



"And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land..."

(Ezekiel 22:30)

THE SIXTH ANNUAL STANDING IN THE GAP LECTURESHIP

THE PENTATEUCH: THE BOOKS OF LAW

January 27 -30, 2005

Thursday	7:00	Authority: Do we have an absolute authority in religion today?.....	Gary McDade
	8:00	What is the value of studying the Old Testament Today?.....	Bobby Liddell
Friday	9:00	Genesis: An overview	Ronnie Scherffius
	10:00	Did man have a choice in the Garden?.....	Joey Davis
	11:00	Pictures of Jesus from Genesis.....	Caleb Campbell
(12-00 - 1:00)..... LUNCH WILL BE PROVIDED BY THE NESBIT CONGREGATION			
	1:00	Lessons Learned from the Patriarchs	James Eaves
	2:00	Exodus: An Overview	Lennie Reagan
	2:00	Ladies B Sarah - The Example of a submissive wife	Annette Cates
Dinner break			
	7:00	Was the Noahic Flood universal or localized?.....	Curtis Cates
	8:00	The Hebrews= Salvation B Type of our salvation today	Robert Taylor
Saturday	9:00	The Compromises of Pharaoh.....	Tim Burroughs
	10:00	The Passover Lamb: A Picture of Jesus	Keith Mosher
	11:00	Leviticus: An Overview	Chris Butler
(12-00 - 1:00)..... LUNCH WILL BE PROVIDED BY THE NESBIT CONGREGATION			
	1:00	Homosexuality: An Alternate Lifestyle?.....	B. J. Clarke
	2:00	Numbers: An Overview	Jerry Martin
	2:00	Ladies - The problems caused by partial parents	Irene Taylor
Dinner break			
	7:00	AYou take too much upon ye...@.....	Dan Cates
	8:00	The sin of unbelief (Num 13 & 14).....	Billy Bland
Sunday	9:00	Deuteronomy: An overview	Dave Leonard
	10:00	What Moses saw from Mount Pisgah.....	Derrick Coble

POTLUCK ON THE GROUNDS

1:30	Parents responsibilities in teaching their children (Deut 6:4-9).....	Wayne Jones
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SARAH--THE EXAMPLE OF A SUBMISSIVE WIFE

Annette B. Cates

I. Introduction:

A. The women's movement has taken the use of the term "submission" from the Bible and misapplied it.

1. Critics, not the Bible, make women "second-class citizens."

2. True submission uplifts women and the home.

B. The thinking of the world impacts society, the church, and the home.

II. Of first priority, we must distinguish between "submission" and "inferiority."

A. These words are not synonymous.

B. 1 Corinthians 11:3 describes Christ as being in submission to God.

1. He is not inferior to God.

2. The role of each member of the Godhead differs from that of the other members.

a. "Roles" are functions, responsibilities.

- E. Huldah was a prophetess (2 Kings 22:12-20; 2 Chron. 34:20-28).
- F. Mary Magdalene (Mark 16:9) first told the world of a risen Saviour.
- G. Christian women were as much of a threat to the Jews as were men (Acts 8:3).
- H. Lydia, encourager of Paul, was a seller of purple (Acts 16:14-15, 40).
- I. Priscilla (Acts 18:1-3, 18, 26) was a tentmaker and along with her husband taught Apollos the way of God more perfectly.
- J. Phoebe, also an encourager of Paul, was a businesswoman (Rom. 16:2).

IV. Where the Bible has gone and been respected, woman has been elevated.

- A. For example, Middle-Eastern women are treated as mere property.
 - 1. Pictures cannot be taken legally of these women.
 - 2. They may appear in public only if they are covered from head to toe.

3. They are not allowed an education.
 4. They have no rights nor personal freedom.
- B. The United States, a nation founded on Christian principles, provides quite a contrast.
- V. The spiritual role of women has always been in submission to that of men.
- A. This goes back to creation (1 Cor. 11:9).
 - B. Cain and Abel, not their sisters, offered sacrifices.
 - C. Noah's family, like others, worshipped, but the father (the patriarch) offered the sacrifices (Gen. 6:20, et al.).
 - D. Only the men served as priests under the Law of Moses (Exod. 28:1; Lev. 12:6-7), et al.).
- VI. In marriage, the role of the woman is one of submission to the husband as head of the home.
- A. "the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3).
 - B. "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23).

VII. Sarah is an example of a submissive wife.

A. She respected her husband's role as the leader of the home (1 Pet. 3:6).

1. By calling him "Lord," she was acknowledging their roles.

2. Her role was different from his; neither was inferior to the other.

3. Hagar, the bondswoman, was in an inferior role (Gen. 16:1).

B. She left her homeland to go with Abraham to a strange land (Gen. 12:5), and on to Egypt (Gen. 12:11).

C. She was hospitable toward Abraham's guests (Gen. 18:1-8).

D. With unquestioning obedience, she participated with Abraham in two lies (Gen. 12:11-13; 20:1-14).

1. They attempted to justify their lies under the guise of protecting the safety of one another.

2. However much love or respect is involved, however much justification may be done, it is never right to take part in sin.

VIII. We are the spiritual daughters of Sarah (1 Pet. 3:6).

A. All Christians are the seed of Abraham and heirs of the promise made to him in Genesis 12:2-3 (Gal. 3:29).

- B. Christian women, specifically, are Sarah's daughters when they "do well;" i.e., are obedient to the Gospel.
- C. She had the same kinds of human frailties as do we.
1. She was willing to lie for Abraham.
 2. She was impatient with God, evidence of a lack of faith (Gen. 16:1-3).
 3. She learned the hard way that her plan to "give" Hagar to Abraham would bring misery, not joy (Gen. 16:4-6; 21:9-21).
 - a. She was despised by Hagar (Gen. 16:5).
 - b. She was hurt by the mocking of her own child by Ishmael the son of Hagar by Abraham (Gen. 21:9).
- D. She rose above her past weaknesses to the "Hall of Faith" in Hebrews 11.
1. She is the only Bible woman whose age at her death is recorded in Scripture, 127 years old (Gen. 23:1).
 2. Her burial place is the first to be named in the Bible, in the cave of Machpelah in the oak (plain or field) of Mamre (Gen. 23:9, 17).

3. While she lived most of her life in tents in the desert, her final rest was in a cave purchased by Abraham for 400 shekels of silver (Gen. 23:16).
4. Her husband grieved deeply for her (Gen. 23:2).

IX. We "do well" when we follow the example of Sarah in recognizing and respecting our God-decreed role in marriage.

- A. The basis of the Christian home is the love between husband and wife (Eph. 5:22-25) and God as the third partner.
- B. God established the order of leadership for the home (1 Cor. 11:3).
 1. Leadership is not brow-beating, demanding, or abusive.
 2. Leadership offers protection for the family (Eph. 5:25).
- C. The Christian man leads the family and the Christian woman lets him lead.
- D. Husband and wife are one; they are united against ALL outside forces and influences.
 1. Even in their lying, Abraham and Sarah were united against the world.
 2. Eventually, they were united in casting out Hagar and Ishmael.

- E. Christian couples should focus on the best in one another, not on the partner's faults.
- F. Christians are to have forbearance with love (Eph. 4:2); this is especially important in the home.
- G. There are positive results from submissiveness.
 - 1. Respect begets respect.
 - 2. We have more power when we relinquish power (Mark 9:35).
 - 3. Water thrown on the ashes of a dispute keep it from flaring up again.

X. Conclusion

- A. Christian women must give proper application to Bible words and live by them.
- B. We cannot allow the world to control our thinking.
- C. Sarah set an example before us that we can follow.
- D. We will find true happiness and satisfaction when we follow God's pattern for the home.

IS HOMOSEXUALITY AN ALTERNATE LIFESTYLE?

B. J. Clarke

Introduction:

- A. The answer to the above question is AYes.@
- B. Before you conclude that I have lost my mind, read on.
- C. The word Aalternate@ is defined as that which constitutes an alternative.
- D. The word Aalternative@ is defined by Webster=s dictionary as A offering or expressing a choice...existing or functioning outside the established cultural, social, or economic system...(alternative lifestyles); also : different from the usual or conventional (Webster=s Dictionary).
- E. As you can see from the above definition, homosexuality is an alternative lifestyle in that:
 - 1. It is a choice.
 - 2. Its actions function outside the established cultural and social systems.
 - 3. It is different from the usual or conventional.
- F. A study of the Scriptures also proves that homosexuality is an alternate lifestyle.

I. IT IS ALTERNATE TO GOD=S DESIGN FOR MARRIAGE

- A. When Adam was lonely in the garden, God prepared an help meet for him (Gen. 2:18).
 - 1. If He had so desired, God could have made another man and brought him unto Adam.
 - 2. But that was not God=s desire. God took a rib from Adam=s side and from it, **Amade he a woman**, and brought her unto the man@ (Gen. 2:22).
 - 3. Adam was pleased with the bride God had prepared for him, and said, AThis is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man@ (Gen. 2:23).
- B. Moses added this inspired declaration: ATherefore shall **a man** leave his father and his mother, and **shall cleave unto his wife**, and they shall be one flesh@ (Gen. 2:24).
- C. Several thousand years later, the Pharisees approached Jesus with a question: AIs it lawful for a man to put away his wife for every cause?@
 - 1. Jesus responded: AHave ye not read, that he which made *them* at the beginning **made them male and female**, And said, For this cause shall **a man** leave father and mother, and **shall cleave to his wife**: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put

asunder@ (Matt. 19:4-6).

2. Both Moses and Jesus taught the same thing about same sex marriage!
They were against it!

- 3.
- D. Contrast the clear teaching of these passages with the alternative promoted by homosexuals.
 1. On the ABC Television Network's *A Turning Point*, @ November 7, 1996, Elizabeth Vargas did a report entitled, *ASame Sex Marriages, For Better or for Worse?*@
 2. Toward the end of the piece an Episcopal priest led a procession carrying a cross. There were two men hand in hand, and two women also walking hand in hand. The priest said a ceremony of Aunion@ for the two men and the two women.
 3. As the men looked at each other and the two women did the same, in unison they repeated the words, **AI will be your partner, your lover, in the name of the Father, Son, and Holy Spirit.**@
- E. They can try and dress up homosexuality in religious clothes all they want to, but to anyone who believes the Bible it is clear that same sex marriage is an alternate arrangement from that which God designedCand it is not an approved alternative!

II. IT IS ALTERNATE TO GOD=S PLAN FOR PROCREATION

- A. God told Adam and Eve to Abe fruitful, and multiply, and replenish the earth@ (Gen. 1:28).
- B. Homosexual relationships make it impossible to carry out God=s plan for the procreation of the human race.
- C. Therefore, it is an alternate arrangement from that which God originally designedBand it is not an acceptable alternative.

III. IT IS ALTERNATE TO THE TEACHING OF GOD=S WORD

- A. Old Testament Teaching.
 1. The Sin of Sodom (Gen. 18:20; 19:1-28).
 - a. Some have argued that Sodom=s sin was that of being inhospitable.
 - b. Others have argued that the sin of the men in Sodom was not in desiring a homosexual relationship, but in seeking to force it upon others.
 - c. Jude 7 makes it very clear that Sodom=s sin was that of Agoing after strange flesh.@
 2. Legislation from Leviticus (Lev. 18:22; 20:13).
 - a. Some have suggested that the passage in Leviticus 20:13 is only condemning forcible homosexual rape.

- b. However, the pronouns used in the text make it clear that a consenting relationship is in view, for **Aboth** of them hath committed an abomination: **they** shall surely be put to death; their blood shall be upon **them**.@
- 3. Sodomites In The Land (1 Kings 14:24).

B. New Testament Teaching.

- 1. Romans 1:24-32
 - a. God did not make these individuals the way they were. They were pursuing Athe lusts of **their own hearts**@ (Rom. 1:24).
 - b. Furthermore, Paul is not discussing homosexual rape in this passage. Notice the mutual consent implied in the phrase Aburned in their lust **one toward another**@ (Rom. 1:27).
 - c. Contrary to the language of political correctness, God=s Word minces no words in defining homosexual conduct:
 - (1) It is uncleanness (Rom. 1:24).
 - (2) It dishonors the bodies of those involved (Rom. 1:24).
 - (3) It constitutes Avile affections@ (Rom. 1:26).
 - (4) It is unnatural (Rom. 1:26).
 - (5) It is unseemly (Rom. 1:27).
 - (6) It is an abomination (Lev. 18:22).
 - (7) It is wicked (Gen. 19:7; Judg. 19:22).
 - (8) It is to defile oneself (1 Tim. 1:10).
- 2. 1 Corinthians 6:9 teaches that it is unrighteous conduct.

IV. IT LEADS TO AN ALTERNATE DESTINY

- A. God=s desire is that all men be saved and come to a knowledge of the truth (1 Tim. 2:4). He does not want any soul to perish (2 Pet. 3:9). He offers heaven to any and all who will love and obey Him.
- B. However, an alternate destiny awaits those who practice homosexuality.
 - 1. They will not inherit the kingdom of God (1 Cor. 6:9).
 - 2. They will suffer the vengeance of eternal fire (Jude 7).

Conclusion:

- A. There is an alternative to living life as a homosexual, dying lost, and living in eternal hell.
- B. This alternative is to be washed, sanctified, and justified by the blood of Christ and to put homosexual conduct in the past.

- C. This is possible because Paul told the Corinthians, AAnd **such were** some of you: but **ye are** washed, but **ye are** sanctified, but **ye are** justified in the name of the Lord Jesus, and by the Spirit of our God@ (1 Cor. 6:11).
- D. Homosexuality is an alternate lifestyle, but not a Divinely approved one.
- E. May we never back down from this truth, and may we at the same time readily preach the availability of Divine forgiveness to those who will truly repent of this sin!

THE SIN OF UNBELIEF

Billy Bland

TEXT: Numbers 13 - 14

PURPOSE: To help instill genuine faith in God.

INTRODUCTION:

1) Many might not consider themselves as Unbelievers, @ yet in fact, could be scripturally noted as unbelievers.

- (1) They attend every service of the church. Heb. 10:25
- (2) They might lead beautiful prayers.
- (3) They assist on the Lord=s table.
- (4) Etc., etc.
- (5) Yet, still are unbelievers.

2) An unbeliever is not necessarily an Atheist.

- (1) The atheist affirms he knows there is no God.
- (2) The unbeliever, in our context, is one who believes in God, yet doesn=t have faith enough, when challenged, to obey Him.
- (3) This unbelief could be demonstrated in various ways.

3) In this sermon, consideration is given to 12 spies who went to search out the land of Canaan and 10 of them came back as unbelievers.

4) The account of this is described in Numbers 13-14, Deut. 1:19-40, and Joshua 14:1-15:19

I. THE SIN OF UNBELIEF. Numbers 13-14

1) The Lord instructed Moses to send men to search the land of Canaan. 13:1-20.

2) They find the land is a land that flows with milk and honey.

- (1) They bring evidence of the fruit of the land. 13:23
- (2) They come back with their report after 40 days. 13:25

3) The first indication of unbelief is in their objection B Anevertheless, @ 13:28

- (1) Although God had brought them safely this far B they doubted God.
- (2) They saw obstacles rather than opportunities. 13:28-29
- (3) Brethren, do we sit in business meetings and find obstacles or opportunities??

4) Caleb stilled the people. 13:14

- (1) Caleb maintained faith in God in spite of others doubts
- (2) Didn't allow multitude to dissuade nor deter him.

5) The other spies (excluding Joshua), rise up in rebellion. 13:31-33, cf. Deut. 1:26-27.

6) The whole congregation is swayed into unbelief and cowardness. 14:1-4

7) Moses, Joshua and Caleb try to persuade the congregation, but to no avail. 14:10

8) The congregation suggested stoning the faithful! 14:10

9) Suddenly, the glory of God appears in the tabernacle. 14:10

- (1) God says the people were unbelievers. 14:11
- (2) God is ready to smite them with a pestilence and disinherit them and make of Moses a greater and mightier nation than they. 14:12
- (3) Moses intercedes for them. 14:13-16
- (4) God pardons them, but says they will not enter the promised land (except Joshua and Caleb).
- (5) All those who were twenty years and above would not enter the promised land.
- (6) Their little ones, which they said would be a prey unto the people, will inherit the land. 14:29-33
- (7) That generation wandered in the wilderness for forty years (a year for every day that they searched the land).
- (8) The spies, who brought up the evil report, died in a plague. 14:37

10) The congregation, upon hearing God's judgement, was now willing to go into the land, but Moses says it is too late, the Lord is not with you!

11) Some presumptuously attempt it anyway and were defeated.

II. HOW CAN WE OVERCOME THE SIN OF UNBELIEF?

1) By possessing real, genuine faith in God.

- (1) Our faith is evidenced by our actions. James 2:18
- (2) Joshua and Caleb were men who believed they could, with God's help, take the land.
- (3) They had seen the wonders in Egypt, the dividing of the Red Sea, and the events at Mount Sinai.
- (4) But so had the others.
- (5) The difference was - they knew that God would keep His promise.

(6) We, too, must have **faith**. Heb.11:6

2) We must be people of vision.

- (1) Joshua and Caleb made the same trip as the other spies.
- (2) They saw the same walls, giants, etc.
- (3) However, they saw more, they saw GOD.
- (4) We must be a people of vision (e.g. evangelism, etc.).

3) We must be a people of courage.

- (1) Moses had instructed the spies to be of good courage. 13:20
- (2) Unfortunately, they lost heart.
- (3) Faith dispels fear. Mk. 4:40
- (4) We too must be strong and courageous.

4) We must follow God wholly.

- (1) Caleb=s example. Num. 14:24, Deut. 1:36
- (2) Do we follow God completely?, Or, do we attempt to justify our unbelief?
- (3) Salvation is for the obedient. Heb.5:8-9

Conclusion:

1) Joshua and Caleb eventually entered the promise land.

2) God was true to His promise.

3) The unbelievers died in the wilderness wandering. They did not enter the land that flowed with milk and honey.

4) The question is not, ADo you **believe in God,**?@ The question is ADo you **believe God?**@

THE COMPROMISES OF PHARAOH

Tim Burroughs

TEXT: Exodus 8:25, 28; 10:11, 24

THESIS: To remind us that God will never accept compromise when it comes to His Word.

INTRODUCTION:

1. Moses was chosen by God to lead the nation of Israel out of Egyptian bondage.
 - a. Moses had been prepared for this time in Israel's history
 - b. Moses started out making excuses as to why he could not do what God was asking him to do.
 1. Who am I? (Exodus 3:11)
 2. What shall I say? (Exodus 3:13)
 3. They will not believe me. (Exodus 4:1)
 4. I am not eloquent. (Exodus 4:10)
 - c. After Moses heard God's response to the excuses he had made, Moses accepted God's charge and stood and faced the man who held the nation of Israel captive.
2. Moses was told by God to tell Pharaoh to let His people go so they could serve the God of Heaven.
 - a. God told Moses how to convince Pharaoh to let His people go
 1. Moses would show Pharaoh a miracle by having Aaron to cast down his rod before Pharaoh and his servants and it would become a serpent (Exodus 7:10)
 2. Pharaoh's magicians would do the same thing only that Aaron's rod would swallow up the magician's rods (Exodus 7:10-11).
 - b. God told Moses that Pharaoh would not hearken unto his voice.
 1. God harden Pharaoh's heart.
 2. How did God do this?
 - a. God harden Pharaoh's heart by demanding Pharaoh to let His people go (Exodus 7:14).
 - b. "The same sun that melts wax hardens clay."
3. God brings about the ten plagues upon the land of Egypt because Pharaoh refused to let the people go.
 - a. Water into blood (Exodus 7:14-25)
 - b. Frogs (Exodus 8:1-15)
 - c. Lice (Exodus 8:16-19)
 - d. Flies (Exodus 8:20-32)
 - e. Grievous Murrain (Exodus 9:1-7)
 - f. Boils (Exodus 9:8-12)
 - g. Hail (Exodus 9:13-35)
 - h. Locust (Exodus 10:1-20)
 - i. Darkness (Exodus 10:21-23)

- j. Death of First Born (11:1-12:36)
- 4. Moses orders Pharaoh to the people go.
 - a. It is only when Pharaoh realizes the destruction that has taken place that he begins to re-think his position on letting the people go.
 - b. Pharaoh tries bargaining with God.
- 5. Pharaoh makes four compromises in dealing with God.
 - a. Go sacrifice, but stay in the land (Exodus 8:25).
 - b. Go sacrifice, but do not go far (Exodus 8:28).
 - c. Go sacrifice, but only the men (Exodus 10:11).
 - d. Go sacrifice, but leave your flocks and herds behind (Exodus 10:24).

I. GO SACRIFICE, BUT STAY IN THE LAND (EXODUS 8:25)

- A. After the fourth plague (flies), Pharaoh called for Moses and Aaron and said “Go ye sacrifice to your God in the land.”
 - 1. Pharaoh knew that if the Israelites left the land they would never come back.
 - 2. Pharaoh also knew how profitable the Israelites were to him and Egypt.
- B. Moses would not agree to this compromise: “It is not meet so to do” (verse 26).
 - 1. Moses knew that staying in the land to offer sacrifice to God would not only be an abomination to God, but also an abomination to the Egyptians.
 - 2. The Egyptians would not allow the Israelites to slay the animals that they worshiped as gods.
 - 3. More importantly, Moses knew the Israelites would have to separate themselves from the Egyptians to serve God in the correct manner.
- C. The Bible teaches that the Christian should separate himself from the so-called religious world in order to serve God.
 - 1. “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Ephesians 5:11).
 - 2. “WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, saith the Lord, AND TOUCH NOT THE UNCLEAN THING; AND I WILL RECEIVE YOU” (2 Corinthians 6:17).
 - 3. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. E cannot serve God and mammon” (Matthew 6:24)
- D. The whole realm of Christianity is that the believer has been called out of the world.
 - 1. “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light” (1 Peter 2:9).
 - 2. “Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ” (2 Thessalonians 2:14).
- E. Moses would have no part of Pharaoh’s compromise and gave the command of God by saying: “We shall go three days’ journey into

the wilderness, and sacrifice to the Lord our God, as he shall command us” (Exodus 8:27).

II. GO SACRIFICE, BUT DO NOT GO FAR (EXODUS 8:28)

- A. The second compromise Pharaoh had in mind was letting the Israelites go and sacrifice, just not very far away.
 - 1. Pharaoh wanted to compromise with God, but he only would let the people go as long as they did not get out of his sight.
 - 2. He knew if they did not go far they would come back.
 - 3. Pharaoh still knew how profitable the Israelites were to him as slaves.
 - 4. Pharaoh was still trying to hold on to the world and still obey God.
- B. There are too many today that are trying to be what some call “regular Christians”.
 - 1. That is, they want to learn just enough to seem religious, but not enough to change their lives.
 - 2. The Bible speaks of this type of people.
 - 3. The church at Laodicia was neither hot nor cold and God said because they were lukewarm, He would spew them out of His mouth (Revelation 3:16)
- C. Denominations and all false teachers are motivated by the concept of going, but not going all the way.
 - 1. Faith only
 - 2. Worship as you choose
 - 3. Choose the church of your choice
 - 4. Peter, who followed afar off (Matthew 26:28), should be a warning to all those who are not willing to go all the way with Christ.
- D. “Then God harden Pharaoh’s heart at this time also, neither would he let the people go” (Exodus 8:32).
 - 1. Pharaoh’s heart was hardened again by God.
 - 2. God would bring about four more plagues upon Pharaoh and Egypt.
 - 3. Again, it was only when Pharaoh realized the great destruction that God had brought upon the land did he start to compromise.

III. GO SACRIFICE, BUT ONLY THE MEN (EXODUS 10:11)

- A. There is no doubt that Pharaoh thought if the men left their women and children behind to go worship, they would ultimately come back.
 - 1. Pharaoh wants the plagues to stop, but he wants to hold the people hostage as well.
 - 2. He knew the value of the women and children to the men.
- B. Satan works the very same way today.
 - 1. He knows that, if as husband and fathers we chose to worship and serve God and leave our wives and children behind, we can never give ourselves entirely over to God.
 - 2. Fathers will use the excuse: “If I push the Bible on my children by making them attend the services of the church, they will resent God and me,” or they will say: “I think a child

ought to make up his own mind about his or her religious beliefs.”

3. The Bible says: “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” (Ephesians 6:4).

4. Concerning wives: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Ephesians 5:25)

C. Pharaoh knew that if he could get the men to leave their families then he had accomplished his mission.

1. The same is true with satan today.

2. He will use our families as a medium to accomplish his goals.

IV. GO SACRIFICE, BUT LEAVE YOUR FLOCKS AND HERDS BEHIND (EXODUS 10:24)

A. God would harden Pharaoh’s heart yet again by demanding he let the people go (Exodus 10:20).

1. Pharaoh confessed before Moses and Aaron saying he had sinned against the Lord (Exodus 10:17), but still refused to let the people go.

2. After God had removed the eighth plague (locusts), Pharaoh would try and compromise with God.

B. Pharaoh thought if the people left their flocks and herds behind that they would have an excuse to return.

1. Moses refused to accept this compromise because he knew if the Israelites were going to serve God, then they would need to bring all that they had (Exodus 10:24-26).

2. Moses knew it had to be all or nothing.

C. Pharaoh’s fourth compromise is much like the compromises many in the Lord’s church try and make.

1. They do not want to give all they have; they want to leave a little behind to come back to.

2. When one does this, it gives us an excuse to go back into the world.

3. The rich young ruler learned this valuable lesson.

D. The Bible is very clear about giving all that we have to God, both in prosperity and of ourselves.

1. “Upon the first day of the week let everyone of you lay by him in store, as God has prospered him, that there be no gatherings when I come” (1 Corinthians 16:2).

2. “I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

E. God continued to harden Pharaoh’s heart by demanding he follow His commands.

CONCLUSION:

1. Pharaoh learned a hard lesson and brought great destruction upon himself the land of Egypt.

2. The Christian today can learn many valuable lessons from this account of the Old Testament (Romans 15:4).

a. One must be separate from the religious world.

- b. One must stay far from the world.
 - c. One must bring his family with him.
 - d. One must bring all that he has.
3. The follower of God must realize there is no room for compromise when it comes to the Word of God.

THE COMPROMISES OF PHARAOH

Tim Burroughs

TEXT: Exodus 8:25, 28; 10:11, 24

THESIS: To remind us that God will never accept compromise when it comes to His Word.

INTRODUCTION:

1. Moses was chosen by God to lead the nation of Israel out of Egyptian bondage.
 - a. Moses had been prepared for this time in Israel's history
 - b. Moses started out making excuses as to why he could not do what God was asking him to do.
 1. Who am I? (Exodus 3:11)
 2. What shall I say? (Exodus 3:13)
 3. They will not believe me. (Exodus 4:1)
 4. I am not eloquent. (Exodus 4:10)
 - c. After Moses heard God's response to the excuses he had made, Moses accepted God's charge and stood and faced the man who held the nation of Israel captive.
2. Moses was told by God to tell Pharaoh to let His people go so they could serve the God of Heaven.
 - a. God told Moses how to convince Pharaoh to let His people go
 1. Moses would show Pharaoh a miracle by having Aaron to cast down his rod before Pharaoh and his servants and it would become a serpent (Exodus 7:10)
 2. Pharaoh's magicians would do the same thing only that Aaron's rod would swallow up the magician's rods (Exodus 7:10-11).
 - b. God told Moses that Pharaoh would not hearken unto his voice.
 1. God harden Pharaoh's heart.
 2. How did God do this?
 - a. God harden Pharaoh's heart by demanding Pharaoh to let His people go (Exodus 7:14).
 - b. "The same sun that melts wax hardens clay."
3. God brings about the ten plagues upon the land of Egypt because Pharaoh refused to let the people go.
 - a. Water into blood (Exodus 7:14-25)
 - b. Frogs (Exodus 8:1-15)
 - c. Lice (Exodus 8:16-19)
 - d. Flies (Exodus 8:20-32)
 - e. Grievous Murrain (Exodus 9:1-7)
 - f. Boils (Exodus 9:8-12)
 - g. Hail (Exodus 9:13-35)
 - h. Locust (Exodus 10:1-20)
 - i. Darkness (Exodus 10:21-23)

- j. Death of First Born (11:1-12:36)
- 4. Moses orders Pharaoh to the people go.
 - a. It is only when Pharaoh realizes the destruction that has taken place that he begins to re-think his position on letting the people go.
 - b. Pharaoh tries bargaining with God.
- 5. Pharaoh makes four compromises in dealing with God.
 - a. Go sacrifice, but stay in the land (Exodus 8:25).
 - b. Go sacrifice, but do not go far (Exodus 8:28).
 - c. Go sacrifice, but only the men (Exodus 10:11).
 - d. Go sacrifice, but leave your flocks and herds behind (Exodus 10:24).

I. GO SACRIFICE, BUT STAY IN THE LAND (EXODUS 8:25)

- A. After the fourth plague (flies), Pharaoh called for Moses and Aaron and said “Go ye sacrifice to your God in the land.”
 - 1. Pharaoh knew that if the Israelites left the land they would never come back.
 - 2. Pharaoh also knew how profitable the Israelites were to him and Egypt.
- B. Moses would not agree to this compromise: “It is not meet so to do” (verse 26).
 - 1. Moses knew that staying in the land to offer sacrifice to God would not only be an abomination to God, but also an abomination to the Egyptians.
 - 2. The Egyptians would not allow the Israelites to slay the animals that they worshiped as gods.
 - 3. More importantly, Moses knew the Israelites would have to separate themselves from the Egyptians to serve God in the correct manner.
- C. The Bible teaches that the Christian should separate himself from the so-called religious world in order to serve God.
 - 1. “And have no fellowship with the unfruitful works of darkness, but rather reprove them” (Ephesians 5:11).
 - 2. “WHEREFORE COME OUT FROM AMONG THEM, AND BE YE SEPARATE, saith the Lord, AND TOUCH NOT THE UNCLEAN THING; AND I WILL RECEIVE YOU” (2 Corinthians 6:17).
 - 3. “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. E cannot serve God and mammon” (Matthew 6:24)
- D. The whole realm of Christianity is that the believer has been called out of the world.
 - 1. “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light” (1 Peter 2:9).
 - 2. “Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ” (2 Thessalonians 2:14).
- E. Moses would have no part of Pharaoh’s compromise and gave the command of God by saying: “We shall go three days’ journey into

the wilderness, and sacrifice to the Lord our God, as he shall command us” (Exodus 8:27).

II. GO SACRIFICE, BUT DO NOT GO FAR (EXODUS 8:28)

- A. The second compromise Pharaoh had in mind was letting the Israelites go and sacrifice, just not very far away.
 - 1. Pharaoh wanted to compromise with God, but he only would let the people go as long as they did not get out of his sight.
 - 2. He knew if they did not go far they would come back.
 - 3. Pharaoh still knew how profitable the Israelites were to him as slaves.
 - 4. Pharaoh was still trying to hold on to the world and still obey God.
- B. There are too many today that are trying to be what some call “regular Christians”.
 - 1. That is, they want to learn just enough to seem religious, but not enough to change their lives.
 - 2. The Bible speaks of this type of people.
 - 3. The church at Laodicia was neither hot nor cold and God said because they were lukewarm, He would spew them out of His mouth (Revelation 3:16)
- C. Denominations and all false teachers are motivated by the concept of going, but not going all the way.
 - 1. Faith only
 - 2. Worship as you choose
 - 3. Choose the church of your choice
 - 4. Peter, who followed afar off (Matthew 26:28), should be a warning to all those who are not willing to go all the way with Christ.
- D. “Then God harden Pharaoh’s heart at this time also, neither would he let the people go” (Exodus 8:32).
 - 1. Pharaoh’s heart was hardened again by God.
 - 2. God would bring about four more plagues upon Pharaoh and Egypt.
 - 3. Again, it was only when Pharaoh realized the great destruction that God had brought upon the land did he start to compromise.

III. GO SACRIFICE, BUT ONLY THE MEN (EXODUS 10:11)

- A. There is no doubt that Pharaoh thought if the men left their women and children behind to go worship, they would ultimately come back.
 - 1. Pharaoh wants the plagues to stop, but he wants to hold the people hostage as well.
 - 2. He knew the value of the women and children to the men.
- B. Satan works the very same way today.
 - 1. He knows that, if as husband and fathers we chose to worship and serve God and leave our wives and children behind, we can never give ourselves entirely over to God.
 - 2. Fathers will use the excuse: “If I push the Bible on my children by making them attend the services of the church, they will resent God and me,” or they will say: “I think a child

ought to make up his own mind about his or her religious beliefs.”

3. The Bible says: “And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” (Ephesians 6:4).

4. Concerning wives: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Ephesians 5:25)

C. Pharaoh knew that if he could get the men to leave their families then he had accomplished his mission.

1. The same is true with satan today.

2. He will use our families as a medium to accomplish his goals.

IV. GO SACRIFICE, BUT LEAVE YOUR FLOCKS AND HERDS BEHIND (EXODUS 10:24)

A. God would harden Pharaoh’s heart yet again by demanding he let the people go (Exodus 10:20).

1. Pharaoh confessed before Moses and Aaron saying he had sinned against the Lord (Exodus 10:17), but still refused to let the people go.

2. After God had removed the eighth plague (locusts), Pharaoh would try and compromise with God.

B. Pharaoh thought if the people left their flocks and herds behind that they would have an excuse to return.

1. Moses refused to accept this compromise because he knew if the Israelites were going to serve God, then they would need to bring all that they had (Exodus 10:24-26).

2. Moses knew it had to be all or nothing.

C. Pharaoh’s fourth compromise is much like the compromises many in the Lord’s church try and make.

1. They do not want to give all they have; they want to leave a little behind to come back to.

2. When one does this, it gives us an excuse to go back into the world.

3. The rich young ruler learned this valuable lesson.

D. The Bible is very clear about giving all that we have to God, both in prosperity and of ourselves.

1. “Upon the first day of the week let everyone of you lay by him in store, as God has prospered him, that there be no gatherings when I come” (1 Corinthians 16:2).

2. “I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).

E. God continued to harden Pharaoh’s heart by demanding he follow His commands.

CONCLUSION:

1. Pharaoh learned a hard lesson and brought great destruction upon himself the land of Egypt.

2. The Christian today can learn many valuable lessons from this account of the Old Testament (Romans 15:4).

a. One must be separate from the religious world.

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Leviticus An Overview

Introduction:

1. The book of Leviticus has been called the gospel of the Old Testament.
2. It has been called the heart of the Pentateuch. (Baxter) It is the middle book, the third of five.
3. The book of Genesis shows the perfect state of man, their temptation, and also their ruin in sin.
4. The book of Exodus shows the redemption of Israel from the bondage of Egypt.
5. As this book closes the tabernacle is finished and the glory of God fills it. (Ex. 40:34)
6. Leviticus is the sequel to the book of Exodus. The book opens with these words, "And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying," (Lev 1:1)
7. The book of Leviticus shows man who is in sin how to worship God who is holy.
8. The book of Leviticus gave the instructions by which they could worship God who is Holy. (Lev. 19:2).

Discussion:

- I. Leviticus, An Overview.
 - A. The Title.
 1. The name of the book is borrowed from the LXX and the Vulgate.
 - a. Leviticus (Gk., Leuitikos) was the title given to the book by the LXX translators because it contained laws, regulations, and ordinances for the priestly tribe of Levi.
 - b. The Jews refer to the book as A Law of the priests.
 2. The name of the book suggests the subject matter: the Levites and Priests in their service in the tabernacle as this service relates to the people of Israel.
 3. The Levites are mentioned only once in the book. (Lev. 25:32-33)
 - B. The Author.
 1. The author beyond the shadow of a doubt is Moses.
 2. Twenty of twenty-seven chapters begin with the phrase, "And the Lord spake unto Moses, saying"
 3. The phrase "And the Lord spake unto Moses saying" occurs thirty-three times in the book.
 4. This one phrase shouts loudly and clearly that God is the author.
 5. Fifty-six times in twenty-seven chapters God declares his authorship.
 - a. "The Lord spake", or "Asaid"
 - b. "Commanded"
 - c. The book of Leviticus is a commentary on what Paul said to Timothy. (2 Tim. 3:16-17). "All scripture is given by inspiration"
 - C. The Date.
 1. It is likely the book was written before the children of Israel left the wilderness of Sinai. (Num. 10:11)
 2. The tabernacle was reared up on the first day of the first month in the second year. "And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up." (Exo 40:17)
 3. The children of Israel departed from the wilderness of Sinai on the twentieth day of the second month. "And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony." (Num 10:11-12)
 4. It only makes sense that the laws concerning their worship would have been

written by this time.

5. The laws contained much detail. It was critical that worship be offered according to the plan of God. (Lev. 10:1-2.)

D. Outline.

1. Laws regarding sacrifice. (Dedication)
2. Laws regarding priests. (Mediation)
3. Laws of purity, holiness. (Separation)
4. Laws of holy days, feasts. (Consecration)
5. Laws of vows and tithes.

E. Key words from the book help to determine its purpose.

1. Holy. God is Holy, and therefore demands for his children to be holy. Lev.19:2. The word holy is used 94 times in 74 verses.
2. Sin. It is because of this one word that Genesis 4- Revelation 22 was written. The word is used 89 times in 70 verses.
3. Sacrifice is used 40 times in 37 verses.
4. Offer. 77 times in 65 verses
5. Offering. 249 times in 170 verses.
6. Blood. 88 times in 66 verses.
7. Atonement. 49 times in 43 verses.
8. Sanctify. 17 times in 16 verses. ASanctify yourselves therefore, and be ye holy: for I am the LORD your God. And ye shall keep my statutes, and do them: I am the LORD which sanctify you.@ (Lev. 20:7-8)

II. Leviticus and Holiness.

A. Holiness of God. The word Holy means, A a saint, a sanctuary:--holy (One), saint.@

1. AFor I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth For I am the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.@(Lev 11:44-45)
2. ASpeak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy.@ (Lev. 19:2)
3. Moses wrote, A Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? (Exo 15:11) .
4. AGod reigneth over the heathen: God sitteth upon the throne of his holiness.@ (Psa 47:8)
5. ABecause it is written, Be ye holy; for I am holy.@(1 Pet 1:16)

B. God=s people are to be Holy.

1. The Call. AFor God hath not called us unto uncleanness, but unto holiness.@(1 Thes. 4:7)
 - a. The Christian calling demands change. (Gal. 5:19-24)
 - b. The flesh is crucified. (Gal. 5:24.)
 - c. The old man is crucified with him that the body of sin might be destroyed. (Rom. 6:6)
2. The Change. ABut now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.@(Rom. 6:22)
 - a. Only baptism frees one from sin. Rom. 6:1-6
 - b. In obedience to the Gospel one becomes holy, separated.
 - c. It is through worship that man might continue in this state.

- d. Compare Israel and the Christian.
3. The Creation. AAnd that ye put on the new man, which after God is created in righteousness and true holiness.@(Eph. 4:24)
 - a. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (2 Cor. 5:17)
 - b. AAnd have put on the new man, which is renewed in knowledge after the image of him that created him:@ (Col 3:10)
 - c. See also. Rom. 12:2; 8:29; Gal. 4:19;
4. The Condition. AFollow peace with all men, and holiness, without which no man shall see the Lord:@ (Heb. 12:14)

III. Leviticus and Sin.

- A. Defined. ASin is the transgression of the law.@ (1 Jn. 3:4)
 1. It is Amissing of the mark.@
 2. It is because of sin this book was written.
 3. God is holy and has no pleasure in wickedness. A For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.@(Psa 5:4)
 4. God hates sin and thus sin must be covered, taken away, blotted out, remitted.
 5. It was through this sacrificial system that man could approach God.
- B. There are five different offerings in Leviticus.
 1. Burnt offering.
 2. Meal (meat) offering.
 3. Peace offering.
 4. Sin offering.
 5. Trespass offering.
 6. These five offering would be a substitute for the life of the sinner.
 - a. Rather than his own life being taken, the sinner could approach God through the offering of the blood animals.
 - b. Likewise it is Christ who is the sin sacrifice. He died in our place.
- C. Through these offerings and the great detail of the law, God impressed upon their minds the terrible nature of sin.
- D. AWhatever the immediate applications and implications may have been to the Jews, the unceasing sacrifice of animals, and the never ending glow of altar fires, beyond doubt, were designed of God, to burn into the consciousness of men a sense fo their deep sinfulness, and to be an agelong picture of the coming sacrifice of Christ, toward whom they pointed and in whom they were fulfilled.@(Halley=s Bible Handbook. p. 135)

IV. Leviticus and Priests.

- A. Mediator of the Levitical system.
 1. A priest was someone who represents man before God.
 2. He served as a mediator before God on behalf of man.
 3. Aaron and his sons were chosen as priests. Tribe of Levi.
 4. It would be these men who would carry the sacrificial offerings, both for themselves and for the people, to God.
 5. The High priest alone could enter the most holy place of the tabernacle once a year to offer blood to atone for the sin of man.
- B. Mediator of the New Covenant. AFor there is one God, and one mediator between God and men, the man Christ Jesus; A (1 Tim 2:5 KJV)
 1. Christ is the Agreat high priest@ under the New Testament system.
 2. He is a Amerciful and faithful high priest.@ A 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. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. (Heb. 2:17)

3. He is a high priest in the heavens. A Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession@.(Heb 4:14; 8:1)
4. He is a high priest without sin. A For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.@(Heb 4:15)
5. He is a priest after the order of Melchisedec. AAs he saith also in another place, Thou art a priest for ever after the order of Melchisedec.; Called of God an high priest after the order of Melchisedec.@(Heb. 5:6,10)
6. He is holy, harmless, undefiled, separate from sinners. A For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;@(Heb 7:26)
7. He is a high priest over His church, which he purchased with his own blood. ABut Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.@(Heb 9:11-12)
8. Consider the great high priest, AAnd having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.@(Heb. 10:21-25)

C. Every Christian today is a priest.

1. AAn holy priesthood.@ AA royal priesthood@1 Pet. 2:5, 9
2. Every Christian is to offer up spiritual sacrifices acceptable to God.
 - a. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. (Rom. 12:1)
 - b. ABy him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.@(Heb. 13:15-16)

V. Fellowship with God, some have said, is the theme of the book.

1. Attained through Sacrifice.
 - a. Man who is in sin must have some means of approaching God who is holy.
 - b. The system of sacrifice outlined in this book shows how that was accomplished.
 - c. Through sacrifice of animals, and thus the shedding of blood there was forgiveness.
 - d. Chapters 1-10 deal with the sacrifices to be made. The shedding of blood brought cleansing.

- e. Under the Christian system forgiveness is obtained through blood.
- f. Obedience to the Gospel brings that initial forgiveness.
- 2. Maintained by Separation.
 - a. Twice in the book God=s people are told to be holy.
 - b. The second part of Leviticus showed how to remain separated from the world.
 - c. Lev. 17-27 taught them how to remain pure.
 - d. Under the Christian system we are encouraged to remain holy.
 - e. In order to remain holy, set apart, one must walk in the light. (1 Jn. 1:7-10)

VI. Leviticus and Worship.

A. The Motivation.

- 1. God was worthy of their worship. Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness. (1 Chr 16:29)
- 2. They had been delivered from hard bondage in the land of Egypt.
- 3. AAnd Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?@(Exo 32:11)

B. The Method.

- 1. Man must worship in spirit and truth. (Jn. 4:24)
 - a. Jn. 17:17, John wrote, ASanctify them through thy truth: thy word is truth.@
 - b. Worship must then be according to the word of God.
- 2. The book of Leviticus was a detailed plan of worship.
 - a. The priests and high priests would have used this book like a handbook.
 - b. Nadab and Abihu worshiped according to their wishes and were struck dead. (Lev. 10:1-2).
 - c. They had no authority to change God=s plan of worship.
- 3. Worship that is changed to fit the desires of man becomes vain. (Mat. 15:9)
- 4. How does man, who is engrossed in sin, tell God who is holy, pure, just and righteous how he will worship?
- 5. Worship was through the priestly system and this worship was offered in the tabernacle.
- 6. Worship today must be through the great high priest, and it is be offered in the church.

VII. Leviticus and Atonement.

A. The word atone is defined Ato cover over@.

- 1. The word atonement appears first in Lev. 1:4. It is used in connection with the sacrifice or the offering that a man may make. (Concitional.)
- 2. The next two times the word is used the meaning become more clear.
 - a. AAnd he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.@(Lev 4:20)
 - b. AAnd he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.@ (Lev 4:26)
- 3. Atonement involves sin, sacrifice, and forgiveness.
- 4. Blood is the object of the sacrifice through which forgiveness came. A For

the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.@(Lev 17:11)

5. The day of atonement was the day which the High priest entered into the Most Holy place, not without blood which he offered for himself, and for the errors of the people:.(Heb. 9:7)
 - a. This sacrifice was offered once a year. Heb. 9:7
 - b. The offering was bulls, goat, which could never take away sin, for it is not possible that the blood of bulls and goats should take away sin.
 6. In order for sins to be covered, blood must be shed. AAnd almost all things are by the law purged with blood; and without shedding of blood is no remission.@(Heb 9:22)
 7. These sacrifices were only a shadow that the true. Heb. 10:1
- B. This is true under the new covenant as well.
1. The sacrifice was offered once.. Christ is the Lamb which taketh away the sin of the world.@Jn. 1:29
 - a. Heb. 9:12 ANeither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.@
 - b. (Heb 10:12 KJV) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;
 2. The price for atonement is blood. ABut Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us... How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?@ (Heb. 9:11-14).
 3. If a man today desires reconciliation, it must be through the blood of Christ.
 4. Not only was Christ the lamb offered, but Christ today is the Great high priest@. 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.(Heb 2:17)

Conclusion:

1. This great book should be studied by every Christian.
2. It engraves into the heart and mind a deep appreciation for the blessings of God provided in Christ. (Eph. 1:3).
3. There are many other valuable lessons to be studied and I encourage each to further investigate this often overlooked book.
4. We live under a better system, under a better sacrifice, with better promises and thus let us conclude with the words of Paul, A(Heb 10:21-25) And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) And let us consider one another to provoke unto love and to good works:@

WAS THE NOAHIC FLOOD UNIVERSAL OR LOCALIZED?

Curtis A. Cates

I. INTRODUCTION

- A. Case for Christianity. The foundation of Christianity has been attacked viciously for two millennia and its Book divine assailed most ruthlessly: BUT, A. .the scripture cannot be broken@ (John 10:35)!
- B. A. .there is [still] a God in heaven@ (Dan. 2:28).
- C. Not unexpectedly since Genesis 1-11 is very bedrock of the case for Christianity, an avalanched of criticism has come upon 1) the creation, 2) the temptation and the fall, 3) the promise of the Messiah born of the virgin, and 4) the universal flood.
- D. This author knows of no arguments against Christianity which are not, in fact, rather some of the strongest of the defense that, AThou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee@ (Neh. 9:6).

II. THE ISSUE

- A. Absolutely insurmountable for the evolutionist is the problem of the origin of the universe.
 - 1. The evolutionist, who practices his religion of Humanism [which includes atheism and evolution] must depend upon his faith in uniformity; that is, he postulates that present processes can be extrapolated into the past.
 - 2. In the Areligion of science,@ the uniformitarian claims to have developed an historical geologic timetable, a method of dating the rocks, and an evolutionary history of all life [from its springing into being from non-living matter to man], both plant and animal.
 - 3. Of course, the above is in absolute conflict with the Bible. On the other hand, no conflict exists between scientific truth and Biblical truth.
- B. The Bible speaks of catastrophism, that which accounts for great changes over a short period of time.
 - 1. Naturally, this is ruled out arbitrarily by the atheists [as they rule out God], for it does not fit their preconceived assumptions.
 - 2. The false religion of uniformity is exposed by Peter (II Pet. 3:3-6).

III. THE FACT OF THE FLOOD

A. Psalms 104:1, 5-10.

1. When did the deep cover the earth, standing above the mountains? When did the mountains rise and valley sink down?
2. We know that on the third twenty-four day of creation a great geologic upheaval took place.
3. Was this the occasion described? Evidently not, for this would have ruled out the universal flood; please observe that God forbade the water again to pass over the earth.

B. The flood was universal, though the evolutionists and even some brethren deny this catastrophe.

1. The purpose of the flood was to kill every human being and all animals that lived on land and breathed air.
2. The depth of the flood was sufficient to cover all the high hills under the whole heaven.
3. The duration of the flood included forty days of heavy rain, another 110 days in which fountains of the great deep remained open.
4. The geology of the flood includes another tremendous geologic upheaval, for A. . .on the same day were all the fountains of the great deep [same word as in Genesis 1:2] broken up, and the windows of heaven were opened@ (Gen. 7:11) -- subterranean waters.
5. The size of the ark was no less than 450x75x50 feet [calculation 18 inches per cubit; could be as large as 221/2 inches], three storied, with square footage of no less than 100,000 and volume of no less than 1,500,000 cubic feet, excluding the timbers, and with displacement tonnage of 24,000 tons.
6. Why was the ark needed at all? With 120 years of warning, they could have marched around the world to escape a localized flood.
7. The Lord testified that the flood came and Atook them [those who lived at the time of Noah] all away@ (Matt. 24:39); it is likened to the final destruction when Christ returns.

8. Peter's testimony is that only eight souls were saved from that catastrophe (1 Pet. 3:20).
9. The covenant of the rainbow which God made with Noah promised that the same kind of destruction would never occur again.
10. The flood was not geographically local but anthropologically universal.
11. The Hebrew *mabbul*, the flood, applies only to the Genesis flood, as is true of the Greek *kataklusmos*, for a flood (II Pet. 2:5).

IV. THE EARTH'S ANTE-DELUVIAN CONDITION

- A. The conditions on earth prior to the flood were drastically different from the post-deluvian conditions.
 1. When God created the heaven and earth, the earth was waste, void, and covered with darkness. Water [the deep, the tehom] covered the whole earth.
 2. On day two, God made the firmament and divided the waters which were under the firmament [on the earth's surface, per the above] from the waters which were above [please note, not in the firmament; and it was so] (Gen. 1:6-8).
 3. The earth must originally have been surrounded by a canopy of water (H₂O).
 4. The scientific implications of such a canopy some 20,000 feet above the earth's surface would include: 1) no rain prior to the flood [the mist went up from the earth] (Gen. 2:5,6); 2) rivers and seas different [A river went out of Eden to water the Garden] (Gen. 2:10); 3) the temperature of the atmosphere higher (the greenhouse effect) over all the surface of the earth; 4) protection from the ultraviolet [short wave-length] radiation from the sun; 5) increased atmospheric pressure, veritable natural hyperbaric oxygenation.

V. THE NOAHIC DELUGE

- A. Noah's flood was a major, universal catastrophe B the greatest single physical occurrence since creation.
 1. After God had shut Noah, his family, and the animals in the ark and after seven days, in the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great

deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights (Gen. 7:11,12).

2. What caused the breaking up of the fountains of the deep has been the subject of much speculation; likely, it was set off miraculously.
3. Before the end of the forty days, all of the high mountains under the whole heaven were covered and, the level of the water was maintained for another 110 days.

B. One can but begin to imagine the tremendous process of erosion, the upheavals of the earth's crust, the tectonic activity, the transporting of huge amounts of sediment and rock debris, plants, animals, etc., the heat generated by the magma being exposed at the surface, the uprooting of the plants and trees, the world-wide depositing of debris, et al.

VI. THE EARTH'S POST-DELUVIAN CONDITION. The condition of the earth after the flood was drastically different.

A. The surface of the earth, for a first thing, now contained materials which had been deposited during the flood.

1. Please notice the problems with the so-called Geologic timetable, as described above. First, it depends upon index fossils, preferably marine and extinct, by which certain periods might be dated.
2. Second, it depends upon the fossils in the strata moving from very simple life forms as the strata move to the upper levels.
3. Third, it depends upon no complex forms being found in the lower strata, but such is not the case.
4. Fourth, it depends upon the absence of polystrate fossils [fossils of petrified trees and very large animals which extend through more than one, sometimes many sedimentary strata].
5. Fifth, it depends upon the absence of many other evidences in the strata of a rapid burial, such as ripple marks, rain drop prints, and tracks and trails left by birds, worms, dinosaurs, and reptiles, and man.
6. Sixth, it depends upon the absence of numerous substances, such as coal, dolostone, evaporites, conglomerate, graywacke, chert, etc., which evidently depend upon a catastrophe such as the flood to explain their existence in the

strata.

- a. Can the universal flood answer the above problems and explain the existence of these phenomena? Indeed! One, as the canopy was rained out at a catastrophic rate and as the fountains of the great deep were broken up, tremendous volumes of debris-laden flood waters transported and deposited multiplied tons and tons of plants, animals, and rocks.
 - b. Two, as the debris was being laid out in sediments by the flood waters, it would tend to be deposited in layers, with the sediments and organisms which were picked up by the waters first being deposited deepest in the sequence.
 - c. Three, as the strata were formed, the trees which had been uprooted and transported by the rushing seas would be deposited, sometimes leaving huge lengths of their trunks exposed, around which other layers of sediment would be deposited as the direction and speed of flow changed.
 - d. Four, as the layers sediment were being deposited, the flood caused conditions which formed the huge coal beds throughout the world, as well as oil deposits.
- B. For a second thing, the tremendous and rapid cooling of the earth when the flood started answers the riddle of the frozen mammoths in the glaciers and permafrost of the Arctic regions.
- C. For a third thing, not only does the canopy's absence resulting from the flood account in part for a steady shortening of the lifetime of man and animals after the flood [from 900 to 70 years average], because it did very, very well then what the ozone [O₃] layer does now quite well [ultraviolet rays deteriorate the D. N. A. and shorten life spans], but it also helps likely to explain the longer age span in another way.
1. The atmospheric pressure with the canopy in place must have been at least double the present pressure, thus increasing the amount of oxygen in the atmosphere.
 2. The bones in reptiles, unlike in other animals, continue to grow all their lives. Longer lives, greater the sizes.
 3. Further, the lungs which the dinosaurs seemed to have oxygenated their huge bodies with the greater abundance of oxygen in the atmosphere [increased atmospheric pressure] but not in the decreased amount oxygen, post flood.

VII. CONCLUSION

Much work and study is still being done by the flood scientists and by others who believe that God sent the flood of Genesis 6-8. Though this chapter has been very brief, it is hoped that the reader's faith is enhanced and that the youths [both older and younger] will see that the so-called "scientific" hypothesis concerning the earth's geologic history is not the only possible "explanation." Let Bible students be very slow in redefining and rejecting Bible truth in the attempt of getting it to "harmonize" with uniformity, evolution, and Humanism. "The heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men" (II Pet. 3:7).

PICTURES OF JESUS IN THE BOOK OF GENESIS

- Intro: 1. The book of Genesis has long been recognized to be a book of beginnings:
- a. The Hebrew word **Bereshith** literally means “in the beginning,” while the Greek-based title, Genesis, denotes the idea of “origins.”
 - b. Among other things, the book of Genesis records the beginning of the physical universe (1:1-25), the beginning of man (1:26-28), the beginning of the home (2:18-25), the beginning of sin (3:1-6), the beginning of prophecy (3:15), the beginning of worship (4:1-5), the beginning of death (4:6-8), and the beginning of Israel (12:1-3).
2. The book of Genesis is also a book of beginnings with regards to Jesus:
- a. It is NOT a record of the beginning of the existence of Jesus, for the Bible teaches plainly that as Eternal God, He has no beginning nor end (I Tim. 1:17; Rev. 1:8; 4:8-11).
 - b. Rather, it represents the beginning of His portrayal to us through the pages of scripture (Jn. 5:39; Acts 28:23).
 - c. Considering the fact that the Bible is a volume centered upon the redemption of man from the horrors of sin, it should come as no surprise that its opening book sets the background for, and introduces us to, the One through Whom that redemption would come – Jesus the Christ (I Pet. 1:18-21).

I. DEPICTIONS OF JESUS THROUGH DIVINE ATTRIBUTES

1. Jesus is described in the Bible as being God (Jn. 1:1-3; Heb. 1:1-13).
2. He is also specifically mentioned as being present with the Father and Spirit during the events and timeframe covered by the book of Genesis (Jn. 8:52-59; Col. 1:13-17).

3. Thus, a study of the general characteristics of God in Genesis is also a study of the traits of Jesus Himself. The Lord is depicted as being:
 - a. *All-Powerful*. He spoke the world into being (1:1ff), tore open the heavens and depths of the sea (7:11), and allowed a barren, eighty-nine year old woman to conceive (18:9-12; 21:1-2).
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 - a. Jesus would be born of a virgin (“her seed,” Is. 7:14; Lk. 1:26-35).
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WHAT MOSES SAW FROM MOUNT PISGAH

Derrick Coble

TEXT: Deut. 34

THESIS: To show us what Moses may have seen in his own life while viewing the promised land, the consequences of sin, and what we may see in our own lives.

INTRODUCTION:

1. Imagine your life before you like a large mountain.
 - A. Each day is another step up the long climb.
 - B. As you reach the top you look back and see the past.
 - C. As you keep climbing to the top you look forward and see the future.
2. When you finally reach the top face to face with death, what do you see?
 - A. A godly life with Heaven awaiting before you?
 - B. A sinful life with Hell close at hand?
3. Moses was a man who made a climb such as this.
 - A. Deut. 34:1
 - B. When he saw that beautiful land in all of its glory he heard the sad words, *Al have caused thee to see it with thine eyes, but thou shalt not go over thither@* (v.4).
4. It was no easy task climbing the mount called Nebo
 - A. NE end of the Dead Sea
 - B. 10-12 miles east of the Jordan mouth
 - C. 2,630 feet above sea level
5. Climbing the mountain forced him to come face to face with what he had told Israel.
 - A. He preached to them the importance of remembering.
 - B. He knew that to remember where they came from would keep them out of apostasy.
 - C. He knew that they would forget as well (Deu 31:29) For I know that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.
6. When Moses got to the top of that mount he not only remembered but he saw certain things as well.

I. HE SAW A PROMISED LAND

- A. When Moses had journeyed all the way up the mount he could finally see the land of promise (v. 2,3).
- B. The wait was over.
 1. The entire wilderness wandering pointed to entering the land and Moses

- could not enter.
2. (Exo 3:8) And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.
- C. The promise had been made originally with Abraham, Isaac, and Jacob.
1. (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: (Gen 12:2) And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: (Gen 12:3) 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.
 2. They went and dwelt in the land of Canaan (Gen. 12:5).
 3. (Gen 17:8) And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.
 4. Isaac and Jacob also dwelt in the land (Gen 35:27) And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned.
- D. Canaan was the ultimate land of rest for Israel.
1. It was the land that Moses longed to enter but he only saw it from a distance.
 2. (Heb 3:10) Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways. (Heb 3:11) So I sware in my wrath, They shall not enter into my rest.)
- E. As we think about our own journey up the mountain of life and as we near the end what can we see?
1. Do you see that heavenly land waiting for you?
 2. The church is the spiritual Israel of God (Gal. 6:16).
 3. Just like Israel was promised a better land so are we (1Jo 2:25) And this is the promise that he hath promised us, *even* eternal life.
 4. It is a country that is better than any earthly country

(Heb. 11:16).

- F. Heaven is reserved for all of the faithful in this life.
 - 1. It is reserved for saints and not sinners (Rev 14:12) Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.
 - 2. It is reserved for labourers not loafers (Heb 4:11) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.
 - 3. It is reserved for the godly not the godless (2Pe 2:9) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

II. HE SAW A PARADISE LOST

- A. At that very moment Moses beheld the land his eyes must have been filled with regret.
- B. Moses knew beyond a shadow of a doubt that he would not see the land for God had spoken (Deut. 32:52).
- C. But the question arises, **A**Why?@
 - 1. As Moses looked back, he remembered exactly why.
 - 2. Deut. 32:51
- D. As the congregation of Israel followed Moses through the wilderness, naturally they began to get thirsty.
- E. The Bible records three instances in which the children of Israel needed water and God provided for them.
 - 1. Marah
 - 2. Rephidim
 - 3. Meribah
- F. Marah (Exod 15:22-27)
 - 1. Right after they passed through the Red Sea the water was bitter (v.23).
 - 2. He cried unto the Lord and he told him to put a tree in the water (v.25).
- G. Rephidim (Exod. 17:1-7).
 - 1. There was no water and the people murmured against Moses (v. 1-3).
 - 2. He cried unto the Lord and he told him to smite the rock with his rod (v. 6).
- H. Meribah (Num. 20).
 - 1. The people gathered against Moses (v.2).
 - 2. They said, **A**Wherefore have ye made us to come up out of

- Egypt to bring us in unto this evil place?@ (v. 5).
3. The glory of the Lord appeared unto them and God told him to take the rod and speak unto the rock and it would give them water (v. 8).
 4. Moses lifted up his hand and smote the rock twice (v. 11).
 5. God told him **A**ye shall not bring this congregation into the land which I have given them@ (v. 12).
- I. Moses knew why the paradise had been lost for him because he did not obey the voice of the Lord.
1. The Psalmist said, God was angry.
 2. (Psa 106:32) They angered *him* also at the waters of strife, so that it went ill with Moses for their sakes: (Psa 106:33)Because they provoked his spirit, so that he spake unadvisedly with his lips.
- J. What Moses saw is remarkably similar to what other people of God saw as well.
1. Adam and Eve lost the paradise of the Garden of Eden (Gen. 3:24).
 2. The rich man lost the paradise of Hades (Luke 16:22,23).
 2. Judas lost the paradise of Heaven (Acts 1:25).
- K. Some today are in the same danger of seeing a paradise lost.
1. All of those who know not God (2 Thess. 1:8).
 2. All of those who obey not the gospel (2 Thess. 1:8).
 3. All of those who have escaped the pollutions of the world but have turned back (2 Peter 2:20-22).

III. HE SAW A PUNISHING LORD

- A. Looking out on the promised land Moses had to see the punishment of the Lord.
1. Moses asked God to let him go over (Deut. 3:25).
 2. God was not going to be moved (Deut. 3:26).
 3. He would not allow Moses enter (Deut. 3:27).
- B. God could not and cannot change His Word for anyone.
1. Sometimes we hear people today say, **A**Well, maybe God will change His mind?@
 2. If Moses could not find enough grace in God=s sight to change his mind then neither can we.
 3. Psalm 119:89 **A**For ever O Lord thy word . . .@
- C. We are going to reap the consequences for any and every disobedience.
1. (Gal 6:7) Be not deceived; God is not mocked: for

- whatsoever a man soweth, that shall he also reap.
- 2. The law of sowing and reaping.
- 3. If you sow corn you will reap corn, etc.
- 4. If you sow disobedience you will reap the punishment.
- D. There is no room for anyone to change the word of God.
 - 1. Deut. 4:2
 - 2. Rev. 22:18,19
- E. If His Word could be changed he would not be a just God.
 - 1. Isa. 45:21 **A**there is no God beside me a just God and a saviour@
 - 2. (Psa 48:10) According to thy name, O God, so *is* thy praise unto the ends of the earth: thy right hand is full of righteousness.
 - 3. Acts 10:34 **A**of a truth I perceive that God is no respecter of persons.@
- F. There are so many people in this life that will see a punishing Lord on the day of judgment (Matt. 7:13,14, 21-23).
 - 1. The pleading will be heard on that day (Matt. 7:22).
 - 2. The profession will be heard on that day as well (Matt. 7:23).

IV. HE SAW A PROSPEROUS LIFE

- A. Moses life was filled with great things and he saw that within himself.
- B. Even though he disobeyed in a moment of anger, he was still a godly man.
- C. As he looked out into the valley he must have saw within himself:
 - 1. His faith (Heb.11:23ff).
 - 2. His meekness (Num.12:3).
 - 3. His individuality (Deut. 34:10).
- D. He could also see that the law in which he delivered would help Israel to be prosperous.
 - 1. Joshua said, **A**Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest@ (Josh. 1:7).
 - 2. David said to Solomon, **A**Now, my son, the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee. Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that

thou mayest keep the law of the LORD thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed@ (1 Chron. 22:11-13).

- E. What can we see in our lives today?
1. Do we see faith?
 - a. AWithout faith it is impossible to please God@ (Heb. 11:6).
 - b. Aa man is justified by faith without the deeds of the law@ (Rom. 3:28).
 2. Do we see meekness?
 - a. ABlessed are the meek for they shall inherit the earth@ (Matt. 5:5).
 - b. Ahe will beautify the meek with salvation@ (Psa. 149:4).
 3. Do we see individuality?
 - a. ABut ye are a chosen generation . . .@ (1 Peter 2:9).
 - b. Aif any man be in Christ he is a new creature@ (2 Cor. 5:17).
- F. If we do not see these traits what do we see?
1. Disobedience (Eph. 5:6).
 2. Ungodliness (Psa. 1:5).

CONCLUSION:

1. Moses saw many different things on Mount Pisgah.
 - A. He saw a promised land.
 - B. He saw a paradise lost.
 - C. He saw a punishing Lord.
 - D. He saw a prosperous life.
2. Moses could not enter into the promised rest because he disobeyed the Almighty.
3. Will we be able to enter into that promised rest awaiting us?
4. We can see it in the distance just in our reach, but it is up to us if we will be able to enter into that land someday.

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1. In Hebrews 9:4 one reads about the contents of the Ark of the Covenant, among which was Aaron’s rod . . . that budded; the events of Numbers 16,17 were the reason that the rod was in the ark.
2. After the events of Numbers 16, God instructed Moses to have a representative from each of the tribes present a rod before the Lord, with Aaron’s name being written upon the rod of the Levites (Num. 17:1-5).
3. When, on the next day, Aaron’s rod was found to have budded, it symbolized the rightness of his priesthood and the wrongness of the rebel’s charges.
4. That rod would be in the ark to serve as such a memorial.

III. THE APPLICATION.

A. There is an authority, and where there is authority, there is law, and where there is law there is amenability.

1. In the home the parent may justly say to the child, “As long as you are in this house, you must follow my rules.”
2. Likewise in this world—created by God—God may justly say, “As long as you are in this world, you must follow my rules.”
 - a. This is why God could say, “Thou shalt” (Exo. 20).
 - b. This is why God can command all to repent (Acts 17:30).
 - c. This is why every knee shall bow (Phil. 2:10).

3. Therefore, God among His chosen people could justly say, “As long as you are under Mosaic law, you will follow my leader and my priests.”

4. Furthermore, to be against the Word of God is to be against the Authority of God.

a. In Jude 11 Korah’s actions are described as gainsaying, which literally is a from a Greek word, *antilogia*, meaning “against word.”

b. Simply, one who rejects any portion of the New Testament—God’s inspired Word—is rejecting God’s authority.

B. Sin starts in the heart (Jam. 1:14,15).

1. There is danger in an envious attitude (Pro 27:4; 6:34; Mat 27:18).

2. There is danger in a prideful attitude.

a. One must not be proud (Pro. 29:23; 16:5; 21:4), high-minded (Rom. 11:20; I Tim. 6:17), or boastful (Psa. 10:3).

b. It is no coincidence that Moses was blessed over Korah and his kind (Num. 12:3; Pro. 18:12; Luke 14:11; Jam. 4:6; I Pet.

5:5).

3. There is danger in a presumptuous attitude.

a. The one who *actually* takes too much upon himself is the one who presumes to put Himself in the place of God.

b. One who so presumes puts his will in the place of God’s Will (Num. 15:30,31; Psa. 19:13; II Pet. 2:10).

4. There is danger in a power hungry attitude.

a. The lust for power can blind one to true authority.

b. Not only is this exemplified in Numbers 16, but elsewhere in and out of the pages of the Bible.

(1). Diotrophes wanted the preeminence, thereby hindering the work of those doing God’s Will (III John 9,10).

(2). The Pope wants to be deity on earth, ultimately even placing himself above Jesus.

(3). The humanist wants to be his own god, thereby freeing himself from any responsibility toward his Creator.

5. There is danger in a permissive attitude.

a. In Numbers 16, a people who were constantly murmuring were pictured by the rebels as being very righteous.

b. The fact is that they had gone consistently beyond God’s limits, and therefore were not righteous but sinful (I John 3:4).

c. How do some today demonstrate this attitude?

(1). Some will try to blur God’s hard edges.

(2). Some will try to lower the bar that God has set with reference to morality.

(3). Some will try to brighten the darkness of hell.

(4). Some will try to whitewash their own sins.

(5). Some will try to ignore the sinfulness of others.

C. In order to fill positions God has set up, one must meet His qualifications.

1. To be a Christian.

a. Denominations want priesthood apart from chosen body of priests.

- (1). The only priests are those who are in the holy place.
- (2). The only holy place is the church.
- (3). The only ones making up the church are those who have been added to it.
- (4). The only way to be added to the church is by following God's plan of salvation.
 - (a). By hearing God's Word (Rom. 10:17).
 - (b). By building faith in Jesus (John 8:24; Heb. 11:6)
 - (c). By repenting of one's sins (Acts 2:38).
 - (d). By confessing Jesus' name before men (Matt. 10:32,33).
 - (e). By being baptized into Christ (Gal. 3:27); thereby washing away one's sins (Acts

22:16).

- (5). It is only right that Christians are called priests (I Pet. 2:5,9; Rev. 1:6; 5:10)

b. Some Christians want the blessings of priesthood without the responsibility of sacrificing.

- (1). Christians must be faithful (Rev. 2:10).
- (2). Christians must be living sacrifices (Rom. 12:1,2; Gal. 2:20).

2. To be an elder.

a. Some have installed unqualified men just so there could be elders.

- (1). Some may do this innocently.
- (2). Others may do this so that their agenda may be kept.

b. Some have stood up and appointed themselves to the position.

c. God, however, has given the qualifications and the means.

- (1). Qualifications (I Tim 3:2-7; Tit 1:6-9).
- (2). Means of installation (Acts 14:23; Tit. 1:5).

D. Man must choose who he will serve.

1. The children of Israel could choose between God and false Gods (Josh. 24:15)

2. Elijah asked the inhabitants of the Northern Kingdom how long it would be before they made a choice (I Kin. 18:21).

3. The right choice means leads to deliverance (I Sam. 7:3).

4. The right choice led Ruth (Ruth 1:16) into the lineage of Christ (Matt. 1:5).

5. The wise man will choose God's way over the world (Matt. 7:13,14).

E. Those who are doing God's will are certain to face unjust opposition.

1. If they so treat the Master, they will so treat the servant (John 15:20,21).

a. Jesus, though no wrong could be found in Him (Luke 23:41), was falsely accused (Matt. 26:20) and ultimately crucified (Matt. 27).

b. One who is righteous may likewise be falsely accused, may have his credibility attacked, or may face other forms of opposition—even death.

- (1). Such happened to Elijah (I Kings 18:17,18).
 - (2). Such happened to David (I Sam 17:28,29)
 - (3). Such happened to Stephen (Act 6:13).
 - (4). Such would confront the Ephesians (Rev. 2:10).
 - (5). Such awaited the martyrs' fellowservants and brethren (Rev. 6:11).
 - (6). Some have said that those not facing opposition may need to make sure that they are doing what is right, for "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).
2. The Christian can take comfort in the fact that for those who attack them, to fight God's people is tantamount to fighting God Himself.
 - a. When Israel wanted an earthly king they were only superficially rejecting Samuel (I Sam. 8:7).
 - b. All that one does to a righteous one will be remembered in judgment (Is. 41:10; Psa. 18:2; Matt. 10:26; I Pet. 3:14; I Cor. 4:5).
 - c. Along with the sure punishment of the wicked, there is the sure reward for the righteous (Matt. 10:39).

CONCLUSION:

1. May every man reflect upon the lessons of the Old Testament.
2. May each take heed of the mistakes of the past in order to gain instruction for the future.
3. May none ever take too much upon them!

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3. When, on the next day, Aaron’s rod was found to have budded, it symbolized the rightness of his priesthood and the wrongness of the rebel’s charges.
4. That rod would be in the ark to serve as such a memorial.

III. THE APPLICATION.

A. There is an authority, and where there is authority, there is law, and where there is law there is amenability.

1. In the home the parent may justly say to the child, “As long as you are in this house, you must follow my rules.”
2. Likewise in this world—created by God—God may justly say, “As long as you are in this world, you must follow my rules.”
 - a. This is why God could say, “Thou shalt” (Exo. 20).
 - b. This is why God can command all to repent (Acts 17:30).
 - c. This is why every knee shall bow (Phil. 2:10).

3. Therefore, God among His chosen people could justly say, “As long as you are under Mosaic law, you will follow my leader and my priests.”

4. Furthermore, to be against the Word of God is to be against the Authority of God.

a. In Jude 11 Korah’s actions are described as gainsaying, which literally is a from a Greek word, *antilogia*, meaning “against word.”

b. Simply, one who rejects any portion of the New Testament—God’s inspired Word—is rejecting God’s authority.

B. Sin starts in the heart (Jam. 1:14,15).

1. There is danger in an envious attitude (Pro 27:4; 6:34; Mat 27:18).

2. There is danger in a prideful attitude.

a. One must not be proud (Pro. 29:23; 16:5; 21:4), high-minded (Rom. 11:20; I Tim. 6:17), or boastful (Psa. 10:3).

b. It is no coincidence that Moses was blessed over Korah and his kind (Num. 12:3; Pro. 18:12; Luke 14:11; Jam. 4:6; I Pet.

5:5).

3. There is danger in a presumptuous attitude.

a. The one who *actually* takes too much upon himself is the one who presumes to put Himself in the place of God.

b. One who so presumes puts his will in the place of God’s Will (Num. 15:30,31; Psa. 19:13; II Pet. 2:10).

4. There is danger in a power hungry attitude.

a. The lust for power can blind one to true authority.

b. Not only is this exemplified in Numbers 16, but elsewhere in and out of the pages of the Bible.

(1). Diotrophes wanted the preeminence, thereby hindering the work of those doing God’s Will (III John 9,10).

(2). The Pope wants to be deity on earth, ultimately even placing himself above Jesus.

(3). The humanist wants to be his own god, thereby freeing himself from any responsibility toward his Creator.

5. There is danger in a permissive attitude.

a. In Numbers 16, a people who were constantly murmuring were pictured by the rebels as being very righteous.

b. The fact is that they had gone consistently beyond God’s limits, and therefore were not righteous but sinful (I John 3:4).

c. How do some today demonstrate this attitude?

(1). Some will try to blur God’s hard edges.

(2). Some will try to lower the bar that God has set with reference to morality.

(3). Some will try to brighten the darkness of hell.

(4). Some will try to whitewash their own sins.

(5). Some will try to ignore the sinfulness of others.

C. In order to fill positions God has set up, one must meet His qualifications.

1. To be a Christian.

a. Denominations want priesthood apart from chosen body of priests.

- (1). The only priests are those who are in the holy place.
- (2). The only holy place is the church.
- (3). The only ones making up the church are those who have been added to it.
- (4). The only way to be added to the church is by following God's plan of salvation.
 - (a). By hearing God's Word (Rom. 10:17).
 - (b). By building faith in Jesus (John 8:24; Heb. 11:6)
 - (c). By repenting of one's sins (Acts 2:38).
 - (d). By confessing Jesus' name before men (Matt. 10:32,33).
 - (e). By being baptized into Christ (Gal. 3:27); thereby washing away one's sins (Acts

22:16).

- (5). It is only right that Christians are called priests (I Pet. 2:5,9; Rev. 1:6; 5:10)

b. Some Christians want the blessings of priesthood without the responsibility of sacrificing.

- (1). Christians must be faithful (Rev. 2:10).
- (2). Christians must be living sacrifices (Rom. 12:1,2; Gal. 2:20).

2. To be an elder.

a. Some have installed unqualified men just so there could be elders.

- (1). Some may do this innocently.
- (2). Others may do this so that their agenda may be kept.

b. Some have stood up and appointed themselves to the position.

c. God, however, has given the qualifications and the means.

- (1). Qualifications (I Tim 3:2-7; Tit 1:6-9).
- (2). Means of installation (Acts 14:23; Tit. 1:5).

D. Man must choose who he will serve.

1. The children of Israel could choose between God and false Gods (Josh. 24:15)

2. Elijah asked the inhabitants of the Northern Kingdom how long it would be before they made a choice (I Kin. 18:21).

3. The right choice means leads to deliverance (I Sam. 7:3).

4. The right choice led Ruth (Ruth 1:16) into the lineage of Christ (Matt. 1:5).

5. The wise man will choose God's way over the world (Matt. 7:13,14).

E. Those who are doing God's will are certain to face unjust opposition.

1. If they so treat the Master, they will so treat the servant (John 15:20,21).

a. Jesus, though no wrong could be found in Him (Luke 23:41), was falsely accused (Matt. 26:20) and ultimately crucified (Matt. 27).

b. One who is righteous may likewise be falsely accused, may have his credibility attacked, or may face other forms of opposition—even death.

- (1). Such happened to Elijah (I Kings 18:17,18).
 - (2). Such happened to David (I Sam 17:28,29)
 - (3). Such happened to Stephen (Act 6:13).
 - (4). Such would confront the Ephesians (Rev. 2:10).
 - (5). Such awaited the martyrs' fellowservants and brethren (Rev. 6:11).
 - (6). Some have said that those not facing opposition may need to make sure that they are doing what is right, for "all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).
2. The Christian can take comfort in the fact that for those who attack them, to fight God's people is tantamount to fighting God Himself.
 - a. When Israel wanted an earthly king they were only superficially rejecting Samuel (I Sam. 8:7).
 - b. All that one does to a righteous one will be remembered in judgment (Is. 41:10; Psa. 18:2; Matt. 10:26; I Pet. 3:14; I Cor. 4:5).
 - c. Along with the sure punishment of the wicked, there is the sure reward for the righteous (Matt. 10:39).

CONCLUSION:

1. May every man reflect upon the lessons of the Old Testament.
2. May each take heed of the mistakes of the past in order to gain instruction for the future.
3. May none ever take too much upon them!

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INTRODUCTION

1. Did man have a choice in the garden?
2. It is sometimes difficult to completely comprehend the divine attributes of God.
3. The all knowing nature of God has caused some men serious problems.
4. The question “Does man have free choice” takes us all the way back to the Garden of Eden.
5. The question seems appropriately addressed in the following manner:
 - a. Foreknowledge – Did God foreknow the choice that Adam would make?
 - b. Foreordination – Did God foreordain the choice that Adam would make?
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 - d. Failure – Man failed in his choice!

DISCUSSION

I. Foreknowledge – Did God foreknow the choice that man would make?

A. Foreknowledge is the English transliteration of a compound Greek Word.

1. “pro” (before) and “gnosis” (knowledge).
2. Literally, “before knowledge” or “to know before.”
3. Doctors make a prognosis.
4. God has perfect prior knowledge.

B. Foreknowledge is not a gradual development of understanding based on an analysis of facts or events.

1. God’s foreknowledge is not comparable to that of a weatherman.
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3. A.H. Strong on God’s foreknowledge: “free from all imperfection ... immediate, as distinguished from the knowledge that comes through sense or imagination ... simultaneous, as not required by successive observations, or built up by processes of reasoning ... comprehended in one timeless act of the divine mind.”

5. Thiessen, “From man’s standpoint God’s knowledge of the future is foreknowledge, but from God’s standpoint it is not, since he knows all things by one simultaneous intuition.”

6. Strategic planning is not descriptive of the foreknowledge of God.

C. The Bible affirms the foreknowledge of God.

1. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isaiah 46:9-10)

2. Foreknowledge is demonstrated in the prophetic call of Cyrus and his arrival on the scene (150 years later).

a. That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; (Isaiah 44:28-45:1)

b. Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. (Ezra 1:1-2)

3. Foreknowledge is seen in the prophetic declaration of Josiah and his doings (300 years in advance).

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Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the LORD which the man of God proclaimed, who proclaimed these words (2 Kings 23:15-16).

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2. Some have suggested that God limits His foreknowledge.
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 - b. To say that at some point God decided to limit his knowledge of man's choices would imply that He did not already know it at that particular juncture (when He imposed the limitation upon Himself) what those choices would be; therefore, if this scenario be true then God could

not be said to have perfect and complete knowledge because He would be constantly learning from our choices.

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a. Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? (Isaiah 40:13-14)

b. Foreknowledge is a divine eternal attribute of God.

II. Foreordination – Did God foreordain the choice that man made in the garden?

A. It is falsely averred “If God knew beforehand what man would do in the garden, then man could not have been free to choose.”

B. Calvinists say “foreknowledge” equals “predestination” or “predetermination.”

1. Calvin - By predestination we mean the eternal decree of God by which he determined with himself whatever he wished to happen with regard to every man. All are not created on equal terms, but some are preordained to eternal life, others to eternal damnation; and, accordingly as each has been created for one or other of these ends, we say that he has been predestinated to life or to death.

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C. Knowing something beforehand does not implicate you as the cause.

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2. God is infinite in knowledge (Psa. 147:5) and He knows all things from the perspective of eternity; therefore, He can not be blamed for man’s choices.

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1. He predetermined that man would be a free moral agent.

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“Lessons Learned From the Patriarchs”

Text: Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Thesis: to place emphasis on planning what we teach.

Introduction:

A) Many people avoid studying the Old Testament.

- 1) “I don’t understand most of it.”
- 2) “We aren’t under the Old Law any longer so I don’t need to study it.”

B) The truth is that there are more lessons in the Old Testament than you could ever learn in several lifetimes.

- 1) Which is why it took me quite some time to decide which lessons I wanted to share with you today.
- 2) The Patriarchs are some of the greatest men that ever lived.
- 3) Their lives still affect so many people today.

C) From the Patriarchs we learn...

- 1) We need to quit worrying about what everyone else is doing.
- 2) We can do what God wants us to do.
- 3) We have always been saved in the same manner.

Discussion:

I) We Need To Quit Worrying About What Everyone Else Is Doing!

A) Explanation

- 1) Noah, a man commissioned by God to build an ark.
 - a) Genesis 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
 - b) He could have said, “But God, why do I have to do all the work when they are the one’s sinning?”
 - c) Genesis 6:5 And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
 - d) Looking at those sinful people everyday had to be discouraging.
 - e) Genesis 6:22 Thus did Noah; according to all that God commanded him, so did he.
- 2) Abraham certainly could have let his emotions take control.
 - a) Genesis 22:1-2 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
 - b) His emotions could have led him to do otherwise.
 - c) He could have said, “Jehovah, why are you punishing me? Why must I sacrifice my son? Look at the rest of the world and the sin in which they live, why not punish them?”
 - d) But he did not withhold his son from the Lord (Gen 22:16)
- 3) Esau would have done well to teach his descendants this lesson.
 - a) Amos 1:11 Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away the punishment thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:
 - b) Joel 3:19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

- c) The hate carried on from generation to generation until finally God destroyed them completely.

B) Illustration

- 1) We need more focus on the problems of the local congregation and less on the interesting doctrines of the world.
 - a) While a class on Islam would be interesting we need to ask ourselves, “Does this doctrine directly affect this congregation”.
 - b) This would be an interesting study and one that should be taught.
 - c) But there is not a single Moslem in all of Philadelphia, MS that I am aware of.
 - d) It is not a doctrine directly affecting the church in Philadelphia.
- 2) So what should we be studying?
 - a) 2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing **the word of truth**.
 - b) Someone asked the question in our bible class, “Where do we start?”
 - c) We start with us!

C) Application

- 1) What should we preach?
 - a) 2 Peter 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.
 - b) Matthew 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.
 - c) We need more focus on what we are doing!
- 2) And how many of us are teaching our descendants to hate?
 - a) Is there someone in your life that you hate?
 - b) If your children or grandchildren see that in you...you're teaching them to hate.
 - c) Matthew 5:13-16 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
 - d) What does your light say? (imagine a neon sign)

D) So let us stop worrying so much about others and focus our attention on us.

II) We Can Do What God Has Asked Of Us!

A) Explanation

- 1) Noah was given specific instructions on how to build the ark.
 - a) Genesis 6:14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.
 - b) If you continue reading you will see that Jehovah goes into great detail in His instructions for the ark.
 - c) What if Noah would have decided that one door wouldn't be enough.
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 - d) **Genesis 6:22 Thus did Noah; according to all that God commanded him, so did he.**
- 2) Abraham was given specific instructions to offer up his son.

- a) Genesis 22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.
- b) What if Abraham would have decided to take Ishmael instead of Isaac?
 - (1) Surely he could get away with that right?
 - (2) After all he was his son.
 - (3) And when Jehovah asked him why he brought Ishmael instead of Isaac he could have answered, “One son is just as good as the other, why can’t I offer this one?”
- c) **Genesis 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:**

B) Illustration

- 1) How many religious groups claiming to be Christians have tried adding a door to the church?
 - a) Teaching people to pray the “sinner’s prayer”.
 - b) Teaching people that in order to be saved they must speak in tongues.
 - c) Teaching people that “there is nothing in a name.”
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 - e) Revelation 22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
- 2) Imagine there is a combination lock on the outside of a prison door and your behind it.
 - a) The only thing stopping you from being free is that lock.
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 - c) John 8:32 And ye shall know the truth, and the truth shall make you free.
 - d) I write the combination on a piece of paper and give it to you.
 - (1) The combination is 5629
 - (2) But you put in the combination 6592 because that’s what it looks like when you hold the paper upside down.
 - (3) **ARE YOU GOING TO GET OUT?**
 - e) The truth will set you free, but there is but one way to interpret the truth and it remain truth.

C) Application

- 1) How do I approach the truth?
 - a) James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, **and easy to be intreated**, full of mercy and good fruits, without partiality, and without hypocrisy.
 - b) Am I easily intreated?
- 2) Do I endeavor to keep the unity of the Spirit?
 - a) Eph 4:1-6
 - b) Or am I happy with what I have?
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 - a) 2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
 - b) Or do you “know what you believe and nothing can change that”?
- 4) 1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

D) We can do what God has asked of us.

III) We Have Always Been Saved By The Same Means!

A) Noah was saved by grace, faith, law, and works.

- 1) “Noah found GRACE in the eyes of the Lord.” – Gen 6:8
 - a) The wickedness of man was great. – (6:5).
 - b) It was because of God’s Grace that Noah was warned of the flood and allowed to build the ark.

- c) Without God's Grace Noah would not have been saved!
 - 2) **“By FAITH Noah...prepared an ark. – Heb. 11:7**
 - a) “Without faith it is impossible to please God.” (Heb 11:6).
 - b) Without Faith Noah would not have become heir of the righteousness. (Heb. 11:7).
 - c) Without Faith Noah would not have been saved!
 - 3) **“Make thee an ark...” – Gen 6:14.**
 - a) What does this have to do with **LAW**?
 - (1) This was a command from God.
 - (2) And Noah had to obey the Law.
 - (3) God gave Noah specific directions, without which Noah would not have been able to build the ark.
 - (4) Sure, he could have built a ship, but what about the dimensions of the ship.
 - (a) Noah couldn't have known how large that ship needed to be to keep from turning over during the flood.
 - (b) Nothing like this had ever happened.
 - b) If Noah would not have obeyed the Law, then he would not have built an ark.
 - (1) He would not have saved his family from the flood.
 - (2) He would not have saved himself from the flood.
 - (3) All life would have been lost.
 - c) Without God's Law Noah would not have been saved!
 - 4) **“Thus did Noah...” – Gen 6:22**
 - a) **WORKS** follow the Law.
 - b) Obedience to the Law is Works.
 - (1) If Noah would have decided to just sit around and wait for God to build the ark he would have drown.
 - (2) If he would have had the attitude of, “I have faith that God will miraculously build the ark for me.”
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 - c) Without Works Noah would not have been saved!
- B) We are likewise saved by grace, faith, law, and works.**
- 1) **First, we are saved by God's GRACE.** – Titus 2:11-12 – For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
 - a) This verse does not say that all men have obtained salvation.
 - (1) It says that God's Grace brings salvation before all men.
 - (2) It is accessible to all men.
 - b) This Grace “teaches us”.
 - (1) It teaches us to do things.
 - (2) It teaches us how to live.
 - (3) It is only by the grace of God that we have His word to tell us what we must do to be saved and how to remain in that state.
 - 2) **Second, we are saved by our FAITH in God.**
 - a) No person would challenge this point.
 - (1) Certainly all believe that Faith is important to pleasing God.
 - (2) Hebrews 11:6 - But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.
 - b) But what is Faith? = Hebrews 11:1 - Now faith is the substance of things hoped for, the evidence of things not seen.
 - (1) Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.
 - (2) Faith is not without evidence.
 - (3) Our faith comes from the gospel of Christ.

3) Third, we are saved by the LAW of Christ.

- a) What is a law? = A rule of conduct or procedure established by custom, agreement, or authority. (dictionary.com)
 - (1) John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
 - (2) Galatians 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.
 - (3) James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
- b) From these few passages one can certainly see that there is a Law of Christ.
 - (1) And that it must be followed if we are to please God.
 - (2) Just like Noah and Abraham we have been given specific instructions.
 - (3) Which leads us to...

4) Last, we are saved by WORKS.

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 - (1) Hebrews 5:8-9 - Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him;
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C) So you see all men are saved in the same manner.

Conclusion:

A) The Patriarchs can teach us so much more...

- 1) How to rear our children.
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B) Failing to learn your lessons in school would result in failure of your class.

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“Lessons Learned From the Patriarchs”

Text: Romans 15:4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Thesis: to place emphasis on planning what we teach.

Introduction:

A) Many people avoid studying the Old Testament.

- 1) “I don’t understand most of it.”
- 2) “We aren’t under the Old Law any longer so I don’t need to study it.”

B) The truth is that there are more lessons in the Old Testament than you could ever learn in several lifetimes.

- 1) Which is why it took me quite some time to decide which lessons I wanted to share with you today.
- 2) The Patriarchs are some of the greatest men that ever lived.
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Authority: Do We Have An Absolute Authority In Religion Today?

Gary McDade

The authority of God emerges out of his divine nature. The Psalmist declared in a Psalm called "A Prayer of Moses the Man of God," "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:1-2). The Bible brings to light the meaning of the fact that God is God. God is infinite in all his attributes. In regard to his existence, he is eternal, without beginning or ending, "from everlasting to everlasting." He is omniscient or all knowing:

O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it (Psa. 139:1-6).

He is omnipresent or everywhere present:

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them (Psa. 139:7-16).

He is omnipotent or all-powerful, possessing unlimited authority, and omnificent or unlimited in creative power:

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint (Isa. 40:28-31).

He is omni-benevolent or completely good and cannot excuse evil:

And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear

the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation (Exod. 34:6-7).

“Authority”

“Authority” means “power to influence or command thought, opinion, or behavior.”¹ The Bible affirms “the authority of God”:

Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted (Psa. 89:13-16).

New Testament words providing a linguistic basis for the study of “the authority of God” include the following:

1. }!ΔΠΤ (transliterated *archo*) which literally means, “be first.” In the active voice with the genitive it means to rule over someone or something. One passage where the word carries that meaning is Romans 15:12, “And again, Esaias [Isaiah] saith, There shall be a root of Jesse, and he that shall rise to *reign over* the Gentiles; in him shall the Gentiles trust” (emphasis added). Paul is quoting Isaiah 11:10 here regarding the peaceful reign of the Messiah over his kingdom which is the church (Matt. 16:18-19; Col. 1:13; Heb. 12:22-23, 28).²
2.)Λ<ζΦΘ0λ (transliterated *dunastes*) meaning “ruler” or “sovereign” points to the “authority of God.”³ I Timothy 6:15 contains the word: “Which in his times he shall show, who is the blessed and only *Potentate*, the King of kings, and Lord of lords” (emphasis added).
3. ζ+>≡ΛΦ.: ∇ (transliterated *exousia*) is found 103 times in the New Testament.⁴ The word means “authority” and “absolute power.” It is used in reference to the authority of God, of apostolic authority, and of Jesus’ absolute authority. A good example of how it is used is found in Matthew 28:18, “And Jesus came and spake unto them, saying, All *power* is given unto me in heaven and in earth” (emphasis added).⁵
4. ζ+B49∇(↑λ (transliterated *epitages*) meaning “in accordance w. the command=by command...Ro 16: 26; 1 Ti 1: 1; Tit 1: 3.”⁶ Romans 16:26 shows its force, “But now is made manifest, and by the scriptures of the prophets, according to the *commandment* of the everlasting God, made known to all nations for the obedience of faith” (emphasis added).
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6. 5Δζ9≡λ (transliterated *kratos*) is defined “1. *power, might* of God’s power...Of the power of Jesus...Col 1: 11...3. *strength, intensity*...Eph 1: 19, 6: 10...4. *power, rule, sovereignty*...Hb 2: 14...--In a doxology: 1 Ti 6: 16; 1 Pt 4: 11; 5: 11; Jd 25; Rv 1: 6; 5: 13.”⁸

“God”

The word “God” in the Old Testament comes from the Hebrew word “*el*” meaning “the Almighty (but also used of any deity).”⁹ Brown-Driver-Briggs define *el* as “God, the one true God, Jehovah (Yahweh).”¹⁰ The word occurring most often in the Old Testament for “God” is *elohim* for “the supreme God (plural).”¹¹ Brown-Driver-Briggs have “the one true God.”¹² Two additional closely associated words translated into English as “God” are *Yehovah* meaning “the self-existent or eternal Jehovah”¹³ and *Yehovih* meaning “the existing One.”¹⁴ Aramaic, a kindred language to the Hebrew in which the Old Testament originally was written, is the language of the text in Daniel 2:4-7:28. The Aramaic word for “God” is *elahn*. The word “God” in the New Testament comes from the Greek word “*theos*” meaning “God, ‘the only and true God’.”¹⁵ *Theos* is the word found most often in the New Testament for “God.” Another word “*kurios*” often referring to God is translated “Lord.” *Adonay* is the word in the Old Testament for “Lord.” In all, the word “God” appears in the KJV 4443 times.¹⁶

“Godhead”

The word “God” implies the Godhead and may refer to the Father, the Son, or the Holy Spirit or to them collectively. For example, the word “*elohim*,” meaning “the supreme God” is plural. In Genesis 1:26-27, a conversation concerning creation took place within the Godhead, “And God said, Let *us* make man in *our* image, after *our* likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them” (emphasis added). The Hebrew word for “God” in this passage is *elohim*.

In the New Testament the word “Godhead” appears three times. Each time it draws attention to the Father, the Son, and the Holy Spirit. The fact that these three persons are meant by the term “Godhead” is seen in Matthew 28:19 where the Great Commission as stated there is to baptize believers into the names of the Father, the Son, and the Holy Spirit thereby making obedient believers members of the family of God, which is the church of the living God (Eph. 3:15; I Tim. 3:15; cf. also Acts 2:38, 47). The three are found mentioned collectively in other passages such as II Corinthians 13:14, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” The Greek words “*theion*” and “*theotetos*” are translated “Godhead” in the KJV and ASV where once “*theotetos*” is translated “divinity” (Rom. 1:20). At Mars’ Hill Paul reasoned, “Forasmuch then as we are the offspring of God, we ought not to think that the *Godhead* is like unto gold, or silver, or stone, graven by art and man’s device” (Acts 17:29, emphasis added). The nature and power of the Godhead has been made manifest to the world so that there stands no excuse for not submitting to the authority of God, so argued Paul to the Romans, “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and *Godhead* [divinity, ASV]; so that they are without excuse” (Rom. 1:20, emphasis added). The last reference to the Godhead as such is also from the pen of Paul, “For in him [Jesus Christ] dwelleth all the fulness of the *Godhead* bodily” (Col. 2:9, emphasis added).

A study of “the authority of God” must take into consideration how the subject relates to each person of the Godhead. When God raised Jesus Christ up from the dead through the “working of his mighty power” he “set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all” (Eph. 1:19-23). Jesus acknowledged this highly favored position in the Great Commission, “And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth” (Matt. 28:18). The point receives emphasis throughout the New Testament. For example, the writer of

Hebrews said, “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God” (Heb. 12:2). Peter wrote about Jesus, “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (I Pet. 3:22). The apostle John told of the support of the throne of God, the living creatures, and multiplied thousands of angels for the sevenfold expression of worthiness attributed unto Christ and his position of authority as they were “saying with a loud voice, Worthy is the Lamb that was slain to receive power [*dunamin*], and riches, and wisdom, and strength [*ischun*], and honour, and glory, and blessing” (Rev. 5:12). Long years before the crucifixion of Christ, the Psalmist had declared this sublime truth,

I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: 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. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore (Psa. 16:8-11).

The Jews sought to kill Jesus because on the Sabbath day after he had healed the crippled man on one of the five porches at the Pool of Bethesda in Jerusalem, he said God was his Father. Their correct understanding was that he was “equal with God” (John 5:1-18). Jesus’ explanation affords insight into the relationship he sustains with his Father:

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him (John 5:19-23).

In order to redeem lost mankind, Jesus had to “empty himself” of certain infinite attributes of deity such as omnipresence and become flesh and blood. The Son of God was humble and submissive to the will of the Father and thought not “the being on an equality with God a thing to be grasped” (Phil. 2:5-11, ASV). He was born in lowly circumstances of the virgin Mary (Isa. 7:14: Matt. 1-2). How this happened was a miracle as the angel Gabriel explained to Mary in response to her question, “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). The book of Hebrews shows why it was necessary for the Son to take on the “likeness of men”:

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. For in that he himself hath suffered being tempted, he is able to succour them that are tempted...For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Heb. 2:17-18; 4:15).

In order for the Son to dispatch the Holy Spirit to earth for the purpose of reminding the apostles of Jesus’ teaching during his personal ministry, guiding them into all truth, and confirming their word with signs, wonders, and miracles, the Son had to return to heaven first. Jesus said, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you

all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26). The Father sending the Holy Spirit in the *name* of Jesus points to the Father sending the Holy Spirit by the *authority* of Jesus Christ. Note additionally, “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7). The Holy Spirit would not take the central position of prominence but left that place open for Jesus Christ. In John 16:13, Jesus told his apostles, “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.” Therefore, the Godhead compatibly, humbly, and submissively submits to the divine will.

The Holy Spirit did guide the apostles into all truth, so today the word of the apostles, the Bible, represents “the authority of God.” It is comprehensively profitable, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works” (II Tim. 3:16-17). It is to be spoke “with all impressiveness,” which is the meaning given *epitages* by Arndt and Gingrich in Titus 2:15, “These things speak, and exhort, and rebuke with all authority [with all impressiveness]. Let no man despise thee.” Finally, it will serve as the standard in the judgment. Jesus said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John 12:48; cf. also Rev. 20:12).

“Then Cometh the End”

An insightful reading about that which is to come regarding “the authority of God” appears in I Corinthians 15:24-28:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The poet asked, “Will you surrender to this Savior? to his scepter humbly bow? You, too, shall come to know his favor. He will save you, save you now!”

ENDNOTES

¹*Webster’s New Collegiate Dictionary* (Springfield, MA: G. & C. Merriam Company, 1980), p. 75.

²Walter Bauer, *A Greek-English Lexicon of the New Testament*, trans. by William F. Arndt and F. Wilbur Gingrich (Chicago, IL: The University of Chicago Press, 1957), p. 113. The actual abbreviated entry reads, “lit. *be first*. 1. act. *rule w. gen. over someth. or someone...*Ro 15: 12 (Is 11: 10).”

³*Ibid.*, p. 207. The entry reads, “1. *ruler, sovereign—authority of God...*1 Ti 6: 15.”

⁴W.F. Moulton and A.S. Geden, *A Concordance to the Greek Testament*, rev. ed. by H.K. Moulton (Edinburgh: T. & T. Clark LTD, fifth edition 1978), pp. 347-348.

⁵Bauer, pp. 277-278. The entry reads, “3. *authority, absolute power, warrant...*Of apostolic authority 2 Cor 10: 8; 13: 10. Of Jesus’ absolute authority Mt 28: 18.”

⁶*Ibid.*, p. 302.

⁷*Ibid.*, p. 384.

⁸*Ibid.*, p. 450.

⁹*Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary*. Copyright © 1994 by Biblesoft and International Bible Translators, Inc.

¹⁰*Brown-Driver-Briggs Hebrew Lexicon*, copyright © 1993.

¹¹*Strong's*.

¹²*Brown-Driver-Briggs*.

¹³*Strong's*.

¹⁴*Brown-Driver-Briggs*.

¹⁵*Thayer's Greek Lexicon*, electronic database, copyright © 2000 by BibleSoft.

¹⁶*Strong's*.

Authority: Do We Have An Absolute Authority In Religion Today?

Gary McDade

The authority of God emerges out of his divine nature. The Psalmist declared in a Psalm called "A Prayer of Moses the Man of God," "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Psa. 90:1-2). The Bible brings to light the meaning of the fact that God is God. God is infinite in all his attributes. In regard to his existence, he is eternal, without beginning or ending, "from everlasting to everlasting." He is omniscient or all knowing:

O Lord, thou hast searched me, and known me. Thou knowest my down sitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it (Psa. 139:1-6).

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“God”

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I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: 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. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore (Psa. 16:8-11).

The Jews sought to kill Jesus because on the Sabbath day after he had healed the crippled man on one of the five porches at the Pool of Bethesda in Jerusalem, he said God was his Father. Their correct understanding was that he was “equal with God” (John 5:1-18). Jesus’ explanation affords insight into the relationship he sustains with his Father:

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him (John 5:19-23).

In order to redeem lost mankind, Jesus had to “empty himself” of certain infinite attributes of deity such as omnipresence and become flesh and blood. The Son of God was humble and submissive to the will of the Father and thought not “the being on an equality with God a thing to be grasped” (Phil. 2:5-11, ASV). He was born in lowly circumstances of the virgin Mary (Isa. 7:14; Matt. 1-2). How this happened was a miracle as the angel Gabriel explained to Mary in response to her question, “And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God” (Luke 1:35). The book of Hebrews shows why it was necessary for the Son to take on the “likeness of men”:

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. For in that he himself hath suffered being tempted, he is able to succour them that are tempted...For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin (Heb. 2:17-18; 4:15).

In order for the Son to dispatch the Holy Spirit to earth for the purpose of reminding the apostles of Jesus’ teaching during his personal ministry, guiding them into all truth, and confirming their word with signs, wonders, and miracles, the Son had to return to heaven first. Jesus said, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26). The Father sending the Holy Spirit in the *name* of Jesus points to the Father sending the Holy Spirit by the *authority* of Jesus Christ. Note additionally, “Nevertheless I tell you the truth; It is expedient for you

that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7). The Holy Spirit would not take the central position of prominence but left that place open for Jesus Christ. In John 16:13, Jesus told his apostles, “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.” Therefore, the Godhead compatibly, humbly, and submissively submits to the divine will.

The Holy Spirit did guide the apostles into all truth, so today the word of the apostles, the Bible, represents “the authority of God.” It is comprehensively profitable, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works” (II Tim. 3:16-17). It is to be spoke “with all impressiveness,” which is the meaning given *epitages* by Arndt and Gingrich in Titus 2:15, “These things speak, and exhort, and rebuke with all authority [with all impressiveness]. Let no man despise thee.” Finally, it will serve as the standard in the judgment. Jesus said, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (John 12:48; cf. also Rev. 20:12).

“Then Cometh the End”

An insightful reading about that which is to come regarding “the authority of God” appears in I Corinthians 15:24-28:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

The poet asked, “Will you surrender to this Savior? to his scepter humbly bow? You, too, shall come to know his favor. He will save you, save you now!”

ENDNOTES

¹*Webster’s New Collegiate Dictionary* (Springfield, MA: G. & C. Merriam Company, 1980), p. 75.

²Walter Bauer, *A Greek-English Lexicon of the New Testament*, trans. by William F. Arndt and F. Wilbur Gingrich (Chicago, IL: The University of Chicago Press, 1957), p. 113. The actual abbreviated entry reads, “lit. *be first*. 1. act. *rule w. gen. over someth. or someone*...Ro 15: 12 (Is 11: 10).”

³*Ibid.*, p. 207. The entry reads, “1. *ruler, sovereign—authority of God*...1 Ti 6: 15.”

⁴W.F. Moulton and A.S. Geden, *A Concordance to the Greek Testament*, rev. ed. by H.K. Moulton (Edinburgh: T. & T. Clark LTD, fifth edition 1978), pp. 347-348.

⁵Bauer, pp. 277-278. The entry reads, “3. *authority, absolute power, warrant*...Of apostolic authority 2 Cor 10: 8; 13: 10. Of Jesus’ absolute authority Mt 28: 18.”

⁶*Ibid.*, p. 302.

⁷*Ibid.*, p. 384.

⁸*Ibid.*, p. 450.

⁹*Biblesoft’s New Exhaustive Strong’s Numbers and Concordance with Expanded Greek-Hebrew Dictionary*, Copyright © 1994 by Biblesoft and International Bible Translators, Inc.

¹⁰*Brown-Driver-Briggs Hebrew Lexicon*, copyright © 1993.

¹¹*Strong’s*.

¹²*Brown-Driver-Briggs*.

¹³*Strong’s*.

¹⁴*Brown-Driver-Briggs*.

¹⁵*Thayer's Greek Lexicon*, electronic database, copyright © 2000 by BibleSoft.

¹⁶*Strong's*.

PARENTAL PARTIALITY

Irene C. Taylor

INTRODUCTION

I am taking the liberty of giving a different designation to our study regarding parental partiality. I am calling it "The Plague Of Parental Partiality." The plague or problem of partiality in parenthood is certainly not new. Yet it continues to be a real hindrance to family life to this very day. Bible examples of parental partiality teach many lessons which wise parents will heed.

I. BIBLICAL EXAMPLES

A. Esau And Jacob (Gen. 25ff).

1. Esau and Jacob are the twin sons of Isaac and Rebekkah with Esau being the firstborn.
 - a. Esau was a cunning hunter, a man of the field (vs. 27).
 - b. Jacob was a plain man dwelling in tents (vs. 27).
2. Each parent had a "favorite" son.
 - a. Isaac favored Esau, especially enjoying his venison (vs. 28).
 - b. Rebekkah loved Jacob.
 - (1) She helped her son deceive his father, an act disrespectful of his headship in the family.
 - c. There was a strain in" the brotherly relationship as a result.

B. Joseph And His Brethren (Gen. 29ff).

1. Jacob was Joseph's father. He had 2 wives and 2 concubines.
 - a. He married Leah through deceit by her father; he loved Rachel.
 - b. Jacob had 2 sons by Rachel; Joseph and Benjamin. Joseph was

his favorite.

(1) He made Joseph a special coat.

(2) He should have remembered the pitfalls of partiality!

2. Joseph's brethren deeply resented him because of this special treatment.
 - a. Discuss Joseph's dreams and the family reaction.
 - b. Discuss the depth of the brothers' resentment.

II. DANGERS IN PARENTING.

- A. Children are different in personality and need. They cannot be treated exactly the same.
 1. The treatment must be equitable nonetheless; each should know that he/she is loved without question.
 2. The uniqueness of each child should be recognized and appreciated.
 3. The talents of each child should be developed.
- B. When special circumstances dictate special treatment for one child, arrangements should be made for the other child/children to have a turn.
 1. Each child should be made to feel special; to know he/she has a special place in parental hearts.

III. RESULTS OF PARTIALITY.

- A. It causes friction between the "partial" child and the other children.
- B. Partiality is not fair to either child!
 1. The "chosen" child may become filled with pride. He may grow to think he is due special treatment from everyone.
 - a. He will not get it in the school or work world making it

difficult to fit in.

- b. The "left out" child may become jealous and bitter or worse. Recall Joseph's brethren.
- C. It causes dissension between parents. They do not agree on who should get the special treatment.
- D. The constant friction and disagreement uproots the peace and serenity of the family unit.
- E. It places the friends of family members in an awkward position.

CONCLUSION

A plague is defined as "anything that afflicts or troubles; calamity..." (Webster's New World College Dictionary). That partial treatment brings trouble into the home is beyond question. It is within reason to declare the damage done to the home serenity is nothing short of calamity. In recent years, a family known to this writer had two girls. The younger, as a teenager, had the ambition to become Miss America. She had the face and figure of a model and thus won many beauty contests. Thankfully, she did not advance to her goal but most of the parental attention was focused on her during those years. The older daughter was ignored, for the most part, and sought consolation in food and solitude. She developed health problems which became life threatening for a time.

It is abuse of a serious nature for parents to practice the **sin of** partiality. No one wins. Everyone is loser. May God grant each parent the wisdom to be the kind of parent we should be. The souls of our children, and our own, are at stake.

NUMBERS: AN OVERVIEW

Jerry L. Martin

Numbers obviously gained its title from the numbering of the Lord=s people who made the exodus from Egypt. The book records two numberings, forty years apart. The first numbering was at Sinai (1:19) and the second was at the Jordan River prior to their entry into the Promise Land. When one read this book he should be caused to see the meaning and importance of faith. God=s redemptive promises and provisions become meaningless if the ones for whom they were prepared have faltering faith. We want to approach our study of this book from the eye of faith.

I. Preparation of the Faithful

A. Tremendous numerical growth of the children of Israel is evidence of the preparation of God=s faithful nation (Num. 1- 6; Gen. 12:1-3).

1. From seventy souls (Ex. 1:7) to 603,550 men above the age of twenty (Num. 1:32).
2. One could safely estimate the total population of men, women and children to be two million.

B. The descendants of **Afaithful@** Abraham have now grown into a great nation.

1. Think of how and why they have grown.
2. Now their faith in God=s provisions and instructions will be tested.

II. Perception of Faith (Num. 13, 14)

A. When one reads the record of the searching out of the land of Canaan he must be impressed.

1. God promised that the land was theirs, Israel=s (Num. 13:2).
2. It truly was a **Aland flowing with milk and honey@** (13:27; 20C26).

- B. Why would anyone fail to believe in a God who would do so much for them?
- C. Ten of the spies saw the land in an evil way while two of them saw it through the eyes of true faith.
 - 1. An optimist makes opportunities out of his calamities. A pessimist makes calamities out of his opportunities. @

III. Punishment of Faithlessness (13:28; 14:45)

- A. The verdict of the 10 spies reflected poor vision (13:33).
 - 1. Though they saw the provisions of God, they failed to see the power of his promise.
 - 2. They saw giants, walls, and obstacles of all sorts.
- B. Their Aevil report@ is all that the people of God heard. They were deaf to the exhorting of Joshua and Caleb!
 - 1. Their hearts fainted. They were caused to be faithless.
 - 2. Faithlessness always breeds faithlessness.
- C. God could in no way tolerate such and punishment was prescribed.
 - 1. The carcasses of faithless a generation fell in the wilderness (14:29).

IV. Preservation of the Faithful (14:24, 30, 38)

- A. Joshua=s and Caleb=s unwavering faith doesn=t go unnoticed (13:30; 14:6-10).
 - 1. They never doubted God.
 - 2. They saw the land as God intended, as already in their hands.
- B. Let=s remember that God will always reward loyalty and devotion (Rom. 8:18; I Cor. 15:58; I Jno. 5:4; Rev. 2:10).

1. Joshua and Caleb were the only two of the original 603,550 men who were numbered to enter Canaan (26:64, 65).

C. This background makes the book of Joshua an inspiring study.

V. Presumptuous Faith (15:32-36)

A. The man who picked up sticks on the Sabbath had the wrong attitude toward God's commandments.

1. Clear instructions had been given (Ex. 20:8; 31:14, 15).
2. This man presumed he could get by with disobeying God.

B. His attitude toward God and His commandments did make a difference.

1. A presumptuous faith is no faith.

VI. Popularity and Faith (16, 17)

A. One's attitude toward God's chosen leaders and arrangement of authority affects one's faith.

1. Korah, Dathan and Abiram were popular men who gained a following and rebelled against Moses and Aaron (16).
2. God brought swift punishment against such rebellion (earth opened and swallowed some, fire consumed others and a plague was brought on still others).

B. Through the budding of Aaron's rod, God reminded them of what choice their faith was to be built around (Num. 17).

1. Majority and might doesn't make right.
2. Popularity is not a credential of faith.

VII. Position and Faith (20:7-13, 20-29)

A. Moses' and Aaron's position did not exempt them from the requirements of faith.

1. When God said, **Aspeak unto the rock@** obedience would have represented faith.
 2. Disobedience represented unbelief (Num. 20:12; Deut. 32:51; Lk. 6:46)
- B. God=s absolute authority is seen in Him not tolerating anarchy for a moment.
1. Not even from the valiant leader of His people (Psa. 106:32, 33).
- C. Moses= and Aaron=s indiscretion caused God to forbid them entrance into the Promise Land (Num. 20:22-29; 27:12-14).
1. Ask Moses and Aaron how important it is to do exactly as God instructs (Deut. 34).

VIII. Pessimism and Faith (Num. 21)

- A. The difficult way discouraged many and caused them to complain about God=s provisions for them (21:4, 5)
1. Instead of remembering all that God had done for them, they saw only darkness and doom.
 2. Pessimistic eyes cannot see the pathway of faith (II Cor. 5:7; Heb. 11:1, 6).
- B. Rejection of God=s provisions always brings God=s disapproval (21:6; Matt. 6:25-33).
1. They said, **AOur souls loatheth this light bread.@**
- C. The serpent of brass required the faith that had been destroyed by pessimism (21:9).

IX. Polluted Faith (Num. 22-25)

- A. Though Balaam acknowledged God, His will, His power, and His people,

he did not have true faith.

1. He was enticed by the lucrative offer of Balak.
2. God instructed Balaam plainly the first time He spoke to him concerning the cursing of Israel (22:12)
3. Balaam's selfish desires and ambitions conquered and controlled his faith (22:15-21; 22:36; 24:25; II Pet. 2:15, 16; Jude 11).

B. Balaam's influence pervaded the lives of God's people in both the Old and New Testament.

1. He taught the people to engage in idolatry and immorality in the name of pagan gods (Num. 31:16; 24:14; 25:2, 9).
2. Rev. 2 refers to this Doctrine of Balaam.

C. For one to die in faith, he must live by faith.

1. Balaam desired to die with the righteous but he lived in unrighteousness and there he died (Num. 23:10; 31:8).
2. We must be careful not to allow our faith to be polluted.

X. Perpetuity of Faith (Num.26-36)

A. The people were numbered a second time.

1. The Israelites who had committed whoredom and idolatry were slain.
2. God instructed Moses and Aaron to number the people again and this time the number was 601,730 (26:1-65).

B. New leadership was selected as they prepared to enter the Promise Land and divide their inheritance (27:15-23).

1. Eleazar had already been selected to take Aaron's place as High Priest.

2. Joshua is selected to take Moses' place.
- C. The laws and ordinances that would assure the Israelite faithful are reiterated (27:1-36:13).
1. Specific charges were made concerning the offering of sacrifices, keeping of vows, and destruction of the enemies.
 2. Specific charges are given concerning the division of the land.

Conclusion:

Forty years of wearisome wandering have been recorded since the Israelites viewed the evidence the twelve spies brought back from the land flowing with milk and honey. A generation, with the exception of Joshua and Caleb, has paid a high price for their faithlessness. Now, a new generation of Israel is encamped east of the Jordan in full view of their prospective inheritance. They will be given an opportunity to prove their faith by conquering the land and keeping God's instructions for their lives. Every year they will have opportunity to recount the lessons learned in the years of wandering by observing the Feast of Tabernacles. As long as they maintain the faith that will carry them across the Jordan they will prosper in their new land.

DEUTERONOMY: AN OVERVIEW

Dave Leonard

Introduction:

1. The forty years of Israel's wilderness wandering are recounted in Numbers 15-21.
 - a. Only seven chapters are given to the actual encampment period.
 - b. However, the time period of the full forty-year penalty for their unbelief covers the remainder of Numbers and the entirety of Deuteronomy.

2. Covering a two month period, the book of Deuteronomy addresses the second generation of the released/escaped captives from Egypt.
 - a. The first generation of Israelites whom God delivered from Egypt, in spite of His guidance and continuous blessings, thought God hated and abandoned them.
 - 1) Because of their unbelief, their refusal to trust and obey the Lord, this generation died in the wilderness.
 - 2) Moses was addressing the second generation to cause them to understand God's love for them and, in turn, to obey God out of appreciation and love for Him (cf. I Jn. 4:19).
 - 3) Loving God has always been manifested in submissive obedience to His commands (cf. Jn. 14:15; I Jn. 5:1-3).
 - b. During the first month Moses delivers his great valedictory, and during the second month Israel wept for Moses in the plains of Moab (34:8).
 - c. The very name of the book means the Asecond law@ or Arepetition of the law.@
 - d. In this book Moses rehearsed and expounded the law which had already been given to the people from Mount Sinai; but there is much more here than simply a repetition of the law given at Sinai as recorded for us in Exodus. For example, in chapters 21-26 we have such items as:
 - 1) Extirpating false prophets and idolatrous cities
 - 2) Making a battlement around the roof of a residence
 - 3) Expiating uncertain murder
 - 4) Taking down Aanged@ malefactors in the evening
 - 5) Punishing rebellious children
 - 6) Distinguishing apparel of the sexes
 - 7) Marriage of captive women and wives of deceased brethren
 - 8) Divorcing wives and the trial of virginity
 - 9) Runaway servants
 - 10) The above subjects are either not treated *at all* in previous books, or, if they are, are not treated in the same manner as in Deuteronomy. (The above list is taken from Bruce Oberst, Deuteronomy, College Press Commentary Series).
 - e. He did this in anticipation of, and with the application to the settled life which the people would have in Canaan.
 - f. This book is dedicated, not to the priests, but to the Acommon people.@

Body:

I. The Writer.

- A. As with all inspired Biblical writings, there is a heavenly author and a human penman (cf. II Tim. 3:16-17; II Ptr. 1:20-21).
- B. The book affirms that Moses spoke the words to the children of Israel (1:1, 3, 5; 5:1), that he wrote the words into a book (31:9, 22, 24), and that he commanded for the book to be preserved as a witness against thee to prevent their rebellion (31:26-27).
- C. There are several evidences as to the Mosaic authorship that reach beyond the book itself.
 - 1. Predictions contained in ch. 28: God's blessings for their obedience or cursings for their rebellion.
 - 2. Evidences from the book of Joshua:
 - a. The law concerning the altar that is given in Deuteronomy and Leviticus is observed in ch. 22.
 - b. Other matters such as the altar at Ebal and the reading of the Law, Joshua 8:30-35, are based only on the Deuteronomy account (Deu. 11:29; 27:1-14).
 - c. In Numbers, Moses listed the number of the cities of refuge, and the fact that there were three west of Jordan and three east of Jordan, but did not name the cities. They are named in the book of Deuteronomy (4:41-43; 19:1-13). These cities are recognized in Joshua 20:1-2. Moses appoints and names them and Joshua so recognizes this as it accurately happened as recorded in Deuteronomy.
 - 3. Jesus affirms the Mosaic authorship of Deuteronomy.
 - a. John 7:19 - Affirms the authorship of the Pentateuch.
 - b. John 5:47-49 - Affirms the authorship of the Pentateuch and that Moses wrote concerning Him.
 - c. Jesus alluded to and quoted much from Deuteronomy.
 - 1) Matt. 4 - in the devil's temptation of Jesus, our Lord quotes Deuteronomy 8:3, 6:16, and 6:13.
 - 2) Matthew 5:43 is based upon a conclusion inferred by the Jews from Deuteronomy 23:6. There were some enemies of God that Israel was not taught to love; rather, they were taught to destroy them - their inference from this is that they should hate their enemies.
 - 3) As recorded in Matthew 22, the Sadducees attempt to trap Jesus by their using of the Law. Jesus does not accuse them of misrepresenting the Law, rather, He tells them they do not know all that Moses said, particularly concerning the fact that God is the God of the living.
 - 4. Inspired men verify Mosaic authorship of Deuteronomy.
 - a. Peter quoted from Deuteronomy and attributed the prophecy to Moses (Acts 3:22-24).

- b Stephen attributed the statement of Deut. 18:15 to Moses (Acts 7:37).
- c Paul attributes the writing of Deuteronomy to Moses as he quotes from Deut. 30 and 31 saying that Moses described; then he quotes from the 30th chapter of Deuteronomy stating that this is Scripture (Rom. 10:5-19).

II. The Circumstances.

- A Deuteronomy is Moses= final sermon to Israel, the purpose of which was to prepare them to serve God out of gratitude and love in their new home in Canaan.
 - 1 This book continues the discussion on the nature of God, the principles of redemption growing out of His nature, and the demands of God=s character upon man.
 - a It stresses the necessity for Israel=s response to God=s love to be manifested in obedience to His will.
 - b It shows clearly the perfect unity between God=s love, grace and law, and man=s obedience of faith.
 - 2 In his final month, as Moses pleaded with his brethren to walk with God in obedient faith, he summarized Israel=s divinely ordained role in these words: AAnd now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?@ (Deut. 10:12-13).
 - a This is an expanded view of Deut. 6:6 which Jesus quoted in answer to the question, AWhich is the great commandment in the law?@ (Matt. 22:36).
 - b This summary of man=s responsibility before God constitutes the teaching of grace (Tit. 2:11-12).
 - c Each of God=s laws/commandments is the instruction of God=s grace to cause man to fear God and keep His commandments (Eccl. 12:13), and, thus, to teach man how to partake in the ultimate blessing of grace in obedience of faith.
 - d Therefore, God=s law is for man=s good (Deut. 10:13).
- B This is a book of remembrance for Israel.
 - 1 Israel is urged to *remember* and to *forget not* throughout the book (Aremember@ - 14 times; Aforget not@ - 9 times).
 - 2. A younger generation had matured during the period of the wilderness wanderings.
 - a They had been too young to fully realize the consequences of the giving of the Law at Sinai.
 - b They must understand and accept the law for themselves.
 - c This generation must be impressed with the responsibility that comes with entering into a covenant with God.
 - d In this book, we see God making every provision for the welfare of

His people in Canaan.

- 3 Deuteronomy is primarily to *remind* the people of what God has done and said. In his commentary on the Pentateuch, George Dehoff gives a concise analysis of the five books of Moses:
 - a Genesis tells of the beginnings, of the fall of man and the beginning of the chosen nation, Israel.
 - b Exodus tells of the redemption of God's people and the organization of these people into a nation, and the giving of the law.
 - c Leviticus tells the way these people were to worship and to continue in fellowship with God who had redeemed them.
 - d Numbers shows us how Israel was left without a goal when they abandoned God's instructions - the account of the wilderness wandering.
 - e Deuteronomy reminds the people of all that God has done for them in the past, gives final preparations for entering the promised land and the commandments which the people were to keep after they were in the land.

III Brief Outline of Deuteronomy. (for a more detailed outline, see Mosher's or Pledge's outline in the reference works mentioned at the end).

A. The First Address: Recounting of History (1:1 - 4:43).

- 1 1:1-5 - Introduction.
2. 1:6-46 - God orders them to leave Horeb for Canaan.
3. 2:1-23 - 38 years wandering - passing through Edom, Moab and Ammon.
4. 2:24 - 3:11 - First successful conquest - The two kings of the Amorites@ (3:8).
- 5 3:12-20 - Extent and division of conquered east-side lands.
- 6 3:21-29 - Moses not allowed to enter Canaan.
- 7 4:1-40 - The glory and greatness of God is remembered.
- 8 4:41-43 - Appointment of eastern cities of refuge.

B The Second Address: Revealing of the Law (4:44 - 26:19).

- 1 4:44-49 - Prologue.
- 2 5:1-5 - God made the covenant with them not the fathers.
- 3 5:6-21 - The Decalogue.
- 4 5:22-33 - A remembrance is made of the day the Decalogue was given.
- 5 6:1-25 - A personal charge to learn and teach God's statutes is recorded.
- 6 7:1 - 10:22 - Background of God's covenant is recorded.
- 7 11:1-17 - Discourse on differences in Egypt and Canaan recalls God's power.
8. 11:18-32 - Blessings and cursings are recorded.
- 9 12:1 - 26:19 - The Law (The statutes and judgments@).
 - a Various laws are given to Israel at this time; some of them repeated from Sinai, some given for the first time or treated differently than before (esp. chs. 22-26, see intro.).
 - b Laws are given regarding: idolatry, eating of meats, the poor and

slaves (12:1 - 15:23); passover (16:1-15); worship for males (16:16-17); court laws (16:18-22); witnesses (17:1-13); warning about kings (17:14-20); Levites, offering of children (18:1-14); prophecy of a later prophet (18:15-22); refuge cities (19); war (20); uncertain dead and captives (21:1-14); inheritance and unruly sons (21:15-21); Ahanged@ man (21:22-23); sundry laws for daily problems (22-26)

C The Third Address: Renewal of the Covenant (27:1 - 30:20).

- 1 27:1-26 - Altar to be built upon Mt. Ebal for the recording of God=s law; curses to be repeated.
2. 28:1-14 - Conditions are set for God=s blessing Israel.
- 3 28:15-68 - Consequences of disobedience foretold.
- 4 29:1-29 - Reminders of God=s blessings.
- 5 30:1-20 - Solemn warnings and reminders.

D Moses= Farewell and Death (31:1 - 34:12).

- 1 31:1-23 - Moses must step down and Joshua is presented to the people and commissioned.
- 2 31:24-30 - The book Moses wrote is placed in the ark as a Awitness against thee@ to prevent future rebellion.
- 3 32:1-43 - Discourse on the song of Moses.
- 4 32:44-47 - Moses= last exhortation.
- 5 32:48-52 - Moses warned of his death.
- 6 33:1-29 - Final blessing from Moses upon each tribe.
- 7 34:1-12 - Moses= end and Joshua=s beginning of leadership.

IV Lessons From Deuteronomy.

- A Love is God=s motivation for providing for us and should be the motivating factor in our obedience of faith (ch. 4).
- B Our obedience of faith does not nullify God=s love, mercy, and grace (10:12-13; cf. Tit. 2:11-14).
- C Idolatry of any kind is forbidden - God commands an undivided devotion (chs. 6, 12, 13).
- D God=s people are to be different from the world.
 - 1 Different in life (16-17).
 - 2 Different in leadership (17-18).
 - 3 Different in loyalty (18).
 - 4 Different in legal procedures (19-21).
 - 5 Different in living together - family and social relationships (22-26).
- E God is our refuge (33:27).
- F As pertaining to God=s Word, we should *remember* and *forget not* what God has done and said (4:9, 23; 5:15; 6:12; 7:18; 8:2, 11, 14, 18, 19; 9:7; 15:15; 16:3, 12; 24:9, 18, 22; 25:17).

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WHAT IS THE VALUE OF STUDYING THE OLD TESTAMENT?

Bobby Liddell

Text: For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope (Rom. 15:4).

Thesis: To learn what is the Old Testament and why is it Old, and to show why studying the Old Testament has great value for men today.

Introduction:

1. Some, even in the Lord's church, fail to see the value of studying the Old Testament, and foolishly object to doing so.
 - a. We live under the New Testament, not the Old Testament.
 - b. Why study about what happened thousands of years ago, who begat whom, and commands that do not apply to us?
 - c. When we have learned all that is contained in the New Testament, then we can study the Old Testament.
 - d. Christ took the Old Law out of the way, so why should we study it?
2. Wise men see the value of studying the Old Testament.
 - a. Brother Rex A. Turner, Sr., said, I would rather have a reasonable background of knowledge of all the books of the Bible than to be an expert in two or three books, or for that matter, to be an expert in either the Old or New Testament, with little or no knowledge of the other.
 - b. It has been said, The Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed; thus, one cannot have a good understanding of either one without a good understanding of the other.
 - c. Study of the Old Testament reveals the divinely inspired unity of the Bible: In the Old Testament, Christ is coming; in the Gospel accounts, Christ is come; and, in the rest of the New Testament, Christ is coming again.
3. Let us consider the following.
 - a. What is the Old Testament?
 - b. Why is the Testament old?
 - c. Why study the Old Testament?

Discussion:

I. WHAT IS THE OLD TESTAMENT?

A. The Old Testament consists of the first thirty-nine books of the Bible--from Genesis to Malachi.

1. It was written during the period from the time of Moses (about 1,500 years before Christ) to the last revelation from God (about 400 years before Christ's coming); that is, before the 400 years of silence of the Intertestamental Period, and may be divided as follows.
 - a. 5 books of Law (Pentateuch) BGenesis-Deuteronomy.
 - b. 12 books of History BJoshua-Esther.
 - c. 5 books of Poetry BJob-Solomon.
 - d. 5 Major Prophets BIsaiah-Daniel.

- e. 12 Minor Prophets BHosea-Malachi.
- 2. It covers the time from the Creation (Gen. 1ff) to the prophecy of the coming of John the Immerser, and the Christ Who would follow (Mal. 4), as shown in the following periods.
 - a. Antediluvian (before the flood), from the Creation (c. 4000 B.C.) to the flood (c. 2350 B.C.) BGenesis 1-5.
 - b. Postdiluvian (after the flood B2350-1921 B.C.) BGenesis 6-11.
 - c. Patriarchs Abraham, Isaac, Jacob, and Jacob=s twelve sons (1921-1706 B.C.) BGenesis 12-45.
 - d. Bondage in Egypt (1706-1491 B.C.) BGenesis 46-Exodus 11.
 - e. Wandering in the Wilderness (1491-1451 B.C.) BExodus 11-Deuteronomy 34.
 - f. The Conquest of Canaan under Joshua (1451-1400 B.C.) BJoshua.
 - g. The Period of the Judges (1400-1095 B.C.) BJudges-1 Samuel 8.
 - h. The United Kingdom (Saul, David, Solomon B1095-975 B.C.) B1 Samuel 9-1 Kings 11; 1 Chronicles-2 Chronicles 9.
 - i. The Divided Kingdom (975-721 B.C.) B1 Kings 12-2 Kings 17; 2 Chronicles 10-28.
 - j. Judah Alone because of Assyrian Captivity of Israel (721-586 B.C.) B2 Kings 18-25; 2 Chronicles 29-36.
 - k. Babylonian Captivity (586-536 B.C.) BJeremiah-Daniel.
 - l. Restoration (536-444 B.C.) BEzra-Esther; Haggai-Zechariah.
- 3. There are believed to be about thirty-two writers of the Old Testament, who lived in different periods of time (spanning about 1,100 years), in different lands; thus, separated by time and distance Bmany of whom never saw or spoke to each other, or, in some instances, to any of the other Old Testament writers Byet, their written records show a perfect harmony and unity (beyond the ability of mere men) of a single theme; that is, the scheme of man=s redemption through the shed blood of Jesus Christ.
- B. The Old Testament records the first two dispensations of time.
 - 1. The Patriarchal Age from Creation (Gen. 1) to the giving of the Law of Moses at Mount Sinai (Exo. 20).
 - 2. The Mosaic Age from Mount Sinai through the last recorded revelation of the Old Testament.
 - 3. During the Old Testament period, God Aat sundry times and in divers manners spake in time past unto the fathers by the prophets@ (Heb. 1:1).
- C. The Old Testament is part of the God breathed (inspired) and divinely united One Book, the Bible.
 - 1. As with the New Testament, its writers claimed to be, and were, inspired of God.
 - 2. Thus, the Old Testament provided man with the record of the beginning, of man=s beginning, of the beginning of sin on the earth, and of the beginning of the promise of God to save man from sin in Christ (Gen. 3:15), as well as the prophecies and development of the coming of the Christ Who would redeem man by the offering of His shed blood.
 - 3. Of the Old Testament, it can well be said: AAll scripture [is] given by

inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works@ (2 Tim. 3:16-17).

II. WHY IS THE TESTAMENT OLD?

- A. The Old Testament is not just old in age, but in its application to man.
 - 1. It points to the church of Christ, but does not answer the question of how to become a Christian, a member of the church.
 - 2. It tells of a new time, place, and way of worship yet to come, but does not answer the question of how to worship as a Christian.
 - 3. It speaks of a new name given by God to His people, but does not answer the question of what that name (Christian) would be.
 - 4. It promises a Savior, but does not reveal the fulfillment of His coming.
- B. The Old Testament is old because it has been taken out of the way, that the New may be established (Heb. 10:9-10).
 - 1. It was taken out of the way, nailed to His cross (Col. 2:14).
 - 2. It was changed with the changing of the priesthood (Heb. 7:12).
 - 3. It was to last till the seed (Christ) was come, and the faith came (Gal. 3:19-25).
- C. The Old Testament is old because there is a New Testament.
 - 1. The New Testament (Mat. 26:28).
 - 2. The New Testament (2 Cor. 3:6).
 - 3. The New Testament (Heb. 9:15-18).
 - 4. So, the first is Old (2 Cor. 3:14; Heb. 8:7-13).

III. WHY STUDY THE OLD TESTAMENT?

- A. We should study the Old Testament because the Old Testament records God=s revealed Truth.
 - 1. It reveals the truth of God=s creation contained nowhere elseBshowing how man came to exist and why.
 - 2. It records facts of history and geography which are accurateBeven though some were disputed by unbelievers until corroborated by the archaeologists= discoveries.
 - 3. It records scientific information in the various areas (biology, botany, astronomy, oceanography, and others), much of which was not Adiscovered@ by man until centuries later.
- B. We should study the Old Testament because we cannot understand the New Testament, as we should, without it.
 - 1. How could we understand Matthew 1, and what would it mean to us without an understanding of the men and women of the Old Testament who are mentioned in the genealogy of Christ?
 - 2. How could we understand the book of Hebrews, with its contrasts of the old and new priesthoods, covenants, sacrifices, laws, and so on, and what would its record of the great men and women, whose faith chapter 11 proclaims, mean to us?
 - 3. Without knowing the Old Testament, many New Testament passages would be meaningless, such as, ARemember Lot=s wife@ (Luke 17:32).

- C. We should study the Old Testament because the Old Testament leads us to Christ and His church.
1. It records the Law which was the shadow of good things to come (Heb. 10:1), and man's schoolmaster to bring him to Christ (Gal. 3:24).
 2. The Old Testament was written for our learning, that we through patience and comfort of the scriptures might have hope (Rom. 15:4).
 3. The fulfillment of the Old Testament prophecies concerning Christ and His church show the reality of God, His promise, and His plan (Mat. 5:17-18; Luke 24:44; John 5:39; Acts 3:18; 10:43).

Conclusion:

1. So, there is great benefit to studying the Old Testament, as noted above, but also in order to build one's faith by learning of:
 - a. The great types of the Old Testament; such as, Melchizedek who was a type of Christ (Gen. 14; Heb. 7), and the tabernacle and temple (Holy Place and Most Holy Place) which were types of the church and heaven.
 - b. The great miracles of the Old Testament (Exo. 7-14; Jos. 3, 6; 2 Kin. 4; et al.).
 - c. The great principles of God's dealing with man (Eze. 18:20-30).
2. If we love the Lord, we will want to hear EVERY word He has spoken time and time again like the Psalmist (Psa. 1:1-2; 19:7-14; 119:11, 104-105, 97, 130, 160 [ASV]).
3. Let us study the Old Testament, and in so doing, learn:
 - a. What the Old Testament is.
 - b. Why the Old Testament is old.
 - c. And, the value of studying the Old Testament.

THE PASSOVER LAMB: A PICTURE OF JESUS

Keith A. Mosher, Sr.

INTRODUCTION

In his *Jesus: A Revolutionary Biography*, James Crossan, the modernist member of the Westar Institute's Jesus Seminar, sets out to prove that Jesus was nothing more than a Cynic philosopher. Crossan insists that "Trying to find the actual Jesus is like trying, in atomic physics, to locate a submicroscopic particle and determine its charge." Crossan also claims to quote from the "Q Gospel," a non-existent, supposed collection of Jesus' sayings from which the New Testament writers allegedly copied, but Crossan's source for "Q" is from a book by Burton Mack rather than from the alleged author of the alleged "Q Gospel."

We give all of the above information here as impelling evidence that there is always the need to defend what the Bible says about the Christ. The challenge to write material concerning Jesus in the Old Testament book of Exodus presupposes the pre-existence of the Master before He was manifested as the Word, (John 1:1-14). His status in, eternity was as the Word (John 1:1), a prerogative He sacrificed in order to atone for the sin of mankind (John 1:29; Phi. 2:5-11). But, if He were merely a gnostic (Cynic) philosopher with aesthetic leanings, He could have made no atonement for sin, and mankind is yet helpless and hopeless (cf. Eph. 2:12).

To write from the stand point of the types and metaphors of Holy Writ concerning Jesus is also, as Augustine put it, to enter a world of wisdom and eloquence. Therefore, we have some apprehension as we undertake the task of writing this material.

Our renewed study of this subject has produced one concrete conclusion: Jesus is referred to in Exodus over and over again, and He is the fulfillment of those ancient types (cf. John 5:39). Concerning God's Word one has written:

What then is the law of the King of kings and Lord of lords? Do we think, that Jehovah will use inductions as Plato, syllogisms as Aristotle, epiphonemas as Cicero, subtleties as Seneca or any artificial syntax? If a royal edict were published in school syllogisms, every wise man would laugh at it. The more plain the Word and law of the Almighty is, the more becoming the divine Author and lawgiver, and profitable for mankind, as more easily understood, and being like bread, accommodating to every palate. Yet there is in God's Word a peculiar elegance, to which even a Homer, or Cicero's language,

when justly compared, is but puerile.

In relation to the beautiful simplicity and magnificent beauty of the Scriptures, Mark added: "And the common people heard him gladly" (Mark 12:37b).

However, the simplicity of the Scriptures does not exclude the knowledge that in exegeting from Old Testament passages concerning Jesus, one must differentiate between true types and metaphors. Types suppose the truth of some history. For example, Jonah was three days and nights in the belly of a great fish (Jon. 1:17), and that event, then, is a type of the Lord's burial (Mat. 12:40-41). Allegories (extended metaphors) have no such historical suppositions, but types do follow matters of fact and pre-figure other actual persons to come. Allegories intend to explain some abstract sense of teaching which the present hearers were not able to understand (e.g., Mat. 21:33-46). The extended metaphor is intended to affect the heart of the hearers and to convince their consciences; therefore, an allegory can have a more extended application in principle than can a type.

Our aim in this essay will be to limit the study to one true type from the book of Exodus and to involve the reader in a challenge to study every Old Testament book with the idea that one is uncovering Jesus' family tree. After all, one who is in love with someone ought to be interested in that person's heritage.

THE CHRIST AS SEEN IN THE PASSOVER LAMB

And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened

bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever (Exo. 12:1-14).

"The Passover or paschal Lamb was a most lively figure or Type of Christ." In fact, the passover meal and memorial prefigure five facts of the Gospel of the Messiah.

First, in the choice of the sacrifice, the lamb was to be without blemish (Exo. 12:5). Jesus is the Lamb of God (John 1:29), and He is without sin (Heb. 4:15; 1 Pet 1:18-20). The passover lamb also had to be taken from the fold of the Israelites (Exo. 12:5), and Jesus was a Jew (i.e., from his brethren) (John 1:11-12; cf. Deu. 18:15). Jesus, in other words, was from the "seed of David according to the flesh" (Rom. 1:3).

Second, in preparing the passover, the Jews were to choose a year-old lamb and slay it (Exo. 12:5-6). Thus the Messiah, as the antitype, would be put to death as a young, vigorous person (Jesus was crucified at the age of thirty-three). It must also be noted that the passover lamb was to be roasted whole (Exo. 12:9) without the breaking of one bone (v. 46; cf. Num. 9:12), signifying that Christ bore the whole wrath of God in His whole body and soul (cf. John 19:36).

Third, in using the blood of the passover lamb as a sign of God's protection, that blood was not to touch the ground nor be trodden under foot (Exo. 12:7, 10, 22). Just so, the precious blood of the Christ is treated with great esteem by God and Christians (Acts 20:28; Heb. 9:22; 1 Pet. 1:19; Rev. 1:5). The blood of the passover lamb also had to be applied to the side posts and door posts of the Israelite dwellings so that God would "see" it and "pass over" them (Exo. 12:7, 13). Christ's

blood, met in baptism, is the causative of justification so that God can "pass over" one's sins (Rom. 6:3-5; Heb. 9:12-14, 22; Rev. 1:5).

Fourth, the Jews were to eat the flesh of the passover lamb (Exo. 12:8, 11, 15), thus signifying that we are to "feed" upon the Christ; that is, we are to be full partakers of His teachings (John 6:35-65). The passover lamb was to be eaten in one house (Exo. 12:3-4). The church of the Lord is one house, and only those in that house partake of the Lamb of God (Eph. 4:4-6; Mat. 16:18; Eph.2:14-15). The spiritual followers of Christ are one bread and one body (1 Cor. 10:17). Further, only Israelites could eat the passover lamb (Exo. 12:43), and only members of the church of Christ partake of the true Lamb of God (cf. 2 Tim. 2: 19). The passover lamb also had to be eaten with unleavened bread (Exo. 12:8, 15). Therefore, those who come to the true Passover must live pure, holy lives (1 Pet. 1:15-16).

Fifth, in eating the passover supper, there was to be an **urgency** and a **remembrance** among the Israelites. They were to dress as if ready for an immediate trip, and they were to be reminded that God was delivering them (Exo. 12:11, 14). Christians should be properly girded for the battle ahead (Eph. 6:10-17). Moreover, Christians, in fully partaking of the blessings from Christ, must remember that they are but strangers and pilgrims here (Eph. 1:3; 1 Pet. 2:11). Christ, after all, is "our passover" (1 Cor. 5:5:7).

CHRIST AND MEMORIALS

Memorials of men are seen in pyramids, Stonehedge, palaces of Aztecs and Incas, Lenin's tomb, and Washington's monument. Myriads of tombstones and multitudes of buildings and statues attest to the fact that people want to be remembered after death. Jesus the Christ, the Son of the Living God, could have had any memorial he chose. He selected two available fruits of nature - unleavened bread and the fruit of the grape vine. It should be remembered it was noted that men must choose to wear the same name in order to achieve unity in Christianity. A uniformity of observing the Lord's Supper is also the goal of those determined to be one in Christ. The Bible directs the way in which this memorial feast is to be observed.

The Bible names this activity as the Lord's Supper (I Corinthians 11:20); the breaking of bread (Acts 2:42); the table of the Lord and the cup of the Lord (I Corinthians 10:21); communion (I Corinthians 10:16); and men are instructed to use Bible terms in referring to Bible events (I Peter 4:11; Titus 2:1,8). The world of "Christendom" speaks of the "eucharist," "Mass," "sacrifice," etcetera. Unity requires a Bible name.

The Bible pictures Jesus as instituting this feast to proclaim his

death (I Corinthians 11:26). A further statement shows that this is a time of communion with Christ, that is a "koinonia" or joint-sharing with the Lord..(I Corinthians 10:16). Further, this memorial is a time of communion with fellow-Christians (I Corinthians 11:30,33). The apostle Paul warned Christians not to commune with unbelievers (II Corinthians 6:14-17) because no such communion existed. "Christendom" practices "closed communion" for a particular denomination, "Mass" where only a favored few priests can drink the fruit of the vine, , "celebrations" rather than observance of His death: etcetera. Until unity of practice occurs, there will be no unity among believers (Hebrews 8:4).

The Bible pictures the Lord's supper as being done in memory of Christ (Luke 22:19; I Corinthians 11:24). His suffering, death, and return are to be remembered. Men are prone to forget God (Jeremiah 2:32). Those who neglect the memory of the Lord each Lord's day will be counted as despisers of the new covenant who have counted the blood by which they were saved an unholy thing (Hebrews 10:23-31). Yet, multitudes of "Christendom" attend worship any time they so desire.

The Bible pictures the unleavened bread and the fruit of the vine as *symbols* of the Lord's gift of His own body and blood for the remission of men's sins (Matthew 26:26-28; Luke 22:19,20). Yet. some in "Christendom" say that the unleavened bread and fruit of the vine *become* the body and blood of the Lord in fact. This doctrine of *transubstantiation* became "church" dogma in 1079 and was fully stated by the Council of Trent in 1560. The Bible pictures Jesus giving the emblems to His apostles. But, Jesus did not *disappear* and become the feast. He sat at the table and ate and drank the emblems with the others. The Bible statement that this "*is my body*" is metaphorical (Luke 22:19). The Bible often uses metaphors in teaching. Joseph said to Pharaoh, **A**the seven good kine *are* seven years" (Genesis 41:26; emphasis added). Surely one with average intelligence can see that the seven kine were not literal years. Compare Luke 8:11 "the seed is the Word of God." Obviously, the Bible is not a literal seed. And just as obviously. the unleavened bread and fruit of the vine do not literally become Christ. The priests in apostate Christendom have taken it upon themselves to "command" the Christ to become the emblems every time "mass" is "celebrated." Such is the result of not following the Bible and such doctrine will prevent unity among professed believers.

The Bible pictures the Lord's supper as being taken on *every* Lord's day (Acts 20:6,7; I Corinthians 11:3a; 16:1,2). The apostle Paul said he received instructions on this matter directly from the Lord (I Corinthians 11:23). Those who wish to be spiritual and right with God *must follow*

Paul=s injunctions concerning this matter (I Corinthians 14:37). Most of "Christendom" remembers Christ in the memorial supper when it wants to rather than when the Lord commanded such to be done. Any day but the Lord's day is used. Any number of times per year is seen as sufficient. And, those who observe the supper weekly have made it a sacrificial celebration rather than a memorial service. Unity will only be achieved when all professed followers of Christ remember him when and how He wants to be remembered. The earthly church continued steadfastly in these matters (Acts 2:42). Why would men want to call to memory the death of Christ less often than He commanded? Why would men want to desecrate the meaning of this feast? Christ rose from the grave on the *first day* of the week (John 20:1). The church began on the *first day* of the week (Acts 2:1). The early Christians worshipped on the *first day* of the week, every first day (Acts 20:7). How shall we who say we are followers of Christ obey Him concerning His feast?

According to "McClintok and Strong, Bible Encyclopedia," (volume 5. p. 574): "In imitation of its first celebration by Christ, it was first celebrated at night. Later it became almost universally connected with the morning service." According to the Bible, the first day of the week has a morning and an evening (John 20: 1,19). One can, scripturally, partake of the memorial feast anytime on the Lord's day. But no Bible principle or verse allows for observance on any other day nor does the Bible allow for one to observe the Lord's supper less than every first day. Christ, our Passover, must be remembered in the way chosen by God.

Standing In The Gap Lectureship
The Pentateuch: The Books Of Law
Nesbit church of Christ
January 27-30, 2005

Exodus: An Overview

Lennie Reagan

I. Introduction.

A. It is an extreme honor to participate again in this fine lectureship and to be associated with the faithful brethren at Nesbit. The Nesbit eldership, her evangelist and his wife, and the congregation are to be commended for their love for the Lord, His Word and for one another. This lectureship is only one of their demonstrations of their love for truth and their appreciation to hear it proclaimed.

B. The task of this chapter is to provide an overview of the book of Exodus. Hopefully that task will be completed as we examine three major observations:

1. An Outline of Exodus.
2. The Background of Exodus
3. Spiritual Significance of Exodus

II. An outline of Exodus provides us a brief scan of the revelation of the beginning of God's relationship with the nation of Israel.

A. Israel is oppressed by the Egyptians (1:1-12:36).

1. The list of those who came to Egypt (1:1-7).
2. The oppression of Israel begins with the new Egyptian ruler (1:8-22).
 - a. Pharaoh issues a building decree to decrease the threat of the Israelites (1:11-14).
 - b. Pharaoh issues a bloody decree to the midwives to control the population of the males (1:15-22).
3. The deliverer of Israel is provided (2:1-4:31).
 - a. The birth and youth of Moses unfolds the preparation and purpose of God (2:1-15).
 - b. Moses marries a Midianite woman (2:16-22).
 - c. The mission of Moses is manifest (2:23-4:31).
4. The deliverance of Israel and the punishment of Egypt are declared (5:1-12:36).
 - a. The problems of Pharaoh are proliferated (5:1-14).
 - (1) Pharaoh rejects the God of Israel (5:1-3).
 - (2) Pharaoh increases the workload on Israel (5:4-14).
 - b. The people murmur to Pharaoh and to Moses (5:15-23).
 - c. God reassures Israel of His purpose and power (6:1-13).

- d. A portion of the people of Israel are listed and Moses is given the command to go before Pharaoh (6:14-30).
- e. Aaron and Moses are prepared to present the purpose of God before Pharaoh (7:1-13).
- f. The plagues are presented to Pharaoh and the people of Egypt (7:14-11:10).
 - (1) The water of Egypt is polluted when it is turned into blood (7:14-25).
 - (2) Frogs invade the land of Egypt (8:1-15).
 - (3) Lice literally laden the land of Egypt (8:16-19).
 - (4) Flies flood Egypt but Pharaoh refuses to free Israel (8:20-32).
 - (5) The cattle of Egypt are massacred by the murrain (9:1-7).
 - (6) Boils break out on the animals and people of Egypt (9:8-12).
 - (7) Hail hits the land of Egypt (9:13-35).
 - (8) Locusts plague the Egyptians (10:1-20).
 - (9) Deep darkness descends on Egypt (10:21-29).
 - (10) The death of the firstborn of cattle and human life takes its toll on the land (11:1-10).
- g. The memorial of the Passover is instituted and observed (12:1-36).

B. Israel is delivered from oppression and travels from Egypt to Mount Sinai (12:37- 18:27).

- 1. The nation leaves Egypt and journeys to Pihahiroth (12:37- 14:9).
- 2. The Red Sea provides another demonstration of the Lord's salvation (14:10-15:21).
- 3. The journey continues through the wildernesses of Shur, Marah, Elam, and Sin (15:22-16:36).
- 4. Rephidim is traveled before Mount Sinai (17:1-18:27).

C. God's people encamp at Sinai (19:1- 24:18).

- 1. Proper preparations are made prior to the divine visit (19:1-25).
- 2. The Ten Commandments and other laws are given (20:1-23:33).
- 3. The Law is accepted and confirmed (24:1-18).

D. The instructions for the tabernacle are issued to Moses and the nation (25:1- 31:18).

- 1. A specific pattern is provided by which the tabernacle is to be built (25:1- 30:38).
- 2. God issues the decree to begin the construction (31:1-11).
- 3. The instructions regarding the sabbath day are set forth (31:12-18).

- E. The apostasy of the people and the intercession of Moses (32:1-33:23).
 - 1. The golden calf is fashioned and the tablets of stone are broken (32:1-32:25).
 - 2. The tent of meeting for the congregation is pitched (33:1-23).
- F. Moses receives the new tables of stone (34:1-35).
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IV. Conclusion.

- A. The might and majesty of the Lord’s name was proclaimed throughout Israel, Egypt and the whole world (Exodus 3:14-15).
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- D. God was honored then and God will be honored today.

Standing In The Gap Lectureship
The Pentateuch: The Books Of Law
Nesbit church of Christ
January 27-30, 2005

Exodus: An Overview

Lennie Reagan

I. Introduction.

A. It is an extreme honor to participate again in this fine lectureship and to be associated with the faithful brethren at Nesbit. The Nesbit eldership, her evangelist and his wife, and the congregation are to be commended for their love for the Lord, His Word and for one another. This lectureship is only one of their demonstrations of their love for truth and their appreciation to hear it proclaimed.

B. The task of this chapter is to provide an overview of the book of Exodus. Hopefully that task will be completed as we examine three major observations:

1. An Outline of Exodus.
2. The Background of Exodus
3. Spiritual Significance of Exodus

II. An outline of Exodus provides us a brief scan of the revelation of the beginning of God's relationship with the nation of Israel.

A. Israel is oppressed by the Egyptians (1:1-12:36).

1. The list of those who came to Egypt (1:1-7).
2. The oppression of Israel begins with the new Egyptian ruler (1:8-22).
 - a. Pharaoh issues a building decree to decrease the threat of the Israelites (1:11-14).
 - b. Pharaoh issues a bloody decree to the midwives to control the population of the males (1:15-22).
3. The deliverer of Israel is provided (2:1-4:31).
 - a. The birth and youth of Moses unfolds the preparation and purpose of God (2:1-15).
 - b. Moses marries a Midianite woman (2:16-22).
 - c. The mission of Moses is manifest (2:23-4:31).
4. The deliverance of Israel and the punishment of Egypt are declared (5:1-12:36).
 - a. The problems of Pharaoh are proliferated (5:1-14).
 - (1) Pharaoh rejects the God of Israel (5:1-3).
 - (2) Pharaoh increases the workload on Israel (5:4-14).
 - b. The people murmur to Pharaoh and to Moses (5:15-23).
 - c. God reassures Israel of His purpose and power (6:1-13).

- d. A portion of the people of Israel are listed and Moses is given the command to go before Pharaoh (6:14-30).
- e. Aaron and Moses are prepared to present the purpose of God before Pharaoh (7:1-13).
- f. The plagues are presented to Pharaoh and the people of Egypt (7:14-11:10).
 - (1) The water of Egypt is polluted when it is turned into blood (7:14-25).
 - (2) Frogs invade the land of Egypt (8:1-15).
 - (3) Lice literally laden the land of Egypt (8:16-19).
 - (4) Flies flood Egypt but Pharaoh refuses to free Israel (8:20-32).
 - (5) The cattle of Egypt are massacred by the murrain (9:1-7).
 - (6) Boils break out on the animals and people of Egypt (9:8-12).
 - (7) Hail hits the land of Egypt (9:13-35).
 - (8) Locusts plague the Egyptians (10:1-20).
 - (9) Deep darkness descends on Egypt (10:21-29).
 - (10) The death of the firstborn of cattle and human life takes its toll on the land (11:1-10).
- g. The memorial of the Passover is instituted and observed (12:1-36).

B. Israel is delivered from oppression and travels from Egypt to Mount Sinai (12:37-18:27).

- 1. The nation leaves Egypt and journeys to Pihahiroth (12:37-14:9).
- 2. The Red Sea provides another demonstration of the Lord's salvation (14:10-15:21).
- 3. The journey continues through the wildernesses of Shur, Marah, Elim, and Sin (15:22-16:36).
- 4. Rephidim is traveled before Mount Sinai (17:1-18:27).

C. God's people encamp at Sinai (19:1-24:18).

- 1. Proper preparations are made prior to the divine visit (19:1-25).
- 2. The Ten Commandments and other laws are given (20:1-23:33).
- 3. The Law is accepted and confirmed (24:1-18).

D. The instructions for the tabernacle are issued to Moses and the nation (25:1-31:18).

- 1. A specific pattern is provided by which the tabernacle is to be built (25:1-30:38).
- 2. God issues the decree to begin the construction (31:1-11).
- 3. The instructions regarding the sabbath day are set forth (31:12-18).

- E. The apostasy of the people and the intercession of Moses (32:1-33:23).
 - 1. The golden calf is fashioned and the tablets of stone are broken (32:1-32:25).
 - 2. The tent of meeting for the congregation is pitched (33:1-23).
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THE HEBREWS' SALVATION--TYPE OF OUR SALVATION TODAY

Robert R. Taylor, Jr.

I. INTRODUCTION

- A. Many of the pioneer preachers often spoke on types and anti types. They knew the Book in both testaments and could do this with great proficiency.
- B. Not nearly as much is done in this category as in former times, it strongly seems. We have reared a generation that has been deprived, to a large degree, of this kind of rich Bible study. For shame!
- C. We must know both testaments to be proficient in such studies as types and antitypes and this takes serious study--not superficial glances at this and that segment of Scripture.

I. BONDAGE IN EGYPT (THE TYPE) AND BONDAGE TO SIN ~HEANTITYPE)

- A. Joseph at first and Jacob and family next went to the Land of the Nile. They were free at first and then bondage to Egypt set in for them. It was a very grievous type of bondage.
- B. We were not in bondage to sin at birth being free of sin till accountability was reached much like Paul had in mind in Romans 7:9. Then sin carne when we violated God's will. It is the gravest kind of bondage. Jesus spoke of this in John 8:33ff and so did Paul in Romans 6:12ff.

II. DELIVERANCE BY HEAVEN WAS REQUIRED BOTH IN THE TYPE AND THE ANTITYPE.

- A. Israel in bondage, unaided, could not deliver herself from Egypt.
- B. We who are in sin cannot deliver, unaided, ourselves by our own efforts without help from on High.
- C. God carne to the rescue for slave-ridden Israel.

- D. God came to the rescue for sinners who come short of God's glory (Romans 3:9,23).

III. MOSES THE DELIVERER (THE TYPE) AND CHRIST THE DELIVERER (THE ANTITYPE).

- A. In Exodus 3-4 Moses is chosen and sent to deliver Israel from her grievous bondage to the Egyptians.
- B. In the culmination of God's plan to redeem man, Jesus is chosen and sent by God (1 Peter 2:4; John 3:16; Luke 19:10).

IV. MOSAIC MIRACLES (THE TYPE) AND CHRIST'S MIRACLES (THE ANTITYPE).

- A. Moses showed God's power over Pharaoh and Egypt in the plagues at the Red Sea.
- B. Christ showed His power over Satan, sickness, disease, nature and even death itself.
- C. Miracles continued in the wilderness.
- D. Miracles continued at Pentecost and afterward until the fullness of divine revelation was completed (1 Corinthians 13:8-13; Ephesians 4:7-14).

V. WATERY DELIVERANCE BY MOSES (THE TYPE) AND BY CHRIST (THE ANTITYPE).

- A. Red Sea crossed by Moses and Israel in fleeing Egypt. Paul call it a baptism unto Moses in the cloud and the sea (1 Corinthians 10:2). Note also verses 3-4 in this context.
- B. Baptism is God's dividing line between the sinner condemned and the saint redeemed (Matthew 28:19; Mark 16:16; Acts 2:38; 22:1; Romans 6:3-4; Galatians 3:27; 1 Peter 3:21).

IV. IN THE WILDERNESS ON THE WAY TO CANAAN (THE TYPE) AND OUR JOURNEY THROUGH LIFE TO HEAVEN (THE ANTITYPE).

- A. Cloud and pillar of fire for them; His inspired Word for us.
- B. They were fed and watered. We are fed and watered with bread of life and the water of life.
- C. They faced difficulties many and so do we in countless ways.
- D. They could fall and many did (Hebrews 3:13ff) and so can we and too many do (1 Corinthians 9:24-27; 10:12; Galatians 5:4; 2 Peter 2:20-22; Revelation 3:14-22).

VII. THEY HAD THE TABERNACLE (THE TYPE) AND WE HAVE THE CHURCH (ANTITYPE)

- A. The outer court with its altar for sacrifices and the laver of washing (type of the world).
- B. The Holy Place with its candlestick, altar of incense and table of showbread (type of the church).
- C. The Most Holy Place with its ark of the covenant and mercyseat (type of heaven itself)
- D. Sinner must accept the sacrifice of Christ and be washed before entrance into the church.
- E. Candlestick provided light and so does God's Word for us.
- F. Altar of incense a type of our prayers ascending to God.
- H. Showbread eaten weekly by priests; Lord's Supper eaten weekly by priests (all saints).
- I. God's presence in the Holy of Holies; His presence in Heaven, where we can be with him forever.
- J. Each called for an atonement--animal blood in Leviticus 16 and

Christ's blood in Matthew 26:28; Colossians 1:14; 1 Peter 1:18-19.

VIII. THE CROSSING OF JORDAN FOR THEM--OUR CROSSING THE JORDAN IN DEATH.

- A. Jordan stood between them and Canaan.
- B. Death stands between the faithful and Hadean comfort.

IX. CANAAN AT LAST FOR THEM: HEAVEN AT LAST FOR THE FAITHFUL.

- A. Canaan the type.
- B. Heaven the antitype.

X. CONCLUSION: Types and antitypes can be such a richly rewarding study as I have sought to show in this lesson.

SURVEY OF GENESIS

Ronnie Scherffius

Introduction.

1. The importance of the book of Genesis cannot be over emphasized.
2. As it serves as the foundation upon which the remaining books stand it is perhaps the most important book of all the Bible.
3. When the Bible is considered in its totality this is easily seen: AOur hope lies in Revelation; Revelation relies on the epistles; The epistles do not mean anything unless you have the book Acts (why worry about anything if you do not know how to become a Christian); The book of Acts depends on the Gospel accounts or it has no foundation; The Gospel records depend upon the Prophets (Christ came to fulfill prophecy); The writings Old Testament Prophets depends upon Old Testament History (if the history is not true then the prophets have no foundation); The books of History means nothing if the Pentateuch is not true history; The Pentateuch is worthless if you cannot depend on the book Genesis; The book of Genesis ultimately depends on Genesis 1 being valid and reliable@ (*Curtis Cates*).
4. Jesus declared that a wise man builds his house upon the rock while a foolish man builds his upon the sand.
5. If the book of Genesis is found, even in one instance, to be as unstable as the shifting sands of the sea then it could be said that God is foolish.
6. Realizing this to be true, Satan has made this book a primary point of attack by his atheistic armies:
 - a. Creation.
 - b. Noahic Flood.
 - c. Separation of men by confounding language.
 - d. Call of Abraham and his monotheistic faith.
 - e. Destruction of Sodom and Gomorrah.
 - f. Birth of Isaac to an aged couple.
 - g. Abraham=s offering Isaac as a sacrifice to God.
 - h. Joseph, a Hebrew, serving such a prominent role in Egypt.
 - i. The seven years of famine which Jacob and his family into Egypt where God made them a great nation.
7. Realizing the fundamental importance of Genesis, let=s briefly consider this marvelous and majestic book.

I. Authorship Of Genesis.

- A. *AAnd Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds@ (Acts 7:22).*
- B. Book of Genesis is a part of the Pentateuch.
 1. Old Testament divided into five categories (law, history, poetry, major and minor prophets).

2. The first five books of the Old Testament, or *The Law*, are also referred to as *The Pentateuch*.
 3. *Pentateuch* from a compound Greek word.
 - a. *Penta* meaning five.
 - b. *Teuch* meaning volume
 - c. Thus, the *Pentateuch* is a five volume book.
 4. From ancient times it has been believed that there was one writer of the *Pentateuch* (only in recent times have Bible critics raised doubts to this fact), therefore, to show that Moses was the writer of the *Pentateuch* is to show that he is the writer of the book of Genesis.
- C. Mosaic authorship of the *Pentateuch*.
1. From ancient times, the *Pentateuch* was believed to be the work of Moses.
 2. Internal Evidence.
 - a. *And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. And Moses wrote all the words of the LORD...* (Ex. 24:3, 4).
 - b. *These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out* (Num. 33:1-2).
 - c. *And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a*

witness against thee@ (Deut. 31:24-26; cf. Heb. 9:4).

3. External Evidence.

- a. *And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel@ (Josh., 8:32).*
- b. *And it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his servants which had slain the king his father. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin@ (2 Kings 14:5, 6).*
- c. *And they set the priests in their divisions, and the Levites in their courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses@ (Ezra 6:18).*
- d. *And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel...And they found written in the law which the LORD had commanded by Moses...@ (Neh. 8:1, 14).*
- e. Jesus attributed the Pentateuch to Moses (Matt. 8:4; 19:7-8).
- f. First-century Jews believed Moses to be the writer of the Pentateuch (Acts 6:1-4).
- g. First-century Christians believed Moses to be the writer of the Pentateuch (Acts 15:21; Rom. 10:5; 1 Cor. 9:10; 2 Cor. 3:15; Heb. 7:14).

4. Extra-biblical evidence.
 - a. Philo, Egyptian-Jewish philosopher who lived in the first century (about 30 B.C - A.D. 55), ascribed Mosaic authorship to the Pentateuch which was in agreement with the Jews of the first century.
 - b. Josephus, Jewish historian contemporary with the apostles, wrote, *And we have not an innumerable multitude of books among us, disagreeing but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws, and the traditions of the origins of mankind till his death* (Against Apion, book 1, paragraph 8).
- D. Did Moses know how to write?
 1. Some have denied Mosaic authorship of the Pentateuch arguing that Moses and those of his day did not know how to write.
 2. Moses birth is estimated to be about 1520 B.C. and he lived for 120 years.
 3. By 3,000 B.C. both the Sumerians of the lower Tigris-Euphrates Valley and the Egyptians of the Nile Valley had developed systems of writing which began as a type of picture writing and developed into conventionalized symbols (Wycliffe, Dictionary of Biblical Archaeology, P. 609).
 4. Writings have been found dating to the ancient Near East prior to Moses time.
 - a. The Ebla tablets found in Syria (2500 B.C.).
 - b. The Code of Hammurabi (1700 B.C.).
 - c. Mari tablets (from 1700s B.C.).
 - d. The Nuzi Tablets (1400s B.C.).
 - e. The Ras Shamra tablets (1400s B.C.).
 5. Archaeology has shown that the ability to write was common in Egypt in the 1500s B.C.
 - a. Moses was born in Egypt at this time and was raised up in the house of Pharaoh.
 - b. Pertaining to this part of Moses life Luke wrote, *And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds* (Acts 7:22).
 6. With this knowledge it is easily seen that Moses could indeed have written the Pentateuch.
- E. The importance of a Mosaic authorship for the Pentateuch can be seen from the following statement, *If it could be proved that Moses did not write the Pentateuch and that the Pentateuch is neither genuine nor authentic, the credibility of every other book of the Old Testament would be lost. Not only*

would the Old Testament books be seriously questioned, but even the words of our Savior would be rejected, for He attributed the authorship of the Pentateuch to Moses@ (Charles Pledge, Getting Acquainted With The Old Testament@ Vol. 1, p. 137).

II. **Genesis: The Book Of Beginnings.**

A. *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself@ (Luke 24:47).*

B. Genesis is the first book of the Hebrew Bible.

1. The word AGenesis@ means Abeginning.@

a. Hebrew word is Abereshith@ meaning Ain the beginning.@

b. Hebrew books were named for their first words.

2. Greek word is Aarchay@ which can refer to the Abeginning@ or Aorigin@ of a thing, or to Afirst place@ or Aprincipality@ of something or someone.

a. This word is found fifty-eight times in the New Testament and is sometimes used to refer to the time of creation.

b. *AThe Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.?@ (Matt. 19:3-5).*

c. *AKnowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation@ (2 Pt. 3:3, 4).*

3. As much as Genesis is Athe book of beginnings@ it is interesting some Abeginnings@ found in the book of Genesis.

- C. Some beginnings found in the book of Genesis.
1. *Beginning of the universe and the earth (Gen. 1-2).*
 2. Beginning of life (Gen. 1-2).
 3. Beginning of the human race (Gen. 1).
 4. Beginning of marriage and the home (Gen. 2).
 5. Beginning of sin (Gen. 3).
 6. Beginning of the scheme of redemption & Messianic prophecy (Gen. 3:15).
 7. Beginning of worship and sacrifices (Gen. 4).
 8. Beginning of culture (nations, government, occupations, music, literature, art, agriculture, cities, languages, etc.).
 9. Beginning of divine punishment of the wicked (Gen. 9).
 10. Beginning of Hebrew race (Gen. 12).
 11. Beginning of the Messianic line (Gen. 12; cf. Mt. 1:1).

III. **The Mystery: Characters And Events Relative To The Unfolding Of God=s Scheme Of Redemption.**

- A. *AUnto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ@ (Eph. 3:8, 9).*
- B. Fall of man: the reason for God=s scheme of redemption (Gen. 3).
- C. Call of Abraham and Abrahamic promise (Gen. 12:1-3).
- D. Birth of Isaac Athrough whom the seed would come@ (Gen. 21).
- E. Birth of Jacob from whom would come the nation of Israel ().
- F. Entrance of Jacob and his family into Egypt where they became a great nation through whom the Messiah would come (Gen. 46:3).
- G. Adultress relationship of Judah and Tamar from which came Pharez from whom came King David to whom the promise of Christ sitting on his throne was made (Gen. 38; cf. 2 Sam. 7:12ff; Acts 2:16ff; Rom. 1:3).

IV. **Shadows Of Things To Come: Types In The Book Of Genesis.**

- A. *AFor the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect@ (Heb. 10:1).*
- B. Adam and Eve: A type of Jesus and the church.

1. Adam formed by miraculous means (Gen. 2:7; 5:1, 2); Jesus born of a virgin (Gen. 3:15; Isa. 7:14; 31:22; Mt. 1:18-23).
 2. No bride: Adam had no bride at the beginning (Gen. 2:18-20); the church [bride of Christ] was not in existence during Christ=s personal ministry (Mt. 16:18).
 3. Deep sleep: Adam put into deep sleep to get his bride (Gen. 2:21); Jesus died on the cross for the church (Eph. 2:15, 16).
 4. Side opened while asleep: Adam (Gen. 2:21); Jesus (John 19:33-34).
 5. Sacrifice made for bride: rib taken so Adam might have bride (Gen. 2:22); blood shed to purchase the church (Acts 20:28).
 6. Rose again: Adam awoke and revived from his sleep (Gen. 2:22); Jesus arose from the dead by the glory of the Father (Rom. 6:3, 4; 1 Cor. 15:1-4).
 7. Miraculous creation: Creation of Eve a miracle (Gen. 2); church established by miraculous power (Mark 9:1; Luke 24:26-29; Acts 1:8; 2:1ff).
 8. Multiply: Adam and Eve commanded to replenish the earth (Gen. 1:27, 28); Church is to bear fruit (John 15:1-6; Rom. 7:4).
 9. Born into family [do not join]: All enter family of Adam through corruptible seed; born into the family of God by incorruptible seed (1 Pt. 1:23; John 3:5; Acts 2:47).
 10. Food provided for children because not full grown (1 Pt. 2:2).
 11. One wife: Adam had only one wife - Eve (Mt. 19:4-6); Christ built only one church (Mt. 16:18; Eph. 1:22, 23; etc.).
 12. Head of wife: Adam was head of Eve (Gen. 3:16; Eph. 5:23); Jesus is the head of the church (Eph. 1:22, 23; 5:23; Col. 1:18).
 13. Death and Life: Adam brought physical death to all; all will be raised by Christ (1 Cor. 15:20-23).
 14. Image of the first: All now in the image of Adam, the first man; after the resurrection we will be in the image of Christ, the first of all creation (1 Cor. 15:46-49; 1:15).
- C. The ark of Noah: A type of the church of Christ.
1. One material: gopher wood (Gen. 6:14); lively stones (1 Pt. 2:5).
 2. One source of light: a window; (Gen. 6:16); God=s word (Ps. 119:105, 130).
 3. One entrance: one door (Gen. 6:16); Jesus Christ (John 12:6; 14:6).
 4. One family saved: family of Noah (Gen. 7:1, 7); family of God (Heb. 3:6; 1 Pt. 2:5; Eph. 2:19; 1 Tim. 3:15; Eph. 3:14, 15).
 5. Salvation located inside: inside the ark (Heb. 11:7; 1 Pt. 1:20; Gen. 7:23); in the church (Eph. 1:3, 7; 2 Tim. 2:10; Acts 2:47; John 5:28, 29).
 6. Work to be done: before ark built (Gen. 6:22) and inside the ark (Gen. 6:21); to be added to the church (Mt. 7:21; Acts 10:34, 35; 2:37-38, 41, 47) and inside the church (1 Cor. 15:58; Rev. 14:13; John 10:37; 17:4).

7. Both built according to the pattern of God: the ark (Gen. 6:14-16); the church (Rom. 6:17).
 8. Only one: one ark (Gen. 6:14; 7:1; 8:1; 1 Pt. 1:20); one church (Mt. 16:18; Eph. 1:22, 23; 4:4).
- D. Isaac: A type of Christ.
1. Both were sons of promise (Gen. 17:15-19; Gen. 12:1-3; 22:17; Gal. 3:16).
 2. Isaac=s birth was by divine intervention (Gen. 11:29, 19; 30:9-14; 21:1); Jesus was born of a virgin (Gen. 3:15; Isa. 7:14; Jer. 31:22; Mt. 1:18-23; Gal. 4:4, 5).
 3. Both were named before birth (Gen. 17:19; Mt. 1:21).
 4. Isaac was sacrificed by Father of the faithful (Gen. 22:1-12; Gal. 3:26-29); Jesus was sacrificed by the Father of all (John 3:16; Rom. 5:8; 8:32).
 5. Both willingly submitted to sacrifice (Gen. 22:9; John 10:17, 18).
 6. Isaac bore the wood for the fire (Gen. 22:6); Jesus bore His cross (John 19:13-17).
 7. Both were returned to their father (Gen. 22:12; Heb. 11:17-19; Dan. 7:13; Acts 2:22-36).
- E. Joseph: A type of Christ.
1. Beloved Son: Joseph was Jacob=s beloved son (Gen. 33:2; 37:3); Jesus is God=s only begotten Son (John 3:16)
 2. Mission: Joseph sent on a mission of mercy (Gen. 37:5-11); Jesus sent on mission of salvation (John 1:29; 3:17; Luke 19:10).
 3. Rejection: Joseph was rejected by his brethren (Gen. 37:3-4); Jesus was rejected by his own people (John 1:11; Zech. 13:6).
 4. Hated: Joseph was hated because of his dreams (Gen. 37:3-11); Jesus was hated because of His words (John 7:7; 17:14).
 5. Suffered though innocent: Joseph suffered though innocent (Gen. 37:17-27; 39:7-20); Jesus suffered death though innocent (John 18:38; 19:4-6).
 6. Stripped of garments: Joseph was stripped of his coat of many colors (Gen. 37:18-36); Jesus was stripped of His garments (Matt. 27:35; Mark. 15:24; John. 19:23-24).
 7. Sold for silver: Joseph was sold for twenty pieces of silver [the price of a common slave] (Gen. 37:23-28); Jesus was sold for 33 pieces of silver [the price of a common slave] (Matt. 26:15; 27:3-5).
 8. Lies: *Joseph=s brothers lied about what happened to him (Gen. 37:31-34); Jews paid guards to give false testimony concerning Christ=s resurrection (Matt. 28:11-15).*
 9. Mistaken enemies: Joseph=s brothers supposed they had gotten rid of him (Gen. 37:28); Enemies of Jesus supposed they had gotten rid of Him (Mark 15:13-14; 29-31).

10. Elevated to face enemies: Joseph became ruler in Egypt and faced his brethren (Gen. 41:39-44; 42-44).
 11. Tempted but pure: Joseph was tempted by Potiphar=s wife but remained pure (Gen. 39:7-12); Jesus was tempted in all points like as we are yet without sin (Matt. 4:1-11; Luke 4:1-13 ; Heb. 4:15; 1 Pt. 2:22).
 12. Invitation extended: Joseph invited starving brethren to Egypt (Gen. 45:9-11; 50:20); Jesus invites all to salvation I(Matt. 11:28-30).
 13. Forgiveness offered: Joseph forgave his brothers (Gen. 45:1-15; 50:15-21); Jesus forgives sinners who come to Him (Luke 23:34; Mark 16:15, 16; Heb. 5:9).
 14. A place to live: The land of Goshen was given to Joseph=s family (Gen. 45:10); Jesus is preparing a place in heaven for us (John 14:1-4; Heb. 4:9).
- F. Priesthood of Melchizedek: A type of the High Priesthood of Jesus.
1. Priest of God: Melchizedek (Gen. 14:18-20; Heb. 6:20); Jesus (Heb. 6:20-7:12).
 2. Priests apart from Law of Moses: Melchizedek *was priest before the Law was given (Gen. 14:18 -20; Heb. 7:3); Jesus was priest after the Law ended (Col. 2:14; Heb. 7:12 - 14).*
 3. From land of promise: Melchizedek *from Canaan (Gen. 14:18 -20); Christ from heaven (John 1:1 -3; 6:38; 17:5).*
 4. Mysterious appearance: Melchizedek (Heb. 7:3); *Christ was born of virgin (Isa. 7:14; Jer. 31:22; Matt. 1:18 -23).*
 5. Righteous: Melchizedek *righteous among heathen (Gen. 14:18 -20); Jesus righteous among sinners (Heb. 7:26).*
 6. Superiority: Melchizedek *superior to Abraham (Heb. 7:7) Christ has all authority (Matt. 28:18; Eph. 1:20-23).*
 7. Righteousness: Melchizedek *was AKing of righteousness@ (Heb. 7:2); Jesus has the Ascepter of righteousness (Heb. 1:8).*
 8. Peace: Melchizedek *was King of Salem [peace] (Heb. 7:2); Jesus is the Prince of peace ((Isa. 9:6, 7; Acts 5:31; Rom. 14:17).*

9. Gives blessings: Melchizedek *blessed faithful Abraham* (Gen. 14:19); Heb. 7:6); Jesus blesses us (Luke 19:10; Heb. 5:9).
10. Priest forever: No record of Melchizedek's death or passing of his priesthood (Heb. 7:3); Jesus lives forever as priest (Heb. 7:8, 17).

V. **Attributes Of God Found In The Book Of Genesis.**

A. The eternality of God

1. *In the beginning God...@* (Gen. 1:1)
2. *These are the generations of the heavens and of the earth when they were created, in the day that the LORD (existing one) God made the earth and the heavens@* (Gen.2:4).

B. Omniscience of God

1. *And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually@* (Gen. 6:5)
2. *And he said unto Abram, 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; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance@* (Gen. 15:13-14).
3. *Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?@* (Gen. 18:12-13).

C. Righteousness and Justice of God (Gen. 18:25).

D. Omnipotence of God (Gen. 17:1; 1).

- E. Omnipresence of God (Gen. 6:5).
- F. Goodness of God
 - 1. *A...it was good...@ (Gen. 1:4, 10, 12, 18, 21, 25, 31).*
 - 2. *AEvery good gift and every perfect gift is from above, and cometh down from the Father of lights...@ (James 1:17).*
- G. Mercy of God.
 - 1. *AAnd while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city@ (19:16).*
 - 2. *ABut the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison@ (Gen. 39:21).*

VI. Written For Our Learning: Fundamental Christian Principles Found In The Book Of Genesis.

- A. *AFor whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope@ (Rom. 15:4).*
- B. Christian principles found in the book of Genesis.
 - 1. Virgin birth.
 - a. *A@ (Gen. 3:15).*
 - b. Fundamental to the Christian faith is the fact of Christ=s virgin birth without which He could not be the Son of God.
 - 2. Necessity of blood sacrifice to atone for sin.
 - a. *ABy 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@ (Heb. 11:4 cf. Rom. 10:17).*
 - b. Knowing that God had commanded both Cain and Abel to offer an animal sacrifice what is the fundamental wrong behind Cain=s substitution of Afruit of the ground@?
 - c. The absence of blood in the sacrifice (Heb. 9:22).

- d. Lesson learned: corruption of God=s prescribed sacrifice (worship) is a sacrifice without any blood!
- 3. Divine punishment against the wicked.
 - a. Final judgment and God=s punishment of the wicked is seen in both the global flood (Gen 6-8) and the destruction of Sodom and Gomorrah and the cities of the plain (Gen. 18-19).
 - b. Final judgment of the wicked is fundamental to the Christian faith (Matt. 24:36ff; John 5:28, 29; Acts 17:30, 31; 1 Thess. 4:13-18; 2 Thess. 1:1-10; 2 Pt. 3:1-14).
- 4. Importance of strong faith.
 - a. Faith is Aabove all@ important to the Christian faith for without faith it is impossible to please God regardless of what other works of righteousness one might perform (Eph. 6:16; Heb. 11:6; John 3:18).
 - b. The importance of strong faith and the consequences of a weak faith are seen in the account of Cain and Abel.
 - c. Cain=s substitution of the fruit of the ground for a blood sacrifice is evidence of a weak faith on the part of Cain (Heb. 11:4; Rom. 10:17)
 - d. Thus, beginning with the weakness of faith consider the development of Cain=s complete apostasy:
 - (1) Weak faith led to a perversion of worship (4:3).
 - (2) Worship rejected by God lead to envy and anger against his brother (4:4).
 - (3) Envy and anger led Cain to murder his brother (4:8).
 - (4) After murdering his brother Cain lied to God and denied his brotherly obligations (4:9).
 - (5) Receiving his punishment his selfishness is exposed (4:13, 14).
 - (6) Even though mercy is shown by God and his life is spared Cain apostatizes and completely forsakes God (4:16).
 - e. **IT ALL BEGAN WITH A WEAK FAITH!**
- 5. Assurance of God=s promises (Gen. 21:1).
 - a. Christianity is established upon the promises of God.
 - (1) Promise of spiritual blessings (Eph. 1:3).
 - (2) Promise of Christ=s return (John 14:1-3; 1 Thess. 4:13-18).
 - (3) Promise of eternal home in heaven for the faithful (John 14:1-3; 1 John 2:25).
 - b. The book of Genesis sets forth evidence by which our faith might be established to the assurance of God keeping His promises.
 - (1) Promise of a flood was fulfilled (Gen. 6-8).
 - (2) Promise never to destroy the earth by water (Gen. 9:8-17).

- (3) Promise of a Messiah was fulfilled (Gen. 12:1-3; 22:18; Gal. 3:16).
- (4) Promise to give the land of Canaan to the descendants of Abraham for a possession was fulfilled (Gen. 15; 17:18; Joshua 21:43-45; 23:14-16; 24:13).
- (5) Promised birth of Isaac was fulfilled (Gen. 18:9-15; 21:1-3).
- c. Thus, the book of Genesis provides evidence to establish our faith that God will keep His promises to us.
- 6. God working through providence.
 - a. Many people today believe and teach that God works through miraculous means in order to accomplish His will.
 - b. The New Testament declares the purpose of miracles was to confirm the word of Christ and the apostles (Mark 16:15-18; Heb. 2:1-4; Mark 2:1-11; John 20:30-31) and to bring the church to a mature state (1 Cor. 13:8-12; Eph. 4:11-14).
 - c. Some even teach that one who does believe in the working of miracles and a direct operation of the Holy Spirit today then one does not and cannot believe in prayer.
 - d. However, the book of Genesis, through the account of Joseph, establishes that God can and does accomplish His purposes providentially and without miraculous means Gen. 37:26; 45:4-7; 50:19, 20; cf. 1 Samuel 25:32; Dan. 4:25, 32).
 - e. Thus, the book of Genesis establishes the principle of God accomplishing His will through providence.

Conclusion.

1. The importance of the book of Genesis cannot be underestimated.
2. Its importance is clearly seen in that it is the very foundation upon which the remainder of the Bible stands.
3. From this great book we learn many beginnings; we see the unfolding of God's scheme of redemption; we find shadows of things to come; we are able to observe many of the attributes of God; we discover many fundamental principles upon which Christianity are established.
4. Moses the lawgiver and leader of God's people, who himself is a type of Jesus Christ, was the inspired penman of the book of Genesis.
5. A diligent study of this book will richly edify the reader, give purpose and hope to mankind and build up a storehouse of knowledge to make man wise unto salvation. @

Parents Responsibility In Teaching Our Children
Deuteronomy 6:4-9

Introduction:

1. A brief back ground of this book is paramount to a study of its contents.
 - a. The first generation of Israelites had died in the wilderness due to their unbelief and distrust in God (Num. 14:29).
 - b. Furthermore, their leader would not be able to enter with them; Moses had been banned from the promised land because of his sin (Num. 20:11-12).
 - c. The time was near that they would possess the land that God had promised them as far back as the time of Abraham (Deut. 1:8).
 - d. This book contains a repeating of the Law of Moses with a special application for the current generation of Israelites (Deut. 1:5).
2. The book of Deuteronomy is one of the most unique books in all the Bible.
 - a. It is divided into three separate discourses of Moses and a conclusion.

Discourse #1	Deuteronomy 1:6-4:40	Herein Moses recaps the events from Sinai to Moab with an appeal to serve God with faithfulness.
Discourse #2	Deuteronomy 5-28	Herein Moses repeats in detail the law that was given at Sinai with an application regarding their occupancy of the land.
Discourse #3	Deuteronomy 29-30	Herein Moses informs of the blessings associated with obedience and the punishment associated with disobedience.
Conclusion	Deuteronomy 31-34	Herein is found a song of blessing and the recorded death of Moses.

- b. It is obvious that God's intent was to impress upon His nation the need to follow His Word. Within the book the word "statues" is used 29 times; the word "law" is used 24 times; and the word "commandments" is used 42 times.
3. No doubt God was aware that future generations were going to need the same type of instruction regarding their duty to God and His Word.
 - a. God included a sobering responsibility and placed it squarely upon the shoulders of each parent that would enter the new land.
 - b. If even one generation failed in completing this God-given command, future generations would suffer!
 - c. It is that command that serves as our assignment this hour. The

responsibility of parents in teaching their children (Deuteronomy 6:4-9).

Discussion:

I. Why Are Parents To Teach Their Children?

- A. Reason #1 is found in our text B because they love God (Deut. 6:4-5).
 - 1. Since it is God=s command and those who love God will obey him (John 14:15), then parents who love God will teach their children!
 - 2. Failure to teach may be attributed to lack of time, knowledge or even cooperation from their children; but in the end it basically comes to down to how much I love God.
- B. Reason #2 is because it is our responsibility and our alone.
 - 1. If our children grow up without a knowledge of the Bible, we will only have ourselves to blame (not the preacher, elders or Bible class teachers).
 - 2. Thus, we too must know the Bible (see Deuteronomy 4:6).
- C. Reason #3 is because of the consequences of spiritual ignorance: *AMy people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children@ (Hosea 4:6).*

II. What Are Parents To Teach Their Children?

- A. Specifically in our text, these Israelites were told to teach the same things that were being commanded to them B the law of God!
 - 1. This is what Christ had been taught as a child (Luke 2:49).
 - 2. This is what Timothy had been taught as a child (2 Tim. 3:15).
 - 3. This is what is needed to be taught today B as apposed to secular education; spiritual education is ***the*** most important type of education.
- B. Teaching God=s law to our children will include many things (i.e., worship, marriage, baptism, respect for authority, uniqueness of the church, the power of influence, the necessity of church attendance).
- C. We must teach them to be willing to serve others, full of faith, students of God=s Word, humble in spirit, fervent in prayer and courageous in duty!

III. How Are Parents To Teach Their Children?

- A. First, parents are to teach their children with diligence: *AAnd thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up@ (Deuteronomy 6:7).*
- B. Second, parents are to teach their children with determination; sometimes children will disappoint their parents: *AAnd Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: _Which were a grief of mind unto Isaac and to Rebekah@ (Gen. 26:34-35).*
- C. Third, parents must teach their children with discipline: *AFoolishness is bound in the heart of a child; but the rod of correction shall drive it far from him@ (Prov. 22:15).*

- D. Fourth, parents must teach their children with demonstration; we cannot be successful by teaching our children one thing and doing another.

Conclusion:

1. Of all the possessions God has intrusted with us, the most precious are our children.
2. May we have the same attitude as Samson=s parents: *AThen Manoah intreated the LORD, and said, O my Lord...teach us what we shall do unto the child that shall be born.@ (Jud. 13:8)*