

# **PENTECOSTAL BIBLE STUDY COURSE**

(250 Lessons with Questions and Index)

## VOLUME ONE

Methods of Bible Study  
Important Bible Doctrines  
Personal Evangelism

The Complete Books of  
GENESIS, EXODUS, ESTHER, RUTH AND HOSEA

INCLUDING A 26 LESSON COURSE:

**THE TABERNACLE IN THE WILDERNESS!?**  
-by Mrs. E Rohn

**CHURCH HISTORY COURSE** (37 lessons)  
-by Myrl Nutting

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### I. Purpose of the Word of God.

1 To show the way of life "These things have I written unto you that ye may know that ye have eternal life." I John 5:13. The scriptures furnish the only source of such knowledge!

2 To show Christ's divinity. John 20:31: "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

3 As an example(1) of good to follow, and (2) of evil to shun Christ is the perfect example I Pet 2:21 John 13:15 Paul tells us we can profit by the warnings of the Word. I Cor. 10:5-11.

4 As daily food for the soul. Isa. 55:10-11. As the body lives by natural food, so soul thrives on the Word of God. Deut. 8:3; Job 23:12; Jer. 15:16; I Pet. 2:2.

Note: Our chief objective in Bible study is not merely to learn a lot of things about Christ, but to become acquainted with Christ Himself. In John 1:14 we see that "the word was made flesh and dwelt among us." In other words, Christ is the living Word. No one can truly say that he knows the Word, without being acquainted with the Christ who inspired its writings.

Knowing Christ makes the Bible a new book to its readers. A story is told of a woman who was given a copy of a certain book, but finding the book very uninteresting took it to the attic where it was left for a number of months. One day she was introduced to a well-known author, and became quite well acquainted. Later on this man inquired as to whether she had read a certain book he had written. Recognizing the name of the book as the one she had carried to the attic, she went home, took the book from its hiding place, and this time she found the book to be one of the most fascinating she had ever read. What made the difference? She had become acquainted with the author!

### II. Methods of Bible Study.

1. As an inspiration for worship. As we read the songs of praise and the prayers of those whose hearts reached out after God, we are inspired to worship, and to seek God for the blessings they enjoyed.

2. The biography method. The study of the lives of great Bible character will prove interesting to any who choose this method. Notice what preparation they made for the service they rendered., how they over-came the handicaps in their way, and also the mistakes which we can avoid.

3. By chapters or books. In studying a book, it is necessary to note (1) its author, (2) to conditions which made the writing of the book necessary, (3) to whom it is written, and (4) the chief subjects covered, "In studying some books it is well to give each chapter names, suggestive of the contents. Practice thinking through an entire book consecutively by chapter names." Saxe.

4. The subject method, such as is found in Volume two in this course.

### III. Importance of Memory Work.

1. When studying by chapters, memorize the outstanding verse.

2. When studying subjects, it is best to memorize several scriptures which link together in a comprehensive manner. Also the Holy Spirit is invaluable in "bringing all things to our remembrance."

## I When studying by books

1 First note the purpose and the general divisions of the book before attempting to take up the details. Someone has said it is well to use the telescope first, and the microscope afterwards. The details will have more meaning as they are related to the whole.

2. Read the book carefully before considering comments on the same. A matter of first importance in studying the scripture is to become familiar with the material. It will not be so difficult to find what the Bible means if you are first careful to note exactly what it says.

3. Maps will prove to be of benefit. Locate the main events studied, geographically on the map.

## II. Remember that the Word is divinely inspired. II Pet. 1:21.

1. The Spirit and the Word agree, for the Word is a product of the Spirit of God. Ezek 1:3: "The word of the Lord came to Ezekiel, and the hand of the Lord was there upon him." See also II Tim. 3:16 and Acts 1:16. In Rev. 14:13, John "heard a voice from heaven, saying unto him, Write ..."

2. Since God's Word is inspired, yes, is the very Spirit of God talking to our hearts, another important rule is: Accept no so-called "revelation" which is out of harmony with the Word of God.

3 Since God's Word is inspired, it does not need to be "defended" This principle will help workers to give out the Word, but not to merely argue the Word You do not need to defend the Word any more than you would have to defend a lion-just turn it loose and it will defend itself!

4. We cannot say that the words written in italics are inspired, for they did not appear in the original manuscript.. These words are put in a different kind of print from the main context, to show that they were added by the translators to make the meaning more clear. A good rule to follow concerning words in italics is: If the added word does not change the meaning of the verse, accept it, but if the word or words added change the meaning, leave them out. In other words, any verse should mean the same, with or without the words in italics.

## III. Figurative language

Never take a scripture to be figurative language unless the Bible furnishes you with the key to the figure. For instance, in I Pet. 3:20-21, Peter is talking about the Ark whereby eight souls were saved by water. Then in the next verse we are given the key to a spiritual application, when he says, "The like figure whereunto even baptism doth also now save us."

Another clear example is found in Gal. 4:23-24. Here Paul is writing concerning the bond woman and the free woman. He plainly says: "Which things are an allegory, for these are the two covenants."

Many have found some things which illustrate a spiritual truth, and because they did not observe this rule of Bible study, they went to the extreme and began to spiritualize every Bible truth, dropping even the literal significance. Through this error some have done away with the Lord's supper, with water baptism, and have ceased to believe that Jesus is literally coming in the clouds of glory!

#### IV. Our attitude toward new truth.

1. No matter how much we may have learned of the Word of God, we should maintain a teachable spirit. To set one's mind against every-thing that is new is to miss many things that would have blessed the people to whom you minister. The more one studies the Word of God, the more he sees there is to learn!

2. On the other hand, we are given the warning by Paul in Heb. 13:9 "not to be carried about with divers and strange doctrines." Additional truth will never nullify truths already revealed. A genuine love for the truth is the greatest stabilizing force in the world. If a man loves anything more than the truth (his own way, great personalities, manifestations or miracles) he may receive a strong delusion, and be lost in the end.

#### V. Ways of testing the truth.

1. Does it glorify Christ? You will find the more truth you gain, the bigger Jesus you will have on your hands

2. Does it make us more like the pattern of the early Church as written in the Acts of the Apostles? Paul warns in Gal. 1:8, and 10-11 that though he or an angel from heaven preach any other gospel than that of the Apostles, "let him be accursed." In Heb. 8:5 the church is exhorted as was Moses: "See, saith he that thou maketh all things according to the pattern." And in Jude 3, we are told to earnestly contend for the faith that was once delivered unto the saints."

3. Do all scriptures harmonize on the subject? R.Bullock.

In I Thess. 5:21 we are told to "Prove all things and hold fast that which is good. I? We cannot say that we have thoroughly proven any subject, or are grounded on the truth, until we can harmonize all the scriptures. For instance, one could not say that he had the truth on baptism in the name of Jesus, who would purposely dodge Matt. 28:19. To those who have the truth on this subject, Matt. 28:19 is one of the strongest scriptures that can be used to teach water baptism in the name of Jesus.

4. Does it tend to make us live more holy lives?

The real truth of God will tend to promote holiness in the lives of those who will take heed thereto. For instance, the truth of the second coming of Christ promotes holiness, for it is a "purifying hope." I John 3:2-3.

As a contrast to this, some teachings tend to cause those who have accepted them to become lukewarm. False doctrine is a great weapon in the hands of Satan in making foolish virgins. As one ex-ample, if we believe that being once saved, we shall always be saved, and that it is impossible to fall from grace, the enemy of our souls has an added weapon to use against us in trying to make our lives careless and unfruitful.

## GROUPING THE BOOKS

### I. IS OUR BIBLE COMPLETE?

There are 66 books in our Bible. Some people claim that there are 12 books which belong in the scriptures that are not included in our Bible. These 12 books are called the Apocrypha. The Candlestick in the Tabernacle was composed of 66 parts, the holy oil running through-out. This is a good picture of the Word of God inspired throughout by the Holy Spirit. It is also significant that at no time did Jesus quote from any of these 12 extra books.

### II. The Old Testament is composed of 39 books:

(1) Law	1. Genesis 2. Exodus 3. Leviticus	4. Numbers 5. Deuteronomy
(2) History	1. Joshua 2. Judges 3. Ruth 4. I Samuel 5. II Samuel 6. I Kings	7. II Kings 8. I Chronicles 9. II Chronicles 10. Ezra 11. Neahmiah 12. Esther
(3) Poetry	1. Job 2. Psalms 3. Proverbs	4. Ecclesiastes 5. Songs of Solomon
(4) Major Prophets	1. Isaiah 2. Jeremiah 3. Lamentations	4. Ezekiel 5. Daniel
(5) Minor Prophets	1. Hosea 2. Joel 3. Amos 4. Obadiah 5. Jonah 6. Micah	7. Nehum 8. Habakkuk 9. Zephaniah 10. Haggai 11. Zechariah 12. Malachi

### III. The New Testament is composed of 27 books:

- (1) Biography: 1. Matthew, 2. Mark, 3. Luke, 4. John
- (2) History: The Book of Acts
- (3) Epistles: 1. Romans, 2. I Cor., 3. II Cor., 4. Galatians  
5. Ephesians, 6. Philippians, 7. Colossians  
8. I Thess., 9. II Thess., 10. I Timothy  
11. II Timothy, 12. Titus, 13. Philemon  
14. Hebrews, 15. James, 16. I Peter, 17. II Peter  
18. I John, 19. II John, 20. III John, 21. Jude
- (4) Prophecy: Revelation.

Note: There is a teaching that the Old Testament is not for us today. However, the Old T. was all the early Church had for a Bible! Much of the Epistles are sermons from Old Testament texts. See I Cor. 10:1-11.

## THE SEVEN DISPENSATIONS

### I. MAN'S INNOCENCE.

1. This dispensation began at the creation of man and extended until the time that Adam and Eve yielded to the voice of the tempter and fell into sin. See Gen. 3:6. During this time man was free from sin, having not even the knowledge of evil.
2. This dispensation, (as is true with each of the seven) ended in judgment. In this case it consisted of Adam and Eve's being driven from the Garden of Eden. This judgment included the curse upon the ground of thorns and thistles, and the earning of bread by the sweat of the brow. Gen. 3:17-24. Deaths, heretofore unheard of, were passed upon all men.

### II. CONSCIENCE.

1. This dispensation extended from the fall of man until the flood. Man now was possessed with a "conscience," an instinctive knowledge of good and evil.
2. During this period the wickedness of man so increased upon the earth that God "repented that He made man," and ended this period of time with the judgment of the great flood.

### III. HUMAN GOVERNMENT.

1. This dispensation covers the period of time between the flood and the building of the tower of Babel. Since the government was not directly controlled through any prophet, this period is called that of Human Government.
2. The judgment which fell in this case was the confusion of tongues, during the building of the tower which caused the people to be scattered abroad upon the face of the earth. Gen. 11:7-8.

### IV. PROMISE.

1. During this period we read of God's promises, through which the people were led. Note especially God's promise to Abraham, Isaac, and Jacob. Gal. 3:16.
2. The close of this dispensation finds the children of Israel in bondage in Egypt. Canaan was the land of "promise." Trouble was bound to come when they left the land God had given them for their dwelling place. Those who are filled with the Spirit are in the "land of promise." To turn aside from a Spirit-led life is to become enslaved under the bondage of Satan.

### V. LAW.

1. This dispensation covers the period of time from the giving of the Law by the hand of Moses, until Christ comes on the scene. During this time Israel was governed by the Old Covenant.

2. At the end of this period the judgment fell upon Christ, ending the dispensation of Law with the Crucifixion. Christ, who knew no sin, became sin for us, taking upon Himself the penalty which belonged to them who had transgressed the Law. Isa. 53:6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." See also Rom. 5:6, Heb. 9:28, I Peter 2:24.

## VI. GRACE.

1. The dispensation of Grace is the one in which we are now living. It extends from the day of Pentecost, when this "grace" message was first preached, until the Second Coming of our Lord. We are saved by grace and not by works. Rom. 11:6. "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works, lest any man should boast." See Eph. 2:8-9.
2. Judgment will fall in the earth at the close of this Church Age, or Age of Grace, in the form of the Great Tribulation. "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matt. 24:21. See also Luke 21:25-28.

## VII. THE KINGDOM.

1. This is the period of a thousand years following the coming of the Lord in the clouds. II Peter 3:8-12. During this time Jesus will take over the reins of the government as King of Kings and Lord of Lords. "The government will be upon his shoulder," (Isa. 9:6), and righteousness shall cover the earth as waters cover the sea. Zech. 14:9: "And the Lord shall be King over all the earth: in that day (the thousand year day) shall there be one Lord and his name one." See Rev. 20:5, II Tim. 2:12, Isa. 65:18-25, Jer. 31:34.
2. This dispensation shall end with the Great White Throne Judgment. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained..." Acts 17:31. "...It is appointed unto men once to die, but after this the judgment." Heb. 9:27. Also Rev. 20:12.

Note: The importance of understanding dispensational truth cannot be stressed too firmly. Taking a scripture which belongs to one dispensation, and applying it to another, will lead into many false teachings. For instance, the literal keeping of the Sabbath, and abstaining from certain meats were given to Israel in the dispensation of the Law. They were never carried over into the dispensation of Grace.



## THE PAHALLEL BETWEEN ISRAEL AND THE CHURCH

When we find that the scriptures show a clear parallel between Israel and the Church, and what right we have to call the Church "Spiritual Israel," we have in our possession one of the most valuable principles of understanding the Word of God. Since about two thirds of the Bible is given in a literal sense to natural Israel, the Church would have very little of the Bible left to claim as its own, unless the same promises given to Israel literally, were for the Church in a spiritual sense. All through our lesson we will find the Church coming in ahead of Israel, and enjoying the promises made to God's chosen race, before they are ever fulfilled in natural Israel.

The first question to settle is, "What people belong to Israel, and what people belong to the Church?" We find that Israel is made up of the descendants of Abraham through Isaac and Jacob, while the Church is made up of the spiritual seed of Abraham, through Christ.

Let us turn to the 9<sup>th</sup> chapter of Romans and begin reading at the fourth verse. We find that Paul's kinsmen according to the flesh were "Israelites; to whom pertaineth the adoption (recognition as God's sons-Wey.) and the glory and the covenants, and the giving of the law, and the service of God, and the promises." The question is, if these things belonged to natural Israel, where does the Church come in? If the glory belongs to Israel, if they are the ones who were to perform the service of God, and they are the ones to whom the promises are given, where does the Church get in on the glory, how is it that the Church is performing the service of God, and what part of the promises have the Church a right to claim? Speaking of these promises, Paul goes on in the 5<sup>th</sup> verse to tell us: "Whose are the fathers (in other words the promises were given to Abraham, Isaac, and Jacob), and of whom Christ came."

We find the answer to these questions in the fact that Abraham had both natural and spiritual seed. In Gen 22:17 we read in God's promise to Abraham, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." God pictured the seed of Abraham both as the SANDS of the sea, and as the STARS of heaven, showing that his seed would be a heavenly people as well as an earthly people.

For Paul to say that the glory and the promises were given to Israel, and yet to make the statement that Israel had rejected the Christ, sounded as though the plan of God had failed! But Paul is careful to explain in the 6<sup>th</sup> verse of Rom. 9, "Not as though the word had taken none effect, for they are not all Israel, which are of Israel", or in other words, all who have sprung from Israel do not count as the true seed. No, God's Word did not fail, even though Jesus "came to his own and his own received him not." The Lord was yet to find a seed that would serve him. Ps. 22:30: "A seed shall serve him. it shall be accounted to the Lord for a generation."

In Romans 9:7 we see in a figure how that those who receive the promise are counted as the seed, the spiritual seed of Abraham, and therefore the true children of God. "Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called." Not all the descendants of Abraham were counted as natural Israel, but only those who came through Isaac, for Isaac was a child of promise. In the next verse we find Paul giving us the parallel of Israel to the Church: "That is, they which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Neither are all the descendants of Isaac termed as natural Israel, but only those who came from his one son, Jacob. In this instance the Lord changed the order of things before the children were born, saying, "The elder shall serve the younger." (12<sup>th</sup> vs.) The Lord was showing here how He magnified the second birth over the first birth. The natural seed

had to come through him of the second birth to make the type clear, that only those who have been born again, can be the spiritual seed, or the Church.

In Rom. 4:11-13 we find how the Gentiles through faith could be counted as the spiritual seed of Abraham: "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised (or, though they be Gen-tiles)". Abraham did not receive circumcision until he was 99 years old, and at that time it was a seal of the faith he already had manifested before he was circumcised. This was for the purpose that he might be counted as the father of all believers, even of those who had never been circumcised.

The spiritual Jew is described in Rom. 2:28-29: "For he is not a Jew which is one outwardly; neither is that circumcision, which is out-ward in the flesh, but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter." Those who have cut off the works of the flesh are the spiritual Jews. What a plain statement is made in Gal. 3:7, "Know ye therefore that they which are of faith, the same are the children of Abraham." Also in Gal. 3:29 we read, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Those who thought they had the advantage be-cause they were the natural seed of Abraham were rebuked by the Lord in John 8:39: "They answered and said unto him, Abraham is our father," Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham."

Therefore the Church becomes heir to the promise of Abraham be-cause they are blood relatives of Christ, who was the seed of Abraham. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:14,15,16. This "new man" that was formed by the death of Christ is the Church, the body of Christ. See Col. 1:18,24. By becoming children of faith, they have a right to the glory, the ser-vice of God and the promises that were made to natural Israel.

**ISRAEL AND THE CHURCH (CONTINUED)**

or

"The Children of Promise

In Heb. 8:9 we find that even the New Covenant was made to natural Israel: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt.... for this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people."

This Covenant will not be fulfilled in natural Israel, however, until the earth is in the condition spoken of in the verse following (Heb. 8:11): "And they shall not teach every man his neighbor, and every man his brother saying, Know the Lord, for all shall know me, from the least to the greatest." This describes the condition of the earth during the millennial reign, and shows us that the New Covenant promise given to the house of Israel will not be carried out for them as a race, until the Kingdom dispensation. Here Paul takes a scripture which was literally for Israel, and preaches it to the Church!! So we can see that the Church slips in ahead of natural Israel, and enjoys this New Covenant promise now, during the dispensation of Grace. Paul was well aware of the fact that the promise was made to Israel, and yet he also knew that the Church was spiritual Israel, and therefore the promises given to Israel, were for the Church in a spiritual sense.

We are now going to trace the promise given to Abraham down through Isaac, and Jacob, through Christ, and finally to the Church. The promises were made to Abraham and his seed. The word "seed" here refers to Christ Himself (Gal. 3:16). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many (plural) but as of one, And to thy seed, which is Christ."

In Gen. 22:18, an angel of heaven repeats the promise given to Abraham: "And in thy seed shall all the nations of the earth be blessed." Christ was to come through Abraham, and through Christ there was a blessing promised which would bless all nations. Since God's power was shown through Israel, and only to the leaders and prophets in Israel, it must have sounded strange indeed for God to promise that someday, through Abraham's seed, there would be a blessing which all nations could enjoy. What could such a promise be?

In Gen. 26:1-4, the same promise was handed down, not to all of Abraham's children, but to Isaac: "And I will make thy seed to multiply as the stars of heaven...and in thy seed shall all the nations of the earth be blessed."

In Gen. 28:1-4, the promise was passed on to Jacob. From Jacob the seed was to come through Judah. Gen. 49:10.

In Psalms 132:1-11, God promises David that it will be through his seed that He will set upon the throne. "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." Verse 11. Notice in the 4<sup>th</sup> verse David vows not to give sleep to his eyes until he finds a habitation for the mighty God of Jacob." David sees that the service of the Lord is still being performed in a tent-like affair, when

the people live in beautiful ceiled houses. Therefore, he has a desire to build a house worthy of being the dwelling place for the glory of God. He vows not to sleep until God shows him what place He would choose for a dwelling place for the mighty God of Jacob. This sounds at first like a very rash vow for David to make, since God did not allow him to erect the Temple. How-ever, David got to go to sleep all right for he prayed through, and God did show him where the mighty God of Jacob was really going to dwell! In the 6<sup>th</sup> verse David says, "Lo, we heard of it at Ephratah." Ephratah is Bethlehem! So the Lord showed David that the real dwelling place of God was going to be through the birth of the Savior at Bethlehem. "Bethlehem," means "bread basket," and it was rightly named, for out of Bethlehem came the One who was the Bread of Life.

In Micah 5:2, we find the proof that Ephratah is Bethlehem, and we find that out of this place comes the ruler of Israel, the seed of Abraham: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

In Luke 24:49, Jesus gave instructions to the disciples as to how to receive the blessing of Abraham, which he called "the promise of the Father." He said, "And behold I send the promise of my father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Now if anyone would question our authority to identify the "promise of the Father," with the "blessing of Abraham" let us turn to Gal. 3:14, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Paul sanctions this connection of the scriptures by declaring that the blessing of Abraham is fulfilled in the Church by the promised Holy Spirit.

We can now see that those who do not receive the infilling of the Holy Spirit, are missing out on the very thing the Lord has planned should bless all nations. Paul emphasizes this fact in Eph. 1:13-14, when he calls the Holy Spirit, the "Holy Spirit of promise," Concerning the Old Testament prophets and patriarchs, Paul says in Heb. 11:39-40, "And all these, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect. Through the promise of the Holy Spirit, we are provided with something better than any of the prophets were privileged to have.

The prophet Joel also explained what sort of a blessing was to be given to all nations through Abraham's promise when he said, "And it shall come to pass afterward that I will pour out my spirit upon all flesh (or all nations). Joel 2:28. Peter was careful to explain on the day of Pentecost that the experience the 120 received which came with speaking in other tongues, was that outpouring of the Spirit which Joel prophesied God would send upon all flesh. Acts 2:15-18. In Acts 3:25-26, Peter reminds the Jews that they are the children of Abraham, whom God promised, "In thy seed shall all kindred's of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you..." After the resurrection, the only way God sent him was in the power of the Holy Ghost!

**PARALLEL BETWEEN  
ISRAEL AND THE CHURCH CONTINUED**

I. Israel was "God's elect" according to race-an earthly people, while the Church is "God's elect" according to race-a heavenly people.

1. Natural Israel was and is now God's chosen race of people: Isa. 45:4, "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name." Again in Isa. 65:9 we read, "And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there." See also Rom. 11:28.

2. The Church, or spiritual Israel, is also spoken of as God's elect, God's chosen body of people according to grace. "Even so at this present time also there is a remnant according to the election of grace," Rom. 11:5 Here Paul is talking about a remnant of Israel who became converted, and therefore were now in the elect body according to grace I Pet 5:13: "The Church that is at Babylon, elected together with you, salute you " Luke 18:7, II Pet 1:10.

II. Those in Israel come from Isaac, who was of miraculous birth. Those in the Church are also of miraculous birth in a spiritual sense.

1 In Rom. 9:7-9 we find that the seed of Abraham was to come through Isaac, for he was a child of promise, being of a miraculous birth (As Sarah was barren, God had to perform a miracle to give her a son).

2 Paul gives us authority to use this as a figure of the miraculous birth of the members of the Church, when he says in Gal. 4:28, "Now we, brethren, as Isaac was, are the children of promise."

III. The purpose for which God chose Israel is similar to the purpose for which He chose the Church.

1. The purpose for which God chose Israel was to be a witness to the power of God among idolatrous nations, through whom the blessing of God should reach the entire world. See Gen. 12:3. Some of the Gentiles accepted Jehovah as the true and living God because of what they saw the God of Israel do for His people. Rahab, the harlot, is a good example.

2. The purpose for which God chooses the Church is to be His witness to the power of God among sinners, through whom the Gospel should reach the ends of the earth, In Acts 1:8, Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come Matt. 24:14.

IV. The same promises made to Israel in a natural sense are made to the Church in a spiritual sense, thus:

1. In Deut. 3:22, God promised to fight for Israel: "Ye shall not fear them, for the Lord your God he shall fight for you." How-ever their war was often in the flesh, and with carnal weapons. The same promise was given to the Church in a spiritual sense, but notice that our weapons are spiritual ones, not carnal ones: In II Cor. 10:4 we read, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."
2. In Isa. 65:23, God promised Israel, "They shall not labor in vain, nor bring forth for trouble." God also promises the Church, "... For as much as ye know that your labour is not in vain in the Lord." I Cor. 15:58.
3. Compare Isa. 62:6-7 with Eph. 5:27. In Isa. God told Israel that He would see watchmen on the watchtower of Jerusalem which would not hold their peace day nor night until God made Jerusalem a praise in the earth. God also has watchmen in the Church which travail in prayer that His people may be a praise in the earth. In Matt. 5:13-14 Jesus said, "Ye are the salt of the earth," and also, "Ye are the light of the world; a city that is set on a hill cannot be hid."

V. The warnings made to Israel also concern the Church.

1. In Lev. 26:15,17, God warned Israel that if they would not keep His commandments, He would set His face against them and they would flee from their enemies. In Rom. 11:21-22, Paul warns the Church not to be high-minded, but to fear, for God would cut them off as He did Israel, unless they continued in His goodness.
2. This thought is carried out plainly in I Cor. 10:5,11. Paul takes judgments which fell upon natural Israel to warn the Church not to murmur as they did, neither to tempt Christ as some of them did, and were destroyed of serpents. He sums up by saying, "Now all these things happened unto them for ensamples (or types, margin) and they were written for our admonition."

VI. The Church is often chastened as was Israel. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6. The Church also has enemies that are sometimes very strong (Eph. 6:12), but because of the power of God, we can gain victory through obedience as natural Israel did.

Although chastened, the Church has the promise of being "more than conquerors through him that loved us." In spite of the strength of his enemies, Paul was persuaded that "neither death nor life, nor an-gels, nor principalities nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:37-39.

I. SETTING: Mordecai is generally given as the author of the book. His intimate knowledge of the affairs of Esther would qualify him to describe the minute details of the banquet and the customs of the palace. He also was an upright man who understood God's dealings with His chosen race of people.

King Ahasuerus is said to be the same as Xerxes, King of Persia. In the book of Esther we have a picture of the Jews in exile in the Persian state. The palace of Xerxes, destroyed by fire thirty years later, has recently been excavated by French explorers, and its plan follows in every respect the details of the story as related in the book of Esther.

The chief characters are Ahasuerus, Queen Vashti, Esther, Mordecai and Haman. Esther was a Jewish orphan, born during the exile, and raised after the death of her parents, by Mordecai.

II. The two important divisions of the book:

1. The rejection of Queen Vashti, and the crowning of Esther in her stead.
2. God's providence in delivering His chosen people when they were facing death.

III. Rejection of Queen Vashti. Chapter 1. Vashti, the Queen, refuses to show off her beauty at the feast, and is deposed for her disobedience.

1. This Queen losing her exalted position is typical of the Jews, who were called the "married wife" being divorced as a nation, God turning to the Gentiles to take out a people for His name.

In Isa. 54:5, God said to Israel, "For thy Maker is thine husband," showing that Israel was Jehovah's wife. The same thought is proven in Jer. 3:14, "Turn, O backsliding children, saith the Lord; for I am married unto you..." The 11<sup>th</sup> verse shows He is speaking here to backslidden Israel. This wife was deposed then "Jesus came to his own and His own received Him not." He then goes about to choose another wife, and turns to the Gentiles to take out a people for His name. See Acts 15:14.

The parable which Jesus gave in Matt. 21:33-41, illustrates this truth. The householder which planted a vineyard, rented it out to certain husbandmen, and went into a far country. When harvest time came he sent his servants to receive the fruits of the harvest. The husbandmen beat one servant, killed another, and stoned another. Again he sent more servants who met the same fate. Then he sent his son saying, "They will reverence my son," but they plotted among themselves and killed the son. When Jesus asked what the Lord of the harvest should do to those servants, they answered that he should destroy those men, and let out his vineyard to other husbandmen who would render him fruits in their season. The Lord rented out His vineyard first to Israel, who "stoned the prophets and killed those sent unto them. Mt. 23:37. He then rented out His vineyard to another, or turned to the Gentiles to find a people who would render fruits at harvest time. The vineyard is now entrusted to the Church.

See James 5:7-8.

2. The parallel to this application is also found in the Church, for --- we will no longer be a member of the bridal company if we fail to obey the heavenly Bridegroom, and manifest the beauty of Christ before a world drunk with sin. The Bride must be without spot as in Songs of Solomon 4:7: "Thou art all fair, my love; there is no spot in thee." In Luke 6:46 we see that we have no right to call Jesus "Lord" which means, Master, or Husband, unless we keep His Word, for He said, "And why call ye me, Lord, Lord, and do not the things which I say?" See also Eph. 5:27. It is true that some teach that once we have been filled with the Spirit, we cannot lose our place in Christ, but Paul tells us that unless we continue in His goodness, we shall be cut off, as were the natural branches (natural Israel). See Rom. 11:17-22.

#### IV. The crowning of Esther. Chapter 2.

1. A year of preparation was given to the virgins, six months with sweet odours, and six months with myrrh or bitter odours,

A. This typifies the Bride of Christ being purified with trials as well as blessings. In Dan. 12:10 we find that "many shall be purified and tried and made white, and none of the wicked shall understand, but the wise shall understand. Here we find that the Church is tried and made white. The wicked often scoff at a Christian who is going through a trial, for they do not understand that these things are necessary to prepare the Bride of Christ to stand before the King.

In II Cor. 12:7-9 Paul acknowledges that one of his worst trials which we often call his thorn in the flesh, was left upon him "lest he be exalted above measure over the abundance of revelation." And so Paul learned both how "to be abased and how to abound." Phil. 4:12. In S. of S. 4:16, we see that it takes the cold winds of trouble, and the warm winds of blessings to make our lives produce the fruits which the husbandman will expect to receive when He comes. See also I Peter 4:12-14. In Matt. 5:11-12 Jesus says we are blessed when we are persecuted! Yes, trials are blessings in disguise according to Christ. We are blessed in two ways: the trials help to purify us, and keep us in readiness for His coming, and our reward in heaven is increased, See also James 1:12.

2. Only one was chosen-Many virgins (saved people) aspire to be in the Bride, but only those who meet the conditions will be elected. See S. of S. 6:8-9. Paul brings out this thought when he likens the Christian life to a race, and reminds us that many run, but only one receiveth the prize. I Cor. 9:24. The obedient to all the rules, are the ones who will obtain the prize. No matter how swift a man may be, he is counted out of the race if he breaks the rules. No matter how good a life one may seem to live, if he does not come God's way, he will not be included in the Bridal company when Jesus comes again.



## V, The King makes a feast, Chapter 2.

1. "And the King loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti," Verse 17,

The Bridal company, or the Church, will be made up of those who have found "favor" in the eyes of King Jesus, Let us see what it means to obtain the King's favor: In Prov. 16:15 we read, "In the light of the king's countenance, there is life, and HIS FAVOR is as a cloud of the latter rain." Those who obtain favor of the Lord will receive the latter rain, which is the baptism of the Holy Spirit, This will prepare them for the Marriage Feast which is to come.

See also Prov. 19:12,

2. "Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts according to the state of the king." Verse 18, This feast is typical of the Marriage Supper of the Lamb which follows the choosing of the Bridal company at the time of the rapture, Rev, 19:7-9, "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints, And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb," Eph, 5:23-32 proves that the Bride of Christ, the Church and the Body, are one and the same, See also Matt, 22:2, Isa, 62:5, II Cor. 11:2, Matt, 9:15,
  - A. At this feast two important events are recorded: he gave gifts, typical of the rewards that will be given when Christ returns, In Rev, 22:12 we read, "And behold I come quickly, and my reward is with me, to give every man according as his work shall be,"
  - B. The King also gave the provinces a release in celebrating the crowning of the new Queen, Christ will also give the "provinces a release" after the crowning of His Bride, for the whole world will be released from the power of Satan during the millennium, We read in Rev, 20:2, "And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years," See also Isa, 11:6-10, and Isa, 65:19-25,

VI. Haman plots to destroy the Jews by bribery and false accusations, The King gives permission to execute them on March 13<sup>th</sup>.

1. This plot is one example of the many attempts of Satan to destroy the "seed of the woman," and thus to thwart God's plan of redemption through the promised Savior, Gen, 3:15, The slaying of righteous Abel was Satan's first attempt to destroy this seed, but God raised up Seth in his stead. We are also reminded of God's protection of the baby Moses, Israel's deliverer, when the King's decree would have slain all the boy babies.

Even after the Christ child was born, we read of Herod's attempt to destroy Him who was born King of the Jews, by slaying all the boy babies, but being warned through a dream in the night, Mary and Joseph take the child into Egypt, and escape the cruel hand of Herod. Isaiah had prophesied (Isa 9:6), "Unto us a child is born, unto us a son is given." The Seed of the woman was protected by the hand of God, not only until the child was born, but until the Son was given on Calvary.

2. Haman, the King's right-hand man, is aroused to anger when Mordecai refuses to bow to him. In order to gain vengeance against Mordecai, Haman plots to destroy all the Jewish people.

A. This is typical of the nations who will plot to destroy natural Israel, at the close of this dispensation. In Zech. 14:2 we read that all nations will be gathered against Jerusalem to battle. See also Joel 3:2.

B. This is a picture also of the Antichrist who will attempt to destroy all of God's people who refuse to take the mark of the Beast. Rev. 20:4.

Satan's anger against God's people can be explained by considering Heb. 2:16-17: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

When human beings fell, the Lord made provision for their redemption by taking on Him "the seed of Abraham." Or, in other words, He took on Himself a human body which was sacrificed to satisfy all the demands of the Law against sinful mankind. But when the angels fell, the Lord "took not on Him the nature of angels,"- He made no provision to redeem them back to their former state.

Satan takes many forms in attempting to destroy God's people. It is well to understand his workings that we may be fortified to stand against him. He may appear as an angel of light, as a lying spirit, as a subtle tempter or as a roaring lion.

However, we need not fear the workings of Satan, for as we shall see in our next lesson, God has it on His program to deliver His people who will put their trust in Him, who have on the whole armor of God (Ephesians the sixth chapter) and who will resist the Devil steadfastly as we are exhorted to do. James 4:7.

I. God's providence in delivering His people. Chapters 4 to 9.

1. Before the emergency arises, God has placed Esther in a position where she can be used to deliver the Jews. This is similar to the providence of God in placing Joseph in Egypt where he could be used as a deliverer of his people.

A. Mordecai recognizes God's providential hand, for he says in his plea for Esther to intercede before the King: "Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

B. Before Esther makes her final plea, the Lord has the heart of the King prepared: a beautiful illustration of how God works on "both ends of the line" when we have all on the altar. The King, not being able to sleep, has the records read and finds that Mordecai has saved the King<sup>1</sup> a life. The servants are questioned as to what has been done to honor Mordecai for this deed, and it is found that nothing has been done for him. At this moment Haman is in the Court preparing to ask the King to hang Mordecai on the gallows he has built for him. The King asks Haman to come in, and seeks his ad-vice as to what should be done for the man whom the King wishes to honor.

C. Haman is obliged to honor Mordecai in a fashion which he thinks to be for himself:

"Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the King delighteth to honour." Esther 6:9.

The King immediately orders Haman to take the apparel and the horse and do for Mordecai all that he has described, and he adds, "Let nothing fail of all that thou hast spoken." Verse 10. The humiliation of Haman is a good example of what Jesus meant when He said, <sup>1</sup>"And whosoever shall exalt himself, shall be abased." Matt. 23:12.

2. The King grants the right to the Jews to defend themselves.

A. Esther unfolds Haman a wicked plot before the King, and Haman is condemned to death. On the appointed day the Jews smite all their enemies with the sword. Esther 9:5. This is typical of the deliverance God will bring about for natural Israel when all the nations are gathered to battle against her. "Then shall the Lord go forth and fight against those nations." Zech. 14:3; Joel 2:32; 3:16. Zech. 12:9, Zech. 2:8, Gen. 12:3.

B. God has also promised deliverance to the Church. A promise of our deliverance from the tempter is found in I Cor. 10:13. In Ps. 81:13-16 we find that if God's people will "walk in His ways" He will

quickly turn His hand against their adversaries, "and the haters of the Lord will submit themselves unto Him!" Also in Isa.54:17 we find that no weapon that is formed against God's people shall prosper The final deliverance for the Church will take place at the coming of the Lord. I Thess 4:17.

- 3 The law of sowing and reaping is illustrated when we see Haman hung on the gallows he prepared for Mordecai.. Gal 6:7 and Prov.28:10. Those who planned to destroy Paniel were themselves eaten of the lions and the ones who cast the Hebrew children into the fiery furnace, were burned in the fire

## II. The Feast of Purim. Chapter 9.

1. Mordecai writes to the Jews "to establish this among them, that they should keep the fourteenth day of the month Adar (March) and the 15<sup>th</sup> day of the same, yearly, as the days wherein the Jews rested from their enemies." Chapter 9:20-23.
2. This feast which was held annually in memory of the deliverance of the Jews from death is typical of the Lord's Supper, which the Lord Himself instituted as a memorial of His suffering which brings about the deliverance of the Church from the second death. See Heb. 2:14-15 and I Cor. 11:26: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

## III. Mordecai's advancement. Chapter 10

1. The final chapter in the book of Esther shows how Mordecai, al-though plotted against by the wicked Haman, is promoted to a high position in the kingdom "For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren.) seeking the wealth of his people, and speaking peace to all his seed " Chapter 10:3.
2. This is a wonderful example of how "promotion cometh from the Lord " We read in Ps. 75:6-7, "For promotion cometh neither from the east, nor from the west, nor from the south, but God is the judge: he putteth down one, and setteth up another."
  - A. In Gen 39:5 we are told how Joseph, after proving himself faithful as a slave, was promoted to the office of overseer over all the house of Potiphar, and the Lord blessed the whole household for his sake. And because he was a faithful witness in the jail, after having been falsely accused, he was promoted to be a ruler in the land of Egypt.
  - B. Always it is those who are "faithful over little things whom the Lord makes ruler over much. Matt. 25:23. Many Christians let opportunities slip by in working for the Lord in their own circle, waiting for the time when the Lord shall call them into some great field of labor, or place them in some position of high responsibility. But we find that the ones God is calling to responsible places are the ones who are faithful in working for Jesus in their home assembly, and humbly fulfilling the small duties assigned to them by those in charge of the work.

## Lesson 1

1. Name at least two purposes for the Word of God.
2. What is our chief object in studying the Bible?
3. Give at least three methods of Bible study.
4. What is a good method to use in memory work?

## Lesson 2

1. What is a good rule to follow when studying by books?
2. What is the first principle of Bible study?
3. Why do you believe the Word of God to be inspired?
4. What is a good rule to follow in regard to words written in italics?
5. When should we accept a scripture as being "figurative language?"
6. Name three ways of testing the truth.

## Lesson 3

1. Why do we believe our Bible to be complete?
2. How many books are there in the Bible? the Old Testament? the New?
3. Name the five divisions of the Old Testament, and the books included in each.
4. Name four divisions of the New Testament, and the books included in each.
5. Why do we believe the Old Testament is for us today?

## Lesson 4

1. Name the seven dispensations, and explain the meaning of each.
2. Give the judgment which ended each dispensation.
3. What is the importance of understanding dispensational truth?

## Lesson 5

1. What people belong to Israel? What people belong to the Church?
2. To whom were the Covenants, the service of God, and the promises first given?
3. How is it then that the Church has a right to these promises?
4. How do we become the "children of Abraham?"
5. What authority do we have to call the Church "spiritual Israel?"

### Lesson 6

1. What is the New Covenant, and to whom was it given?
2. When will the New Covenant be fulfilled in natural Israel? Give a scripture reference.
3. Give a scripture to prove that "the promise of the Spirit" is the fulfillment of the promise given to Abraham.
4. Trace the promise through Isaac, Jacob, Judah, and through Christ to the Church.
5. Did the Old testament saints receive the "Promise?"

### Lesson 7

1. Who is God's elect according to race? according to grace?
2. Give a scripture showing the parallel of the miraculous birth of Isaac, and the miraculous birth of those in the Church.
3. What is the purpose for which God chose Israel? the Church?
4. Are the promises made to natural Israel for the Church?
5. How do the warnings made to Israel affect the Church?

### Lesson 8

1. Name the chief characters in the book of Esther.
2. What are the two important divisions of this book?
3. Of what is the rejection of queen Vashti a type?
4. Describe the two methods of purification of the virgins.
5. Of what is this a type?

### Lesson 9

1. Esther was crowned because she obtained the king's favor. What will those receive today who obtain the King's favor?
2. What two important events took place at the marriage feast?
3. Explain the type found in each of these events.
4. Give two other instances in which Satan attempted to destroy "the see of the woman" besides Haman's attempt to destroy the Jews.
5. Of what is their deliverance. a type? in Israel, and also in the Church?
6. How can you explain Satan's anger against God's people?

### Lesson 10

1. Explain how the Jews were delivered.
2. How was Haman humiliated?
3. How was the law of sowing and reaping worked out in the case of the wicked Haman?
4. What does the Feast of Purim typify?
5. What was the secret of Mordecai's advancement?

## RUTH

Setting: Although the name of the author is not certain, Samuel is said by some to have written the book. The period of time in which the events took place was during the period of the Judges. The principal characters are Naomi, Orpah, Ruth and Boaz.

### I. Bereavement of Naomi and her daughters.

1. These women are typical of three classes of people: Naomi is typical of the backslider; Orpah is typical of those who reject the Gospel; Ruth is typical of those who accept the true God of the Bible. In the story of Ruth we find one of the most beautiful types of the Bride of Christ.
2. Naomi at first lived in Bethlehem of Judah. Because of sin in Israel, God brought a famine in the land, endeavoring to bring the people to repentance. See Ezek. 14:13.
  - A. Instead of abiding in the land of Canaan, Naomi and her husband and two sons leave for Moab in search of a better living. Each of the sons marry heathen wives. Soon Naomi's husband dies. Then both of her sons pass away.
  - B. God had not promised Israel any protection outside of the land of Canaan. God does not promise us protection and blessing out-sides of our abiding place in Him. In Gen. 26:2-3 the Lord tells Isaac that he need not leave Canaan because of famine, for that is the place God has chosen for Israel to dwell. In John 15:4, we are exhorted to abide, or dwell, in Christ.
  - C. Disobedience to the will of God brought trouble and death. God had warned Israel of the sorrows that would follow disobedience in Ezek. 5:17.

### II. Return to the land of Judah.

1. Naomi's sorrows drive her back to Bethlehem. This is typical of the Great Tribulation driving Israel back to God. Joel 3:2, Zeph. 2:8-9, 14-15, Jer. 30:7, 11.

This is also typical of sorrow causing a backslider to return as in the case of the prodigal son. His destitute condition reminded him of the bounty there was in his father's house.

2. When Naomi returns, Ruth goes with her. Chapter 1:14-16. When a backslider returns, someone else is influenced toward God. Rom. 14, verse 7. No one can live, or even die, without influencing others in some way.

Also, when Israel returns to God, the whole earth will be blessed. See Rom. 11:12,15: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness? ... For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" When Israel accepts the Christ, as a nation, the millennial reign will be ushered in, with all the blessings of Christ's kingdom on earth.

3. The importance of Ruth's decision is that she takes the God of Israel for her God. Chapter 1:16, 2:12. And Ruth said, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou longest, I will lodge: thy people shall be my people, and thy God my God."

The chief subject of the first chapter is deciding for Christ; the second, working for Christ; the third, resting in Christ; the fourth, rewarded by Christ. What better background could one choose for a simple evangelistic appeal to the lost. This is one of the truly great dramas of the scripture.

4. Orpah turns back at the border. She decides she cannot leave her home, and her idols to serve Israel's God. Chapter 1:15. In this she is a type of one who rejects Christ. Unwillingness to give up the world, and to be scoffed at by relatives, cause many to turn their back on the way of salvation. See Matt. 7:26, Matt. 10:37.

### III. Ruth gleanes in the field. Chapter 2.

1. Ruth is not satisfied with merely being one of God's people, but she begins at once to take advantage of one of God's laws. She learns of a law in Israel that the reapers have no right to glean the harvest field, but that the stray stalks of wheat shall be left for the poor. See Lev. 19:10.

We should not be content with having our sins forgiven and being counted in the family of God, but should at once take advantage of the many promises of the Word. We read in II Peter 1:4, "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature."

2. Ruth's faithfulness as a gleaner in the field is typical of Christian service in the Lord's vineyard. Some who should be working for the Lord are standing "idle in the marketplace. They feel that no man has hired them. Yet the hour has grown late and they are the more needed. See Matt. 20:3-4.
3. Boaz takes notice of her faithful service, and instructs his servants to drop some "handful on purpose" that she might not be empty handed at the end of the day. Chapter 2:16. This weal-thy man, Boaz, is typical of Christ, who will not allow His reapers to go before Him empty handed, if they are faithful gleaners in the field.

In Psalms 126:6, we read, He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. See also I Cor. 15:58.

4. Ruth is warned by her mother-in-law not to be found laboring in any other field. Chapter 2:22. Christians are also warned not to fellowship, or make companions of sinners. II Cor. 6:14-16.



I. Ruth rests at the feet of Boaz. Chapter 3 -- the Rest chapter.

1. This chapter begins with rest, and ends with rest.
2. Naomi counsels Ruth to suggest to Boaz the claim she has upon him as a near kinsman of her deceased husband. Vs. 2-4. So we find Ruth taking advantage of another of God's laws.

In the law God gave to Israel, a widow could not marry whom she chose, but (if childless) her dead husband's nearest relative was to marry her for the perpetuation of the name of the dead husband. See Deut. 25:5-6.

3. Ruth lies at the feet of Boaz until morning, and is covered with a portion of his garment. (From Ezek. 16:8 we infer that {his was a token of betrothal according to the custom of the day.)
  - A. In preparing to become the Bride of Christ we must (1) sit at the feet of Jesus, in order to be filled with truth: Luke 10:39, Jn. 1:14, and (2) be covered with His garments of grace: Isa. 52:1, 61:3, Matt. 22:11, Isa. 30:1.
  - B. Boaz tells her that in the morning her inheritance will be re-deemed. Our bodies are not yet redeemed, but if we tarry at the feet of Jesus through the night hours of this dispensation, the redemption of our bodies will be fulfilled when the Lord comes to catch His people away. This event will usher in the morning, or the dawn of the Millennial day.

If we are found sitting at the feet of Jesus, and covered with the garment of His Spirit, we need not fear but what our inheritance will be redeemed "in the morning." See S. of S. 4:6. It will pay to be true until "the day breaks and the shadows flee away."

II. The marriage of Ruth. Chapter 4-- Reward chapter.

1. Ruth finds there is a nearer kinsman than Boaz whose claims must first be tested. Chapter 3:12-13.
2. Boaz gives the nearest kinsman an opportunity to redeem Naomi's inheritance. According to the Law, an inheritance which had been lost could be redeemed by the nearest kinsman in the Jubilee year. "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." "If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." Lev. 25:10,25.
3. This kinsman refuses, saying, "Redeem thou my right to thyself, for I cannot redeem it." Vs. 6. The Law had the first chance to redeem man, but it could not, for it did not change man's nature. However, what the Law could not do, in that it was weak through the flesh (acted through frail humanity), Jesus did for us

through His death and resurrection. Rom. 8:3. "For the law made nothing perfect, but the bringing in of a better hope did..." Heb. 7:19. See also Gal. 3:13.

4. Ruth becomes the bride of Boaz, the owner of the field. We will become members of the Bride of Christ, if we are faithful to glean in His field, and trust Him to redeem our inheritance. Rom. 8:23. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13-14. "...The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." I Cor. 15:52.

### III. Other lessons learned.

1. Although Ruth was of the hated Moabitish stock, by her reliance on the God of Israel, she became sufficiently noble to become the mother of Obed, the grandfather of the great King David, one of the Royal Line that brought forth the Messiah.

This record of the adoption of a Gentile woman into the family from which Christ was to derive His origin, typifies the final reception of the Gentile nations into the true Church of God, being made fellow-heirs of the Jews. Acts 15:14: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." Also in Eph. 2:13, we read, "But now in Christ Jesus ye who sometimes were afar off (Gentiles) are made nigh by the blood of Christ." We are also reminded of Peter's declaration in Acts 2:39: "For the promise is unto you, and to your children, and to all that are afar off (Gentile's), even as many as the Lord our God shall call."

2. Simple trust in the power of God never fails in its reward. No matter how hopeless conditions about us seem to be, God is able to lift us above every one of them. Ruth's confidence in the Lord brought rich returns, and is an admirable example to those in the Church.

In Heb. 10:35 we are exhorted, "Cast not away therefore your confidence, which hath great recompense of reward."

"He brought me forth also into a large place: he delivered me, because he delighted in me. The LORD rewarded me according to my righteousness: according to the cleanness of my hands hath he recompensed me." This is a part of David's song of deliverance, giving his testimony of how the God he served rewarded him and gave him victory over all his enemies because his trust was in Jehovah who delighted in David's integrity.

3. Our greatest reward will be at the coming of the Lord Jesus in the clouds of heaven: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27.

Setting: Hosea is the author of the book, He was one of the prophets to the northern 10 tribes of Israel. He prophesied over a period of 60 years, during the same period of time that Isaiah and Niosh prophesied in Judah, Commerce and foreign conquest filled the country with wealth and luxury. The form of worship went on, but the hearts of the people had departed from the Lord. Because of Hosea 's experience with an unfaithful wife he was prepared as perhaps no other prophet was to understand God's love for unfaithful Israel, and to plead for her return.

#### I. Relation of Hosea's personal life to Israel's national life. (Chapters 1 to 3.)

1. God commands Hosea, "Go, take unto thee a wife of whoredoms... for the land hath committed great whoredoms, departing from God."
  - A. Hosea married Gomer, one among backslidden Israel, and therefore termed as a child of whoredom.
  - B. Hosea's experience with an immoral wife, whom he loved with all his heart, was a drama enacted before the eyes of Israel picturing their unfaithfulness to God. This experience also prepared Hosea to understand God's attitude toward bsckslidden Israel, upon whom He had lavished His love, and to declare God's message to the people.
2. Hosea's children also symbolical.
  - A. The first son was called Jezreel (Hosea 1:4): "For I will avenge the blood of Jezreel upon the house of Jehu." Jehu slayed all the house of Ahab. II Ki. 10:10-11, Although he had executed this judgment, and broken down many of the altars of Baal, Jehu fell into sin, and judgment came upon his house. II Kings 10:28-29. In verse 5, the Lord says, "I will break the bow of Israel in the valley of Jezreel." Jezreel was where the Assyrian army overcame the Israelites.
  - B. God said to call the second child Loruhamsh, meaning "No mercy." Hos. 1:6. This was a symbol that God was going to lift mercy from Israel, no longer protecting her from her enemies.
  - C. God said to call the third child Loammi, meaning "not my people"-for "ye are not my people, and I will not be your God."
3. Promise of preservation. In the 10<sup>th</sup> verse God promises to preserve them in spite of the fact that they must be punished. The Jews exist today in greater numbers than ever, in spite of the way they have been persecuted. "And it shall come to pass that in the place..it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Paul quotes this scripture in Rom. 9:24-26, and applies it to the Gentiles who have been admitted into the Church. Rom. 9:30.
4. Hosea's wife seeks other lovers. Chapter 2. Note verse 5. She wanted bread, wool, flax etc. disdainng the simple life of the prophet. This typified Israel forsaking the Lord because of greed for wealth, for in Jer. 3:20 we read, "Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord." The Church, which is the Bride of Christ (Eph. 5:28-32) is also warned not to allow cares of life to allure their hearts sway from Him. Jas.4:4.

5. Hosea buys his wife back from slavery. Instead of gaining the lover she desires, she has to sell herself as a slave. Hosea does not cease to love her in spite of her shameful conduct. Neither had Jehovah ceased to love Israel. See Jer. 31:20, 57. "Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord..."

## II. Sin and its judgments. Chapters 4 to 13.

1. God's controversy with HIS people See Hosea 4:1-2., He rebukes them for lack of mercy and truth. The people's greed for wealth led them to disobey God's laws in regard to having mercy on the widows, and also led to stealing.

Sacrifices continue, but no real worship, so God says through the prophet in Hos. 6:6, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." A form of religion went on, but the priesthood became corrupt. This is a picture of formal churches today described in II Tim. 3:5: "Having a form of godliness, but denying the power thereof."

2. Judgments pronounced for these sins. See Hosea 4:3, 5:6,15. The people, as well as the beasts of the field, will languish until Israel returns unto the Lord. Rom. 8:21-23. Their final judgment is to be dispersion among the nations. Hosea 8:8, 9:17.
3. The prophet pleads for repentance. Hosea 10:1,12, The prophet describes an empty vine. In Ps. 80:8-14 David also describes Israel as the vine which the Lord hath brought out of Egypt. However he prays for the vine which once filled the land but whose hedges are now broken down, and torn by the wild beasts of the field: "Return, O God of hosts, look down from heaven, and behold, and visit this vine." This also finds a parallel interpretation in the Church. The original doctrine of the Apostles was nearly lost during the Dark Ages, but in these latter days the Lord is visiting His people again, whom He has brought out of Egypt. (sin) In Hosea 10:12 they are exhorted to "break up their fallow ground." God also wants the Church. to maintain a broken and con-trite spirit. See James 4:10 and Isa. 66:2.

## III. Promise of Restoration. Chapters 13 and 14, and Hosea 6:1-3.

1. In Hosea 6:2 we read, "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." For nearly two thousand years (two thousand-year days) Israel has been a scattered people. But in the third day, the millennial day, they will be raised up, and live in his sight. They are spoken of as being in the "graveyard of the nations," but Ezekiel sees the dry bones coming to life again. Ezek. 37:5-14, and Hos. 14:4-8.
2. When restored, God promises to be their King in Hos. 13:10. See Ps. 132:11, Rev. 19:16, Dan. 2:44. We can become subjects of this kingdom before it is literally set up, by receiving the Holy Spirit. Rom. 14:17, Jas. 2:5. God is training many in His spiritual kingdom now, to rule with Him in the literal kingdom. Mt. 25:21, Rev. 5:10; 20:6; Rev. 2:26-27. This explains the seeming contradiction between John 18:36 and Rev. 11:15.

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"THE BOOK OF GENESIS"

or

"SEED TRUTHS OF THE BIBLE"

featuring  
Old Testament Types and Shadows

-----Mrs. E. Rohn



Moses is the author of the book of Genesis. The first 11 chapters in this book cover a period of approximately 2,000 years, or the record of man from Adam to Abraham. This period of time also includes the first- three dispensations: Innocence, Conscience, and Human Government. The very word, "Genesis," means "beginning." We find that it is a book of beginnings. In fact the foundation for all subsequent Bible doctrine is found in the book of Genesis. Here are the "seed truths which come to full growth in the rest of the Bible. The New Testament is the blossoming out of God's original plan, as recorded in Genesis.

Some of the important beginnings in this book are:

- 1.The beginning of creation. Gen. 1:1.
- 2.The beginning of the human race. Gen. 1:27.
- 3.The beginning of marriage. Gen. 2:22-24.
- 4.The beginning of sin. Gen. 2:16,17; Gen. 3:6.
- 5.The beginning of God's redemptive work. Gen. 3:21
- 6.The beginning of prophecy. Gen. 3:15.
- 7.The beginning of Israel. Gen. 12:1-3.

#### PROGRESSIVE REVELATION

The same thing is true of the book of Genesis, as is true of the entire Bible: it is a book of progressive revelation. This term signifies the gradual unfolding of the characteristics, and plan of God. Notice in the following main events, recorded in this book, how the attributes of God are gradually unfolded to the reader:

(1) God's work of creation reveals to us both the power and the wisdom of God. In Eph. 3:9 we read that God made all things by Christ Jesus, and in I Cor. 1:24 we find that Christ is the power and wisdom of God, so it is clear that God created all things by His power and wisdom. To create substance out of nothing would most assuredly take power, while to bring a perfect order of things, such as has stood down through the ages, would take wisdom. If we had read no further than the first two chapters of Genesis, we would at least know that there was a Supreme Being, the God of the universe, who was all-wise and all-powerful.

(2) God's first redemptive act in the shedding of blood, thus pro-curing a covering for man after he had fallen into sin, reveals God's love and mercy. Man's disobedience did not cause God to cast him off, because of his great love. Many have inquired why God allowed temptation to be put in man's way, if He knew the end from the beginning, and knew full well that man would fail if tried. But we would never know God's mercy if this part of God's plan had not been worked out.

(3) The great flood reveals the justice of God, or His wrath toward unrepented sin. Because God is holy, sin must be punished when His mercy is spurned. The people during this time had a chance to re-pent under the preaching of Noah. This same characteristic is shown in the scattering of the people at the building of the tower of Babel.

(4) The life of Abraham reveals the faithfulness of God. The events of Abraham's life all center around God's promise of a son, through whom all nations were to be blessed. Circumstances were all to the contrary, and years passed with no evidence of its fulfillment, but still God proved His faithfulness to every promise He had made.

The knowledge of this attribute of God has caused many saints to retain hope of deliverance in the face of adverse circumstances, knowing that "He is faithful who hath promised."

(5) The life of Jacob reveals God's grace, which is the "unmerited favor of unmerited in Jacob's makeup which was deserving of God's blessing. From his early life he displayed deceit and trickery. As far as his birth was concerned he had no right to the blessing or the birthright.

The blessings which were showered down upon Jacob were certainly unmerited. What a picture of God's favor upon His children today who once walked "after the course of this world." Jacob's life is a good illustration of the truth Paul emphasized when he said, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God."

(6) The life of Joseph, is a wonderful example of God's providence or God's way of deliverance, planned ahead of time. The realization of God's providence causes the saints to rejoice in the midst of the greatest of difficulties, knowing that God causes "all things to work together for good to them that love the Lord." Rom. 8:28. Although Joseph was sold as a slave into Egypt, and later thrown into prison through false accusation, God permitted these events that he might be in the right place at the right time for the deliverance of the people from starvation during the years of famine. Joseph acknowledged God's providence in Gen. 45:7, when he said to his brethren who had cruelly treated him, "God sent me before you to preserve you a posterity in the earth."

The placing of Esther on the throne, also showed God's providence in delivering the Jews from death. Mordecai realized this when he said, "Who knoweth but that thou art come to the kingdom for such an hour as this?" Esther 4:14.

Paul impressed this important truth upon the New Testament saints on several different occasions. No doubt the Christian laymen wondered why Paul had to spend so much of his time as a prisoner of the State. He steadfastly held to his confidence that the hand of the Lord was manifested even in his bonds. He was assuring the saints of God's providence when he told them that all things that had happened unto him had "fallen out for the furtherance of the gospel."

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Note; The entire plan and purpose of the Bible is made clear when we realize that before three brief chapters are ended in the book of Genesis, we have God's redemptive plan introduced. This in it-self would prove that the design of the Bible is to reveal the divine plan of redemption in Jesus Christ. A thorough knowledge of the Bible requires the study of the book of Genesis.

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God's purpose from the beginning, before the foundation of the world, is to perfect, or finish, a group of people who will be like Him. Every incident recorded in the Old Testament is written "for our admonition." Therefore we find the book of Genesis crowded with types of Christ, the Savior of the world. Someone has given us a very good definition for a type: a type is a divinely purposed illustration of some truth. No wonder we find Christ in the first verse of the Bible and the New Birth hidden away in the story of creation.

### JESUS, THE CREATOR

Jesus said that the scriptures "testified of Him." Jn. 5:39. We cannot read the first five words of Genesis without reading something which testifies of Him. The first five words are, "In the beginning God created." When John introduces Jesus in the first chapter of John he tells us that Jesus was the Word made flesh. Jn. 1:1 with Jn. 1:14. In the third verse he tells us that, "All things were made by him, and without him was not anything made that was made." Jesus was both divinity and humanity, a God-man. His divine nature was the God who spoke creation into existence. By comparing Isa. 44:21, with Jn. 1:10, we find that Jehovah claims to have "stretched forth the heavens alone." And yet John tells us that Jesus was in the world, "and the world was made by him," but knew Him not. This shows Jesus of the New Testament to be Jehovah of the Old.

### TWO CREATIVE WORDS

In the first chapter of Genesis, we have two acts of creation, which we shall find are clear types of the first and second birth mentioned in the New Testament. There are two creative words used. "In the beginning God created the heavens and the earth." This word, create, is translated from a root word meaning, to "create out of nothing." While in Gen. 1:7, "And God made the firmament," the word, made, comes from the root word meaning, "to form out of a substance already created." God's first creative act gave Him material with which to work, but it was of no use to Him until He performed a second creative act, and fashioned it into the earth as it now is. This took place when He divided the dry land from the waters, and caused light to shine out of darkness.

### FIRST ACT OF CREATION

Now let us note what kind of condition the earth was in after God's first creative act. In verse two we read, "And the earth was without form and void." If God had stopped here, He would have had merely a shapeless mass of material, in such chaotic condition, that it would be of no use to Him, and certainly not to man, for in this condition no man could live upon the earth. This is a clear picture, a perfect type, of God's first and second creation in regard to man. Man who has been born only once, in his unregenerate state, is just a mass of corruption. He is a substance all right, but is of no use to God or man, until the Lord takes this unregenerate man, and creates him anew, or makes him over into a creature who will "walk with God."

That the man who has been born only once is but a "mass of corruption," is shown in Jer. 17:9: "The heart is deceitful above all things and desperately wicked." Also in Rom. 3:10-18, we have a vivid description of

the man who is born, or created, only after the flesh. Further-more, after the first act of creation, "darkness was upon the face of the deep." Man born only once is in darkness for, "Jesus is the light which lighteth every man that cometh into the world." John 1:9.

But something else happened before the second creative act was made complete: "And the Spirit of God moved upon the face of the waters." So does the Spirit of God move (or bring conviction upon) the unsaved soul. Without this moving of the Spirit, no one could be saved, for, as Jesus said, "No man can come unto me, except the Father draw him." See John 6:44.

## SECOND ACT OF CREATION

In II Cor. 4:6 we find the key scripture giving us our authority for taking the Creation as a type of the first and second birth: "For God, who commanded the light to shine out of darkness, (His second creative work) hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." God's second act of creation was to divide the water from the land, the light from the darkness, and to bring perfect order out of chaos. God, who brought order out of chaos, also produces calm in a troubled, sin-sick soul. Paul plainly says that the same God who caused light to shine out of the darkness; when He created the world, has caused the light of the glorious gospel to shine into our darkened hearts! No wonder it was Paul who said, "Therefore, if any man be in Christ, he is a new creature (or new creation)." II Cor. 5:17. As the potter takes the clay, breaks it, melts it, and shapes it into an entirely different vessel, he has made a new piece of pottery, but out of clay already created, In this way, man already created, can become a new creation by the New Birth.

We read in Eph. 2:10, "For we are his workmanship, created in Christ Jesus unto good works." We are his workmanship-or in other words, we are the ones God is working on, fashioning a people who will be like Christ. Notice Paul said that we are created in Christ. Therefore, when we are put into Christ, we are placed there by an act of creation, surely not the first-for in Adam (the first creation) all die, but in Christ (the beginning of this new creation) all shall be made alive.-I Cor. 15:22. Yes, Christ was the beginning of this new order of things, as we read in Rev. 3:14, "...These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Christ was the first seed planted, which shall bring forth a harvest of newly created beings.

Note: When you preach regeneration in the light of creation as Paul did, a sinner cannot go away pinning his hope on turning over a new leaf, or trying to do better, for he will see that, having been born only once, he is still in his sinful state, a shapeless mass, of no use to God, man, or himself. He will see his need of the New Birth whereby he is made an entirely new creature, an instrument of use in the Master's hand. This message makes salvation something more than trying to do better-it shows salvation to be an act of creation as mighty, as miraculous, as the forming of the planets at the beginning.

**THE CREATION OF MAN  
IN THE IMAGE OF GOD**

The six days of creation, as recorded in the first chapter of Gene-sis, are as follows:

- (1) First day -- Light shines forth, divided from the darkness.
- (2) Second day -- The firmament, or heaven formed.
- (3) Third day -- Dry land appears, and the earth brings forth fruit trees, grass and herbs, producing after their kind.
- (4) Fourth day -- The sun, moon, and stars appear.
- (5) Fifth day -- God makes the fish and fowls
- (6) Sixth day -- God creates man

When the sixth period of creation arrived, God said, "Let us make man in our image after our likeness." This one verse has been the subject of much controversy, but it is one which is made very plain when taken to the Word of God. In this first chapter of Genesis, when the six days of creation are explained, we have God's blueprint for creation or a pattern which God outlined to follow. As we go into the Word we shall see that God's plan of creation in regard to man is not yet completed, and, therefore we are made to believe that this statement is a prophetic utterance.

God said, "Let us." The word "us" is a puzzle to many, especially to those who see the oneness of God. The word "us" is clearly a plural word, however, This expression is made plain in the meaning of "God" in Gen. 1:1. Here the word, God, is translated from Elohim, "El" meaning God, and "him" meaning, "in whom there are many.", This term then does not imply plural Gods, but one God, from whom many will come. As in Rom. 5:19, "By the obedience of one (Jesus) shall many be made righteous." So we see that Elohim is one God, but has the power to propagate many sons. We are told that any seed which does not die, "abideth alone," but when it is planted, it brings forth a crop after its kind. Jn. 12:24. So it is that after Jesus was planted in the earth, it was possible for a harvest of sons to be produced like unto Himself, or to create many sons in His own image.

The next question is, "What is the image of God?" In Col. 1:15, speaking of Jesus, we read, "Who is the image of the invisible God." Also in Heb. 1:3 we read that Jesus is the "express image" of God. An image is a resemblance, or likeness.. Jesus was an image which expressed all that God was. So in order for man to be created in God's image, he must become like Jesus! Nowhere in the New Testament do we read that a sinner is in the image of God. On the contrary, Jesus said to the Pharisees, "Ye are of your father, the devil." Jn. 8:44. But Jesus was a stranger to them. Now a son bears the image of his father, not the image of a stranger. Some have exclaimed upon seeing a child for the first time, "Why, he is the very image of his father!" This was true because the child had been born into that family. If you wish to bear the image of your Heavenly Father, you will have to be born into His family! The sons of God bear His image.

Paul is very plain in his instructions as to how to be found in the likeness of God. In Eph. 4:24 he says, "And that ye put on the new man which after God is created in righteousness and true holiness."

The Weymouth translation says, "And clothe yourselves with that new and better self, which has been created to resemble God." The new man is created to resemble God. Therefore Paul commands us to put on the new man if we would resemble God, or be made in His image. In Col. 3:10 the same thought is emphasized, "And have put on the new man, which is ... after the image of him that created him." See also Gal. 3:27. A careful reading of I Cor. 15:45-49 will show that the first Adam was a natural being, but the second Adam (Jesus) was a spiritual being. The 49<sup>th</sup> verse shows that sinners bear the image of the first Adam, while the saints are the ones who shall "bear the image of the heavenly."

So far, we have seen that in spirit we are created in His image when we put on the new man. But man is both body and spirit. Christ has a glorified, immortal body. Therefore we shall be in His image, both body and spirit, when our bodies are fashioned like unto His at His second coming. Philip. 3:20-21 speaks of the coming of the Savior from heaven, "who shall change our vile body, that it may be fashioned like unto his glorious body." Paul was referring to the same truth in I Cor. 15:51-54. Here he tells us that this corruptible body must put on incorruption, and this mortal body must put on immortality. John tells us when he expects to be found in the likeness of Christ in I Jn. 3:2: "We know that when he shall appear, we shall be like him, for we shall see him as he is." David said, "I shall be satisfied, when I awake with thy likeness."

God has given us the ministry of working together with Him in the fashioning of men in the likeness of Christ. Paul calls this the "ministry of reconciliation." Read carefully II Cor. 5:17-20: "There-fore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ... Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Paul begins by describing the new creature, which is after the image of Him that created him. Then he says that God has given us the ministry of beseeching men and women to be reconciled to God, that they might become a part of this new creation. As Haywood used to say, when asked what God meant by saying, Let us make man in our image, "I just tell them it means us (us folks who have been born into his family)." Remembering that Elohim is one God in whom there are many, we see that God has included his many sons in the work of perfecting a group of people who will be like Him. Read Eph. 4:11-13. The evangelists, pastors, and teachers, are for the perfecting of the. saints, until we all come into the measure of the stature of the fullness of Christ.

In conclusion, we find that Adam was the beginning of the natural order, while Christ was the beginning of the spiritual order of things: the image of God, for the seed had not yet been planted, which could produce sons after His own kind.

## I. GOD'S REST DAY.

The seventh day was to be God's rest day. At the close of the 6<sup>th</sup> period of creation, the rest day will begin. The coming of the Lord will find a body of believers, finished and in His likeness. This event ushers in the thousand-year day of rest from the oppression of Satan. In II Pet. 3:8-10 Peter describes this "day of the Lord." It will be ushered in unexpectedly, for the Lord comes as a thief in the night. See also Rev. 3:3. We are commanded repeatedly in the New Testament to watch and pray lest this day come upon us unawares, Isaiah describes this period of time as God's rest in Isa. 11:6-11. He tells us that during this time the beasts of the field will mingle together, and a little child shall lead them. He ends this discourse by saying, "His rest will be glorious!" God's rest will mean the rest of the whole creation from the curse that has been placed upon it. In Isa. 14 he says, "The whole earth is at rest." Later the sabbath day was instituted for man to keep, as a type of this rest-day yet to come. See Col. 2:16-17. It is also a type of the rest we find in the Holy Ghost. See Isa. 28:11-12, Heb. 4:10, Mt. 11:28. Isaiah tells us that that which comes with stammering lips and another tongue will bring rest. God could not rest with the earth filled with sorrow, pain and death. Jesus said, in Jn. 5:17, "My Father worketh hitherto and I work," but in the day of God's rest, sorrow and sighing shall flee away, for the knowledge of the Lord shall cover the earth as the waters cover the sea. Isa. 35:10, Isa. 54:13.

## II. THE CREATION OF ADAM.

We have here a very simple account of the creation of the first man. Gen. 2:7: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Some would like to have this read that God gave man a soul, and try to make out that it was an immortal soul, but we find no such statement here. Man is composed of body and spirit. This being composed of body and spirit, God said became a living soul. He did not give him a soul; he was a soul. See Jas.2:26 and Eccle. 12:7.

## III. THE CREATION OF EVE.

Eve was made of a rib taken from Adam's side, while Adam was put into a deep sleep. "And Adam said, This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and mother, and cleave unto his wife, and they shall be one flesh." Jesus is the second Adam, and a Bride is being prepared for Him. The second Adam was also put into a deep sleep, when He lay in the tomb. From His wounded side flowed blood and water. We are born into the bridal company by the birth of water and spirit, which applies the blood to our hearts. In I Jn. 5:8 we read, "There are three which bear witness in the earth, the Spirit, and the water, and the blood; and these three agree in one." The water, the blood and the Spirit agree in us when we obey the command given in Acts 2:38, when we repent, are baptized in His name, and are filled with the Spirit. In Eph. 5:23-33 we see how Paul takes man and wife to illustrate the union between Christ and His Church. "For we are members of his body, of his flesh, and of his bones."-the same as Adam said of his wife.

It is important to notice the different methods which Satan used in causing man to fall, for Jesus gives us the admonition in Mt. 10:16, "Be ye therefore wise as serpents, and harmless as doves." If we are as wise as Satan, we will understand the methods he uses to en-snare the souls of men, and understanding his cunning, we will be better able to overcome him.

1. The first method Satan used was to throw a doubt in Eve's mind as to the truth of God's warning, by asking the question, "Hath God said?" Today through the colleges and atheistic societies, Satan is working overtime to get men and women to doubt God's Word. A Christian cannot be an overcomer unless he holds faith in God's Word, even in the face of circumstances which seem to prove the contrary.

2. The three-fold temptation: We shall see that Eve was tempted in all three ways mentioned in I Jn. 2:16: "For all that is in the world, (1) the lust of the flesh, (2) the lust of the eyes, (3) and the pride of life, is not of the Father." When Eve saw that the fruit was "good for food," she was tempted through the lust of the flesh. When she saw that it was "pleasant to the eyes," she was tempted through the lust of the eyes. When she pondered about it being "de-sired to make one wise," she was tempted through the pride of life. We get a good picture of the Adam nature here. In Jas. 1:14 we are re-minded that "every man is tempted, when he is drawn away of his own lust, and enticed."

3. The three-fold temptation of Eve also throws light on how Jesus was "tempted in all points like as we are." Heb. 4:15. In the account of the temptation of Jesus in Matt. 4:1-10, we see that Jesus was tempted on the same three points as was Eve. When Satan asked Him to turn the stones into bread, He was tempted through the "lust of the flesh." When He was asked to cast Himself down from the pinnacle, He was tempted through the "pride of life." When He was shown the glory of the kingdoms of this world, He was tempted concerning the "lust of the eye." Also in this account, Satan makes a suggestion that God's Word might not be true (as he did in Eve's case) by saying, "If thou be the Son of God," when God had plainly said, "This is my beloved Son."

4. Satan's method was especially treacherous in that he presented part truth and part falsehood. When he acknowledged they would know good and evil he told the truth, but when he said, "Ye shall not surely die," he told the first lie recorded in the Bible. In order to get children to take bitter medicine, it is often coated with sugar. Sa-tan's temptation was a "sugar-coated pill" which proved to be bitter unto death, for "sin when it is finished, bringeth forth death." Jas. 1:15. most false doctrines in the earth today have enough truth mixed in them to deceive, but enough lie to keep their followers out of the inheritance God planned for them. Half truth and half lie is more treacherous than a whole lie, for it carries with it more power of deception. It is the work of the Holy Spirit, and also of the ministry to cause sin "to appear exceedingly sinful." Rom. 7:13. Satan told Eve she would know good, but did not tell her that she would find her-self without the power to perform it. He told her that she would know the evil, but did not explain that she would not have power to resist it. When Satan tempts, it is also his aim to blind the eyes of his victim to the sorrows that are sure to follow.

## RESULTS OF THE FALL

### Chapter 3.

#### I. THEIR EYES WERE OPENED

1. For the first time Adam and Eve realize their nakedness and flee for cover. This event marks the end of the dispensation of Innocence, and the beginning of the dispensation of Conscience.

2. Also for the first time we see man attempting to hide from God. We get another good look at the Adam nature, for the natural man is prone to hide his sin, rather than seek God for deliverance. Adam does not call on God to solve his problem, but rather we see God seeking Adam. If we are saved it is not because we sought the Lord, but because He sought us out. See also I Jn. 4:19 and Rom. 5:8. Jesus came to the world, not because sinners were seeking Him, but to seek and to save that which was lost.

3. God questions Adam, "Where art thou?" This question is not asked that Adam might find his place in the garden, but that he might consider his lost condition before God. It is the work of a minister to show a sinner where he stands before God. The Word will be a lamp unto their feet: it will show them the dangerous ground on which they are standing. No one will ever take the seat of a saint in Heaven, who does not first take the sinner's chair. He must first see that he is lost. Then he is in a position to see that he is the one Jesus came to seek and to save. The Adam nature is revealed again when Adam blames his wife for the fall, and Eve blames the Serpent.

#### II. THEIR OWN COVERING REJECTED.

We find in Gen. 3:7 that they had sewed themselves fig leaves to cover their nakedness. However, this covering is rejected, as no covering made by man will ever be able to satisfy God. The Adam nature attempts to cover up sin, rather than to confess and forsake it. The aprons of fig leaves can well typify man's attempt to justify himself with good works. Man's covering is described in Isaiah 64:6. All our righteousness is as filthy rags. Also in Isa. 30:1, God says some are covered with a covering, but not with His spirit. Our salvation is not based upon good works, lest any man should boast. Eph. 2:3, 8-9. Also Gal. 2:16.

#### III. GOD'S REDENPTION PLAN.

God reveals His mercy toward fallen mankind, by giving them a promise of a Redeemer, before He mentions to them the consequences of their sin. In Gen. 3:15 we have the first promise of the Messiah, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The Seed of the woman is Jesus, for He was born of a virgin. Satan "bruised his heel," or stopped His walking about for three days while in the tomb. When He arose triumphant over death, Christ bruised the Serpent's head in buying man back from the bondage of Satan. In the 21<sup>st</sup> verse we find that the Lord made coats of skins and clothed Adam and Eve. God made a covering of His own, but how was it done? In order to clothe them with skins, an animal had to be slain, its bloodshed, and its life lost to prefigure the real Lamb, the Seed of the woman who was to shed His blood for the sins of the world. As the innocent animal died to clothe Adam and

Eve, so Jesus, who knew no sin, died, in order to clothe guilty sinners with a robe of righteousness, an acceptable covering of His Spirit. See Isa. 61:10, and Isa. 53:7.

#### IV. THE EARTH IS CURSED.

Sorrow in child-bearing is pronounced upon woman. The ground is cursed for man's sake. He must henceforth earn his living by the sweat of his brow.

Now man will have to struggle with thorns and thistles. All men must return to the dust from whence they came. See vs. 16 to 19.

#### V. DRIVEN FROM THE GARDEN.

1. The Lord drove Adam and Eve out of the garden "lest they should eat of the tree of life, and live forever" in their sinful state. Verse 22. The Lord also guarded Eden with Cherubim, and placed a flaming sword "which turned every way," by the tree of life.

2. God plainly states that His reason for driving them out of the garden is to make sure they do not eat of the tree of life, for had they eaten of that tree, they would have lived forever. It is contrary to God's plan for man to have eternal life outside of Christ. This account does away with the false teaching that a sinner possesses eternal life. In I Jn. 3:15 we are told that "no murderer hath eternal life abiding in him." And Jesus said in Jn. 6:53, "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you." Those who possess eternal life, and those who do not are described in I Jn. 5:10-12: "He that hath the Son hath life (Greek word, immortality) and he that hath not the Son of God hath not life." In I Tim. 6:16 we are told that God alone has immortality. Eternal life is a gift that comes from God, for we read in Rom. 6:23, "The wages of sin is death, but the gift of God is eternal life. In Rom. 2:7 we are told that immortality is something which we must seek for by patient continuance in well doing. That the sinner's soul cannot die is contradicted in Ezek. 18:4, "...The soul that sinneth, it shall die."

Since the tree of life is guarded by the flaming sword, no one can partake of it without submitting to death from the sword. Jesus was the first victim of the flaming sword, for Jesus has tasted death for every man. Eternal life is in Him, but the veil of His flesh had to be rent, before it; was accessible to man. Jesus is now the Tree of Life, and through obedience to the Word of God, which is a sharp sword, we die out to the world, the flesh, and the devil. We must die to the world, for to be a friend of the world, is to be an enemy of God, according to Jas. 4:4. See also I Jn. 2:15-17. In Gal. 2:20 we see that we must be crucified with Christ. "If we be dead with him, we shall also live with him." II Tim. 2:11. Also Rom. 6:8.

Note: What a contrast between the Garden as God made it, and the sorrow and trouble brought into the world through sin. There is the same difference between a heart yielded to God, and one which persists in going its own way. The stubborn heart is filled with turmoil and chaos, while the blood-washed heart is overflowing with the peace of God, which passeth understanding.



## CAIN AND ABEL, OR THE TWO OFFERINGS

In these two offerings we have an introduction to two classes of people who have always existed in the earth—those who trust in the blood for their atonement, and those who trust in their own works. Cain brings an offering of the fruit of the ground, while Abel brings a "firstling of the flock." Gen. 4:4. Some consider this a sort of experiment they were making to see what kind of an offering would please God, but several things in the scripture make us believe that they were previously instructed as to the right offering. In Heb. 11:4 we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it, he being dead, yet speaketh." Abel offered his sacrifice by faith, so he must have had the word of the Lord on the matter, for faith is taking God at His word. Man had already been instructed that the penalty for sin is death, and the promise had already been given that the Seed of the woman would be bruised (or meet death) in their stead. The Lord had also given an example of the fact that it took a blood offering to atone for sin, when He slew the animals to obtain skins with which to clothe Adam and Eve. In spite of all the Lord had taught them, Cain brings the fruit of his own works as an offering.

Abel was not favored because he was a better man than his brother, but because of the nature of the sacrifice which he brought. In Heb. 11:4, previously quoted, we read that it was his "excellent sacrifice" by which he obtained a witness of God that he was righteous. Our acceptance before God does not depend upon the kind of lives we lived before we came to Christ, but upon the kind of sacrifice we pin our faith. When we realize this, Satan cannot cheat us out of answer to prayer by telling us we are not worthy, for we are basing all our claims upon the sacrifice of Jesus' blood. If His offering was accepted before God, and our faith rests upon it, then we are counted worthy in Christ. And how does any Christian know that Christ's blood offering was accepted? If the High Priest's blood offering was not accepted in the time of the Tabernacle, the Priest would be struck dead, and the people would be yet in their sins. However, if he came back out alive, they knew it had been accepted, and they were free. Jesus entered into the Holy Place with His own blood, but how do we know that He is alive, and that His offering was accepted? He disappeared out of sight at the ascension. However, on the day of Pentecost when He sent the Holy Ghost, they knew He was alive! This is our proof that the offering we bring before God is an acceptable one.

Abel brought a "firstling of the flock." In perfect type this pointed to Christ, "the Lamb of God," whose blood was shed for the remission of the sins of the whole world. Jesus was the firstborn Son of God. Jn. 1:29, Isa. 53:7, Heb. 9:22. Abel's sacrifice was accepted because it was a blood sacrifice. Someone has said, "Blood is the only approach to God, for it shows that we have nothing within ourselves to recommend us to God, but must seek something outside of self." This blood offering then, was in itself an admission on the part of Abel that he was a sinner, deserving of death, but that he had faith in the sacrifice he offered. We have read an account of an elderly preacher who on his death bed was questioned as to what was the basis for his hope of heaven. They expected him to tell of the years of faithful service which he had spent, but instead, he laid his finger on I Jn. 1:7 and read,

"The blood of Jesus Christ, his Son, cleanseth us from all Sins" He belonged to the righteous seed of Abel, for his dependence was upon the blood alone.

Let us not suppose that Cain was rejected because he refused to take part in the worship ceremony, but because he conducted it in his own way. He was right on hand at the worship hour, but was rejected for his self will. Is it possible that there is a class of people who are right on hand at religious services, and yet are not accepted before God? Yes, and this class is described in the Word of God in II Tim. 3:4-5. These people are "heady" or self-willed as was Cain. They have a "form of godliness, but deny the power thereof."

The vegetables or fruit which Cain brought were the fruits of his own labors. Therefore, it is a picture of men presenting their "good works" before the Lord. See Eph. 2:8-9; Heb. 4:10 Those who would enter into the rest God gives must cease trusting in their works to make them worthy of God's blessings. Cain's bloodless offering also showed his unwillingness to admit his guilt and his need of atonement. That a good life alone will not give us grounds for salvation, is also shown by the fact that we are not saved by the life of Christ, but by His death. See Mt. 27:50-51. Had Jesus merely come to earth to show what a holy life was, and then gone back to heaven, man would have been worse off than ever. There would have been a greater contrast than ever between a holy God and sinful man. The gulf would have been magnified, with no way to bridge it! Modernism, which teaches man to follow Christ's example, without teaching him to trust in the blood, leaves man still with no way of approach into the presence of God. This was Cain's condition.

God's longsuffering is revealed in the fact that He patiently reasoned with Cain, and gave him another opportunity to do right. He told Cain that if he would "do well," or offer correctly, he would also be accepted. Gen. 4:7. "Sin lieth at the door." In Hebrew the same word is used for "sin" and "sin offering." There are several scriptures where these two meanings meet together. This is one. God was not only pointing out his sin, but was saying, "A sin offering is close by. You may yet offer a lamb and be accepted." Notice that these two meanings meet together in II Cor. 5:21: "For he hath made him to be sin for us." It is true that Jesus was treated as if He had sinned, while at the same time He was made a "sin offering" for us. The same is true in Heb. 9:28. He will appear the second time without sin, and also without a sin offering, for when He comes the second time it will not be as a Lamb to be slain, but, as a King to conquer. These two words being the same in Hebrew brings us the thought that there never was sin without a sin offering to atone. The same Holy Spirit which uncovers sin in the heart, makes plain the way of escape, for "where sin abounds, grace much more abounds" Rome 5:20. That Cain willfully turned down God's proffered mercy is shown in I John 3:12. Compare this with John 3:19.

## QUESTIONS (11-20)

### Lesson 11

C.R.

1. Name the principal characters in the book of Ruth.
2. Why did Naomi and her family suffer for leaving Bethlehem?
3. Of what is her return a type? in Israel, and also in the Church?
4. Of whom is Naomi a type? also Orpah and Ruth?
5. Name the subjects of each of the 4 chapters of the book of Ruth..
6. What lesson do we learn from Ruth's gleaning in the field?
7. Why does Boaz instruct his servants to drop some "handful on purpose?" How should this encourage us today?

### Lesson 12

1. What scriptural claim does Ruth have upon Boaz?
2. Boaz promises that Ruth's inheritance will be redeemed "in the morning" Of what is this a type?
3. Of what is the nearer kinsman who could not redeem it, a type?
4. How was Ruth rewarded? How does this typify our reward?
5. Why did the Lord allow a Gentile woman to enter the "Royal line?"

### Lesson 13

1. In what country was Hosea a prophet?
2. Why are the details of Hosea's domestic life given in this book?
3. Of whom is Gomer a type?
4. Give the names of Hosea's three children, and their meaning.
5. What prophecy was connected with each?
6. What are some of the sins about which God warns Israel?
7. How does Hosea's plea for repentance compare with David's prayer for Israel in the 80<sup>th</sup> Psalm?
8. Give a scripture reference where God promises to restore the kingdom of Israel.
9. Who will be the King in the restored kingdom?
10. How do we become subjects of this kingdom?

### Lesson 14

1. Who is the author of the book of Genesis?
2. What does the word "genesis" mean?
3. Name five important subjects which are introduced in this book
4. Why is Genesis a book of Revelation?"
5. What do we learn about God in His work of Creation?
6. What further do we learn in His redemptive work?
7. What side of God's character is revealed in the Flood?
8. What attributes of God are shown in the lives of Abraham and of Jacob?
9. What do we learn about God in His dealings with Joseph?
10. What does Genesis teach us is the general design and purpose of the Bible?

### Lesson 15

1. Give a definition of the word "type."
2. Explain the difference between the two creative words mentioned the first chapter of Genesis.
3. What did God do in His first act of Creation?
4. In what condition was the world? Explain the type.
5. What did His second act of Creation accomplish? Explain the type.

#### Lesson 16

1. Describe briefly the first six days of creation.
2. Is God's plan yet completed in regard to the creation of man?
3. When God said, "Let us make man in our image," was this an historical, or a prophetic utterance?
4. Explain why the word "us," was used)
5. Is unregenerate man "in the image of God?" What event had to take place before anyone could be created in God's image?
6. Give scripture to show who or what really is the image of God.
7. How can we bear the image of our Heavenly Father?
8. What instructions are given by Paul to one who wishes to be found in the image of God?
9. When will we be found in God's image physically?
10. What has the ministry to do with the creation of man in God's image?

#### Lesson 17

1. What period of time is known as "God's rest day"?
2. Of what is the institution of the Sabbath a type?
3. Tell in your own words the story of the creation of Adam.
4. What statement is made in regard to the soul of man?
5. How was Eve created? Of what is this a type?

#### Lesson 18

1. What was the first method Satan used in causing Eve to sin?
2. In what three ways was Eve tempted? Explain how and when in each case.
3. In what three ways was Jesus tempted? Explain how and when in each case,
4. What is the importance of understanding Satan's methods?

#### Lesson 19

1. Name three direct results of the fall.
2. What dispensation ends with the fall, and which one begins?
3. Why does God ask Adam, "Where art thou?" How can the minister this question today?
4. Of what were the aprons of fig leaves a type?
5. How did God cover them? What did this covering reveal?
6. What scripture gives the very first promise of a Redeemer?
7. Explain the meaning of this prophecy.
8. Why was the tree of life guarded?
9. How may we partake of this tree?

#### Lesson 20

1. What reasons have we to believe that Cain and Abel were previous-ly instructed as to the right kind of an offering?
2. What kind of an offering did Abel bring? Why was it accepted?
3. What kind of an offering did Cain bring? Why was it rejected?
4. How do we know that Christ's blood offering has been accepted?

## **RESULTS OF CAIN'S SIN**

### **I. THE FIRST MURDER.**

1. Instead of taking advantage of God's proffered mercy, and sacrificing the sin offering which lay close by, thus receiving God's acceptance, Cain became angry with God, and jealous of his brother. His jealousy led him to commit the first murder. He then added sin to sin, for when the Lord questioned him, "Where is Abel thy brother?" he lied to God, saying, "I know not Am I my brother's keeper?"

2. And now we come to the "blood of Abel" which is a type of the blood of Christ. The Lord told Cain, "The voice of thy brother's blood crieth unto me from the ground." In Heb. 12:24 we have a direct reference to this incident, where Paul speaks of "Jesus, the mediator of the new covenant, and the blood of sprinkling, that speaketh better things than that of Abel." The blood of Abel spoke something to God; it cried out for the vengeance of one man, The blood of Jesus speaks better things than that of Abel, in that it cries out for the atonement of all sinners. This is one way in which Jesus is constantly making intercession for us, for the scene of Calvary is ever before God, crying out for mercy for those who come seeking His pardon.

### **II. CAIN'S PUNISHMENT.**

1. Cain was to be a fugitive and a vagabond in the earth, not being able to raise a good crop as he had done up to this time. Vs. 12.

2. "And Cain said unto the Lord, My punishment is greater than I can bear." The margin says, "My iniquity is greater than can be forgiven." To turn down the blood of Christ is to sin past forgiveness in this world or in the world to come, for there is "no other sacrifice for sin." What a contrast between the "chastisement" of the children of the Lord, and the punishment which will be meted out to sinners. The chastisement of saints, if patiently endured, will "yield the peaceable fruits of righteousness." But the punishment of sinners will be more than they can bear," for it can never yield anything but sorrow, despair and death.

3. Cain's punishment included his separation from the "presence of the Lord." Vs. 16. Those who reject Christ shall be forever separated from the presence of the Lord. Read II Thess. 1:8-9. We see here that those who obey not the Gospel "shall be punished with everlasting destruction from the presence of the Lord." The word "Nod" means flight. This brings us the thought that all who reject Christ are, figuratively speaking, dwelling in the land of Nod, continually trying to hide from God, and to justify themselves in their sin.

### **III. GOD PROVIDES A SUBSTITUTE FOR ABEL.**

The murder of Abel is Satan's first attempt to destroy the "Seed of the woman." From this time up until the real Lamb of God was offered, we shall note many attempts on the part of Satan to destroy the righteous seed, from whom the Savior was destined to come. Since God's Word could not be overthrown, God raised up Seth in Abel's place. The name "Seth" means "appointed," for God had appointed him the head of the Messianic line. So in spite of all of Satan's attempts, when the fullness of the time was come, God sent forth His Son. Gal. 4:4. See also I Pet. 1:18-20 with Gen 4:25.

In this chapter we have the genealogy traced from Seth to Noah. We find that there were 10 generations from Adam to Noah, covering a period of approximately 2,000 years (including the life of Noah until the time of the flood). We find that Adam lived 930 years, and "begat sons and daughters." Those who argue about where Cain got his wife apparently do not know but what Cain and Abel were the only children of Adam. This 4<sup>th</sup> verse should settle the question, for during the 800 years after Seth was born, Adam had both sons and daughters. Since Cain's sisters and brothers intermarried and had children and grand-children, he could have married either a sister, or distant cousin. Adam did not die until Noah's father was 56 years old! Therefore Adam saw at least seven generations of the "Seed of the woman."

The tragedy of the fall of man is also emphasized in this chapter, as we are told at the end of each man's record, "And he died." This was the general rule, as is given in Rom. 5:12, "By one man sin entered into the world, and death by sin." This is the order right down the line until we come to Enoch, the seventh from Adam. Enoch, we find, was an exception to this general rule, for he was translated, and did not "see death." Some people wonder why we have authority to say that a group of people will be caught up alive from the earth, when we are told in Heb. 9:27, "It is appointed unto men once to die, but after this the judgment." It is true that this is the statement of the general rule, but as Enoch was, the Bride of Christ will include a company of folks who triumph over death, and are caught up alive, an exception to the rule. See I Cor. 15:51-55, I Thess. 4:16-18, Isa.25:8.

Many Bible students agree that seven is the number of completeness. It is very significant that the seventh from Adam through the line of Seth was Enoch, who was translated. We have here in type a picture of God's completed plan for the Church Age. This dispensation, which extends from the death of Christ until His coming (I Cor. 11:26), will be completed when a group of people are translated alive. This line we have been tracing is the Royal line from which the Messiah is to come. What a contrast to the seed of Cain. In the fourth chapter of Genesis we find that Lamech was the seventh from Adam through the seed of Cain. Lamech was an unrepentant murderer, proud and boastful in spite of his sin, a picture of those who follow in the footsteps of Cain, who rejected the blood offering. See Gen. 4:23-24; Jude 14.

The secret of Enoch's translation is found in Heb. 11:5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him, for before his translation he had this testimony, that he Pleased God." His translation was by faith, and the secret of his faith is in the fact that he pleased God. In Gen. 5:24, it says, "Enoch walked with God." No one can have faith for translation who does not daily live for God. A good recipe for obtaining faith is found in I Jn. 3:22, "If our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." Those who keep His commandments, or who walk with God, as did Enoch, can easily have "confidence toward God," which is faith in the promises. How conspicuous is the lack of any account of miracles performed, or of anything spectacular in his life. We are told simply that he daily walked with God.

One does not have to possess the gift of healing or of miracles to be among the company who are caught up to meet the Lord, but He does ask that one keep his garments unspotted from anything in this world. Jas. 1:27.

Another manner in which the life of Enoch prefigures the Church is in the fact that Enoch was taken out of the world before the waters of judgment were sent upon the wicked. The Church also will be taken out before the wrath of God falls upon the world. In Isa. 26:20 we read, "Come, my people, enter thou into thy chambers and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast." The Lord will hide His Church while the Great Tribulation rages upon the earth. Jesus Himself gave out the warning that we watch and pray that we might be accounted worthy to "escape all these things," and stand before the Son of man. See also Rev. 3:10. The Lord promises in this scripture that if we keep His Word now (walk with God as Enoch) He will keep us then, from the "hour of temptation," (Great Tribulation) which shall come to try all men. That the Bride will be taken out before Christ comes to reign on earth is also shown by the fact that Jesus is spoken of as the coming Star in reference to the Church (Rev. 22:16 with Rev. 2:26-28), while He will appear as the "Sun of righteousness with healing in His wings" to Israel. He has wounded them (Hosea 6:1) by dispersing them among the nations, but will bind them up again by gathering them into the Promised Land. Only a few early risers are awake to view the morning star, while the rest of the world slumbers. While the rest of the world is asleep to the soon coming of the Lord, there are those who are watching for His appearing. In Heb. 12:24, this class is described: "For without holiness no man shall see the Lord." But when Jesus comes with all His saints as the Sun of righteousness, "every eye shall see Him," or everyone will be awake then. Rev. 1:7. The Church, then, will see Jesus as the Morning Star, before Israel is allowed to witness the rising of the Sun, or the dawning of a new day for them.

A sample of the secret rapture is also given in the account of the scene which transpired on the Mount of Transfiguration. Although there were many people at the foot of the mountain, only a selected few were allowed to witness this scene. Read the account in Mark 9: 1-9. Elijah and Moses both appeared with Jesus, in the atmosphere of great glory which shown all around. Also a cloud overshadowed them, and a voice spoke out of the cloud saying, "This is my beloved Son. Hear him." In II Pet. 1:16-18 Peter refers to this scene on the Mount of Transfiguration, and uses it as his authority to preach the "power and coming of our Lord Jesus." Twice we read that a voice spoke from heaven, saying, "This is my beloved Son," once at the river Jordan, when Jesus was baptized. Peter is careful to explain that this was the voice they heard when they were with Him in the holy mount, or on the Mount of Transfiguration. He was also an "eye-witness" of the glory which shall surround Christ at His coming. Therefore, Peter was bold to say he was not telling them any "cunning fable" when he taught the saints of the Lord's return. Elijah was translated as was Enoch, while Moses went by the way of the grave. These two are typical of two companies who will be caught up to meet the Lord when He comes: the dead in Christ, and those who are alive and remain faithful until He comes.

**THE FLOOD - Chapter 6**

It is interesting to note that "Methuselah" means, "sending forth waters in the day of his death." We are told that he died just before the flood begins. Methuselah was the oldest man, living 969 years. Although a number of people lived to be eight and nine hundred years old and over, no one ever lived to be a thousand years old. The Lord had told Adam that in the day he ate of the forbidden fruit, he would die. Since they did not die physically the 24 hour day that they sinned, we are made to believe that they were destined to die sometime before a thousand-year day had been lived out. If they had walked with God, and obeyed His voice, a thousand years would have been but a day in their lives. It is true that the very moment they sinned, they were "dead in trespasses and in sin," and separated from the presence of God, but the death God spoke of included more than this; it included physical death. Rom. 5:12.

1. **THE SONS OF GOD.** in Gen. 6:2 we read that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Some would have us believe that the "sons of God" were angelic creatures who married the daughters of men, and produced "giants" in the earth. We cannot accept such a teaching, for in Mark. 12:25 we are told plainly that the angels do not marry, nor are they given in marriage. It is necessary to note about whom the scripture has been speaking. Chapter four described the line of Cain's descendants, while chapter five gave us the genealogy of Seth's descendants, through whom Messiah was to come. The sixth chapter tells us how these two lines began to intermingle. It was God's purpose to keep these two lines separate. We saw in our study of the fourth chapter how Satan attempted to block God's purpose by putting the chosen seed (Abel) to death. When this plan failed, because of Seth who was raised up in his place, Satan then tried to corrupt the seed by causing an intermingling of the godly line of Seth (Gen. 4:26) and the god-less line of Cain. God's wrath against this union reminds us of the warning given in II Cor. 6:14 that Christians should not marry sinners.

2. **CONDITIONS IN THE EARTH.** We are especially interested in the conditions which existed in the earth during this time, for the scripture gives a comparison of Noah's days with the "last days." In Matt. 24:37-41 we read, "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Here we have the scriptural key to the type that the "day that Noah entered into the ark" is typical of the "coming of the Son of man," when two shall be in a field, one will be taken and the other left etc. See also II Pet. 3:4-6. The Giants in the earth who were "men of renown" may have caused the people to believe that the world was getting better and better, but God did not see it that way. Many intellectual giants fill the earth today, giants of science, invention, and learning. Because of these things we are told that the world is steadily improving, but the Lord says that "evil men and seducers" are waxing worse and worse. II Tim. 3:13. God's justice and great wrath against sin is revealed as He prophecies destruction because "the wickedness of man was great in the earth." This is equalled today by the awful waves of crime which sweep through the country, one more sign heralding the soon coming of our Lord.



**THE ARK**

1. NOAH'S FAITH. In Gen. 6:8-9 we read that Noah found grace in the eyes of the Lord, he was a just man, and Noah walked with God. In the midst of a wicked world, there was one man who still had faith in the Word of the Lord, for in Heb. 11:7 we read, "By faith, Noah, being warned of God of things not seen as yet, moved with fear; prepared an ark to the saving of his house. Noah moved. Faith acts on the promises of God. God told Noah that He would destroy all flesh with a flood of waters, and instructed him concerning the building of the Ark. His faithfulness in the building of the Ark will in itself be a witness against those who refused to heed the warning.

2. ITS CONSTRUCTION. The Ark in many ways is a beautiful type of Christ. The door was in the side. It is by trusting in the blood which flowed from the riven side of Christ, that He becomes our safety. To enter this "Ark of Safety", we must come through the door. This door was opened on the day of Pentecost. Acts 2:38. John 10:1. The window was in the top. After entering into Christ through the door, we are no longer to trust in the arm of flesh for our sustenance, but are continually instructed to "look up", for the Christian's help comes from above. Since there were no windows in the side, they could not look out and see the suffering which went on in the world. When the Lord comes for His own, He will catch His people up above the destruction which will come upon the inhabitants who remain. Isa. 26:20-21.

3. THE PITCH. The Ark was made water-proof within and without with pitch. Gen. 6:14. The same word translated "pitch" here, is translated "atonement" in Lev. 17:11. It is the atonement which Christ made through the shedding of His blood which will keep the waters of judgment from descending upon the believer. If Noah had made the Ark and left off the pitch, the water would have seeped in, and they would have perished with the rest. How futile it is for those who profess to believe the Bible, to take their salvation for granted, merely because they "stand up for religion" when the subject is discussed, but who has never put their trust in the blood for their atonement.

4. ENTRANCE INTO THE ARK. Noah did not wait until he felt drops of rain before he entered into the Ark, but we read that he entered the Ark with all his family seven, days before it began to rain. Some people are waiting for a great calamity to happen which will warn them of the Lord's soon coming before they get ready. But since His coming will be suddenly, "as a thief in the night", we are warned in the scriptures not to wait and get ready, but to continually be ready. There were no Black clouds, and no thunder and lightning to warn Noah and his house that the day had come. Everything went on as usual. Men went to and from their business, little children played in the streets, cattle and sheep graze on the hillsides. The people were of the same attitude as folks are to day who say that "all things continue as they were from the beginning. II Pet. 3:4. When the Lord comes for His Bride, the sun may shine as bright as ever, little children may be playing in the yard, the men working in the field, and the women doing housework as usual, when the Second Coming will take place in the midst of an unsuspecting world. The Ark may not have seemed to be worth anything at all a few days before the rain came, but after the "fountains of the deep were broken up", many souls would gladly have given all their possessions for just one seat in the Ark. Those who reject Christ today may not see the value of His divine favor, but when it is

too late they will be glad to give all the possessions they ever had for another chance, which will not be granted unto them.

5. THE ARK IN THE STORM. Although the waters of judgment beat furiously upon the Ark, Noah and his family were safe inside. The waves of divine judgment swept over Christ on Calvary. In Psa. 42:7 we read the prophetic utterance, "All thy billows and the waves have gone over me." Therefore, all those who are in Christ are safe from the judgment He took in our stead. We have read the story of a great prairie fire, and a small family wondering how they would escape being burned alive in the flames which were hurrying toward them. Someone suggested that they set a match to the grass around them, and carefully tend the fire, until quite a patch in the nearby field had been burnt over. When this was done, they took their family and stood on the ground that had already been burnt over, and when the fire came, though it raged all around them they were unhurt. The fires of God's wrath descended upon Christ at Calvary. This territory has been "burned over". Therefore if we take our stand as a repentant sinner at the foot of the Cross, the fire of God's wrath may rage all around us, but will not touch us.

6. THE DOOR WAS SHUT. "And God shut the door." The same door which shut Noah's household in, shut the people out. In this sense, the Gospel which we preach will mean death to some, and life to others. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?" II Cor. 2:15,16.

When the Lord catches away His Bride, He will again shut the door. Matt. 25:10-12. God gave Noah his whole household. God wants us to claim our whole household for God. In Acts 16:31, Paul told the jailer that he would be saved and his house. One writer calls our attention to the fact that possibly Noah put all that he had into the Ark, but it proved a good investment! The only thing a Christian saves, is that which he gives to God.

WATER BAPTISM. Peter uses the story of Noah's family being saved by water as a type of water baptism. I Pet. 3:18-20: "...Wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ," Notice that the resurrection is mentioned here in connection with water baptism, as well as in Rom. 6:5. Baptism is the acknowledgement on our part of our death with Christ. To be buried in water without dying to self and the world, would not save any-one, but "if we have been planted together in the likeness of his death, we shall also be in the likeness of His resurrection." If we die right, and are buried right, we shall be resurrected right! Many converts who have been thus instructed have received the Holy Spirit, which is resurrection power, as they came up out of the water. This is according to God's plan, for there is only one baptism. Eph. 4:5. This is the baptism of water and Spirit, one baptism with a natural and a spiritual aspect, for we have seen in two instances that baptism should be a resurrection as well as a death.

Before we leave the study of Noah, we feel it will be well to take up in detail the scripture in 1<sup>st</sup> Peter which speaks about the "spirit in prison" of the days of Noah, who were preached to by the Spirit of the Lord. We are told by some that those who perished in the flood had another chance. Read carefully I Peter 3:18-20: "For Christ also hath once suffered for sins, the just for the unjust that he might bring us to God, being put to death in the flesh, but quickened (or raised from the dead) by the (same) Spirit by which also He went and preached unto the spirits in prison which some-time were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Some people try to use this scripture to prove that Jesus preached to spirits in prison while He was in the grave, but when we note carefully what the scripture says, we find no grounds for any such teaching. Notice Peter says Jesus was put to death in the flesh, but quickened (or raised from the dead) by the (same) Spirit by which He preached to the spirits in prison (through Noah) when the Ark was preparing. The same spirit which raised Jesus from the dead, preached through Noah while the ark was being built. This scripture also tells us how many were saved when the "spirits in prison" heard this preaching: eight souls were saved by water, not by a second chance after death.

Many false doctrines are built upon a wrong interpretation of these scriptures. The Catholics use this passage as their foundation for preaching "purgatory" to their people. They picture some sort of an underground revival which the Lord held while His body was in the grave. And of course if these souls had another chance, other folks would also be entitled to a second chance. The priests claim power to pray dead relatives out of this purgatory.

In I Pet. 4:6 we have another scripture in regard to preaching the Gospel to those that are "dead". "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." It is plain that Peter is referring to those who are dead in trespasses and in sin as in Eph. 2:1. The Gospel is preached to sinners, that, although they are judged, or persecuted, by men in the flesh, they may live according to God in the Spirit, for it is true that "as he that was born after the flesh persecuted him that was born after the Spirit even so it is now. " Gal. 4:29. The dead who respond to the preaching of the Gospel are also spoken of in John 5:25, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." See also John 11:25-26. Those who do not obey the Gospel and are living in pleasure are dead while they live. I Tim.5:6. Satan is the one who captures these prisoners, for in 2 Tim. 2:26 we read of those who are caught in "the snare of the devil," and are "taken captive at his will." In Isa. 61:1 we find that Jesus preached to the spirits in prison while He was on earth, not while in the grave "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek....to proclaim liberty to the captives, and the opening of the prison to them that are bound." When Jesus read the scripture in the synagogue He read this very verse, and said, "This day is this scripture fulfilled in your ears." Luke 4:17-2 He did not say it would be fulfilled when He was in the grave.

A new dispensation begins as Noah and his family step out upon a renovated earth, and several changes are made. When the Church, which has been caught up above the judgments of God, returns, they will also come back to a renewed earth, and a new dispensation will begin. As one writer *says*, "When Noah left the Ark he owned the earth." We are also told that the "meek shall inherit the earth (during the thousand year reign). Mt. 5:5. Some of the changes that are made include God's covenant with Noah not to again destroy the earth by water. The rain-bow is given as a token of this covenant. Gen. 9:13-15. From now on murderers are to be punished by the shedding of their own blood. Up to this time it was not so. Compare Gen. 9:5-6 with Gen. 4:15. Also man is now permitted to eat animal food, whereas herbs and fruits had been their food up to this time. See Gen. 1:29.

In the 7<sup>th</sup> chapter we are introduced to the "clean" and "unclean" animals. Noah must have known which were clean and which were unclean, for God told him to take seven of every clean beast, and two of every unclean beast with him in the Ark. He also knew that the clean beasts were to be offered as sacrifices, for in Gen. 8:20 he "took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar." However, in Gen. 9:3, the Lord in instructing them that they are privileged to eat animal food, allows them to eat both the clean and the unclean, for He says, "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Now this was before the giving of the law of clean and un-clean foods to Israel, but we are still brought face to face with the question as to whether "every moving thing" is meat (or food) for us today.

There are three questions which should be answered scripturally in regard to the law of clean and unclean foods: (1) To whom was this law given? (2) For what reason was it given? and (3) How long did it serve? First, this law was given to Israel by Moses. It was never given to the Gentiles, nor to the Church. *See* Lev. 11:1-2. As to the reason this law was given, there have been many opinions. The most popular one among those who believe this law binding today is that it was to protect the health of the people. There is no scripture to back up this opinion, however. God plainly states His reason for the giving of this law to Israel in Lev. 20:22-26. The first 21 verses describe the sins which were committed among the Gentile nations. He then goes on to say, "Ye shall therefore. keep all my statutes, and all my judgments, and do them, that the land whither I bring you to dwell therein spue you not out. And ye shall not walk in the manners of the nation which I cast out before you, for they committed all these things and therefore I abhorred them. But I have said unto you, Ye shall inherit their land....I am the Lord your God, which have separated you from other people. Ye shall therefore (for this reason) put difference between clean beasts and unclean, and between unclean fowls and clean....And ye shall be holy unto me, for I the Lord am holy, and have severed you from other people, that ye should be mine." God here commanded Israel to remain separate from the Gentiles, and as a reminder He tells them to put a difference between clean and unclean beasts.

Some people wonder why the Lord gave Peter a vision of all sorts of animals in order to show him he must go to the Gentiles. The truth of the matter *is*, God had to deal with Peter concerning the law of clean and unclean

foods before He could get him to go to the Gentiles to preach the Gospel, for as long as he continued to separate the "clean" from the "unclean," it was a sign unto him that he should keep himself separate. from the Gentiles. Peter still clung to this law for eight years after Pentecost, for when the Lord showed him the unclean animals, Peter emphatically declared that nothing unclean had ever yet passed his lips. Acts 10:11-17. The voice of God came back to Peter, "What God hath cleansed, call not thou common." Peter tells the lesson he learned from this vision in Acts 10:28, "And he said unto them, ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation, but God hath shown me (through the cleansing of unclean animals) that I should not call any man common or unclean." In this verse we see that Peter himself connects the separation of Jew and Gentile with the law of clean and un-clean foods.

After Peter learned that the animals listed as unclean in the Law were not to be called "common" any longer- there was no sign left to him to remain separate from the Gentiles, and therefore Peter gladly went to the house of Cornelius, a Gentile household, to preach the Gospel. For this, Peter was taken to task by the Jews, who still did not have the truth on the matter, but when Peter rehearsed his vision and how the Holy Ghost witnessed to the truth of it by giving the Gen-tiles the Holy Spirit, they. received the truth, and glorified God saying, "Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

How long did this law serve? This can best be answered by another question-When was the enmity broken down between the Jews and Gentiles We find in Eph. 2:13-15 that it was broken down at the cross. The 16<sup>th</sup> verse also emphasizes the thought "that he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." In Heb. 9:10, Paul says these carnal ordinances such as meats and drinks and divers washings were imposed upon the people until the time of reformation.

In the 15<sup>th</sup> chapter of Acts we read that a Council was held at Jerusalem to determine how much of the Law should be kept by the Church, since now it included many Gentile converts. Read carefully the first 29 verses of the 15<sup>th</sup> chapter of Acts. Circumcision, and the eating of meats, must both have been problems in question as evidenced by their decision. At the end of the council the decision was rendered by James. Acts 15:28-29: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which. if ye keep yourselves, ye shall do well."

In the 14<sup>th</sup> chapter of Romans Paul teaches an attitude of tolerance among God's people concerning this question. In the third verse he says there is nothing in eating or not eating that would cause God not to accept a brother. He explains his own view of the matter in the 14<sup>th</sup> verse. As far as he is concerned, he is persuaded by the Lord Jesus that there is nothing unclean of itself, but it is a Man's own estimation which causes it to be unclean unto him. See also Col. 2:16-17; Col. 2:20-23; Mark 7:18-19; I Tim. 4:3-5.

As the Lord brought to an end the first Babylonish Tower, so He will bring to an end and cause to crumble the modern Tower of Babel, or final One World Government which is now in the making in a big way. One cannot possibly study the books of Daniel and Revelation without seeing that the final government is to be a beastly thing, more fierce than any and all governments that have gone before it. This government will be a masterpiece of Satan, ruled over by Antichrist himself. Nations will be persuaded to join, being deceived into thinking this is the only road to peace. Having control over the armies of so many nations, the cry will be, "Who is able to make war with the Beast?" One of our late presidents recommended over the radio in a nation-wide broadcast heard by the writer, that these great United States relinquish their sovereignty and turn the power of the military over to the United Nations as an example for other nations to follow. To make the U.N. so strong militarily that no nation or people would dare to make war with her, was in his opinion, the only hope of maintaining peace in the world, he said. Instantly the scripture from Revelation just quoted came to mind: "Who is able to make war with the Beast?"

The sixteen agencies already formed in the U.N. will give the reader some idea of the various phases of our existence a cruel despot could gain control over among the nations who submit to their clever programs:

IAEA, International Atomic Energy Agency. They claim as their purpose the promotion of the peaceful use of atomic energy. We are being deceived into giving away to enemy nations precious atomic information.

ILO, International Labor Organization. Their purpose is to "coordinate labor demands throughout the world." World control of labor is necessary to the plans of "the Beast".

FAO, Food and Agricultural Organization. This arm of the world government proposes to set up standards for the quality of foods on an international basis. This organization and the IMF, International Monetary Fund to expand and control international trade, together could provide the machinery necessary for the one-world Ruler to decree that no man can buy or sell except he receive the mark of the Beast.

The World Bank is known as the International Bank for Reconstruction and Development. They expect to internationalize money standards and already we have heard the idea being promoted of an international currency being issued under the supervision of the United Nations. They also have the IFC, International Finance Corporation.

The IDA, the International Development Association expects to control natural resources world-wide, and a universal education of all peoples and races is expected to be controlled by UNESCO. Other agencies are the UPU, Universal Postal Union which could censor all communications and the ITU, International Telecommunications Union to set up international regulations for radio, telegraph, telephone and television. Then there are the International Civil Aviation Organization, the World Meteorological Assn., the Intergovernmental Maritime Consultative Organization, the World Health Organization, the International Trade Organization and General Agreement on Tariffs and Trades. When fully developed, what a perfect set-up for Antichrist all this would be!

We find that Noah died at the age of 950 years, and from his three sons, Shem, Ham, and Japheth the "nations were divided in the earth" after the flood. Shem is the son chosen to continue the Messianic line, for through him and his posterity came the "Seed of the woman."

1. **BABYLON.** In the 10<sup>th</sup> chapter of Genesis we are especially interested in a character named NINROD. In Gen. 10:8-10 we read that he began to be a mighty one in the earth, and "the beginning of his kingdom was Babel!! (or Babylon) We will find Babylon mentioned again and again in the scriptures until she is finally destroyed in the 18<sup>th</sup> chapter of Revelation. Babylon did not always remain a city, however. As long as God was working through a chosen nation, Babylon assumed the form of a city. When God began to work through the Church, Babylon assumed the form of a great religious system. But in whatever form we find her, it is always an attempt on the part of Satan to counterfeit the workings of the Lord for the purpose of deceiving the people. One writer has said, "Hardly had Israel entered the wars of Canaan when a Babylonish garment made trouble for them." When Israel refused to obey the Lord they were carried away captive into Babylon. If saints today do not remain spiritual they will be carried away with Babylonish customs and doctrines. In Rev. 17:5-9 we find that the headquarters for Babylon, the mother of Harlots, is a city having seven hills, which can be plainly identified as Rome. The Catholic Church is the great religious body which has its headquarters at Rome. In this body we find many counterfeits for God's real plan for the Church. The confession booth takes the place of genuine repentance. The Pope claims to be the mediator between God and man, counterfeiting our real High Priest, Jesus Christ. The holy water is supposed to "sanctify", which work only the Holy Spirit can do. Babylon, being a mother, has many daughters in the earth: other churches who have copied her ways.

2. **SCATTERING OF THE PEOPLE.** At the beginning of Chapter 11, we find that all the people of the earth were of one language and of one speech." In the land of Shinar they decided to build a city and tower "whose top may reach unto heaven." Thus they became an example for all time of those "who try to climb up some other way." Jn. 10:1. Their ambition was to make a name for themselves, while God's people are busy publishing the name of the Lord. The craze for personal fame is to be found all over the earth today. "This mania will reach a terrible climax in the person of the Antichrist who will demand that all men be branded with his name or number!! R. Bullock. Rev. 15:16-18. They used !!brick for stone, and slime for mortar." God's true building is made up of "lively stones" fitly framed together with the tempered mortar of the love of the Holy Ghost. Eph. 2:20-22; Rom. 5:5. In this unity there is strength. Satan's counterfeit is found in great religious, political and commercial "mergers," which are cemented together with "untempered mortar," man-made organization. See Ezek. 13:11-15. These people who feel strong in their own man-made tower, are ignoring God's true tower of safety. "The name of the LORD is a strong tower: the righteous runneth into it, and is safe." Prov 18:10. God came down and confounded their languages, so they could not understand each other's speech. This, of course, caused such confusion that their work was brought to nought, and they were scattered abroad upon the face of the whole earth. The name of it was called Babel," which means "confusion." This is a good example of the ultimate end of all enterprises which leave God out of their program.

With the life of Abraham we are introduced to the history of God's chosen nation, Israel, through whom the promised Redeemer was to come. In a world worshipping many gods, Israel was to be a witness to the world of the one God, Jehovah. Deut. 6:4. Also Abraham is the man destined to become the father of all who believe. Since we are exhorted to do the "works of Abraham" it is important that we study his life in detail. Although there are some mistakes we should avoid, the central theme of his life is that of an active faith, which moves in obedience to the call of God. As is recorded in Heb. 11:8, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went." We last saw how the dispensation of Human Government ended in the scattering of the people at the tower of Babel. We are now beginning with the dispensation of Promise, for God's people are now to be led through the promises to Abraham, Isaac and Jacob,

1. **ABRAM'S CALL.** Gen. 12:1: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Although Abram answered this call, we find that he delayed in doing so. Read Acts 7:2-4. God gave this call to Abram while he was in Mesopotamia, and from there he started out for Canaan, but in Gen, 11:31 we find that he settled down for a time in Haran until the death of his father. Evidently home ties kept him from immediately answering the call, and God stepped in and took his father home. How many cases we hear of where a chosen vessel draws back and hesitates to fulfill the divine commission until God takes drastic measures to make them willing to go. Also we read how Jonah suffered torment in the belly of the whale before he answered the call to go to Ninevah. Whatever stands in our way from answering a call, God is able to take out of the way. We are reminded of a missionary arguing with the Lord about his children being a hindrance to his going to India, when the Lord spoke and said, "If they are standing in your road, I can take them out of your way." This same man's wife hesitated to answer the call on account of her affection for her mother, whom she hated to leave, when suddenly the mother became ill and died. However, if we voluntarily die to our own will, God will not have to take a loved one home to gain His way in our lives. Death to self is the first requirement of a Christian worker, for this will cause the resurrection power of the Spirit to fill the life. See Rom. 6:8 and Gal. 2:20.

Moses hesitated to fulfill the call of God and missed a great blessing intended for him. Hosea drew back, complaining that he was "slow of speech," and of a slow tongue. Ex. 4:10-14. From what the scripture says in Acts 7:22, he didn't have any trouble with his speech when he was down in Egypt-for there he was "mighty in words and deeds." Then, too, God had said, "I will be with thy mouth and teach thee what thou shalt say." This would have meant real eloquence!

God separating Abram from his native country and from his kindred is also a picture of God calling the sinner away from his old habits and old friends, before He can reveal Himself, and make the sinner a partaker of the promises. Salvation sometimes brings a division among relatives. Mt. 10:35-37, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law., And a man's foes shall be they of his own household. He that loveth father or mother more than me is not



worthy of me...." Those who put family ties ahead of the service of the Lord are not worthy of the kingdom. In Ps. 45:10-11 we read, "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house: So shall the king greatly desire thy beauty; for he is thy Lord, and worship thou him."

2. GOD'S COVENANT WITH ABRAM. Gen. 12:2-3: "And I will make of thee a great nation, and will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This was the general covenant made with Abraham while he was yet in Mesopotamia. God made it more specific later on, as Abram obeyed God. In the next few chapters we will find that God appeared to Abram many times, but not once do we read that God appeared to him during his stay in Haran, for there he was delaying to fulfill God's command. Many wonder why they are not receiving new revelations of God's truth, when they are not living up to the truth already revealed. The secret of a fresh revelation from the Lord is obedience to that which has already been made plain. Jn. 7:17. In other words, do what you know, and you will know what to do!

This is our first introduction to the "blessing of Abraham" which is now given to the Gentiles through faith. Gal. 3:14,29. This covenant shows that the choosing of Israel was not an act of partiality with the Lord, but was God's method of bringing blessing to "all families of the earth," both Jew and Gentile. Not until Pentecost was this covenant fulfilled, for not until the Holy Ghost was poured out were all nations allowed to have a like blessing. Acts 2:39. This was the blessing which Peter said was "to you (the Jews) and to them which are afar off (the Gentiles)." See also Acts 3:25-26. Peter re-minded the Jews that to them first was the promise given, when God said to Abraham, "In thy seed shall all the kindreds of the earth be blessed Unto you first God, having raised up his Son Jesus (after the resurrection) him to bless you...." After the resurrection sent Him in the form of the Holy Ghost! So the Holy Ghost, or the "promise of the Spirit" spoken of in Gal. 3:14 is the blessing of Abraham which God had in mind in the very first covenant He made with Abraham.

3. TRIAL AND BLESSING. This is the order of things for anyone who steps out in obedience to the call of the Lord. In Gen. 12:6 we find that when Abram reached the plain of Moreh, the Canaanite was in the land. Not only were his enemies there, but the Lord was also there (7<sup>th</sup> vs.) and blessed him by appearing unto him with comfort. When in tune with God's voice, we need not fear our enemies.

4. ABRAM GOES INTO EGYPT. In Gen. 12:10 we read that Abram went down into Egypt for the famine was grievous in the land. He should have stayed in the place God wanted him, and proved God's power to provide, but like many new converts, the first time his faith was tested, he failed. Egypt has always been a type of the world and of sin. Isa. 31:1-3: "Woe to them that go down to Egypt for help, and stay on horses ....Now the Egyptians are men and not God, and their horses flesh and not Spirit." It is better to endure hardship for a time in God's will, than to gain in a material way and lose communion with God. In the land of Moreh, and also in Bethel (vs. 6-8) he had built an altar unto the Lord, but we read of no altar of worship down in Egypt. The rest of the chapter describes the trouble which forced Abram back into Canaan.

I. RETURN. In Gen. 13:1-4 we find Abram has been forced back to the place God wanted him, to the land of Bethel, and there Abraham "called on the name of the Lord." If we depart from the Lord, we will have to go right back to the place where we left Him, and call on His name. If we do not willingly return, troubles may force us as they did Abram.

II. SEPARATION. Abram is now to face a worse trial than the famine. Strife comes up between the herdsman of Abram and Lot, making it necessary to separate from each other. After Abram is called, he is then separated, first from Egypt, and now from Lot. There must be a separation, or the setting apart of one's self from everything which interferes with a call from God. II Tim. 2:21. God had instructed Abram to leave his relatives, but he takes Lot along with him, so of course, nothing but trouble could be expected. Whatever the Christian refuses to lay on the altar will always prove to be a source of misery to him. God told Israel to drive out all the heathen nations which were in the land of Canaan. Some of these were allowed to stay, and proved to be a constant source of trouble and grief to Israel.

III. AVOIDING STRIFE. One commendable thing in the life of Abram is his determination to avoid strife. In this, all of God's people should follow Abram's example. Although he has a right to the first choice, he lets Lot do the choosing. In any assembly the harmony of the body of Christ should always be placed above one's own desires. How selfish of anyone to be willing to allow the entire body to get out of harmony just to have some whim gratified! As Paul said, "Why do ye not rather take wrong?" I Cor. 6:7. In this incident we see two remarkable contrasts between Abram and Lot: Abram is a man of faith; Lot is a man of sight. Abram lets God choose for him, while Lot chooses for himself Lot chooses the well-watered plains of Jordan, and pitches his tent toward Sodom. Abram did not lose anything by what he gave up for God, for after the separation, <sup>1</sup>Abram had deeded to him more real estate than Lot ever possessed in all his life." Gen. 13:14-17.

IV. LOT'S WORLDLINESS. Notice that at first Lot "pitched his tent toward Sodom" (Gen. 13:12) but later moved into it. At first he may not have intended ever moving into such a wicked city. Backsliding is not always accomplished at once. When folks let down just a little in their prayer life, and begin to neglect the study of the Word, they do not intend to lose out entirely with God, but one thing leads to another, until Satan has accomplished his purpose.

V. ABRAM'S COMPASSION. Although Lot has taken undue advantage of Abram, when Lot is carried away captive, Abram immediately goes to his rescue. He was indeed returning good for evil. David also prayed for his enemies as if they were his friends. Read Ps. 35:13-14.

VI. ABRAM REFUSES THE GOODS OF SODOM. Upon returning from the conflict Abram is blessed by Melohizedek to whom he pays tithes of all. He then encounters an offer of reward from the King of Sodom, but re-fuses to take as much as a shoelace. He wants no one but God to get the credit for making him rich. His new revelation through Melohizedek must have strengthened him to take this stand, for there God was revealed to him as the "Possessor of heaven and earth." Gen. 14:19. The "goods of Sodom," (material things of this world) look pretty small to one who sees God as the Possessor of heaven and earth!

## *QUESTIONS (21-30)*

### Lesson 21.

1. Of what is the blood of Abel a type? Give reference.
2. What was the nature of Cain's punishment?
3. How did God overthrow Satan's attempt to destroy the seed of the woman?

### Lesson 22.

1. How many generations were there from Adam to Noah?
2. How can you prove that Adam had other children besides Cain and Seth?
3. What is the general rule in the 5<sup>th</sup> chapter of Genesis?
4. What exception do we find to this rule?
5. Of whom is Enoch a type, and why?
6. What is the significance of the fact that Enoch was the seventh from Adam through the line of Seth?
7. What type of person was the 7<sup>th</sup> from Adam through Cain?
8. What was the secret of Enoch's faith?
9. Enoch was translated before the waters of judgment were sent upon the earth. Of what is this a type?
10. What was the purpose of the Transfiguration? Of what are Moses and Elijah a type?

### Lesson 23.

1. Explain how Adam died the day he sinned.
2. Who were the "sons of God" who married the daughters of men?
3. Why did this provoke God's wrath?
4. Describe the conditions which existed on the earth just before the flood.
5. Of what are these conditions a type?
6. The "day that Noah entered into the Ark" is typical of what event? Give scripture.

### Lesson 24.

1. What kind of faith did Noah have?
2. Explain the construction of the Ark and give the types.
3. What is the significance of the pitch?
4. How many ways were they in the Ark before rain came?
5. Of what is this a type?

### Lesson 25.

1. Did Jesus do any preaching while in the grave?
2. Who were the "spirits in prison" preached to by the Spirit of the Lord?
3. When did this take place?
4. How many were saved and how?
5. Give scripture to show why the gospel is preached "to them that dead." Who are the "dead"?

Lesson 26.

1. Name some of the changes God made after the flood.
2. To whom was the law of clean and unclean foods given?
3. What did God give as His reason for the giving of this law?
4. Explain why God gave Peter a vision of unclean animals.
5. How long was this law in effect?
6. What does the New Testament teach that the Church must not eat?
7. What should be our attitude toward those who do not see as we do concerning this question?

Lesson 27.

1. Draw a small chart showing the failure of the tower of Babel; also show the tower which really will reach heaven.
2. What did God use to scatter the people?
3. What does God use now to together His people into one body?

Lesson 28.

1. Through which of Noah's sons was the Messianic line to continue?
2. Who was Nimrod?
3. What evidences do we have that "Babylon" is in the earth today?
4. Those who tried to build a tower to heaven are an example of what class of people?
5. Describe God's true building which will actually reach heaven.
6. How is it cemented together?
7. What is Satan's counterfeit for God's method of unity?
8. What is the meaning of the word "Babel?"

Lesson 29.

1. What is the importance of studying the life of Abraham?
2. What did God tell him to do? Where was he when he received this call? Did he immediately obey?
3. What lesson do we learn from Moses' hesitation to fulfill his call?
4. What was God's covenant with Abram?
5. Why did God not appear to Abram while he was in Haran? What lesson does this teach us today?
6. What is "the blessing of Abraham?" When was it fulfilled?
7. What mistake did Abram make by going into Egypt?
8. Of what is Egypt a type?

Lesson 30.

1. Was Abram right in taking Lot with him, and why?
2. What commendable thing in the life of Abram is displayed as he separated from Lot?
3. What lesson can be applied in the Church from this example?
4. What lesson do we learn from Lot first pitching his tent toward Sodom, and later moving into it?
5. What worthy example did Abram set when he rescued Lot?
6. Why did Abram refuse to take a reward from the king of Sodom?

I. PURPOSE-TO TYPIFY THE PRIESTHOOD OF CHRIST.

1. In Gen. 14:18-20 we have an introduction to the one who is to typify the priesthood of Christ, for we are told that Meichizedek was "priest of the most high God." The Levitical priests could not typify Christ except by contrast, for there were many ways in which the priesthood of Christ differed from that of the Levites. As we read in Heb. 7:12, "For the priesthood being changed, there is made of necessity a change also of the law." Therefore it was necessary for some other figure to come on the scene who could prefigure Christ's priestly office. Let us pause to note some of the contrasts between the Levites and Christ:

(1) Christ came from the tribe of Judah, not the tribe of Levi. "For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood." Heb 7:14.

(2) The Levites died, whereas our High Priest will never die. There ariseth another priest, "Who is made ... after the power of an endless life." Heb. 7:15-1.6.

(3) The Levites ceased to be priests at their death, whereas Christ became a priest after His death: "And they truly were many priests, because they were not suffered to continue by reason of death. But this man (Christ) because he continueth ever, hath an un-changeable priesthood." Heb. 7:23-24.

(4) The Levites were priests on earth, while Christ was a Priest in Heaven. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1. Also Heb. 9:24.

(5) The Levites offered blood first for their own sins, but Christ was without sin. "For such a high priest became us, who is holy, harm-less, undefiled, separate from sinners....who needeth not daily, as those high priests, to offer up sacrifice first for his own sins, and then for the people's." Heb. 7:26-27.

Because of these differences God declared, "Thou art a priest for-ever after the order of Melchizedek." Heb. 7:21.

2. Melchizedek brought forth bread and wine. This was to show what period of time Christ would occupy the office of High Priest. It is during this Age of Grace that we partake of the bread and wine. The duration of this period of time is given in I Cor.11:26. As Paul was giving instructions concerning the bread and wine, he said, "For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death until he come." After Christ's death He became a High Priest, and will minister as such until He comes

II. WHO WAS MELCHIZEDEK?

1. Paul would have us to "consider how great this man was unto whom even the patriarch Abraham gave a tenth of the spoils." Some would have us believe he was an earthly king with no "recorded" beginning of days. But certainly Melchizedek was greater than Abraham, for Paul says in Heb. 7:7, "Without contradiction, the less is blessed of the better." As far as man was concerned, there was none greater than upon the earth, but this High Priest was greater than Abraham.

2. In Heb. 7:3 we are told that Melchizedek was "without father, without mother, without descent, having neither beginning of days nor end of life." God alone can answer this description, for He only is without

beginning and without end. Therefore some conclude that Melchizedek was God manifested in the flesh for this particular purpose. No earthly being, however great, could ever typify the deathless, immortal High Priest we have today.

3. Melchizedek was spoken of as King as well as Priest. "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." Heb. 7:2. Our High Priest will become King when He appears the second time. He will rule the world in righteousness and "out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:3. Neither shall the world know peace until the King of peace comes. Then shall they "beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation; neither shall they learn war any more." Isa. 2:4.

Jesus inherited the throne of David by right of birth. In His human lineage he was born a king. In Matt, 2:2 the wise men inquired of Jesus, "Where is he that was born king of the Jews?" Also in Micah 5:2 we read, "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Read also Acts 2:29-32; Acts 15:16-17. In His humanity He has a right to the throne of David, ruling over the earthly kingdom. In His divinity He has a right to be enthroned in the hearts of His people, ruling their lives.

III. TITHING. See Matt. 23:23.

1. Since Melchizedek pointed to this dispensation of Grace in which we now live, it is very significant that Abram paid tithes of all he had to this Priest. It has been a question in some minds as to whether tithing was meant for this day of Grace, but in this instance it is prefigured very plainly. Paul in his letter to the Hebrews reminds them of how Abram paid tithes to Melchizedek. Heb. 7:4-6. "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." Christ is now our Melchizedek, and we the children of Abraham, who are commanded to do the works of Abraham. We have already seen how Abraham was made the father of all who believe. Rom. 4:11.

2. That the ministers in the days of Paul received tithes from the people is made plain in Heb. 7:8: "And here men that die receive tithes." This does not excuse the ministry from paying tithes, however, for Paul says in verses 9 and 10, "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham, for he was yet in the loins of his father when Melchizedek met him."

3. Jacob realized the blessing in giving a tenth to the Lord, for when God appeared to him at Bethel he vowed, "of all that thou shalt give me I will surely give the tenth unto thee." The third chapter of Malachi also concerns this day of Grace, for it is introduced with a message of the first coming of the Lord, and ends with His second coming. It begins with a prophecy of John the Baptist, and the Lord suddenly coming to His temple. The chapter ends with the making up of His jewels at the time of the rapture. During this age the Lord says, "Bring ye all the tithes into the storehouse." Verse 10.

I. GOD'S REWARD. Since Abram refuses to be rewarded by the King of Sodom, the Lord appears in a vision to him, proclaiming a very precious promise, "Fear not, Abram, I am thy shield, and thy exceeding great reward." Gen. 15:1. No one ever loses by what he gives up of this world's goods for the cause of Christ. He is our portion forever!

II. SONSHIP DEPENDS ON RESURRECTION POWER. When Abram reminds the Lord that he is still childless, God promises him a son of his own, through whom his seed shall become as numberless as the stars. (2-5) "And he believed the Lord and he counted it to him for righteousness." Verse 6. Now let us consider the kind of faith Abram had to have in order to believe God for a son. Since Abram's body was as good as dead, sonship depended upon God quickening that which was dead. Like-wise our sonship depends upon the resurrection power of God quickening us from our state of being dead in trespasses and in sin. It is by no means a matter of reforming! See Rom. 6:4-5; Col. 2:13.

III. SONSHIP COMES THROUGH FAITH ALONE. In the 4<sup>th</sup> chapter of Romans, Paul takes Abram's faith for a son, to show that our sonship in Christ depends upon faith, and not works. Paul first emphasizes the fact that it was not Abram's good works that caused God to give him a son: Rom. 4:2, "For if Abram were justified by works, he hath whereof to glory....but what saith the scriptures? Abram believed God and it was counted unto him for righteousness." Now God has ordained that faith should be the one condition of receiving the promise, for a very definite purpose: He wants His sons to ascribe their salvation to the grace of God alone. This thought is brought out in Rom. 4:4, "Now to him that worketh is the reward not reckoned of grace, but of debt." Or, if we could by works earn our salvation, we would not say our re-ward was the result of the grace of God, but we would reckon the re-ward was a debt which God owed us! This explains Rom. 4:16: "There-fore it is of faith, that it might be by grace."

"But to him that worketh not (does not depend upon good works for salvation) but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. "Him that worketh not." Working on a dead body will never bring it to life! You may massage a dead man's hands, you may pump air into his lungs, you may dress him up in the finest of clothes, but he is still dead without the resurrection power of Christ. People who salve their conscience by "turning over a new leaf" without being saved by the power of God, are just dressing up a dead man. No matter how respectable they look to people they are still dead to God. A sinner is utterly helpless by works of his own to cause himself to live in the sight of God. Sonship, as in Abram's case, depends upon the power of God to raise from the dead. Read Rom. 4:17: "As it is written, I have made thee a father of many nations, before him, whom he believed, even God, who quickeneth the dead." Abram counted God well able to do this, for "being not weak in faith, he considered not his own body now dead .... neither yet the deadness of Sarah's womb .... but was strong in faith giving glory to God." Vs. 19-20. Abram did not consider the deadness of his body, but the faithfulness of God. These things concerning Abram are written that we might have the kind of faith that can be counted for righteousness. "Now this was not written for his sake alone, but for us also (23-24) that our faith might be imputed unto us for righteous.

I. PROMISE OF INHERITANCE. In Gen. 15:7, God promises to give the land of Canaan to Abram. "And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Then Abram asks for a confirmation of this covenant, where-upon God instructs him to prepare a sacrifice of birds and animals

II. DRIVING AWAY THE FOWLS. After the sacrifice is prepared, and the pieces laid upon the altar, Abram stands guard by his sacrifice until evening, waiting for God to appear unto him. While waiting on the Lord, we read in Gen. 15:11, "And when the fowls come down upon the carcasses, Abram drove them away." The fowls of the air would have devoured the sacrifice before God appeared with His revelation of the future, if Abram had not faithfully driven them away. When a child of God is consecrating before Him, and laying his all upon the altar, he will be harassed by temptations, doubts and fears of the enemy at first, but if he resists all of these, God will appear on the scene, revealing Himself in a more precious way than ever. Often when we kneel to pray, we must drive away thoughts concerning the cares of this life, before we can pray through to a place where God can speak. Jam. 4:7.

III. PROPHECY. In the 12<sup>th</sup> verse we find that as the sun was going down, a deep sleep fell upon Abram. Abram must have been under the power of God, for he received a wonderful vision, and a threefold prophecy of the future:

(1) Bondage in Egypt. "An horror of great darkness fell upon him." This great darkness which descended upon Abram pointed to the darkness which would befall his posterity when in bondage down in Egypt, for in the 13<sup>th</sup> verse the Lord says, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years."

(2) The Exodus. The Lord describes the Israelite's exodus from Egypt in verse 14: "Afterward shall they come out with great substance."

(3) Possession of Canaan. "But in the fourth generation they shall come hither again." 16<sup>th</sup> verse. Several hundred years of prophecy are revealed concerning Abram's posterity before he had a child.!

IV. ABRAM'S VISION. Verse 17: "And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." Here we have two figures which describe the entire path over which the Lord led Abram's posterity.

(1) The smoking furnace: This part of Abram's vision prefigures the sufferings and trials through which Israel was to be led. Isa. 48:10: "... I have chosen thee in the furnace of affliction." The first great affliction through which they were to pass was Egyptian bondage. Deut. 4:20: "But the Lord hath brought you forth out of the iron furnace, even out of Egypt." They were later to suffer captivity in Babylon, and finally dispersion among the nations.

(2) Through all these trials, God promises to be with them as a burning lamp to comfort, and finally to deliver. When the Hebrew children were cast into the fiery furnace, the onlookers saw something else beside the angry flames-they saw one like unto the Son of man.



(3) We also see in this an example for the Church. Those who are to be heirs of God must fellowship Christ in His suffering. "For unto you it is given in the behalf of Christ, not only to believe on him, but to suffer for his sake." Phil. 1:29. Through trial, God's people are purified, and made ready for His appearing. "Many shall be purified, and made white, and tried .... and none of the wicked shall understand, but the wise shall understand." Dan. 12:10. Also in Romans 8:17-18 we read, "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Our faith must be "tried with fire" according to I Pet. 1:6-7, but Peter exhorts us to "think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you." See I Pet. 4:12,13. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. II Cor. 4:17.

However, the Church, like Israel, need not fear the fiery furnace, for God has promised to be very near-yes, to dwell in, those who suffer for Him. In Isa. 33:14 we read concerning the burning lamp which shall comfort and light the Christian's path: "... Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh up-rightly..." In other words, the question is asked: Who among those in Zion will have the burning lamp with them as they walk in the midst of the furnace of affliction? The Holy Ghost will dwell within the Spirit-filled man with everlasting burnings and as a devouring fire (consuming all the dross). It is the fire of God's Holy Spirit dwelling constantly on the inside which enables the child of God to pass through the furnace of affliction unharmed, and without the slightest smell of smoke on his garments. God's intention is to soften and melt our hearts, but without this burning lamp within our breast, these same experiences which have drawn us so near our Savior, would have hardened us instead.

I. THE BIRTH OF ISWAEEL. This event should be considered from two viewpoints: the practical lesson for the individual life, and the doctrinal types which are introduced.

1. Sarai's faith tried. After ten years of time elapses without the appearance of a son, Sarai suggests that they obtain a child through her handmaid, Hagar. Natural reason conquers Sarai's faith. God's promises are based on His power to perform the miraculous, and cannot be reasoned out by the natural mind. When we leave the "faith realm," and get down in the "reason realm," the promises of God cease to be real to the soul, for man's reasoning always leaves God out of the picture.

The time element is often used by Satan to destroy the faith of God's children. He points to the number of years we have had to wait without any sign of an answer. This is a good place to settle it in our minds, that a delay in the answer to prayer is by no means a refusal. Impatience is an enemy to faith: "For ye have need of patience that, after ye have done the will of God, ye might receive the promise."

2. Abram's faith tried. Abram makes two big mistakes. First, he consents follow out the suggestion of his wife, without first putting the matter before the Lord. Those who are trusting God for an answer should not be surprised if they are tempted, but when this happens they will receive strength to resist by taking the matter to the Lord in prayer. God was just as able to comfort him at this point as He was to speak plainly when the promise was first given.

Abram also makes the mistake of trying to work out God's plan in his own way. But God's work must be done in His way, or it will not be accepted. Going their own way brings trouble and strife into a household that has been up to this time well-ordered and happy, for jealousy now exists between the two women, and later between the two sons. The Arabs, descendants of Ishmael, are still causing grief to Israel. See Gen. 16:12.

II. DOCTRINAL TYPES. Sarai and Hagar stand out in the Word of God as clear types of the two covenants. Gal. 4:22-31. We are first reminded that Hagar was a bondwoman, whereas Sarai was a freewoman. Hence Hagar is a type of the Old Covenant Law which was given on Mount Sinai. In the 24<sup>th</sup> verse it is made plain that the Law "gendereth to bondage." The Law could not bring freedom in that it was "weak through the flesh" (acted through frail humanity. Wey.) Rom. 8:3. Ishmael could not inherit the promise made to Abram for Ishmael was "born after the flesh."

Isaac, the son of the freewoman, typifies the "children of promise," or those who are born after the Spirit. "Now we, brethren, as Isaac was, are the children of promise." See Gal. 4:28-29.

III. CIRCUMCISION. Abram is ninety years old when he receives the sign of circumcision. God first reveals himself to Abram as the All-mighty God, El Shaddai, meaning the "All-sufficient One." Circumcision is spoken of as the "token of the covenant." This word, "token," is the same as the word, "seal," used in Rom. 4:11: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." The seal of our faith is the Holy Ghost, according to Eph. 1:13 and 4:30. Our circumcision is one "made without hands," for it consists of putting away the sins of the flesh through the operation of Christ. Col. 2:11-12; Rom. 2:29.

Abram's name has now been changed to Abraham (Gen. 17:4-5), which means "father of a great multitude," and Sarai's name is changed to Sarah, meaning "princess." After receiving the seal of his faith, several important events take place in the life of Abraham. These same results follow those who have received the seal of their faith, which is the Holy Ghost.

(1) The desire of his heart is fulfilled. Three beings appear to Abraham. One is the Lord, Himself. See Gen. 18:1. That one Being is the Lord is proven by the fact that Abraham's worship is received. In verse 2 he "bowed himself toward the ground." When men bowed before angels they always refused their worship, telling them to worship God only. The Lord makes known unto Abraham that within a year he will have his promised son. Verse 10.

(2) God whispers His secrets to him. The Lord shows Abraham what is to take place in the future, for he is a friend of God. Read verses 17 and 18. The Lord reveals the coming destruction of Sodom. If we become a friend of God, by obeying His words, the Lord will also show us things to come. In John 15:14-15 we read, "Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you." Then in Amos 3:7 we read, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

(3) He is used as an intercessor. Abraham now begins to plead with God to spare the city for the sake of the righteous people in it. We now find that Abraham was not only a man of faith, but was also mighty in prayer. It might appear to some that God did not answer his prayer, because the city was destroyed, but on the contrary, we find that God gave consent to every petition he made. Read verses 24 to 32. It was through his intercession that Lot and his daughters were finally spared.

Abraham was in a position to receive answer to prayer for several reasons:

(1) He was righteous. "For I know him, that he will command his children and his house old after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. Too many times people live careless lives, and wonder why they do not get their prayers through. David said that if he regarded iniquity in his heart the Lord would not hear him.

(2) He was humble. Notice how Abraham approaches the Lord: "Behold I have taken upon me to speak unto the Lord, which am but dust and ashes." Gen. 18:27. The centurion who came to Jesus was also in a position to receive answer to prayer, for he displayed humility along with his faith. In Luke 7:2-10 we find him telling the Lord that he is not worthy for Jesus to come under his roof, but is confident that if He speaks the word only, his servant will be healed.

(3) He was near to God. Read the 22<sup>nd</sup> and 23<sup>rd</sup> verses. Abraham "stood before the Lord." "drew near" to God. The soul nearest to God will plead most for others. Intercession is a mighty ministry.

## I. SCRIPTUAIAL TYPES.

Lot's deliverance from Sodom is another figure pointing to the deliverance of the saints at the coming of the Lord. How many times in the very first book of the Bible we have the catching away of the Church prefigured! Enoch was translated before the waters of judgment came upon the world. Noah and his household were carried above the destruction by the Ark, and now Lot is hurried out of Sodom, just before its doom. The coming of the Lord is the one crowning event of all the ages unto which He would have His people take heed.

The application of this event, or the key to the type, is furnished us in Luke 17:28-30: "Likewise also as it was in the days of Lot; they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." That Jesus was referring to the Rapture is made plain further down in His discourse, for in the 34<sup>th</sup> verse He says, "I tell you in that night there shall be two men in one bed; the one shall be taken, and the other shall be left."

Because the cup of the world's iniquity is almost full, great destruction in the form of the Tribulation awaits this earth as it awaited Sodom. But God in His mercy has promised to spare the Church from its fury. In Mal. 3:17, He says, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him." When the Lord catches away his "jewels" it will be to spare them from trouble to follow. See Zeph. 1:14-18; Isa. 26:20-21; Rev. 3:10; Luke 21:34-36.

We find that as long as Lot was in the city, destruction was held back, for in Con. 19:22 the angel said to Lot, "Haste thee, escape thither, for I cannot do any' thing till thou be come thither." The presence of God's elect in the earth is the thing which even now holds back the powers of destruction. In Rev. 12:5-12, we find that as soon as the manchild (Church) is caught up to the throne, Satan and his forces are cast down to earth having great wrath, for he knoweth that he hath but a short time. (It is plain that the manchild is the Bridal company, or the over-comers, for the 5<sup>th</sup> verse tells us the manchild is to rule the nations with a rod of iron, and Rev. 2:26-27 says the over-comers shall rule the nations with a rod of iron.) Satan is cast out of heaven where he has been accusing the brethren, and brings woe to the inhabitants of the earth.

## II. PRACTICAL LESSONS.

The theme of this account is given in Gen. 19:29 "God remembered Abraham, and sent Lot out of the midst of the overthrow, when he over-threw the cities in the which Lot dwelt." God remembered Abraham and delivered Lot! Abraham's patience and prayers for Lot were not in vain, for the Lord sent angels to his rescue. It is not enough for us to get ready for the coming of the Lord, in order to escape the judgment to follow, but God has given us the ministry of laboring with, and praying for other souls to escape with us. He has promised that our

ministry, like Abraham's shall not be in vain. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:6. See also I Cor. 15:58. If we have been faithful in the ministry of intercession, God will remember us, and deliver others in that day.

Lot's example is one of the most outstanding warnings to parents. If Lot had kept himself and family separated from the worldliness of Sodom as did Abraham, and interceded for his children as Abraham did for him, no doubt Lot's children would have heeded the warning and escaped with him.

Again, what a contrast we see between Noah and Lot. Noah constantly preached righteousness in the face of all opposition, and lived such a consistent life, that his children and their wives were convinced of the genuineness of their father's warning. Hence, all his household was spared. Although Lot's righteous soul is vexed with the evil about him, we have no record of his voice being lifted against the sin of the people. He is so entangled with the affairs of Sodom, that his children marry into wicked families, and when Lot suddenly begins to warn his children of judgment, they cannot believe that he knows what he is talking about, and consequently they are lost. Those who have once been saved, but who live inconsistent lives, cannot hope to influence others toward salvation.

Although Lot knows the city is doomed to destruction, instead of hastening away from it, we find him "lingering." Vs. 16. Every Christian who is familiar with his Bible knows this world is also "doomed," but some linger as did Lot. They are loathe to separate them-selves from all harmful influences. Some who have severed companion-ship with their wicked friends, hesitate to take a bold stand in front of their relatives. Why should we cling to something which will make for temporary comfort in this life, while feverish preparations are being made for the punishment of the inhabitants of the world! Abraham was spared because he "sought a city to come." He was impelled to follow on because of love for heavenly things-while Lot was spared because he feared the consequences of disobedience. God's plan for us is that the "goodness of God" lead us to repentance (Rom. 2:7). How much chastening souls have been spared who served the Lord because of the attractiveness of the things of heaven, instead of being forced to see their need of God by the sorrows of earth.

Although Lot was commanded to escape to the mountains, he pleads to be allowed to stay in the small city of Zoar. Are you holding on to some petty desire or worldly ambition which should be placed upon the altar, or have you failed to purge yourself from some fault, pleading as did Lot that it is only "a little one?" Vs. 20. If so, you are missing the mountain-top experiences the Lord has in store for you! How differently the story of Lot's life would have ended had he escaped to the mountains. Without a doubt the Lord would have taught him to live a life of faith as Abraham had done.

Contrary to the command of the angels, Lot's wife looked back, and became a pillar of salt. Jesus said, "Remember Lot's wife!" Luke 17:32. "Lot's wife had many privileges, but she perished. She had doubtless been often prayed for, but she perished. She had been warned of God, but she perished. She was nearly saved, but she perished. Mercy drew her, but she grieved Mercy, and Destruction seized her." Evangel Tract 283.

## I. ABRAHAM IN GERAR. Chapter 20.

1. Deception.-We find that Abraham again makes the mistake of trying to protect himself by deceiving others concerning his wife, Sarah, saying she is his sister. While Sarah is in the house of Abimelech, the women are stricken with barrenness because of Abraham's sin. Vs. 18. Disobedience on our part often causes much suffering to others, and will be uncovered in time as was Abraham's deception, for God appears to Abraham in a dream explaining the facts of the case. After confession is made, the Lord heals all the household in response to Abraham's prayer. Gen. 20:17.

2. Spiritual barrenness.-If any assembly, or "household of faith," becomes spiritually barren, or cease, to cause others to be born into the heavenly family, undiscovered sin is without doubt the cause. But the Lord will reveal the cause, as He did in this case, and when confession is made, together with earnest prayer, the Lord will lift the curse of barrenness and again cause His people to be fruitful. It is in God's order for the mother Church to bear sons and daughters, and if this is not being done, there is a cause. But, thank God, there is also a remedy. In some assemblies where there has not been a soul saved for years, the members will say it is because "this is a hard place," or the city is an especially wicked one. But in reality the cause goes deeper than this, for there is nothing on the outs]de which can retard the progress of the Church. Such difficulties come from within. Isa. 59:1-2.

The Lord has told us plainly that "the gates of hell shall not prevail" against the Church. The stubborn walls of Jericho could not stand against a people moving in obedience to God's command, but the sin of Achan caused defeat at Ai. A remedy for unfruitfulness is given us in II Chron. 7:14: "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and will forgive their sin, and will heal their land."

## II. BIRTH OF ISAAC. Chapter 21.

1. Waiting on God.-In this chapter we find that twenty-five years of waiting on God have not been in vain, for God visits Sarah and the promised son is born. Thus the faithfulness of God is strikingly revealed in God's dealings with Abraham. It is not difficult to wait on God when we realize that the answer depends upon the faithfulness of the One in whom we are placing our trust. Those who have prayed through, and have patiently waited on God, can add their testimony to Abraham's that Jesus never fails! See Hab. 2:3-4. Though the fulfillment of your vision tarry, "wait for it, be-cause it will surely come." Praise the Lord. In Heb. 10:35-36, Paul gives us instructions what to do while waiting: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God ye might receive the promise." We are also reminded of David's determination in Ps. 62:5: "My soul, wait thou only upon God, for my expectation is from him." The Lord's answer to such a determination is: "Thine expectation shall not be cut off!" Prov. 24:14.

2. Isaac typifies the spiritual birth.-God was not content to use Ishmael to bring about the promised blessing, for Ishmael who was born by the will of the flesh typifies those who are still serving the desires of their flesh. "So then, they that are in the flesh cannot please God." Rom. 8:8. But Isaac was of miraculous birth, and therefore could be used in working out God's plan. God can only use those in His service who have been partakers of the miraculous new birth, and who are minding the things of the Spirit, and not the things of the flesh. See I Cor. 2:14. For a time there is great rejoicing over the miracle God has performed. Sarah gives vent to holy laughter saying, "God hath made me to laugh, so that all that hear will laugh with me." Gen. 21:6. This was very different from the laughter of unbelief recorded in Gen. 18:12. The great rejoicing at the birth of Isaac is a picture of the joy which comes to the heart of the one who has been miraculously born of the Spirit.

3. The bondwoman cast out.-Rejoicing over Isaac ceases as Ishmael, now some thirteen years old, begins to mock Isaac in the home. Sarah is aroused to anger and she asks Abraham to cast out the bondwoman with her son, for he "shall not be heir with my son, even with Isaac." Although it causes much grief of heart to Abraham, the Lord asks that they be cast out. Just as Ishmael could not inherit his father's estate being the son of a bondwoman, so we cannot inherit eternal life as long as we are in bondage to Satan. Rom. 8:15. We have not heard of any trouble being caused by Ishmael in the home up to this point, but the birth of Isaac brings out Ishmael's true nature. This was in Ishmael's makeup from the beginning, but it took the appearance of Isaac to show it up. How many times a certain family will seem to cherish each other and things will run smoothly in that household, until one member is miraculously born into the family of God. Then those who have been able to keep up an appearance of good nature begin to show that they are still "born after the flesh," and "as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

4. Water in the desert.-Beside the scriptural type of the casting out of Hagar, we also have a practical lesson in her experience in the wilderness. When their water supply is exhausted, and it seems that death is close at hand, circumstances look as though she has been forsaken by God and man. In despair Hagar weeps over their sad plight, when God opens her eyes and she sees a well of water. If God "heard the voice of the lad," and showed Hagar a well of water, we feel assured that no matter what sort of a wilderness experience we are called upon to endure, God will sustain us with the water of His Spirit. Isa. 12:3; John 4:10; Isa. 44:3-4; John 7:38-39.

Now the water had been there all the time, but the discouragement of Hagar's heart caused her to stop just before she reached it. WE are not told that God created a well of water, just for the occasion, but that "God opened her eyes and she saw a well of water." How often has the discouragement of our hearts caused us to stop looking to God, just before the victory came? How marvelous when God opens our eyes to see the blessing hidden away in our severe test. In Num, 22:31, "The Lord opened the eyes of Balaam and he saw." This time it was the angel with a drawn sword. In II Kings 6:17, Elisha prayed for his discourage servant: "And the Lord opened the eyes of the young man and he saw-horses and chariots of fire round about them! God has a well of water, which is the Holy Ghost (Jn. 7:37-39), for every Christian, but many do not see it for "their eyes are holden," (Luke. 24:16), even as were the eyes of the two on the way to Emmaus, but, "their eyes were opened, and they knew him!" Let us pray that Jesus will "anoint eyes with the eye-salve" to see the refreshing well which awaits all who will come unto Him and drink. Rev. 3:18. John 4:14.

## I. TESTING ABRAHAM'S FAITH.

1. In this chapter we find God testing Abraham's faith to the utmost by asking him to offer Isaac as a burnt offering. "God did tempt Abraham." Vs. 1. The word tempt in this case means test or prove, and is translated such in the Am1 Revised Version. This thought is con-firmed in Heb. 11:17: "By faith, Abraham when he was tried, offered up Isaac." To some this command may have seemed to be a contradiction of God's promise, "In Isaac shall thy seed be called," (Heb. 11:18) but Abraham did not take such an attitude. He not only knew the voice of the Lord, but he obeyed in faith. "By faith Abraham offered up Isaac ...accounting that God was able to raise him up, even from the dead"! Abraham firmly believed that after Isaac had been slain and offered up that God would resurrect him back to life, and still fulfill the promise made. He proved his faith in God's resurrection power by telling his servants who accompanied them most of the way, "Abide ye here....I and the lad will go yonder and worship, and come again to you." He was confident that they would both return. Just as the trial of Abraham's faith brings us a very precious truth, so the Lord says to His Church, "The trial of your faith (is) more precious than gold." I Pet. 1:7.

2. Separation. Notice the steps of consecration Abraham was called upon to make in order to become a blessing to the whole world:

- (1) He had to be separated first from his home, his native country and his relatives. Gen. 12:1, Matt. 10:37-38.
- (2) Later he was called upon to separate from Lot. Gen.13:1-18.
- (3) He had to surrender his son Ishmael, whom he loved.17:17-18.
- (4) Now God is asking him to offer the only son he has, even Isaac. If Abraham's life was one of continual separation, surely his spiritual seed must likewise be a separated people, for we read in II Cor. 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord....and I will receive you." This separation is not always from the things of the world, but we may be called upon to surrender even legitimate things for the Gospel's sake. Now a home is a legitimate thing, but we may be called upon to leave our home for the purpose of preaching the Gospel. Luke 14:26-27. No wonder the Lord could make Abraham a blessing to all nations-he was willing to give up his dearest treasure if it took that to obey God. Gen. 22:16-17.

## II. ISAAC AS A TYPE OF CHRIST.

1. The scripture furnishes us the key to this type in Heb. 11:17-19, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Since Abraham received Isaac from the dead in a figure, this scene typifies the resurrection of Christ from the dead. In the mind of Abraham, Isaac was slain before he ever left home. Likewise Jesus was the "lamb slain from the foundation of the world." (Rev. 13:8) Even the place of sacrifice was carefully chosen by the Lord, as Mount Moriah was the same place where the Temple of Jerusalem was built later on, where many sacrifices were made. Also Jesus, the true "Lamb of God," was condemned to death in this place. See Rom. 8:32.



2. "Abraham took the wood of the burnt offering, and laid it upon Isaac his son. Vs. 6. As Isaac carried the wood upon which he was to be offered, up the hill to the place of sacrifice, so Jesus was made to carry His own cross up Golgotha's hill until His strength was gone.

3. When Isaac questions his father saying, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Abraham answers by saying, "My son, God will provide himself a lamb." We must remember here that Abraham was a prophet (Gen. 20:7) and God often caused the prophets to speak things which they themselves did not wholly comprehend. Abraham no doubt spoke thus, hesitating to let Isaac know until the last moment that he was the sacrifice, but in doing so, he gave a prophetic utterance which was fulfilled in Jesus on Calvary. Yes, God did provide Himself a Lamb! of which the ram, caught in the thicket was only a shadow. See Heb.10:5-10; I Pet.3:18. As we picture Isaac bound upon the altar, yielding to the directions of his father, we see that Isaac typifies Christ, who "being in the form of man, humbled himself, and became obedient unto death." Phil. 2:8.

4. JEHOVAH-JIREH-After Abraham offers the ram in Isaac's stead, he calls the name of the place Jehovah-jireh. This name has sometimes been used in connection with the thought that the Lord will supply our needs, but this is not the meaning here. Jehovah has just provided a sacrifice as a substitute for Isaac. So in this name we have wrapped up the truth of the atonement. Two meanings are comprehended in this name: "The Lord will see," and "The Lord will provide." As the Lord saw Isaac's pitiful state, bound, and with Abraham's knife drawn above him, so the Lord saw the sin-sick world with the sentence of death hanging over it. But He provided a spotless Lamb, who made it possible for whosoever will follow him to go free. Rev. 22:17.

### III. ISAAC AS A TYPE OF ONE BORN OF THE SPIRIT.

1. Gal. 4:29 gives us the key to this type: "As then he that was born after the flesh (Ishmael) persecuted him that was born after the Spirit (Isaac), even so it is now." In our last lesson we considered how the birth of Isaac, being miraculous, typifies our being born into the family of God. Now we shall consider how the life of Isaac typifies that of a child of God. The yielderndness of Isaac teaches us death to self. His early life was one of self-denial and endurance of the persecutions of Ishmael. He was as willing to die on Mount Moriah as Abraham was to offer him. This reminds us of Christ's admonition to the Church, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. In our next lesson we shall see how his marriage involved the renunciation of his will, for his bride was chosen by the servant, rather than by himself. We shall also see how when the Philistines fill up his wells, he meekly yields, and goes to another place until at last he finds peace. At the close of his life he must give up his personal preference of his eldest son, and become reconciled to see Jacob take his place. Since we are not our own, but are bought with a price, our life must be one of constant self-denial and yieldedness to the entire will of God.

2. Also, if we live a life in the Spirit we must expect persecution even as Isaac had, first from Ishmael and later from the Philistines. See II Tim. 3:12; I Cor. 4:12; John 15:20; Rom. 8:35.

## I. DEATH OF SARAH.

In chapter 23 we have the account of the death and burial of Sarah. Abraham confessed that he was a stranger and so-journer in the land (Heb. 11:13), having no place even to bury his wife, so he purchased the Cave of Machpelah from Ephron the Hittite. He was offered the Cave as a gift, but refused for the same reason that he turned down gifts from the King of Sodom.

## II. CHOOSING ISAAC'S BRIDE.

1. Abraham's servant is delegated for this service. We now encounter the beautiful story of the choosing of a bride for Isaac. In this also Isaac typifies the Christ, for whom a bride is being sought today. Isaac was offered on the altar of sacrifice, before a bride was found for him. Likewise, Christ's death and resurrection had to be accomplished before the Church or Bride could be sought out. In this account, Abraham can well illustrate the Father, the servant the Holy Spirit, and Isaac the Son, three manifestations of the one God. The Father has sent His Spirit into the world to seek out and prepare the Bridal company for the Marriage of the Lamb. Just as the servant was instructed not to seek a bride among the foreigners where they lived, but among Abraham's kindred, so it is that only believers, and not sinners, are eligible for a place in this company. In John 14:17 we are told that the "world" cannot receive the Spirit of Truth.

2. The bride is found at the water. The servant takes ten camels and goes to the city of Nahor He stops by a well of water in the evening time. We are now living in the evening time of this day of Grace, and the Lord is seeking for those who will prove faithful even in the water test! When the Lord selected "Gideon's band" the last test was the water test. See Judges 7:1-7 with Isa. 9:4-6. Those who lapped water with their tongue like a dog, were 300 in number, and God used them to win the battle. The tongue also had something to do with this test! Since death and life are in the power of the tongue (Prov. 18:21) and the tongue is the most unruly member (Jas. 3:8) no wonder the Lord demands complete control over it. Those who got in on the "ground floor" of the Church were instructed not only to receive the Holy Spirit, which evidenced itself by speaking in other tongues, but they were commanded to be buried in water in the name of Jesus. Many who have received the Holy Spirit, however, fail in the latter test, often times through a lack of instruction or revelation of God's plan and sometimes a reluctance to take the persecution which goes with the name of Jesus. Even the picture presented in Isa. 66:5 has occurred in these last days: "Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name's sake, said, 'Let the Lord be glorified,' but he shall appear to your joy and they shall be ashamed."

3 Providing God's will. The servant prays that "the damsel to whom I say, down thy pitcher I pray thee that I may drink,' and she shall say, 'Drink and I will give the camels drink also,' let the same be she that thou hast appointed for thy servant, Isaac." Rebecca, the daughter of Abraham's nephew, Bethuel, fulfills this prayer by hastily drawing water for the servant and all his camels. This "fleece" implied that she be an energetic woman. Likewise the Lord will choose those who are on fire for Him, and will spue out the lukewarm. The Lord had John

write the church at Laodicea, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:15-16. See also verses 17-21.

The servant now presents Rebecca with precious gifts. The Holy Spirit sends gifts to the Church to aid in preparing a body fit to be-come His Bride. "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." I Cor. 12:7-10. These gifts are all imparted by the Spirit, and distributed as "He wills." They are given, not for entertainment, but "to profit withal." The scriptural operation of the gifts is a definite part of God's program in perfecting the saints for the day when He shall present the Bride "to Himself a glorious Church, not having spot, or wrinkle." Eph. 5:27. As Rebecca was called out from among her people, so the Church is a "called-out" or separated people. The very word, Church, comes from "ecclesia" meaning the "called-out ones." Therefore those professing Christians who mingle with the world cannot claim to be in the Church, for when they cease to be separated, they automatically cut themselves off from the Church.

As Rebecca's mother begged her to stay a few days longer, so the people of the world would hinder the progress of God's people.

"Though many would my progress stay,  
And bid me not to watch and pray,  
I dare not listen to their cry;  
I seek a glorious home on high."

#### 4. The journey home.

Rebecca's journey toward Isaac is a rough one on camel's back, and the road is beset with many perils, especially from robber bands, but the journey is safely made. The believer's path will be strewn with many trials, but the Lord has promised us protection and guidance. Jesus said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." See also Acts 14:22 Rom. 8:17; Ron. 8:35.

#### 5. Rebecca meets Isaac.

Rebecca is called upon to become the bride of one whom she has never seen. We have never seen Jesus, but have already consented to become His Bride. In John 20:29 the Lord said to Thomas, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and y have believed."

As these two near the end of their journey, they see Isaac coming to meet them in the field. Likewise Christ will meet His Bride in the air. I Thess. 4:16,17.

## I. ABRAHAM MARRIES KETURAH.

After Sarah's death, and after the marriage of Isaac to Rebecca, Abraham is married to Keturah, to whom are born six sons, but "Abraham gave all that he had unto Isaac." Vs. 2-5. Likewise, after the Church is caught away the Lord will continue His dealings with the natural seed of Abraham, but all power and authority, yes, all that the Father possesses is given to Jesus and His Bride. Matt. 28:18, John 16:15, Rom. 8:17, Rev. 21:7.

## II. BIRTH OF JACOB AND ESAU.

Although Rebecca is barren, Isaac intreats the Lord for her, and Jacob and Esau, twin brothers, are born. But even before their birth the Lord speaks to Rebecca concerning them, giving us a two-fold prophecy concerning God's plan for their lives. "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels, and the one people shall be stronger than the other people; and the elder shall serve the younger." We are first told that Jacob and Esau would be fathers of two nations. This is a prophecy concerning their natural seed, Jacob becoming a father of the Israelites, and Esau the father of the Edomites, a Gentile people (Gen. 36:43). They were also to foreshadow two manner of people. Esau, the firstborn, is a type of the earthly man who has been born but once, whereas Jacob typifies the second birth, or the "twice-born" man.

The usual order of things is reversed in the startling prophecy that the elder should serve the younger. The immediate fulfillment of this statement was that Esau should be servant to Jacob, but a greater fulfillment of this prophecy will take place when those born only once will be servants, or under the rulership of, those who are of spiritual birth. This will take place during the Millennium, when the over-comers rule with Christ over the natural peoples of the earth.

In taking Jacob and Esau as a type of the natural and spiritual man, we can see that God's plan for the believer is that our natural self should become a servant of (in subjection to) the new man (second Adam, or Holy Spirit. I Cor. 15:45). Although we still have our natural self to contend with, if Jesus is truly our Lord (meaning master or ruler) He will rule over our natural spirit. Paul realized that the Christian still had this 'mortal body' to cope with and therefore instructed the saints: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12. Through the power of the Spirit, we crucify, rather than obey the demands of the self-nature. Rom. 6:6, 13-14. Paul also explains that if we live after the Spirit, we shall be able to mortify, or kill out, the deeds' of the body. See Rom. 8:13.

As one writer explains: "Esau and Jacob striving together within Rebekah is a type of the two spirits striving within us-after we receive the Holy Ghost of course-viz., the human and the Divine. See Gal. 5:16-17. Our own spirit, as Esau, lusts after fleshly things (James 4:5; Rom. 8:5), while the Holy Spirit is after holy, heavenly things. See Rom. 7:21-25; 8:1-6. Our own spirit, like Esau, is a "wild man," "not subject to the law of God." Rom. 8:7.

It is also likened unto a "wild olive tree." Rom. 11:24. But the Holy Spirit, like Jacob, is a plain, domestic man of peace, dwelling in "tents." See Isa. 66:1-2; 2 Cor. 15:5; Eph. 2:22."

In Rom. 9:11-15 we read, "(For the children being not yet born neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Weymouth says God's decision was "based, not on their actions, but on the will of Him who called them." This is Weymouth's way of saying, "Not of works, but of him that calleth." We understand now that the reason it is written, "Jacob have I loved, but Esau have I hated," was not that the Lord had any respect of persons, but that God had a divine purpose to work out before the children were born, and before either had done good or evil. God hates the thing which Esau typified, and loves that which Jacob foreshadowed. He hates the works of the flesh, but loves the fruit of the Spirit.

Paul also explains in Rom. 9:11-15 that the reason the order was changed before the birth of these two sons was "that the purpose of God according to election might stand." God had a purpose concerning an elect body of people which He wished to portray. He wanted it made plain that only the second-born (those experiencing the new birth) would be included in the elect body. In Rom. 11:5-7, Paul explains what he means by "the election." We find here that only a few in Israel were elected and the rest were blinded. "Even so then at this present time also there is a remnant according to the election of grace ....What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." The "election" Paul was speaking of, then, was the remnant of Israel, who became partakers of God's grace, and therefore were elected into the body of Christ, the Church.

In Exodus 4:22 we are told that Israel was God's firstborn. The natural order then, would have been for Israel to make up the chosen company, but because they despised their birthright by turning down the "blessing of Abraham" (the Holy Ghost, according to Gal. 3:14), the Church (twice-born ones) is receiving the blessing which was really willed to Israel.

God has various ways throughout the Bible to impress upon us the importance of the second birth: In the first Adam all die; in the second Adam (Christ) all are made alive. The offering of the firstborn Cain, was rejected, while the offering of the second-born, Abel, was accepted. Ishmael was cast out, while Isaac was blessed. When Jacob blessed the two sons of Joseph, he crossed his hands (reversed the natural order) and gave the chief blessing to Ephraim, whereas Manasseh was the firstborn. See also I Cor. 15:45-49.



## QUESTIONS (31-35)

### Lesson 31

1. Why was it necessary for such a being as Melchizedek to appear on the scene?
2. Name three ways in which the priesthood of Christ differs from that of the Levites.
3. What was the significance of the bread and wine?
4. Just how great a person was Melchizedek?
5. Why did Abram pay tithes to Melchizedek?
6. Is tithing for us today? Give a reason for your answer.

### Lesson 32.

1. What did sonship depend upon in Abram's case? (or, what had to take place before Abram could have a son?)
2. Upon what does our sonship depend? (or, how do we become sons of God?)
3. How does Paul's discourse in Romans use Abram's example to prove that our sonship depends upon faith and not works?
4. For what scriptural reason did the Lord cause salvation to depend upon faith and not works?

### Lesson 35

1. What did God promise Abram as his inheritance?
2. Explain the significance of Abram driving away the fowls from his sacrifice.
3. What was the meaning of the "horror of great darkness" that descended upon him?
4. What two other prophecies were given Abram concerning his posterity?
5. Describe Abram's vision.
6. Give the meaning of each symbol-for Israel, and for the Church.

### Lesson 34

1. What practical lesson in faith do we learn from Sarah's failure to wholly trust God for a son?
2. What mistakes did Abram make?
3. What lessons do we learn from his mistakes?
4. Of what is Sarai a type in the word of God?
5. Of what is Isaac a type? -- also Ishmael?
6. Why was circumcision instituted?
7. What is the seal of our faith?

### Lesson 35

1. What is the meaning of Abraham? of Sarah?
2. Who were the three beings who appeared to Abraham?
3. What three events followed the sealing of Abraham's faith?
4. In what three ways was Abraham in a position to receive answer to prayer?
5. Was Abraham's intercession a failure? Why?

### Lesson 36

1. Name three types of the Rapture given in Genesis, chapters 1-19.
2. Could the angels destroy the city before Lot got out? Of what is this a type?
3. Why, does the scripture say, did God deliver Lot?
4. What warning to parents do we find in Lot's life?
5. What contrast do you find between Lot and Noah?
6. What happened to Lot's wife? What warning do we find here?

### Lesson 37

1. What mistake does Abraham make in Gerar and what judgment follows?
2. What is the cause and cure of spiritual barrenness?
3. How long did Abraham have to wait for the promised son?
4. What does Isaac's birth typify?
5. Why was the bondwoman cast out?
6. Give significance of Hagar's experience in the wilderness.

### Lesson 38

1. How did God try Abraham's faith?
2. How can you prove that Abraham firmly believed God would raise Isaac from the dead?
3. Name four different steps in Abraham's separation.
4. In what way is Isaac a type of Christ?
5. What is the significance of the name, "Jehovah-jireh"?
6. What was there in the life of Isaac which should be manifested in the lives of those born of the Spirit?

### Lesson 39

1. What lesson do we learn in Abraham's instructions not to seek a bride among foreigners, but rather among his kindred?
2. In the scene of choosing a bride for Isaac, of what is Abraham a type? Isaac? the servant? Rebecca?
3. Where did the servant find a bride? What lesson does this teach?
4. What virtue did she possess which must be found in Christ's Bride?
5. What is the meaning of the word "Church"?
6. How can we become separated from the Church?
7. What sort of a journey did Rebecca have? Give the type.
8. Describe their meeting and its significance.

### Lesson 40

1. After Sarah's death, who does Abraham marry? How many sons?
2. To which son does he give his possessions, and why?
3. What promise did the Lord give Rebecca concerning her children?
4. Give both the literal and spiritual fulfillment of the promise.
5. Of what classes of people are Jacob and Esau a type?
6. Why was the usual order changed before their birth?
7. Who are "the election" referred to in Rom. 9:11-13?
8. What was Israel's birthright? How did they despise it, and who received it in their stead?



**I. A MESSAGE TO SINNERS.**

The story of Esau selling his birthright contains a message both to saints and to sinners. We shall first consider the message it carries to the sinner.

This "birthright" denoted the privileges belonging to the first-born among the Hebrews. These privileges had both spiritual and natural advantages. The firstborn had a right to the priesthood of the family (provided he had no defect or blemish about him). This was true until the Aaronic priesthood was established. Also the first born received a double portion of his father's property. He succeeded his father in his official capacity. If his father was a king, he inherited the right to the throne.

Gen. 25:27-34. Without doubt Isaac had carefully taught his two sons concerning the family birthright, but the attitude of the two toward this inheritance was very different. Esau was little concerned about the spiritual welfare of the family, but Jacob greatly desired this position. One day Esau comes in from the field, faint and hungry. He sees that Jacob has prepared a fine dish of pottage, which he begs Jacob to give him. Jacob offers to give it to him only on the condition that he will sell him his birthright. To this Esau agrees, eats his meal, and goes on his way. We are told, "Thus Esau despised his birthright." Gen. 25:34.

Esau, instead of looking forward to the rich things which God has in store for him, is concerned entirely with the present. He barter his future hope for the gratification of his present appetite. What a true picture this is of the careless sinner who has heard the word of God, but fails to take heed. He would rather have his fleshly desires of the present fulfilled than to make sure that his name is written in heaven. He sells his hope of a future home in heaven, sells the position he could have as a king and priest unto God (Rev. 5:10), all for the fleeting pleasures of this world, a very small mess of pottage at that! I Tim. 5:6. Once the birthright was sold, all his tears could not buy it back. After the door of God's mercy is closed, many will call on God. Tears will be shed, but they will have come too late. See Prov. 1:23-30; Rev. 6:15-17.

**II. A MESSAGE TO SAINTS.**

Heb. 12:14-17. "Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright for ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Paul uses this illustration as a warning to the saints. These scriptures disprove the doctrine of eternal security, for Paul says plainly that the saints should look diligently lest they fail of the grace of God. The saints are heirs to a place on the throne (Rev.3:21) but a "root of bitterness" if allowed to stay in the heart, will cause the loss of that birthright. Rev. 3:11.

Isaac, having come to the evening time of his life, wishes to transfer the blessing to Esau, his firstborn, and also his favorite son. By this time his hair is white, and his eyes are dim. He instructs Esau to bring in venison and make him savoury meat, that he may eat thereof and bless Esau before he dies. Rebecca overhears their conversation, and being determined that her favorite son, Jacob, receive the blessing, advises Jacob to deceive his father, and receive the promises for himself. She tells Jacob to quickly bring in two kids, which she prepares for Isaac's feast, puts Esau a garments on Jacob, and the skins of goats upon his hands and neck, to impersonate Esau, who was a hairy man. Although he is doubtful about the voice of Jacob, all these things convince Isaac that it is truly Esau, and he pronounces the blessing upon him. "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee." Gen. 27:28-29 with Gen. 12:3 and Gen. 28:4.

This ceremony meant something more than a father praying for God to "bless" his son. It was a Spirit-inspired prophecy concerning his future destiny in connection with the plan of God. While the birthright merely gave him the place of rulership in his family, the blessing transferred the covenant promises made to Abraham, with all the privileges, both natural and spiritual belonging to it, by which his posterity were to be distinguished as God's peculiar people. There are two outstanding examples of this in the word: Jacob blessing his twelve sons (Gen. 49), and Moses blessing the twelve tribes of Israel. Deut. 33. God moved upon the Patriarchs, giving them spiritual vision into the future. God backed up these prophecies, fulfilling each one in minute detail. In regard to the blessings pronounced by Jacob and Moses. However, the prophecies have respect mainly to the posterity, and not to the persons. Consequently the interpretation of these prophecies can only be found by tracing the subsequent history of the various tribes.

No sooner has Jacob gone from the presence of his father, than Esau comes in with the venison. Isaac trembles, and Esau raises a bitter cry, but it is fruitless, for Isaac says, "I have blessed him. Yea, and he shall be blessed." Vs. 33. God has spoken through Isaac, and he knows it cannot be altered. However, Isaac promises Esau that "it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." Vs. 40. The fulfillment of this prophecy is found in II Kings 8:20 when Edom, the posterity of Esau, revolts from Judah and chooses a king of their own.

Esau becomes so bitter that he plans to slay his brother Jacob. Verse 41. When the news reaches Rebecca, she warns her favorite son of Esau's intentions, and advises him to leave home until his wrath is appeased. As an excuse for sending him away Rebecca tells Isaac she is afraid Jacob will choose a wife of the daughters of Heth, as Esau. Gen. 26:34-35. Without looking further into the life of Jacob, we see that he fully lives up to his name. As Esau said, "Is not he rightly named Jacob (supplanter, or deceiver) for he hath supplanted me these two times. He took away my birthright, and behold, now he hath taken away my blessing." Verse 36.

The character of Jacob is such that we know it was not his human merit which caused him to inherit the blessing of God. The very deceitfulness of his nature, however, magnifies the grace of God, bestowing unmerited favor upon His unworthy children. If God were merely a just God, without being merciful, no one would be saved, for as David has said, "Oh Lord, if thou shouldst mark iniquity, who would stand?"

Of one thing we are sure, however, as he was taught concerning the promises made to Abraham, he realized their value, and desired them. If Rebecca had wholly trusted God to fulfill His promise made to her that the elder would serve the younger, she and Jacob would not have needed to resort to methods of deceit and trickery in "helping God" to make His Word good. In Ps, 37:3-5 we are exhorted to .. "Trust in the Lord: and he shall bring it to pass." Rebecca pays dearly for not waiting on God for divine instructions, for, seeing Esau's intention to kill Jacob she has to send him away, and never sees her favorite son again, as far as we are told in the scriptures. Before Jacob leaves, Isaac pronounces upon Jacob the Abrahamic blessing in full (Gen. 28:3-4 whereupon he starts for Padanaram to visit Laban, his uncle.

Out in the wilderness, alone, and weary, Jacob lies down with only a stone for a pillow. It is in Jacob's position of helplessness and need that God appears unto him. Only when a sinner realizes that he is lost is he in a condition for God to reveal to him the way to heaven. God visits Jacob in a dream showing him a ladder set up on the earth, the top of which reached to heaven. Angels are ascending and descending on it. Apart from God's grace, Jacob would have been cut off from the presence of the Lord because of his sin, but here God revealed Him-self in His mediatorial office which grace alone provided. The ladder was the means of bridging the gulf from earth to heaven. Therefore it is a picture of Christ, the Redeemer, who through His death bridges the gulf from earth to heaven for everyone who will call on Him for the grace He freely offers. see Jn. 1:51

Also in this vision the Lord confirms to Jacob the Abrahamic blessing. Vs. 13-14. Jacob is afraid when he wakes out of his sleep, saying, "Surely the Lord was in this place, and I knew it not ...This is none other but the house of God, and this is the gate of heaven." He then calls the place Beth-el, meaning "The house of God." As God revealed Himself to Jacob at the place called The House of God, so the Lord reveals Himself to us through Jesus, who is the true dwelling place of God, or the gateway to heaven. II Cor. 5:19; Jn. 1:1,14; Jn. 14:9; Jn. 10:1,9; John 14:6. He takes the stone he had used for a pillow and pours oil upon it. Jesus, the true foundation stone (Eph. 2:20), was anointed with the oil of gladness above His fellows. Heb. 1:9.

Jacob vows that if the Lord will truly be with him, and care for him, bringing him again unto his father's house in peace, he will give a tenth of all his possessions unto the Lord. Remember, Jacob was living by faith, and was also under Grace. We who live under Grace also pay tithes. Matt. 23:23; I Cor, 16:2; Mal. 3:8-11; Heb. 7:8.

One writer says, "Dispensationally, the scene of Jacob being forced to leave home, speaks of Israel the nation, cast out of the Land of promise, because of evil-doing there, but holding the promise of restoration and blessing. Gen. 28:15, Deut. 30:1-10."

*Lesson 44*   **JACOB AT HARAN** - Chapter 29-31

"Jacob at Haran is a striking illustration, if not a type, of Israel in its present dispersion. Like Israel he was (1) out of the place of blessing (Gen. 26:3), (2) without an altar (Hosea 3:4-5), (3) he gained an evil name (Gen. 31:1, Rom. 2:17-24), (4) but was under the Covenant care of Jehovah (Gen. 28:13-14, Rom. 11:1,25-30. (5) Was ultimately brought back (Gen. 31:3; 35:1-4; Ezek. 37:21-23)." Scofield.

Haran is the place of reaping for Jacob. He had deceived his father, but now Laban deceives him. After having worked 7 years for Rachael, whom he loved, he is deceived into taking Lesh. However, the Lord compensates Lesh, the unloved wife, by making her the mother of Judah, through whom Christ was to come.

Jacob stays at Haran for twenty years or more. He finds a match for his trickery in the bargain-making Laban. When Jacob begins to get the advantage in regard to the flocks and herds, Laban changes his wages. We are told that this happens ten times. In spite of all this, Jacob becomes wealthy. Also twelve sons and one daughter are born to him. These sons in the order of their birth are: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin. (The latter was born after leaving Haran. Gen. 35:18.)

After the birth of Joseph, Jacob decides to leave, but Laban begs him to stay, saying, "I have learned by experience that the Lord hath blessed me for thy sake." Jacob agrees to stay on condition that he may have all the cattle, sheep and goats that are spotted and ring-straked. Within a few years Jacob's flocks and herds exceed Laban's, causing jealousy in his uncle's household. The Lord then appears to Jacob, saying, "Return unto the land of thy fathers, and to thy kindred; and I. will be with thee." Gen. 31:3.

In spite of Jacob's dealings, God blessed him and multiplied his possessions because of the vow that Jacob had made at Bethel, to give a tenth of all his possessions unto the Lord. Gen. 31:12-13. While Laban is away shearing sheep, Jacob takes his wives and children and all their possessions, and starts for Canaan. Gen. 31:16-18. Laban is very angry upon returning, to find that Jacob has stolen away unawares to him, giving him no opportunity to bid his children farewell. Where-upon he pursues Jacob and overtakes him in Mount Gilead. Gen. 31:19-23. He no doubt means harm to Jacob, but is warned of the Lord in a dream not to do him harm. They settle their quarrel, making a covenant with each other at Mizpeh (meaning watchtower), saying, "The Lord watch between me and thee, while we are absent one from another."

Jacob has been so prosperous, that he feels quite strong in him-self, and has not yet learned the lesson of utter dependence upon the Lord. No matter what God sees in our nature that needs to be conquered, He knows just what circumstances in which to place us, to teach us the needed lesson.

We shall find in our next lesson, that the prospective meeting with Esau, the brother who had once threatened to kill him, was just what Jacob needed to teach him to throw himself in utter helplessness upon the mercy of God.

Jacob sends messengers ahead unto Esau, his brother, wishing to find grace in his sight. These messengers return saying that Esau is coming to meet him with four hundred men. This message strikes fear into Jacob's heart, for he imagines Esau intends to carry out his former threat to kill him. (This is just what Jacob needed to make him realize his need of God's help.)

Jacob cries mightily unto the Lord in Gen. 32:9-11, giving us an example of a perfect prayer, but he still makes the mistake of arranging a plan of his own. He divides the people and his possessions in two bands, saying, "If Esau come to the one company and smite it, then the other company which is left shall escape." God can answer prayer, without any self-planning on our part. Along with our supplication unto God, we are to commit our ways unto Him. In this model prayer we find adoration in verse 9, confession in verse 10, supplication in verse 11 and faith in verse 12.

However, it is one thing to pray, and another to pray through. He still has not reached a place of victory, for he sends several droves of animals on before him in making further attempts to appease Esau's wrath. However, when he sends his family on ahead, and stays alone to pray, he really prays through to a place of complete dependence on God. Alone with God! One can pretend to be consecrated before others, but face to face with God it is a different thing. Our secret thoughts, our innermost being is then laid bare before Him.

Notice the scripture says, "There wrestled a man with him until the breaking of the day." Gen. 32:24. It does not say what Jacob wrestled with the angel. No, the angel must wrestle with him until he sees himself as God sees him. The angel touches Jacob thigh, throwing it out of joint. The shrinking of Jacob's thigh indicates the crucifixion of the self life. It is the vessel thoroughly emptied of self that can be filled with God. When our own strength is gone, there is no other resource but God. Jacob is now in a place where he can move God in prayer. He now begins to wrestle with the angel saying, "I will not let thee go, except thou bless me.

"What is thy name?" the angel questions. When he answers, "Jacob," he confesses in a word that he is the supplanter, the deceiver. Upon receiving this confession his name is changed to Israel, meaning "a prince of God," for "as a prince hast thou power with God and with men and hast prevailed." Self-renunciation has always been a great factor in prevailing prayer. Mt. 15:24-28; Mk. 9:28-29; Lk. 11:1-13; 18:1-8; Acts 12:5; II Cor. 12:9; Jn. 3:30.

Jacob has a peaceful meeting with Esau in chapter 33. Jacob now makes the mistake of dwelling in Shechem, when God's appointed place for him was at Bethel. His sorrows there cause him to return to Bethel. In Gen. 35:2 he cleanses his house from idols, goes to Bethel, and from there to Hebron, where he and Esau bury their father, Isaac. Vs. 29.

Chapter 36 tells us of Esau who went to Mount Seir to dwell. After recording his descendants, the chapter closes by telling us that Esau is the father of the Edomites.

The life of Joseph furnishes us the clearest type of Christ that is recorded in the entire book of Genesis, and one of the finest in the Word of God. We are not only interested in the life of Joseph because of the way his life points forward to Christ, but also for the practical example of the virtues he displays. The providential hand of God is seen throughout his entire life, showing that God can arrange a whole chain of circumstances to bring about His plan.

We find a contrast between Jacob and Joseph. While Jacob suffered much for his own folly, and lack of trust in God, Joseph suffers, being innocent. We read in I Pet. 2:19-21, "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God, for even hereunto were ye called. Because Christ also suffered for us, leaving us an example, that ye should follow his steps." Many people in sad circumstances have claimed to be suffering for Christ, when in reality they were only reaping the consequences of taking an unscriptural stand, or of making some unwise move.

We believe that Hosea 5:9 can be used as a key to the type of the life of Joseph pointing forward to Christ and His dealings with Israel. "Among the tribes of Israel have I made known that which shall surely be." Here the Lord makes clear that the lives of many of the chosen characters in Israel contain hidden prophecies of the future. While Joseph's two sons were, strictly speaking, the fathers of the two tribes of Ephraim and Manasseh, the life of Joseph contains so many prophecies concerning Christ and the Jews, that we believe his life can well be included in the statement in Hosea. 5:9.

We first see Joseph as a shepherd boy of seventeen, feeding his father's sheep. We shall now enumerate a number of ways in which Joseph prefigures Christ: (1) He was the well-loved son of his father. Gen. 37:3 with Matt. 3:17; Jn. 3:35; 5:20. (2) When the brothers saw their father's preference, they hated him. Their hatred and jealousy became all the more severe as God began to deal with Joseph through dreams, which spoke plainly of the rest of the family bowing to him. Jesus was also hated by His brethren. John 15:24-25; Matt. 21:37-39; I Pet. 3:18. (3) It was when Joseph was sent to seek out his brothers' welfare, that he was despised and mistreated. Likewise Jesus was sent to the "lost sheep of the house of Israel," seeking their redemption, when He was rejected and nailed to the cross. Matt. 15:24; John 1:11; Acts 13:46; Zech. 13:6.

(4) In one of Joseph's dreams, he and his brothers were binding sheaves in the field, when his brothers' sheaves bowed down to his sheaf. The interpretation must have been plain enough to them, for they say, "Shalt thou indeed reign over us?" The Israelites also ridiculed Jesus for being called "The King of the Jews." Hidden away in this dream is also a prophecy that Jesus would one day rule over His brethren, the Jews. This will be fulfilled during the Millennium. Matt. 2:2; Micah 5:2; Rev. 19:16.

When Joseph is sent to see how his brothers are faring, they see him coming in the distance, and plot against him.

*Lesson 47*    **"THE VESTURE DIPPED IN BLOOD"**

As Joseph approaches in the distance, his brothers say, "Let us slay him and cast him into some pit...and we shall see what Will become of his dreams!" (Gen. 37:20) When Joseph arrives, they strip him of his coat, and cast him into a pit. This is typical of Christ being plotted against by His brethren, and finally laid in the grave. Joseph being lifted again out of the pit is typical of Christ's resurrection. Isa. 53:9; I Cor. 15:20.

Joseph is sold for money as was Jesus. When the Hidianite merchantmen come by with their camels on their way to Egypt, they give twenty pieces of silver for Joseph. When the merchantmen in turn sell Joseph as a slave to Potiphar, they no doubt make some profit on the transaction, and since 30 pieces of silver was the price of a slave according to Ex. 21:32, this is without doubt the amount Joseph is sold for at the time, even as Judas sold Jesus for 30 pieces of silver. Gen. 37:28 with Matt. 27:9 and Matt. 26:15.

After selling Joseph to the merchantmen, the brothers kill a kid and dip his coat in the blood. This they take to their father saying some evil beast has devoured him. Gen. 37:31-34. Likewise, John saw a vision of Jesus in which "he was clothed with a vesture dripped in blood. Rev. 19:13. This vision is symbolic of the judgments of God, especially in the Great Tribulation, for in Isa 63:1-6 we read of a similar vision recorded by Isaiah, "Who is this that cometh from Edom, with dyed garments from Bozrah?...Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" Here Isaiah has a very peculiar vision-he sees the Lord of glory, "the one who speaks in righteousness, mighty to save," (Isa. 63:1) clothed in garments that are so bespattered with red stains, that He has the appearance of one who has been treading juice out of the grapes in an Oriental winepress.

The Lord explains to Isaiah that the stains on His raiment are prophetic of the time when His wrath will be poured out upon the earth and the blood of the wicked will be spilled. God's answer to Isaiah's question is found in verses 3-6: "I have trodden the winepress alone; ....f or I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." In the 6<sup>th</sup> verse He makes it plain that the grapes are the people who in rejecting Christ have made themselves subject to God's wrath.

This harmonizes with Rev. 19:15 where we are told that the wine-press is the wrath of God: "And out of his mouth goeth 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 and wrath of Almighty God." Then the angel calls the fowls of the air together themselves to the supper of the great God (Rev.. 19:17-18) where they eat the flesh of kings, of captains, of mighty men, and of men both free and bond, both small and great. What a contrast between the "supper of the great God," and the "marriage supper of the Lamb"! Rev. 14:19-20: "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God." If we belong to the true Vine (Jn. 15:5) and drink the wine of His Spirit (Eph. 5:18) we need not drink the wine of God's wrath. See Ps, 758; Jer. 25:15-33.

I. JACOB'S GRIEF.

1. Sowing and reaping. The blood-stained coat of Joseph convinces Jacob that his favorite son has been killed by some wild beast. He is overcome with grief, and refuses to be comforted. Here we see the law of retribution worked out. See Gal. 6:7. Jacob caused his father much grief by deceiving him into thinking he was Esau, and now he himself comes to grief because of the deception of his own sons. We might also add here that Isaac was deceived by his feeling whereas Jacob was deceived by the sight of his eyes. If not on our guard, Satan. can deceive us by these two methods.

2. Unbelief. Another source of Jacob's grief was unbelief, for had he believed the word of the Lord by the mouth of Joseph He would have known he was somewhere in God's care. God had spoken through Joseph declaring that sometime his brethren would be in subjection to him. Likewise, the disciples would not have given in to hope-less grief when Jesus was in the tomb if they had believed Jesus when he said, "Destroy this temple and in three days I will raise it up." John 2:19. When the Lord stepped in the ship and said, "Let us pass over unto the other side," (Mark 4:35) the disciples would not have been afraid that the ship would sink if they had believed the words of Jesus. Paul need not fear death at sea even amidst shipwreck, for the Lord had said, "Thou must bear witness also at Rome." Acts 23:11.

II. JOSEPH IN THE HOUSE OF POTIPHAR. Chapter 39.

1. The household blessed. Although now a slave in Egypt, God blesses the whole house of Potiphar for Joseph's sake. All that he does prospers to such an extent that his master makes him over-see over all his property. The Lord also blesses a household of unsaved people through the prayers of one member who loves the Lord. See I Cor. 7:14.

2. Further types. In the house of Potiphar, Joseph is a type of Christ in two ways: (1) He resists temptation. Gen. 39:7-9 with Luke 4:2-13 and Heb. 4:15. (2) He suffers wrongfully. I Pet. 2:22 Matt. 27:15-23. Being wrongfully accused, Joseph is cast into prison, where the king's prisoners are kept. Here he gains the favor of the keeper of the prison. It is plain that God allowed all these things for a definite purpose. He was sold as a slave, but "the Lord was with Joseph. II (Gen. 39:2) He was sent to prison, "But the Lord was with Joseph. II Vs. 21. This should encourage every believer that no matter what the trial, the Lord will never leave nor forsake those who trust Him. Matt. 28:20.

3. God's providence. Although they did not realize it, Joseph's enemies were only helping him on toward his final destination, the King's Palace! God can cause our enemies to escort us to the very place where He can use us best.

If we are thoroughly consecrated, completely given over into the hands of the Lord, and believe He is working out all things for our good, what could ever make us unhappy?



*Lesson 49*   **Chapters 40-41**

I.        **JOSEPH IN PRISON.** Gen. 40.

1. Practical Lessons. While Joseph is in prison, the king's chief butler and chief baker are cast into prison, and put in Joseph's charge. One morning he finds them both in a sad state of mind and in-quires the reason. Joseph sets forth an ideal example on this occasion, for although he is deeply in trouble himself, he does all he can to comfort others. Instead of soliciting their sympathy, he points them to God as the solution to their trouble. We are reminded of the words of the song writer concerning Jesus: "He had no tears for his own grief, but shed drops of blood for mine. The overcoming Christian finds his joy in comforting others. Let us "bear one another's burdens, and so fulfill the law of Christ."

2. TYPES. The Lord is pleased to give Joseph the interpretation of the two dreams. Gen. 40:9-13, 16-19. True to his interpretation, the butler is restored to the king's palace, and the baker is slain. This incident also parallels the life of Christ, for He too, was "numbered with the transgressors." Isa, 53:12. Jesus was crucified between two thieves, the one being saved, and the other lost. Mark 15:27-28.

II. **JOSEPH'S EXALTATION.** Gen. 41.

1.        Practical lessons. Although the butler forgets Joseph, God does not forget him. He arranges for Joseph's deliverance by giving two dreams to Pharaoh, for which he can find no interpretation. The search for an interpreter reminds the butler of Joseph, and he tells the king of the two interpretations which were fulfilled exactly as Joseph had predicted. Whereupon Joseph is hastily brought up out of the dungeon, and assures Pharaoh that God will give him an answer. Here we find Joseph claiming no credit whatever for the gift which he possesses. This proves God could use Joseph in spectacular ways, and still be sure that He would receive all the honor. God would no doubt impart more spiritual gifts to His children if He could trust them to give Him the glory.

In the king's first dream, seven lean cattle eat up seven fat cattle. In the second dream, seven thin ears of corn eat up seven full ears. Joseph interprets the dreams to mean that there will be seven years of plentiful crops followed by seven years of severe famine. He advises that a wise man be appointed to store up the excess corn to be used in time of famine, Pharaoh chooses Joseph for this work, for he recognizes that the Spirit of the Lord dwells in him. Would to God that the officials of our country were chosen on these grounds! Thus Joseph is exalted to the position of governor over all the land of Egypt. Weary years of waiting in humility are at last rewarded. He who humbles himself under the mighty hand of God is bound to be exalted. Jas. 4:10, Prov. 18:12, I Pet. 5:5,10. The things which man designs for our hurt, God can use for our good. Rom. 8:28,31.

Joseph's faithfulness in the prison, his keeping in touch with God while in the midst of trial, are the things which God uses later on for his deliverance. Our future advancement depends union our living close to God in present testing times. The most trying circumstances can be used by the Lord for our betterment, and for the blessing of others. God in His wise providence can order even the small details of our lives.

2. Types. Joseph, in pointing others to God as the true source of their help, is characteristic of Christ, who was continually turning the attention of the people away from the flesh to the Spirit of God. "I can of my own self do nothing," and again, "The Father that dwelleth in *me*, he doeth the works." John 5:30, 14:10, 6:63.

Man's treatment of Joseph was much different than God's treatment of him. Man sold him into slavery, and put an innocent man in a dungeon. God delivered him from prison, and lifted him to a position of honor. The same contrast is revealed in the life of Christ. Man disbelieved Him, mocked Him, crucified Him. But God raised Him from the dead, exalted Him, and one day will cause every knee to bow before Him. Philip. 2:10, Thus Joseph's sufferings, and later deliverance, picture "the sufferings of Christ, and the glory that should follow." I Pet. 1:11.

What a striking contrast in Joseph, a slave and a prisoner, and later a ruler over all the land of Egypt! And what a contrast in the two appearances of Christ—first, to be wounded in the house of His friends, and second, to rule the world in righteousness. Joseph's life is described in detail that we might get a perfect picture of the exaltation of the One who was despised and rejected of man.

### III. JOSEPH'S BPJDE.

A most remarkable type is found in the fact that, during the time of rejection by his brethren, Joseph takes a Gentile bride, Asenath, the daughter of a priest of On. After the Jews rejected Christ, He turned to the Gentiles for a Bridal company. See Acts 15:14 and Acts 28:25-28 (This does not mean that a Jew cannot be a member of the Bride, but rather that the great mass and file of the Bridal company will be made up of Gentiles.)

Two sons are born to Joseph and Asenath: Ephraim and Manasseh,

### IV. THE FAMINE STRIKES.

1. A grievous famine spreads over the land, and multitudes of people begin to come for corn, but they cannot buy even from the king! All their supplies have to be gotten through Joseph. We can receive nothing except we get it through Christ. John 5:39-40, John 14:6, Phil, 4:19. The Jews today who adhere to the teachings of the Rabbis are continually seeking God, but because they refuse to seek Him in Jesus, they do not find Him.

2. Joseph is else a type of Christ, in that he saves the world from physical death, by being able to supply them with bread. So Jesus be-came the Saviour of the world from the second death, being Himself the "bread which cometh down from heaven, that a man may eat thereof, and not die," John 6:48-51. The bread which Christ gave was His flesh which He gave for the life of the world. Just as He broke the bread before He fed the five thousand, so the body of Christ had to be broken before it could give life. John 6:54-56, Heb. 10:5,10, Luke 9:16.

3. Joseph gathered so much corn, that he could not count it all, "for it was without number." Gen. 41:49. God's supplies for our needs, both physical and spiritual, are limitless!

## I. FIRST VISIT OF THE BROTHERS OF JOSEPH,

When the famine becomes grievous in the land of Canaan, Jacob hears that there is corn in Egypt, and sends ten of his sons to get a supply for the family. Benjamin, evidently now Jacob's favorite son, is kept at home, "lest peradventure mischief befall him." 42:1-4. The first time the brothers appear before Joseph, they do not recognize him as the one whom they had sold as a slave, but bow before him as the ruler of the land. "And Joseph knew his brethren, but they knew not him." Vs. 8. Although Joseph recognizes them, and is deeply moved by their presence, he does not reveal himself to them during their first visit. (Neither did Christ's brethren, the Jews, recognize Him as their Messiah the first time He came to earth.)

Joseph's heart is overflowing with love for his brothers, but he treats them harshly, accusing them of being spies, and has them all kept in prison for three days. This treatment reminds them of what they had done to Joseph. Covering their sin from the eyes of Jacob did not silence the voice of conscience. We cannot receive peace of mind by covering our sins from the eyes of men. Only when they are confessed, and covered with the blood, can we experience true peace. One might ask, "How could Joseph treat the ones he loves in such a harsh manner?" But when we see how their treatment brought them to a realization of their wickedness we are given a clearer understanding of God's dealings with sinners. Because of His love for the lost, He often allows calamities to come in their lives to awaken in them a true sense of guilt, which they must see before they can ever be saved.

## II. SECOND VISIT.

Simeon is bound and held in Egypt, while the nine brothers return to their father with the news that they dare not return without Benjamin. This causes Jacob much grief, and he sees nothing but evil in his misfortunes. Notice his words in Gen. 42:56: <sup>11</sup>Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." The natural man cannot see a hidden blessing in his present trials. In reality the Lord was just preparing the way for one of the greatest family reunions we read about in all the Word of God; How differently a spiritual man looks at his difficulties! Listen to Paul as he writes from a Roman prison, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Philip. 1:12.

Because their supplies are running low, with no sign of the famine lifting, Jacob is forced to allow his sons to return with Benjamin. When they attempt to return with the corn, the silver cup is found in Benjamin's sack, and fearing that he will be slain, they are forced to fall down before Joseph and beg for mercy. Their humble supplication overcomes Joseph, and he reveals himself to them saying, "I am Joseph, your brother, whom ye sold into Egypt," 45:4. Jesus will likewise reveal Himself to His brethren, the Jews, when He appears the second time. However, it will take the harsh treatment of the Tribulation to bring them to the place where they will be willing to accept Christ. Isa. 25:8-9, Zech. 12:10, Rev. 1:7, Joel 3:12, 16-17. Benjamin had to be present the second time to make the type perfect, for when Jesus reveals Himself at His second coming, "all Israel shall be saved." Rom. 11:25-27.

### III. JOSEPH'S EXMIPLE.

1. Joseph sets before us an admirable example for the true Christian in the attitude he takes toward his "misfortunes." At first his brethren are terrified, being in the presence of the one they had wronged. Joseph freely forgives them, saying, "Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither, for God did send me before you to preserve life...So now it was not you that sent me hither, but God." Gen. 45:5-8. He had no trace of bitterness in his heart toward those who had caused him to suffer, but "acknowledged the Lord in all his ways." The truth is here illustrated that God can cause even the wrath of man to praise Him. See Ps. 75:10.

2. Joseph's life illustrates the fact that we can be made useful in the very place where we are tried. Notice his words in Gen. 41:52: "For God hath caused me to be fruitful in the land of my affliction." He could see how his affliction worked for him. Note the words of Paul in II Cor. 4:17; I Thess. 1:6-7. David displayed the same attitude in Ps. 4:1: "Thou hast enlarged me when I was in dis-tress." He realized that he had grown in the Lord while in the midst of trouble. In Ps. 105:19 we are told concerning Joseph, "The word of the Lord tried him." God showed him that someday his brethren would bow down before him, and then circumstances were brought to pass which seemed to contradict all that God had spoken! God sometimes gives His children a definite assurance that He will answer some prayer, and then steps back, and allows events to shape themselves which seem to the natural eye to make impossible the very thing He has promised. And so we, too, are tried by the word of the Lord.

### IV PRACTICAL LESSONS.

1. We never can get God's best by taking our own way. God's way may seem hard at the time, but it leads to supreme happiness in the end. Joseph's own way would have been to stay with his father and mother. This is shown by the way he pleaded with his brothers. Gen. 42:21. But if he had been allowed to have his own way, he never would have found the place of usefulness God had in store for him. See Isa.55:9.

2. To sinners: Joseph's attitude seemed to be stern and harsh as long as the brothers acted as if they were without fault, but as soon as they humbly admitted their sin and cast themselves upon his mercy, he graciously revealed himself as a brother who freely forgave them and set them free. Those who "go about to establish their own righteousness" will never know the joy of salvation until they realize their lost condition, and like the sinner in the parable cry out, "Lord be merciful to me, a sinner."

### V. CLOSING SCENES.

Jacob is made happy in his old age when he finds that his favorite son is really alive, and at Joseph's invitation, he and his entire household sojourn in the land of Egypt. The 49<sup>th</sup> chapter records the prophetic blessings pronounced on the sons of Jacob. The most outstanding of these is recorded in Gen. 49:10: "The sceptre shall not depart from Judah.. ..until Shiloh come." It was through Judah then, that the Messianic line was to continue.

## QUESTIONS (41-50)

### Lesson 41

1. What special privileges were included in the birthright?
2. In what way is the sinner like Esau?
3. Could Esau buy back his birthright? How does this warn a sinner?
4. Can a saint lose his birthright? Prove by scripture.

### Lesson 42

1. Tell briefly how Jacob gained his brother's blessing.
2. What is the meaning of "the blessings" in this case?
3. Name two other incidents where blessings are pronounced on Israel.
4. What promise did Isaac give Esau? How was it fulfilled?
5. Why did Rebecca send Jacob away?

### Lesson 43

1. Did Jacob deserve the blessing? What lesson does this teach us?
2. Was Rebecca right in contriving to get Jacob the blessing?
5. How did she suffer for what she did?
4. Describe Jacob's vision.
5. What is the significance of the ladder?
5. Where else in the Word do we read of a stone that was anointed with oil?
7. What vow did Jacob make?

### Lesson 44

1. In what ways does Jacob's life at Haran parallel the condition of Israel in their present dispersion?
2. How was Jacob deceived by his uncle Laban?
3. Name the 12 sons of Jacob.
4. How did Jacob prosper in Reran?
5. Why did Jacob start for Canaan?
6. In what way does he leave his uncle's place?
7. What kept Laban from harming Jacob? What happened at Mizpah?

### Lesson 45

1. What caused Jacob to realize his helplessness and call on God?
2. What does Jacob do in self-protection?
3. What is the importance of getting alone with God in prayer?
4. Why did the angel wrestle with Jacob?
5. What is the significance of Jacob's thigh being thrown out of joint?
6. Why did the angel ask Jacob his name?
7. What new name did the angel give Jacob, and why?
8. Describe Jacob's meeting with Esau.

## Lesson 46

1. In what two ways is the study of the life of Joseph profitable?
2. What difference is there between the sufferings of Joseph, and those of his father, Jacob?
3. Write out the scripture which can be used as a key to the types found in the life of Joseph.
4. What type is suggested by the fact that Joseph was especially loved by his father, and hated by his brothers?
5. What is the significance of the fact that Joseph was mistreated at the very time he went seeking his brothers welfare?
6. Describe Joseph's dream which aroused his brothers' jealousy.
7. What prophecy is found in this dream and when will it be fulfilled?

## Lesson 47

1. What types are suggested by Joseph's being cast into the pit, but taken out again?
2. How much money did they receive upon selling Joseph? How does this parallel the life of Christ?
3. How did the boys plan to cover up their wickedness?
4. What description do we find concerning Jesus which is suggested by Joseph's coat being dipped in blood?
5. What is the meaning of the stained raiment which Isaiah describes in Isa. 63:1-6? Give scripture to prove your answer,
6. What two kinds of "wine" are spoken of in the scriptures?
7. Contrast the two vines spoken of in the New Testament.

## Lesson 48

1. In what way is the law of sowing and reaping worked out in the life of Jacob? What proves Jacob's unbelief?
2. How did God bless Joseph while working for Potiphar?
3. In what two ways does Joseph's life parallel that of Christ, while working In this place?
4. Were Joseph's enemies permitted to do him harm?

## Lesson 49

1. What good example does Joseph set in his attitude toward his fellow prisoners?
2. What type is found in his relation to the butler and baker?
3. Why was God willing to use Joseph in such spectacular ways, such as to interpret the dream of a King?
4. What type do we find In Joseph's sufferings and later deliverance?
5. What is the significance of his taking a Gentile bride?
6. How did he become the savior of the world? How does this typify Christ?

## Lesson 50

1. Did his brothers recognize Joseph at first? Explain the type.
2. Contrast Jacob's attitude toward his grief with Apostle Paul.
3. What type do we find in Joseph's revelation of himself to his brethren during their second visit?
4. What is Joseph's attitude toward his "misfortunes?"
5. How did the "word of the Lord" try him?
6. Through whom is the Messianic line to continue?

I. Setting.

The word <sup>1</sup>Exodus" means "departure" or "going out." This is the second book written by Moses. Many years elapse between the scenes of the closing chapter of Genesis and the introduction of Exodus. After Joseph and his generation were dead, there arose a king that "knew not Joseph." Seeing that the children of Israel have multiplied exceedingly and are becoming a mighty people, the king commands that the male children be killed, lest Israel join the enemies of the king in some future war. Instead of the seventy people who came down to Egypt, Israel has become a great multitude.

In Pharaoh's command to destroy all the boy babies, we see another attempt on the part of Satan to destroy the Seed of the woman, and thus frustrate God's plan of redemption. Many other similar attempts have followed: Haman's plot to destroy all the Jews, Herod's slaughter of the boy babies, and finally the crucifixion of Christ Himself.

II. Purpose.

The book of Exodus is known as the book of Redemption, because it sets forth, in type, God's plan of redemption for the soul, through His deliverance of Israel out of the bondage of Egypt. Pharaoh is a good representation of Satan who is reluctant to let his subjects go, and the bondage of the Israelites is typical of the bondage in which we find the sinner. In fact, we can trace in type, the individual from his lost, undone condition, his realization of his need of a Saviour, his deliverance from the shackles of Satan, his life before and after being filled with the Spirit, and on through his many experiences which pre-prepare him for heaven.

Israel now enters the "smoking furnace" which God revealed to Abraham. Gen. 15:17; Deut. 4:20. It appeared to be a move toward prosperity when they first went down into Egypt, but they were out of the place God had promised them for an inheritance, and consequently their prosperity could not continue. Those who spurn God's love and remain in the world may seem to be doing well for a time, as God is longsuffering and lets the "rain fall on the just and the unjust," but Satan's territory, though dazzling to the eyes, is dangerous ground, and will in time lead to sorrow and to burdens too heavy to bear.

III. General Divisions.

1. The first 15 chapters describe Israel in Egypt.
2. The next 3 chapters tell of Israel in the Wilderness.
3. The rest of the book contains God's dealings with Israel at Mount Sinai.

The life of Moses can also be divided into three stages. The first forty years of his life were spent in Egypt, where he had the advantage of all the worldly wisdom which the kingdom had to offer; the second forty years he dwelt at the back side of the desert in the land of Midian, being instructed of the Lord. No doubt the teachings of his mother became more real to him than ever before during this time when he had ample opportunity for meditation. The last forty years of his life he spent as the leader of Israel, taking them from the cruel life of bondage up to the border of the Promised Land.

That the events in the book of Exodus are meant for types and shadows is clearly shown in I Cor. 10:1-11. Notice especially verse 11: "Now all these things happened unto them for ensamples." The margin says, for "types.' Also in verse 6, the word, examples, is rendered "figures.

While the Israelites groaned under the weight of their heavy burdens, the Lord was preparing a deliverer. And we are told in Rom. 5:8, that "while we were yet sinners, Christ died for us." No sooner had the weight of sin descended upon fallen man, than preparations began for a Redeemer through the "Seed of the woman." Gen. 3:15.

One might question why the Lord allowed His people to be afflicted so heavily under cruel and unrelenting hands, but God must first get them to see their need of a deliverer. If all had continued as at the first, they would have been satisfied to dwell in Egypt, far from the land of God's covenant promise to Abraham. So it is that before a sinner will cry out to God for deliverance from sin and start for the "land of promise" he must first see the bondage he is in while serving Satan. Isa. 26:9. Just as there was nothing Israel could do to free themselves, until God sent a deliverer, so it is also true that there is nothing a sinner can do in the way of good works to save himself. He must rely entirely upon Jesus, the great Deliverer.

We now come to Moses, who typifies Christ as the One who frees from the bondage of Satan. "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." II Cor. 1:10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." I Thess. 1:10. See also Luke 4:18.

Moses came from the tribe of Levi, the tribe destined to become the priests of Israel. Our authority for taking Moses as a type of Christ is found in Acts 7:37: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear." Also Acts 3:22-24. Stephen was showing that Moses, whom they revered, prophesied of Jesus, whom they despised.

In the actions of the mother of Moses we see faith triumphing over every natural circumstance. She becomes an example for all time of faith in a supernatural God. Heb. 11:23: "By faith, Moses, when he was born, was hid three months of his parents....and they were not afraid of the king's commandment." In Prov. 29:25 we read, "The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe." God rewarded their faith by protecting the baby as it lay in the tiny ark on the banks of the river. One cannot think of a more dangerous place in the natural than the crocodile-infested Nile! Not only was Moses life spared, but he was placed by divine providence in the palace of the king where he had access to all the learning of Egypt. Acts 7:22. However, the teaching his mother gave him concerning God's dealings with Israel was the greatest factor in the molding of Moses' life. God's promise to Abraham that in the "fourth generation" he would lead His people out of Egypt, must have especially appealed to Moses.

This teaching caused Moses at the age of 40 to make a choice which exemplifies the choice of one who leaves the world to follow Christ: Heb. 11:24-26. Moses decided against the riches of the kingdom, and chose the true



riches of a walk with God. No one ever gave up wealth or position for the Gospel's sake without great spiritual gain. Moses' choice was also a result of his faith. It was because he believed God's promise made to Abraham that he was willing to lay down the glory of an earthly place, and identify himself with a nation of servants.

When Moses is grown to manhood, he goes to see how his brethren, the Hebrews, are faring. When he sees an Egyptian smiting one of his own race, he slays the Egyptian and hides him in the sand.

The next day he sees two Hebrew men striving together. This time he tries with kindness to reconcile the two. His efforts of mediation are spurned, and the one who did the wrong answers, "Who made thee a prince and a judge over us?"

The first incident proves that Moses had started out ahead of God's will to lead the people, so quite naturally he met with failure. We are told in Acts 7:25, "For he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not." His rash action proves that he was not ready to perform the task God had for him to do. It takes preparation as well as a call to be able to perform the service of God. Moses had yet to learn that it was by the staff and not the sword-by the meekness and not the wrath of Moses that God was to accomplish His purpose.

The second incident proves that Israel was not ready to be delivered! They had not suffered enough to be willing to take outside counsel. A self-satisfied or independent spirit is not in a condition to receive help from the Lord.

We find further types of Christ in the fact that the first time Moses appeared to his brethren he was rejected. Christ's brethren, the Jews, rejected Jesus the first time He came. John says, "He was in the world, and the world was made by him, and the world knew him not."

During the time Moses was rejected by his brethren, he took a Gentile Bride. The account of Paul as he turns to the Gentiles is given in Acts 28:17-28. In verse 25 Paul is saying, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known, therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." Speaking of the fall of the Jews, Paul tells the Roman Christians, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Rom. 11:11. See also II Cor.11:2 and Eph. 5:30-32.

However, after Moses was fully prepared for his mission, and returned to his people, he was accepted by his brethren, as Jesus will be at His second coming. Paul describes the return of the Jews to the Lord in Rom. 11:24-25. Their acknowledgment of Jesus as the true God is given prophetically in Isa.25:9 and their repentance in Zech.12:10.

As Moses was watching his father-in-law's sheep, he led the flock to the back side of the desert and came to Mount Horeb. There Moses saw a bush burning with fire, but not consumed. He turned aside to see this great sight.

What a fitting symbol in view of the work God had for Moses to do. The burning bush is a good illustration, if not a type, of Israel in Egypt-oppressed and under heavy persecution, but not consumed. God spoke out of the midst of the bush. The reason they were not consumed was that God was in the midst of His people. The Jews of today are still suffering, but are miraculously preserved as a people. What is true of Israel in a natural sense is also true of the Church in a spiritual sense. The Church has continued to thrive through the centuries amidst the flames of severest persecution. The Church is purified (Den. 12:10), rather than consumed, by trials, for the gates of hell cannot prevail against it.

Moses is commanded, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." In that day the removal of their shoes was something more than a sign of reverence for the place they entered. According to one of our best commentaries it was a confession of personal defilement, and conscious unworthiness to stand in the presence of unspotted holiness." God's presence always makes the natural man feel his weakness and unworthiness to partake of the grace He so freely offers. Whatever separates us from being "in the dust" before God, must be laid aside if God is to reveal Himself and His will for our lives. It was when Isaiah saw that he was a man of unclean lips that his mouth was touched with a burning coal from the altar and the Lord could say, "Go, and tell this people..." Isa, 6:1-9. It was when Job repented in the dust, abhorring himself, that the Lord turned his captivity and gave him twice as much as he had before. Job 42:5-6, 10.

The Lord introduces Himself as the God of Abraham, Isaac, and Jacob, assuring Moses that He has heard Israel's cry, and seen their oppression. He then informs Moses that He wants to send him before Pharaoh that he may lead Israel out of Egypt. He makes it clear that His purpose was not only to bring them out of Egypt, but to bring them into Canaan. Too many Christians have been delivered from their guilt of sin, but have not yet been brought into the "good land" of the Spirit-filled life.

One might be somewhat surprised at the unwillingness of Moses to fulfill this call, since it was the desire of his heart to see God's promise to them fulfilled, but his nature was no different than that of many Christians today. First he attempts to run ahead of God. Now he lags behind. No doubt his first failure had disheartened him. The life of Moses should prove to the Gospel worker that though he has made some colossal blunder at the outset of his ministry, he can still accomplish much by God's help if he will obey His call.

Moses' excuses, "Who am I? What shall I say?...They will not believe me...I am not eloquent," are all met and overcome by the God who made man's mouth. "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." God never gives one a call, without giving the ability to fulfill the task.

Even after Moses' rod is turned into a serpent, and his leprous hand is healed, he still shows reluctance to obey God's command; the Lord's anger is kindled against him, and He commissions Aaron, the brother of Moses, to be his spokesman.

Then Moses takes his wife and two children and starts for Egypt. We are told in Ex. 4:24 that the Lord met him "and sought to kill him. Since this incident is followed by the immediate circumcision of one of his sons, we are led to believe that some affliction came upon Moses bringing him nigh unto death, to remind him that he had neglected to carry out God's command, which was the token of the covenant God had made with Abraham Gen. 17:9-14. When God chooses a leader, He expects this leader to be obedient himself to the commandments of God, before he goes before the people. "The husbandman that laboreth must be first partaker of the fruits." II Tim. 2:6.

Aaron is sent by the Lord to meet Moses, and together they go to the elders of Israel and explain their mission. This time we are told, "And the people believed." Ex. 4:31. How happy they must have been that God was sending someone to plead their cause! There is always joy in believing God's Word. In chapter 5, Moses and Aaron interview the King and deliver their message: Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. Pharaoh's attitude is one of defiance from the very first: 'Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.' As one writer says, "Pharaoh found out who the Lord was before he got through! Those who do not know God are bound to find out some day who He is. How much better to know Him in His mercy, than to learn of His power through His wrath.

The result of this first interview brings a severe test to the Israelites, for the King only increases their burdens. They go to Pharaoh asking for mercy, but are refused. When their own efforts and the efforts of Moses and Aaron fail, they are in a position to know of a surety that if any help is received it will have to come from God. Man's efforts to save himself are as vain as an attempt to lift one's self by his own boot straps. Salvation comes not from what the individual can do, but from the Lord Himself.

God encourages Moses in this desperate situation, assuring him that Pharaoh's strength is nothing in comparison with His divine power. In Ex. 6:3 God reveals Himself for the first time as Jehovah. JEHOVAH is God's redemptive name. Under this name He proves Himself to be Israel's great Redeemer. Christ, our Redeemer, still carries this name, for JESUS means Jehovah the Savior.

We find in God's dealings with Pharaoh that His mercy precedes His judgment. In Ex. 7:8-10 the Lord's power is proven very plainly before any of the plagues are sent. The magicians, through the power of Satan imitate part of the miracles, but in doing so they display that their power is only for destruction.) and not for deliverance They can turn the rod into a serpent, but cannot turn it back into a rod again Satan's work increases suffering, but cannot allay it They turn water into blood, but cannot restore it. Their attempt to imitate God's power shows that trying to imitate the Christian life without possessing Christ is only another of Satan's methods to deceive Satan is a past master at the game of counterfeit. If he cannot get a soul to oppose Christianity, he is satisfied to get him to pretend Christianity.

**I. HARDENING OF PHARAOH'S HEART.**

Because of the hardening of Pharaoh's heart, the Lord sends 10 great plagues to bring about the deliverance of His people. Some would have us believe that God had fore-ordained Pharaoh's heart to be hardened, and therefore the king was in no way responsible for his actions. However, taking the scripture as a whole, we find that a man's own free will is the cause either of his downfall, or his salvation. See II Thess. 2:10-12. Of course, God being all-wise, knows the end from the beginning, but His fore-knowledge of a man's reaction to one of His messengers, does not force that man to a decision contrary to his own will. The same sun that melts wax will harden clay. The difference is in the elements in the object, and not in the sun. The same message of salvation will cause some to become hardened, while other hearts will be melted under the preaching of the Word. Those who decide against the message become hardened., while those who accept are softened. See Ex. 7:13; 8:19 and 8:15.

That Pharaoh was responsible for his actions is also shown by the fact that he confessed he was a sinner two different times. Read Ex. 9:27 and 10:16. He was shown that Moses' God was the true God, and also that he was a transgressor of God's command, but still he refused to yield.

**II. PURPOSE OF THE PLAGUES.**

The 10 different plagues which were sent were as follows:

- |           |           |             |             |              |
|-----------|-----------|-------------|-------------|--------------|
| (1) Blood | (3) Lice  | (5) Murrain | (7) Hail    | (9) Darkness |
| (2) Frogs | (4) Flies | (6) Boils   | (8) Locusts | (10) Death   |

In studying the customs of the people in the land of Egypt, we find that some of the objects with which they were plagued, were objects which the Egyptians worshipped. The plagues showed the superiority of the true God over the false ones which they revered. A reliable Commentary tells us that the Nile was their patron god; also their god Ptha was represented with a frog's head. The ox and the cow were objects of superstition, and in some places temples were built in their honor. God would have them know that He had power over the ox and the cow. Since rain and hail, thunder and lightening were very rare, "such as hath not been in Egypt" they could see that Jehovah had power over all of nature. This, too, was a blow at their superstition, for they worshipped the god of Nature. The miracle was made greater than ever in the face of the fact that no trace of the storm was found in Goshen. Did the Egyptians think the Sun had power in itself and should be worshipped? Jehovah darkened the sun, proving His sovereign power. Even today, God may have to take away objects or people on which we center our affection, to prove that if we place our trust in anything else but the power of God, we are trusting in a vain thing.

Only the first three plagues affected Israel. Then God put a division between His people and the Egyptians. See Ex. 8:22-23. Likewise in this end time, the Church will only be affected by a part of the Tribulation. The Rapture will then divide them from the world.

When Pharaoh sees the plagues becoming more and more severe, until they are intolerable, he begins to realize that he will be forced sooner or later to loosen his hold upon the Israelites. Torn between this realization, and an unwillingness to lose his slaves, he makes four attempts at compromise. When Satan sees that he is bound to lose his hold on some soul, his last efforts are to get that soul to compromise with him, instead of wholly obeying God's Word. To understand Satan's methods is to be fortified against him. Therefore we shall consider Pharaoh's proposals:

(1) His first suggestion is found in Ex. 8:25: "And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land." He was willing for them to worship their God if they would only remain in Egypt. Satan would have a sinner to believe that he can "turn over a new leaf" and that God will accept his worship even if he still remains a partaker of the things of the world. Satan knows that such a "convert" can be used as an effective stumbling block to others. How the enemy of our souls hates separation! II Cor. 6:17-18 Rev. 18:4, I Tim. 5:6. Their separation from Egypt and their redemption were synonymous. God could not redeem them from the power of the King without taking them away from the country.

(2) When Moses steadfastly refuses, Pharaoh offers another concession, in Ex. 8:28: "And Pharaoh said, I will let you go that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away." If they insist on leaving Egypt, he would have them stay so close to the border that he will be able to conquer them again after their religious fervor has cooled. If one insists on taking his stand for God, Satan would have him live, act and talk so much like the people of the world that his light is concealed. The only safe place for the Christian is "far away" from Egypt, acting in such direct contrast to the world, that men will "see our good works and glorify the Father in heaven." The man who drives his car as close to the edge as possible without going over, usually lands in the ditch.

(3) In Ex. 10:8-11 Pharaoh still tries to compromise. "Ye that are men" can go, but he tries to get them to leave the children behind. Satan would whisper to young people that the worship of God is not for them. If he can get them to spend the best part of their lives in sin they are much less likely to be saved when they are old, -- if they live to see old age! Many young people who planned to get saved some day, when they were too old to enjoy the pleasures of the world, have been unexpectedly snatched out of the world, unprepared to meet God. Parents! Never neglect the spiritual welfare of your children, lest when the Lord comes they be left behind.

(4) When all these pleas have failed, Pharaoh makes his final attempt to keep at least a partial hold on the Israelites. Ex. 10:24: "Go ye, serve the Lord; only let your flocks and your herds be stayed." Satan would have one believe that he can worship God with his heart and not with his substance. But God has said, "Honor the Lord with thy substance" and also with the firstfruits of your increase. Some have tried to stay saved and leave God out of their business matters, but have found such a course impossible. No, the flocks and herds must go alone! If Pharaoh could keep the flocks, he could feel reasonably sure that they would come back after them. Satan does not want us to put our treasure into the Gospel work, for he knows full well that where our treasure is, there will our heart be also.

## I. NATURE OF THE FINAL PLAGUE.

The last plague; concerning the death of the firstborn, introduces us to the Passover. God promises that after this plague, the Israel-ites will be set free. Ex 11:1. In verses 4-6 Moses describes the nature of the plague: "And Moses said, Thus saith the Lord, About mid-night will I go out into the midst of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more."

## II. TYPES FOUND IN THE PASSOVER.

Read the 12<sup>th</sup> chapter until you are perfectly familiar with its contents, for in this chapter we find a real gold mine of truth. We shall see that even the smallest details are full of significance. As death was the last of the plagues, so the second death will be the last and final judgment upon those who reject Christ. God's method of escape for the Israelites portrays exactly His plan for our escape from the second death. The key to the typology of this chapter is found in I Cor. 5:7, for as their redemption depended upon the blood of a lamb, so ours depends upon the blood of Christ: "For even Christ, our passover, is sacrificed for us."

(1) The Lord changes their calendar. The month in which they were delivered was henceforth to be the beginning of their year. It was the month Abib, which corresponds to the month of April on our calendar. The life of Israel as a nation began the moment they had escaped from Egypt. Vs. 1-2. Likewise we just begin to live in God's sight when we have escaped out of the bondage of Satan. All the years spent in sin are wasted years. No wonder the sinner is unhappy, and "there is no peace to the wicked." Isa. 57:21. He hasn't begun to live as yet! The man who accepts Christ experiences the dawn of a new day.

(2) Faith proven by actions. The Hebrews had come to the place where they had to manifest their faith in God by their actions. Bible faith will always be proven by one's conduct. Jas. 2:17-20. Many who have refused to obey the Word, have justified themselves on the grounds that the Bible says if you believe on the Lord Jesus you will be saved. True enough! But he who believes on the One who said, "Except ye re-pent, ye shall all likewise perish," would not expect to do anything but perish unless he repented! To merely believe on a historical Christ is not Bible faith, and therefore will not produce Bible salvation. Scriptural faith implies obedience, and therefore will lead us into a Spirit-filled life. John 7:38-39

(3) A lamb chosen as a substitute. Vs. 5. Out of their flock they were to choose a lamb without blemish. If every instruction was carried out, the death of this lamb would be accepted by God as a substitute for the death of the firstborn. The penalty for breaking the laws of God is death (Rom. 6:23), and since everyone has broken His laws in some way or another, the death sentence had to be passed upon all men. Rom. 3:23. The only possible escape lies in the fact that God provided a Lamb without blemish whose death would be accepted as a substitute for the one who would look and live. I Pet. 1:18-19: "Ye were not redeemed with...silver and gold...but with the precious

blood of Christ as of a lamb without blemish and without spot." Christ was without a sin for He knew no sin. I Pet. 3:18, Jn. 1:29, Isa. 53:7, Rev. 5:12. No wonder the group of the redeemed is called "the church of the first-born," (Heb.12:23) for Jesus took the place of the firstborn in death.

(4) The lamb kept four days. The lamb was to be chosen on the 14<sup>th</sup> day of the month, but kept until the 14<sup>th</sup> day to be killed. Jesus was foreordained before the foundation of the world to be offered as a lamb I Pet.1:20. Taking a thousand years for a day, as in the case of Hose 6:2, Jesus was also "kept" four days, as it was approximately four thousand years from the time man sinned until Jesus was offered on Calvary.

(5) Application of the blood. Vs. 7. The blood was to be sprinkled over the door on either side. No blood was to be put on the threshold, for the blood of Jesus is not to be trampled under the feet of men. In Heb. 10:29 Paul speaks of those who have trodden under foot the Son of man, and counted His blood an unholy thing. When the death angel passed through the country he made no distinction between good people and bad people. It made no difference whether they were highly respected, or in grave disrepute. It was the blood that made all the difference. There is a truth here which strikes a blow at self-righteousness. The Lord did not say, "When I see what a good life you have lived," or, "When I see that you have made some good resolutions,"-but He plainly said, "When I see the blood, I will pass over you." The question is not, "Have you lived a good life?" but rather, "Have you had the blood applied to your heart through repentance and faith toward God?" See Rom. 3:24-25.

(6) The lamb must be roasted and eaten. Vs. 8. It had to undergo the action of fire. Christ had to endure on the cross the fire of God's wrath, before we could feed upon Him. There was a distinct purpose in both the blood and the flesh of the lamb. They were saved from death by the blood, but received strength for the journey by feeding upon the flesh. This reminds us of the words of Jesus in John 6:53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you...For my flesh is meat indeed and my blood is drink indeed." Christ's blood was shed to deliver us from the second death, but His body was also broken for our healing. Isa. 53:5. This truth will be brought out more fully in a later lesson on Divine Healing by R. N.

(7) Not a bone was to be broken Ex. 12:46. This is directly in line with the prophecy in the Psalms, "He keepeth all his bones. Not one of them is broken." It seemed very unlikely that this prophecy concerning Christ would be fulfilled, for it was the custom of the Romans to break the legs of those who were crucified to hasten their death. We find in John 19:32-36 that the soldiers broke the legs of the two thieves, but when they came to Christ and "saw that he was dead already they brake not his legs...for these things were done, that the scripture should be fulfilled, A bone of him shall not be broken."

(8) "Let nothing of it remain until morning Vs. 10. And any of that could not be eaten was to be burned with fire. If they had allowed parts of the lamb to remain uneaten, it would have decayed, and the prophecy concerning Christ is clear in Ps. 16:9-10: "My flesh also shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The resurrection was to take place before the body of Christ should see corruption. Acts 2:31.

(9) All leaven to be put away from their houses. Vs.8,15. Leaven is a clear type of sin throughout the scriptures; The Lord will not tolerate sin in His blood-washed people. Christ came not only to de-liver us from the penalty of sin, but from sin itself. In Luke 12:1 Christ warns us to beware of the leaven of the Pharisees, which is hypocrisy. In I Cor.5:8 Paul speaks of the "leaven of malice and wickedness," and admonishes the saints to keep the feast with "the unleavened bread of sincerity and truth." II Cor 7:1, II Chron. 29:5, 15-18.

(10) Their dress. Vs. 11. They were to eat the lamb with their loins girded, shoes on their feet, and a staff in their hand. In other words, they were not to wait until they were urged to leave to be ready, but they were to be ready, to be completely dressed for the journey, The foolish virgins of Matthew 25 hastened off to get ready, but only those who were ready went in to the marriage. As the Orientals did not wear shoes indoors, it was necessary to put them on in or-der to be prepared for the journey. God's people, while strangers and pilgrims in the earth (Heb. 11:13), are to be well shod with the preparation of the gospel of peace Eph 6:15. Even though the hour was late, they were not sleeping, as the foolish virgins were.

(11) Memorial of the passover. Each year they were to have a feast called the Passover Feast, as a memorial of their deliverance from death in the land of Egypt. Ex 12:14, 25-27 God did not want them to forget, neither did He want succeeding generations to be ignorant of this great deliverance The Lord also has given us a memorial of the slaying of the real Passover Lamb, which resulted in our deliverance from the second death That memorial is the Lord's Supper. Luke 22:19-20. The eating of the bread was to be in memory of the body of Christ which was broken for us, and the drinking of the "fruit of the vine" was to be in memory of the blood which was shed for us. "This do in remembrance of me," Jesus said. See also I Cor. 11:23-26.

### III. THE SPOILING OF THE EGYPTIANS.

True to the word of the Lord, there was a great cry throughout the land of Egypt, for at midnight the firstborn of all the land of Egypt were slain, from the captive' in the dungeon to the son of Pharaoh him-self. Vs. 29-30. When we remember that it was the custom in Egypt for the family to wail aloud over the death of a relative, the horror of the cries that echoed throughout the land can easily be imagined. No one could gain help from his neighbor for he, too, was in deep sorrow. Alas! for they had realized their mistake too late. This reminds us of the "Last Prayer Meeting," when the door of God's mercy is closed, and wicked men will cry Out too late to escape death A great weeping and wailing will echo throughout the land Prov. 1:24-29, Rev. 6:15-17.

### IV. THE MIXED MULTITUDE.

In the 38<sup>th</sup> verse we read that a "mixed multitude went up also with them." No doubt some of the Hebrews had intermarried with the Egyptians, and consequently there were some foreigners among them. We find in Num 11:4, that this crowd was instrumental in causing discord among Israelites. Those in the Church who pretend to be saved, but who still hold on to the vanities of the world, are bound to cause trouble. The unregenerate church member causes our "mixed multitude.



I. MODERNISM is spreading at an alarming rate throughout Christendom. Since its teachings are so deceptive, the Christian worker must arm himself against it. Modern teaches that salvation lies in imitating the virtues of Christ. They will go to great lengths to describe His perfect example, but deny the necessity of the blood to save. No better portion of scripture than the 12<sup>th</sup> of Exodus can be used to instruct such a person. Let us suppose that some in the camp of Israel have "modernistic" inclinations. Not for a moment would such a person refuse to select a lamb from his flock. He would be careful to choose one without any spot or blemish. For the one who is to live an acceptable life, must of course have a perfect example to follow. But since he sees no necessity for the shedding of blood, he ties the innocent lamb close to his house, and instructs his household concerning its virtues. He tells them they must imitate its purity and become as meek and gentle as a lamb. Since his family accepts his teaching and begin to mend their ways, he develops a feeling of security, being very proud that his family lives a more righteous life than do his neighbors. But where the death angel approaches his house, he does not inquire concerning the lives of its members, but looks for only one thing: the blood on the doorposts! The Lord's command was to spare the families who had applied the blood, but to slay the firstborn in every home where it did not appear. The living lamb, though ever so perfect, is ignored by the angel. How plain it is then, that it is not the perfect example of Christ that saves us from death, but the shedding of His blood. See Heb. 9:22; Rom. 3:24-25; Matt. 26:28; I Pet. 1:19.

II. THE RESTORATIONIST teaches that since Christ died for every soul, everyone will be saved. Their favorite scripture is, "As in Adam all die, so in Christ shall all be made alive." I Cor.15:22. We agree that all who are in Christ shall live, but those who reject Him are not in Christ. Let us suppose that some of the Israelites were inclined to believe as the restorationists do today. He may have looked down upon the modernist with his lamb tied up outside the door, and boasted in the fact that he not only chose a spotless lamb, but believed it necessary to shed its blood for their salvation. Feeling secure in the fact that the lamb has been slain, he assures his family that all will be well, but since he does not believe it necessary to have the blood applied in order to be saved, he neglects to sprinkle the blood upon the door, and at midnight his firstborn lays a corpse in the house. Although Jesus was slain for every soul, the blood must be applied through repentance and faith toward God to accomplish our salvation.

III. ETERNAL SECURITY. Another class would have us believe that it is necessary to repent, but after receiving a witness of forgiveness of sins, there is no possibility of being lost, no matter how great a transgressor one might become. Such a man would have gone further than the restorationist; he would have applied the blood, but since he believes that his life following has nothing to do with his salvation, he neglects to feed on the lamb to gain strength for the journey, and sees no reason for putting shoes on his feet, or girding his loins. The death angel passes his house, but when the rest of the crowd leave the country in haste, he begins then to hunt around for his shoes, his staff, and his traveling clothes. While thus engaged, the Israelites have gone off and left him far behind. Being too weak from lack of food to catch up, he must remain in bondage in Egypt after all! The fate of backsliders is shown in: Rev. 2:4-5, Matt. 10:22, Heb. 3:6, Rom. 11:22, Jude 11-13.



## QUESTIONS (51-58)

### Lesson 51

1. What Is the meaning of the word, "Exodus?"
2. What sort of a nation did Israel become in the first Chapter of Exodus?
3. Why is Exodus called the book of Redemption?
4. Name the three general divisions of the book of Exodus.
5. Into what three stages can the life of Moses be divided?

### Lesson 52

1. Give a scripture to prove that the events in the book of Exodus are for types and shadows.
2. Why did the Lord allow Israel to be afflicted in Egypt?
3. Give scripture proving that Moses is a type of Christ.
4. What lesson in faith do we learn from the mother of Moses?
5. What did Moses count as true riches?
6. What fact is proven by the slaying of the Egyptian? from his fruitless attempt to reconcile the two Hebrews?
7. What significance is found in Moses taking a Gentile bride?
8. What type do we find in the fact that he was first rejected by his brethren, but later accepted by them?

### Lesson 53

1. Of what is the burning bush an illustration-in Israel? In the Church?
2. How can we carry out the command, "Put off thy shoes from off thy feet"?
3. How did God meet the excuses Moses made?

### Lesson 54

1. In what way did the Lord seek to kill Moses?
2. What lesson do we learn from this incident?
3. What was Pharaoh's attitude toward the message brought by Moses?
4. What was the result of the first interview with the King?
5. What name of God was revealed to Moses, and what is its meaning?
6. What was the difference between the power of God, and the power of the magicians?
7. What do we learn about Satan's methods in their attempts to imitate the works of God?

### Lesson 55

1. Was Pharaoh responsible for his actions?
2. Why does the gospel message harden some and soften others?
3. Name the 10 plagues in the order in which they were sent.
4. At what objects were the plagues directed, and why?
5. How many of these plagues affected Israel?

## Lesson 56

1. What was Pharaoh's first attempt at compromise?
2. What lesson do we learn from his suggestion?
3. What was his second offer to Moses? Give the lesson learned.
4. What was his third attempt at compromise? and the lesson learned?
5. Describe his final attempt and give the lesson learned.

## Lesson 57

1. Describe the nature of the last plague.
2. Give the scripture reference which furnishes us with the key to the typology found in the Passover.
3. What kind of a lamb had to be chosen? Explain the type.
4. Tell how the blood was to be applied and why.
5. Why did the lamb have to be roasted and eaten?
6. Why were they instructed not to break a bone of the lamb?
7. What sort of leaven must be put away from God's people?
8. What is the memorial of the true Passover?

## Lesson 58

1. In what way does the truth contained in the Passover overthrow the teaching of Modernism?
2. How can you prove that the Passover contradicts the theory that since Christ died for all, all will be saved (Restoration)?
3. How does the Passover combat the doctrine of Eternal Security? (Give a scripture reference with each answer.)

When the Israelites take their leave of Egypt, the Lord maps out their journey in a way that may have seemed very strange to them. There is a short and easy way to reach, but God does not permit them to go that way. "And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt, but God led the people about, through the way of the wilderness of the Red Sea." Read Exodus 13:17-18.

What a valuable lesson we learn here of taking God's way in preference to our own. If we could go our own way, we would choose the shortest way, the easier route. But God curbs our own plans, for He knows the pit-falls along that path, which our finite eyes cannot perceive. The Lord saw that if these people, used to nothing but slavery had suddenly encountered war, they would have become discouraged to the point of going back to Egypt. God's way, though it may seem to be the hardest at the time is always best after all.

The Lord in His wisdom had much to teach them in preparing them to rout the enemy out of Canaan. He not only desired that they occupy the Promised Land, but wanted them to be an example before other nations a people led and directed by the only true and living God. If they were to fulfill this high calling, they had to understand God's plan, and learn implicit obedience to His every command. God has a higher plan for His people today than merely that they should escape a sinner's punishment. He wants to fashion them into fit representatives of His in the earth, showing to a lost world what a life can be that is wholly subject to the will of God. This requires that we take time as Mary did to sit at His feet and learn His ways.

After the Israelites have gone, Pharaoh decides that it was folly to have given in, and makes hasty preparations to pursue after them. Perhaps he foresees financial ruin in having to hire all the work done that has heretofore been done by the Hebrews. The thoughts of permanently losing 2,000,000 slaves is too much for him. His chariots overtake the Israelites camping by the sea. What a perilous place God's people are in. They have been led into what looks like a three-cornered death trap: a mountain on one side, the Red Sea on the other, and Pharaoh's army just behind. Their first reaction is to cry out against Moses, but Moses cries unto the Lord. Which course do we take when found in keen distress? Do we murmur about our fate or cry unto the Lord? The former leads to bitterness and discouragement, the latter to certain victory.

God's answer to Moses is, "Speak unto the children of Israel that they go forward." God always has a way of escape. As Moses stretches out his rod, a strong wind piles the water up on either side, and the people pass over on dry land. Notice that the cloud which has been leading them removes and goes behind them, hiding them from their enemies. What a different appearance it presents to the Egyptians "The pillar of the cloud went from before their face, and stood behind them and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these." This is a good illustration of how the same

manifestations of the Spirit of God that cause great rejoicing to the saints, will be scoffed at by sinners. The united prayers of a great company of people sound like music in the ears of those who love to pray, while it sounds like folly to the unsaved. The difference is in which side you are on. The natural man cannot understand the things of God, for they are foolishness to him. I Cor. 2:14.

As soon as they can see the path ahead, the Egyptians pursue after their prey, but Moses again stretches out his rod, and the waters close in upon the Egyptians, drowning the entire host. This victory is followed by a great outburst of praise. Miriam and other women play their timbrels and dance before the Lord. Dancing is a sign of victory, and often occurs today among God's Spirit-filled people.

Some who have gone to the prayer room to pray for a blessing, wonder why they have gone away without it, while others went to pray for someone else, and when prayer was answered, could scarcely contain the blessing which was poured out upon their souls. The latter company have found the secret that when one gets under a burden, and prays it through, the blessing will automatically follow.

We are to find, however, that the children of Israel do not keep up their songs of praise. Instead, they fail at the very first trial. It is one thing to praise God as we see the enemy overthrown, and quite another to patiently endure the toils and hardships of the road, constantly trusting God to make a way where there seems to be no way. The sad fate of king Pharaoh should be a solemn warning to every sinner who has continually hardened his heart against God. Pharaoh had one chance after another to repent, and acknowledge Jehovah as the true God. But he was determined to go his own way, and his own way led to destruction and death. As Louis Banks writes, "Pharaoh was a martyr to hard-hearted rebellion toward God. The devil has a great many more martyrs than has Christ. Some one has well said that the world's crowns of roses are sharper than the crowns of thorns. Fox's "Book of Martyrs" is not a large book, but if ever the devil should get out a Book of Martyrs there is no library in the world that would be big enough to hold it. And what a contrast between Christ's martyrs and the devil's. No man ever yet gave his life for duty in Christ's name without honor."

But those who die in the service of Satan go down in shame to a Christless grave. Therefore, harden not your hearts; do not determine to have your own way, but acknowledge Jesus as the true Savior, and prove your belief in Him, by living an unconditionally surrendered life.

Pharaoh's sad end reminds us of the scripture found in Prov. 29:1. Those who are often reprov'd, and harden their hearts against God, shall suddenly be cut off, and that without remedy.

We have just finished the stage of Israel in Egypt. We are now to consider Israel in the wilderness. The power of Pharaoh over them has been forever broken. In Ex. 15:22 we find that they journey three days through the wilderness, without finding any water with which to slake their thirst. Finally in the distance they behold the sparkle of water, no doubt hastening their steps to reach it, but great is their disappointment upon finding the waters so bitter that it cannot be used. Instead of encouraging one another with the great miracles they have seen the Lord perform, they murmur against Moses. But Moses cries unto the Lord, and the Lord shows him a tree,

which when he has cast into the waters, the waters are made sweet. This striking incident has in it a pointed message, both for saints, and for sinners.

To saints we would say that this marks the beginning of their losing out with God. In Ps. 106 we have a very fine commentary on the events which happened to the children of Israel, both in Egypt and in the wilderness. In verses 9-12 David describes how the Lord made a path through the Red Sea, redeeming them from the hand of the enemy. When the waters covered their enemies and there was not one left, then they believed His words and sang His praise. But in verse 13 he reveals the first step of their downfall: "They soon forgot his works." No matter how many miracles we have seen, and no matter how many times the Lord has marvelously answered prayer, in the natural we are prone to forget God's mighty works, and allow our minds to dwell only upon the serious predicament we are in. It is looking to circumstances, and not to God's promises, which causes murmuring. Since forgetting God's promises, and His works, cause spiritual failure, how much we need the Holy Spirit to "bring to our remembrance" the teachings of His Word.!

An important symbol: If Moses had merely cut the tree down, but left it lying upon the ground, the waters would have remained bitter. It also had to be cast in to the pool before any miracle was performed. This is another blow to. The teaching that since Christ died for all, all will be saved. It was not only necessary that Christ die (be cut down), but He has to be received into the individual's life, before an transformation can take place.

To sinners, this narrative can be used to illustrate the way in which Christ saves, and transforms the lives of the lost. The pool of Marah is a good picture of the bitterness that is found in the lives of unsaved people. Those who have gone from house to house in personal work have many times found in each home a broken heart. Perhaps the bitterness has been caused by hopes that have been crushed, and now lie in ashes at their feet. Perhaps it is financial ruin, a serious accident, or even a death in the home, those left behind having no hope of a life beyond. Christ is the Tree which has been cut down. There is no life so bitter that Jesus cannot sweeten. Cast Him into the bitter pool of your life, and you will find that He gives joy for sorrow, peace for pain, and beauty for ashes.

The most bitter thing each soul has to face is death. But let Christ be received into the heart, and the sting is taken out of death itself. The thing that causes death to sting, is the sin that dwells in the heart. When Christ comes in to the repentant heart, His blood blots out every sin stain, removing the very sting of death. Those who live godly lives depart from this life with victory, for Jesus has made sweetness out of what otherwise would have been a bitter hour.

I. THE WATEHS OF ELIM. In Ex. 15:27 we read, "And they came to Elim, where were twelve wells of water, and. threescore and ten palm trees; and they encamped there by the waters." Here we have a restful picture of a time of refreshing on their wilderness journey. Christ is our Elim, for in Him we find rest and refreshing. Acts 3:19. What a contrast was the green vegetation of Elim to the dry desert sands over which they had been traveling! And what a contrast there is between the sweet blessing of God<sup>1</sup>'s presence, and the world through which we are traveling. It is "dry and thirsty land where no water is."

Here at Elim they find an abundant supply of everything they need. It was the presence of the water which produced all the vegetation, and made it possible for the seventy palm trees with their luscious fruit to grow. We will find all we need in Christ, en abundant provision for every lack. John 4:14. The Holy Ghost causes rivers of living water to flow from our innermost being, and it is the presence of the Holy Spirit which makes possible a life of fruitfulness. Their enjoyment of Elim was only temporary, but the one who has Christ on the inside can daily be refreshed with food for the soul. In Ps. 92:12 we read, "The righteous shall flourish like the palm tree." One who is led by the Spirit is "like a tree planted by the rivers of water that bringeth forth his fruit in his season." Ps. 1:3, John 7:37-39.

II. MANNA FROM HEAVEN. Chapter 16. When the cloud moves on, the children of Israel journey on to the wilderness of Sin, which lies between Elim and Sinai. Again they forget God's abundant provision for them, and murmur against Moses because they are hungry and have nothing to eat. They even wish themselves back in Egypt. "When people wish themselves back in Egypt (a life of worldliness and sin), they forget both the bitterness of the old life and the blessings of the new." The Lord manifests His patience and love toward them by promising to send them "bread from heaven." Ex. 16:4. This is not only to supply their lack of food, but is "to prove them, whether they will walk in my law, or no. " Therefore He gives them certain laws concerning the gathering of the manna. It is to be gathered fresh every morning, and on Friday a double supply is to be gathered to last over the Sabbath.

The manna is a type of Christ, who came from heaven, taking upon Himself a body of flesh which He gave for the sins of the world. In referring to this incident Jesus said, "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever. And the bread that I will give is my flesh, which I will give for the life of the world." Jn. 6:48-51. We, too, should get a fresh supply every morning of food for the soul, to gain strength to overcome in every trial. If people ate as sparingly of natural food as they sometimes do of spiritual food, their bodies would become very weak indeed.

Paul uses this also as an illustration of the supply of our natural needs. He was pleading for the Corinthian church to send an offering to the church at Jerusalem, and reminds them that it is written, "He that had gathered much had



nothing over; and he that had gathered little had no lack." We need not fear to give, for if we keep much we will have nothing over; and if we give much we will have no lack.

(1) **THE SMITTEN ROCK.** From Elim, the Israelites journey on toward Rephedim (Ex. 17:1) where new difficulties are encountered. This time it is the lack of water. Again this trial is met with murmuring, instead of faith. It seems that by this time they would have learned that "an impossibility is the first stage of a miracle," and that each difficulty is only an occasion for witnessing some fresh manifestation of the power of God. The actions of the children of Israel only prove to us the tendency of the human heart to disbelieve, to forget, and to murmur. As someone has written, "Nothing can exceed the desperate un-belief and wickedness of the human heart, save God's abounding grace."

Moses cried unto the Lord, saying, "What shall I do unto this people? Moses recognized that it was a desperate situation, and that only God could come to their aid. The manifold grace of God is displayed in His answer. In justice the Lord could well have said, "Smite the rebels." But in mercy He answered, "Smite the rock," Instead of slaying the offenders, who had cruelly treated Moses, and tempted the Lord, God provided a refreshing stream of pure water, which gushed out of the smitten rock. What a beautiful picture of God's plan of salvation for unworthy humankind. Every soul has violated God's laws toward his fellow man, and has shown indifference and distrust toward God Him-self. As such, each soul justly deserves punishment for his in, but in mercy God has provided on Calvary for the sins of the whole world. The result of this smiting is that every thirsty soul who will, may come and drink of the "rivers of living water." This He spoke of the Spirit. John 7:37-39; Rev. 22:17. The rod of chastisement which should rightfully have descended upon us, was laid upon Christ. Paul gives us the key to the figure here in I Cor. 10:4: "They drank of that spiritual Hock that followed them, and that Hock was Christ."

(2) **BATTLE WITH AMALEK.** This is the first account of Israel in conflict with an external foe. We have no record that Israel furnished any occasion for the children of Amalek to attack them, but Amalek was the grandson of Esau, and showed that Esau's descendants had inherited a grudge against the descendants of Jacob. This grudge showed itself at the time the blessings of the birthright were taking effect in Israel. Since the Amalekites attacked Israel without cause, and since Saul was reprovved for not destroying Amalek (I Sam. 15), they are a good illustration of the flesh in opposition to the Spirit of God. In Ex. 17:16 the Lord declared a perpetual war with Amalek, and the last one we hear of in the Word of God is the attack of Haman, who also attempted to destroy Israel. He was hung upon a gallows. To be carnally minded, or to live in the flesh, is death. Rom. 8:6.

Here Moses acts as an intercessor, and Israel prevails as long as his rod is held aloft. Since Moses' hands become weary, Aaron and Hur hold up his hands until evening, and the battle is won. As long as God a people intercede they will prevail. Lack of victory in the services and in our individual lives is generally traceable to lack of intercession before the Lord. The cooperation of Aaron and Hur was necessary that the battle might be won. Every leader needs the help and the cooperation of the laymembers in "holding up his hands" in order that great things may be accomplished for God. In spite of the work of Moses, and the help of Aaron and Hur, they gave

the praise for the victory to the Lord. I John 5:4. In spite of all we can do, if God did not work for us, we would lose the battle against the enemy of our soul Therefore God deserves the glory for whatever victory is won.

In a brief three month's journey from Egypt, the Israelites reach Mount Sinai, where the Lord is to instruct them for a year. Moses himself is on familiar ground, for it was here that he had received his call from God to deliver Israel (Ex. 5:1-12). Moses now separates himself from the people and goes into the mountain to receive the message God has in store for His people. Ex. 19:5. Any leader who is to be influential among men, must seek times of "separation from man and seclusion with God."

(1) THE SMOKIE MOUNTAIN. Ex. 19:18-19; 20:18. What a striking scene we have described here. The Lord Himself speaks to the people in a way that causes them to tremble. Not only do they hear the loud blast of a trumpet, steadily increasing in volume, but they hear mighty crashes of thunder, and see the lightening flash. At the same time the mountain smokes and rocks, impressing upon the people the majesty and power of the God they serve. Moses comments upon this scene, years later: "For ask now of the days that are past which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of fire as thou hast heard, and live? Out of Heaven he made thee to hear his voice that he might instruct thee; and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire." Deut. 4:32-36. If the people in that day heard the audible voice of God, is it a thing hard to believe that God speaks to His people today, who have been washed in His precious blood?

(2) THE GIVING OF THE LAW. Chapter 20. God gives Moses a set of laws written on two tables of stone. They are engraven there by "the finger of God." Ex. 31:18. They have since been used as the foundation of the laws for many of the civilized nations of the world. Some have tried to make us believe that Moses himself wrote the Ten Commandments. But it is unthinkable that a man could write of his own accord a God of laws that through all the centuries that follow the intellect of all human beings put together have never been able to improve upon. No, indeed; this was not the work of man, but was God's own handwriting.

It would be well at this point to note the difference between Law and Grace. "Law sets forth what man ought to be; grace exhibits what God is. In the Law God sets forth what man ought to be, and pronounces a curse upon him if he is not that. But when the man looks at himself in the light of the Law, he finds that he is actually the very thing which the Law condemns." The purpose of the giving of the Law is set forth in Rom. 7:13. Paul says that the commandment came that sin might be made to appear exceedingly sinful. It proved to be a mirror that man could look into, and see his undone condition. A mirror shows up uncleanness, but has no cleansing power in itself, even as a plumbline shows how crooked a wall is, but the plumbline is not used to straighten the wall. The Law then, did not remove the evil but rather revealed evil. We bring these thoughts to prove that a mere effort to keep the Law does not cleanse from the guilt of sin. That is what Grace does. Paul said that the Law was spiritual, and he was carnal. Therefore the Law cursed him. But in Gal. 3:13 he says, "Christ has redeemed us from the curse of the law, being made a curse for us." This is a picture of the work of the grace of God.

## QUESTIONS (59-63)

### Lesson 59

1. Why were the Israelites not allowed to take the shortest route to Canaan?
2. What lesson do we learn from this?
5. What was God's plan for Israel? What is God's highest plan for His people today?
4. Describe the predicament of the Israelites when pursued by Pharaoh.
5. What lesson do we learn from the cloud which furnished light to Israel, but was dark to the Egyptians?
6. How did God deliver His people? How did He conquer their enemies?
7. Why have some been more blessed in prayer than others?
8. How can Pharaoh's fate be used as a warning to sinners?

### Lesson 60

1. How were the waters of Marah sweetened?
2. What was the first step in the backsliding of the Israelites?
5. What doctrinal truth is illustrated by the symbol of the tree?
4. How is the simple Gospel story revealed in this incident?
5. How are the bitter waters of death sweetened?

### Lesson 61

1. What sort of a place did they find at Elim?
2. What is our Elim today? What do the palm trees symbolize?
5. Of what are the wells of water an illustration?
4. What were some of the rules which applied to the gathering of the manna?
5. Of what is the manna a type? Give reference.
6. Did those who gathered but little go hungry? What lesson does this teach?

### Lesson 62

1. How did God provide for their lack of water?
2. How is God's grace revealed in His answer to Moses' cry?
5. How does this incident portray the plan of salvation?
4. Why was there hatred between the Amalekites and the Israelites?
5. How was the battle won? What lessons do we learn from this incident?

### Lesson 63

1. What lesson can the spiritual leader learn from Moses' life?
2. Describe the way in which God appeared to the people at Mt. Sinai.
3. What lesson do we learn from their hearing the voice of God?
4. How were the Ten Commandments given to Moses?
5. Give at least two comparisons between Law and Grace. Give scripture references.

