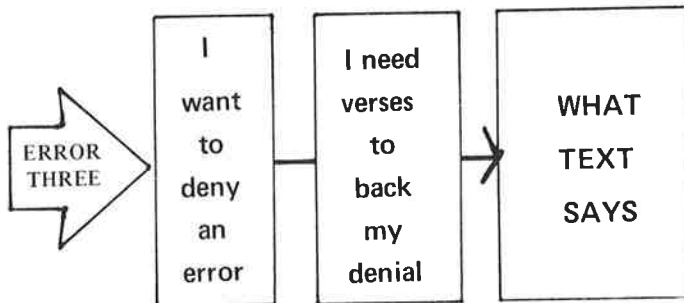


2. THE ERROR OF LOOKING FOR SERMONS:

Preachers (under pressure to prepare a sermon) study poorly.

They are tempted to make verses say what they want their sermon to say.

Thorough Bible-wide study skills lay the foundation for good sermons.

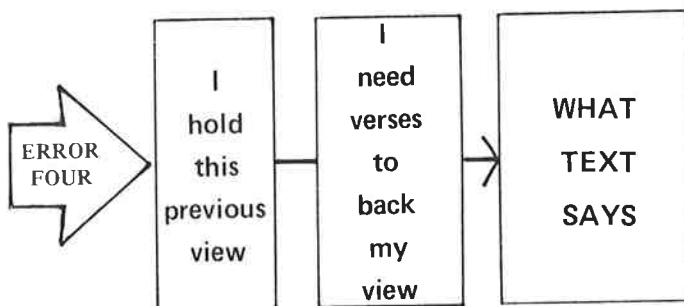


3. THE ERROR OF ANSWERING ERRORS:

Studying to answer an error causes a mind-set against the error.

We then look for verses proving what we already believe.

Looking for proof-texts is reactionary pre-judgment.

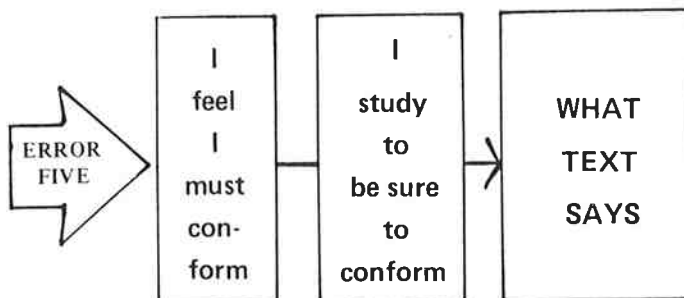


4. THE ERROR OF BACKING PREVIOUS VIEWS:

This is refusing to change earlier views taken publicly.

It is being committed to one's beliefs rather than to the Bible.

It is studying to "save face" rather than to grow by changing.



5. THE ERROR OF CONFORMING:

1. Like Saul, we can be "zealous for the tradition of our fathers."

2. Loyalty to the rightness of prevailing views is prejudice.

3. Tradition (in ourselves or in others) destroys open-minded Bible research.



HOW NOT TO STUDY THE BIBLE

NOT:

1. **TIMIDLY** (saying "I can't do anything.")
Ex. 3:11: Who am I? They will not hear me.
4:10: I am not eloquent but slow of speech.
Jer. 1:6: I know not how to speak
2. **SHAMEFULLY** (saying "I'm not perfect.")
Ex. 6:12: I am of uncircumcised lips.
Isa. 6:5: I am a man of unclean lips.
Lk. 5:8: Depart, for I am a sinful man.
3. **WEAKLY** (saying "I am not smart enough.") 3.
1 Cor. 13:1: If I speak with the tongues of men and of angels.
2 Cor. 10:10: His bodily presence is weak & his speech of no account.
1 Cor. 2:3: I was with you in weakness, and in fear, and in much trembling.
2 Cor. 4:7: This treasure is in earthen vessels that the exceeding greatness of the power may be of God and not from ourselves.
4. **DEPENDENTLY & TRADITIONALLY** (saying "I must conform to & be loyal to parents & brethren.")
Jn. 5:39: Ye search the Scriptures for in them ye think ye have eternal life.
Acts 15:21: Moses from generations of old is read every Sabbath in the synagogues.
Acts 22:3: Being instructed in the strict manner of the law of our fathers.
2 Cor. 3:15: Unto this day when Moses is read a veil lieth upon their heart.
Gal. 1:14: Being more exceedingly zealous for the traditions of my fathers.
5. **SUPERFICIALLY** (saying "I want a quick pat answer.")
Rom. 10:3: Being ignorant of God's Righteousness.
Rom. 16:18: By their smooth words and fair speeches they beguile the hearts of simple.
2 Pet. 3:15: Twisting, 2 Cor. 2:18: corrupting, 4:2: mishandling the Word of God.
6. **DABBLINGLY** (saying "a smattering will do.")
Mt. 13:14: by hearing ye shall hear & shall in no wise understand.
Mt. 13:19: Then cometh the evil one and snatcheth away that which was sown.
Rom. 11:8: God gave them a spirit of stupor, eyes that they should not see & ears that they should not hear unto this very day.

BUT:

1. **BOLDLY** (saying "I can do all things.")
Ex. 3:14: "I am because I am" sent you.
4:11: Who made man's mouth?
Phil. 4:13: I can do all things in Him.
2. **TRUSTINGLY** (saying "God can use one imperfect yet penitent and willing.")
Jer. 1:9: I have put my words in thy mouth.
Jer. 1:12: I watch over my word to perform it.
Rom. 8:34: Who is he that condemneth?
3. **POWERFULLY** (saying "the message is God's wisdom & power.")
2 Cor. 12:9: My power is made perfect in weakness, 10: When I am weak, then am I strong.
1 Cor. 1:18: The word of the cross is God's power.
1:24: Christ, the power of God and the wisdom of God.
Rom. 1:16: I am not ashamed of the gospel, for it is the power of God unto salvation.
4. **INDEPENDENTLY & ORIGINALLY** (saying "I must conform to & be loyal only to Christ.")
Mt. 10:37: He that loveth father or mother more than me is not worthy of me.
Mt. 15:6: Ye have made void the word of God because of your tradition.
Gal. 1:10: If I were still pleasing men, I should not be a slave of Christ.
2 Tim. 2:15: Study to show thyself approved unto God.
Rom. 14:12: Every one shall give account of himself to God.
5. **THOROUGHLY** (saying "I want the true Bible-wide answer.")
Col. 3:16: Let the Word of Christ dwell in you richly in all wisdom.
Eph. 6:15: Having shod your feet with the preparation of the Gospel of peace.
1 Tim. 4:6: Nourished in the words of the faith and of the good doctrine.
4:15: Give thyself wholly to them.
6. **COMPREHENSIVELY** (saying "Only the whole picture will do.")
Ezek. 3:1: Eat this roll & go speak to them.
Rev. 10:9: Take the little book and eat it up.
Eph. 4:13: Till we all attain unto the unity of the faith.
Jn. 16:13: He shall guide you into all truth.
Neh. 8:8: Then they read in the book in the law of God distinctly & gave the sense so that they understood the reading.





HOW PREACHERS SHOULD NOT STUDY THE BIBLE

NOT:

1. **HOMILETICALLY** ("Where is a verse that says what I want said in my sermon?")
I Cor. 13:1: speak with tongues of men, angels.
1:4: not in persuasive words of wisdom.
Rom. 16:18: by their smooth & fair speech.
Mt. 6:7: heard for their much speaking.
Rom. 2:21: teachest thou not thyself?
LOOKING FOR SERMON TEXTS.
2. **ARGUMENTATIVELY** ("I'll find a verse and make it answer this.")
Mk. 12:29: The first is Hear, O Israel
I Cor. 15:8: The child untimely born.
Acts 4:12: Salvation in no other name.
Heb. 12:23: the church of the firstborn.
Am. 6:5: instruments of music like David.
I Cor. 11:27: drink the cup unworthily.
FINDING THE ANSWERS TO ERRORS.
3. **EGOTISTICALLY** ("I'll show you who really knows the Bible.")
Mt. 23:28: appear righteous unto men.
Mt. 6:1: before men to be seen of them.
Mt. 6:2: to have glory of men.
3 Jn. 10: maligns us by spiteful charges.
Rom. 1:21: became vain in their reasonings.
Col. 2:18: vainly puffed up by fleshly mind.
STUDYING TO EXALT ONESELF.
4. **ARROGANTLY** ("I'll prove from the Bible I'm always right.")
Rom. 2:19: confident guide of the blind.
Mt. 7:3: the beam in thine own eye.
3 Jn. 9: loveth the pre-eminence.
2 Pet. 2:12: railing where they are ignorant.
2:18: uttering great swelling words of vanity.
STUDYING TO FEEL SUPERIOR.
5. **INFLEXIBLY** ("I took a public stand and cannot back down.")
Col. 2:18: taking his stand in things seen.
I Pet. 1:18: handed down from fathers.
Jn. 5:40: ye will not come to me.
12:43: loved glory of men more than God.
Acts 7:51: stiffnecked & uncircumcised.
BACKING AN EARLIER POSITION.
6. **HATEFULLY** ("I'll cut him to pieces!")
Mt. 23:4: lay grievous burdens on men.
Mt. 23:27: full of dead men's bones.
Jas. 1:26: religious but bridled not tongue.
Jas. 3:14: bitter jealousy & faction in heart.
HURTING AND BELITTLING OTHERS.

BUT:

1. **EXPOSITORILY** ("I must convey exactly what the book and writer meant.")
Acts 2:12: What meaneth this? (tongues)
Acts 2:16: This is that Joel spoke (pour out).
Acts 2:33: The promise of the Holy Spirit.
Acts 2:38: receive the gift of the Holy Spirit.
Acts 2:39: to all that are afar off (Eph. 2:13).
STUDY THE SWEEP & FLOW OF THE BOOK.
2. **CONTEXTUALLY** ("The setting must tell me exactly what each verse means.")
Mk. 12:28: What commandment is first of all?
Mt. 7:22: Many (false prophets, 15) will say.
Eph. 3:2: The dispensation of that grace of God.
I Cor. 14:15: I will sing with the Spirit (inspired).
2 Cor. 8:13: not others eased and ye distressed.
Acts 17:6: turned the world upside down.
DEPENDING UPON THE PARAGRAPH.
3. **SELFLESSLY** ("The message is everything, the messenger is nothing.")
Mt. 23:11: greatest shall be your servant.
Phil. 2:7: emptied Himself into form of a slave.
Mt. 5:3: Blessed are the poor in spirit.
2 Cor. 12:5: on mine own behalf I will not glory.
12:7: that I should not be exalted overmuch.
12:11: though I am nothing.
DISREGARDING PERSONAL STATUS.
4. **HUMBLY** ("I'm often wrong, but the Bible is always right.")
Mt. 11:25: hid from wise & revealed to babes.
Mt. 18:3: except ye become as little children.
Jn. 3:30: He must increase, but I must decrease.
I Sam. 3:9: Speak, Lord, thy servant heareth.
I Cor. 3:7: Neither is he that planteth anything.
EAGERLY CHANGING PERSONAL VIEWS.
5. **MATURINGLY** ("I grow when I change my immature and wrong positions.")
I Tim. 1:13: I did it ignorantly in unbelief.
Acts 26:9: I verily thought with myself.
Jn. 16:2: think he offers service to God.
Gal. 1:13: beyond measure I persecuted church.
Phil. 3:7: gain to me I counted loss for Christ.
DEFENDING NO PERSONAL STAKES.
6. **LOVINGLY** ("I need your help & you mine.")
Jas. 3:17: pure, peaceable, gentle, entreated, merciful.
2 Tim. 2:24: must not strive but be gentle.
2:25: in meekness correcting that oppose themselves.
11:8: for building you up, not for casting down.

8 *BUILDING UP OTHERS, NOT ONESELF.*

How Not To Study!

AS EXAMPLES
TO
US.

1500 YEARS SHOW HOW THE JEWS STUDIED INCORRECTLY.

John 5:39: "Ye search the Scriptures because ye think that in them ye have eternal life, and these are they which bear witness of Me, 40: and ye will not come to Me that ye may have life."

WHY CAN'T WE LEARN FROM THEIR FAILURES?

The Jews searched the Scriptures and read them every Sabbath in their synagogues (Acts 15:21). Saul the persecutor was "instructed according to the strict manner of the law of our fathers" (Acts 22:3). Though zealous for God, the Jews were "ignorant" of God's justification (Rm. 10:2, 3). Whenever Moses was read, "a veil lieth upon their heart" (2 Cor. 3:15). The Jews are our "examples" that we not make their mistakes (1 Cor. 10:11). We, like the Jews, can regularly read the Scriptures with pre-set ideas. We can learn from the mistakes the Jews made so as to avoid the same mistakes.

1. SEEKING MEN'S PRAISES

John 12:42 says that Jewish rulers would not change their view of Jesus, even though they were convinced by the facts. Verse 43 shows that "they loved the glory of men more than the glory of God. In Galatians 1:10 Paul speaks of his days in Judaism as "striving to please men." In these verses the Jewish brotherhood was motivated by love of men's praise more than love for truth. Jesus characterized the Jews as seeking men's glory (Mt. 6:1, 2) and wanting to appear righteous unto men (Mt. 23:28). All of us (especially preachers) have too much of this Pharisee blood in our veins today. Much study is motivated by a desire to exalt oneself and to gain a superior status among men. This hides the truth from the wise and proud and reveals it to babes (Mt. 11:25). Perhaps the greatest study lesson we can learn from the Jews is not to be haughty and arrogant. Why have we not learned this lesson? Why do we allow a proud spirit to hide God's truth?



2. BACKING BROTHERHOOD VIEWPOINTS

Gal. 1:14: says that Saul was "more exceedingly zealous for the traditions of my fathers." Saul suffered from being over-sold on the rightness of his Jewish heritage. The prevailing view in Saul's day was that rightness was conformity to his brotherhood. The Jewish brotherhood view was 180 degrees away from the truth about Jesus. This Jewish view was backed by meticulous use (or mis-use) of Scripture. Loyalty to age-old Jewish tradition was zealously promoted and praised. Jesus showed that brotherhood tradition transgressed and voided God's commands in Scripture. It made worship vain, because tradition as doctrine is worshipping men (Mt. 15:3, 6, 9). Brotherhood viewpoints usually are crystalized and handed down to succeeding generations. It circumvents the elements of open-minded exploration. It exalts conformity rather than true research. Brotherhood viewpoints should fairly be investigated for their actual merits. Do not re-act so as to think that a concept is wrong just because it is a brotherhood view. But do not think that it is right just because it is a brotherhood view. Brotherhood commentaries carry the danger of developing brotherhood loyalty. There is no such thing as "Church of Christ doctrine." There must be only "the apostles' doctrine" (Acts 2:42) and "God's doctrine" (1 Tim. 6:1). Repeating a doctrine from generation to generation does not make it true. This may, instead, push the doctrine to an extreme that is not true. Why do we think we are exempt from the danger of brotherhood loyalty? Why do we not learn from the 1500 year Jewish example given for our learning?



HOW IT WORKS

STEP ONE



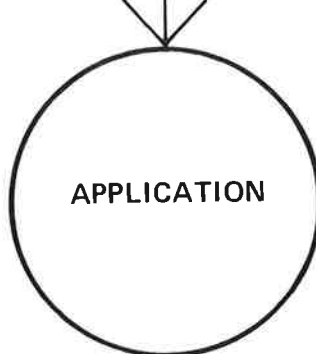
STEP TWO



STEP THREE

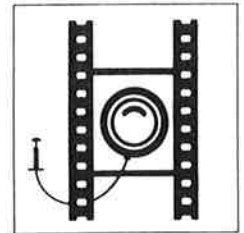


STEP FOUR



STEP ONE

1. Put blank film in your mental camera.
2. "Unlearn" anything you think you already know on the subject.
3. Be strongly determined not to favor any previous view.
4. Resolve not to care what the truth turns out to be.
5. Do not consult anyone or any aid during this step.
6. Apply the six do-it-yourself Bible study skills:
 Theme-ing (over-viewing the whole)
 Old Testament Foundationaling (backgrounding)
 Paragraphing (contexting)
 Diagramming (Grammar)
 Referencing (Center-column verses)
 Footnoting (translators' notes)



STEP TWO

1. Bounce your conclusions off anyone and everyone.
2. Rehearse your research to a close friend in Christ.
3. Seek the input of a church or school class.
4. Anything the text does not teach everyone alike is not a correct view.
5. Ephesians 3:18 says that we apprehend "with all the saints."
6. The body of Christ is God's input and evaluation "think tank."



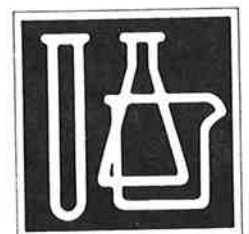
STEP THREE

1. Personal conclusions must now be refined in light of group input.
2. In view of the reflections and corrections of yourself and others, draw your final conclusions.
3. This is the vital step called in the Bible "meditation."
4. Enough time must be given to relate your conclusions to the entire Bible scheme.
5. This is distilling and aging your initial views by filtering them through the whole Bible's theme.
6. Unhurried contemplation during weeks or months will make the cream come to the top.

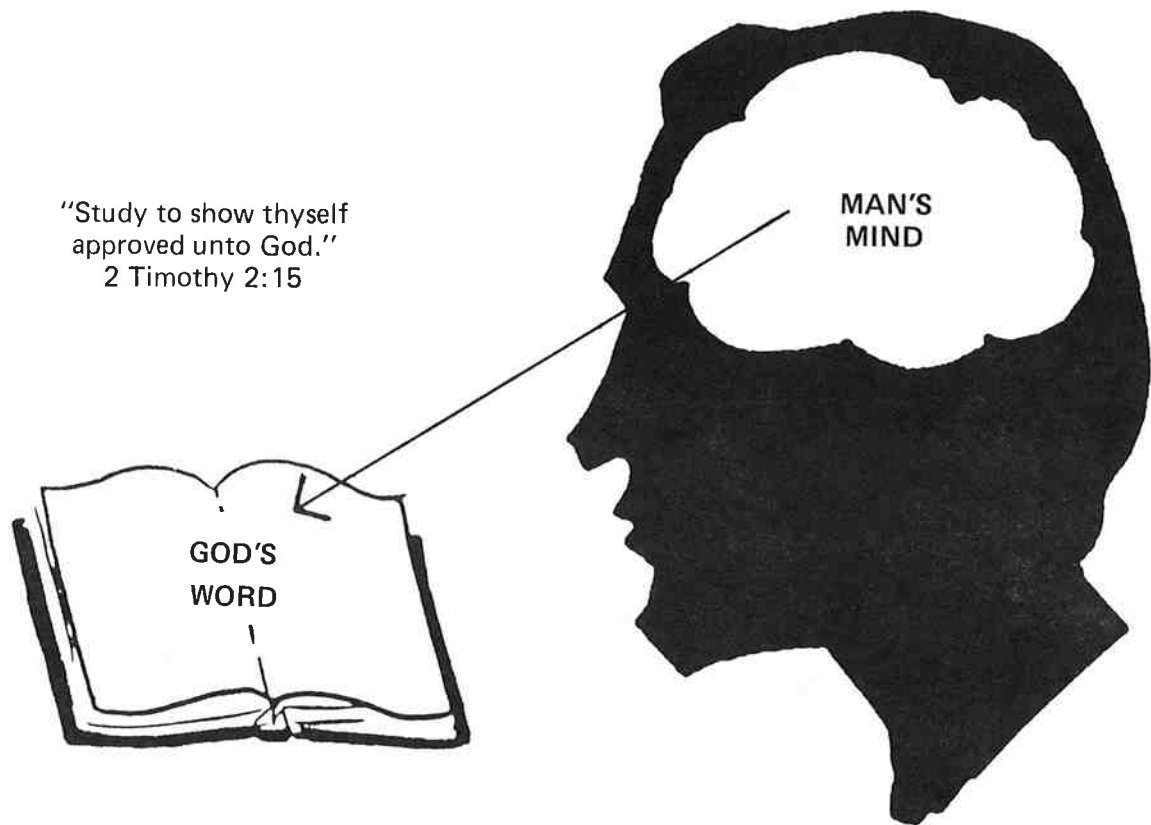


STEP FOUR

1. Application is the acid test of contemplation.
2. Unless a view can be universally and practically applied, it is false.
3. Take care to rightly divide between absolute truth and a possible meaning.
4. Absolute truth is inescapable and without question.
5. Possible views are also possibly wrong.
6. Application is Bible truth in action in daily life.



THE BASIC PERSONAL RESEARCH STEP ONE UNDERLIES ALL OTHERS



WHY ALL ELSE DEPENDS UPON IT:

1. THE HUMAN MIND IS THE FOUNTAINHEAD OF ALL HUMAN ACTIONS:

- Mt. 12:34: out of the abundance of the heart the mouth speaketh.
15:19: out of the heart come forth evil thoughts, murders, adulteries, etc.
22:37: Thou shalt love the Lord thy God with all thy heart . . . soul . . . and with all thy mind.
Prov. 23:7: as a man thinketh in his heart, so is he.
4:23: out of the heart are the issues of life.
Rm. 12:2: be ye transformed by the renewing of your mind.
1 Pet. 1:13: girding up the loins of your mind.
1 Cor. 2:16: who hath known the mind of the Lord . . . but we have the mind of Christ.

2. THE POWER OF THE GOSPEL MESSAGE WORKS THROUGH THE MIND BY FAITH:

- Rom. 1:16: the Gospel is the power of God unto salvation to everyone that believeth.
10:10: with the heart man believeth unto righteousness.
Heb. 8:10: this is the covenant I will make . . . I will put my laws into their mind.
Acts 17:11: they received the word with all readiness of mind.
Phil. 2:5: have this mind in you which was also in Christ Jesus.
Rom. 8:6: the mind of the Spirit is life and peace.
1 Cor. 14:20: be not children in mind . . . but in mind be men.

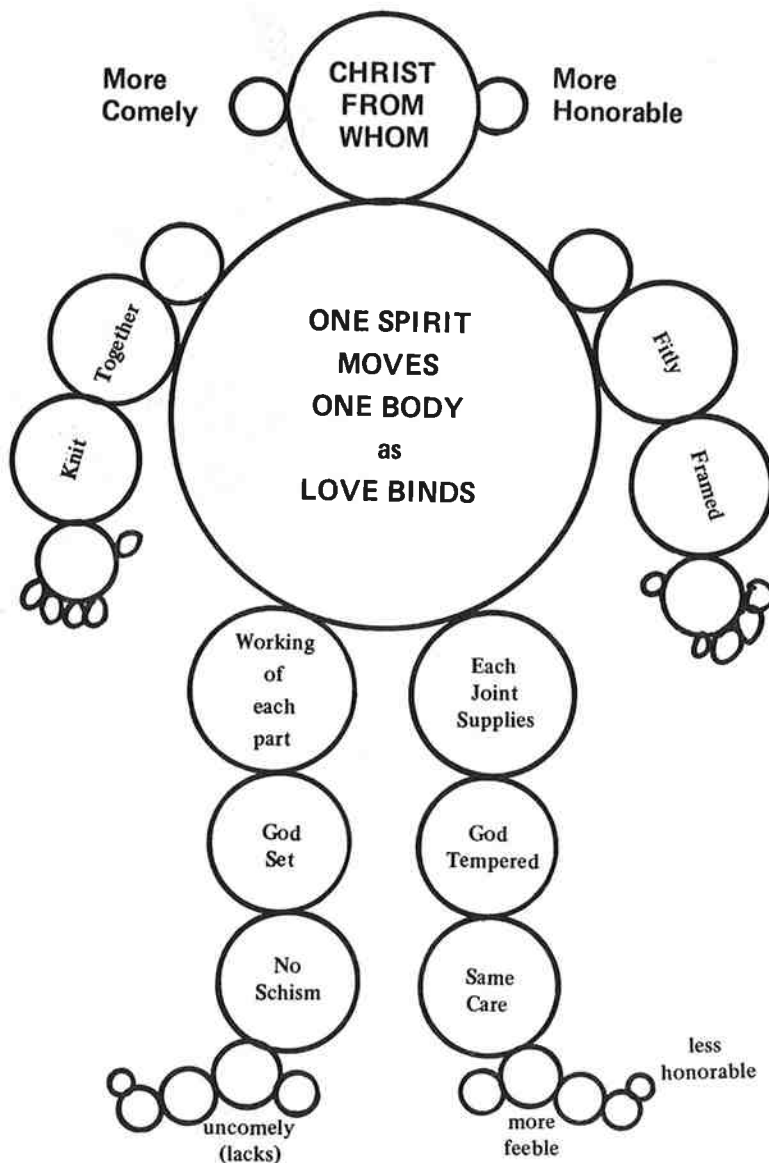
3. MAN'S PERSONAL RELATIONSHIP TO GOD IS PRIMARILY INDIVIDUALISTIC:

- Rom. 14:12: So then each one of us shall give account of himself to God.
14:12: Let each man be fully assured in his own mind.
2 Tim. 2:15: Study to show thyself approved unto God.
1 Tim. 4:16: Take heed to thyself and to thy teaching.
Acts 20:28: Take heed unto yourselves and to all the flock.
Col. 3:2: set your mind on things that are above.
Heb. 5:14: who by reason of use have their senses exercised to discern good and evil.

STEP TWO GETS INPUT FROM THE SAINTS

"STRONG TO APPREHEND WITH ALL THE SAINTS"

Ephesians 3:18



Ephesians 4:7:

But to each one was the grace given, according to the measure of the gift of Christ.

4:13:

Til we all attain unto the unity of the faith.

4:16:

From whom all the body, fitly framed and knit together, in due measure through that each joint supplies, according to working of each part.

I Corinthians 12:18:

God set the members each in the body as it pleased Him.

12:22:

Seem to be more feeble are necessary: foot, hand, ear, eye, nose.

12:23:

Parts think less honorable, bestow more abundant honor.

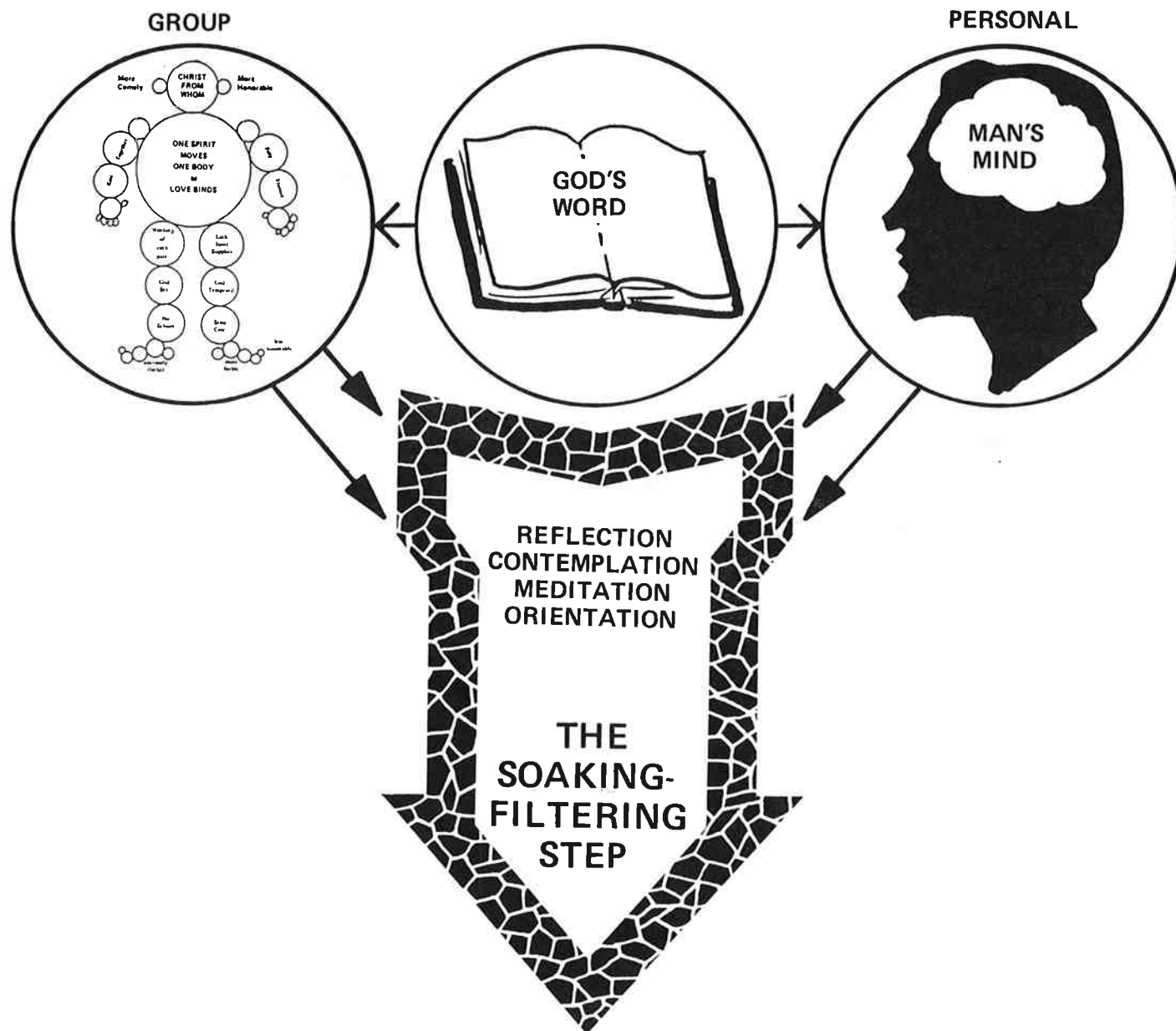
12:24:

God tempered, giving more abundant honor to part which lacked.


12:25:

That be no schism, but members have same care.

MEDITATION STEP THREE COMBINES PERSONAL AND GROUP REFLECTION



ALL TRUTHS MUST BE CONCLUDED IN VIEW OF:



1. Filter personal research through the research of the saints.
2. Filter conclusions through the "absolute or possible" test.
3. Filter absolute conclusions through the "applicable to all" test.
4. Filter then through the hard rocks of the "practical daily obedience" test.
5. Soaking and distilling thus filters away all but the purest real truth.
6. "Let each man be fully assured in his own mind," Romans 14:6.

STUDY SKILL #1



THEMING THE BIBLE AND THEMING BIBLE BOOKS

EXPLANATION

By reading the closing chapter in a novel a person can see where the whole book is going. Thereafter, when the reader goes back through the earlier chapters, he sees why every person or event is important. If a Bible reader sees where the whole book is going, he is able to put all the detailed pieces together. This we call theming the Bible or theming each of its books.

VALUABLE

Without a sense of direction Bible reading can be a rudderless experience. The thousands of Bible facts seem irrelevant and isolated from each other without the cohesion of the central theme. But with the skeleton framework in mind, each tiny part of the whole can be seen in its rightful place where it makes its needed contribution.

BOOK-BY-BOOK

Each Bible book has its own theme which unifies the entire book. For instance, the theme of 1 Corinthians is *Christ Crucified Versus Intellectualism*. 2 Timothy's theme is *Being Committed to the Gospel Committed to You*. Romans' message is *God's Determined Mercy*. By reading a Bible book in sweeping fashion and listening for the re-occurring theme, a student cannot help but gather the central message.

BIBLE-WIDE THEMING

Each book's theme contributes to the Bible's theme in an essential way. Knowing the theme of the whole or the theme of the part contributes significantly to understanding the other's theme. It is a revolving cycle, as the whole theme colors the book's theme, and the book's theme is a vital segment in the Bible's theme. So a student must begin to know both kinds of theming and improve both throughout his life-time. Begin with book-wide theming and go to Bible-wide theming.

INSPIRED HELP

Thank God that the Scripture has valuable theme statements which can give us the completed picture so we can piece together the parts correctly. Luke 24:27 says that Jesus interpreted *from Moses and from all the prophets in all the Scriptures the things concerning Himself*. So Jesus Himself is the message of all the Scriptures. In Luke 24:44–49 Jesus further explains that the apostles were witnesses of how Jesus fulfilled all things written in the Law, prophets, and Psalms that the Messiah must suffer, rise, and be preached for remission of sins among all nations beginning from Jerusalem, and that the Father's promise of the Spirit would empower the apostles as witnesses. This summary from Jesus Himself about Himself is extremely useful to help us see the whole picture. The Bible's message is Jesus.

ROMANS 1:2–5

Paul here states that he was *separated unto the Gospel of God, which He promised afore through His prophets in the Holy Scriptures concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead, even Jesus Christ our Lord, through whom we received grace and apostleship unto obedience of faith among all the nations for His name's sake*. Doesn't that help? (Romans 16:25–27 is similar.) The Bible often summarizes its vital message.

1 PETER 1:10–12

This passage says that *the grace* that came to Christians because of the *sufferings of Christ and the glories that should follow them* was the Bible-wide theme of the prophets, which theme had formerly been prophesied by the Spirit but now had been fully revealed by the Spirit by those preaching the Gospel, and that angel messengers of the whole scheme, like the prophets, had not seen the full picture until all was fulfilled in the Gospel. God's grace because of Christ's sufferings was God's scheme of redemption fully revealed by the Spirit in the Gospel. The Gospel is the theme of the Bible.

THE SEED-PROMISE

Genesis 3:15 promises that the warfare between the woman's seed and the Serpent's seed will result in a death-blow to the Serpent, but only a heel-blow to the woman's seed. Amazingly, in Revelation 12–20 the Bible closes with this same Bible-wide warfare between the Serpent, the woman, and the man-child, who is caught up to heaven, rules the nations, and overcomes the Serpent by His blood and His testimony. The seed-promise is another way to see the Bible's theme from beginning to end. What a thrilling thread this is from Genesis to Revelation.

THE MYSTERY

Ephesians 1:9–11 says that the *mystery of God's will* was purposed to sum up all things in Christ and that God *worketh all things after the counsel of His will*. 1 Corinthians 2:6, 7 shows that the Gospel was the formerly concealed, but now revealed, purpose of God. So the entire Old Testament period was preparation for the final revelation of God's eternal plan to save believers in Christ and in the church. The *mystery*, therefore, is another expression for the way God has orchestrated all Bible events into His eternal plan. The Old Testament conceals and the New Testament reveals that mystery.

THE MESSIAH

In Genesis 15 God foretells the oppression of the Jews in Egypt so that He can deliver them by Moses as a type of the Messiah, God's anointed deliverer, who will be anointed by the Spirit to deliver believers from the slavery of sin. All Old Testament anointed priests, prophets, judges, and kings thus typify the Christ who becomes all these positions at the same time and who delivers through the word of the anointed apostles those willing to be free. The Messiah theme is, therefore, another way of theming the Bible. The word *Christ* is a major theme-word of Scripture, and the Holy Spirit can be understood only in relation to the Bible-wide Messiah concept.

LAW AND GRACE

The New Testament explains that one of man's greatest needs is to learn to trust God's righteousness given in Christ, instead of trusting his own righteousness in man's own works. Accordingly, Israel was imprisoned under the Law for 1500 years so that they would want the freedom that comes in Christ as God's gift of grace. To show the vital difference between trusting oneself and trusting Jesus' death for sinners is the reason the Bible is so full of God's contrast between law and grace. From our privileged vantage point where we can see Judaism's reversal of the Law's purpose (in which the Jews trusted it instead of the One it was given to point to), we can fit the Law's purpose into God's grand scheme to convince us to trust His mercy and not ourselves. Grace and faith, as distinct from law and works, is the essence of the Bible message.

BEGIN BY BEGINNING

These concurrent expressions of the Bible's basic theme will constantly surface throughout Scripture. The way to get started in unfolding them is to *jump in*. By being aware of what to expect, a student ties the threads together as he travels from book to book. Each new discovery of the theme in progress contributes to the clarity of the theme itself, and the theme itself helps to clarify each newly discovered detail. Once the process is begun, its completion is a lifetime of rewarding embellishment of the basic structure. But it all begins by beginning.

HOW WE HAVE TRIED TO HELP

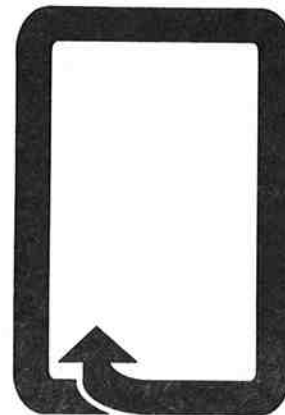
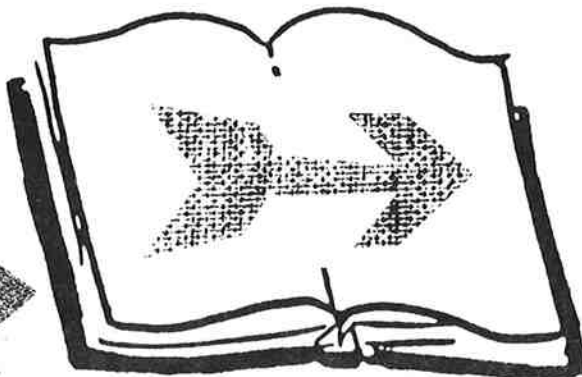
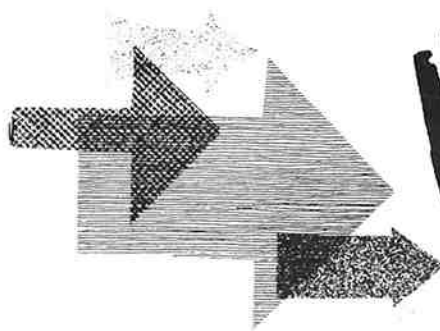
The following pages of this section will trace the above-mentioned variations of the Bible's theme from beginning to end. These theme-studies will not be exhaustive, but will be bare skeletons slicing through the many untouched details to be added later. Their purpose is to get the ball rolling so that the student's momentum will follow. Some sections are mere verse lists, while others are questions with answer-sections following. Several pages of charts are also interspersed to show the theme at one glance in summary form. Use these pages and improve them to get for yourself the feel of the thrilling skill of Bible theming.

Theme-ing the Bible or a Bible book

**WHERE IS EVERYTHING
IN THE BIBLE GOING?**

**WHAT IS THE SWEEP
AND FLOW OF THE
BASIC MESSAGE?**

**HOW IS EACH PART
WRAPPED INTO THE
COMPLETE WHOLE?**



**IT IS NOT DISCONNECTED
AND NON-RELATED FACTS.**

**READING A NOVEL'S
LAST CHAPTER SHOWS
WHY ALL EARLIER
ITEMS ARE INTRO-
DUCED AND USED.**

**THE PIECES ALL FIT
TOGETHER WHEN THE TOTAL
PICTURE IS SEEN.**

TELESCOPING THE BIBLE-WIDE AND BOOK-WIDE VIEW

1. **IMPORTANCE OF THEME-ING:** The Scheme of Redemption is the widest context and underlies all else within the Bible.
The Bible's theme is its sweep and flow, everything within contributes to it.
Each Bible book has a theme contributing to the Bible's theme.
Don't crystalize in your mind the Bible's theme or the book's theme too soon, or do not borrow a theme from someone else, but discover your own concept of the Bible's theme.
You must give each book a meaningful theme title, a title which is your creation, and no one else's.
Each book has problems behind it which caused it to be written.
These problems must be learned from the answers given in the book.
These answers must be viewed as to their local and temporal setting in order to give them their proper universal and timeless application.
2. **PROCEDURES TO EXPLORE A BOOK'S THEME:**
Read through listening for the major answers to the major problems.
Make a list of three or more problem statements or theme statements in the book.
Divide the book into its two major parts of theory and application (doctrine and practice).
Relate the book to Acts or to other epistles as to similarities and differences.
Was the book directed to one church, one person, or is it a circular letter?
How does the problem in the book conflict with the Gospel?
Why is this conflict significant?
3. **SIGNIFICANT THOUGHT CONCEPTS WILL SURFACE AND BE REPEATED:**
These concepts will be deeper than surface words, though described by these words.
Surface words will have deeper meaning in the light of the concepts.
Always read out, never read in, the deeper concepts, and constantly question them.
Let the major concepts show you why everything else is said.

BIBLE STUDY SKILLS

THEMING: SCOPING.
FOUNDATIONING: BACKGROUNDING.
PARAGRAPHING: CONTEXT.
DIAGRAMMING: GRAMMAR.
REFERENCING: CENTER-COLUMN.
FOOTNOTING:..... TRANSLATORS' NOTES.

1. THEMING

BIBLE-WIDE AND BOOK-WIDE (INTER-RELATED).
TELESCOPE THE BIBLE TO FIND THE FLOW.
SCOPE EACH BOOK AND NAME IT (THEN ARGUE).
EACH BOOK'S THEME AND BIBLE'S ARE INTERWOVEN.
SEED-PROMISE IS SCHEME OF REDEMPTION (STREAM).
SEED-PROMISE, MYSTERY, MESSIAH, KINGDOM, GOSPEL.
LISTEN FOR BOOK'S PROBLEMS BY ANSWERS GIVEN.
THEME VERSES AND KEY WORDS WILL SURFACE.
SENSE OF DIRECTION OVERCOMES RUDDERLESSNESS.
N. T. SUMMARIES: RM. 1:2–5; 16:25–27; I PET. 1:10–12.

- I. GOD'S WILL OR PURPOSE**
- II. GOD'S CONQUERING SEED**
- III. GOD'S JUST RIGHTEOUSNESS**
- IV. GOD'S SALVATION BY PROMISE**
- V. GOD'S SWORN COVENANT**
- VI. GOD'S ANOINTED CHRIST**
- VII. GOD'S SOVEREIGN KINGDOM**
- VIII. GOD'S GREAT AND NOTABLE DAY**

GOD'S WILL

WHAT GOD WANTS

WHO?

UNTO WHAT?

"IT IS

...FINISHED"

PERFECT BY..

..SUFFERING

GLORY

NOT WANTING
ANY 2 Pet. 3:9

BUT
ALL

MANY SONS INTO
INTO GLORY
Heb. 2:10

WOULD HAVE
ALL 1 Tim. 2:4

UNTO OUR GLORY
1 Cor. 2:7

OF ALL
ESPECIALLY
1 Tim. 4:10

TO OBTAIN CHRIST'S
GLORY 2 Thes. 2:14

FOR EVERY
MAN Heb. 2:9

WILL PERFECT A GOOD
WORK Phil. 1:6

RANSOM FOR
MANY Mt. 20:28

NO PLEASURE IN DEATH
Ezek. 12:23

WHOSOEVER
WILL, Rev. 22:17

NOT PERISH
Jn. 3:16

CALLED ACC. TO
HIS PURPOSE
Rm. 8:28

SALVATION READY
TO BE 1 Pet. 1:5

CONFORMED TO
SON'S IMAGE Rm.8:29

END OF YOUR
FAITH 1:9

YE WILL NOT Jn. 5:40

NOT WANTING
ANY 2 Pet. 3:9

YE WOULD NOT
Jn. 5:40

MY WILL
Jn. 6:38

STAND
5:17

HE THAT
WILLETH
Jn. 7:17

Your
Will
Jn.8:44

PURPOSE

WHERE?

MYSTERY

HID FOR AGES
Eph. 3:9

PROPHETS
SOUGHT 1 Pet. 1:10

SEARCHED
DILIGENTLY 1:11

ANGELS DESIRED
1 Pet. 1:12

EYE SAW NOT, EAR
HEARD NOT, 1 Cor.2:9

GOD'S WISDOM IN
MYSTERY 1 Cor. 2:7

NOT MADE KNOWN
Eph. 3:5

ETERNAL PURPOSE
Eph. 3:11

PURPOSED IN CHRIST
3:11

UNCONSUMMATED
Eph. 1:10

HAD NOT
HAPPENED

FOREVER

ALL MEN SEE
Eph. 3:9

NOW ANNOUNCED
1 Pet. 1:12

UNTO US RE-
VEALED BY SP.
Eph.3:5, 1 Cor.2:10

MYSTERY MADE
KNOWN Eph.3:3

MANIFOLD
WISDOM OF GOD

MADE KNOWN
THROUGH
CHURCH, Eph.3:11

ACC. TO ETERNAL
PURPOSE IN CHRIST

UNTO GOD BE
GLORY Eph. 3:21

IN THE CHURCH
3:21

IN CHRIST JESUS
3:21

UNDER
Eph.

ETERNAL

WHY?

WORKED
HIS PLAN

WISH, WILL
2 Pet. 3:9, Eph.1:5

SCHEME, GOD A
SCHEMER

PURPOSE
Rm. 8:28

BECAME, SUITED
Heb. 2:10

GOOD PLEASURE
1 Cor. 1:21

FULLNESS
Eph. 1:23

ALL INCLUSIVE
Heb. 2:10

ALL EMBRACING

ALL CONSUMING

MAGNIFICENT
OBSESSION

GOD'S

WHAT?

PLANNED
HIS WORK

VANTAGE PT.
Eph. 1:4

BEFORE
FOUNDATION
2 Thes. 2:13

FROM BEGINNING
1 Cor. 2:7

BEFORE WORLDS
2 Tim. 1:9

BEFORE TIMES
ETERNAL

FOR - THROUGH
ALL THINGS
Heb. 2:10

STRONG WILLED

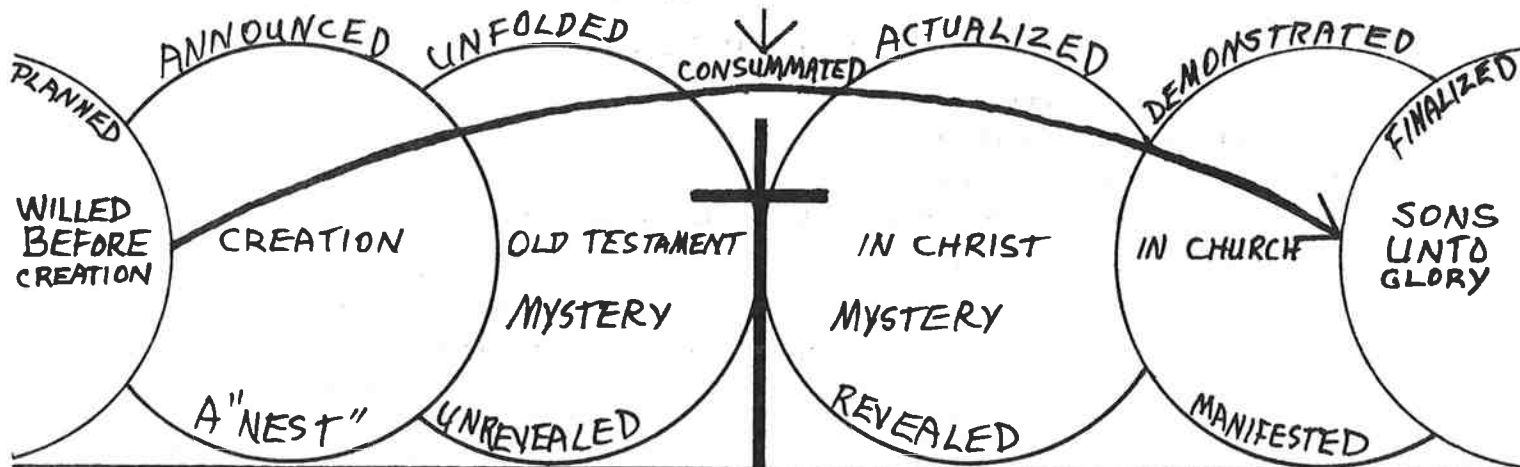
ONE TRACK MIND

NEVER SIDE-
TRACKED

WHEN?

ETERNITY

I. GOD'S WILL OR PURPOSE



GOD'S WILL OR PURPOSE

INTRODUCTION:

1. Vantage point of seeing His plan before creation.
2. Like mother bird feathering her nest.
3. Many get lost & never see the whole.
4. Like teenagers who do not see the why of their parents' will.

A. WHAT IS IT?

1. Will (Eph. 1:5): determined wish, goal, purpose (like last will of a man).
2. Good pleasure (1 Cor. 1:21, Lk. 12:32, Eph. 1:5; 1:9): It pleases Him.
3. Fullness (Eph. 1:23): what fulfills Him, gives Him fulfillment.
4. What became Him (Heb. 2:10): what suited Him (like "a suit").
5. He planned His work & worked His plan (like businessman) Eph. 1:11.
6. His "magnificent obsession:" all He has ever wanted or will ever want.
7. It is all-inclusive, all-embracing, all-consuming, & totally captivating.
8. Since He is God, He gets what He wants. God's will must happen.

B. WHEN WAS IT FORMULATED?

1. Eph. 1:4: before the foundation of the world (1 Pet. 1:20).
2. 2 Thes. 2:13: God chose you from the beginning.
3. 1 Cor. 2:7: before the worlds.
4. Mt. 25:34: prepared for you from the foundation of the world.
5. 2 Tim. 1:9: before times eternal (Titus 1:2).
6. Jas. 1:18: of His own will He brought us forth (He wanted children).
7. This long duration shows God's plan is no "fly by night" whimsy.
8. He has a one-track mind which never gets side-tracked (strong-willed).

C. WHOM HAS GOD WILLED TO BE SAVED?

1. He wanted all His created sons to be with Him in glory (no exceptions).
2. But He wanted willing companions, not compelled rebels (choice).
3. He willed that we choose by our will & become what He wants.
4. 2 Pet. 3:9: not willing (wishing) any to perish but come to repentance.
5. Rev. 2:21: Jezebel willeth not to repent of her fornication.
6. 1 Tim. 2:4: God would have all men saved & come to kn. of the truth.
7. Ezek. 18:23: Have I any pleasure in the death of the wicked?
8. 1 Tim. 4:10: Savior of all men, specially of them that believe.
9. Heb. 2:9: taste death for every man, Mt. 20:28: ransom for many.
10. Rev. 22:17: He that will (whosoever will), let him come & take.
11. Jn. 5:40: Ye will not.
12. Mt. 23:37: Ye would not.

D. HOW WAS HIS WILL UNFOLDED?

1. God painstakingly planned & unfolded His plan step by step.
2. He created a nest for man & created man as its centerpiece.
3. Man's sin broke his fellowship & a sin-conqueror was promised (Gen.3:15).
4. Moses' Law was given to show man's impotence to save himself.
5. Gal. 4:4: in the fullness of time God sent forth His Son, born of woman).
6. How carefully & logically is every phase planned & developed.

E. HOW DID GOD ACCOMPLISH HIS WILL?

1. From the beginning God knew the price His plan would cost (His Son).
2. Heb. 2:10: It suited Him to make the captain of their saly. perf. by suff.
3. Eph. 1:10: to sum up all things in Christ (the work was consummated).
4. Col. 1:19: in Him should all the fullness dwell.
5. God's consuming desire was accomplished upon the cross.
6. Sins now could be justly forgiven, as their punishment was paid.

F. THE GOSPEL IS CALLED GOD'S "MYSTERY" BEFORE ACTUALIZED:

1. It was not mysterious, but unrevealed because it hadn't happened.
2. A marriage cannot be announced before it is consummated.
3. Eph. 3:9: to make all men see the mystery hid for ages (now seeable).
4. 1 Cor. 2:7: we speak God's wisdom in a mystery (now speakable).
5. Eph. 1:9, 3:3: making known the mystery of His will (now knowable).
6. 1 Pet. 1:10: prophets sought & searched diligently.
7. 1 Pet. 1:20: manifested at the end of the times for your sake.
8. 1 Cor. 4:1: Stewards of the mysteries of God (now entrustable).

G. THE MYSTERY IS NOW FULLY REVEALED IN THE GOSPEL:

1. Eph. 3:3: How by revelation was made known unto me the mystery.
2. Eph. 3:8: to preach unto the Gentiles the unsearchable riches.
3. Eph. 3:9: to make all men see what is the disp. of the mystery.
4. 1 Cor. 2:7: We speak God's wisdom in a mystery (1:23, 24: the cross).
5. 1 Pet. 1:12: now announced by them that preach Gospel by H.Spirit.
6. No further revelation of God's will is planned, needed, or expected.

H. GOD'S WILL DEMONSTRATED & PERFECTED IN THE CHURCH:

1. 1 Pet. 1:12: angels desire to look into (unable before it happened).
2. Eph. 3:10: now to angels might be made known through the church.
3. Eph. 3:11: God's manifold wisdom which He purposed in Christ.
4. The church is forgiven sons in companionship with God (what He wants).
5. Thus the church is His eternal will demonstrated as actualized.
6. Eph. 3:21: unto God be glory in the church and in Christ forever.
7. Rm. 8:28: to them that are called according to His purpose.
8. Rm. 8:29: foreknew & foreordained to be conformed to image of Son.
9. Rm. 8:30: He called, justified, & glorified (called out to be like Christ).
10. God glorifies those willing to be called, justified, & conformed.

I. GOD'S WILL IS FINALIZED IN HEAVEN (not in our initial salv.):

1. Heb. 2:10: in bringing many sons into glory.
2. 1 Cor. 2:7: the Gospel's wisdom was foreordained unto our glory.
3. 2 Thes. 2:14: Christians are called to obtain Christ's glory.
4. God's eternal will & work is thwarted when we do not reach glory.
5. This is because of our stubborn will, which God never overpowers.
6. Phil. 1:6: He who began a good work will perfect it til the day of Christ.
7. Jn. 8:44: the lusts of the devil it is your will to do (our will is the key).
8. All God wants is me! All has been done. All is up to my will.

THE WILL & PURPOSE OF GOD

INTRODUCTION

1. God's will is what God wants.
2. It is His all-consuming desire.
3. It is His "magnificent obsession."
4. It is His all-embracing purpose & goal (all He has ever wanted, or will ever want.)
5. Since He is God, He gets what He wants. His will must happen.

I. HIS WILL IS HIS GOOD PLEASURE, HIS FULLNESS, HIS SCHEME

(What pleases God, what fulfils Him, how is He a schemer?)

- Heb. 2:10: For it became Him for whom are all things & through whom are all things in bringing many sons unto glory, to make the author of their salvation perfect through suffering.
- Lk. 12:32: Fear not little flock, for it is your Father's good pleasure to give you the kingdom.
- I Cor. 1:21: it was the Father's good pleasure through the foolishness of the preaching to save them that believe.
- Eph. 3:19: to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God.
- Eph. 1:23: the fullness of Him that filleth all in all.
- 2 Pet. 3:9: God is not wishing that any should perish but all to come to repentance.
- Eph. 1:5: having foreordained us unto adoption as sons through Jesus Christ unto Himself, according to the good pleasure of His will.
- Eph. 1:9: making known unto us the mystery of His will according to the good pleasure which He purposed in Him.
- Eph. 1:11: having been foreordained according to the purpose of Him who worketh all things after the counsel of His will.

II. GOD'S ETERNAL WILL WAS MADE BEFORE CREATION

(Illustrations: (1) rings in a tree trunk, (2) how long in planning a baby?)

- Eph. 1:4: He chose us in Him before the foundation of the world.
- I Cor. 2:7: Which mystery God foreordained before the worlds unto our glory.
- 2 Tim. 1:9: According to His own purpose & grace which was given us in Christ Jesus before times eternal.
- Tit. 1:2: God promised eternal life before times eternal.
- I Pet. 1:20: Christ was foreknown indeed before the foundation of the world.
- 2 Thes. 2:13: God chose you from the beginning unto salvation in sanctification of the Spirit & belief of the truth.
- Mt. 25:34: inherit the kingdom prepared for you from the foundation of the world.

III. BEFORE CHRIST, GOD'S WILL WAS HIDDEN OR UNREVEALED (A MYSTERY.)

(God could not reveal His will until Jesus accomplished it.)

- Eph. 3:9: the mystery which for ages hath been hid in God.
- I Cor. 2:7: We speak God's wisdom in a mystery even the wisdom that hath been hidden.
- Eph. 1:9: making known unto you the mystery of His will.
- I Pet. 1:10: concerning which salvation the prophets sought & searched diligently.
- I Pet. 1:12: which things the angels desire to look into.
- I Pet. 1:20: foreknown from the foundation of the world but manifested at the end of the times for your sake.
- Eph. 3:3: how that by revelation was made known unto me the mystery.
- I Cor. 4:1: stewards of the mysteries of God.

IV. GOD'S WILL WAS SUMMED UP IN CHRIST (His death totally accomplished God's redemption plan.)

1. All God ever wanted was man's willing, loving companionship (I Jn. 1:7).
 2. To allow free choice demanded forbidden fruit (choice).
 3. Man chose to sin & to separate himself from God.
 4. God's plan thus centered in & focused on the atonement death of Jesus.
 5. This was the consummation (full summation) of all God's will.
- Heb. 2:10: For it became Him for whom are all things & through whom are all things in bringing many sons unto glory, to make the author of their salvation perfect through suffering.
- Eph. 1:10: unto a dispensation of the fullness of the times to sum up all things in Christ.
- Col. 1:16: all things were created by him and unto him (as a nest for His purposes.)
- Col. 1:19: it was the good pleasure of the Father that in Him should all the fullness dwell.

V. GOD'S WILL IS FULLY REVEALED IN THE GOSPEL (No longer an unrevealed mystery, but now His fully revealed wisdom.)

- Eph. 3:3: how that by revelation was made known unto me the mystery...my understanding in the mystery of Christ (v. 6: Gospel).
- Eph. 3:8: to preach unto the Gentiles the unsearchable riches of Christ.
- Eph. 3:9: to make all men see what is the dispensation of the mystery which for ages hath been hid.
- I Pet. 1:12: which things angels desire to look into, now announced by them that preach the Gospel by the Holy Spirit sent down from heaven.
- I Cor. 2:7: we speak God's wisdom in a mystery.
- I Cor. 1:23, 24: God's wisdom is Christ crucified, the preaching of the cross.
- I Cor. 2:1-4: speak only Christ crucified.

VI. GOD'S WILL IS PERFECTED IN THE CHURCH (God's call produces God's "called out.")

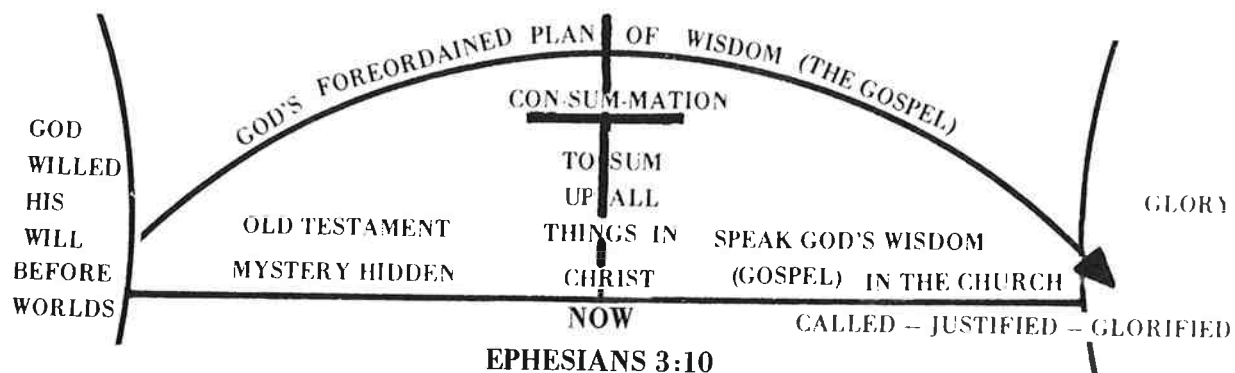
- Eph. 3:10: might be made known through the church the manifold wisdom of God.
- Eph. 3:11: according to the eternal purpose which He purposed in Christ Jesus our Lord.
- Eph. 3:21: unto God be glory in the church and in Christ Jesus.

VII. GOD'S WILL IS FINALIZED IN GLORY (God's purpose is not fulfilled in our initial salvation.)

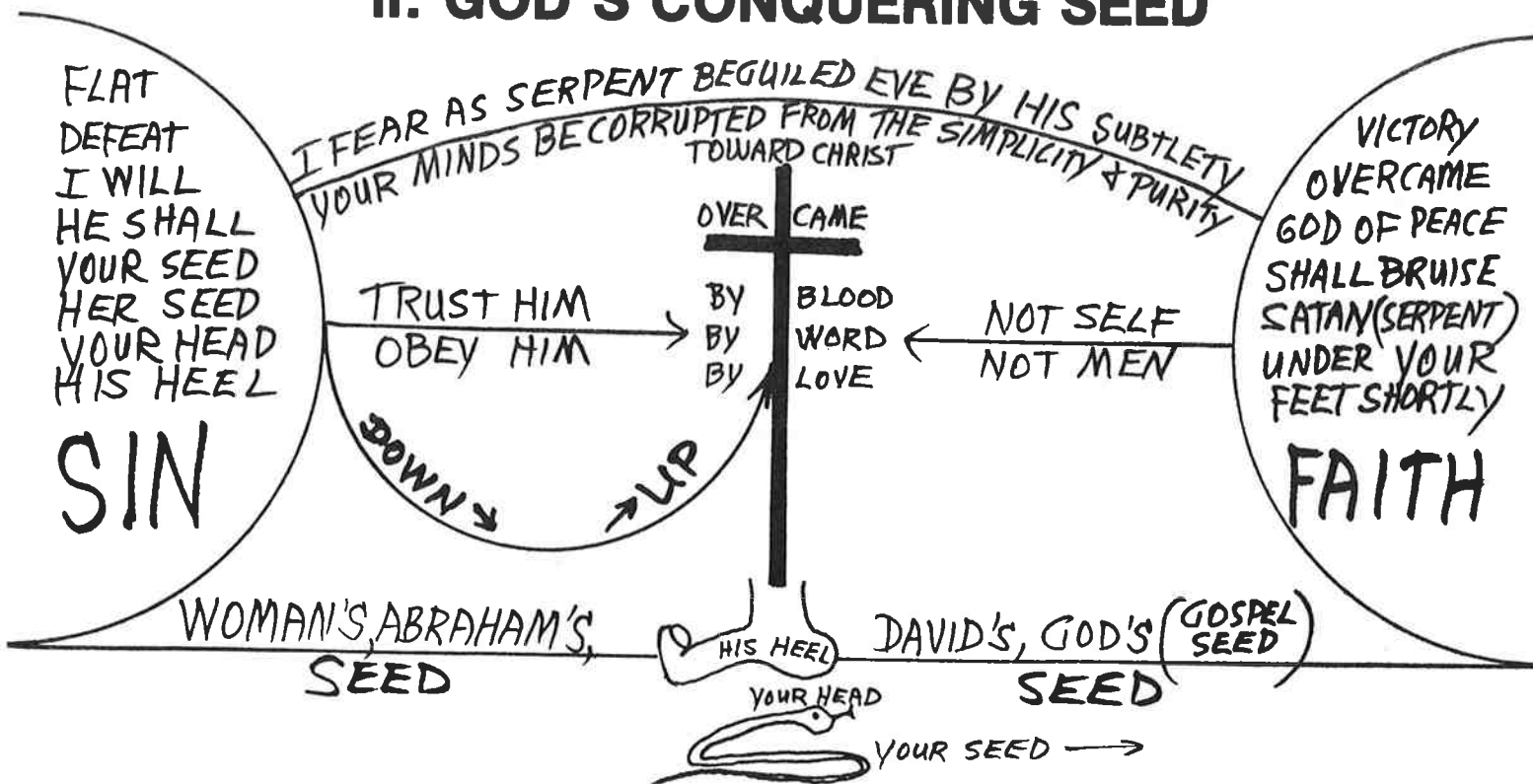
- Heb. 2:10: in bringing many sons into glory.
- I Pet. 1:11: testified beforehand the sufferings of Christ & the glories that should follow them.
- I Cor. 2:7: which God foreordained before the worlds unto our glory.
- 2 Thes. 2:14: He called you through our gospel to the obtaining of the glory of our Lord Jesus Christ.

VIII. GOD'S WILL BOILS DOWN TO SAVING US FROM SIN (But your will must make the decision of acceptance & obedience.)

- Mt. 1:21: He shall save His people from their sins.
- I Tim. 1:15: Christ Jesus came into the world to save sinners.
- Acts 3:26: to bless you in turning away every one of you from your iniquities.
- Lk. 19:10: The Son of Man came to seek & to save that which was lost.



II. GOD'S CONQUERING SEED



INTRODUCTION:

1. An alcoholic's hardest step toward cure is to admit defeat (so with our sin).
2. Alcoholics Anonymous says that he must trust a higher power (admit own impotence).
3. Adam's only encounter with sin left him utterly defeated (like our encounters).
4. He was flat of his back, hopeless, helpless, and impotent (ready to be helped).
5. God seized this moment to say, "Adam, you can't, but I will."
6. The sin-problem's hardest lesson is that man is a loser, but God is a winner.
- A. GEN. 3:15: WOMAN'S SEED WILL CONQUER THE SERPENT:
 1. Because of man's sin he was hopelessly separated from God.
 2. "I will, he shall" are reversed from the normal "I shall, he will" (for emphasis).
 3. This signals emphasis on God's power & it means man's power cannot win the battle.
 4. "Enmity" is "enemy-ness," the Bible-wide battle with sin (Rev. 12:7).
 5. It lasts until Rev. 12-20, when we see the Serpent finally defeated by Christ.
 6. "Thy seed" are Satan's sons: Jn. 8:44: Ye are of your father, the Devil.
 7. I John 3:8: He that doeth sin is of the Devil, 3:10: children of the Devil.
 8. "Her seed" is singular, one son, because of "he" shall bruise (meaning Christ).
 9. Gal. 4:4: God sent forth His Son born of a woman (the woman's seed).
 10. Isa. 7:14: A virgin shall conceive, Mt. 1:23: the virgin shall be with child.
 11. Rev. 12:5: She delivered a man child who was caught up to God unto His throne.
 13. Rev. 12:17: The Dragon went away to make war with the rest of her seed (Christians).
 14. I Tim. 2:15: Woman shall be saved from sin by her child-bearing (bearing Christ).
- B. JESUS IS THE WOMAN'S SEED WHO CONQUERED SIN ON THE CROSS:
 1. 2 Cor. 11:3: I fear lest by any means as Serpent beguiled Eve by his craftiness, your minds should be corrupted from the simplicity & purity toward Christ.
 2. V. 4: the "means" would be: "another Jesus, a different Spirit, or a different gospel.
 3. I Cor. 1:23: the 2 means of deceit: (1) Jewish legalism & (2) Gentile intellectualism.
 4. Gospel is God's power to save, but men are "too good" or "too smart" to want it.
 5. Rev. 12:17: The Serpent attacks those holding "the testimony of Jesus" (the Gospel).
 6. Gen. 3:15: "bruise thy head" is Serpent's death-blow from woman's seed (vs. heel).
 7. Col. 2:15 says Christ defeated the spirits & made an open show over them.
 8. Heb. 2:14: Son brought to "nought the Devil who had the power of death."
 9. Jn. 12:31, 32: Prince of this world was cast out by Jesus' being lifted up on cross.
 10. Acts 26:18: Begotten of God & keeping oneself means "the evil one touches him not."
 12. Rev. 12:11: overcame by (1) blood of Lamb, (2) word of testimony, (3) loved not life.
 13. I Jn. 5:4: This is the victory overcoming the world, even our faith.
 14. Rm. 1:16: Gospel is a God's kind of power to every one that believeth.
 15. I Pet. 1:5: by power of God are guarded by faith unto salvation.
 16. Eph. 3:16, 17: strengthened with power by His Spirit in inward man (v. 17: by faith).
 17. Rm. 5:1, 2: we have had our (1) access by faith into this grace wherein we (2) stand.
 18. I Cor. 15:1, 2: Gospel when held fast enables receivers (1) to be saved & (2) to stand.
 19. Rm. 16:20: The God of peace shall bruise Satan under your feet shortly.
 20. V. 17: to mark those preaching a contrary doctrine (gospel) would conquer Satan.

C. ABRAHAM'S SEED WILL BLESS (FORGIVE) ALL NATIONS:

1. Gen. 12:1-3: a great name, land, nation & in thee all earth's families be "blessed."
2. 22:18: in thy seed shall all the nations of the earth be blessed.
3. Psa. 32:1, 2: blessed is he whose transgression is forgiven, whose sin is covered.
4. Acts 3:25: Ye are heirs of covenant with Abraham: in thy seed all families blessed.
5. 3:26: sent His Servant to "bless" you in turning from your iniquities (sins forgiven).
6. Gal. 3:8: preached Gospel to Abraham saying, In thee shall all nations be blessed.
7. 3:16: Not "seeds" as of many, but "seed" as of one, to thy "seed" which is Christ.
8. 3:29: If ye are Christ's, ye are Abraham's seed & heirs according to promise.
9. Gen. 15:17, 18: a flaming torch passed between the pieces, God "cut" a covenant.
10. Jer. 34:18: when they cut the calf in twain & passed between the parts.
11. Gen. 17:11: circumcision shall be a token of a covenant between me and you.
12. 26:4: (to Isaac) in thy seed shall all the nations of the earth be blessed.
13. 28:14: (to Jacob) in thee & in thy seed shall all the families of the earth be blessed.
14. 50:24: (Joseph) unto the land which He sware to Abraham, Isaac, & Jacob.
15. Heb. 11:26: (Moses) accounted the reproach of Christ greater riches than Egypt.
16. 11:39: these all (from Abel on) received not "the promise" of sins forgiven.
17. 11:40: that apart from us they should not be made perfect (sins forgiven).
18. Eph. 2:12: from the covenants of "the" promise (many covenants of one promise).

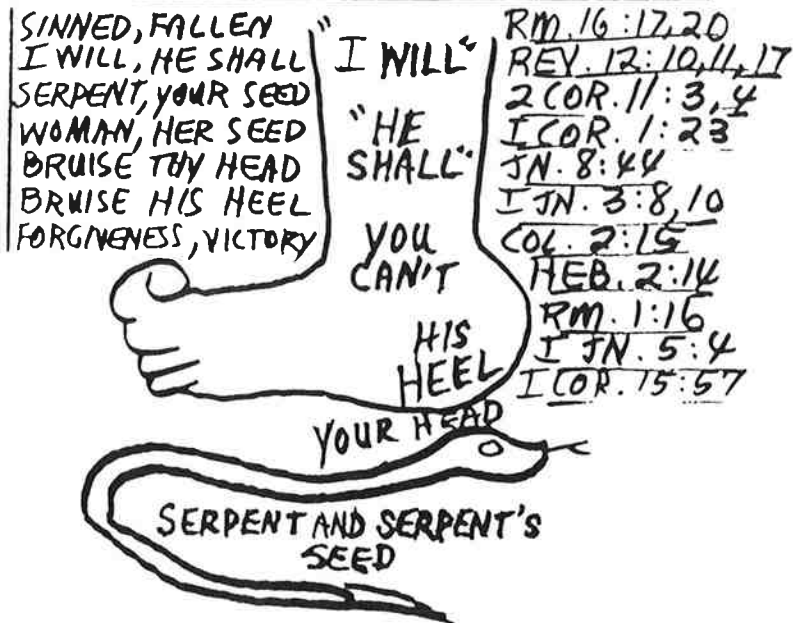
D. JUDAH'S SEED TO BE A POWERFUL RULING LION:

1. Gen. 49:8-12: like a fierce young lion, Judah's seed's sceptre will rule the nations.
2. Rev. 5:5: the Lion of the tribe of Judah, the root of David, hath overcome.
3. 5:6: this Lion is also a Lamb, with the Messiah's dual nature to bless & judge.
4. Heb. 7:11-16: Jesus sprang out of Judah & is not a priest after a carnal law.
5. Micah 5:2 & Mt. 2:4-6: a ruler out of little Bethlehem of Judah (Jews, Judea).

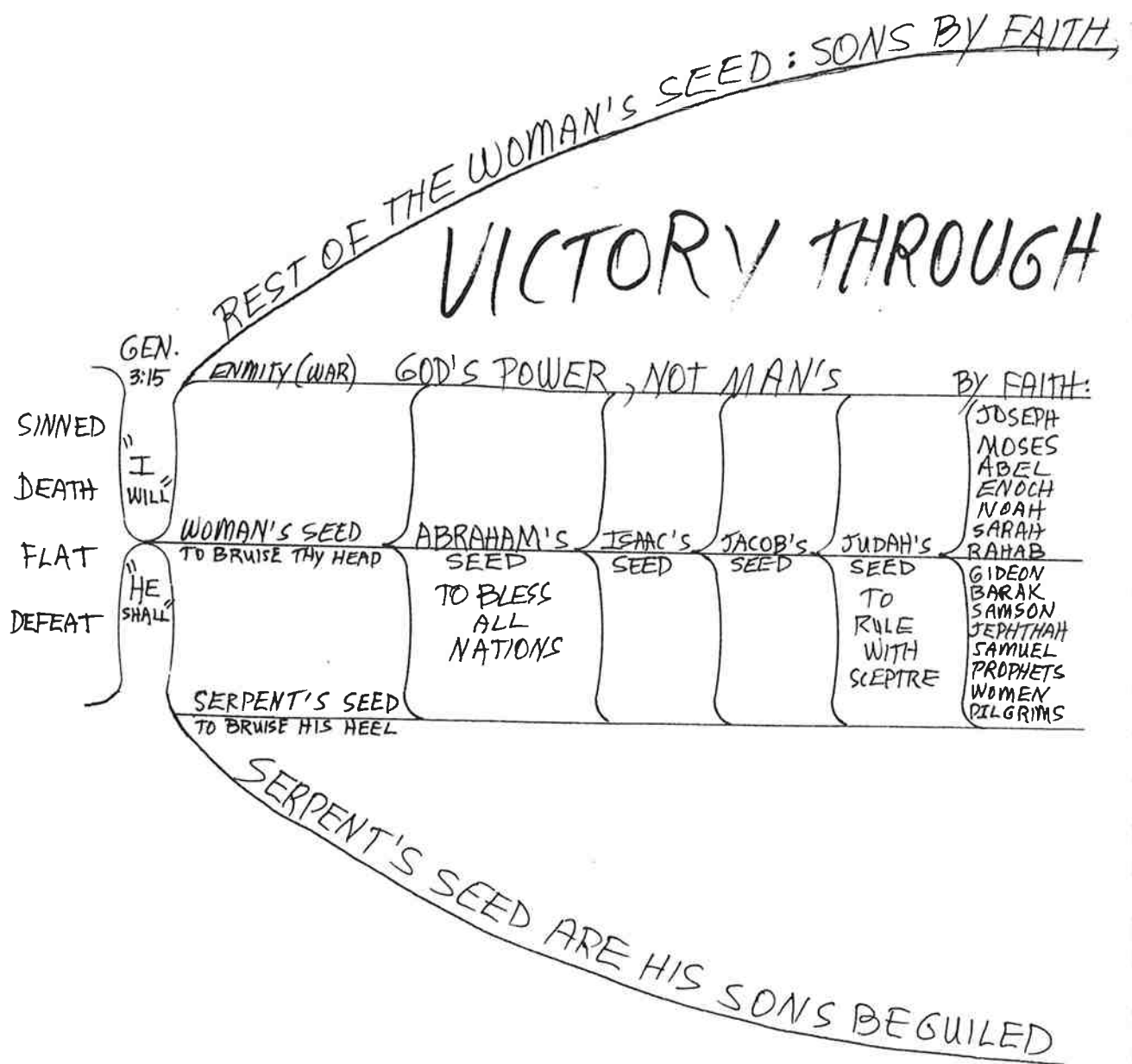
E. DAVID'S SEED TO BE A RULER ON DAVID'S THRONE FOREVER:

1. 2 Sam. 7:12-17: though sin bring punishment (captivity), yet oath not forgotten.
2. Psa. 89:27-37: My sworn covenant I will not break, his seed shall endure forever.
3. Acts 2:29-33: Peter shows that Jesus is on David's throne at God's right hand.
4. A "shoot" to come out of David: Is. 11:1, Jer. 23:5; 33:15-17, Zech. 6:12-15.
5. Lk. 1:27-33: of a virgin of David's house, given David's throne & kingdom forever.
6. Joseph of David through Solomon (Mt. 1-6-10) & Mary by Nathan (Lk. 3:23-31).
7. 3,000 Jews won their sin-battle when forgiven by David's Son (Acts 2:38-41).
8. I Cor. 15:24, 57: Death will be the last enemy & God "giveth" the victory in Christ.
9. Rm. 8:37: We are more than conquerors through Him (over-kill).
10. I Jn. 3:8-10: works of Devil are destroyed by sons with God's seed abiding in them.
11. Rm. 7:24, 25: through Christ we are delivered out of death's body.
12. Mt. 1:1: the genealogy of Jesus Christ, son of David, son of Abraham (Rm. 1:3).

**"THE GOD OF PEACE SHALL BRUISE
SATAN UNDER YOUR FEET"**



Where Is The Bible Going?



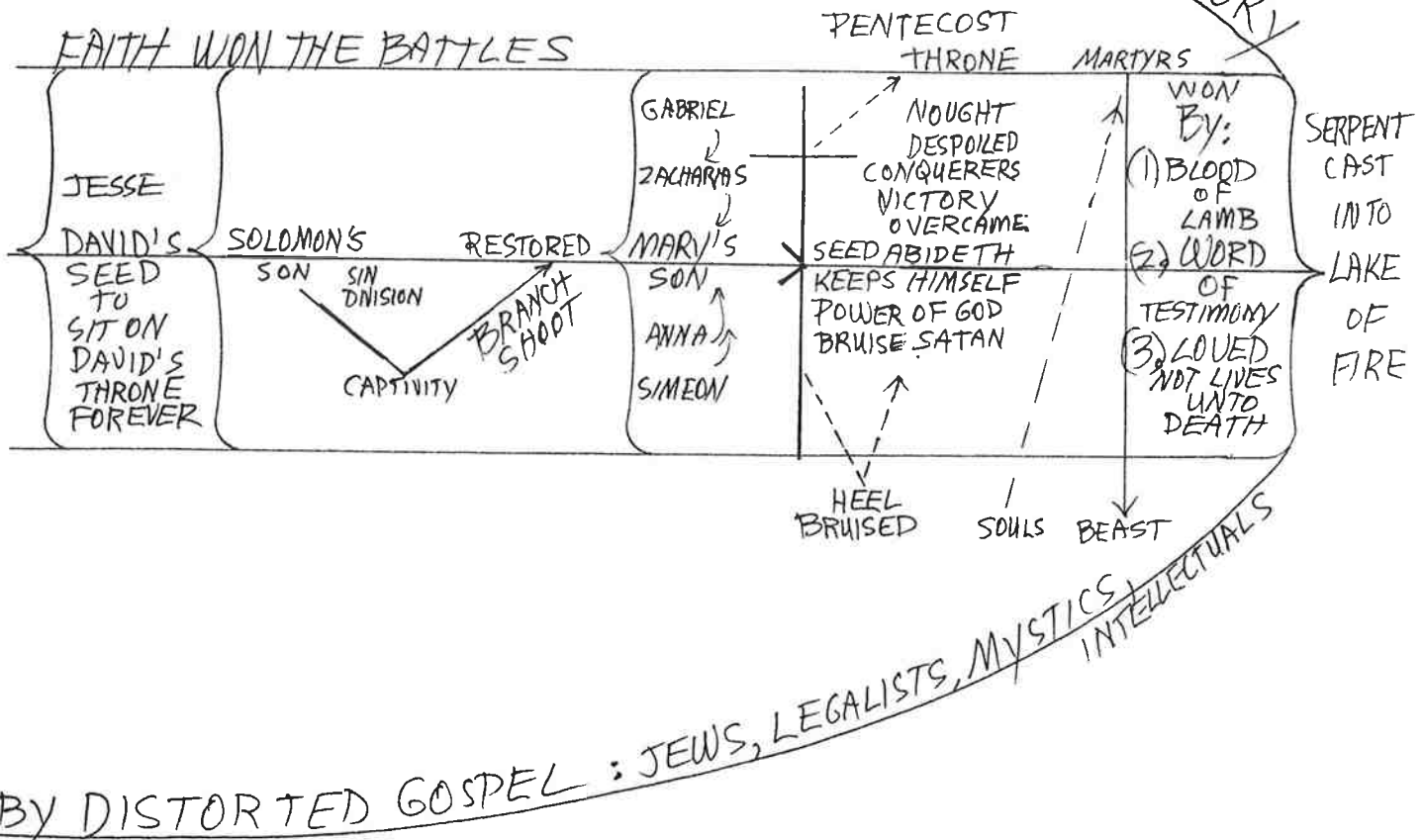
GOD'S ANOINTED CHRIST

A STUDY OF GOD'S SCHEME OF REDEMPTION

KEEP COMMANDS OF GOD, HOLD TESTIMONY OF JESUS

THE SEED PROMISE

ULTIMATE VICTORY



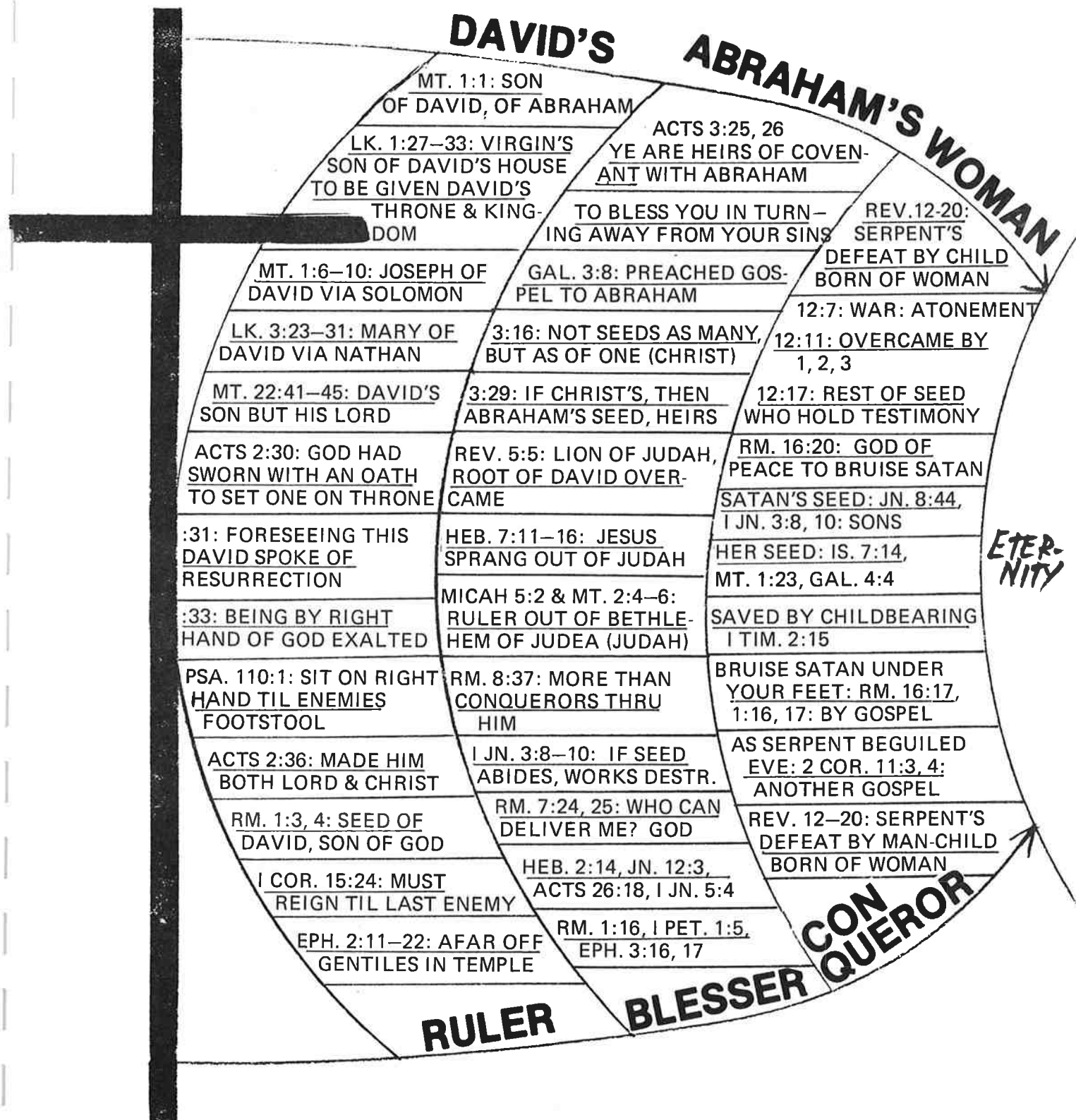
GOD'S SOVEREIGN KINGDOM

Theme

WOMAN ABRAHAM'S DAVID'S

ETERNITY

GEN. 3:15 1st ENCOUNTER WITH SIN (LOSER)	GREAT NAME, GEN. 12:3: LAND, NATION, SEED	2 SAM. 7:12-17 :12: THY SEED AFTER THEE
MAN FELL FLAT OF HIS BACK	22:18: IN THY SEED ALL NATIONS BLESSED	13: THRONE OF HIS KING- DOM ESTABLISHED FOREVER
MAN'S IMPOTENCE, GOD'S POWER	PS. 32:1, 2: BLESSED WHOSE SIN IS COVERED	:14: BE HIS FATHER, HE BE MY SON
I WILL (YOU CAN'T) HE SHALL (DETER.)	COVENANT IS CUT GEN. 15:17, 18	:14: IF HE SIN, CHASTEN HIM WITH STRIPES
ENMITY (WAR) ENEMY-NESS	PASSED BETWEEN PARTS JER. 34:18	34: WILL NOT LIE NOR BREAK COVENANT
YOUR SEED HER SEED	TOKEN OF COVENANT GEN. 17:11	35: ONCE I HAVE SWORN TO DAVID
HE SHALL BRUISE HIS HEAD	REPEATED TO ISAAC GEN. 26:4	ISA. 11:1, 2: A SHOOT OUT OF STOCK OF JESSE & BRANCH OUT OF ROOTS
HE SHALL BRUISE HIS HEEL	REPEATED TO JACOB GEN. 28:14	JER. 23:5: RAISE UNTO DAVID R. BRANCH
1. SERPENT 2. WOMAN 3. SEED	JOSEPH KNEW GEN. 50:24	JER. 33:15-17: DAVID NEVER WANT A MAN
CON QUEROR	REPEATED TO JUDAH GEN. 49:8-12	ZECH. 6:12: BRANCH GROW UP & BUILD TEMPLE
BLESSER	MOSES: REPROACH FOR CHRIST, HEB. 11:26	6:13: RULE AS PRIEST ON HIS THRONE
RULER	ALL FROM ABEL & US HEB. 11:39, 40	6:15: AFAR OFF TO BE IN TEMPLE



THE SEED PROMISE

- 2 Tim. 3:15: from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.
- 2 Tim. 3:16: Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness,
- 2 Tim. 3:17: that the man of God may be complete, furnished completely unto every good work.
- Rm. 1:2: The Gospel of God which He promised afore through His prophets in the holy scriptures,
- Rm. 1:3: concerning His Son, who was born of the seed of David according to the flesh,
- Mt. 1:1: The book of the generation (or genealogy) of Jesus Christ, the son of David, the son of Abraham.

I. THE WOMAN'S SEED

- Gen. 3:15: I will put enmity between thee and the woman, and between thy seed and her seed, He shall bruise thy head, and thou shalt bruise His heel.
- Isa. 7:14: Behold a virgin shall conceive and bear a son and shall call His name Immanuel.
- Lk. 1:27: (Gabriel was sent) to a virgin betrothed to a man whose name was Joseph of the house of David, and the virgin's name was Mary.
- Gal. 4:4: When the fullness of the time came, God sent forth His Son, born of a woman, born under the Law.
- Jn. 8:44: Ye are of your father the Devil, and the lusts of your father it is your will to do. He was a murderer from the beginning...for he is a liar and the father thereof.
- I Jn. 3:8: he that doeth sin is of the Devil, for the Devil sinneth from the beginning.
- I Jn. 3:10: In this the children of God are manifest and the children of the Devil.
- Rev. 12:1: And a great sign was seen in heaven: a woman arrayed with the sun and the moon under her feet and upon her head a crown of 12 stars,
- Rev. 12:2: and she was with child and she crieth out travailing in birth and in pain to be delivered.
- Rev. 12:3: And there was another sign in heaven, and behold a great red dragon having 7 heads and 10 horns and upon his heads 7 diadems.
- Rev. 12:4: And his tail draweth the third part of the stars of heaven and did cast them to the earth, and the dragon standeth before the woman that is about to be delivered that when she is delivered, he may devour her child.
- Rev. 12:5: And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron, and her child was caught up unto God and unto His throne (v. 7: war in heaven).
- Rev. 12:9: And the great red dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world, and he was cast down to the earth, and his angels were cast down with him.
- Rev. 12:11: And they overcame him because of the blood of the Lamb and because of the word of their testimony and they loved not their life even unto death.
- Rev. 12:17: And the dragon waxed wroth with the woman and went away to make war with the rest of her seed that keep the commandments of God and hold the testimony of Jesus.
- 2 Cor. 11:3: But I fear lest by any means as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity that is toward Christ.
- 2 Cor. 11:4: For he that cometh preacheth another Jesus whom we did not preach, or if ye receive a different spirit which ye did not receive, or a different gospel which ye did not accept, ye "do well" to bear with him.
- Rm. 16:17: Mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned and turn away from them.
- Rm. 16:20: And the God of peace shall bruise Satan under your feet shortly.

II. ABRAHAM'S SEED

- Gen. 12:1: And Jehovah said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house unto the land that I will show thee,
- Gen. 12:2: And I will make of thee a great nation and I will bless thee and make thy name great and be thou a blessing,
- Gen. 12:3: And I will bless them that bless thee and him that curseth thee will I curse, and in thee shall all the families of the earth be blessed. 36

- Gen. 22:18: And in thy seed shall all the nations of the earth be blessed.
- Acts 3:25: Ye are the sons of the prophets and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.
- Acts 3:26: Unto you first God, having raised up His Servant, sent Him to bless you in turning away every one of you from your iniquities.
- Psa. 32:1, 2: Blessed is he whose transgression is forgiven, whose sin is covered, blessed is the man unto whom the Lord imputeth not iniquity.
- Gal. 3:8: The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham saying, In thee shall all the nations be blessed.
- Gal. 3:16: He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ.
- Gen. 15:18: And in that day Jehovah made a covenant with Abraham saying, Unto thy seed have I given this land.
- Jer. 34:18: When they cut the calf in twain and passed between the parts thereof.
- Gen. 17:11: Ye shall be circumcised in the flesh of your foreskin, and it shall be a token of a covenant between me and you.
- Heb. 6:13: For when God made promise to Abraham, since He could swear by none greater, He sware by Himself.
- Heb. 6:16: For men swear by the greater, and in every dispute of theirs the oath is final for confirmation.
- Gen. 26:2: And Jehovah appeared unto Isaac and said, Go not down into Egypt, dwell in the land which I shall tell thee of,
- Gen. 26:3: sojourn in this land and I will be with thee and I will bless thee, for unto thee and unto thy seed I will give all these lands, and I will establish the oath which I sware unto Abraham thy father.
- Gen. 26:4: And I will multiply thy seed as the stars of heaven and will give unto thy seed all these lands, and in thy seed shall all the nations of the earth be blessed.
- Gen. 28:3: And God Almighty bless thee (Jacob) and make thee fruitful and multiply thee that thou mayest be a company of peoples,
- Gen. 28:4: and give thee the blessing of Abraham, to thee, and to thy seed with thee, that thou mayest inherit the land of thy sojournings which God gave unto Abraham.
- Gen. 28:14: And in thee and in thy seed shall all the families of the earth be blessed.
- Gen. 50:24: and Joseph said unto his brethren, I die, but God will surely visit you and bring you up out of this land unto the land which He sware to Abraham, to Isaac, and to Jacob (v. 25 took oath).
- Heb. 11:26: Moses accounted the reproach of Christ greater riches than the treasures of Egypt, for he looked unto the recompense of reward.
- Heb. 11:39: And these all having had witness borne unto them through their faith, received not the promise,
- Heb. 11:40: God having provided some better thing concerning us, that apart from us they should not be made perfect.
- Eph. 2:12: alienated from the commonwealth of Israel and strangers from the covenants of the promise.

III. DAVID'S SEED

- Mt. 1:1: The book of the generation (or genealogy) of Jesus Christ, the son of David, the son of Abraham.
- 2 Sam. 7:12: When thy days are fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee that shall proceed out of thy bowels, and I will establish his kingdom.
- 2 Sam. 7:14: I will be his Father and he shall be my son: if he commit iniquity, I will chasten him with the rod of men and with the stripes of the children of men,
- 2 Sam. 7:16: And thy house and thy kingdom shall be made sure forever before thee, thy throne shall be established forever.
- Heb. 1:5: For unto which of the angels said He at any time: I will be to him a Father and he shall be to me a son?
- Psa. 89:27—37: (David praises God for the promise of the oath to keep the covenant forever).
- Acts 2:29: Brethren, I may say unto you freely of the patriarch David that he both died and was buried and his tomb is with us unto this day. 37

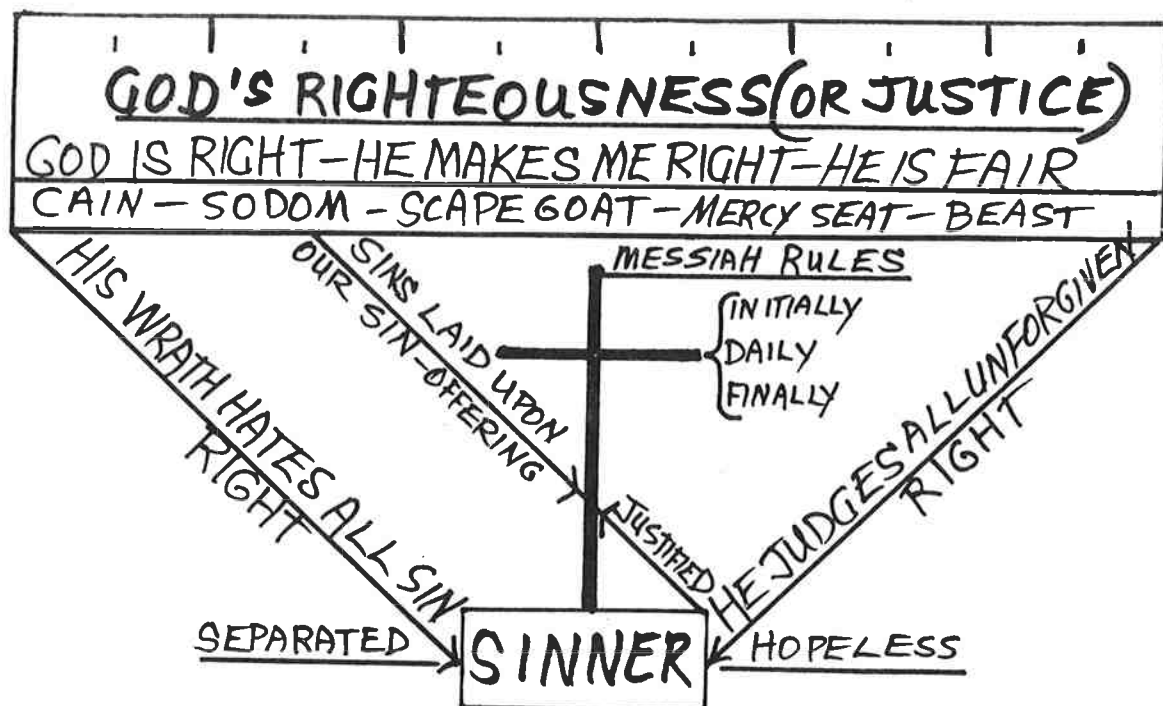
- Acts 2:30: Being therefore a prophet and knowing that God had sworn with a oath to him that of the fruit of his loins He would set one upon his throne,
- Acts 2:31: he, foreseeing this, spake of the resurrection of the Christ.
- Isa. 11:1: There shall come forth a shoot out of the stock of Jesse and a branch out of his roots shall bear fruit,
- Jer. 23:5: Behold the days come that I will raise up unto David a righteous Branch and he shall reign as king and deal wisely and shall execute justice and righteousness in the land.
- Jer. 33:15: In those days and at that time will I cause a Branch of righteousness to grow up unto David, and he shall execute justice and righteousness in the land.
- Jer. 33:17: David shall never want a man to sit upon the throne of the house of Israel.
- Zech.6:12: Behold the man whose name is the Branch, and he shall grow up out of his place,
- Zech 6:13: he shall sit and rule upon his throne and he shall be a priest upon his throne,
- Zech 6:15: And they that are afar off shall come and build in the temple of Jehovah.
- Lk. 1:27: a virgin of the house of David.
- Lk. 1:32: And the Lord God shall give unto him the throne of his father David,
- Lk. 1:33: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end.
- Acts 2:25—28: (Peter quotes Psa. 16:8 that the Messiah's soul would not be left in Hades, but raised to God's right hand).
- Acts 2:29—31, 33, 36: (Peter explains the oath was fulfilled with Jesus raised to sit at God's right hand).
- Psa. 16:8—10: (The place Peter quoted in Acts 2:25—28).

IV. GOD'S SON WITH GOD'S POWER IN THE GOSPEL SEED

- Gen. 3:15: (Woman's seed to bruise the serpent's head).
- Heb. 2:14: (Jesus partook of death and brought to nought the devil who had the power of death).
- Col. 2:15: (Jesus despoiled the spirit world power and triumphed openly over them by the cross).
- Rm. 8:37: We are more than conquerors through Him that loved us.
- I Cor. 15:57: Thanks be to God who giveth us the victory through our Lord Jesus Christ.
- Rev. 12:10: Now is come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brethren is cast down,
- Rev. 12:11: And they overcame him because of the blood of the Lamb and because of the word of their testimony and they loved not their life even unto death.
- Rev. 12:17: And the dragon waxed wroth with the woman and went away to make war with the rest of her seed that keep the commandments of God and hold the testimony of Jesus.
- I Jn. 3:8: To this end was the Son of God manifested that He might destroy the works of the Devil.
- I Jn. 3:9: Whosoever is begotten of God doeth no sin, because His seed abideth in him and he cannot sin because he is begotten of God.
- I Jn. 3:10: In this the children of God are manifest and the children of the Devil.
- I Jn. 5:18: Whosoever is begotten of God keepeth himself and the evil one toucheth him not.
- I Jn. 5:4: Whatsoever is begotten of God overcometh the world, and this is the victory that hath overcome the world, even our faith.
- Gal. 3:26: For ye are all sons of God by faith in Christ Jesus,
- Gal. 3:27: for as many of you as were baptized into Christ did put on Christ.
- Gal. 3:29: And if ye are Christ's then are ye Abraham's seed, heirs according to promise.

THE SEED PROMISE

III. GOD'S JUST RIGHTEOUSNESS



INTRODUCTION:

1. God's traits produce His will: who He is causes Him to do what He does (can't violate.)
2. He is perfect & absolute in each trait, perfectly just & perfectly merciful.
3. One trait can't cancel another: Rm. 11:22: goodness & severity (must see together.)
4. God (1) "is" right (by nature), (2) He makes me right (justifies), & (3) to do so is fair.
- A. GOD'S JUST & RIGHTEOUS NATURE (He "is" right & the source of all right.)
 1. God's nature is the definition of "right," right is what He is & does (standard of right.)
 2. His righteous nature cries out against every sin, no exceptions (can't tolerate one sin.)
 3. His perfect hatred of all sin in all people is absolutely impartial, no exceptions.
 4. If He ever "wavered" one sin, He would become an unjust God.
 5. Gen. 4:10: Abel's blood "cried out" for vengeance (so with all sin).
 6. Gen. 18:25: The judge of all the earth had to do right (fair in punishment).
 7. All sodomy in all Sodomites in all Sodoms in all the world must be damned.
 8. To show no exceptions, look at Lot's wife & Judah's captivity for sin (impartial.)
 9. Dt. 32:4: All His ways are justice, just & right is He (His nature & His acts.)
 10. Acts 28:4: Justice has not allowed him (Paul) to live (Pagans believe in justice.)
 11. Rev. 6:10: If God is "holy & true," He must avenge the martyrs' blood (theme of Rev.)
 12. Rev. 19:2: He is true & righteous "for" He judged the Great Harlot (He is just.)
 13. Prov. 28:9: sin is an "abomination" (violent distaste) to His nature (can't stand it.)
 14. Hab. 1:13: He has purer eyes than to behold evil & "cannot" look on sin.
 15. 2 Cor. 5:10: each will receive precisely as he has done, good or bad (no respect of per
 16. 5:11: knowing His "terror" we persuade men: He is a "holy terror" at sin (all sin.) sons.)
 17. Rm. 1:18: His wrath against "all" ungodliness, 9:14: is unrighteousness with God?
 18. 2:5: all sin stored up for the righteous judgment of God, 3:5: the righteousness of God.
 19. Heb. 2:2: If every sin received a "just" recompense, how shall we escape? (Won't.)
 20. 10:28: worthy of sorer punishment, 30: vengeance belongs to me, I will recompense.
 21. 10:31: It is a fearful thing to fall into hands of the living (avenging) God.
 22. Ex. 21:23-25: Life for life, eye for eye, tooth for tooth, justice exactly "meted out."
 23. My mother's hygienic nature was repulsed by dirty hands at the table (no fellowship.)
 24. My body will reject an organ put in me, because it knows it is not like me (unlike me.)
- B. GOD'S JUSTIFICATION: HIS WAY TO MAKE ME RIGHT BY ATONEMENT:
 1. God "justifies" man by making him righteous like Himself through forgiveness.
 2. Rm. 1:17: In the gospel is how He makes men righteous (righteous-izes by faith.)
 3. Gen. 4:10 plus Heb. 12:24: Jesus' blood speaks better than Abel (vengeance paid.)
 4. Lev. 16:21: All Israel's sins were put "upon" the "at-one-ment" goat's head (to "bear.")
 5. 16:22: goat would "bear upon him" all their sins & die in a "solitary land."
 6. The innocent goat suffered for the guilty Jews, sins were put on a "scapegoat" to bear.
 7. Called the "goat of removal" he pre-pictured sins "taken away" or forgiven.
 8. Isa. 53:4: borne our griefs, carried our sorrows, 5: our sins, punishment upon Him.
 9. 53:6: Lord laid on Him our sins, 8: for my people to whom stroke was due.
 10. 53:11: see His soul's travail & be satisfied, shall justify many, bear their sins.
 11. 53:12: He bare the sin of many & made intercession for transgressors.
 12. Jn. 1:29: See God's lamb that "taketh away" the sin of the world.
 13. 1 Pet. 2:24: bare our sins in His body on tree, by whose stripes ye were healed.
 14. 3:18: suffered for sins once, righteous for unrighteous, to bring us to God.
 15. 2 Cor. 5:19: In Christ God was reconciling world, not reckoning unto them their sins.
 16. 5:21: He who knew no sin He made to be sin on our behalf that we become r. of God.
 17. Heb. 9:5: Mercy Seat was between Law (which condemned) & God's presence (in cloud.)
 18. A child who unjustly gets another child's whipping spares the guilty from whipping.

C. GOD'S FAIRNESS IN RIGHTEOUS-IZING ME BY CHRIST'S ATONEMENT:

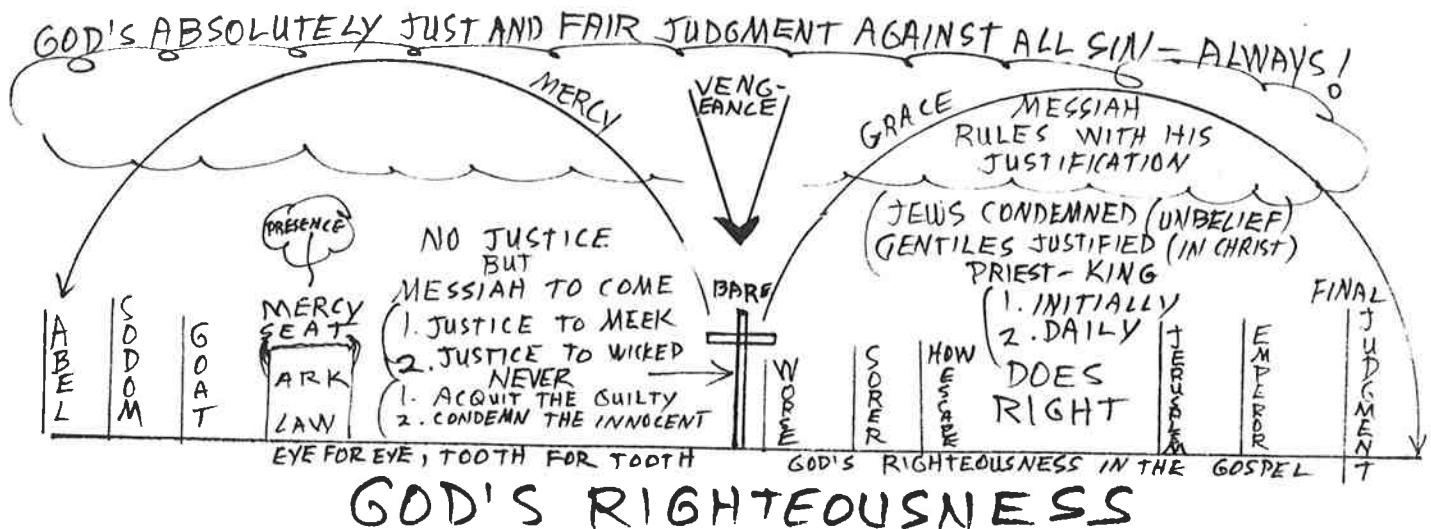
1. God cannot justly punish my forgiven sin, because Jesus has already borne it.
2. Rm. 3:21: the book of Romans reveals God's justification "apart from the Law."
3. This righteous-izing "from God" (not from self) was shown by the Law to be needed.
4. 3:23: all men (Jew & Gentile) are equally guilty & equally unable to attain His glory.
5. 3:24: being justified freely by His grace by the redemption that is in Christ.
6. 3:25: God showed His fairness in forgiving sin by the blood's appeasement of His anger.
7. 3:26: He can Himself be just and also be the justifier of him with faith in Jesus.
8. 9:30: Gentiles attained to faith-rightness, but Jews were rejected by works-rightness.

D. THE MESSIAH'S FAIRNESS (AS HE IS THE EXPRESSION OF GOD'S FAIRNESS):

1. Jewish kings lacked justice & unfairly blessed the wicked & punished the righteous.
2. This made the people long for the Messiah who the prophets said would bring justice.
3. Isa. 9:7: His rule & peace shall increase on David's throne with justice & righteousness.
4. 11:3-5: He shall not judge by sight or hearing but with righteousness as His girdle.
5. Psa. 45:6: a sceptre of equity is the sceptre of thy kingdom (His ruling rod is justice.)
6. 45:7: Thou hast loved righteousness & hated wickedness, therefore anointed above kings.
7. Heb. 1:8, 9: But of the Son: Thy throne, O God is forever & sceptre of uprightness...
8. Rm. 9:14: Is there unrighteousness with God? 3:25, 26: Shows His righteousness.
9. The Messiah rules His kingdom by justifying obedient believers (makes them loyal.)
10. Rev. 5:6: As a slain Lamb on the throne He rules by His blood (His power to rule.)
11. Heb. 1:3: As a priest on the throne He rules by His daily intercession (daily loyalty.)
12. 4:16: His throne of grace is where sinner goes for help in time of need for forgiveness.
13. Because justice has been satisfied by the cross, it is fair to justify those who accept it.

E. GOD'S FAIRNESS TO REJECT THE UNBELIEVER WHO REJECTS THE CROSS:

1. A ruler (like God) cannot be just who allows criminals (sinners) to go unpunished.
2. Is. 11:4: With righteousness He shall smite the earth & slay the wicked (Rev. 19:21.)
3. Psa. 45:7: Thou hast loved righteousness & hated wickedness (See Heb. 1:8, 9.)
4. Mk. 16:16: He that believeth not shall be damned (damns himself by rejecting Gospel.)
5. Rev. 19:2: True & righteous are His judgments which judged the Great Harlot.
6. 19:15: He shall rule with rod of iron & tread winepress of fierceness of God's wrath.
7. 2 Thess. 1:5: your affliction is a manifest token of God's righteous judgment.
8. 1:6: It is a righteous thing with God to repay affliction to your afflictors.
9. 1:7: And to repay rest to the afflicted, 1:8: but vengeance to them that obey not God.
10. Rm. 3:5: Is God unrighteous who visiteth with wrath? Else how He judge the world?
11. Col. 3:25: Wrongdoers shall receive again the wrong done & no respect of persons.
12. Can any sinner rejecting the cross claim to have been treated unfairly?
13. To condemn the innocent would be unfair, but who is innocent? All have sinned.
14. I Jn. 1:9: (Confession) He is faithful & righteous to forgive & cleanse from all sin.
15. Ezek. 33:17: Men will say the Lord's way is not equal, but their way is not equal.
16. Hos. 14:9: Ways of Lord are right & the just shall walk in them but sinners shall fall.
17. I must "get" right with God by being "made" right & "stay" right by being "kept" right.
18. I Jn. 3:10: God's sons initially are made righteous, & daily "do" righteousness.
19. Acts 17:30, 31: All must repent because Christ will judge the world in righteousness.
20. 24:25: Paul preached to Felix of righteousness, self-control, & judgment to come.



GOD'S JUSTICE, HIS ABSOLUTELY JUST AND FAIR JUDGMENT AGAINST ALL SIN

INTRODUCTION

1. All of God's will is an expression of all of His traits.
2. God is perfect in each of His attributes, perfectly just, and yet perfectly merciful.
3. God's love and mercy are easily distorted to say that He is too good to punish sin.
4. Men wonder why good people suffer, since God is absolutely loving and merciful.
5. Men wonder why bad people prosper, since God is absolutely fair and just.
6. But God's traits must be viewed in perspective to each other: Rm. 11:22: Behold the goodness and severity of God (not just one without the other).
7. This study will explore God's very neglected and distorted characteristic of justice.
8. God's just and holy nature is antagonized by sin. He can't help hating everything unlike Himself. His definition of sin is "ungodliness."

I. GOD'S JUSTICE IS FOUNDATIONAL IN HIS DEALINGS WITH MAN.

- Gen. 18:25: Shall the judge of all the earth do right? (50, 40, 30, 20, 10 righteous).
- Dt. 32:4: All His ways are justice, just and right is He.
- Acts 28:4: Yet justice hath not suffered him to live.
- Rev. 6:10: How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
- Rev. 19:2: For true and righteous are His judgments, for He hath judged the great harlot.
- Prov. 28:9: even his prayer is an abomination (a violent distaste).
- Hab. 1:13: Thou art of purer eyes than to behold evil and cannot look on perverseness.
- 2 Cor. 5:10: For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad.
- 2 Cor. 5:11: Knowing therefore the terror of the Lord we persuade men.
- Heb. 10:30: Vengeance belongeth unto me, I will recompense.
- Heb. 10:31: It is a fearful thing to fall into the hands of the living God.
- Heb. 2:2: If every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?
- Rm. 2:5: but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgment of God.
- Heb. 10:28: of how much sorer punishment, think ye, shall he be judged worthy?
- God has no choice but to punish sin, because it violates His just nature.
- Our just nature is repulsed by Nazi concentration camp atrocities.
- An atheist farmer was told by his Christian neighbor: God does not settle all accounts in October.

II. GOD'S MERCY CAN OPERATE ONLY IF HIS JUST ANGER AT SIN IS SATISFIED.

- Gen. 4:10: the voice of thy brother's blood crieth unto me from the ground.
- Heb. 12:24: and to Jesus the mediator of a new covenant and to the blood of sprinkling that speaketh better than that of Abel.
- Lev. 16:21: and all their transgressions, even all their sins, he shall put them upon the head of the goat.
- Lev. 16:22: and the goat shall bear upon him all their iniquities unto a solitary land.
- Isa. 53:4: Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted.
- Isa. 53:5: But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed.
- Isa. 53:6: All we like sheep have gone astray, we have turned every one to his own way, and the Lord laid on Him the iniquity of us all.
- Isa. 53:8: He was cut off out of the land of the living for the transgression of my people to whom the stroke was due.
- Isa. 53:11: Jehovah shall see the travail of His soul and be satisfied, by the knowledge of Him shall my righteous servant justify many, and He shall bear their iniquities. 41

- Isa. 53:12: yet He bare the sin of many and made intercession for the transgressors.
- Jn. 1:29: Behold the Lamb of God that taketh away the sin of the world.
- 1 Pet. 2:24: Who His own self bare our sins in His body upon the tree that we, having died unto sins, might live unto righteousness, by whose stripes ye were healed.
- 1 Pet. 3:18: Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God.
- 2 Cor. 5:21: Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him.
- 2 Cor. 5:19: God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses.

Explain the mercy seat as where God met man in the tabernacle (Heb. 9:5).

III. THE GOSPEL IS THE GOOD NEWS THAT JESUS SUFFERED FOR US THE WRATH WHICH WE DESERVED.

- Rm. 1:18: The wrath of God is revealed from heaven against all ungodliness.
- Rm. 1:17: For therein (in the Gospel) is revealed a righteousness of God from faith unto faith, as it is written, the righteous shall live by faith.
- Rm. 3:21: But apart from the Law a righteousness of God hath been manifested, being witnessed by the Law and the prophets,
- Rm. 3:22: even the righteousness of God through faith in Jesus Christ unto all them that believe, for there is no distinction.
- Rm. 3:23: for all have sinned and fall short of the glory of God,
- Rm. 3:24: being justified freely by His grace through the redemption that is in Christ Jesus.
- Rm. 3:25: whom God set forth to be a propitiation through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime in the forbearance of God,
- Rm. 3:26: for the showing of His righteousness at this present season, that He might Himself be just and the justifier of him that hath faith in Jesus.
- 1 Cor. 1:18: For the word of the cross is to them that perish foolishness, but unto us who are saved it is the power of God.
- 1 Cor. 1:23: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Gentiles foolishness,
- 1 Cor. 1:24: but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God.
- 1 Cor. 2:2: For I determined not to know anything among you, save Jesus Christ and Him crucified.

IV. BECAUSE OF THE CROSS JUSTIFICATION IN CHRIST IS JUST AND FAIR.

- Isa. 9:7: Of the increase of His government and of peace there shall be no end upon the throne of David and upon His kingdom to establish it and to uphold it with justice and righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this.
- Isa. 11:1: And there shall come forth a shoot out of the stock of Jesse and a branch out of his roots shall bear fruit,
- Isa. 11:2: and the Spirit of Jehovah shall rest upon Him and the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah,
- Isa. 11:3: and His delight shall be in the fear of Jehovah, and He shall not judge after the sight of His eyes, neither decide after the hearing of His ears,
- Isa. 11:4: but with righteousness shall He judge the poor and decide with equity for the meek of the earth, and He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked.
- Isa. 11:5: And righteousness shall be the girdle of His waist and faithfulness the girdle of His loins.
- Psa. 45:6: Thy throne, O God, is forever and ever, a sceptre of equity is the sceptre of thy kingdom.
- Psa. 45:7: Thou hast loved righteousness and hated wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
- Heb. 1:8: but of the Son He saith, Thy throne, O God, is forever and ever, and the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. 42

- Rm. 9:14: Is there unrighteousness with God? God forbid.
- Rm. 3:25: to show His righteousness because of the passing over of sins done aforetime in the forbearance of God.
- Rm. 3:26: for the showing I say of His righteousness at this present season, that He might Himself be just and the justifier of him that hath faith in Jesus.

The Messiah rules His kingdom by justifying believers.

This binds them as devoted and dedicated subjects to His rule.

As a slain Lamb on the throne (Rev. 5:6) He rules by His blood.

As a priest on the throne (Heb. 1:3) He rules by His daily intercession.

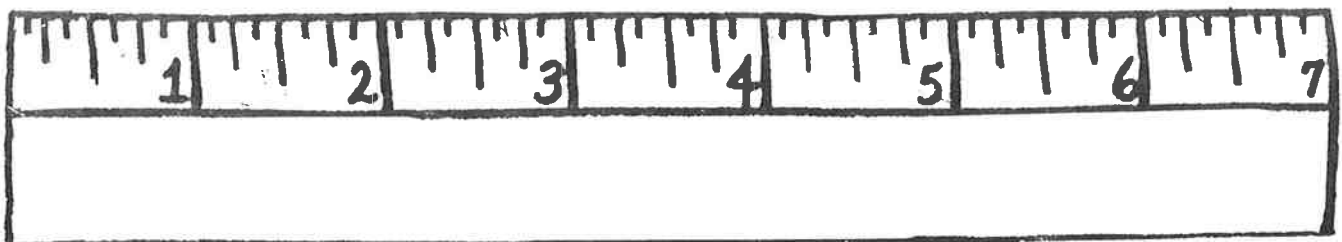
His throne is a throne of grace (Heb. 4:16) where we may receive mercy.

Because justice has been satisfied by the cross, it is just and fair to justify believers.

V. BECAUSE OF THE CROSS ETERNAL SEPARATION IS JUST AND FAIR FOR UNBELIEVERS.

- Isa. 11:4: but with righteousness shall He judge the poor and decide with equity for the meek of the earth, and He shall smite the earth with the rod of His mouth and with the breath of His lips shall He slay the wicked.
- Psa. 45:7: Thou hast loved righteousness and hated wickedness.
- Mk. 16:16: he that believeth not shall be damned.
- Rev. 6:10: How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?
- Rev. 19:2: For true and righteous are His judgments, for He hath judged the great harlot.
- Rev. 19:21: the rest were killed with the sword of Him that sat upon the horse, even the sword which came forth out of His mouth.
- Rev. 19:15: And out of His mouth proceedeth a sharp sword that with it he should smite the nations, and He shall rule them with a rod of iron, and He treadeth the winepress of the fierceness of the wrath of God the Almighty.
- Rev. 19:16: And He hath on His garment and on His thigh a name written, King of Kings and Lord of Lords.
- 2 Thes. 1:5: which (affliction and persecution) is a manifest token of the righteous judgment of God to the end that ye may be counted worthy of the kingdom of God for which ye also suffer,
- 2 Thes. 1:6: if so be that it is a righteous thing with God to recompense affliction to them that afflict you,
- 2 Thes. 1:7: and to you that are afflicted (to recompense) rest with us at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire,
- 2 Thes. 1:8: rendering vengeance to them that know not God and to them that obey not the gospel of our Lord Jesus,
- 2 Thes. 1:9: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might.
- Rm. 3:5: Is God unrighteous who visiteth with wrath? for then how shall God judge the world?
- Col. 3:25: For he that doeth wrong shall receive again for the wrong that he hath done, and there is no respect of persons.

See vengeance verses in section I above: 2 Cor. 5:10, 11 & Heb. 10:30, 31 & 2:2 & 10:28 & Rm. 2:5.



GOD'S JUST RIGHTEOUS NESS

GOD'S JUST NATURE

THE JUST MESSIAH

WHAT IS JUSTICE?

ETERNITY

God's Will
Grows Out Of
God's Nature
(Character)

Who He Is Causes
Him To Do What He
Does
He Cannot Violate
Any Trait

One Trait Cannot
Cancel Another

Goodness & Severity
Rm. 11:22 (Together)

He Is Perfect In Each
Trait
His Righteousn. Means
I. He Is Right
(His Nature)

II. He Makes Me
Right (Justifies)

III. This Is
Fair

(I) His Just Nature
He Is Right (Source)
(Standard)

Can't Stand One Sin
No Exceptions, Partiality

To Waver One Sin
Would Make Him Unjust

Abel's Blood Cried Out
Gen. 4:10

Judge Of All Must Do Right
Gen. 18:25

All Sodomy In All Sodomites
In All Sodoms In All World

All His Ways Are Justice
Dt. 32:4

Justice Held By Pagans
Acts 28:4

If Holy & True, Must Avenge
Rev. 6:10

True & Righteous "For"
Rev. 19:2

Sin Is Abomination
Prov. 28:9

Cannot Look On Sin
Hab. 1:13

Kings Were Unjust:
Blessed Wicked
Punished Good
To Rule With Justice
Isa. 9:7

Not Judge By
Sight or Hearing
Isa. 11:3-5

A Sceptre of Equity
Psa. 45:6

Loved Rightness, Hated
Wickedness, Psa. 45:7

Of the Son: Sceptre Of Up-
Rightness, Heb. 1:8, 9

Rules By Justifying
Rm. 3:23-26

Lamb On Throne
Rev. 5:6

A Priest On Throne
Heb. 1:3

Throne Of Grace
Heb. 4:16

No Unrightn. With God
Rm. 9:14

Shows His Fairness
Rm. 3:25, 26

Cross Justly Punished Sin
Isa. 53:11

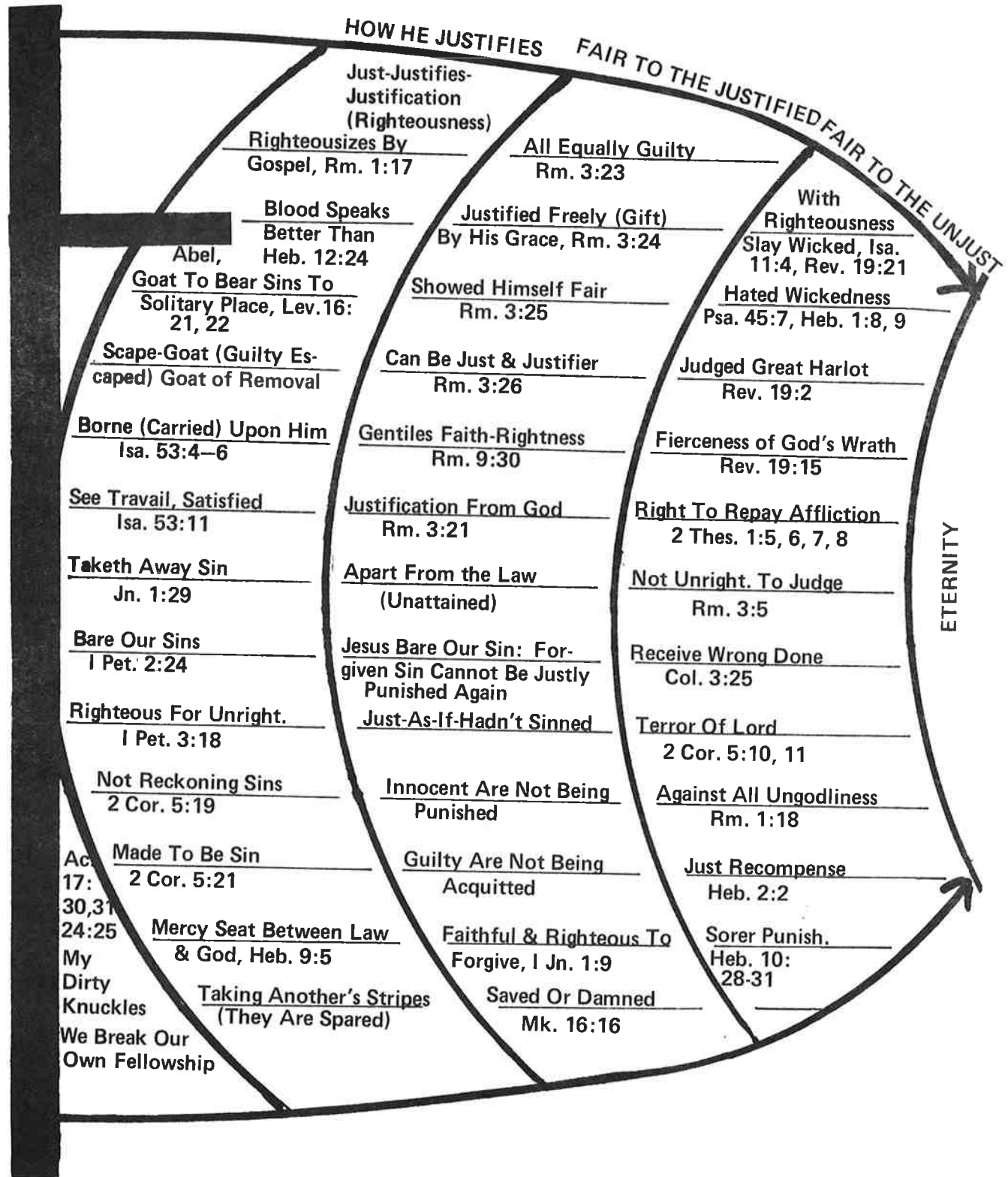
Our Loyalty & Thanks To
Such A Ruler

My Body's Re-
jection Of An
Organ

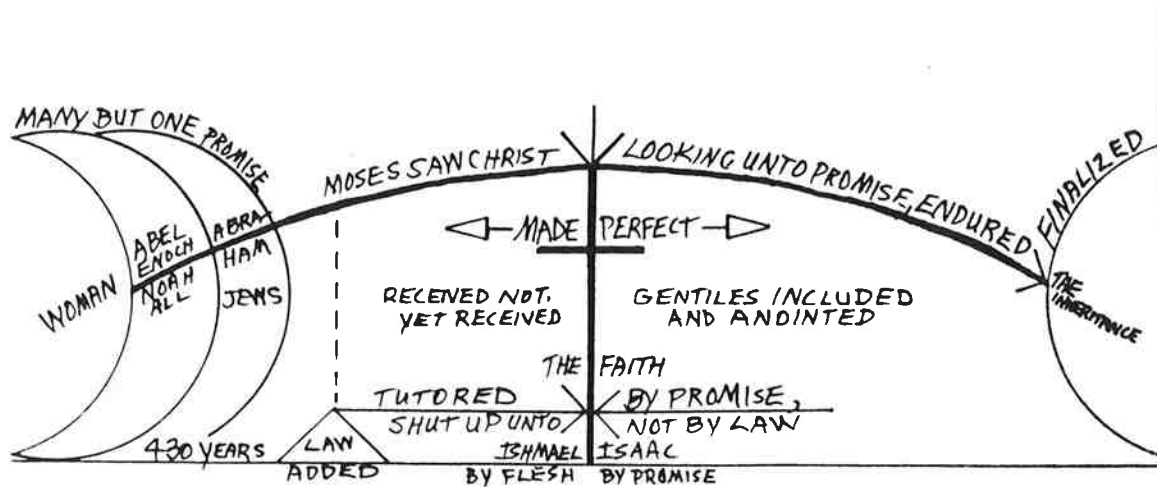
Ezek.
33:17

Hosea
14:9

Ex.21:23-
25



IV. GOD'S SALVATION BY PROMISE



GOD'S SALVATION BY PROMISE (How to trust & obey brings peace & security).

INTRODUCTION:

1. Christianity is called "the faith" so often because it is "standing on the promises."
2. Some have unfounded trust because they believe in "faith only" false security.
3. Others have unrealized trust which robs them of security based upon God & not self.
4. Trust demands commitment, like marriage partners who "trust & obey."
5. Most people trust: (1) money, (2) preachers or scholars, or (3) themselves.
6. We now look at the Bible-wide need for relying upon God's sure promise & acting like it.

A. THE BIBLE'S THEME IS SALVATION BASED UPON GOD'S PROMISE:

1. Gen. 3:15: "I will... He shall" promised victory over sin by the offspring of woman.
2. 12:3: "In thee (Abraham) shall all the families of the earth be "blessed."
3. 22:18: In thy seed shall all the nations of the earth be "blessed." What is the blessing?
4. Ps. 32:1: "Blessed" is he whose transgression is forgiven, whose sin is covered.
5. 32:2: "Blessed" is the man unto whom the Lord reckons not iniquity.
6. Since David could not restore a broken home & murdered husband, he needed mercy.
7. Ac. 3:25: Ye are heirs of the prophets & of God's covenant saying, "In thy seed shall..."
8. 3:26: God sent His Servant to "bless" you in turning from your iniquities.
9. "Every one of you" was a horribly unworthy sinner guilty of Christ's murder.
10. Sins forgiven in Abraham's seed is how "heirs" of God's promise are saved Bible-wide.

B. MANY PROMISES, YET ACTUALLY ONLY ONE PROMISE: (For one sin problem).

1. God never gets "side-tracked" from His promise (like a river with many tributaries).
2. Gen. 12:1-3: great land, name, nation, seed (but 1st 3 are mere "carriers" of 4th).
3. Eph. 2:12: strangers from the covenants (plural) of "the promise" (singular).
4. Acts 13:32: We bring you good tidings of "the promise" made unto the fathers.
5. Heb. 11:9: Isaac & Jacob were heirs with Abraham of "the same promise."
6. Ac. 26:6: Paul was judged by the hope of "the promise" made of God to our fathers.
7. 26:7: Unto "which promise" our 12 tribes serving God night & day hope to attain.
8. Paul had the promise God made to Israel, so a 1,000 year reign was not promised.

C. OLD TESTAMENT BELIEVERS RECEIVED NOT, YET "RECEIVED" THE PROMISE:

1. God's one promise fulfilled in Christ saves believers in both direction (O.T. & N.T.).
2. O.T. believers "received not" the fulfillment, because it had not been fulfilled.
3. Heb. 11:39: These all, having had witness borne to them, "received not" the promise.
4. 11:40: God provided a better thing for us, that apart from us they not made perfect.
5. 9:15: His death for those under the 1st covenant let them "receive the promise."
6. 6:15: And thus Abraham, having patiently endured, obtained the promise.

D. THE LAW WAS ADDED TO THE PROMISE AS A TUTOR TO SHOW MAN HIS NEED:

1. Rm. 5:20: The Law came in "besides" that the trespass might abound.
2. Gal. 3:15: Once even a man's covenant is confirmed, no one makes it void or adds to it.
3. 3:16: To Abraham were the promises spoken, not to seeds as many, but seed as one.
4. 3:17: The Law coming 430 years after did not disannul to make "the promise" void.
5. But since Judaism trusted in the Law, it refused to be "tutored" to seek the promise.
6. The Law & its works were to show Jews their need for grace & faith (by contrast).
7. Gal. 3:18: If the inheritance is of the Law, it is no more of promise (opposite bases).
8. 3:19: The Law was added because of tr. til the seed come to whom promise was made.
9. 3:21: If there had been "a law" which could make alive, r. would have been of the Law.
10. 3:22: All were "shut up" under sin that "the promise" by faith be given to believers.
11. 3:23: before the faith came, we were kept in ward, "shut up" unto the faith.
12. 3:24: so the Law is become our "tutor" to bring us to Christ to be justified by faith.
13. 3:25, 26: since the faith is come, we are not under a tutor but sons of God by faith.
14. 3:27: as many of you as were baptized into Christ did put on Christ (His righteousness).
15. 3:29: If ye are Christ's, then ye are Abraham's seed, heirs according "to promise."
16. 4:23: son by handmaid is born "after the flesh," son by freewoman "through promise."
17. 4:29: He that was born "after the flesh" persecuted him born "after the Spirit."
18. Rm. 4:13: Not through the Law was the promise to Abraham, but by R. of faith.
19. 4:14: If they of the Law are heirs, faith is made void & "the promise" of none effect.
20. 9:8: Not sons of the flesh are sons of God, but children of "the promise" are a seed.
21. 9:9: for this is "a word of promise," Sarah shall have a son.

E. GENTILES WERE INCLUDED IN THE PROMISE & ANOINTED BY THE SPIRIT:

1. Rm. 2:14: Gentiles had not the Law, so they proved the promise was not by the Law.
2. Gal. 3:8: foreseeing that God would justify the Gentiles by faith, all nations blessed.
3. Eph. 3:6: Gentiles are fellow-heirs,—members, & —partakers of the promise by Gospel.
4. 1:13: Ye also having heard & believed Gospel, were sealed with H. Spirit of promise.
5. Gal. 3:14: That upon Gentiles come Abr.'s blessing, that rec. the promise of the Sp. by faith
6. Ac. 1:4: wait for pr. of the Father, 2:33: having rec. of the Father promise of the H.S.
7. 2:39: to you is the promise, your children, & all afar off (Gentiles, Eph. 2:13).
8. H.S. was a special verification of the Gospel's promise-nature & called "H.S. of promise."

F. THE GOSPEL IS CHARACTERIZED BY GRACE GENERATING TRUST IN GOD:

1. A promise-kind of Gospel generates a trust & obey kind of response, not self-trust.
2. Rm. 1:2: The Gospel which He "promised" afore by His prophets in the Scriptures.
3. 15:8: The truth of God's mercy in Christ "confirms" the promises to the father.
4. 4:13: Not through the Law was "the promise," but by the righteousness of faith.
5. Gal. 3:7: Know that they that are "of faith," the same are sons of Abraham.
6. 3:8: The Gospel was preached to Abraham, In thee all nations be blessed (forgiven).
7. 4:6: because ye are sons, God sent the Spirit of His Son into our hearts.
8. Since by flawless perfection man cannot save himself, he must be given salv. by promise.

G. ENDURANCE TO END BY STEDFAST FAITH RECEIVES THE FINAL PROMISE:

1. Abraham had no self-power to trust, but obediently & stedfastly relied on God.
2. God's perfect track-record of one who cannot break promises anchors our souls.
3. Heb. 6:15: Abraham having patiently endured received the promise.
4. 10:36: that having done the will of God ye may receive the promise.
5. Rm. 4:20: looking unto the promise of God Abraham wavered not by unbelief.
6. 4:21: being fully assured that what He had promised, He was able to do.
7. 2 Pet. 3:9: The Lord is not slack concerning His promises but longsuffering.
8. 3:13: According to His promise we look for a new heaven & new earth.
9. 1:4: He has given unto us His precious & exceeding great promises, that through these ye may become partakers, having escaped the corruption in world by lust.
10. God's promise-keeping must cause obedient trust in us firm to the end.

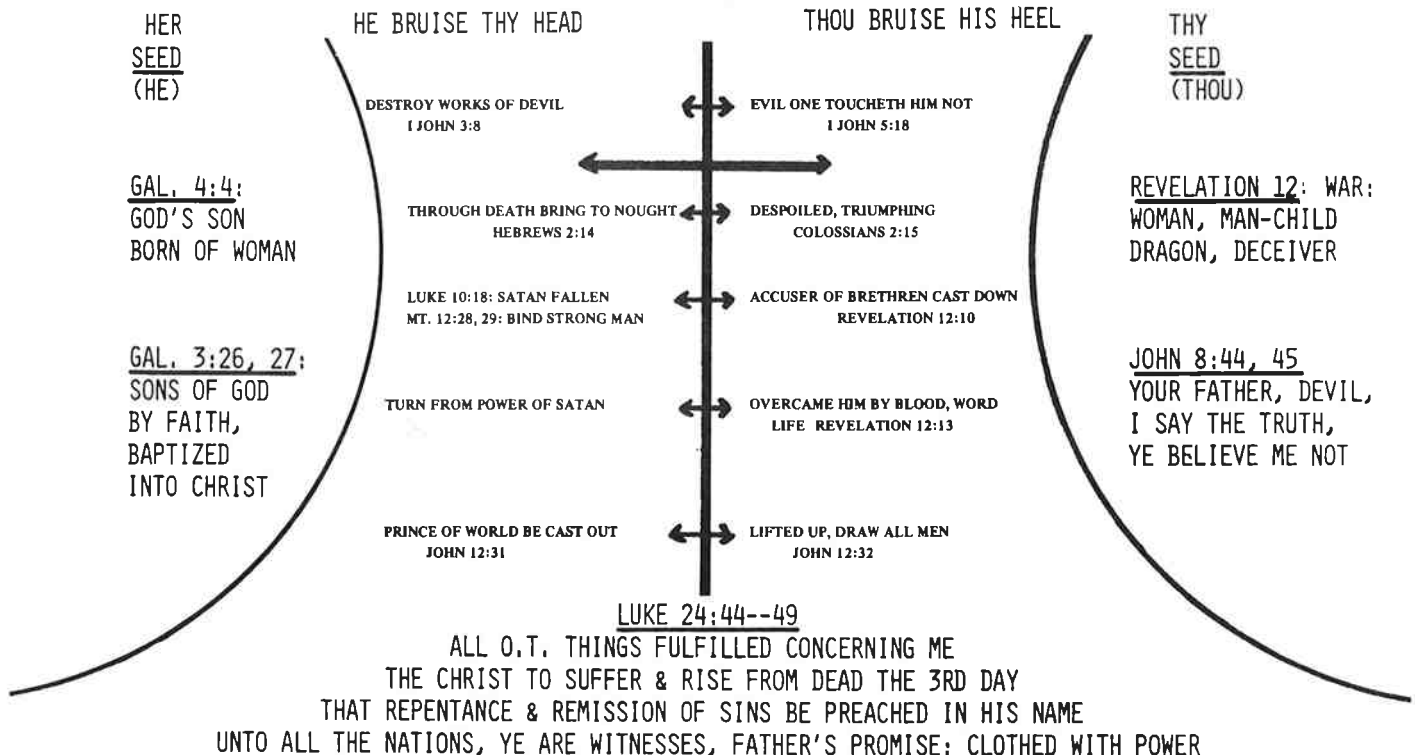
H. SUMMARY:

1. God's great reliability in promise-keeping must be the object of our trust, not ourselves.
2. Christ's flawless righteousness is the object of our trust, not ourselves.
3. Since man's obedience is flawless, we cannot trust what we do.
4. All God's sons must be promise-sons like Isaac.
5. The Gospel is the fulfillment of all Bible-wide statements of "the promise."
6. It included & endorsed by the Spirit Gentiles who kept not the Law.
7. Our commitment based upon His Gospel promise brings peace & security.
8. Our faith must be enduring to the end to receive the final promise.

BIBLE-WIDE BATTLE TO BE WON BY GOD THROUGH WOMAN'S SEED!

I WILL PUT ENMITY (ENEMY-NESS) BETWEEN:

GENESIS 3:15



SALVATION BY PROMISE

INTRODUCTION

1. A student recently asked me, "Are you really sure you are going to heaven? How are you sure?" (How would you have answered?)
2. Some are sure that they are going who are not going (unfounded confidence).
3. Some are not sure that they are going who are going (unrealized confidence).
4. Our faith and confidence can be as sure as God's promises (He cannot lie).
5. It all boils down to whether we trust God's promises (and act like it).
6. Trust demands commitment. Faith is not faith only, nor is it unconditional security (we must trust and obey).
7. But real trust brings confidence, security, and peace, because it relies upon God and not upon ourselves ("to be happy in Jesus we must trust and obey").
8. Think of some great promise which some great person made you which you trusted and acted upon (like your marriage partner).

I. THE BIBLE'S THEME IS GOD'S PROMISE TO ABRAHAM:

- Gen. 3:15: He shall bruise thy head (the woman's seed would conquer the Serpent).
- Gen. 22:18: In thy seed shall all the nations of the earth be blessed.
- Psa. 32:1: Blessed is he whose transgression is forgiven, whose sin is covered.
- Psa. 32:2: Blessed is the man unto whom the Lord imputeth not iniquity.
- Acts 3:25: Ye are the sons of the prophets and of the covenant which God made with your fathers saying unto Abraham, And in thy seed shall all the families of the earth be blessed.
- Acts 3:26: Unto you first God having raised up His Servant sent Him to bless you in turning away every one of you from your iniquities.

II. THERE WERE MANY COVENANTS OF THE ONE PROMISE:

- Gen. 12:1-3: great land, great name, great nation, great descendent.
- Eph. 2:12: strangers from the covenants of the promise.
- Acts 13:32: We bring you good tidings of the promise made unto the fathers.
- Heb. 11:9: Isaac & Jacob were heirs with Abraham of the same promise (the land).
- Acts 26:6: And now I stand here to be judged by the hope of the promise made of God unto our fathers,
- Acts 26:7: Unto which promise our twelve tribes, earnestly serving God night and day, hope to attain.

Paul had the promise God made to Israel, so a millennial reign was not promised them.

The land and nation promises were merely vehicles to bring the seed promise (like an envelope).

"The" promise is all embracing, because man has only one problem — sin.

Once man's one sin-problem is handled, countless subordinate blessings come.

To receive any of God's promises, the basic promise must first be received.

III. OLD TESTAMENT BELIEVERS RECEIVED NOT THE PROMISE (YET RECEIVED IT):

- Heb. 11:39: And these all, having had witness borne to them through their faith, received not the promise.
- Heb. 11:40: God having provided some better thing concerning us, that apart from us they should not be made perfect.
- Heb. 9:15: And for their cause He is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance.
- Heb. 6:15: And thus, having patiently endured, he obtained the promise.

God's one promise saves believers in both directions, both in the old and new testaments.

O.T. believers "received" it only in prospect, as they actually received it when Christians did. They could not literally receive forgiveness until Christ died.

IV. THE LAW WAS ADDED TO SHOW THE NEED FOR THE PROMISE (AND AS A CONTRAST):

- Gal. 3:17: A covenant confirmed beforehand by God, the Law, which came 430 years after, doth not disannul so as to make the promise of none effect.
- Gal. 3:18: for if the inheritance is of the Law, it is no more of promise, but God hath granted it to Abraham by promise.
- Gal. 3:19: The Law was added because of transgressions til the seed should come to whom the promise hath been made.
- Gal. 3:22: But the Scripture shut up all under sin that the promise by faith in Jesus Christ might be given to them that believe.
- Gal. 4:23: The son by the handmaid is born after the flesh, but the son by the freewoman is born through promise.
- Gal. 4:28: Now we, brethren, as Isaac was, are children of promise.
- Rm. 4:13: For not through the Law was the promise to Abraham or to his seed that he should be the heir of the world, but through the righteousness of faith.
- Rm. 4:14: For if they that are of the Law are heirs, faith is made void and the promise is made of none effect.
- Rm. 9:8: It is not the children of the flesh that are children of God, but the children of the promise are reckoned for a seed.
- Rm. 9:9: For this is a word of promise, Sarah shall have a son.

God's Bible-wide redemption plan was by promise, first to bring the woman's seed, then Abraham's seed. To this promise was added the Law to shut all up under sin unto the coming of the promise.

But the inheritance is not based upon law, but upon promise, because a gift is not earnable.

Christians are children of promise, not children after the flesh (like the Jews).

Righteousness by promise is contrasted to righteousness based upon law.

Trusting in what one does makes void trust in God's promise.

The Gospel is a word of promise in contrast to a law gospel.

V. GENTILES BECAME PARTAKERS IN THE PROMISE (TO ILLUSTRATE ITS NATURE):

- Gal. 3:8: The Scripture, foreseeing that God would justify the Gentiles by faith, preached the Gospel beforehand unto Abraham saying, In thee shall all the nations be blessed.
- Eph. 3:6: (The mystery is that) Gentiles are fellow-heirs and fellow-members of the body & fellow-partakers of the promise in Christ Jesus through the Gospel.
- Gal. 3:14: That upon the Gentiles might come the blessing of Abraham in Christ Jesus that we might receive the promise of the Spirit through faith.
- Eph. 1:13: in whom ye also, having heard the word of the truth, the Gospel of your salvation, in whom having also believed ye were sealed with the Holy Spirit of promise.
- Acts 1:4: wait for the promise of the Father.
- Acts 2:33: having received of the Father the promise of the Holy Spirit, He hath poured forth this which ye see and hear.
- Acts 2:39: for to you is the promise and to your children and to all that are afar off, even as many as the Lord our God shall call unto Him.

Gentile partakers show that the promise is not based upon law, because the Gentiles have not the Law (Rm. 2:14).

The Spirit was promised to "all flesh" and to "whosoever" called upon Christ (Joel 2 : 28—32).

So the Spirit's coming upon Gentiles showed that the nature of the message was grace, not law.

Acts 14:3 states that miracles by Gentiles bare witness to the word of God's grace.

The H.S. sealed (or authenticated) Gentile believers as approved of God.

The H.S. was a special verification of the promise-nature of the Gospel and is called "the H.S. of promise."

VI. THE GOSPEL OF GRACE, CHARACTERIZED BY TRUST IN CHRIST, IS THE BIBLE-WIDE PROMISE:

- Rm. 1:2: The Gospel which He promised afore through His prophets in the Holy Scriptures.
- Rm. 15:8: (The truth of God's mercy in Christ) confirms the promises given unto the fathers.
- Acts 13:23: of David's seed hath God according to promise brought unto Israel a Savior, Jesus.
- Gal. 3:7: Know therefore that they that are of faith, the same are sons of Abraham.

Gal. 3:8: The Gospel was preached to Abraham, In thee shall all the nations be blessed.
 Gal. 3:26: For ye are the sons of God in Christ Jesus through faith.
 Gal. 3:27: For as many of you as were baptized into Christ did put on Christ.
 Gal. 3:29: And if ye are Christ's, then are ye Abraham's seed, heirs according to promise.
 Rm. 4:13: Not through the Law was the promise, but through the righteousness of faith.
 Since man by flawless obedience cannot save himself, he must be given salvation by promise.
 Sons of Abraham are sons with Abraham's kind of obedient faith trusting in God's promise.
 The Gospel of mercy (not a gospel of achievement) confirms or fulfils the promises given to the fathers.
 God has no law-sons, but can only have sons by faith (promise-sons like Isaac).

VII. ENDURANCE TO THE END BY FAITH BRINGS THE FINAL PROMISE:

Heb. 6:15: Abraham having patiently endured obtained the promise.
 Heb. 10:36: that having done the will of God ye may receive the promise.
 Rm. 4:20: yet looking unto the promise of God Abraham wavered not through unbelief but grew strong in faith.
 Rm. 4:21: and being fully assured that what He had promised, He was able also to perform.
 2 Pet. 3:9: The Lord is not slack concerning His promises...but is longsuffering.
 2 Pet. 3:13: But according to His promise we look for a new heaven and a new earth wherein dwelleth righteousness.

The full promise is fully realized in heaven after an enduring faith overcomes all obstacles.
 Abraham trusted not his flesh, but looked unto God's promise and grew strong in faith.
 His full assurance came from knowing how faithfully God keeps His promises.
 God's promise-keeping must always be the object and basis of our faith, not ourselves.
 2 Pet. 1:4: whereby (by His own glory and virtue) He hath granted unto us His precious and exceeding great promises, that through these (promises) ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.
 We escape the world's lusts by obediently trusting in the Gospel's promises.
 We became partakers of God's very nature by means of God's promises.
 God has gifted us (undeservedly) His precious & exceeding great promises.
 But our own free choice must accept or reject the gift.

GEN. 3:15 <u>WOMAN'S</u> SEED	GEN. 22:18 <u>ABRAHAM'S</u> SEED	GEN. 49:10 <u>JUDAH'S</u> SEED	2 SAM. 7:14 <u>DAVID'S</u> SEED
To Bruise Your Head His Heel	To Bless All Nations	To Defeat Like Lion	To Rule On Throne Forever
ISA. 7:14 LK. 1:27 MT. 1:22, 23 GAL. 4:4 1 TIM. 2:14, 15 REV. 12:7-17 2 COR. 11:3, 4 RM. 16:17, 20	GEN. 12:3 GAL. 3:8 GAL. 3:16 ACTS 3:25, 26 PSA. 32:1, 2 GEN. 26-28 GEN. 49-50 HEB. 11:26 HEB. 39, 40	ZECH. 6:13 HEB. 7:14 HEB. 1:3 REV. 5:5 RM. 1:16 HEB. 2:14 COL. 2:15 RM. 8:37 1 COR. 15:57 REV. 12:11	MT. 1:1 2 SAM. 7:14 PSA. 89:27-37 ACTS 2:29-31 LK. 1:27 LK. 1:32 REV. 5:5 1 JN. 3:8, 9 1 JN. 5:18, 4

ROM. 5:6; 7:24, 25 YOUR BATTLE

GOD'S SALVATION BY PROMISE

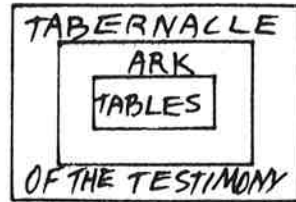
<u>ONE PROMISE</u>	<u>TUTORED</u>	<u>GENTILES PARTAKE</u>	<u>FINAL PROMISE</u>
GEN. 3:15	GAL. 3:15	GAL. 3:8	HEB. 6:15
GEN. 12:1-3	GAL. 3:16	GAL. 3:14	HEB. 10:36
GEN. 22:18	GAL. 3:17	EPH. 3:6	ROM. 4:20
EPH. 2:12	GAL. 3:18	EPH. 1:13	ROM. 4:21
ACTS 13:32	GAL. 3:19	ACTS 1:4	2 PET. 3:9
HEB. 11:9	GAL. 3:21	ACTS 2:33	2 PET. 3:13
ACTS 26:6	GAL. 3:22-24	ACTS 2:39	2 PET. 1:4
ACTS 26:7	GAL. 3:29	GAL. 4:6	<u>NOT</u>
<u>RECEIVED NOT</u>	GAL. 4:23	<u>GOSPEL of PROMISE</u>	<u>MONEY</u>
HEB. 11:39	GAL. 4:29	ROM. 1:2	<u>MEN</u>
HEB. 11:40	ROM. 4:13	ROM. 15:8	<u>OURSELVES</u>
HEB. 9:15	ROM. 4:14	ACTS 13:23	<u>TRUST</u>
HEB. 6:15	ROM. 9:8	<u>CANNOT</u>	<u>AND</u>
<u>RECEIVED</u>	ROM. 9:9	<u>LIE</u>	<u>OBEY</u>

V. GOD'S SWORN COVENANT

1	2	3	4	5	6	7
WHO AM	CUTTING	BLOOD	TOKEN	TABLETS	CHARITY	FOREVER
WHAT DID	WALKING	LIFE	SEAL	TESTIMONY	MERCY	CHANGED

ANCIENT COVENANT ELEMENTS

SOVEREIGN
OVER
VASSAL



NOT NEGOTIATED,
BUT
DECREEED

GOD'S SWORN COVENANT

INTRODUCTION:

1. We today miss the flavor of the word "covenant" by missing its ancient setting.
2. Ancient conquering kings made a decree with their conquered puppet-kings.
3. This sets the stage for Bible usage of this highly significant word & practice.

A. BIBLICAL MEANING OF "COVENANT" LEARNED FROM ANCIENT TREATIES:

1. The word means a vassal pact between a victorious king & a defeated puppet.
2. It was not a negotiated compromise, but a unilateral decree.
3. Not the Greek word *suntithemi* as in Jn. 9:22: Jews "agreed together."
4. But as in Lk. 22:29: *diatithemi*: I "appoint" unto you a kingdom.
5. Heb. 9:16: *diatithemi* as a noun: a man's last will & "testament."
6. Hebrew word *berith*: "to tie or bind" a puppet into a locked-in commitment.

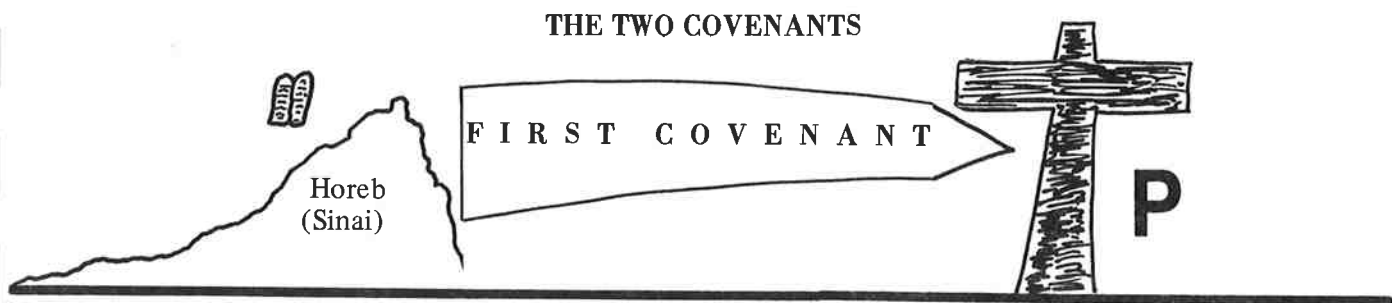
B. BASIC COVENANT ELEMENTS FOUND IN ALL ANCIENT VASSAL TREATIES:

1. The victor-king's sovereignty & benefits are rehearsed, as in Ex. 20:2:
I am the Lord thy God who brought thee out of the land of Egypt & bondage.
2. Cutting the covenant animals: Jer. 34:18: When they cut the calf in twain & passed between the parts thereof (seeing death for breaking it).
3. Sprinkling of blood (representing life): Ex. 24:8: the blood of the covenant.
4. The outward & visible "seal," lest one forget: Gen. 9:12: token of the covenant.
5. The written "tables" of the testimony put in a temple & read as in Ex. 31:18.
6. The victor's longsuffering mercy to generate loyalty in the vassal, as in Ex. 20:6.
7. Covenants were "forever" only as long as they were in effect, as Sabbath "forever."

C. NOTICE THESE ELEMENTS IN O.T. COVENANTS TO PREVIEW THEM IN N.T.:

1. God's sovereignty praised & His past benefits rehearsed:
Gen. 15:1: Fear not, Abraham, I am thy shield & thy exceeding great reward.
Ex. 19:4: See what I did to the Egyptians & bore you on eagles' wings.
Ex. 20:2: I am Jehovah thy God who brought thee out of the land of Egypt.
Dt. 7:9: Jehovah He is God, the faithful God, who keepeth covenant.
Heb. 10:23: He is faithful that promised, 11:11: Sarah counted Him faithful.
Rm. 4:21: fully assured that what He had promised, He was able also to perform.
Tit. 1:2: Which God who cannot lie promised before times eternal.
2. God swore with a solemn binding oath to Abraham ("cut" a covenant).
Gen. 15:10: Abraham divided them in the midst & laid each half over against the other.
Gen. 15:17: a smoking furnace & a flaming torch passed between these pieces.
Gen. 15:18: In that day Jehovah made (cut) a covenant with Abraham.
Heb. 6:13: Since God could swear by none greater, He swore by Himself.
Heb. 6:17: God interposed with an oath to show the immutability of His counsel.
Heb. 6:18: By two immutable things it is impossible for God to lie.
Lk. 1:72: to rem. His holy covenant, the oath with which He swore to Abraham.
3. God dedicated His covenants with blood:
Ex. 12:13: The blood shall be a token, when I see the blood, I will pass over you.
Ex. 24:8: Behold, the blood of the covenant, Heb. 9:14: the blood of Christ.
Heb. 9:22: apart from the shedding of blood there is no remission.
Mt. 26:28: This is my blood of the new covenant poured out for many.
Heb. 10:29: counted the blood of the covenant by which sanctified an unholy thing.
4. God sealed His covenants with a visible token for remembering:
Ex. 3:12: This shall be the token that I have sent thee.
Esther 8:8: Seal it with the king's ring, Mt. 27:66: Pilate's seal.
Rm. 4:11: The sign of circumcision, a seal of the righteousness of the faith.
1 Cor. 9:2: The seal of my apostleship are ye.
2 Cor. 3:3: Written with the Spirit of the Living God, not on tables of stone.
2 Cor. 1:22: established, sealed, anointed, & gave the earnest of the Spirit.
Eph. 1:13: Ye Gentiles having believed, were sealed with the H. Spirit of promise.
Eph. 4:30: in whom (H.S.) ye were sealed unto the day of redemption.
Rm. 8:16: the Spirit bears witness with our spirit that we are God's sons.
Rev. 7:3: til we have sealed the servants of our God on their foreheads.

5. The tables of the testimony in the ark of the testimony in the tab. of the testimony:
 Ex. 31:8: two tables of the testimony written with the finger of God.
 Ex. 25:22: God met Moses above the mercy seat upon the ark of the testimony.
 Dt. 31:9-13: to be read at 7th year of release at feast of tabernacles.
 Dt. 31:26: Book of the Law put beside the ark of the covenant for a witness.
 Rev. 11:19: there was seen the ark of His covenant in the temple in heaven.
 6. God's lovingkindness helps us keep, not break, our pledge:
 Isa. 54:10: My lovingkindness shall not depart from thee, nor my covenant of peace.
 Isa. 55:3: an everlasting covenant with you, the sure mercies of David.
 Dan. 9:4: Oh Lord, the great & dreadful God, who keepeth covenant & lovingkindness.
 Psa. 23:6: Surely goodness & mercy shall follow me all the days of my life.
 The Hebrew word ghehsed is God's charitable mercy to motivate our loyalty.
 Like loyalty by a marriage partner generates loyalty in the other.
 7. Preparation covenants were temporary & replaced by the eternal Gospel:
 Ex. 29:9: Aaron's sons shall have the priesthood by a "perpetual" statute.
 Nu. 25:13: Phinehas & his seed had a covenant of an "everlasting" priesthood.
 I Sam. 2:20-36: Eli's house were priests "forever," but were later cut off.
 Heb. 7:12: the priesthood being changed, necessity a change also of the Law.
 Heb. 8:13: in saying a new covenant He hath made the first old.
 Heb. 10:9: He taketh away the first (will) that He may establish the second.
 Heb. 10:16: This is the covenant that I will make with them.
 Heb. 7:18: a disannulling of a foregoing commandment because of its weakness.
 Heb. 7:21: The Lord sware & will not repent Himself, thou art a priest forever.
 Heb. 7:24: because He abideth forever He hath His priesthood unchangeable.
 The Sabbath was "forever" only "throughout your generations," Ex. 31:16.
 Gen. 17:8: the land, Ex. 12:14: Passover, Lev. 6:18: sacrifices, Lev. 16:29: atonement.
 Heb. 13:20: with the blood of an eternal covenant, even our Lord Jesus.
- D. SUMMARY:
1. A "covenant" was a sovrein-vassal pact of victory & defeat.
 2. Its victorious sovrein was praised & His benefits lauded.
 3. Animals were cut & used to pledge loyalty even to death.
 4. Sprinkling of blood was the sobering remembrance of life given.
 5. A visible seal or token was a reminder to be seen in the future.
 6. Tables (or tablets) of the covenant were deposited & read in a temple.
 7. The sovrein's lovingkindness was incentive to the vassal to obey.
 8. Covenants were "forever" only as long as the covenant was in effect.
 9. God is a covenant-keeping God whose loyalty generates our trust.
 10. Heb. 10:23: Let us hold fast the confession of our hope that it waver not, for He is faithful that promised.



Deuteronomy 5:1-3; 4:13; 9:9-11

1. God made a covenant
2. With the Jews
3. Not with our fathers (about 1500 B.C.)
 1. Old, Hebrews 8:13
 2. Decayed, Hebrews 8:13
 3. Vanished, Hebrews 8:13
 4. Changed, Hebrews 7:12
 5. Disannulled, Hebrews 7:18
 6. Weak, Hebrews 7:16
 7. Unprofitable, Hebrews 7:18
 8. Shadow, Hebrews 10:1
 9. Took it away, Hebrews 10:9
 10. Blotted it out, Colossians 2:14
 11. Nailed to the cross, Colossians 2:14
 12. Broken down, Ephesians 2:14
 13. Abolished, Ephesians 2:15
 14. Cast out, Galatians 4:30

Jeremiah 31:31-34

1. Will make a new covenant
2. Will not be like the old covenant
3. Will write in their hearts
4. Will not teach their brothers to know the Lord
5. Will forgive their sins (600 B.C.)

Hebrews 8:6-13

- Better covenant
 Established by Christ
 Sanctified by this one

15. We are not under it, Galatians 3:24, 25
16. The letter killeth, II Corinthians 3:6
17. Ministration of death, II Corinthians 3:7
18. Engraven on stones, II Corinthians 3:8
19. Glory was passing away, II Corinthians 3:7
20. Lesser glory, II Corinthians 3:7, 9-11
21. Ministration of condemnation, II Corinthians 3:9
22. That which passeth away, II Corinthians 3:13
23. Old covenant, II Corinthians 3:14
24. A veil lieth upon their heart, II Corinthians 3:15

SALVATION BY GOD'S SWORN COVENANT

INTRODUCTION

- A. The Bible meaning of a "covenant": (like ancient non-Biblical treaties).
 - 1. The sovereign-vassal pact between a victorious king and a defeated puppet.
 - 2. Not a negotiated compromise, but a unilateral decree.
 - 3. Not to bargain together, as Jn. 9:22: "The Jews had agreed together" (*suntithemi*.)
 - 4. But to appoint: Lk. 22:29: "I appoint unto you a kingdom" (*diatithemi*.)
 - 5. Heb. 9:16: *diatheke*, not *suntithemi*, is a man's last will or testament.
 - 6. The Hebrew word *berith* means "to tie or bind" and stipulates how a puppet ruler must be loyal to the victorious sovereign.
- B. Covenant Elements in Ancient Vassal Treaties:
 - 1. Sovereignty acknowledged and benefits rehearsed: Ex. 20:2: "I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage."
 - 2. Cutting the covenant animals: Jer. 34:18: "when they cut the calf in twain and passed between the parts thereof." (See Gen. 15:10.)
 - 3. Sprinkling of blood: Ex. 24:8: "the blood of the covenant." (See Mt. 26:28: "this is my blood of the new covenant.")
 - 4. The visible seal or token for future remembering: Gen. 9:12: "This is the token of the covenant."
 - 5. The tables of the testimony deposited in a temple: Ex. 31:18: "the two tables of the testimony."
 - 6. The sovereign's longsuffering mercy to encourage the vassal to obey: Ex. 20:6: "showing mercy unto thousands of them that love me and keep my commandments."
 - 7. Covenants were "forever" only as long as the covenant was in effect, but could be replaced or changed: 1 Sam. 2:30-36: Eli's house "forever" but later cut off. Likewise the Sabbath, incense, priesthood, and sacrifices were "perpetual," but were "changed" (Heb. 7:12) and "the new made the first old" (Heb. 8:13).

HOW THESE COVENANT ELEMENTS ARE FOUND IN THE O.T. TO PREVIEW THEM IN THE GOSPEL

I. God's Sovereignty Acknowledged And Past Benefits Rehearsed:

- Gen. 15:1: Fear not, Abram, I am thy shield and thy exceeding great reward.
 - Ex. 19:4: Ye have seen what I did unto the Egyptians and how I bare you on eagles' wings and brought you unto myself.
 - Ex. 20:2: I am Jehovah thy God who brought thee out of the land of Egypt, out of bondage.
 - Dt. 7:9: Know that Jehovah thy God, He is God, the faithful God, who keepeth covenant and lovingkindness with them that love Him and keep His commandments to a 1000 generations.
 - Heb. 10:23: for He is faithful that promised.
 - Heb. 11:11: Sarah counted Him faithful who had promised.
 - Rm. 4:21: being fully assured that what He had promised, He was able also to perform.
 - Tit. 1:2: in hope of eternal life which God who cannot lie promised before times eternal.
 - Heb. 3:10: They knew not my ways (didn't trust His love.)
- Our confidence is founded squarely upon the sovereignty and integrity of God.
The will of God and the acts of God are outgrowths of the attributes of God.
His great all powerful character demands that we humbly and obediently submit to His will.
His will is for our good. Our will must capitulate, not stipulate.

II. God Swore With A Solemn And Binding Oath (He Cut A Covenant With Abraham):

- Jer. 34:18: I will give the men that have transgressed my covenant, that have not performed the words of the covenant which they made before Me when they cut the calf in twain and passed between the parts thereof, 20: I will give them into the hand of their enemies, and their dead bodies shall be for food unto the birds of the heavens and the beasts of the earth.
- Gen. 15:10: Abraham took the heifer, she-goat, and ram, and divided them in the midst and laid each half over against the other.
- Gen. 15:11: and the birds of prey came down upon the carcasses and Abraham drove them away.
- Gen. 15:13: Know of a surety that thy seed shall be sojourners in a land not theirs (400 yr.)

- Gen. 15:17: a smoking furnace and a flaming torch passed between these pieces.
- Gen. 15:18: In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land.
- Heb. 6:13: When God made promise to Abraham, since He could swear by none greater, He swore by Himself.
- Heb. 6:16: for men swear by the greater, and in every dispute of theirs the oath is final for confirmation.
- Heb. 6:17: Wherein God, being minded to show more abundantly unto the heirs of the promise the immutability of His counsel, interposed with an oath,
- Heb. 6:18: that by two immutable things in which it is impossible for God to lie, we may have strong encouragement, who have fled for refuge to lay hold on the hope set before us,
- Heb. 6:19: which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil.
- Lk. 1:72: to remember His holy covenant, the oath which He swore unto Abraham our father.

God's oath was to insure our confidence. He swore and cannot lie.

We have the hope generated by God's oath as an anchor for our soul.

III. God Dedicated His Covenants With Blood:

- Ex. 12:13: The blood shall be to you for a token upon the houses where ye are, and when I see the blood, I will pass over you.
- Ex. 24:8: Behold, the blood of the covenant.
- Heb. 9:14: how much more shall the blood of Christ...cleanse your conscience from dead works to serve the living God?
- Heb. 9:22: Apart from shedding of blood there is no remission.
- Col. 1:20: having made peace by the blood of His cross.
- Rev. 12:11: They overcame him by the blood of the Lamb.
- Mt. 26:28: This is my blood of the new covenant which is poured out for many unto remission of sins.

Blood was a symbol of a life given to cleanse the offerer from sin.

It demanded the commitment of one's life in return.

This is how the sprinkling of blood symbolized being sanctified unto God's separated (holy) purpose.

IV. God Seals His Covenants With A Visible Token For Remembering:

- Gen. 9:12: This bow is the token of the covenant. 15: The bow shall be seen and I will remember my covenant.
- Ex. 3:12: This shall be the token that I have sent thee, ye shall serve God on this mountain.
- Num. 17:10: Put back the rod of Aaron for a token against the children of rebellion.
- Josh. 2:12: Rahab asked for a true token, v. 17: made oath, v. 18: scarlet thread.
- Esth. 8:8: And seal it with the king's ring (by ring's impression in wax, etc.)
- Mt. 27:66: Pilate made sure, sealing the stone (by putting his stamp of authority on it).
- Rm. 4:11: he received the sign of circumcision, a seal of the righteousness of the faith he had while in uncircumcision.
- 1 Cor. 9:2: The seal of my apostleship are ye.
- 2 Cor. 3:3: written with the Spirit of the Living God, not on tables of stone.
- 2 Cor. 1:22: who established, sealed, annointed, gave the earnest of the Spirit.
- Eph. 1:13: Ye Gentiles having believed, ye were sealed with the Holy Spirit of promise.
- Eph. 4:30: Grieve not the Holy Spirit of God in whom ye were sealed unto the day of redemption.
- Rm. 8:16: The Spirit beareth witness with our spirit that we are children of God (v. 17: and heirs).
- Rev. 7:3: Hurt not the earth til we have sealed the servants of our God on their foreheads.

The endorsement of Gentiles as acceptable by pouring out the Holy Spirit on them as believers, rather than as achievers (by keeping the Jewish Law), endorsed the Gospel as a Gospel of Grace (Acts 14:3), not law.

The new covenant was witnessed and deposited in the N.T. writings for us to remember and read. This miraculous writing by the Spirit (2 Cor. 3:3) was on hearts of flesh, instead of on tables of stone, and showed the New Covenant to be of the Spirit, not of the letter (grace, not law). The "finger of God" wrote on Gentile believers the testimony that the Gospel is a grace-Gospel.

V. God's Finger Wrote The Tables Of The Covenant (Called The Tables Of The Testimony Put Into The Ark Of The Testimony In The Tabernacle Of The Testimony):

- Ex. 31:18: Gave Moses the two tables of the testimony, tables of stone, written with finger of God.
 Ex. 25:22: God met Moses from above mercy seat upon the ark of the testimony
 Dt. 31:9—13: Commanded to read at seventh year of release at feast of Tabernacles.
 Dt. 31:26: Book of the Law put beside the ark of the covenant for a witness against thee.
 Rev. 11:19: There was opened the temple of God in heaven and there was seen the ark of His covenant.

This follows ancient treaty demand for a prominent depository in the temple of one's god and regular reading.

The tables were called "tables of the testimony" because they bare witness to the covenant.

The new covenant was witnessed and deposited in the N.T. writings for us to remember and read.

This testimony is "laid up" in the N.T. forever, never needing to be re-endorsed by miracles in every age.

VI. God's Lovingkindness Helps Us Keep, Not Break, Our Pledge:

- Isa. 54:10: my lovingkindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah that hath mercy on thee.
 Isa. 55:3: I will make an everlasting covenant with you, even the sure mercies of David.
 Dan. 9:4: Oh Lord, the great and dreadful God, who keepeth covenant and lovingkindness.
 Psa. 23:6: Surely goodness and mercy shall follow me all the days of my life.
 Dt. 7:9: the faithful God who keepeth covenant and lovingkindness with them that love Him.
 Micah 7:20: Thou wilt perform the truth to Jacob & the lovingkindness to Abraham, which thou hast sworn unto our fathers from the days of old.

The Hebrew word *ghehsed* means "a loyally-observed relation," often translated "enduring mercy."

This is like our marriage vows to uphold and help the other partner keep his pledge, since it is also to our advantage.

As God continued to favor Israel because of His covenants with Abraham and David, even though the Jews were terribly undeserving, so He continues to forgive unworthy believers because of His Son — the Gospel is His covenant of grace.

VII. Preparation Covenants Were Temporary Pre-pictures And Were Replaced By The Eternal Gospel:

- Ex. 29:9: Aaron's sons shall have the priesthood by a perpetual statute.
 Heb. 7:12: The priesthood being changed, there is made of necessity a change also of the Law.
 Num. 25:13: My covenant of peace shall be unto Phinehas and to his seed after him, the covenant of an everlasting priesthood.
 I Sam. 2:30—36: (But Hophni and Phinehas died as a sign that Eli's house was cut off.)
 Heb. 8:13: In that He saith, A new covenant, He hath made the first old.
 Heb. 10:9: He taketh away the first (will) that He may establish the second (will).
 Heb. 10:16: This is the covenant that I will make with them, after those days.
 Heb. 7:18: For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness.
 Heb. 7:21: The Lord sware and will not repent Himself, thou art a priest forever.
 Heb. 7:24: but He because He abideth forever hath His priesthood unchangeable.

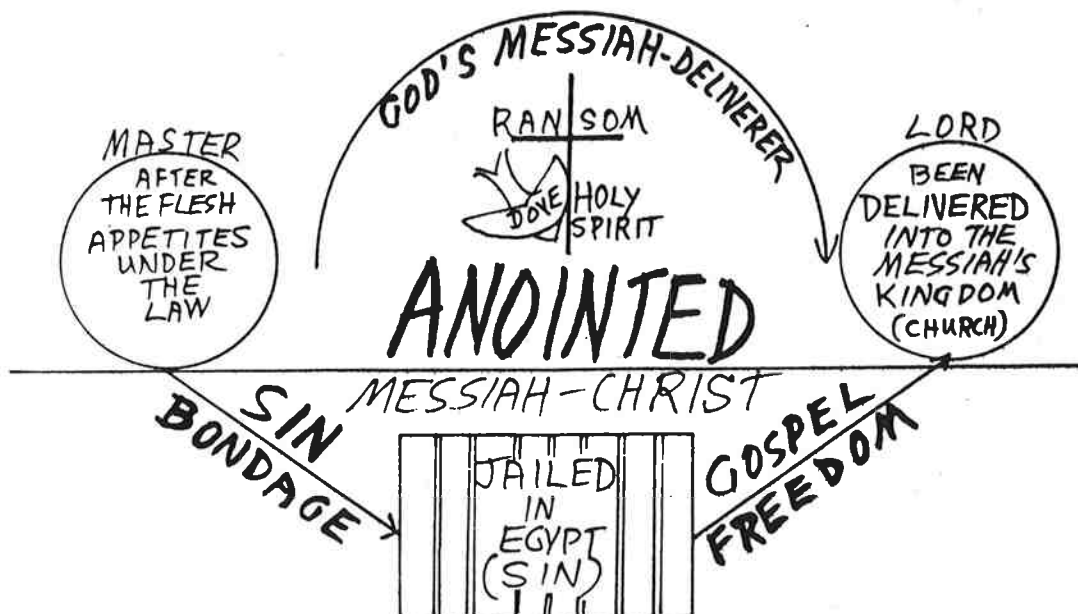
Sabbatarians claim the Sabbath covenant was "forever," but they fail to see that it was a perpetual covenant "throughout their generations" (Ex. 31:16).

This is a phrase of covenant terminology not meant to extend to other peoples or other times beyond the covenant.

The burning of incense was "perpetual" (Gen. 17:8), as was the Passover (Ex. 12:14), the promised land (Gen. 17:8), the sacrifices (Lev. 6:18), and the Day of Atonement (Lev. 16:29).

Old Covenants are no longer binding upon those under the new covenant.

VI. GOD'S ANOINTED CHRIST



THE ANOINTED CHRIST (MESSIAH)

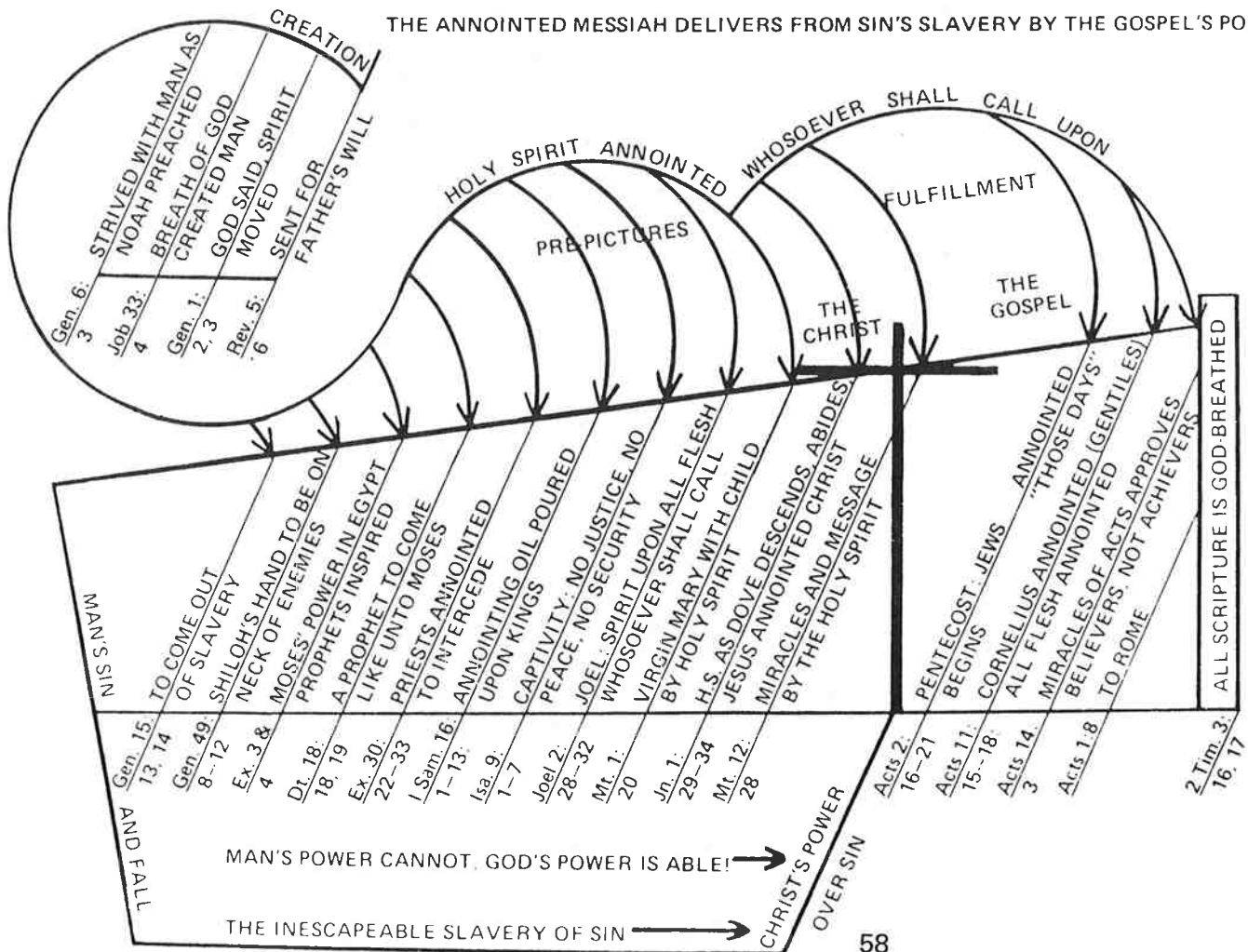
INTRODUCTION:

1. "Christ" is a word often used in vain, without its O.T. meaning & background.
2. It describes the concept familiar in the Bible of a deliverer anointed by his god.
3. Captivity & deliverance was a way of life, people were capturing or being captured.
4. War-spoils & booty & capturing citizens out of another king's power were common.
5. God arranged Israel's capture in & release from Egypt to pre-picture release from sin.
- A. THE COMMON PRACTICE: CAPTURE OR BE CAPTURED:
 1. Plunder of nations was (1) a way of life, (2) a way of survival, & (3) a way of teaching.
 2. Gen. 14:1-3: four kings are allied to attack four kings & serve 12 years, then rebel.
 3. 14:8-11: then four kings against five, & they took spoils of Sodom & Gomorrah.
 4. 14:16: Abram & his allies smote these kings & released the goods, women, and Lot.
 5. 14:20, 21: Sodom's king blessed Abram's God for delivering his enemies into his hand.
 6. In ancient thinking, if you won, you were anointed of your god to win (your god won).
 7. Gen. 49:8: God would bless Judah's hand to be on neck of his enemies (footstool).
 8. 49:10: Judah's seed would be a deliverer unto whom would be the obedience of the peoples.
- B. THE BIBLE MEANING & CONCEPT OF A "MESSIAH" (ANOINTED ONE):
 1. Ex. 29:7: prophets, priests, & kings were anointed with oil (God's power & approval).
 2. Acts 4:25-28: Earth's rulers were arrayed against God's "anointed," 10:38: with power.
 3. Jn. 1:41: we have found the Messiah (Christ), Jn. 4:25: Messiah cometh (called Christ).
 4. Mt. 1:16: called "Christ," Lk. 2:11: "Christ," Jn. 3:28: not the "Christ" (Mt. 16:16).
- C. SLAVERY IN EGYPT TYPIFIED SLAVERY IN SIN (DELIVERER NEEDED):
 1. Gen. 15:13: afflict them 400 years & come out with great substance.
 2. Dt. 5:15: Remember thou wast a slave in Egypt & Lord's mighty hand freed you.
 3. Slaves cannot free themselves, like sinners cannot break sin's bond themselves.
 4. Rm. 6:16: ye are slaves of him whom ye obey, 7:23: into captivity, who shall deliver me?
 5. 6:17, 18: were slaves of sin, delivered, made free, became slaves of righteousness.
 6. 2 Pet. 2:19: of whom overcome (bondage), promising liberty, but slaves of corruption.
 7. Compare the slave traffic of Old Calabar with the new sophisticated sin-slavery today.
- D. SLAVERY TO THE LAW SHOWED MAN'S SLAVERY TO HIS OWN FLESH:
 1. Like a prisoner's one driving motive is release, so the Law's jail pointed to Christ.
 2. Gal. 3:22: Scripture "shut up" all under sin that promise by faith be given believers.
 3. 3:23: we were "kept in ward" under the Law, "shut up" unto the faith to be revealed.
 4. 4:8, 9: Ye were in bondage to idols, why do ye want bondage again (the Law)?
 5. Rm. 11:32: God "shut up" all unto disobedience "that" He have mercy upon all.
 6. 7:5: when in the flesh your sinful passions "through the Law" brought death.
 7. 7:6: now we are "discharged" from the Law, having died which "held" us.
 8. 7:24: bringing me into "captivity" under the law of sin, who shall "deliver me"?
 9. 6:14: sin shall not have "dominion," 8:2: "made me free" from law of sin & death.
- E. SLAVES WERE FREED BY BEING "REDEEMED" BY RANSOM PAID:
 1. "Redeem" & "ransom" mean "to purchase for a slave his freedom & thus own him."
 2. Jesus delivered sinners at the cost of paying His own blood for our freedom.
 3. Ex. 21:30: death by an ox required a "ransom" for "redemption" of the life taken.
 4. Ps. 69:18: a king who delivered an enslaved nation might pay his life as ransom.
 5. Mt. 20:28: Son of man came to give life a "ransom" for many (1 Tim. 2:6: for all).
 6. Rm. 3:24: through the redemption in Christ, Gal. 2:20: gave Himself up for me.
 7. Rm. 4:25: delivered up for our sins, 1 Cor. 15:3: Christ died for our sins.
 8. Eph. 5:2: gave Himself up for us, Acts 20:28: He purchased church with His blood.
- F. SLAVES IN SIN ARE RELEASED BY THE HOLY SPIRIT'S POWER (God-power):
 1. Moses' weak speech, Pharaoh's hard heart, & Israel's unbelief showed Moses unable.
 2. Spirit's message made Moses powerful "prophet" with message backed by miracles.
 3. Ex. 3:8, 11, 20: "Who am I?" smite Egypt by my wonders, then he will let you go.
 4. Ex. 4:10-12: "I am not eloquent," I will be with thy mouth & teach what to speak.

5. Dt. 18:18: I will raise up a prophet like unto thee & put my words in His mouth.
6. Nu. 11:17, 25, 29: God put same Spirit on elders as on Moses & they prophesied.
7. Acts 3:22: Peter quotes "like unto me" & applies it to Christ's Gospel deliverance.
8. 7:36, 37, 51, 57: Moses' "wonders & signs" freed Israel, but Jews resisted the H.S.
9. Isa. 6:1: Spirit anointed the Messiah to release slaves, Lk. 4:18-21: it meant Jesus.
- G. **JESUS AS THE MESSIAH WAS ANOINTED & CONFIRMED BY THE SPIRIT:**
 1. Jn. 1:33, 34: the Spirit upon Jesus showed Him to be the anointing Messiah.
 2. 6:14: Jesus' signs showed Him to be the Messiah, 20:31: He is the "Christ."
 3. Mt. 12:28: Jesus' miracles by the Spirit proved that the Messiah's kingdom is come.
 4. 7:38-41: Believers would have the Spirit (called life-giving water) flow out of them.
 5. Isa. 32:15; 43:19; 44:3, 4: Spirit's outpouring would revitalize the captivity's famine.
 6. Acts 3:19: "seasons of refreshing" were promised by Peter here, like H.S. in 2:38.
- H. **THE MESSIAH'S POWER FREES SINNERS THROUGH THE GOSPEL:**
 1. Isa. 61:1 plus Lk. 4:18-21: Spirit anointed Messiah to proclaim liberty to captives.
 2. Jn. 8:32-36: Jews as slaves of sin would be freed indeed by truth about Messiah.
 3. Joel 2:28-32: after captivity Spirit to be poured out to inspire message to deliver.
 4. Acts 2:12, 16, 33, 36-39: Peter explains Joel's prophecy to mean the Gospel.
 5. 3:18-26: Jesus fulfilled prophecies of Christ to deliver & restore Jews by Gospel.
- I. **THE MESSIAH'S CHURCH ARE THOSE DELIVERED OUT OF SIN INTO HIS KINGDOM:**
 1. To be rescued out of one king's dominion automatically put you under the victor.
 2. Ex. 19:5, 6: Israel was freed from Egypt to be God's kingdom (to typify church).
 3. Rev. 1:5, 6: Christ released us from sin & made us to be a kingdom (like Israel).
 4. Acts 7:37, 38: Moses was deliverer like Christ & was in the church in the wilderness.
 5. Mt. 16:16-19: Upon the truth of Jesus as the Messiah He would build His church.
 6. Col. 1:13, 14: God delivered us out of power of darkness into His Son's kingdom.
 7. Acts 20:28: The Lord's church are those purchased (ransomed) with His blood.
- J. **WHEN DELIVERED, WE ARE COMMITTED TO JESUS AS LORD & CHRIST:**
 1. Imagine your thanks & loyalty to a delivering king who now was your "Lord."
 2. "Lord and Christ" means "ruler & deliverer" (initial & daily lordship).
 3. Submitting means more than merely saying "Lord, Lord," but obeying.
 4. Mt. 7:21: Not those saying Lord, Lord, but those doing shall enter kingdom.
 5. Lk. 6:46: Why call ye me Lord, Lord & do not the things I say?
 6. Acts 2:36: Made both Lord & Christ, therefore 2:38: repent & be baptized.
 7. 3:22: to Him shall ye hearken in all things whatsoever He speaks.
 8. every soul not hearkening to be utterly cut off from His people.
 9. Mt. 27:22: What to do with Jesus called Christ is still our decision today.

The HOLY SPIRIT and the MESSIAH

THE ANNOINTED MESSIAH DELIVERS FROM SIN'S SLAVERY BY THE GOSPEL'S POWER



OVER-VIEWING THE BIBLE

LK. 24:44: WORDS WHILE WITH YOU:
ALL MUST BE FULFILLED IN LAW, PSA., PROPH. CONCERNING ME.
JOHN 5:39: THEY ARE THEY WHICH TESTIFY OF ME.
ACTS 17:11: SEARCHED SCRIPTURES DAILY WHETHER THESE THINGS WERE SO.
1 PET. 4:11: SPEAK AS ORACLES SPEAK: ACTS 7:38
2 TIM. 3:15–17: FROM BABE KNOWN SCRIPTURES ABLE TO MAKE WISE UNTO
SALVATION BY FAITH WHICH IS IN CHRIST JESUS.
DT. 18:20: IF SPEAK A WORD PRESUMPTUOUSLY.
EPH. 4:14: NOT CARRIED BY EVERY WIND OF DOCTRINE.

{ A NOVEL, RIVER FROM SPACE,
RUG-WEAVING, PICTURE PUZZLE,
RUDDERLESSNESS, LOST, SIDE-TRACKED.

THEMING: (1) BIBLE BOOKS (2) WHOLE BIBLE

{ "GET IT ALL TOGETHER"
RUG-WEAVING, NOVEL-READING
TENN. RIVER RUNS NORTH
EPH. 4:14: EVERY WIND OF DOCTRINE

NEW TESTAMENT SUMMARIES

{ LUKE 24:27, 44–49
JOHN 5:39, 40
LUKE 24:27, 44–49
JOHN 5:39, 40
ACTS 17:11 "SO"
ROMANS 1:2–5, 16:25–27
2 TIMOTHY 3:15–17
1 PETER 1:10–12, 4:11 + ACTS 4:38

BIBLE THEME EXPRESSIONS

{ SEED GEN. 3:15
MESSIAH GEN. 15:13
KINGDOM EXODUS 19:5, 6
MYSTERY (WILL) EPH. 1:9–11

GOD'S ANOINTED

JN. 1:41
4:25
Mt. 1:16

REDEEMED
OR RANSOMED

SLAVERY

ANOINTED
DELIVERER

AFFLICTED
COME OUT — Gen. 15:13

RANSOM REDEEMS LIFE
Ex. 21:30

SLAVE, BUT FREED
Dt. 5:15

RANSOM FROM ENEMIES
Psa. 69:18

SLAVES OF WHOM OBEY
Rm. 6:16, 7:23

RANSOM FOR MANY
Mt. 20:28

MADE FREE, ENSLAVED
Rm. 6:17, 18

RANSOM FOR ALL
1 Tim. 2:6

SLAVES OF CORRUPTION
2 Pet. 2:19

REDEMPTION IN CHRIST
Rm. 3:24

THE LAW WAS FLESH-
SLAVERY — Gal. 4:8, 9

GAVE HIMSELF UP FOR ME
Gal. 2:20

SHUT UP, KEPT IN WARD
Gal. 3:22, 23

DEL. UP FOR OUR SINS
Rm. 4:25

DISCHARGED FROM THE LAW
Rm. 7:5, 6

NOT HAVE DOMINION
Rm. 6:14

GAVE HIMSELF UP FOR US
Eph. 5:2

SHUT UP TO HAVE MERCY
Rm. 11:32

PURCHASED CHURCH WITH
BLOOD — Acts 20:28

MADE FREE FROM LAW
Rm. 8:2, 3

SON TRULY MAKES YOU
FREE — Jn. 8:32-36

OLD CALABAR (NEW CALA-
BARS)

CHRIST DIED FOR OUR
SINS — 1 Cor. 15:3

DEL. US OUT OF WORLD
Gal. 1:4

ACCESS AND STAND
Rm. 5:1, 2

JOHN NEWTON

SLAVES
JEWS UNDER LAW

**GENTILES UNDER
FLESH**

**RANSOM
PRICE
PAID**

WORD
"CHRIST"
ANOINTED

ANOINTED
DELIVERER
Gen. 14:20

ARMIES ARRAYED
Gen. 14:8, Acts 4:26

SPOILS, PLUNDER
Gen. 14:11, 16

ENEMIES FOOT-
STOOL Gen. 49:8-10

GOD ANOINTS
VICTOR — Dan. 4:17,
5:2

CAPTIVITY, GIFTS
Eph. 4:8-11

LAST IN SPECTACLE
1 Cor. 4:9

SHOW OPENLY,
TRIUMPH
Col. 2:15

WAY OF
LIFE

Conquering and
Conquered

ETERNITY

CHRIST ^{RELEASED BY SPIRIT}

Lk. 2:11
Jn. 3:28
Mt. 16:16

MOSES IMPOTENT
Ex. 3:8-11

THEN LET YOU GO
Ex. 3:20

BE WITH THY MOUTH
Ex. 4:10-12

PUT MY WORDS IN MOUTH - Dt. 18:18

PROPHET LIKE MOSES
Acts 3:22

FREED BY WONDERS
Acts 7:36

RESISTED HOLY SPIRIT
Acts 7:51, 57

PUT SPIRIT UPON
Num. 11:17, 25, 29

SPIRIT IS UPON ME
ISA. 61:1, Lk. 4:18

ANOINTED TO ANOINT
Jn. 1:33, 34

SIGNS PROVE MESSIAH
Jn. 6:14, 20:31

SEASONS OF REFRESHING - Acts 3:19 + 2:38
Isa. 32:15, 43:19, 44:3, 4

BY A PROPHET
Hos. 12:13

**BY THE SPIRIT'S
MIRACLE-
BACKED
MESSAGE**

PREACH
GOOD TIDINGS
Isa. 61:1 + Lk. 4:18

KNOW THE TRUTH
Jn. 8:32

POUR OUT MY SPIRIT
Joel 2:28-32

THIS IS THAT
Acts 2:12, 16

EXALTED, SENT HOLY
SPIRIT - Acts 2:33

LORD AND CHRIST
Acts 2:36

CHRIST SHOULD SUFFER
Acts 3:18, 19

PROPHET LIKE MOSES
Acts 3:22

MUST HEARKEN
Acts 3:23

SAY LORD, MUST DO
Mt. 7:21, Lk. 6:46

POWER OF GOD
Rm. 1:16

CAN'T HOLD OUT?
CAN'T LIVE IT?

STAND BY GOSPEL
I Cor. 15:2

**POWER OF GOD
NOT
POWER OF MAN**

^{POWER IN GOSPEL} CHURCH

AUTOMATIC
Acts 2:38-47

FREED, MADE
KINGDOM - Ex. 19:5, 6

LOOSED, MADE KINGDOM
Rev. 1:5, 6

IF KEEP COVENANT
Ex. 19:5, 6

CHURCH IN WILDERNESS
Acts 7:38

CHURCH BUILT
Mt. 16:16-19

DELIVERED INTO KING-
DOM - Col. 1:13

SIGNS PROVE KINGDOM
Mt. 12:28

CHURCH IS PURCHASED
ONES - Acts 20:28

ADDED TO CHURCH
Acts 2:47

WHAT TO DO WITH CHRIST?
Mt. 27:22

**DELIVERED
ONES ARE
THE
CHURCH**

ETERNITY
2 Tim. 4:18
Will
Deliver
Me
FINAL

THOU ART THE CHRIST

INTRODUCTION

Bible theme-ing (and book theme-ing).

- 1 Pet. 1:10–12: Spirit of Christ testified beforehand the sufferings of Christ and the glories that would follow.
- Mt. 1:16: Jacob begat Joseph the husband of Mary of whom was born Jesus who is called Christ.
- Lk. 2:11: Unto you is born this day in the city of David a Savior who is Christ the Lord.
- Jn. 1:41: (Andrew) We have found the Messiah, which is being interpreted Christ.
- Jn. 3:28: (John Baptist) I am not the Christ, but I am sent before Him.
- Jn. 4:25: (S. Woman) I know that Messiah cometh (He that is called Christ).
- Jn. 4:26: Jesus said unto her "I that speak unto thee am he."
- Mt. 27:22: What shall I do with Jesus who is called Christ?
- Mt. 16:16: Thou art the Christ, the Son of the Living God.
- Gen. 3:15: And I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.
- Gen. 15:13: (cut covenant) Know of a surety that thy seed shall be sojourners in a land that is not theirs and they shall serve them, and they shall afflict them 400 years, I will judge that nation, come out with great substance.
- Dt. 5:15: remember that thou wast a slave in the land of Egypt and the Lord thy God brought thee out thence with a mighty hand and by an outstretched arm (power equals mercy).

I. ENSLAVED IN SIN (LIKE EGYPT)

Old Calabar
USA today

- Rm. 6:16: Know ye not that to whom ye present yourselves as slaves unto obedience, his slaves ye are whom ye obey, whether of sin unto death or obedience unto righteousness.
- Rm. 7:23: I see a different law in my members, warring against the law of my mind and bringing me into captivity under the law of sin which is in my members. 24: Who shall deliver me?
- Rm. 6:17, 18: Whereas ye were slaves of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin, ye became slaves of righteousness.
- 2 Pet. 2:19: promising them liberty, while they themselves are bondservants of corruption, for of whom a man is overcome, of the same is he also brought into bondage.

II. IN BONDAGE TO THE FLESH (UNDER THE LAW)

- Gal. 3:22: But the Scripture shut up all things under sin that the promise by faith in Jesus Christ might be given to them that believe.
- Gal. 3:23: But before faith came we were kept in ward under the Law, shut up unto the faith which should afterwards be revealed.
- Gal. 4:8: Howbeit at that time, not knowing God, ye were in bondage to them that by nature are no gods,
- Gal. 4:9: but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly rudiments whereunto ye desire to be in bondage again?
- Rm. 11:32: God hath shut up all unto disobedience that He might have mercy upon all.
- Rm. 7:5: For when we were in the flesh, the sinful passions which were through the Law, wrought in our members to bring forth fruit unto death. 6: But now we have been discharged from the Law, having died to that wherein we were held.
- Rm. 6:14: For sin shall not have dominion over you, for ye are not under law, but under grace.
- Rm. 8:2: For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

III. REDEEMED BY CHRIST (RANSOMED)

- Jn. 8:32: and ye shall know the truth, and the truth shall make you free.
Jn. 8:33: We are Abraham's seed and have never yet been in bondage to any man, how sayest thou, Ye shall be made free?
Jn. 8:34: Verily, verily I say unto you, Every one that committeth sin is the bondservant of sin.
Jn. 8:36: If therefore the Son shall make you free, ye shall be free indeed.
Mt. 20:28: even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.
Rm. 3:24: being justified freely by His grace through the redemption that is in Christ Jesus.

IV. RELEASED BY THE SPIRIT (THROUGH JESUS AS PROPHET, PRIEST, & KING.)

- Ex. 4:12: I will be with thy mouth and teach thee what thou shalt speak.
Ex. 3:20: I will put forth my hand and smite Egypt with all my wonders which I will do in the midst thereof, and after that he will let you go.
Dt. 18:18: I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him.
Num. 11:17: I will take of the Spirit which is upon thee and will put it upon them.
Num. 11:25: And Jehovah took of the Spirit that was upon him and put it upon the 70 elders, and when the Spirit rested upon them, they prophesied, but they did so no more.
Num. 11:29: Would that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them.
Acts 3:22: Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren like unto me, to him shall ye hearken in all things whatsoever he shall speak unto you.
Acts 7:36: This man led them forth having wrought wonders and signs.
Acts 7:37: This is that Moses who said, A prophet shall God raise up unto you from among your brethren like unto me.
Acts 7:51: Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the H.S. as your fathers did, so do ye. 52: Which of the prophets did not your fathers persecute?
Acts 7:57: But they cried out with a loud voice and stopped their ears and rushed upon him with one accord.
Isa. 61:1: The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, 2: to proclaim the year of the Lord's favor.
Lk. 3:22: And the H.S. descended in a bodily form as a dove upon Him, and a voice came out of heaven, Thou art my beloved Son, in thee I am well pleased.
Lk. 4:1: And Jesus, full of the H.S., returned from the Jordon and was led by the Spirit in the wilderness.
Lk. 4:18: The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor (etc.)
Lk. 4:21: Today hath this Scripture been fulfilled in your ears.

V. CONFIRMED BY MIRACLES AND INSPIRATION.

- Jn. 1:33: And I knew Him not, but He that sent me to baptize in water said unto me, Upon whomsoever you see the Spirit descending and abiding upon Him, the same is He that baptizes in the H.S.
Jn. 1:34: And I have seen and have borne witness that this is the Son of God.
Jn. 6:14: When the people saw the sign which He did (fed 5,000), they said, This is of a truth the prophet that cometh into the world.
Mt. 12:28: If I by the Spirit of God cast out demons, then is the kingdom of God come upon you.
Jn. 20:31: but these (signs) are written that ye may believe that Jesus is the Christ.
Jn. 7:38: He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water.

Jn. 7:39: But this spoke He of the Spirit which they that believed on Him were to receive, for the Spirit was not yet given, because Jesus was not yet glorified.

Jn. 7:40: This is the prophet.

Jn. 7:41: This is the Christ

Isa. 32:15: until the Spirit be poured upon us from on high and the wilderness become a fruitful field.

Isa. 43:19: I will even make a way in the wilderness and rivers in the desert.

Isa. 44:3: For I will pour water upon him that is thirsty and streams upon the dry ground, I will pour my Spirit upon thy seed and my blessing upon thy offspring.

Isa. 44:4: And they shall spring up among the grass as willows by the watercourses.

VI. POWER IN THE GOSPEL

Joel 2:28: I will pour out my Spirit upon all flesh.

Joel 3:18: And it shall come to pass in that day that the mountains shall drop down sweet wine and the hills shall flow with milk, and all the brooks of Judah shall flow with waters, and a fountain shall come forth from the house of Jehovah and shall water the valley of Shittim.

Acts 2:17: I will pour forth of my Spirit upon all flesh.

Acts 3:19: that so there may come seasons of refreshing from the presence of the Lord.

Rm. 1:16: It is the power of God unto salvation.

Rm. 6:17: that form of doctrine.

Rm. 8:2: the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

Rm. 8:3: For what the Law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh.

Rm. 6:14: For sin shall not have dominion over you, for ye are not under law but under grace.

Rm. 7:24: Who shall deliver me out of the body of this death? 25: Thank God through Jesus Christ our Lord.

VII. DELIVERED INTO THE CHURCH

Mt. 16:16: Thou art the Christ, the Son of the living God.

Mt. 16:18: Upon this rock I will build my church.

Mt. 16:19: I will give unto thee the keys of the kingdom of heaven

Col. 1:13: Who delivered us out of the power of darkness and translated us into the kingdom of the Son of His love.

Mt. 12:28: If I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

Ex. 19:5, 6: (delivered from slavery and became kingdom of priests).

Rev. 1:5, 6: (loosed from sins to become kingdom of priests).

VIII. COMMITTED TO JESUS AS LORD AND CHRIST

Mt. 7:21: Not every one that sayeth unto me Lord, Lord...but he that doeth the will of my Father who is in heaven.

Lk. 6:46: Why call ye me Lord, Lord and do not the things that I say?

Acts 2:36: Let all the house of Israel know assuredly that God hath made Him both Lord and Christ.

Acts 2:37: What shall we do?

Acts 2:38: Repent and be baptized every one of you in the name of Jesus Christ for remission of your sins.

Acts 3:22: To Him shall ye hearken in all things whatsoever He shall speak unto you.

Acts 3:23: It shall be that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people.

Mt. 27:22: What shall I do with Jesus who is called Christ?

VII. GOD'S SOVEREIGN KINGDOM

GOD'S SOVEREIGN KINGDOM (WHAT GOD RULES)

INTRODUCTION:

1. God's "kingdom" is those in any sense under His rule, power, dominion & authority.
2. Broadly, this is all creation: the animal, vegetable, & insect kingdoms.
3. God rules over what He created—everything—by virtue of His creation.
4. The purpose of all His creation was His special spiritual creation, the church.
5. To prepare for it were these preparatory kingdoms:
 - The created kingdom (the universe),
 - The political kingdom (world rule of nations),
 - The delivered Jewish kingdom (the monarchy of Israel),
 - The afflicted kingdom (Jews in captivity).

A. THE CREATED KINGDOM (THE UNIVERSE): Dominion over heaven & earth.

1. Psa. 103:22: All ye His works in all places of His dominion bless the Lord.
2. Psa. 145:10,11: All thy works speak of the glory of thy "kingdom" & thy power.
3. Gen. 1:26: Let them have dominion over fish, birds, cattle, & every creeping thing.
4. Psa. 148: heavens, heights, angels, hosts, sun, moon, stars, waters, stormy wind, etc.
5. Ex. 7-11: God used in plagues: waters, frogs, lice, flies, cattle, horses, hail, locusts.
6. God's use of the flood, the Red Sea, Jonah's fish, darkness, etc., show His dominion.
7. Jn. 1, Col. 1, & Heb. 1 show that the Son has always reigned over His creation.
8. All physical kingdoms were a "nest" prepared for the spiritual church-kingdom.

B. THE POLITICAL KINGDOM (WORLD DOMINION OF NATIONS): Involuntary.

1. Dan. 4:17: Most High ruleth in the kingdom of men & giveth "it" to whom He will.
2. 5:28: Thy kingdom is divided and "given" to the Medes and Persians.
3. Rev. 1:5: The ruler of the kings of the earth, 19:16: King of kings & Lord of Lords.
4. 11:15: The kingdom of the world is become the K. of our Lord & of His Christ.
5. Eph. 1:21: far above all rule & authority & power & dominion & every name named.
6. Col. 1:16: in heaven & earth thrones or dominions or principalities & powers.
7. Dan. 2:42: It shall break in pieces & consume all these kingdoms.

C. THE DELIVERED KINGDOM OF ISRAEL (THE JEWISH MONARCHY):

1. Gen. 12:2: I will make thee a great nation (to pre-picture a greater nation).
2. Ex. 19:5, 6: mine own possession, a kingdom of priests & holy nation.
3. Rev. 1:5, 6: loosed us from our sins, made us to be a kingdom of priests.
4. Gen. 49:10: the sceptre shall not depart from Judah, nor ruler's staff till Shiloh come.
5. Dt. 17:14, 15: ye shall set a king whom Lord shall choose, not like nations around.
6. 1 Sam. 16:13, 14: David anointed & Spirit came mightily, Spirit departed from Saul.
7. 2 Sam. 7:12-16: David's seed on his throne forever, if sin, chastened, but not depart.
8. Psa. 89:27-37: my covenant I swore to David, his seed & throne endure forever.
9. 1 Kgs. 11:11-13: rend kingdom from Solomon, but one tribe for David's sake.
10. 11:36, 39: David to have a lamp always, I will afflict his seed, but not forever.

D. THE AFFLICTED KINGDOM (ISRAEL'S CAPTIVITY): No David son on his throne.

1. Ex. 21:27: Until He come whose right the throne is & I will give it Him.
2. 37:22-24: I will make them one nation & one king, my servant David.
3. Jer. 33:15-17: A Branch of righteousness to grow up unto David, never want a man.
4. Mic. 3:12 & 4:1: Zion to be plowed & Jer. to be heaps, but later estab. & exalted.
5. Lk. 1:32: & 69: Give Him His father David's throne, salvation in David's house.
6. 2:25-38: Simeon & Anna longed for the consolation & redemption of Israel.
7. Acts 1:6-8: At this time "restore" the kingdom to Israel? power to come.
8. 2:29-30: David knew God had sworn with an oath to set his seed on his throne.
9. 2:31: David foreseeing this spoke of Christ's resurrection (raised to be on throne).
10. 2:32, 33: Raised up at God's right hand & received Father's promise of the H.Spirit.
11. 2:36: Let all house of Israel know assuredly that God made Him Lord & Christ.
12. 3:31: Heaven to receive Him until "restoration" of all things spoken by prophets.
13. 15:16: (quoting Amos 9:11) Build again David's tabernacle so Gentiles be Christians.
14. Strife of divided kingdom & captivity made Jews long for peace from Messiah to come.

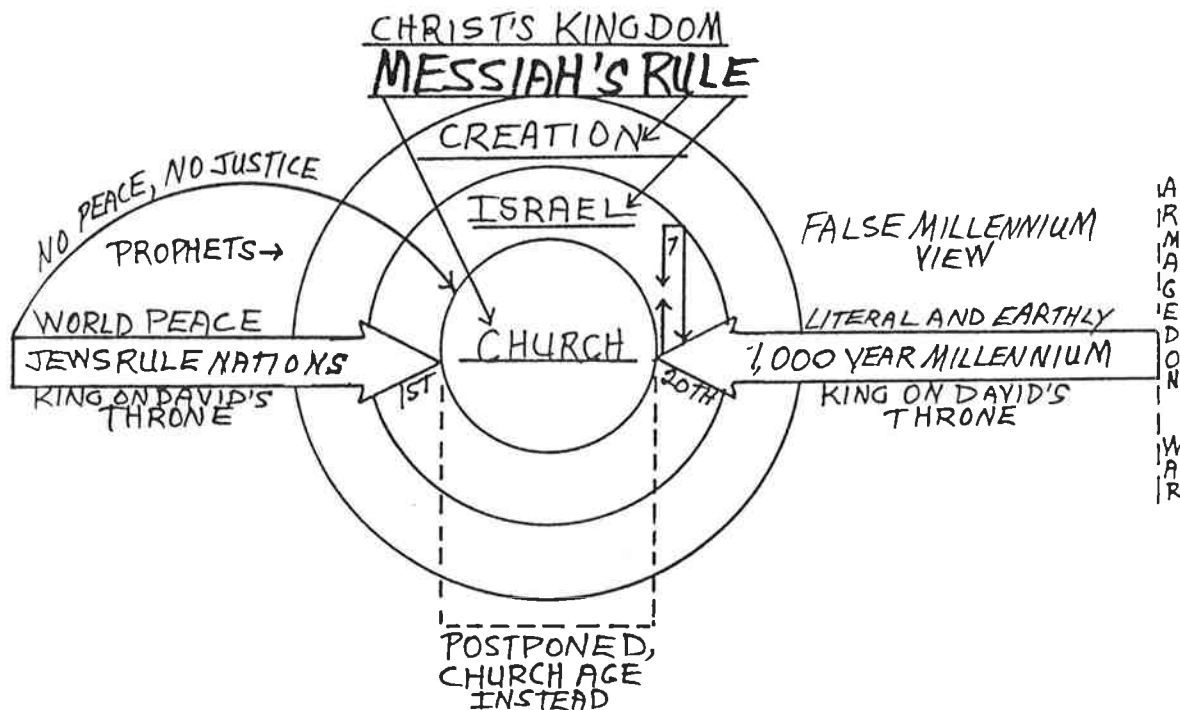
E. THE MESSIAH'S DELIVERED KINGDOM (THE CHURCH): David's seed on throne.

1. Lk. 24:27, 44-49: All prophets were fulfilled as the Spirit came & Gospel preached.
2. Acts 1:3-5: for 40 days He taught of the kingdom's coming by the Holy Spirit.
3. 2:4, 17-21: The Spirit's coming fulfilled Joel's promised deliverance in the Christ.
4. 3:18-26: "All the prophets" told of the days of deliverance from Pentecost on.
5. Mk. 1:14, 15: "time is fulfilled & kingdom is at hand, repent & believe the Gospel.
6. The church was the Messiah's kingdom promised in the O.T. & pre-pictured by Israel:
 - a. Ex. 19:5, 6: It obeys His voice & keeps His covenant: Heb. 13:20.
It is a delivered kingdom of priests: Rev. 1:5, 6.
It is a holy nation: 1 Pet. 2:9.
It is released from slavery: Rev. 1:5, 6.
It is His special dominion from among larger dominions: Eph. 1:22.
 - b. Gen. 49:10: Its ruler came out of Judah: Rev. 5:5.
It is ruled by the Messiah's sceptre: Heb. 1:8.
Unto Him is the obedience of the nations: Rev. 12:5.
 - c. Isaiah 49:6: It is the light to the nations: Ac. 13:47.
It is for salvation unto the uttermost part of the earth: Ac. 1:8.

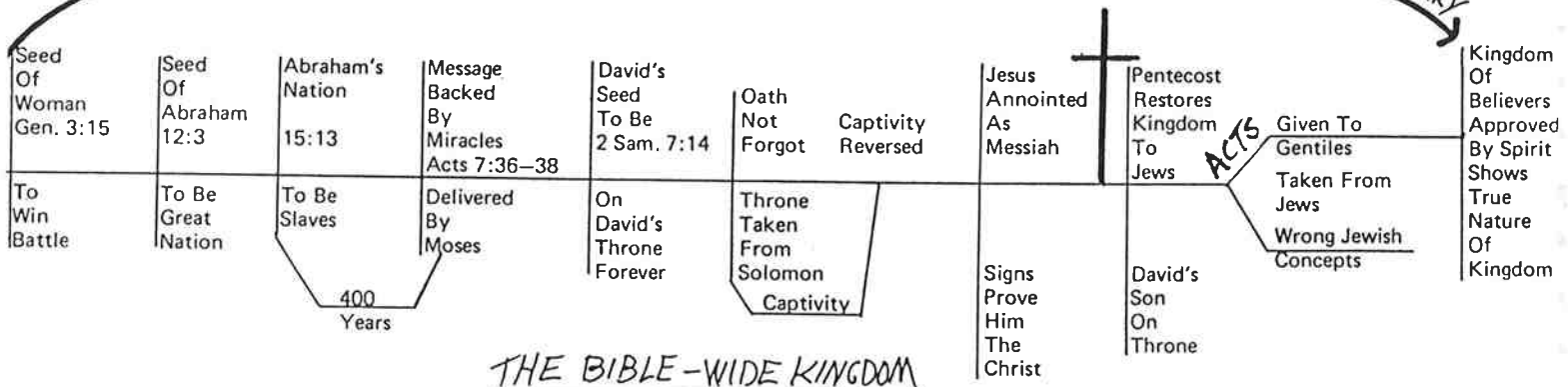
- d. Isaiah 2:2-3: It is the Lord's house (temple & family): Eph. 2:21, I Tim. 3:15.
All nations flow unto it: Lk. 24:47.
His law went out from Zion (Jerusalem): Ac. 2:5, Lk. 24:49.
- e. Isaiah 9:6-7: A child was born, a Son was given: Lk. 2:11.
The government is upon His shoulder: Mt. 28:18.
His name is called Prince of Peace: Jn. 14:27, Col. 3:15.
He is upon the throne of David: Ac. 2:30.
It is an eternal throne: Eph. 3:21.
He rules in justice and righteousness: Heb. 1:8.
Jehovah's zeal performs it: Jn. 2:17.
- h. Ezek. 37:22-24: It is one nation: Eph. 2:19.
It has one king over all the house of Israel: Ac. 2:36.
David's seed is its one shepherd over one flock: Jn. 10:16.
- i. Dan. 2:31-45: It is like a stone cut without hands: Mt. 16:18, I Pet. 2:4-8.
It came under the Roman kings: Lk. 2:1 & 3:1.
It will never be destroyed: Heb. 12:28.
It will destroy all other kingdoms: Rev. 11:15.

F. NOTICE HOW THE CHURCH AND THE MESSIAH'S KINGDOM ARE THE SAME:

- Both were founded upon God's chosen rock: Is. 8:14, 28:16, Ps. 118:32, I Pet. 2:4-8, Mt. 16:18, 19, Mt. 7:22-24, Eph. 2:20.
- Both were "at hand" at the same time: Mt. 3:2 & 4:17 & 6:10 & 16:18.
- Both came during the apostles' lifetime: Mk. 9:1, Mt. 16:28.
- Both were preached in the "good news": Ac 8:12 & Eph. 5:25.
- Both were purchased with Christ's blood: Ac. 20:28, Rev. 1:5.
- Both were the "delivered" slaves: Col. 1:13, (the word "church" means "called out").
- Both were opened by the Gospel keys: Mt. 16:18, 19, Ac. 2:47.
- Both were entered by the new birth: Jn. 3:5, I Cor. 12:13, Ac. 2:41.
- Both partake of suffering for Christ: Rev. 1:9, Col. 1:24.



GOD IS SHOWING THE POWER OF CHRIST IN THE GOSPEL TO DELIVER FROM SIN'S SLAVERY



THE MESSIAH'S KINGDOM

INTRODUCTION

1. The kingdom must be viewed in its Bible-wide connection with the Messiah (the Jewish anointed priest-king).
2. The greatness of the kingdom is its great King, not His subjects, who are weak and sinful (we may have unintentionally overstressed the church).
3. The kingdom theme stresses the rule or dominion of the Lord Jesus over sin in one's life (being in the kingdom means that the Lord's sovereignty is in us).
4. Widespread error prevails in the earthly millennial kingdom theory, which actually reverses the Bible kingdom view (by shifting the stress to the future).

I. CHRIST'S KINGDOM IS EARTHLY NOW, HEAVENLY THEN

- Col. 1:13: who delivered us out of the power of darkness and translated us into the kingdom of the Son of His love (Paul had already been delivered into Christ's kingdom on earth).
- 2 Tim. 4:18: The Lord will deliver me from every evil work & will save me unto His heavenly kingdom (Paul had not yet been delivered into Christ's heavenly kingdom).
- I Cor. 15:24: Then (at His coming, v. 23) cometh the end when He shall deliver up the kingdom to God, even the Father (the "end" of Christ's rule over the kingdom comes at Christ's coming, not the beginning).
- I Cor. 15:25: For He must reign til He hath put all His enemies under His feet (His coming will be abdication, not coronation).

19th century German liberalism said that the Bible is not literal, but legend.

Conservative American scholarship reacted too far and said that Bible prophecies are all literal, not figurative.

This produced Dispensational Premillennialism, a reactionary swing from liberalism all the way to literalism.

But Heb. 1:1 shows that prophets spoke in "divers manners" (not just literally).

Numbers 12:6—8 shows that prophets would speak in "visions, dreams & dark speeches" (figures & symbols, not "manifestly" or literally).

Dispensationalists said that the O.T. predicted a literal Jewish dominated world peace when the Messiah would come.

But because Christ was rejected, He postponed His kingdom & inserted the present church age, *they say*. But we are now (they say) at the end of the church age & ready for the millennial kingdom age to come.

This contradicts Jesus in Mk. 1:15: The time is fulfilled & the kingdom of God is at hand (the kingdom predicted by the prophets was at hand).

Rev. 1:5: Christ (in the first century was already) the ruler of the kings of the earth.

Eph. 1:22: God put all things in subjection under Christ's feet & gave Him to be head over all things to the church.

The 1,000 year reign of Christ in Rev. 20:4 answers the theme question of the Book of Revelation as follows:

Rev. 6:9—16: (Slain Christian martyrs' souls ask why the emperor reigns while they are slain).

Rev. 20:4: (The answer given is that the emperor will be slain & the martyrs' souls will reign).

This is a symbolic figurative 1,000 year victory reign, compared to the brief victory reign of the emperor .

II. CHRIST HAS ALWAYS REIGNED OVER HIS CREATED KINGDOM, THE UNIVERSE.

Gen. 1:26: (God & Christ planned to give to man "dominion over every created thing," showing that Christ had such dominion to give).

Psa. 148: (Because He created them, v. 5, the Lord is to be praised by all His creation: heavens, heights, angels, sun, moon, stars, waters, sea-monsters, deeps, fire, hail, snow, vapor, stormy wind, mountains, hills, fruitful trees, cedars, beasts, cattle, creeping things, birds, kings, all peoples, princes, judges, young men, virgins, old men, & children).

The flood, the Red Sea, & the plagues showed the Lord's dominion over (& use of) even lowly bugs in His universal kingdom.

Jer. 10:10: Jehovah is the true God, the living God, & an everlasting King.

Dan. 4:17: The Most High ruleth in the kingdom of men & giveth it to whomsoever He will.

Dan. 5:28: Thy kingdom (Belshazzar) is divided & given to the Medes & Persians.

III. GOD CHOSE ISRAEL AS HIS SPECIAL KINGDOM FROM AMONG ALL HIS KINGDOMS.

- Gen. 12:2: I will make thee a great nation (Abraham's descendents would be a special nation).
- Ex. 19:5: If ye will obey my voice indeed & keep my covenant, then ye shall be mine own possession from among all peoples, for all the earth is mine,
- Ex. 19:6: And ye shall be unto me a kingdom of priests & a holy nation (Israel became His possessed nation after He delivered her from slavery).
- Rev. 1:5, 6: (This pre-pictures the church loosed from sin's slavery to become His kingdom of priests).
- Gen. 49:10: The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come, & unto Him shall the obedience of the peoples be.
- Dt. 17:14: When you enter the land and say, I will set a king over me like all the nations that are round about me,
- Dt. 17:15: Thou shalt surely set him king over thee whom Jehovah thy God shall choose.
- Dt. 17:17: Neither shall the king multiply wives unto himself that his heart turn not away, neither shall he greatly multiply to himself silver & gold (exactly as Solomon did).
- They violated this and chose Saul so as to be like the nations, but God gave them David, a man after God's own heart.
- 1 Sam. 16:13: Then Samuel took the horn of oil & anointed David in the midst of his brethren, & the Spirit of the Lord came mightily upon David from that day forward.
- 1 Sam. 16:14: Now the Spirit of the Lord departed from Saul & an evil spirit from the Lord troubled him.
- 2 Sam. 7:12: I will set up thy seed after thee (David) that shall proceed out of thy bowels & I will establish his kingdom.
- 2 Sam. 7:13: I will establish the throne of his kingdom forever.
- 2 Sam. 7:14: If he commit iniquity I will chasten him with the rod of men,
- 2 Sam. 7:15: but my lovingkindness shall not depart from him as I took it from Saul,
- 2 Sam. 7:16: and thy house & thy kingdom shall be made sure forever before thee, thy throne shall be established forever.
- Psa. 89:27-37: I also will make him my firstborn, the highest of the kings of the earth, my covenant will stand fast with him, His seed also will I make to endure forever, & his throne as the days of heaven. If his children forsake my law, then will I visit their transgression with the rod & their iniquity with stripes, but my lovingkindness will I not utterly take from him, my covenant will I not break, once I have sworn by my holiness, I will not lie unto David, his seed shall endure forever, & his throne as the sun before me.
- 1 Kgs. 11:11: I will surely rend the kingdom from thee (Solomon) & give it to thy servant.
- 1 Kgs. 11:13: Howbeit, I will not rend away all the kingdom, but I will give one tribe to thy son for David my servant's sake.
- 1 Kgs. 11:36: that David my servant may have a lamp alway before me in Jerusalem.
- 1 Kgs. 11:39: And I will for this afflict the seed of David, but not for ever.

IV. THE AFFLICTED KINGDOM (THE CAPTIVITY).

Against the backdrop of the divided kingdom & captivity when there was no peace and no justice, God spoke through the prophets of a coming Prince of Peace who would rule in justice (justification).

The prophets kept alive the hope of a redeemer on David's throne.

- Ezek. 21:27: Until he come whose right it is and I will give it him (the throne).
- Ezek. 37:22: I will make them one nation & one king (no more a divided kingdom).
- Ezek. 37:24: And my servant David shall be king over them (but not literally).
- Jer. 33:15: I will cause a Branch of righteousness to grow up unto David.
- Jer. 33:17: David shall never want a man to sit on the throne.
- Micah 3:12: Zion shall be plowed as a field & Jerusalem become heaps.
- Micah 4:1: But the mountain of the Lord's house shall be established on the top of the mountains and exalted above the hills.
- Lk. 1:32: (Gabriel to Mary) the Lord God shall give unto him the throne of his father David.
- Lk. 1:69: (Zacharias prophesied) God hath raised up a horn of salvation for us in the house of His servant David.

- Lk. 2:25—35: (Simeon looked for the consolation of Israel and said Jesus was Israel's salvation).
- Lk. 2:36—38: (Anna spoke of Jesus to all that were looking for the redemption of Jerusalem).
- Acts 1:6: Lord, dost thou at this time restore the kingdom to Israel?
- Acts 1:8: But ye shall receive power when the H.S. is come upon you.
- Acts 2:29: Brethren, I may say unto you freely of the patriarch David that he both died and was buried and his tomb is with us unto this day.
- Acts 2:30: Being therefore a prophet and knowing that God had sworn with an oath to him that of the fruit of his loins He would set one on his throne,
- Acts 2:31: he, foreseeing this, spake of the resurrection of the Christ.
- Acts 2:32: This Jesus did God raise up whereof we are all witnesses.
- Acts 2:33: Being therefore by the right hand of God exalted & having received of the Father the promise of the H.S., He hath poured forth this which ye see and hear.
- Acts 2:36: Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified.
- Acts 3:21: Whom the heaven must receive until the times of restoration of all things whereof God spake by the mouth of His holy prophets from of old.
- Acts 15:16: (James quoting Amos 9:11) After these things I will return and I will build again the tabernacle of David which is fallen, and I will build again the ruins thereof.

V. THE NATURE OF THE MESSIAH'S KINGDOM.

A. It cannot come until after the Law of Moses has ended:

- Zech. 6:13: The Branch (v. 12) shall be a priest upon His throne (but the Branch of David would be of the tribe of Judah and all priests were of Levi, therefore, the Law will not be in effect when the Messiah rules as priest).
- Psa. 110:1: Sit thou at my right hand until I make thine enemies thy footstool (the Messiah will be a king).
- Psa. 110:2: Rule thou in the midst of thy enemies (He will be a priest-king).
- Psa. 110:4: Jehovah hath sworn and will not repent, thou art a priest forever after the order of Melchizedek (not after the lineage of Levi).
- Heb. 7:15, 16: after the likeness of Melchizedek there ariseth another priest who hath been made not after the law of a carnal commandment, but after the power of an endless life.
- Heb. 7:12: For the priesthood being changed, there is made of necessity a change also of the Law.
- Heb. 1:3: when He had made purification of sins (as a priest) He sat down on the right hand of the Majesty on high (as a king).
- Heb. 8:1: The chief point is this, We have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens (a king-priest).

B. It will include Gentiles or nations (signifying a kingdom of believers, not achievers). Jews will be the light to show Gentiles their Messiah.

- Isa. 49:6: I will give thee (Jacob) for a light to the Gentiles that thou mayest be my salvation unto the end of the earth.
- Acts 13:46, 47: Lo, we turn to the Gentiles. For so hath the Lord commanded us saying, I have set thee for a light of the Gentiles, that thou shouldest be for salvation unto the uttermost part of the earth.
- Isa. 2:2—3: It shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it. And many peoples shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths, for out of Zion shall go forth the law and the word of the Lord from Jerusalem.
- Zech. 8:23: In those days ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew saying, We will go with you, for we have heard that God is with you.

C. It will be taken from the Jews and given to a nation bringing forth its true fruits.

- Mt. 13:19: (The wayside soil is the Jewish heart which) hears the word of the kingdom and understandeth it not, then cometh the evil one and snatcheth it away.
- Mt. 21:31: Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.
- Mt. 21:43: The kingdom of God shall be taken away from you and shall be given unto a nation bringing forth the fruits thereof.
- Rm. 11:21: (God spared not the natural branches but cut them off because of their unbelief).
- Eph. 2:19: so then ye are no longer strangers and sojourners, but ye are fellow-citizens with the saints and of the household of God.
- Eph. 2:22: in whom ye also are builded together for a habitation of God in the Spirit.

D. It will be inward and spiritual, not outward, worldly, or military.

- Lk. 17:20: The kingdom of God cometh not with observation.
- Lk. 17:21: for lo, the kingdom of God is within you.
- Jn. 18:36: My kingdom is not of this world, if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence.
- Rm. 14:17: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.
- Mt. 3:5: Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- Mt. 18:3: Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven.
- Jn. 3:5: Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

VI. THE MESSIAH'S CHURCH-KINGDOM

A. How the church fulfilled the kingdom prophesied in the O.T. and pre-pictured by Israel:

- Ex. 19:5, 6: It obeys His voice and keeps His covenant — Heb. 13:20
It is a kingdom of priests — Rev. 1:5, 6
It is a holy nation — I Pet. 2:9
It is released from slavery — Rev. 1:5, 6
It is His special dominion from among His larger dominion — Eph. 1:22
- Gen. 49:10: Its ruler came out of Judah — Rev. 5:5
It is ruled by the Messiah's sceptre — Heb. 1:8
Unto Him is the obedience of the nations — Rev. 12:5
- Isa. 49:6: It is the light to the nations — Acts 13:47
It is for salvation unto the uttermost part of the earth — Acts 1:8
- Isa. 2:2—3: It is the Lord's house (His temple and His family) — Eph. 2:21, I Tim. 3:15
All nations flow unto it — Lk. 24:47
His law (word) went out from Zion (Jerusalem) — Acts 2:5
- Isa. 9:6—7: A child was born, a Son was given — Lk. 2:11
The government is upon His shoulder — Mt. 28:18
His name is called Prince of Peace — Jn. 14:27
He is upon the throne of David — Acts 2:30
It is an eternal throne — Eph. 3:21
He rules in justice and righteousness — Heb. 1:8
Jehovah's zeal performs it — Jn. 2:17
- Ezek. 37:22—24: It is one nation — Eph. 2:19
It has one king — Acts 2:36
David's seed is its one shepherd over one flock — Jn. 10:16
- Dan. 2:31—45: It is like a stone cut without hands that filled the earth — Mt. 16:18
It came under the Roman kings — Lk. 2:1 & 3:1
It will never be destroyed — Heb. 12:28
It will destroy all other kingdoms — Rev. 11:15

B. How the church and kingdom are the same:

1. Both were "at hand" at the same time: Mt. 3:2 & 4:17 & 6:10 & 16:18
2. Both came during the apostles' lifetime: Mk. 9:1
3. Both were preached in the "good news": Acts 8:12 & 20:35 & Eph. 5:25
4. Both were purchased with Christ's blood: Acts 20:28, Rev. 1:5
5. Both were the "delivered" slaves: Col. 1:13 (the word "church" means "called out").
6. Both were opened by the Gospel keys: Mt. 16:18, 19, Acts 2:47
7. Both were entered by the new birth: Jn. 3:5, I Cor. 12:13, Acts 2:41
8. Both partake of suffering: Rev. 1:9, Col. 1:24

Rm. 8:3: For what the Law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh.

Rm. 6:14: For sin shall not have dominion over you, for ye are not under law but under grace.

Rm. 7:24: Who shall deliver me out of the body of this death? 25: Thank God through Jesus Christ our Lord.

VII. DELIVERED INTO THE CHURCH

Mt. 16:16: Thou art the Christ, the Son of the living God.

Mt. 16:18: Upon this rock I will build my church

Mt. 16:19: I will give unto thee the keys of the kingdom of heaven.

Col. 1:13: who delivered us out of the power of darkness and translated us into the kingdom of the Son of His love.

Mt. 12:28: If I by the Spirit of God cast out demons, then is the kingdom of God come upon you.

Ex. 19:5, 6: (delivered from slavery and became kingdom of priests).

Rev. 1:5, 6: (loosed from sins to become kingdom of priests).

VIII. COMMITTED TO JESUS AS LORD AND CHRIST.

Mt. 7:21: Not every one that sayeth unto me Lord, Lord...but he that doeth the will of my Father who is in heaven.

Lk. 6:46: Why call ye me Lord, Lord and do not the things that I say?

Acts 2:36: Let all the house of Israel know assuredly that God hath made Him both Lord and Christ.

Acts 2:37: What shall we do?

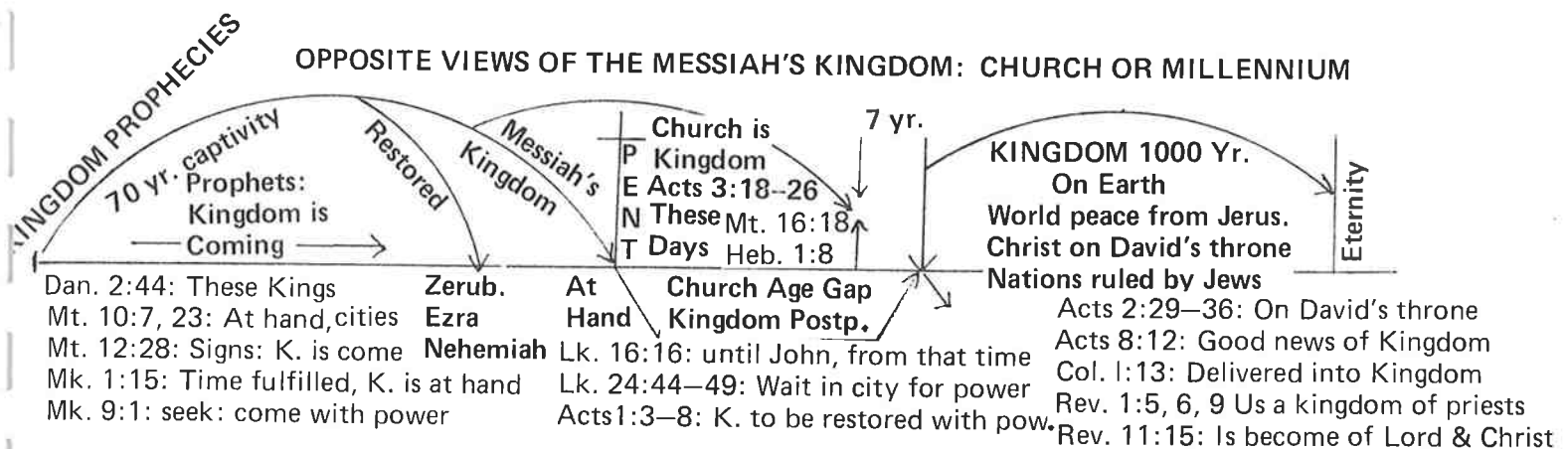
Acts 2:38: Repent and be baptized every one of you in the name of Jesus Christ for remission of your sins.

Acts 3:22: to Him shall ye hearken in all things whatsoever He shall speak unto you.

Acts 3:23: It shall be that every soul that shall not hearken to that prophet shall be utterly destroyed from among the people.

Mt. 27:22: What shall I do with Jesus who is called Christ?

OPPOSITE VIEWS OF THE MESSIAH'S KINGDOM: CHURCH OR MILLENNIUM



THE MESSIAH'S KINGDOM VERSUS THE MILLENNIAL KINGDOM

INTRODUCTION:

1. The Bible-wide view of the kingdom opposes the modern millennial view.
2. The nature of the millennial kingdom violates the nature of the Messiah's kingdom.
3. Millennialism is not a minor error, it denies very heart of Christianity & Gospel.

A. THE BASIC VIEWS OF MILLENNIALISM:

1. All O.T. kingdom prophecies are literal, not figurative or symbolic.
2. Christ came to set up an earthly, literal kingdom upon David's throne.
3. When the Jews rejected Him, He postponed the kingdom & left the church.
4. He will return soon to set up His kingdom in Jerusalem on David's throne for 1,000 years.
5. The Jews will return to Palestine & be used by the Messiah to bring world peace.
6. A world-wide Battle of Armageddon by the Messiah will conquer the nations.
7. All literal elements of Judaism will be restored during the 1,000 years:

B. WHAT BASICALLY CAUSED THE MILLENNIAL THEORY TO ARISE?

1. 19th century German liberalism said that the Bible was not literal, but legendary.
2. Conservative US scholars reacted too far & said all prophecies were literal.
3. This caused Dispensational Premillennialism, a swing from liberalism to literalism.
4. But truths of the kingdom were "actual," though not all were "literal."
5. Heb. 1:1: the prophets spoke in "divers" manners, not just literally.
6. Nu. 12:6-8: spoke in "visions, dreams, & dark speeches," not always "manifestly."
7. These verses "literally" say that many prophetic predictions were in symbols.
8. John was not to be a literal "roadbuilder," nor Jesus a literal "door."

C. WHERE DID MILLENNIALISM GET ITS 1,000 YEAR REIGN?

1. They uproot a paragraph in Rev. 20 & put it with their expected literal kingdom.
2. But this violates the theme of Revelation (6:9-11): When will martyrs be avenged?
3. Rev. 19:2 & 20:4 answer that the reigning murderer will die & the martyrs will reign.
4. This symbolic 1,000 year reign contrasts with the brief reign of the Beast.
5. Rev. 1:1: "shortly to come to pass," 1:3: "the time is at hand" (in the 1st century).
6. Nowhere else in any other book is mentioned a 1,000 year reign.

D. MILLENNIALISM REVERSES PLAIN, LITERAL STATEMENTS ABOUT KINGDOM:

1. Mk. 1:15: "the time is fulfilled & the K. of God is at hand, rep. & bel. in the Gospel."
2. Here Jesus said that the time & kingdom prophesied by the prophets was at hand.
3. The prophets either prophesied a 1st century or a 20th century kingdom-coming.
4. Jesus said it was the 1st century, so if postponed, He was wrong.
5. Col. 1:13: who delivered us out of the power of darkness into Christ's kingdom.
6. I Cor. 15:24: then comes the end when He shall deliver up the K. to the Father.
7. 15:25, 26: for He must reign til all enemies (last: death) be put under His feet.
8. Millennialists say when Christ comes is the "beginning," not the "end," as Paul says.
9. Jesus priest-king rule will be abdicated, not coronated, as they say.

E. FINAL VIEW OF KINGDOM IS ITS DELIVERANCE FROM EARTH TO HEAVEN:

1. 2 Tim. 4:18: will save me from every evil work & will deliver me unto His heavenly K.
2. Mt. 25:35: Come, inherit kingdom prepared for you from the foundation of earth.
3. Many verses speak of "inherited" heavenly kingdom: I Cor. 6:9 & 15:50, 2 Pet. 1:11.
4. Millennialists say "heaven now, but earth then," Bible says, "earth now, heaven then."

F. KINGDOM COULD NOT COME BACK WITH LEVITICAL PRIESTS & SACRIFICES:

1. Jesus could not be High Priest in a restored Jewish kingdom, as He is of Judah.
2. Zech 6:13: The Messiah (Branch) shall be a priest & king at same time.
3. But priests came from Levi, while David and Jesus as king came from Judah.
4. Ps. 110:1-4: He will be at God's right hand as a priest unlike Levitical priests.
5. Heb. 7:15, 16: a priest not after the law of a carnal commandment, but by endless life.
6. 1:3: after He made purification of sins (as priest), He sat on right hand (as king).
7. 8:1: We have such a High Priest who sat down on right hand of the Majesty.
8. 10:18: Where remission of sins is, there is no more offering for sin (can't come back).
9. 7:12: the priesthood being changed, there is made necessary a change also of the law.

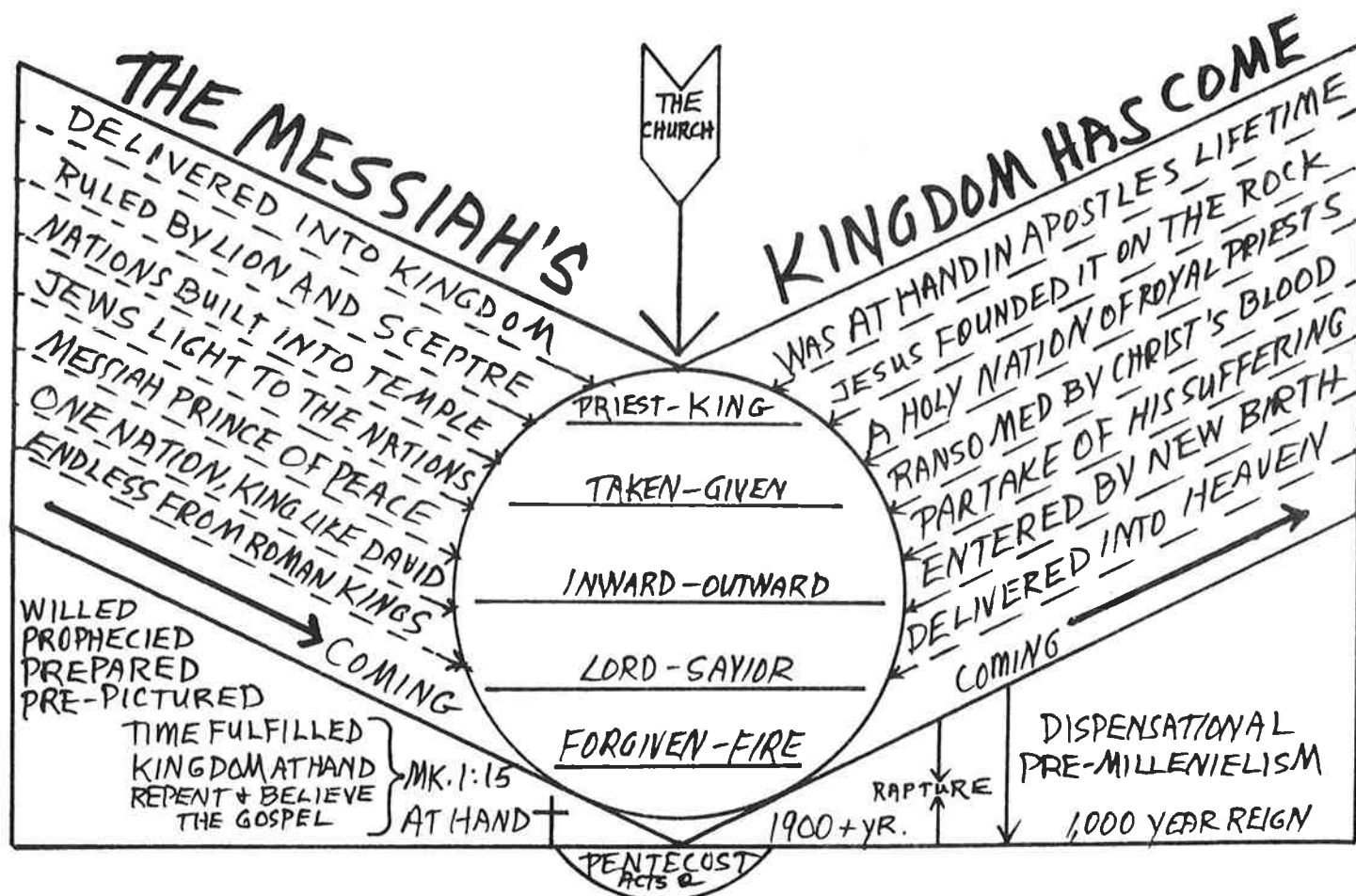
G. GENTILES ARE IN THE CHURCH-KINGDOM (Signifying believers, not achievers):

1. Is. 49:6: Jacob to be a light to nations & my salvation to end of the earth.
2. Acts 13:46, 47: Turn to Gentiles, for Lord commanded, saying, "I have set. . ."
3. Isa. 2:2-3: Mt. of Lord's house established on top of mts. & all nations flow unto it.
4. Zech 8:23: ten men of all nations to take hold of skirt of Jew to go with him.
5. Acts 15:15-18: (quoting Amos 9:11, 12) rebuilt tab. of David is Gentiles in church.

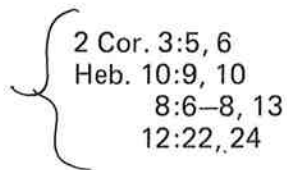
H. HOW MILLENNIALISM DENIES VERY HEART OF CHRISTIANITY & GOSPEL:

1. Unbiblical dispensations of (1) Israel (2) church (3) Israel (law-grace-law):
2. The Bible never uses "dispensations" to mean "periods of time," but "entrustment."
3. Gal. 3:23, 24: Millennialists miss Law's purpose to "shut up" Israel "unto" Gospel.
4. Millennialists say that the O.T. Law-covenant will be restored in the millennium:
THE LAW: but Rm. 7:1-4 says we are dead to the Law to be joined to Christ.
THE PRIESTHOOD: Heb. 7:11-17: Jesus of Judah is priest forever, but not of Levi.
THE SACRIFICES: Heb. 10:18: where remission of sins is there is no offering for sin.
THE SABBATH: Col. 2:16: let no man judge you in respect of a Sabbath day.
CIRCUMCISION: Gal. 5:1-4: if circumcision, then all, severed, fallen from grace.
5. Millennialists say the new covenant has not begun & is not operating today:
Lk. 22:20: This is my blood of the new covenant (see 2 Cor. 3:5-6, Heb. 10:9, 10).
Heb. 9:15: He is the mediator of a new covenant (See Heb. 8:6-8, 13 & 12:22, 24).
6. M. says Christ is not on David's throne, which means there is no remission of sins:
Acts 2:29-38: Peter promises remission on basis of Jesus as Lord on David's throne.
7. Millennialists say Christ's kingdom was postponed by inserting the church in the gap:
Mk. 1:15: the time promised by the prophets was fulfilled & the kingdom at hand.
Col. 1:13: Paul & Colossians were delivered & translated into Christ's kingdom.
Rev. 1:5, 6, 9: John & Asians were loosed & made partakers in Christ's kingdom.
8. Millennialists say that the Old Testament is silent on the church age:
Eph. 3:10, 11: church makes known God's eternal wisdom purposed in Christ.

9. Millennialists say O.T. is silent on Christ's rejection & suffering on the cross:
Is. 53:1-3: He was despised & rejected of men, a man of sorrows & grief.
1 Pet. 1:10-12: Spirit of Christ in prophets testified beforehand His sufferings.
10. Millennialists teach Christ's earthly, literal kingdom will replace the church:
Jn. 6:15: when He perceived they would make Him a king, He withdrew.
11. Millennialists say that Christ promised the fathers literal land yet to be given them:
Josh. 21:43: So JH gave unto Israel all land He swore to fathers & they possessed it.
12. Millennialists say Christ will fight a literal military battle of Armageddon:
Jn. 18:36: If my kingdom were of this world, then would my servants fight.
13. National Israel is yet to be saved:
Rm. 11:7: that which Israel seeketh after, the election (church) has obtained.
Acts 26:6 & 28:20: Paul was bound because of the "hope of Israel" (the Gospel).
1. KINGDOM TO BE TAKEN FROM JEWS & GIVEN TO GENTILES FOR FRUITS:
 1. Mt. 13:19: Jews' wayside heart hears "word of kingdom" & evil one snatches it away.
 2. 21:31: Verily publicans & harlots go into the kingdom of God before you Jews.
 3. 21:43: kingdom to be taken away from Jews & given to a nation bringing fruits of it.
 4. Rm. 11:21: God spared not natural branches but cut them off because of unbelief.
 5. Eph. 2:19: Gentiles are no longer strangers, sojourners but fellow-citizens with saints.
 6. We learn by Jewish errors about kingdom & Gentile faith (not Law-works).
2. KINGDOM IS INWARD, SPIRITUAL, NOT OUTWARD, WORLDLY, MILITARY:
 1. Millennialists see military battles & worldly thrones (just like Jews' errors about Jesus).
 2. Lk. 17:20: the kingdom of God cometh not with observation (nations & armies).
 3. 17:21: for lo, the kingdom (rule) of God is within you (viewpoint needed today).
 4. Jn. 18:36: My k. is not of this world, then would my servants fight, not from hence.
 5. Rm. 14:17: kingdom of God is not eating & drinking, but r., peace, & joy in H. Spirit.
 6. Mt. 3:5: Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 7. 18:3: Except ye turn & become as little children, ye shall in no wise enter the kingdom.
 8. Jn. 3:5: Except one be born of water & the Spirit, he cannot enter into the k. of God.



MAJOR DISPENSATIONAL ERRORS

1. **Reaction From Liberalism To Extreme Literalism:**
Heb. 1:1: Prophets spoke in divers manners (not just literally)
Num. 12:6–8: Prophets spoken to in visions, dreams, dark speeches
2. **Dispensations of Israel—church—Israel (law—grace—law):**
Gal. 3:23: Kept in ward under the Law, shut up unto the faith afterward
3. **The Law Covenant To Be Restored In The Millenium:**
The Law: Rm. 7:1–4: Made dead to the Law to be joined to another
The Priesthood: Zech. 6:13: To be Priest—King (Tribe of Judah)
The Sacrifices: Heb. 10:18: Where remissions of sins is, no more offering
The Sabbath: Col. 2:16: Let no man judge you in respect of a Sabbath Day
Circumcision: Gal. 5:1–4: Must keep whole Law, severed, fallen from grace
4. **The New Covenant is not operating now:**
Heb. 9:15: He is the Mediator of a new covenant
Lk. 22:20: This is my blood of the new covenant

 - 2 Cor. 3:5, 6
 - Heb. 10:9, 10
 - 8:6–8, 13
 - 12:22, 24
5. **Christ is not on David's throne:**
Acts 2:30: Had sworn with an oath to set one on his throne, spake of resurrection
6. **Christ's kingdom was postponed by the church gap:**
Mk. 1:15: The time is fulfilled, the kingdom is at hand
Col. 1:13: Delivered, translated us into the kingdom of son of his love
Rev. 1:9: Partaker with you in the tribulation & the kingdom
7. **O.T. is silent on church age:**
Eph. 3:10, 11: Made known through church the manifold wisdom, according to eternal purpose
8. **O.T. is silent on Christ's rejection and suffering:**
Isa. 53:1–3: Despised & rejected of men, a man of sorrows & acquainted with grief
1 Pet. 1:10–12: Spirit of Christ in prophets testified beforehand sufferings of Christ
9. **Earthly kingdom:**
John 6:15: Perceived they would take him by force to make him king, withdrew
10. **Literal land:**
Heb. 11:13–16: Desired a better country, God prepared for them a city
11. **Literal Armageddon:**
Jn. 18:36: If my kingdom were of this world, then would my servants fight
12. **Israel is yet to be saved:**
Acts 26:22, 23: Saying nothing but what prophets & Moses did say should come that the
Christ must suffer
Rm. 11:7: That which Israel seeketh for the election obtained

INTRODUCTION:

1. The H.S. must be seen in His Bible-wide relation to the Messiah (not isolated).
2. He must act in His God-head role of confirmer & revealer, not as willer or ruler.
3. Blank film in your mental camera will allow the total picture of H.S. to be integrated.

A. SPIRIT'S BIBLE-WIDE ROLE IN GOD-HEAD IS CONFIRMING & REVEALING:

1. Rev. 4:11 praises the Father for His "will," 5:9: praises the Son for His "blood."
2. Rev. 5:6: the Lamb's eyes are the seven Spirits of God sent forth into all the earth.
3. Gen. 1:2: darkness was on the "deep" but Spirit moved as God "said" let be light.
4. I Cor. 2:10: Spirit searches "deep" things of God & reveals them in inspired words.
5. The Spirit's role in creation shows His role in re-creation: Gen. 2:7: "breath" of life.
6. Job 33:4: God's Spirit made me & the Almighty's breath gave me life (pneuma.)
7. Ps. 104:29, 30: God sent Spirit & creatures were created, removed breath & they die.
8. Jn. 6:63: Spirit gives (spiritual) life, Jesus' words spoken are spirit & they are life.
9. 2 Tim. 3:16: All Scripture is "God-breathed," 2 Pet. 1:21: men spoke moved by H.S.
10. Gen. 6:3: Spirit "strived" with man as Spirit preached in Noah: I Pet. 1:11; 3:20, 2 Pet. 2:5
11. Neh. 9:30: God testified to the Jews by His Spirit through His prophets (2 Pet. 1:21).
12. Gen. 41:38, 39, Ex. 31:3, Num. 27:18, 21, Is. 11:2; 30:1; 40:13; 48:16; 59:21; 61:1.
13. Jn. 16:13: The Spirit of truth guided the apostles into all truth (His role was revealer.)

B. SPIRIT ANOINTED MESSIAH TO EMPOWER TO DELIVER SLAVES FROM SIN:

1. Like ancient conquerors felt anointed & empowered by their gods to deliver nations.
2. Moses had no power: (1) couldn't speak, (2) won't believe, (3) Pharaoh hard.
3. Ex. 3:20 & 4:12: word put in His mouth backed by wonders "after that" let them go.
4. Dt. 18:18: Jesus was "prophet" (spokesman) like Moses, people "hearkened" & freed.
5. Acts 3:22 & 7:36-38: Peter & Stephen show Jesus delivered by miraculous message.
6. 7:51 & 55: Jews always resisted H.S. by resisting God's message & resisted Stephen's.
7. Hos. 12:13: Jews were "brought up & preserved" by God "by a prophet" (like Jesus).
8. Jn. 1:29-34: Son was anointed to anoint others whose inspired Gospel freed slaves.
9. Is. 61:1 & Lk. 4:18-21: Spirit anointed Son to preach Gospel & release captives.
10. Rm. 1:16 & 6:17 & 7:24 & 8:2: the Gospel is Messiah's power to deliver from sin.
11. Joel 2:28-32: Messiah would pour out two anointings: (1) Spirit & (2) fire on Jews.
12. Mt. 3:10-12: Judaism would be anointed by (1) Spirit or (2) fire.

C. THE MESSIAH ANOINTED "ALL FLESH" WHO ACCEPTED HIS DELIVERANCE:

1. Anointed priests (Ex. 30:22-33) & kings (I Sam. 16:1-13) & prophets (Mic. 3:8).
2. Joel 2:28-32: "all flesh," meaning all levels, ages, sexes, & nations were to be anointed.
3. Acts 2:12, 16-21: miracles & tongues beginning on Pentecost were what Joel meant.
4. Joel & Peter said that inspiration by "prophesying, dreams, & visions" was poured out.
5. Acts 1:5 & 2:33: "promise of the Father" means: Jn. 14:16 & 26 & 16:26: "from Father"
6. Acts 2:39: "all afar off" are Gentiles, as explained in Eph. 2:11, 13, 22 & Zech. 6:15.
7. Acts is outpourings upon first Jews, then Samaritans, Gentiles all the way to Rome (Acts 1:8)

D. H.S. WAS NEW COVENANT "SEAL" ENDORSING GOSPEL BELIEVERS:

1. Mk. 16:15-17: the world (not just Judea) the Gospel (not the Law), creature (not just Jews)
2. :16: He that believeth & is baptized be saved (not he that achieveth & keepeth the Law)
3. :17: these signs (miracles) shall accompany them that believe (tongues, healing, etc.)
4. :20: went forth & preached everywhere (in Acts), Lord confirming the word by signs.
5. 14:3: spoke boldly (Iconium) & Lord bare witness to word of His grace by signs.
6. 14:27: rehearsed miracles done with them & God opened a door of faith to Gentiles.
7. 15:7-8: God bare witness to Gentile believers giving them H.S. even as unto us (Jews).
8. 15:9: made no distinction between us & them, purifying their hearts by faith.
9. 15:11: we (Jews) believe we shall be saved by grace of Lord in like manner as they.
10. 15:12: heard Barnabas & Saul rehearse signs & wonders God worked among Gentiles.
11. Gal. 3:2: received ye the Spirit by the works of the Law or by the hearing of faith?
12. 3:5: He supplying Spirit & working miracles among you, doeth it by works of Law or .
13. 3:13, 14: redeemed us from Law's curse that we might receive prom. of Spirit by faith.
14. 2 Cor. 1:22: who established, sealed, anointed, & gave earnest of Spirit (to Corinthians).
15. Eph. 1:22: ye Gentiles having believed were sealed with the H.S. of promise.
16. H.S. in Acts demonstrates that the Gospel is a grace-message.
17. H.S. (God's approval) upon Gentiles (not Law-keepers) = saved by grace by faith.

E. H.S. IN ACTS (& IN WHOLE BIBLE) IS A MIRACULOUS ANOINTING:

1. All Acts 2 verses are miraculous fulfilling Father's promise & Joel's prophecy.
2. Acts 2:33: Which ye see & hear, 8:18: Simon saw by apostles' hands H.S. was given.
3. 8:15, 16: Samaritans were baptized but had not "received" H.S. (not fallen on them).
4. 8:18, 19: saw by laying on apostles' hands the H.S. was given (gift of H.S.)
5. 10:44-48: "the gift of the H.S." was poured out upon Gentiles who "received H.S."
6. 19:1-6: "receiving" & being "given" H.S. was having apostles' hands laid & tongue-speak ing
7. 5:32: two witnesses (apostles & H.S.) had been promised by Jesus: Jn. 15:26, 27.
8. Where is one clearly inescapable non-miraculous instance of the H.S. in all the Bible?

F. SPIRIT'S POWER OPERATES TODAY BY A WRITTEN RECORD OF SIGNS, ETC.:

1. Jn. 20:30, 31: these signs are written that ye might believe Jesus is the Christ.
2. 1:34: I have seen & borne witness (by H.S. as dove) that this is Son of God.
3. Rev. 1:11: visions John saw he wrote in a book & churches heard the H.S. (2:11, etc.)
4. Acts records the endorsement of Gentile salvation by faith & we today are convinced.
5. Just as the power of written miracles of Jesus is felt today, so is every form written.
6. The H.S. operates through written Gospel today just as through oral Gospel then.
7. The H.S. achieves everything by written inspiration today as by oral inspiration then.
8. I Jn. 1:1-4: Jesus was seen, beheld, witnessed, declared, & written for readers' joy.

HOW THE SPIRIT WORKS BY THE WORD

<u>WHAT:</u>	<u>BY SPIRIT:</u>	<u>BY GOSPEL:</u>	<u>WHAT:</u>	<u>BY SPIRIT:</u>	<u>BY GOSPEL:</u>
<u>CONVICTS</u>	JOHN 16:7,8	ACTS 2:37	<u>CUTS</u>	EPH. 6:17	HEB. 4:12
<u>BEGETS</u>	JOHN 3:5	JAMES 1:21	<u>SAYS</u>	REV. 2:29	REV. 1:11
<u>BORN</u>	JOHN 3:5	1 PETER 1:23	<u>TEACHES</u>	1 JN. 14:26	2 TIM. 3:16
<u>WASHED</u>	1 COR. 6:11	EPH. 5:26	<u>CAUSES SINGING</u>	EPH. 5:19	COL. 3:16
<u>SANCTIFIED</u>	1 COR. 6:11	JOHN 17:17	<u>STAND</u>	GAL. 3:2	1 COR. 15:2
<u>JUSTIFIED</u>	1 COR. 6:11	ROM. 5:1; 10:17	<u>WALK</u>	GAL. 5:16	GAL. 5:7
<u>SAVED</u>	TITUS 3:5	JAMES 1:21	<u>EDIFIES</u>	1 COR. 14:3	ACTS 20:32
<u>BAPTIZED</u>	1 COR. 12:13	ACTS 2:41	<u>COMFORTS</u>	ACTS 9:31	ROM. 15:4

GOD'S GREAT AND NOTABLE DAY

GOD'S GREAT AND NOTABLE DAY (Pentecost sums up the Scheme of Redemption)

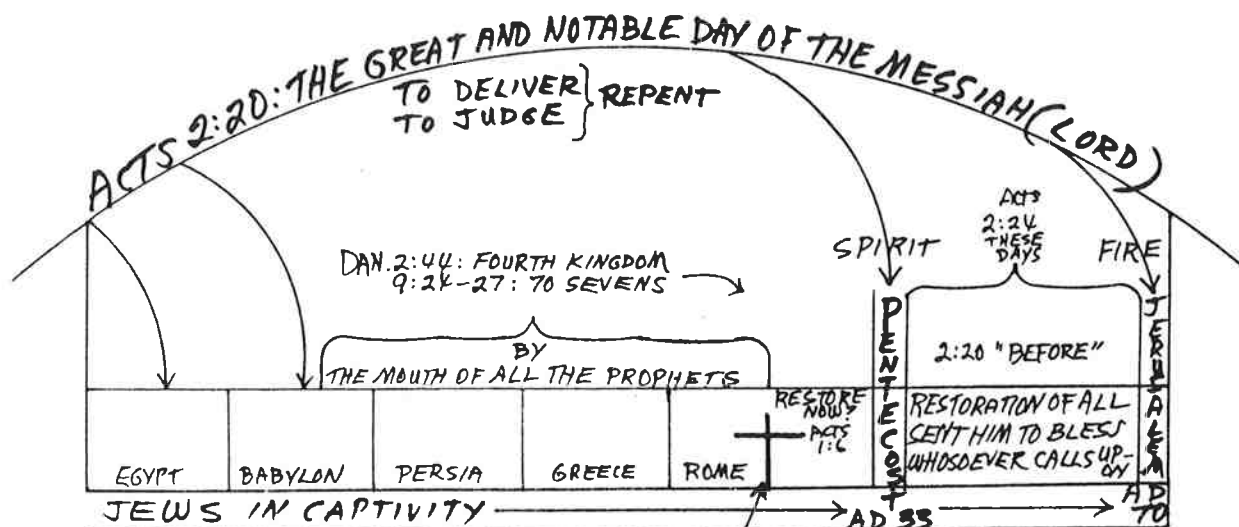
INTRODUCTION:

1. Like broom straws gather together at the handle, so God's scheme focuses at Pentecost.
2. As the Bible's "hub" Pentecost saw redemption's scheme become operative.
3. Jesus said that all written in the O.T. & all He taught on earth would be fulfilled.
4. Pentecost began to fulfill Joel's prophecy that Messiah would anoint with Spirit or fire.
5. Peter on Pentecost said that Jesus was raised to sit on David's throne to begin His k.
6. Acts 3 says that forgiveness in Christ fulfilled the seed promise to Abraham.
7. Men began on Pentecost to be freed from sin by the Delivering Prophet like Moses.
8. God's eternal will was revealed by Gospel preached by H.S. sent down from heaven.
9. Christ began His righteous reign as "aforetime" became "this present season" on Pent.
10. Salvation by promise became a reality as the Gospel fulfilled the promise to the fathers.
11. God's sworn covenant began to be sealed with H.S. endorsing blood of an et. covenant.
12. The Messiah's days which began at Pentecost are the "great & notable day of the Lord."
13. These days (beginning on Pentecost) in a special way are "where the Bible is going."
- A. THE DAYS OF THE MESSIAH FULFILLED WHAT ALL PROPHETS PREDICTED:
 1. Lk. 24:25 says "all that the prophets have spoken" was Jesus' suffering & glorification.
 2. 24:27: from Moses & all the prophets Jesus explained the things concerning Himself.
 3. 24:44: all things must needs be fulfilled which are in the Law, prophets, & Psa. of Me.
 4. 24:45-47: His suffering for rep. & rem. of sins to be preached beginning at Jerusalem.
 5. 24:48: apostles witnesses of "these things" (how He fulfilled O.T. Messiah promises).
 6. 24:49: the "promise of my Father" would clothe them with power in Jerusalem.
 7. 24:52, 53: they returned to Jer. with great joy continually blessing God in the temple.
 8. Lk. 24 closes with great expectancy & Acts opens that way about the Messiah's days.
- B. THE MESSIAH'S DAYS FULFILLED JOEL'S PROPHECY OF HIS 2 ANOINTINGS:
 1. Joel 1:15-20: the day of the Lord was Judah's captivity (typified by a locust invasion).
 2. 2:10, 11: the heaven's disturbed (typifying captivity by Babylon) "Who can abide it?"
 3. 2:12, 13: repentance by Judah's remnant (typified by rending their hearts).
 4. 2:22, 27: Judah restored to Jerusalem (typified by rains & harvests).
 5. 2:28, 29: the Spirit poured out on all flesh (typifying God's approval of the remnant).
 6. 2:30-38: Jews judged who do not call upon Messiah (typified by heavens disturbed).
 7. 3:1, 2, 14, 15: nations judged for their sins (typified by heavens & valley of decision).
 8. 3:16-18: Judah blessed forever in Jerusalem (typified by abundant water & crops).
 9. Acts 2:12-21: Peter applies 2 anointings to (1) the Spirit & (2) judgment upon Jews.
 10. 2:33, 38, 39: Spirit's anointing also includes "afar off" Gentiles who obey Messiah.
 11. 2:38, 40, 41: repentance & baptism are "calling on Lord's name" to be deliv. from sin.
 12. 2:40: This delivers 3,000 from A.D. 70's destruction of "this crooked generation."
- C. THE MESSIAH'S DAYS FULFILLED HIS EARTHLY TEACHING:
 1. Lk. 24:44: These are my words which I spake unto you while I was yet with you.
 2. Jn. 20:30, 31: Jesus' signs in the apostles' presence proved Him to be the Messiah.
 3. Mt. 3:11: Jesus was to baptize Jews (1) in the H.S., or (2) in fire (judgment) A.D.70.
 4. Mt. 13:13-16: Jesus applied Isaiah's prophecy to (1) seeing apostles, & (2) blind Jews.
 5. Isa. 6:5-10: Isaiah received God's mercy, but his message would harden the Jews.
 6. Jn. 12:37-43: Jesus said Jews who rejected Him for men's glory fulfilled Isa. 6 & 53.
 7. Acts 28:25-28: Paul summarizes Acts as Jewish rejection & Gentile acceptance by faith.
 8. Rm. 11:7, 8: election Jews obtained mercy, but not hardened Jews (spirit of stupor).
 9. Beginning on Pentecost the Messiah anointed Jews in (1) H.Spirit, or (2) in judgment.
 10. Acts shows these 2 anointings as decided by open penitent hearts toward the Gospel.
- D. THE MESSIAH'S DAYS FULFILLED GOD'S OATH TO RESTORE DAVID'S THRONE:
 1. 2 Sam. 7:12-14 is fulfilled in Acts 2:29-36 as Jesus was raised to David's throne.
 2. Acts 3:21: calls this "the times of restoration of all things" (David's restored throne).
 3. 3:18: All things foreshowed by the mouth of all the prophets were fulfilled.
 4. 3:19: (1) Repent & (2) turn again, that (3) sins blotted out, that (4) seasons come.
 5. 2:38: (1) Repent & (2) be baptized, for (3) remission of sins, that (4) receive gift of H.S.
 6. 3:20: that He may send the Christ who has been appointed for you, even Jesus.
 7. 3:21: Whom heaven must receive til times of restoration of all things said by prophets.
 8. 3:19: "seasons of refreshing" fulfill the refreshing rains upon captivity's famine land.
 9. 3:20: Sending the Christ is the H.Spirit's anointing as in Jn. 14:18, 28: His "coming."
 10. 3:26: God "sent" His Messiah to bless when the Jews turned away from their sins.
 11. 1:11: When the heavens received Christ, He (2:33) sat down as king & sent the Spirit.
 12. 3:22, 23: the Spirit's inspiration of the Gospel was given each one who hearkened.
- E. THE MESSIAH'S DAYS FULFILLED THE SEED PROMISE OF SINS FORGIVEN:
 1. Acts 3:24: Messiah's days were "seasons" & "times" spoken by prophets & begun on P.
 2. 3:25, 26: forgiveness begun on Pentecost fulfilled "covenant" with Abraham & fathers.
 3. Gen. 12:2: the promise to Abraham & his nation was forgiveness, not a mill. kingdom.
 4. 3:15: woman's seed was same as Abraham's seed, so Satan was bruised by forgiveness.
- F. MESSIAH'S DAYS FULFILLED PROPHECY OF THE PROPHET LIKE MOSES:
 1. Acts 3:22, 23: Peter said that sins forgiven in Jesus fulfilled the Messiah's deliverance.
 2. 7:36-38: Stephen quotes Dt. 18-15-18 & says it meant Jesus' deliverance by Spirit.
 3. 7:51, 57: All Jews rejecting the delivering message were resisting the Holy Spirit.

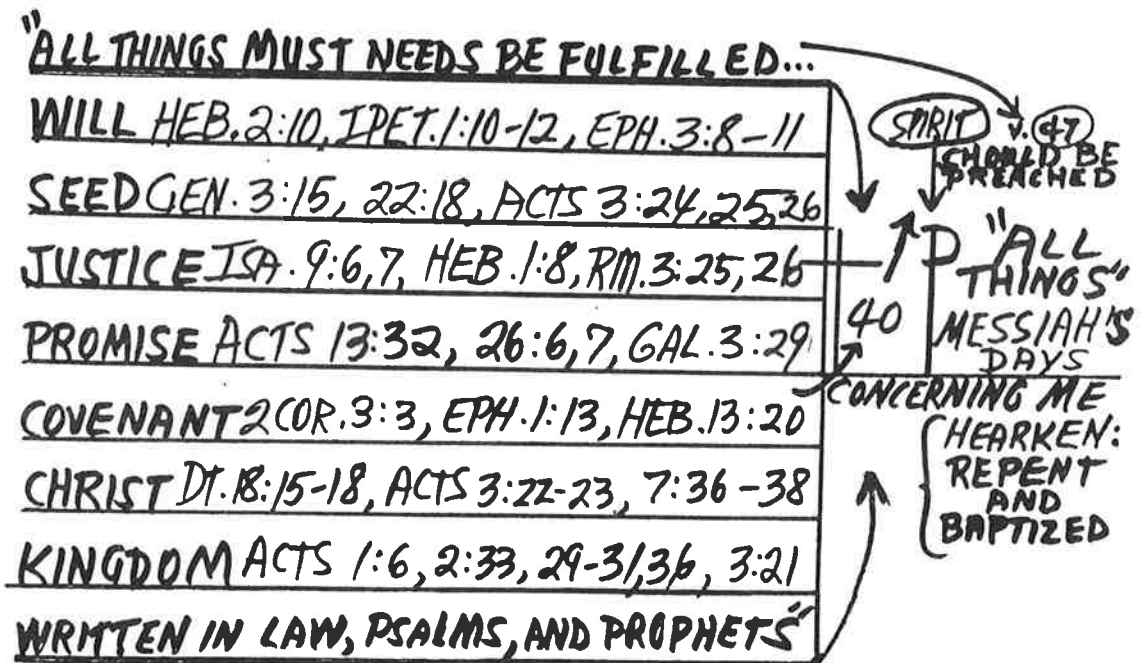
- G. THE MESSIAH'S DAYS BEGAN WITH A GREAT & NOTABLE DAY: (Pentecost)**
1. Joel uses "the day of the Lord" as God's wrath upon nations to bring them to repent.
 2. Likewise: Amos 5:18-20, Is. 2:12-22, 13:6-11, Zeph. 1:7-18, Jer. 46:10, Ex. 30:2, Obad. 1:15, Zech. 14:1, Mal. 4:5.
 3. "The day of Lord's wrath" justly punishes sin in Jews or Gentiles to bring repentance.
 4. All O.T. anointings of (1) wrath or (2) blessing pre-picture the days begun at Pentecost.
 5. Such O.T. days were not a single "day" but a blockage of a city lasting months or years.
 6. These days culminate in the final wrath on & deliverance from all enemies, even death.
 7. The same deliverance from the same wrath happens today by the same hearkening.
 8. Pentecost of Acts 2 was the most notable opening day of the Messiah's days.
 9. The same notable deliverance depends today upon reproducing these notable elements.
- H. WHAT MADE PENTECOST A GREAT & NOTABLE DAY OF THE LORD?**
1. GREAT OCCASION: because of great: (1) longings, (2) preparations, (3) audience.
 2. GREAT SERMON: because of great: (1) preacher, (2) subject, (3) proofs as evidence.
 3. GREAT RESULTS: because of great: (1) invitation, (2) response, (3) church produced.
- I. HOW PENTECOST SUMS UP GOD'S BIBLE-WIDE REDEMPTION SCHEME:**
1. HIS WILL: Acts 2:23: delivered up by determinate counsel & foreknowledge of God.
 2. HIS SEED: Acts 2:30: of the fruit of David's loins God would set one on his throne.
 3. HIS JUSTICE: Acts 2:21: whosoever shall call on name of the Lord shall be delivered.
 4. HIS PROMISE: Acts 2:39: for to you is the promise & to your children.
 5. HIS COVENANT: Acts 3:25: Ye are heirs of covenant God made with your fathers.
 6. HIS CHRIST: Acts 2:36: God hath made Him both Lord & Christ, this Jesus.
 7. HIS KINGDOM: Acts 1:4: speaking things concerning the kingdom of God.

GREAT & NOTABLE BECAUSE OF THE:

OCCASION:	SERMON:	RESULTS:
<u>LONGINGS</u> 2SAM. 7:14 DAN. 9:24-27 ACTS 1:6, 3:21	<u>PREACHER</u> LK. 24:48, 49 JN. 15:25, 26 ACTS 5:32	<u>INVITATION</u> 2:36 LORD & CHRIST 2:37 WHAT DO? 2:38 REPENT & BAPTIZED
<u>PREPARATIONS</u> LUKE 24:44 ACTS 3:18 ACTS 1:5-26	<u>SUBJECT</u> 2:22 APPROVED 2:23 COUNSEL 2:28 RAISED	<u>RESPONSE</u> 2:37 WHAT DO? 2:41 RECEIVED WORD BAPTIZED, ADDED
<u>AUDIENCE</u> EVERY NATION RAPID ATTENTION RECEPTIVITY	<u>PROOFS</u> SIGNS WITNESSES HOLY SPIRIT PROPHECY	<u>CHURCH</u> 2:47 ADDED DAILY 2:42 STEADFAST WORSHIP 2:44 TOGETHER, COMMONLY

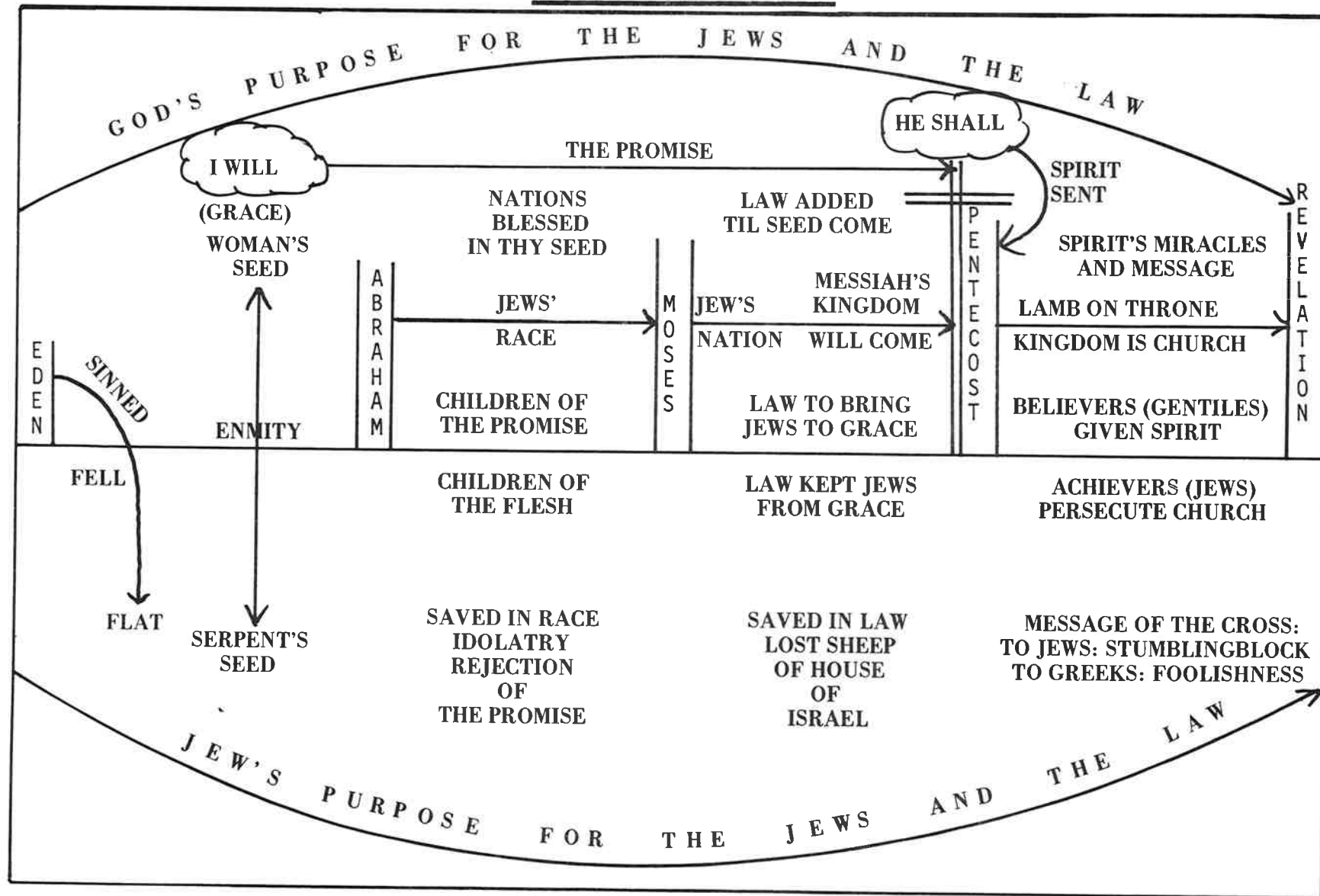


Where Is The Bible Going?



GOSPEL OF GRACE OPPOSES DEVIL'S LIES THAT MAN'S WISDOM OR WORKS CAN SAVE

I CORINTHIANS 1:23



STUDY SKILL #2

OLD TESTAMENT FOUNDATIONING OR BACKGROUND STUDIES

WHAT IS FOUNDATIONING?

Just as a house is built upon a foundation, the New Testament is based upon the Old Testament as a foundation. The readers of New Testament books were largely Jews or those taught by Jews to be proselytes. This gave them the heritage needed to grasp the full revelation of God in the new covenant. It provided them with the promises, prophecies, history, and Scripture that undergird New Testament revelation.



WE MUST CATCH UP

Without growing up in this Old Testament way of life, we twentieth century Gentiles must transplant ourselves back into the Jewish heritage in order to be able to grasp the concepts first laid down there and built upon throughout Jewish history. We must learn what Jewish readers already knew as they picked up a New Testament book. We have much catching up to do to be ready to open our New Testaments. But our general practice has been to carry around only the New Testament, as if to try to use it without its essential background.

WHAT ARE THE FOUNDATION BLOCKS?

Romans 9:4, 5 states nine blocks in the Jewish foundation: *Who are (1) Israelites, whose is (2) the adoption, and (3) the glory, and (4) the covenants, and (5) the giving of the Law, and (6) the service of God, and (7) the promises, whose are (8) the fathers, and (9) of whom is Christ as concerning the flesh.* These elements in Jewish culture and revelation provided them the preparation for the coming of Christ. We, therefore, need to know the Jewish history that provided the background for the promises, prophecies, and concepts that are pre-requisites for the New Testament. Without such background we are hopeless.

HOW TO START

As already stated (1) Bible-wide theming will contribute much. Then (2) theming each Old Testament book and viewing it in the over-all scheme is a big help. (3) Check every Old Testament reference quoted or alluded to in New Testament books and try to get the entire paragraph concept referred to. (4) Be especially alert to New Testament contrasts with the Old, such as type and anti-type, law and promise, faith and works, new and old covenants, and physical and spiritual realities. (5) Take as a life-time project the exhaustive study of every Old Testament concept that figures into the background of the New.

WILL IT PAY OFF?

A Christian college graduate Bible department head once said that he did not know what Hebrews 9:14 meant by saying that Christ *through the eternal Spirit* offered Himself without blemish unto God. But the Old Testament clearly shows that Hebrews is here contrasting the anointing as Messiah of Jesus by the Holy Spirit with the inferior sanctifying of Levitical priests by the anointing of the holy anointing oil of Exodus 30. Without doing our Old Testament homework our efforts in New Testament studies will be deficient. But as we grow in the richness of the Old Testament's preparation, the fullness of the New Testament becomes a complete and beautiful temple erected on its God-given foundation.



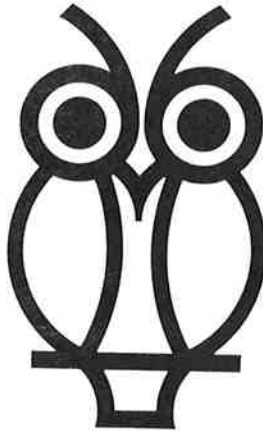
Old Testament Backgrounding

"Written Aforetime
For Our Learning"



Romans 15:4

"Able to make you
wise unto salvation"



2 Timothy 3:15

"Fulfilled all things
in Law, Psalms,
and Prophets."



Luke 24:44

HOW TO USE THE OLD TESTAMENT AS A FOUNDATION FOR THE NEW

1. As yourself constantly, "How does this book and each part of it fit the scheme of redemption?"
2. What does the writer assume that his readers already know of Old Testament backgrounds?
3. Note all words, phrases, or concepts that have an Old Testament heritage.
4. When an Old Testament passage is cited or alluded to, do not be content until you know how the passage was an integral part of some Old Testament book's theme and purpose.
5. You must be good friends with each Old Testament book and feel good each time you open one.
6. Use the method of analyzing and paragraphing (which this present course teaches) to help you to digest each Old Testament book. Fuller study can come later. Survey Old Testament books this way on your own.
7. Go through one Old Testament book after another paragraphing and distilling the themes. What you need at this stage is an overview of each Old Testament book. This will contribute to your over-all Old Testament view.
8. Know the classifications of Old Testament books and why each type was needed in God's scheme. How does any one book fit into its group of books?
9. Know the great difference between law and promise which Galatians and Romans make so very important in God's scheme.
10. Be alert to how New Testament writers use the Law and the Old Testament in their writings and what purposes they make the Old Testament quotations serve.
11. Know how the Book of Hebrews explains the purpose and the weakness of the Law and Old Covenant.
12. Be able to trace the seed promise from Genesis 3:15 to Revelation 12-20.
13. Be able to trace Bible-wide the promises of the Messiah and the major concepts related to the Christ, such as the anointed Prophet, King, and Priest.
14. Be able to trace the work of the Holy Spirit as the anointing of the Messiah and as the anointing by the Messiah of His apostles and prophets.
15. Be able to trace the promises of the kingdom to be restored to David's Seed and descendants to the New Testament fulfillments of Christ's kingdom.
16. Be able to see how God used the Egyptian captivity and the Babylonian captivity to prepare Jewish minds and our minds for Christ as our deliverer from sin's slavery.
17. Be familiar with how the prophets used the setting of their days and their local object lessons and figures of speech to prepare the Jews (and us) for Christ and His kingdom.
18. In order to stress the need and value of Old Testament backgrounds, the student will show an eagerness to consult any and every way that the Old Testament can help. You will bring these insights to class.
19. Be familiar with New Testament explanations of the purposes of the Old Testament and God's intended uses of it.
20. Know the New Testament passages which summarize the great themes of the Old Testament.

STUDY SKILL #3

PARAGRAPHING OR CONTEXT

THE FINAL AUTHORITY



The most decisive consideration of all others is context. Context has the strongest over-riding power beyond all others. The final authority as to the meaning of any word or verse is how it is used in its paragraph setting and in its book's theme. Therefore, context must be given its proper importance in Bible study, an importance greater than all other factors.

WHY SO POWERFUL?

A court of law will charge a person only with what he meant to say, regardless of what he was understood to say. In like manner, we must charge the Bible only with what it means to say in its paragraph setting. Paragraphing, therefore, is the most vital way to determine the contextual meaning of every word and verse in the Bible. If we can know the paragraph meaning, we can know a word's true meaning or a verse's true meaning, but we cannot finally know without the meaning of context.

WHY SO NEGLECTED?

Why are we always talking about a verse's meaning, rather than of a paragraph's meaning? It is because most people have used the King James Bible which aligns each verse in poetic indention without stress upon the paragraph unit. Preachers make charts covered with verses, but they may fail to consider the paragraph meaning behind each verse on the list. Most of us have never learned to think in terms of paragraphs, or to use their values, but we must.

WHAT DOES THIS NEGLECT INDICATE?

The basic reason that paragraphing has been so widely neglected is that we have not been accustomed to studying a Bible book as a whole. Rather, we have plucked up verses out of their natural environments and considered them as isolated units, not as parts of a whole. We must now learn to re-insert each verse back into its setting and let the whole paragraph unit give us the meaning of each of its parts. In short, we must learn to think and study in paragraph units, not in mere words and verses.

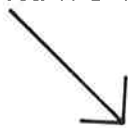
BEGIN NOW TO MAKE THIS VITAL CHANGE

This section purposes to reverse our bad habits of neglecting paragraphing. It will try to show the proper stress upon the paragraph as a context. It will recommend a way to determine the paragraph segments throughout a book and to color-mark them and name them. It hopes to begin a lifetime habit that will pay rich dividends. Because nothing can be more useful and rewarding in Bible study than the emphasis upon context that comes from paragraphing, this study skill will be important above all others.

A PARAGRAPH is a group of sentences that belong together because they are all about one thing or idea.

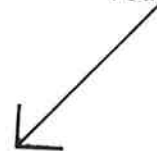
EXAMPLES OF STUDENT'S NOTEBOOK PAGES OF PARAGRAPH TRANSLATIONS

1. Prepared ahead of class
2. Amended in class
3. Scored in class
4. Finalized label to be transferred to Bible



1 Paul, a 'servant of Jesus Christ, 'called to be an apostle, 'separated unto 'the 'gospel of God, 2 which he 'promised afore through his 'prophets in the holy scriptures, 3 concerning his Son, who was born 'of the seed of David 'according to the flesh, 4 who was 'declared to be 'the Son of God 'with power, according to the spirit of holiness, by the resurrection 'from the dead; even Jesus Christ our Lord, 5 through whom we received grace and 'apostleship, unto 'obedience 'of faith among 'all the 'nations, for his name's sake; 6 among whom are ye also, 'called to be Jesus Christ's; 7 to all that are in Rome, 'beloved of God, 'called to be 'saints; 'Grace to you and peace from God our Father and the Lord Jesus Christ.

5. Simple
6. Unambiguous
7. 8th grade level
8. Your very own



1:1-7: From An Apostle Called For The Gospel To Romans Called By The Gospel:

1:1: I, Paul, am a slave of Jesus the Messiah. I am an appointed representative to deliver God's good news. I am a chosen representative to deliver God's good news.
 2: God promised the good news beforehand by using His spokesmen who wrote in the holy writings. 3: God promised beforehand that His Son's physical birth would be from David's family line. 4: By raising Him out of the dead people God showed powerfully that Jesus was His Son because He had a spiritual holiness that was like His Father. He is truly Jesus, our ruler-Messiah. 5: God through Him gave us as a gift His unearned favor and gave us our work as messenger for the job of causing all the non-Jewish nations to have obedience unto Him caused by their believing on Him because of what He did for them. 6: You readers are some of the non-Jewish people that are appointed to belong to Jesus, the Messiah, as I was called to belong to Him. 7: I am writing to all you in Rome that God loves and that God has appointed as His chosen people. May you have the unearned gift that brings with it the peace that comes from God our Father and that comes from our Ruler Jesus, the Messiah.

This area to be used for class amendations (and below)

8 First, 'I thank my God through Jesus Christ for you all, 'that 'your faith is proclaimed throughout the whole world. 9 For 'God is my witness, whom I 'serve in my spirit in the 'gospel of his Son, how unceasingly 'I make mention of you, always in my prayers 10 making request, if by any means now at length I may be prospered 'by 'the will of God to come unto you. 11 For 'I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 that is, that I with you may be comforted 'in you, each of us by the other's faith, both yours and mine. 13 And 'I would not have you ignorant, 'brethren, that oftentimes I 'purposed to come unto you (and was hindered hitherto), that I might have some 'fruit 'in you also, even as 'in the rest of the Gentiles. 14 'I am debtor both to the wise and to the foolish. 15 So, 'as much as in me

is, I am ready to 'preach the gospel to you also that are in Rome.

American Standard paragraph

1:8-15: I Have Wanted To Bring You More Gospel To Build In You More Faith:

1:8: In the beginning I thank my God through Jesus, the Messiah, for all of you because your trust is well known all over the world. 9: Because I serve God with my inner man by means of His Son's good news, God will back me up when I tell you that I constantly pray for you. 10: I pray that God will agree to let me come to see you and will use any way to let me visit you, since I have wanted for so long to come. 11: Because I want very much to see you to give you some spiritual present that will make you stand firm. 12: I mean by this that you and I together will be encouraged by each other's trust. 13: I hope you know, Brothers, how often I planned to visit you but was hindered. Why I wanted to come was to bear some fruit in you non-Jews, as I had among other non-Jews. 14: I owe non-Jews and foreigners. I owe the educated and the uneducated. 15: Because I owe everyone, I am prepared with all that is in me to bring good news also to you in Rome.

PARAGRAPH TRANSLATIONS ILLUSTRATED (Continued):

1. Use short sentences.
2. Refer each pronoun clearly to its antecedent.

ROMANS 1:16, 17

16 For I am not 'ashamed of the 'gospel: for 'it is the power of God unto salvation to every one that believeth; to the 'Jew first, and also to "the Greek. 17 For therein is revealed "a righteousness of God from faith unto faith: as it is written, But "the righteous shall live "by faith.

3. Leave no possible double meanings.
4. Give all inclusive paragraph titles.

1:16-17: In The Gospel Is Revealed God's Power To Righteousize All Who Trust Christ:

1:16: I am proud of the Gospel, not the Law. The reason is that it is a God's kind of power, not a man's kind. Its purpose is to rescue (not to condemn) every one who trusts Christ, instead of himself. It was powerful to Jew first, then powerful to non-Jew. 17: It is powerful because in it is being unveiled a God's kind of righteousizing, not a man's kind. This is unveiled by faith. It is unveiled to produce faith. It is thus unveiled by faith for faith. This is just as the Scripture says, "The man right with God shall live by faith, but the man right with himself shall die by pride."

ROMANS 1:18--23

1. Use as many extra words as are needed to make clear the exact meaning.
2. Make clear the three kinds of verb action.

18 For "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who "hinder the truth in unrighteousness; 19 because "that which is known of God is manifest in them; for God manifested it unto them. 20 For the invisible things of him "since the creation of the world are clearly seen, "being perceived through the things that are made, even his everlasting power and divinity; "that they may be without excuse: 21 because that, knowing God, they glorified him not as God, neither gave thanks; but became "vain in their reasonings, and their senseless heart was darkened. 22 "Professing themselves to be wise, they became fools, 23 and "changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things.

3. Expand and paraphrase accurately and clearly.
4. Most important — it must be your very own.

1:18-23: God's Anger Is Unveiled Against All Inexcusable Ungodliness:

1:18: Therefore, God's kind of anger is being unveiled (just as His righteousizing is). It is directed against all un-god-like-ness and to all un-right-ness from men. These men hold back the truth by their unrighteousness. 19: This is true because the evidence for God is made clear to them. This is true because God showed it to them. 20: This is true because God's unseeable traits are clearly seeable ever since the world was created. They are understood by means of the created things. These traits are God's never-ending power and His God-hood (His God-ness quality.) These traits God has unveiled in order that men man have no excuse. 21: They have no excuse because they did not honor Him as a God should be honored even though they knew His traits. They did not give Him thanks. Instead, they reasoned worthlessly and their senseless mind was darkened. 22: While claiming brilliance they were made idiots. 23: They took the splendor of the never-perishing God and made it into the image of a perishing man's likeness. They made it into the image of birds and animals and crawling things.

MODERN SPEECH TRANSLATIONS ARE USEFUL FOR THEME-ING AND PARAGRAPHING.

For Example, THE EIGHT TRANSLATION NEW TESTAMENT,
by Tyndale House Publishers:

VALUES AND USAGES

1. The greatest advantage of modern versions is readability.
2. Obsolete English words are replaced with modern street language.
3. Sentence and paragraph meanings are instantly clear without the struggle with Old English words.
4. Sentences where several possible meanings could be right are each made clear by different versions taking different meanings. This lets the reader see clearly the separate possible meanings.
5. Some versions (like the Living Bible) are extremely loose and free-wheeling, while others (like the Revised Standard Version or the New International Version are less so.
6. Each version has at the beginning a translator's introduction or the translating committee's rules and purposes. These will set forth the goals and principles of the translation.
7. A translation done by a large committee of competent scholars of different faiths is far better than the sole paraphrase of a single individual who may or may not be qualified.
8. A translation sponsored and published by a denomination is more likely to be biased in favor of the sponsoring church's views.
9. Modern versions of the whole Bible are excellent ways to read meaningfully through a book (or through the whole Bible) for seeing its sweep and flow.
10. Modern versions are by nature farther removed from the literal word-for-word purpose of the American Standard or English Revised Versions.
11. The original Greek or Hebrew text is often ambiguous, having a double meaning. Modern versions usually make clear the meaning adopted by the translator or committee, while the alternative meaning is thus not even seen as a possibility to the reader, when in fact the omitted other meaning may well be the correct one. A literal translation will leave ambiguous what the original text leaves ambiguous.
12. The use of various renderings for comparison and evaluation should be properly understood without investing trust in any one.

I Corinthians 1:29 to 2:5

King James Version

chosen, yea, and things which are not, to bring to nought things that are: ²⁹ That no flesh should glory in his presence. ³⁰ But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: ³¹ That, according as it is written, He that glorieth, let him glory in the Lord.

² And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. ³ For I determined not to know anything among you, save Jesus Christ, and him crucified. ⁴ And I was with you in weakness, and in fear, and in much trembling. ⁵ And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: ⁶ That your faith should not stand in the wisdom

Today's English Version

to destroy what the world thinks is important. ²⁹ This means that no one can boast in God's presence. ³⁰ But God has brought you into union with Christ Jesus, and God has made Christ to be our wisdom; by him we are put right with God, we become God's holy people, and are set free. ³¹ So then, as the scripture says, "Whoever wants to boast must boast of what the Lord has done."

² When I came to you, my brothers, to preach God's secret truth to you, I did not use long words and great learning. ³ For I made up my mind to forget everything while I was with you except Jesus Christ, and especially his death on the cross. ⁴ So when I came to you I was weak and trembled all over with fear, and my teaching and message were not delivered with skillful words of human wisdom, but with convincing proof of the power of God's Spirit. ⁵ Your faith, then, does not rest on man's wisdom, but on God's power.

Living Bible

it to bring down to nothing those the world considers great, ²⁹ so that no one anywhere can ever brag in the presence of God. ³⁰ For it is from God alone that you have your life through Christ Jesus. He showed us God's plan of salvation; he was the one who made us acceptable to God; he made us pure and holy; and gave himself to purchase our salvation. ³¹ As it says in the Scriptures, "If anyone is going to boast, let him boast only of what the Lord has done."

² Dear brothers, even when I first came to you I didn't use lofty words and brilliant ideas to tell you God's message. ³ For I decided that I would speak only of Jesus Christ and his death on the cross. ⁴ I came to you in weakness—timid and trembling. ⁵ And my preaching was very plain, not with a lot of oratory and human wisdom, but the Holy Spirit's power was in my words, proving to those who heard them that the message was from God. ⁶ I did this because I wanted your faith to stand firmly upon God, not on man's great ideas.

New International Version

that are not—to nullify the things that are, ²⁹ so that no man may boast before him. ³⁰ It is because of him that you are in Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption. ³¹ Therefore, as it is written: "Let him who boasts boast in the Lord."⁴

² When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God.³ For I resolved to know nothing while I was with you except Jesus Christ and him crucified. ⁴ I came to you in weakness and fear, and with much trembling. ⁵ My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom, but on God's power.

Phillips Modern English

no real existence, to explode the pretensions of the things that are—that no man may boast in the presence of God. Yet from this same God you have received your standing in Jesus Christ, and he has become for us the true wisdom, a matter, in practice, of being made righteous and holy, in fact, of being redeemed. And this makes us see the truth of the scripture:

He that glorieth, let him glory in the Lord.

In the same way, my brothers, when I came to proclaim to you God's secret purpose, I did not come equipped with any brilliance of speech or intellect. You may as well know now that it was my secret determination to concentrate entirely on Jesus Christ himself and the fact of his death upon the cross. As a matter of fact, in myself I was feeling far from strong; I was nervous and rather shaky. What I said and preached had none of the attractiveness of the clever mind, but it was a demonstration of the power of the Spirit! Plainly God's purpose was that your faith should rest not upon man's cleverness but upon the power of God.

Jerusalem Bible

ble are the ones that God has chosen—those who are nothing at all to show up those who are everything. ²⁹ The human race has nothing to boast about to God, but God has made you members of Christ Jesus and by God's doing he has become our wisdom, and our virtue, and our holiness, and our freedom. ³¹ As scripture says: "If anyone wants to boast, let him boast about the Lord."

² As for me, brothers, when I came to you, it was not with any show of oratory or philosophy, but simply to tell you what God has guaranteed. ³ During my stay with you, the only knowledge I claimed to have was about Jesus, and only about him as the crucified Christ. ⁴ Far from relying on any power of my own, I came among you in great "fear and trembling." ⁵ And in my speeches and the sermons that I gave, there were none of the arguments that belong to philosophy, only a demonstration of the power of the Spirit. ⁶ And I did this so that your faith should not depend on human philosophy but on the power of God.

Revised Standard Version

even things that are not, to bring to nothing things that are, ²⁹ so that no human being might boast in the presence of God. ³⁰ He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption; ³¹ therefore, as it is written, "Let him who boasts, boast of the Lord."

² When I came to you, brethren, I did not come proclaiming to you the testimony³ of God in lofty words or wisdom. ³ For I decided to know nothing among you except Jesus Christ and him crucified. ⁴ And I was with you in weakness and in much fear and trembling; ⁵ and my speech and my message were not in plausible words of wisdom, but in demonstration of the Spirit and of power, so that your faith might rest in the wisdom of men but in the power of God.

New English Bible

ings, to overthrow the existing order. And so there is no place for human pride in the presence of God. You are in Christ Jesus by God's act, for God has made him our wisdom, he is our righteousness; in him we are consecrated and set free. And so (in the words of Scripture), "If a man must boast, let him boast of the Lord."

² As for me, brothers, when I came to you, I declared the attested truth of God⁴ without display of fine words or wisdom. I resolved that while I was with you I would think of nothing but Jesus Christ—Christ nailed to the cross. I came before you weak, nervous, and shaking with fear. The word I spoke—the gospel I proclaimed, did not sway you with subtle arguments, it carried conviction by spiritual power, so that your faith might be built not upon human wisdom but upon the power of God.

Acts 2:38, 39

<p>Men and brethren, what shall we do? What are we to do, Brothers — TCNT Men and fellow Jews, what shall we do now — Phi Friends, what are we to do — NEB Fellow Jews, what should we do — Beck</p> <p>38. Then Peter said unto them, Repent, You must repent, Peter answered — TCNT ... Each one of you must turn from sin, return to God — Tay ... Repent — change your views, and purpose to accept the will of God in your inner selves instead of rejecting it — Amp and be baptized every one of you in the name of Jesus Christ for the remission of sins, — and, as an expression of it, let every one of you be baptized in the name of Jesus Christ — that you may have your sins forgiven — Wms And let each one of you be immersed ... into the remission of your sins — Rhm and be immersed every one of you, in the name of Jesus Christ, unto re- mission of your sins — ABUV ... for the forgiveness of your sins — TCNT ... in order to have your sins forgiven — Gspd ... so that you may have your sins forgiven — Phi ... in the name of Jesus the Messiah ... — NEB</p>	<p>and ye shall receive the gift of the Holy Ghost. ... the Holy Spirit — RSV ... the free-gift of the Holy Spirit — Rhm and you will have the Holy Spirit given to you — Bas then you also shall receive this gift, the Holy Spirit — Tay</p> <p>39. For the promise is unto you, and to your children, For the promise is for you ... — TCNT For to you belongs the promise ... — Wey For the promise is meant for you ... — Mof For it is to you and your children that this great Message comes — Phi and to all that are afar off, as well as to all those far away — Gspd and to all those in distant times and places — Rieu even as many as the Lord our God shall call. ... shall call unto him — ASV every one whom the Lord our God calls to him — RSV for anyone whom the Lord our God may call to himself — Mof [even] to as many as the Lord our God invites and bids come to Himself — Amp</p>
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USES AND VALUES

1. The editor's Introduction explains that the complete King James Version (in bold type) serves as the base.
2. In 1538 Miles Coverdale said, "One translation declareth, openeth, and illustrateth another."
3. Whenever differences between meanings occur, these different renderings are listed (though never will all 26 different renderings be given under one phrase). It is these differences "from" 26 versions.
4. The advantage of this arrangement is to pin-point the differences between phrases.
5. The disadvantage is to lose the context and flow of the whole paragraph.
6. Where extreme differences occur, the translators may be basing their work on a separate Greek or Hebrew text which they prefer, or they may be taking a different variant reading of the same text.
7. The version is identified by an abbreviation following each phrase.
8. Much time is saved from turning through many translations.
9. This compiled combination draws from more individual versions than most readers have access to.
10. It gives much convenient information in a hurry, but it covers only the New Testament.
11. Its value could have been enhanced by printing each version's introduction by its translators.
12. It is a useful companion tool to the Eight Translation New Testament.

PARAGRAPHING AS ILLUSTRATED BY 2 TIMOTHY ONE

1:1, 2: An Apostle Promised Life Faces Death

1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of the life which is in Christ Jesus, 2 to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

1:3–5: Your Commitment Helps Mine

3 I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day 4 longing to see thee, remembering thy tears that I may be filled with joy; 5 having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

1:6–10: God's Commitment Will Help Yours

6 For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. 7 For God gave us not a spirit of fearfulness; but of power and love and discipline. 8 Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God: 9 who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, 10 but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and immortality to light through the gospel,

1:11, 12: My Commitment To Guard His Commitment

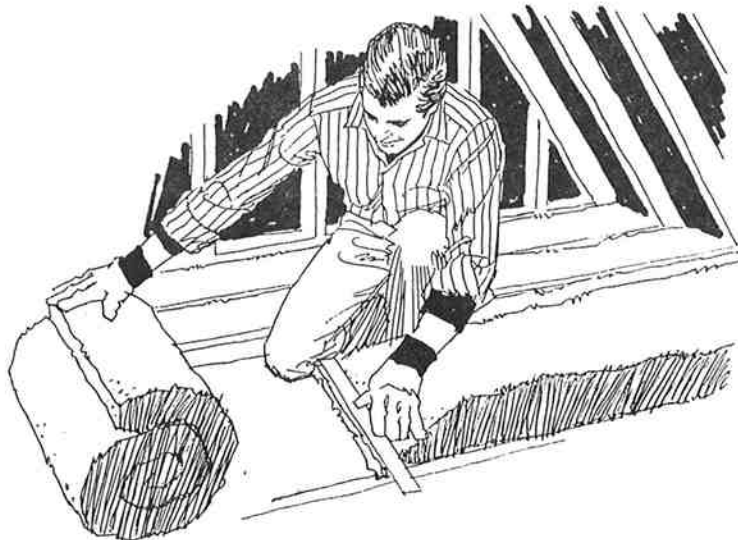
11 Whereunto I was appointed a preacher, and an apostle, and a teacher. 12 For which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

1:13, 14: Your Commitment To Guard His Commitment

13 Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee guard through the Holy Spirit which dwelleth in us,

1:15–18: Some Uncommitted, One Committed

15 This thou knowest, that all that are in Asia turned away from me; of whom are Phygelus and Hermogenes. 16 The Lord grant mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain; 17 but, when he was in Rome, he sought me diligently, and found me 18 (the Lord grant unto him to find mercy of the Lord in that day); and in how many things he ministered at Ephesus, thou knowest very well.



LEARN TO DO IT BY DOING IT!
Paragraph for yourself every Bible book.

DO IT YOURSELF BIBLE STUDY SKILLS

1. THEMING

BIBLE-WIDE AND BOOK-WIDE (INTER-RELATED).

TELESCOPE THE BIBLE TO FIND THE FLOW.

SCOPE EACH BOOK AND NAME IT (THEN ARGUE).

EACH BOOK'S THEME AND BIBLE'S ARE INTERWOVEN.

SEED-PROMISE IS SCHEME OF REDEMPTION (STREAM).

SEED-PROMISE, MYSTERY, MESSIAH, KINGDOM, GOSPEL.

LISTEN FOR BOOK'S PROBLEMS BY ANSWERS GIVEN.

THEME VERSES AND KEY WORDS WILL SURFACE.

SENSE OF DIRECTION OVERCOMES RUDDERLESSNESS.

N. T. SUMMARIES: RM. 1:2–5; 16:25–27; I PET. 1:10–12.

2. FOUNDATIONING

HAPPENED FOR EXAMPLES, WRITTEN FOR OUR LEARNING.

ABLE TO MAKE US WISE UNTO SALVATION BY FAITH.

FULFILLED ALL THINGS IN LAW, PSALMS, PROPHETS.

SHUT UP ALL UNTO DISOBEDIENCE THAT MERCY UPON ALL.

JEWISH HERITAGE OF PROMISES, PROPHECIES, AND HISTORY.

WE MUST CATCH UP WITH READERS OF N. T. BOOKS.

THEME AND PARAGRAPH EACH O.T. BOOK (BE GOOD FRIENDS).

SEE REASON FOR KINDS OF O.T. BOOKS (TYPES OF LITERATURE).

HOW DO N.T. WRITERS USE LAW AND SCRIPTURES?

NOTE TYPES, ANTI-TYPES, CONTRASTS, COVENANTS.

HEB. 9:14: CHRIST THROUGH ETERNAL SPIRIT OFFERED.

3. PARAGRAPHING

CONTEXT IS THE FINAL AND DECISIVE AUTHORITY (OVER-RIDES).

A PARAGRAPH IS A SENTENCE ROUNDED INTO A UNIT WHOLE.

LAW COURTS CHARGE PEOPLE WITH WHAT THEY MEANT TO SAY.

AVOID UPROOTING VERSES (HEN OFF NEST, FISH OUT OF WATER).

HOW TO BE SURE WHAT EVERY WORD AND EVERY VERSE MEANS.

DIVIDE, NAME, AND RELATE EACH PARAGRAPH (1ST IN PENCIL).

INDENTED VERSES DISREGARD PARAGRAPH CONTEXT COHESION.

MUST SAY "THIS PARAGRAPH SAYS," NOT "THIS VERSE SAYS."

TOPICAL TEXT PREACHING MAKES VERSES ISOLATED ISLANDS.

ANCIENT PLAYS "WROTE BESIDE" A SPEECH SPEAKER'S NAME.

PARAGRAPHS ARE LIKE LINKS IN A CHAIN (UNITS, BUT JOINED).

1ST LONG, THEN SHORT LABEL NAMES (USEFUL IN TEACHING).

NOTE: "O LORD, OUR LORD" VERSUS "O LORD, MY HEAD HURTS!"

WHAT WAS THE MEANING TO THE READER? THEN APPLY TODAY.

CONTEXTS WIDEN LIKE RIPPLES IN A POND: PARAGRAPH, BOOK, BIBLE.

4. DIAGRAMMING: GRAMMAR

SYNTAX IS HOW WORDS ARE "PUT TOGETHER" (RELATIVES).
1 COR. 2:13: "WORDS WHICH SPIRIT TEACHES" (ALSO GRAMMAR).
GOD SO LOVED WORLD. NOT WORLD SO LOVED GOD. SUBJECT?
WORD RELATEDNESS: "BIRDS BUILD NESTS." (ACTOR, ACTION, OBJECT).
GRAMMAR IS NEGLECTED BECAUSE CAN TALK WITHOUT ANALYZING.
"DOING WHAT FEELS NATURAL" IS BLUNDERING HAPPENSTANCE.
GOD'S THOUGHT PATTERNS USE GRAMMAR'S BASIC COGS.
9 GENITIVES: "LOVE OF GOD" (MAY BE OPPOSITE) "LOVE OF GOD."
DIAGRAMMING DISPLAYS GRAMMATICAL CONNECTIONS.
PARTS OF SPEECH ARE BASIC COGS ACCORDING TO FUNCTION
CHRISTIANITY IS RELATIONSHIPS (PREPOSITIONS IMPORTANT).
CONJUNCTIONS ARE ROAD SIGN DIRECTION CONNECTORS.

COMMUNICATE: TRANSMIT IDEAS: RECEIVE & SEND.

GRAMMAR: WORDS PUT TOGETHER:

AS VITAL AS THE WORDS: "BAPTIZE."
DEVIL CONTROLS ½ OF INSPIRATION.
GENDER: PREVAIL AGAINST "IT."
WHEN "THAT" WHICH IS PERFECT.
TENSE: "DOES NOT SIN."
"BEGOTTEN" OF GOD.
VOICE: "SHALL BE SAVED."
NUMBER: NO CHURCH BUT "YE."
NOT "SEEDS," BUT "SEED."
MOOD: "I COULD WISH."
PERSON: "I WILL BUILD MY."
CASE: GIFT "OF" HOLY SPIRIT.
ARTICLE: "THE" LAW, "THE" FAITH.
PRONOUN: "THEY" WERE TOGETHER.
FIGURES: NON-LITERAL COMPARISONS:
SIMILE: "AS" HARPERS (WATERS).
METAPHOR: "THAT FOX," 144,000.
METONYMY: "FILLED WITH HOLY SPIRIT."
WORD-PLAY: "ROCK & ON THIS ROCK."
HYPERBOLE: "AS NEVER BEFORE, AFTER."
SARCASM: "YOU REIGN WITHOUT US."
PERSONIFY: "R. OF FAITH SAITH."
OXY MORON: "LAW OF LIBERTY."
ALLEGORY: HAGAR & SARAH.
PARABLE: ANALOGY WITH PLOT.
PARADOX: "LOSE LIFE, FIND IT."
ELLIPSIS: "BUT (IN WORDS) SPIRIT."
ANTHROPOMORPHISM: "HAND" OF GOD.

STUDY SKILL #4

DIAGRAMMING OR GRAMMAR



WHAT IS GRAMMAR?

Grammar is the relatedness of words in a sentence. It is how words are put together by their functions and serve specific roles in carrying out the thought of the sentence. Since words in a sentence are not isolated islands, but rather serve inter-related functions whereby they depend upon one another, grammar is the study of these related functions. Grammar is the study of how words are put together in a sentence.

HOW DID GRAMMAR DEVELOP?

Human speech occurs in words strung together, not in single words blurted in isolation. A two-word sentence is formed when one word names the actor and the other word names the action, such as in *Birds fly*. A third word often follows called an object, as in *Birds build nests*. Here, then, we have the three basic elements in a sentence: (1) the subject (actor), (2) the verb (action), and (3) the object (receiver). They are all tied together by each word performing its role as needed by the others to round out the meaning.

WHY IS IT VALUABLE?

The value of knowing grammar is to grasp how words work together. A sentence will be misunderstood if its parts and their relationships are misunderstood. But if a student knows what to expect from each type of word and understands the functions of subjects, verbs, and objects, he will total up the right conclusion from all the parts together. The sentence unit carries the complete meaning, and the parts of speech function in their respective roles as parts of the whole. Like a delicious cake produced by the blending of component recipe ingredients, a sentence will serve properly its total function.

HOW HAS GRAMMAR BEEN NEGLECTED?

Because people can talk without analyzing the elements in their sentences, they may disparage the value of grammatical analysis. But such a view exalts blundering instead of skill. A man might conceivably build a house without plan or tools by just *doing what comes naturally*, but he could do so much better than mere haphazard happenstance. Unskilled blunderers protect their pride by making fun of skill. Students often ridicule the skills of grammar and say that they don't like it. But such students have never seen its value, especially in Bible study.

TASTE ITS VALUE

The Bible is written in grammatically-related words. The Holy Spirit put these words together in these functioning relationships. To fail to see their relatedness is to fail to get the Spirit's meaning. But to grasp how the Bible's words work as partners is to understand God's thought patterns, and nothing could be more important than that. Studying the Bible by using grammar's basic tools will teach a person grammar. More significantly, it will motivate one to want to know grammar by seeing its use and value in unfolding God's communication to man.

USES OF THE GENITIVE CASE

This page lists eight of the sixteen possible uses of the word *of*, giving Bible examples of each. For a student to know these varieties of possible meanings is to be equipped to select the right meaning in any given verse. The context will always tell what the writer meant and which use of *of* he was making. Be alert to find these uses in your Bible study and try to specify which genitive is being used every time *of* is used in a verse. You will be amazed at how the specific meanings resulting from the right application of this one little word will enhance your Bible study.

GOD HAS SPOKEN: IT IS WRITTEN

This page studies the wisdom of God's plan to bring down to us the Bible in written, not oral, form. It lists verses indicating Scripture as the permanent way God planned His communication to be preserved. Other Scriptures show that the inspired apostles and prophets were just temporary means toward the permanent end of producing an inspired book to replace inspired men. The third section shows that the

real purpose of written Scripture is to reveal Jesus in the Gospel. And since the communication of Christ crucified by means of written Scripture has always been God's eternal goal, doesn't this make the proper understanding of written communication (grammar) vital to knowing God's will? God has spoken, it is written, and we must understand His communication.

GRAMMAR: PUTTING WORDS TOGETHER

This page shows how A,B,C's are builded together into increasingly complex units to finally comprise the Bible. These smallest units combine to form larger units that eventually become the whole. The lower section of the page lists a few verses on the Biblical history of language, beginning with God's early words in Eden and concluding with the confusing of tongues at Babel. From this point onward in Genesis eleven man's separate languages emerge and have lasted until today. The lower map shows the directions of the scattering of the sons of Noah, as ethnic groups collected and migrated together by speaking the same language. Isn't language a vital factor in human history? Nothing contributes more to Bible study than a basic grasp of language.

DIAGRAMMING

Diagrams are charts of how words in a sentence are related. After the functions of words are seen, the words can be attached to lines in such a way as to show their functions and relations, since a simple symbolic scheme for these lines is known to everyone to mean a certain basic function. A number of pages of diagrams of strategic Bible verses are included with observations drawn from the diagrams so as to illustrate the usefulness of diagramming. But diagramming is possible only as the fruit and reward of knowing the basic functions of the parts of speech and parts of a sentence which must necessarily be grasped to qualify a student to diagram.

THE PARTS OF SPEECH

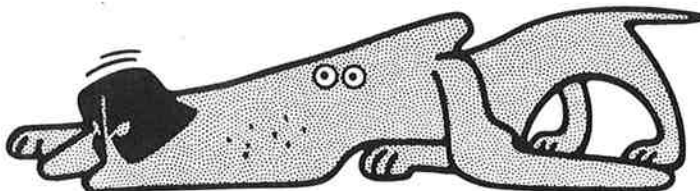
Here are the basic cogs of grammar — the eight parts of speech, named, defined as to function, and illustrated in a short sentence. The first part of speech, noun, is broken into its kinds and graphically defined at the bottom. A page showing the significance of prepositions can illustrate the important relationships in Christianity as described by these important relationship words. Three pages of encircled conjunctions illustrate how these joining words connect and set the direction of the next part of the sentence. So much meaning hangs upon simple prepositions, conjunctions, and other parts of speech.

FIGURES

Bible language is either literal or figurative. Figures are comparisons, while literal expressions are not. This list of 25 figures (or terms related to figures) will help one to benefit from the rich figurative sections of Scripture and will prevent one from making figurative things literal and literal things figurative in the Bible. Try to list Bible examples of each figure and learn to recognize each time the Bible employs a figure. A matching section and a list of examples for you to name will help acquaint you with the value of figures of speech.

MUCH MORE

A simple and basic grammar handbook is needed to further expand one's use of grammar for Bible study. Each facet of human language has a value to contribute to improved communication from the Bible and with the Bible. Additional pages will be inserted to show the endless lifetime nature of grammar's contribution to Bible interpretation. But the purpose here is merely to whet one's appetite by showing some of the benefits that can reward the motivated student beyond his dreams in a richer and fuller study of the Bible for himself. In lifetime do-it-yourself Bible study, grammar is a major contributor.



KNOWING GRAMMAR MAKES YOU YOUR OWN BLOOD-HOUND

USES OF GENITIVE CASE

GENOS: race, kind (essential relationship: *heat of the desert*)

1. **Description: KIND, QUALITY**
Mark 1:4: baptism of repentance
Romans 6:6: body of sin
Romans 9:9: Word of promise
Matthew 18:9: Hell of fire
Hebrews 3:12: heart of unbelief
2. **Possession: OWNERSHIP**
Luke 5:3: Simon's boat
Matthew 26:51: Drew his sword
I Corinthians 16:21: Hand of Paul
3. **Relationship: KINSHIP**
Acts 13:22: David the son of Jesse
Matthew 4:21: James the son of Zebedee
John 21:15: Simon son of John
4. **Subjective: DOER OR SUBJECT**
Romans 8:35: The love of Christ
John 4:10: The gift of God
5. **Objective: OBJECT RECEIVING ACTION**
Matthew 12:31: Blasphemy of the Spirit
I Corinthians 1:6: Testimony of Christ
6. **Appositive: EQUALS**
John 2:21: The temple of His body
Romans 4:11: The sign of circumcision
The city of Ephesus
7. **Partitive: WHOLE**
Mark 6:23: Half of my kingdom
Revelation 8:7: Third part of the earth
Matthew 15:24: Lost sheep of house of Israel
8. **With Verbs of Sensation: EMOTION, SHARING, RULING:**
Smell of, taste of, hear of, full of, drink of, have charge of, get possession of.
9. **Source: ORIGIN PRODUCING**
Romans 15:4: Comfort of the Scriptures
I Thessalonians 1:3: Your work of faith, labor of love, endurance of hope



IDENTIFY THESE GENITIVES

(Answers Below)

- | | |
|--------------------------------|----------------------------------|
| 1. The hand of God | 26. The cousin of Jesus |
| 2. The singing of angels | 27. The lower parts of the earth |
| 3. The doing of the deed | 28. The sin of stealing |
| 4. The holding of the truth | 29. The sign of authority |
| 5. The house of our tabernacle | 30. The face of Christ |
| 6. A flower of beauty | 31. The protection of soldiers |
| 7. The act of baptism | 32. The misery of sin |
| 8. The repentance of Israel | 33. The book of mine |
| 9. The gift of a watch | 34. The lake of fire |
| 10. The son of Mary | 35. The weeping of Jesus |
| 11. The middle of the night | 36. The praying of Elijah |
| 12. The taking of medicine | 37. The harming of the body |
| 13. The taste of honey | 38. The capture of the city |
| 14. A flame of fire | 39. The heat of the desert |
| 15. Take control of him | 40. The starting of a fire |
| 16. The preaching of grace | 41. The temptation of sin |
| 17. The joy of believing | 42. The memory of a father |
| 18. The coming of Jesus | 43. The fornication of Jezebel |
| 19. The lusts of the flesh | 44. The message of God |
| 20. The love of sin | 45. A note of optimism |
| 21. The love of a mother | 46. The father of John |
| 22. The blessing of God | 47. The hurt of caring |
| 23. The province of Asia | 48. The consolation of knowing |
| 24. The last of Israel | 49. The beginning of the trip |
| 25. The burying of talents | 50. The body of Christ |

ANSWERS TO GENITIVES

- | | |
|--|----------------------------|
| 1. possession | 26. relationship |
| 2. subjective | 27. appositive |
| 3. objective | 28. appositive |
| 4. objective | 29. description |
| 5. appositive | 30. possession |
| 6. description | 31. subjective or source |
| 7. appositive | 32. source |
| 8. subjective | 33. possession |
| 9. appositive | 34. description |
| 10. relationship | 35. subjective |
| 11. partitive | 36. subjective |
| 12. objective | 37. objective |
| 13. sensation verb | 38. objective |
| 14. description | 39. description |
| 15. verb of ruling | 40. objective or partitive |
| 16. objective | 41. subjective |
| 17. source | 42. objective |
| 18. subjective | 43. subjective |
| 19. source, subjective, or descriptive | 44. source |
| 20. objective | 45. description |
| 21. subjective | 46. relationship |
| 22. subjective | 47. source |
| 23. appositive | 48. source |
| 24. partitive | 49. partitive |
| 25. objective | 50. possession |

GOD HAS SPOKEN: IT IS WRITTEN

I. WRITTEN SCRIPTURE IS GOD'S PERMANENT COMMUNICATION:

- Romans 15:4: *Written for learning: comfort of Scripture.*
I Corinthians 10:11: *Written for admonition: ends of ages.*
John 5:46: *If believed not his writings, how my words?*
Luke 16:29: *Have Moses and Prophets, let hear them.*
Revelation 1:11: *What thou seest (vision), write in book.*
Revelation 2 & 3: *Hear what Spirit says to churches (read letters).*
Acts 17:11: *Searched Scriptures whether things so.*
I John 4:1: *Believe not every spirit, prove spirits.*
I John 4:6: *He that knoweth God heareth us (apostles).*
I Corinthians 14:37: *What I have written is commandment of God.*
Colossians 4:16: *When epistle read, cause that it be read also.*
Matthew 4:4, 7, 10: *It is written (perfect tense: now in force).*
Isaiah 30:8: *Inscribe in book that it may be forever.*
Isaiah 34:16: *Seek ye out Book of the Lord and read.*
Exodus 17:14: *Write for memorial in a book, rehearse it.*
Exodus 25:12: *Which have written that thou teach them.*
I Timothy 4:13: *Give heed to reading, exhortation, teaching.*
2 Timothy 2:15: *Study: rightly divide the Word of Truth.*
2 Timothy 3:16: *All Scripture is inspired of God (be complete).*



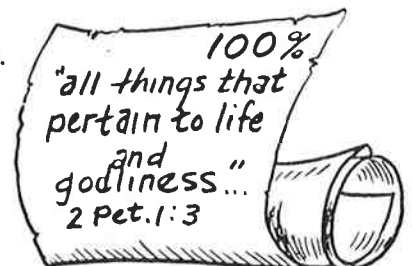
II. APOSTLES & PROPHETS WERE TEMPORARY MEANS TO END:

- Ephesians 2:20: *Foundation (founding) of apostles and prophets.*
I Corinthians 12:28: *Are all apostles, are all prophets? (No)*
Ephesians 3:5: *Revealed to holy apostles and prophets by Spirit.*
Ephesians 4:11: *He gave some apostles and some prophets (til).*
Ephesians 4:7-13: *Til unity of the faith (the faith as a unit).*
I Corinthians 12:31: *I show you more excellent way (than gifts).*
I Corinthians 13:8-10: *When perfect comes, part be done away.*
Ephesians 3:3-5: *As I wrote, when ye read, understand my knowledge.*
2 Peter 1:19: *We have the word of prophecy made more sure.*
2 Peter 1:20: *No prophecy of Scripture (written prophecy).*
2 Peter 1:21: *Holy men of God spake as moved by Holy Spirit.*



III. SCRIPTURE REVEALS CHRIST AND GOSPEL: (REAL END)

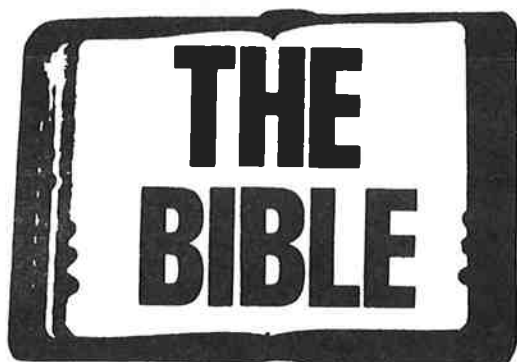
- John 5:39: *Scriptures are they which testify of me.*
John 20:30, 31: *Signs written that believe Jesus is Christ.*
2 Timothy 3:15: *Make wise unto salvation by faith in Christ.*
2 Peter 1:3: *All things to life and godliness: knowledge of Him.*
I John 1:3: *Seen, heard, declare that fellowship with God.*
I John 1:4: *Write things unto you that your joy be full.*
I Corinthians 15:1-4: *Christ died for our sins according to Scriptures.*



GRAMMAR: PUTTING WORDS TOGETHER

How Alphabetic Letters Make Up The Bible

Letter	a symbol naming a sound.
Word	a group of symbols naming a concept.
Phrase	a group of words used together.
Clause	a group of words with subject & verb.
Sentence	a group of words with subject & verb expressing a complete thought.
Paragraph	a group of sentences expressing a topic sentence.
Section (or chapter)	a group of paragraphs completing a goal.
Book (a composition)	a group of sections completing a thesis.
Collection (a series of books)	a group of books completing a final purpose.



COMMUNICATION:

Transmission of Ideas



THE BIBLICAL HISTORY OF LANGUAGE

Genesis 1:3: *And God said.*

1:5: *And God called the light Day.*

1:26: *Let us make man in our image.*

1:28: *And God said unto them, be fruitful*

2:23: *And the man said, Bone of my bones.*

3:1: *And the serpent said.*

11:1: *The whole earth was of one language and one speech.*

11:4: *And they said, Come let us build us a city and a tower.*

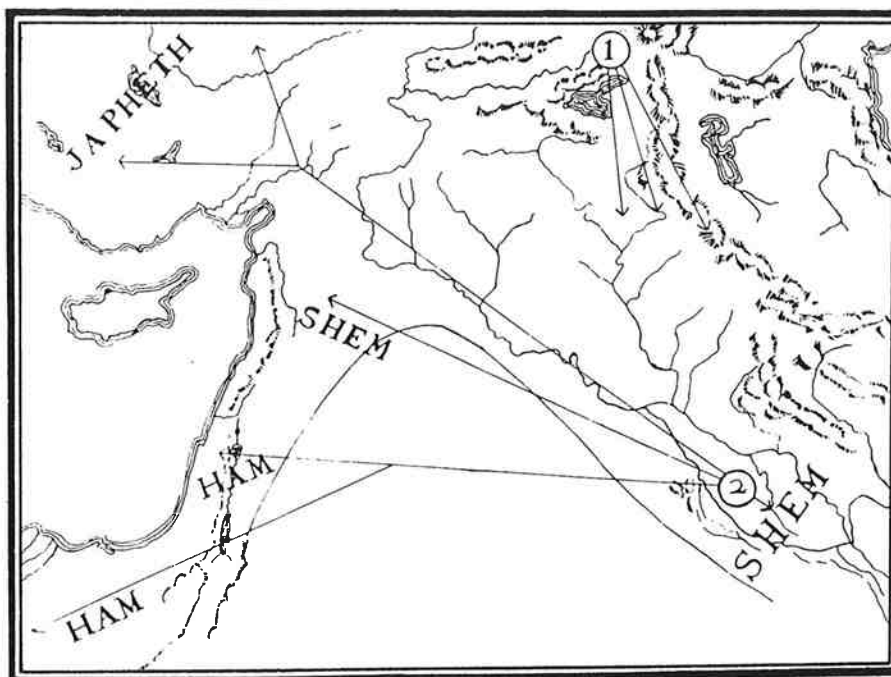
11:6: *They are one people and all have one language, nothing will be withholden from them.*

11:7: *Let us go down and confound their language.*

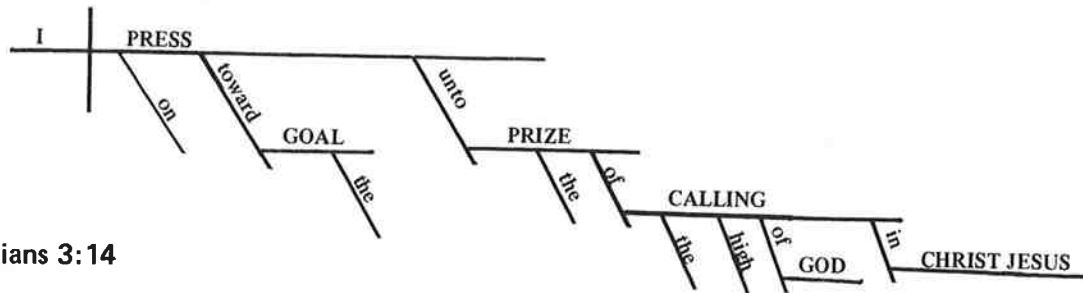
11:8: *So Jehovah scattered them abroad.*

11:9: *Therefore, it was called Babel, from thence did Jehovah scatter them.*

SEE WHERE SONS OF NOAH'S SONS SETTLED (ACCORDING TO GENESIS 10).



Diagramming-Using Values of Grammar



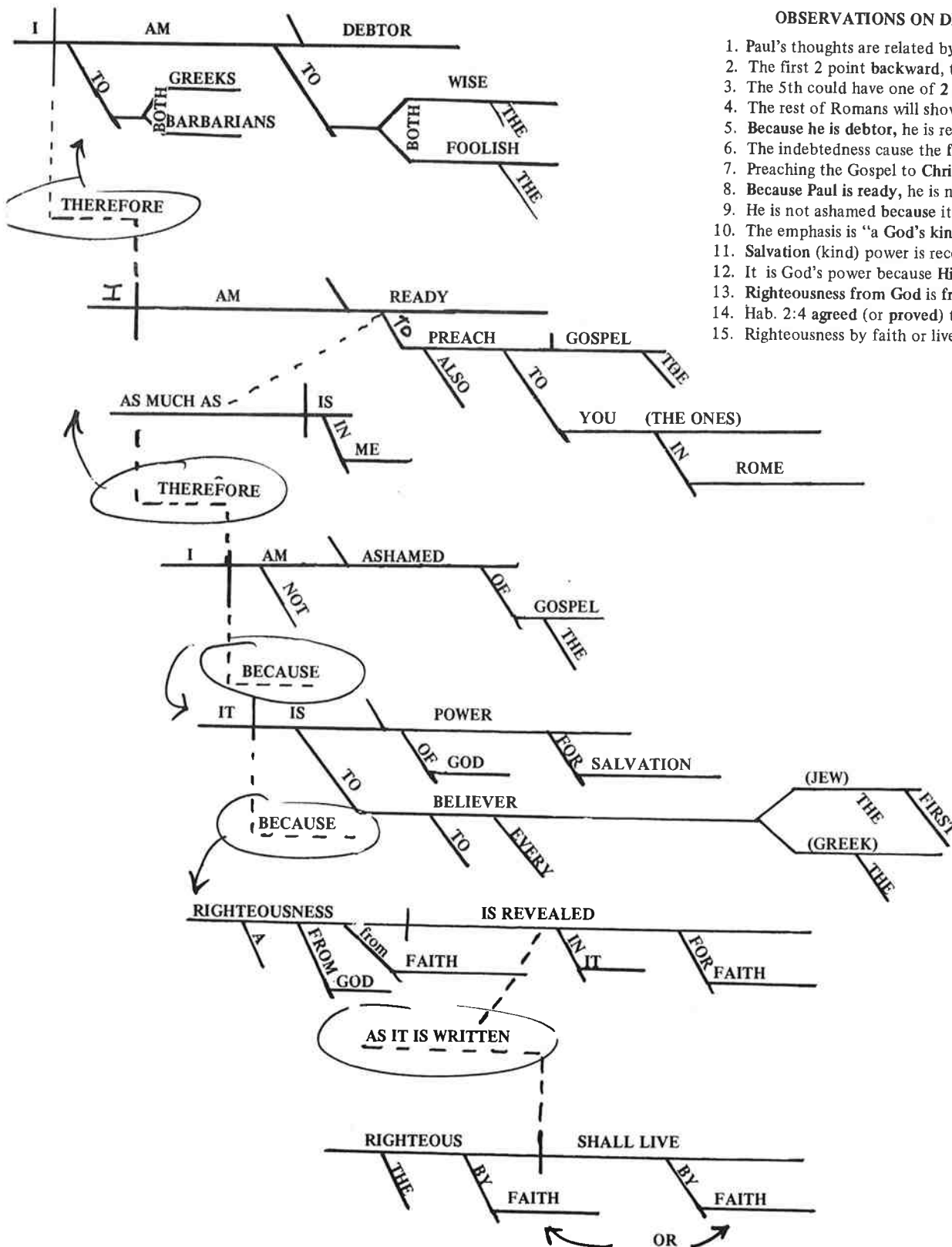
Philippians 3:14

PUTTING TO USE OUR MOST THOROUGHLY STUDIED SCHOOL SUBJECT

1. Another word for grammar is syntax (Greek: put together): how words are put together in sentences. How Bible words are put together is as vital as the words themselves.
2. Students are generally weak in grammar or have a poor attitude toward it. They have not seen its value.
3. Teachers have stressed literature and composition without grounding students in basic grammar.
4. Many students believe that vocabulary word meanings are very important, but then fail to value how these words are "put together," which can be even more important.
5. I Corinthians 2:13 says that the Holy Spirit chose the "words" of Scripture, but this also implies the inspired grammar of these words, how they were "put together" as subject, verb, object, modifiers, etc. Bible grammar is inspired by the Holy Spirit.
6. There is no more valuable Bible study skill than basic grammar applied to Scripture.
7. Most students have had more English training than any other subject, but most have not harnessed this tool for Bible study. You must reverse this.
8. When we use grammar to understand a paragraph, we are using the inspired Scripture itself, which is written in a way that explains itself, if we know how to read the grammatical code.
9. Review the eight parts of speech, the three basic elements in a sentence, the four genders, the six tenses, the two voices, the two numbers, the three moods, the three persons, the three cases, the uses of each case, the three verbals, the four kinds of sentences (as to their clauses), the uses of the basic punctuation marks, and other grammatical concepts that can open up vast new horizons for Bible students. Dig out your old high school grammar for review.
10. Diagram every crucial sentence in a paragraph. Review the simple symbols for diagramming. This forces you to decide what part of the sentence each word is and how it is joined to the rest of the sentence. It spreads open the sentence so its parts can be studied.
11. Be prepared to diagram every sentence in every verse in every Bible book studied, especially key verses, though this is a lifetime study. But now thoroughly review basic grammar.
12. There is a crucial difference between nouns with articles and nouns without: "the Law" is the specific Law of Moses, whereas, "law" is the kind of thing a law is. "The faith" is the specific things believed, whereas, "faith" is trust. "The man" is a particular man and none other, whereas, "man" is homo sapiens. The English and Greek usages of the definite article may differ.
13. Always note a pronoun's antecedent (the word a pronoun stands for) and point an arrow back to it.
14. Know the seven kinds of pronouns and the role each plays so as to recognize and properly grasp each kind when it is used in Scripture. Nothing helps accuracy more than clear pronoun reference.
15. Know the six kinds of nouns and the significance of each.
16. Know the eight meanings of the word "of" (or meanings of the Greek genitive case).
17. Know the basic meaning of common prepositions and what prepositions do.
18. Know the basic meaning of common conjunctions and what conjunctions do.
19. Learn to use a Greek interlinear Testament with special interest in grammar.
20. Improve your spoken and written grammar for clearer and more effective communication.

Values of Diagramming illustrated

DIAGRAM OF THE THEME OF ROMANS Romans 1:16, 17



OBSERVATIONS ON DIAGRAM OF ROMANS 1:16, 17

1. Paul's thoughts are related by 5 conjunctions.
2. The first 2 point backward, the next 2 forward.
3. The 5th could have one of 2 possible meanings.
4. The rest of Romans will show why Paul is debtor.
5. Because he is debtor, he is ready.
6. The indebtedness cause the fullest readiness.
7. Preaching the Gospel to Christians is their greatest need.
8. Because Paul is ready, he is not ashamed.
9. He is not ashamed because it is God's power.
10. The emphasis is "a God's kind of power."
11. Salvation (kind) power is received by believing.
12. It is God's power because His Righteousness is revealed in it.
13. Righteousness from God is from faith (2 sources).
14. Hab. 2:4 agreed (or proved) this.
15. Righteousness by faith or live by faith.

DIAGRAM OF ROMANS 3:21-26

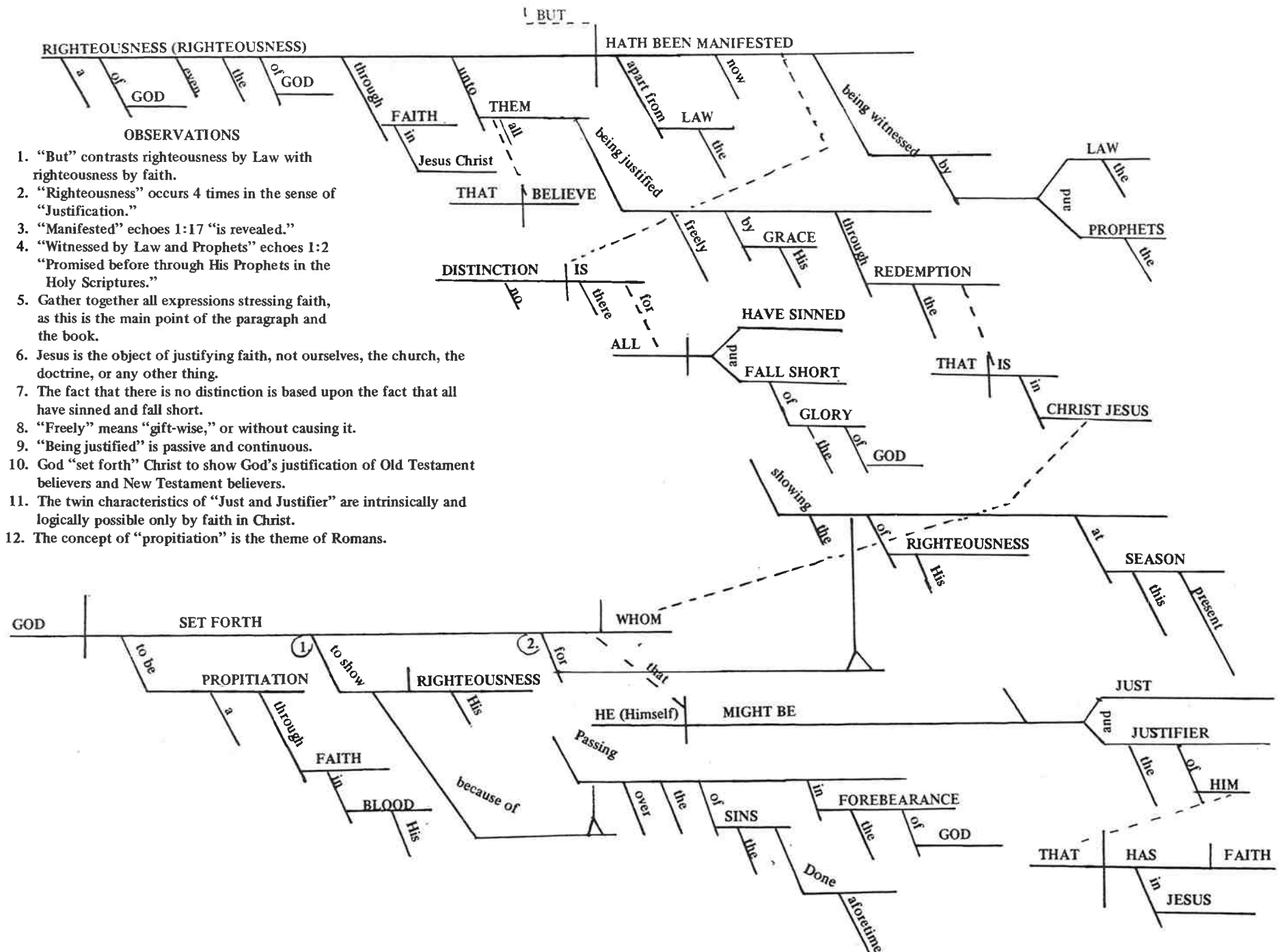
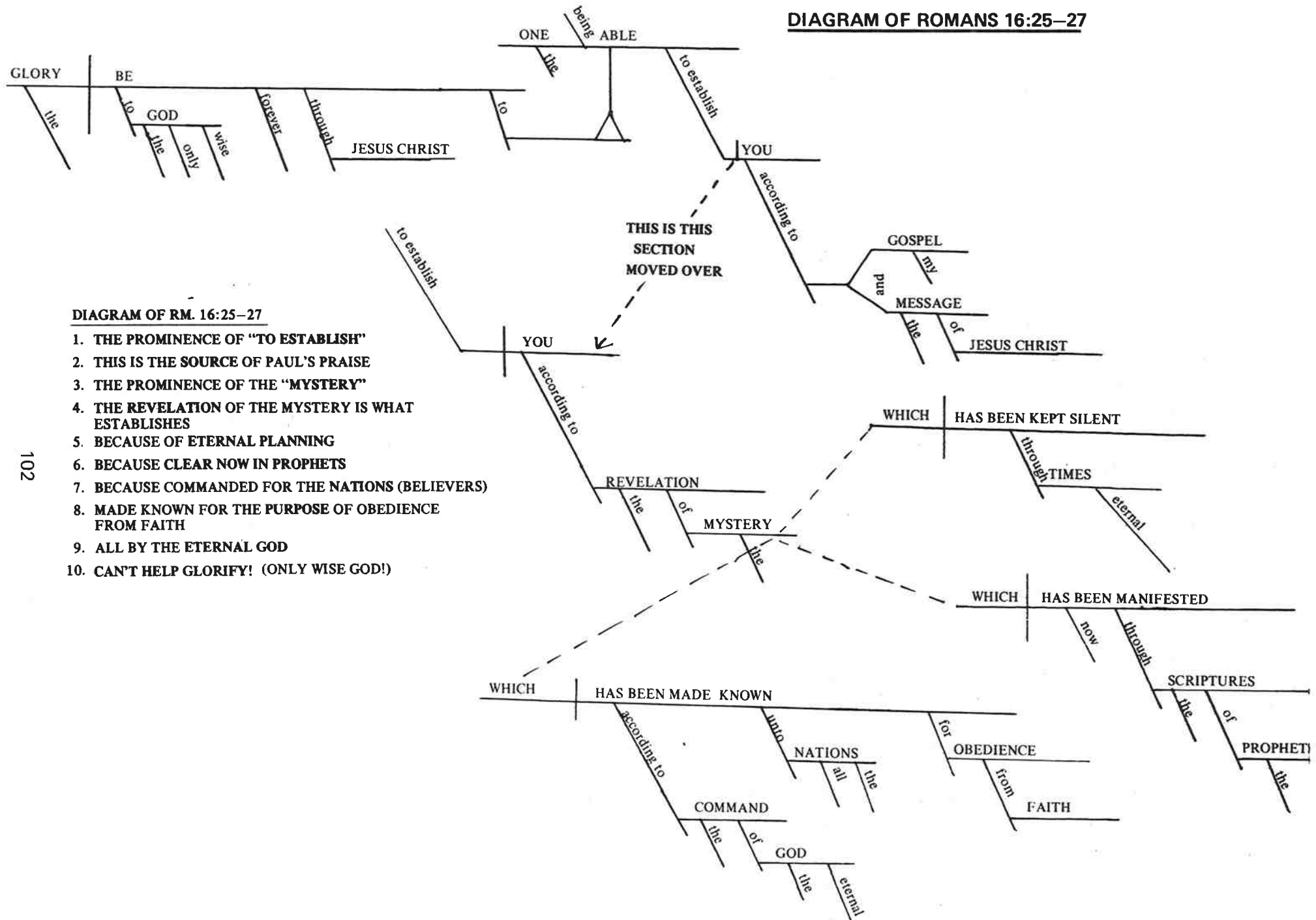
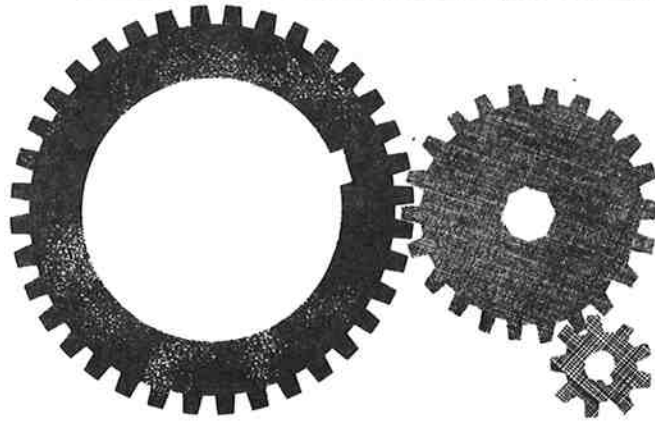


DIAGRAM OF ROMANS 16:25-27



THE PARTS OF SPEECH

THE BASIC INTERWORKING COGS OF GRAMMAR



THE EIGHT PARTS OF SPEECH

FUNCTION (Determines Use)

EXAMPLE

1. Noun	Name	The <i>boy</i> is here.
2. Pronoun	Substitute noun	<i>He</i> is here.
3. Adjective	Modifies noun	The <i>young</i> boy is here.
4. Adverb	Modifies verb	The boy is <i>here</i> .
5. Preposition	Relationship	I am <i>in</i> the house.
6. Conjunction	Joiner	John <i>and</i> Jim are here.
7. Verb	Action	I <i>hit</i> the ball.
8. Interjection	Expletive	<i>Ouch!</i> That hurt.

1. **NOUN:** name of a person, place, or thing.

KINDS: concrete: tangible: desk
abstract: intangible: love

Proper: particular: America
common: general: country

collective: conceived as unit or separately: flock, audience, seed

A NOUN IS ANYTHING I CAN DRAW A
CIRCLE AROUND, PUT A "THE" BEFORE,
AND CALL AN "IT."

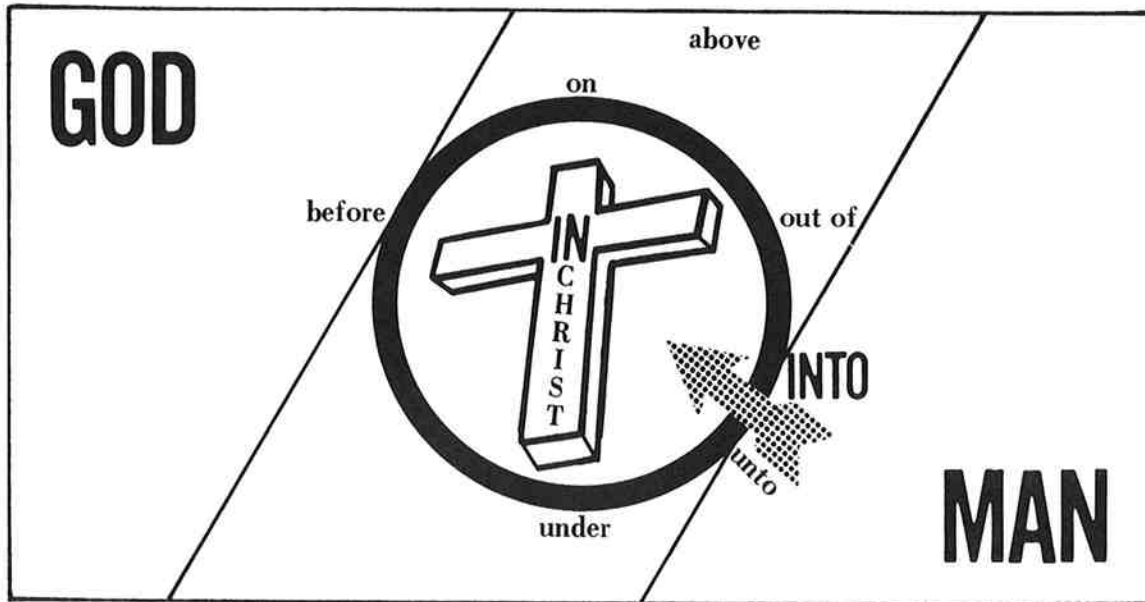
THE

NOUN

IT

PREPOSITIONS:

Pre-position words relating their objects to another word in the sentence.

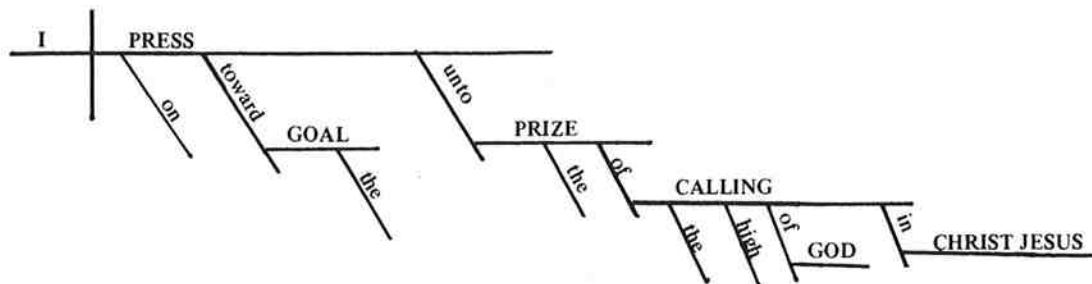


SIGNIFICANCE

1. Christianity is a relationship *to* God *through* Christ.
2. Sin separates man *from* God, who is holy.
3. Punishment should have been laid *upon* man.
4. But God laid our penalty *upon* Christ.
5. Thus, man does not have to be punished.
6. He believes *on* or trusts *toward* Christ.
7. Confession is made *unto* salvation.
8. Baptism is *into* Christ to put *on* Christ.
9. All spiritual blessings are *in* Christ.
10. If any man is *in* Christ, he is a new creature.
11. Everyone *in* Christ is also *in* the church.
12. Christians must be one *in* Christ.
13. We must grow, work, abide, and die *in* the Lord.
14. Blessed are the dead who die *in* the Lord.

PHILIPPIANS 3:14

I press on toward the goal unto the prize of the high calling of God in Christ Jesus.



CONJUNCTIONS are joining words.

COORDINATE CONJUNCTIONS join words, phrases, and clauses of equal value. They are: and, but, or, nor, for, yet.

CORRELATIVE CONJUNCTIVES are used in pairs to join equals: either, or; neither, nor; not only, but also; both, and.

Not only the boys but also the girls were late.

SUBORDINATE CONJUNCTIONS introduce dependent clauses used as adverbs and join them to independent clauses.

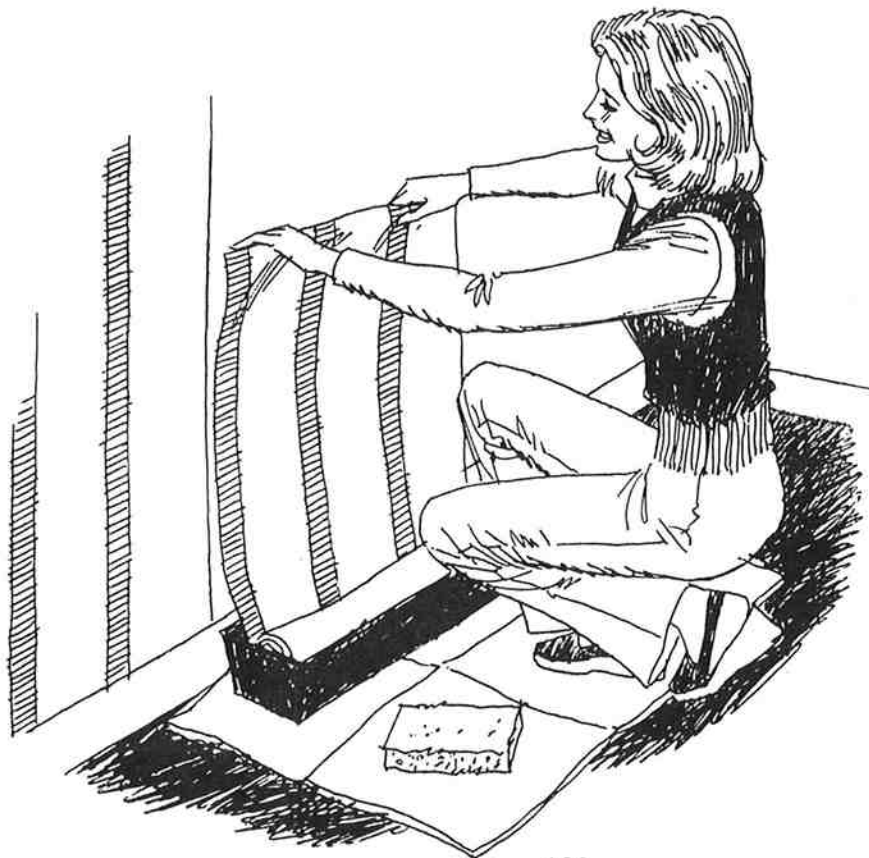
These are such words as: because, since, when, after, as, if, unless, although, before; until; while.

CONJUNCTIONS

(THE GRAMMATICAL DIRECTION SIGNALS)

ARE ESPECIALLY VITAL TO SIGNAL THE USES OF ADVERB CLAUSES:

- | | |
|---|---|
| 1. TIME: <i>after, before, when, whenever, since, until, as soon as, while</i> | 1. I watched the crowd <u>while I was waiting for you.</u> |
| 2. PLACE: <i>where, wherever</i> | 2. Put the notice <u>where it can be seen.</u> |
| 3. MANNER: <i>as, as if, as though</i> | 3. The soldier walks <u>as if he were lame.</u> |
| 4. DEGREE: <i>that, as—as, not so—as, than</i> | 4. Marvin is not so industrious <u>as his brother (is industrious).</u> |
| 5. COMPARISON: <i>as, than, so—as, as—as</i> | 5. The train was later <u>than it usually is.</u> |
| 6. PURPOSE: <i>that, so that, in order that</i> | 6. Ted practiced every day <u>so that he might win the contest.</u> |
| 7. RESULT: <i>that, so that</i> | 7. The salesman was so persuasive <u>that I finally bought the car.</u> |
| 8. CONDITION: <i>if, provided, provided that, unless</i> | 8. I shall attend the meeting <u>if I have the time.</u> |
| 9. CONCESSION: <i>although, though, even if</i> | 9. Frances will sing at the concert <u>although she has a cold.</u> |
| 10. CAUSE: <i>as, because, since</i> | 10. Gerald read the book <u>because I recommended it.</u> |



BIBLE APPLICATIONS OF GOD'S ONE-FLESH MARRIAGE PLAN

GENESIS 2:18-24

It is not good for man to be alone, I will make a help meet (answering) to him.
(Adam named the creatures)

But

for the man there was not found a help meet for him.

And

The rib which Jehovah God had taken from the man made He a woman

and

brought her unto the man.

and the man said

This is now bone of my bone and flesh of my flesh, she shall be called Woman,

because

she was taken out of man.

Therefore,

shall a man leave his father and mother and shall cleave unto his wife,

and

they shall be one flesh.

MATTHEW 19:3-12

(Jesus restates God's one flesh plan from the beginning and adds the fornication exception as compatible with it.)

EPHESIANS 5:25-31

Husbands, love your wives as Christ loved the church and gave Himself up for it,

that

He might sanctify it, having cleansed it by the washing of water with the word,

that

He might present the church to Himself a glorious church, not having spot, wrinkle,

but that

it should be holy and without blemish.

Even so

ought husbands also to love their own wives as their own bodies (loveth himself).

for

no man ever hated his own flesh, but nourisheth and cherisheth it,

even as

Christ also the church,

because

we are members of His body.

For this cause

shall a man leave his father and mother and shall cleave to his wife,

and

the two shall become one flesh.

I CORINTHIANS 6:15-17

Know ye not that your bodies are members of Christ?

then

Shall I take away the members of Christ and make them members of a harlot? God forbid.

Or

know ye not that he that is joined to a harlot is one body?

For

the twain, saith He, shall become one flesh.

But

he that is joined unto the Lord is one spirit.

JESUS SAID THAT GOD'S MARRIAGE WILL IS FOR ALL CREATED PEOPLE

MATTHEW 19:3-12

Is it lawful for a man to put away his wife for every cause?

And He answered and said,

Have ye not read that He who made them from the beginning made them male and female,

and said,

For this cause shall a man leave his father and shall cleave to his wife,

and

the two shall become one flesh?

So that

they are no more two, but one flesh,

therefore,

what God hath joined together, let not man put asunder.

They say,

Why then did Moses command to give a bill of divorcement and to put her away?

He saith unto them,

Moses for your hardness of heart suffered you to put away your wives,

but

from the beginning it hath not been so.

And I say unto you,

Whosoever shall put away his wife, except for fornication, and shall marry another,

committeth adultery,

and

he that marrieth her when she is put away committeth adultery.

The disciples say unto Him,

If the case of the man is so with his wife, it is not expedient to marry.

But He said unto them,

not all men can receive this saying, but they to whom it is given.

For

there are eunuchs who were so born from their mother's womb,

and

there are eunuchs that were made eunuchs by men,

and

there are eunuchs that made themselves eunuchs for the kingdom of heaven's sake.

He that is able to receive it, let him receive it.

THE UNIVERSAL AND IMPARTIAL PUNISHMENT OF ALL SIN IN ALL PERSONS
IS JUST BECAUSE THE GOSPEL REVEALS
GOD'S JUSTIFICATION BY FAITH TO ALL THE WORLD ALIKE

ROMANS 1:16 – 2:16

I am not ashamed of the Gospel,
for
it is the power of God unto salvation to every one that believeth,
to the Jew first and also to the Greek.
For
herein is revealed God's justification by faith for faith (as it is written).
For
God's wrath is revealed against all ungodliness and unrighteousness of men.
who
hinder the truth in unrighteousness,
because
that which is known of God is manifest in them,
for
God manifested it unto them,
for
God's invisible things are clearly seen since the creation of the world
that
they may be without excuse,
because that
while knowing God, they glorified Him not as God
but
became vain in their reasonings and exchanged God's glory for idolatry.
Wherefore,
God gave them up in the lust of their hearts unto uncleanness
that
their bodies should be dishonored among themselves,
for that
they exchanged the truth of God for a lie and worshipped and served the creature.
Wherefore,
thou art without excuse that judges another and practice the same things,
for
there is no respect of persons with God.
for
as many as have sinned without the Law shall also perish without the Law,
and
as many as have sinned under the Law shall be judged by the Law,
for
not the hearers of the Law are just before God but the doers,
for
when Gentiles that have not the Law do by nature the things of the Law,
these
not having the Law are a law unto themselves
in that
they show the work of the Law written in their hearts,
their
conscience bearing witness therewith and their thoughts one with another
accusing or excusing them.
but (returning to 2:13) the doers of the Law shall be justified
2:16: in the day when God shall judge the secrets of men
according to my Gospel by Jesus Christ.

STUDY SKILL #5

REFERENCING OR CENTER-COLUMN VERSES

THE SAME CONCEPT IN OTHER VERSES

e answered to thee my rit; 18 and it dasheth and grind- way: and I hey should not able. and saith, long shall hall I bear o me. 20 him: and	CHAP. 9 Comp. Mt. 17, 20; Jn. 11, 40 r ver. 15 s ch. 7, 17; comp. ch. 2, 1 r ver. 30-32; Matthew 17, 22, 23; Luke 9, 43-45 u ver. 12; ch. 8, 31; see Mt. 16, 21	another or greatest. called the them, ^a If s shall be las 36 And he him in the him in his 37 ^b Whose such little c eth me: as receiveth n 38 ^c Johu
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A center-column reference Bible entry gives other verses where the same concept may be studied as that found where the small identifying letter is placed. This means that what the referenced expression meant in its paragraph setting is found elsewhere in other contexts. The first contexts given are those in the same chapter or book, then wider examples are listed throughout the Bible. References are additional listings of the same concept elsewhere.

AN ENDLESS CHAIN

Each reference pursued and read in its context will likely have its own additional reference of other verses to pursue. This, therefore, opens up an endless linkage of chain references that provide entire Bible-wide coverage of a concept. It opens up, likewise, a lifetime challenge in using nothing but additional Bible verses to understand a Bible idea. It, furthermore, lets you see each verse in its proper paragraph setting without un-naturally lifting a verse from its context.

BETTER THAN CONCORDANCE

Because a concordance must list all possible verses using the same word, such a method disregards context meaning, while referencing does not. The word *works* in a concordance list will spread out all uses of *works* throughout the whole Bible, regardless of the different context meanings of *works* included. But center-references seek to respect the context meaning of the word referenced by pointing only to other verses with the same concept. An added advantage is that you read first the references in the book being studied, which are always closer in contextual meaning.

ALWAYS WITH YOU

References use nothing but the Bible to explain the Bible. They add no interpretation other than the meaning of each context. This is the safest way to get more Bible information on itself. Of course, the linkage and listing of these verses is done by man, but misapplications are relatively few compared to the thousands of helpful linkages. Beware of confusing the wrong alphabet, since on the same page the alphabet will be repeated several times. By knowing the abbreviations such as *comp.* (compare) and *margin*, a student can derive increasing lifetime benefits from center-column references. When you experience the rewards, you will see that lifetime blessings open up.

said, Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they would. Even so shall ^a the Son of man also suffer of them. 13 Then understood the disciples that he spake unto them of John the Baptist.	Luke 9. 44-45 ^a See ch. 16. 21; and ver. 9 ^b Ex. 30, 13; 38, 39 ^c Ro. 13, 7 ^d ch. 22, 17, 19 ^e ch. 5, 29, 30; 18, 6, 8, 9; Mk. 9, 42, 43, 45, 47; Lk. 17, 2; Jn. 6, 61; 1 Cor. 8, 13. ^f ver. 1-6: Mark 9, 33-37; Luke 9, 40-48 ^g ch. 19, 14; Mk. 10, 16; Lk. 18, 17; comp. 1 O. 14, 20; 1 P. 2, 2	them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a ⁷ shekel: that take, and give unto them for me and thee.
14 ^p And when they were come to the multitude, there came to him a man, kneeling to him, and saying, 15 Lord, have mercy on my son: for he is ^q epileptic, and suffereth grievously; for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples,		18 ^c In that hour came the disciples unto Jesus, saying, Who then is ⁶ greatest in the kingdom of heaven? 2 And he called to him a little child, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye turn, and ^d become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the

STUDY SKILL #6

FOOTNOTING OR TRANSLATORS' HELPS

WHAT ARE THEY?

Footnotes are different from center-column references in that they are the work of the translators, not of editors. Translators are the scholars who produced the version, while editors are those who printed it. The translators' footnotes are signaled by numbers, instead of by letters as in center-column references. Footnotes are much weightier than references, since they are the product of the most qualified scholars available and the very men who did the translation of the text.

WHAT ARE THEY FOR?

The preface to the English Revision of 1885 (which with minor changes became the American Standard Version of 1901) lists eight kinds of Old Testament footnotes inserted by the translators: (1) Variations in the Massoretic Hebrew Old Testament text that appeared significant, and introduced by *Or, according to another reading or Another reading is*. (2) Alternative renderings introduced by *Or* which are different meanings of a word or passage or which serve to connect it with other renderings elsewhere. (3) Literal renderings of the Hebrew, or Aramaic indicated by the prefixes *Heb.*, or *Aram.* (4) Text changes made on the authority of ancient versions. (5) Readings from ancient versions which appeared significant. (6) Renderings of the Hebrew consonants as read with different vowel points or as differently divided, introduced by *Or, as otherwise read*. (7) Marginal references to other passages which are strictly parallel or which serve to illustrate or justify a particular rendering. (8) Explanations of certain proper names when the meaning is referred to in the text.

NEW TESTAMENT FOOTNOTES

The preface to the British and American Revisions of the New Testament list the following kinds of footnotes: (1) Scriptures cited (printed with Roman chapter numerals), (2) Significant variant readings (printed in italics and introduced by *Some ancient authorities read . . .* or *Many ancient authorities read . . .*), (3) more literal Greek and Aramaic word renderings, and (4) notes explaining the original.

TEXTUAL CRITICISM

Translators' footnotes open the door to the study of textual criticism, a study of the kinds of variant readings that are found in different manuscript evidence behind the English text. This is another lifetime type of study that is rewarding and productive and which goes behind the English translation to consider varieties in the original. The translators' footnotes merely indicate the variations without entering into the evidence.

HOW TO USE FOOTNOTES

Remembering to give footnotes the weight they deserve as coming from the translators themselves, a student will use such footnotes as (1) more literal renderings of original words, (2) variant readings of ancient manuscripts and versions, (3) explanations of textual variations, and (4) citations to other Scriptures. Experience will show the value to be derived from each type footnote.

10 ^aAnd he arose from thence, and cometh into the borders of Jū-dæ'-ā and beyond the Jordan: and multitudes come together unto him again; and, ^bas he was wont, he taught them again.
^b ch. 1, 21; 2, 13; 4, 2; 6, 2, 6, 34; 12, 35; 14, 49. See Mt. 4, 23; 28, 55.
¹ Gr. *greater*. ⁸ Or, *minister*. ⁹ Or, *power*.
¹⁰ Gr. *in name that ye are*.
¹¹ Many ancient authorities omit *on me*.
¹² Gr. *a millstone turned by an ass*.
¹³ Gr. *Gehenna*.
¹⁴ Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.
¹⁵ Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. 2, 13.

whole region, and began to carry about on their ^abeds those that were sick, where they heard he was. ⁵⁶ And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might ⁹touch if it were but ^bthe border of his garment:

¹ The word ¹in the Greek denotes a coin worth about eight pence half-penny, or nearly seven-teen cents. ² Or, *recline*.
³ Or, *crossed over to the land, they came unto Gennesaret*.
⁴ Or, *pallets*.

Gal. 1, 14
^e See Mt. 23, 25
^f ver. 2
^g ver. 5, 8, 9, 13; see Gal. 1, 14
^h Lev. 1, 2 &c.
ⁱ (Heb.); Mt. 27, 6 mark.
^j ch. 9, 28; comp. 2, 1; 3, 19

ceed out of the man are those that defile the man.¹⁴ ¹⁷ And when he was entered ¹⁵into the house from the multi-

⁵ Or, *it*. ⁶ Or, *commem*.
⁷ Or, *up to the elbow*. Gr. *with the fist*.
⁸ Gr. *baptize*. Some ancient authorities read *sprinkle themselves*. ⁹ Gr. *baptizings*.
¹⁰ Many ancient authorities add *and couches*.
¹¹ Is. xxix. 13.
¹² Ex. xx. 12; Dt. v. 16; Ex. xxi. 17; Lev. xx. 9.
¹³ Or, *surely die*.
¹⁴ Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear*. See ch. 4, 9, 23.

The Barest Basics



I. WANTING THE BARE FACTS:

1. Fed up with sophistication.
2. Longing for simplicity.
3. Eager for bed-rock basics.

II. WHAT ARE THE BASICS?

1. Open-mindedness.
2. Independence.
3. Absoluteness.

III. OPEN-MINDEDNESS:

1. Using unexposed mental film.
2. Uncommitted to previous views.
3. Approaching the facts void of previous impressions.

IV. RESIST AN OCCUPIED MIND:

1. A pre-filled mentality rejects new evidence.
2. Color-blind minds won't let new facts register.
3. Fixed-mindedness is close-mindedness.

V. JEWISH PRECONCEPTIONS REJECTED JESUS:

Isa. 6:9, 10: hear indeed,
but understand not,
See indeed, but perceive not.
Heart fat, ears heavy, eyes shut.

VI. JEWS WERE CHARACTERIZED BY PREJUDGING:

Mt. 11:25: hidden from proud, (Jews) but revealed unto babes.
Acts 7:51: Stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit, as also did fathers.
Acts 28:25: Well spake the Holy Spirit, saying Isa. 6:9, 10.

VII. HEARD WHAT THEY PREFERRED:

Gen. 22:18: Always heard "seed" to be plural (Jews).
Gal. 3:16: Not seeds as of many, but seed as of one (Christ).
Esth. 6:6: (Haman heard what he hoped to hear).

VIII. JEWS READ INTO, NOT OUT OF:

Acts 26:18: To open their eyes, turn from darkness to light.
I Sam. 3:9: Speak, Lord, thy servant heareth (not Eli).
Ps. 119:18: Open thou mine eyes that I behold.
Acts 17:3: Opening & alleging Christ must suffer.

IX. INDUCTIVE EXPOSITION:

1. Means "induced by exposure."
2. An induction coil gets no current until current is there (Get no meaning unless it is there).
3. Study by induction, not by seduction (I Tim. 4:1).

X. INDUCTIVE REASONING:

1. From particular facts to general conclusions.
2. From parts to wholes (synthesizing pieces).
3. From particulars to generals.
4. From individuals to universals.

XI. INDUCTIVE REASONING ILLUSTRATED:

1. Research each American president's birthplace.
2. Not depend upon requirement (exceptions?).
3. Washington was, Adams was, Jefferson was (all).
4. Conclusion from all the facts: all native-born.

XII. DEDUCTIVE REASONING:

1. General truths to specific applications.
2. All presidents were native-born (given as fact).
3. Lincoln was an American president.
4. Therefore, Lincoln was native-born.

XIII. INDUCTIVE & DEDUCTIVE ILLUSTRATED:

1. We inductively learn that each Bible baptism was an immersion (by checking each case).
2. We inductively conclude that Bible baptism requires immersion (because parts make the whole).
3. We deductively know that since all acceptable baptism was immersion (premise).
4. If our baptism is by immersion, then it is acceptable.
5. Induction prepares the conclusions for deduction to apply to specific cases.

XIV. DEDUCTIVE IS NOT INVESTIGATION:

1. Must begin with a previous general truth.
2. Investigation does not begin with anything.
3. Inductive reasoning is research.
4. Deductive reasoning is application.

Absoluteness

BINDING AS TRUE ONLY WHAT IS BOUND AS TRUE

- I. **DEFINITION OF "ABSOLUTE:"**
No exception.
No qualification.
No restriction.
- II. **EXAMPLE USES OF "ABSOLUTE:"**
Absolutely required.
Absolute freedom.
Absolute proof.
- III. **WHY ABSOLUTENESS IS IMPORTANT:**
The possibly true is not necessarily true.
Unless it is bound in Scripture as true,
It is still possibly untrue.
- IV. **ONLY A PRIMARY SOURCE IS ABSOLUTE:**
The Bible text is primary.
Its original form is its clearest form.
A translation also is primary,
when the original is correctly
represented.
- V. **THE BASIC NEED TO DISTINGUISH:**
What may be from what must be.
The inescapable from the possible.
The possibly true from that fully
and finally true.
- VI. **THE NEED TO RIGHTLY REPRESENT:**
The absolutely true as such,
Versus the possibly true as such.
Do not overstep the evidence.
Do not be hasty to be sure.
- VII. **BEWARE OF THE DANGER:**
To read in more than is there.
To not read out all that is there.
The danger to read in too much.
The danger to leave out too much.
- VII. **WHENEVER NOT SURE:**
List down possible meanings.
Add evidence for each as the whole book
is studied through.
Forthrightly admit inconclusiveness.
- IX. **WHEN THE EVIDENCE IS INDECISIVE:**
Admit that it is for the present.
Show more weighty or less weighty.
Preponderance will accumulate.
- X. **SEEK BOOK-WIDE CONCLUSIONS:**
A major point will not be scanty.
Evaluate why readers would understand.
Hear as their minds would hear.
- XI. **SEEK BIBLE-WIDE CONCLUSIONS:**
Which best fits the scheme of redemption?
Which best fits the book's theme as to its
role in the scheme of redemption?
Which best fits the immediate paragraph's role?
- XII. **ARRIVING AT THE REASONABLY TRUE:**
Though not absolute, but heavily likely.
It is essentially true that all dogs have 4 legs.
Arguably true, though not absolutely so.
Preponderantly true, but with reservation.



