**Getting Acquainted with**

**GOD'S WRITTEN WORD**

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**GETTING ACQUAINTED WITH GOD'S WRITTEN WORD**

**Preface and Acknowledgements**

Most of the information presented here has been gleaned from "The Scofield Course;" a course of Biblical study offered by Moody Bible Institute, Chicago, Ill. The intention of this work is to provide a basic understanding of Scripture for the lay person, including but not limited, to teaching the use of Synthetic and Analytical approaches to Bible study. This course is not designed to be an exhaustive study in systematic theology.

Originally written as an adult Sunday School course to be taught in live settings, it is now, in the year of our Lord, 2020, re-written as a correspondence course primarily for incarcerated people. It is being provided at no cost, even though there is a cost involved in printing and distribution, because Clint Webb gave Moody Bible Institute his word that this work would never be used for public publication, for profit, nor for collegiate accreditation.

Other fine sources were also used by permission in the compilation of this course and acknowledgement of their work will be pointed out where it is used.

Publication and distribution at no cost is limited by the availability of funds to be able to do so. In December of 2019, Mr. Webb, with the help of others involved with his ministry to inmates at Middle River Regional Jail in Staunton Virginia, formed the Virginia Not-for-Profit Corporation now known as New Leaf Inmate Ministries. Mr. Webb has given ownership of his work to New Leaf Inmate Ministries. Donations to this ministry will, in part, provide funds for the printing and distribution of this work and therefore donations to the ministry are gratefully accepted. New Leaf Inmate Ministries is approved by the Internal Revenue Service as a 501c3 corporation and donations to this ministry are tax deductible by the doner.

Personal statement by Clinton O., (Clint), Webb:

Mr. C. I. Scofield, extraordinary man that he was, designed his course to help the student learn how to study the Bible for themselves. This is not an easy, hand it to you, course of knowledge. The student will be required to look up listed references, study them, pray about them, contemplate them and use reason to apply what he has read to personal knowledge. Using that format is what caused my three years in prison to be college for me. I had no professor – no instructor. I learned to study on my own – which is exactly what Dr. Scofield wanted me to do – and is exactly what I am hoping you will do.

Please remember all exams for this course are “open book.” The student is encouraged to look back through the lessons to find the correct answer. Open book exams are a great learning tool. It is the “looking for and finding” that correct answer that helps the human brain retain that information.

**Quoting from Kahill Gibrand in his great work, The Prophet:**

"The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness. If he is indeed wise, he does not bid you enter the house of his wisdom, but rather leads you to the threshold of you own mind."

**STUDY GUIDELINES**

1. **Get ready for study**, (this is not to be just an exercise in reading).

1. Try to find a quiet place free from distractions and noise. (Hard to do in jail or prison but try). If you are not incarcerated, count your blessings.

2. Have a pencil or pen, a notepad and, if possible, a highlighter. If a notepad is not available, the back of the previous page of the course is an excellent place to make notes.

A. **Pray for God’s help**. This is of extreme importance. Bible Study, in any form or format, is a spiritual journey. Pray for His Spirit to be your guide and revealer.

B. **Look up and read all Bible references listed**. Writing down your findings will help you remember what you are studying and will provide a wealth of material for future reference.

The Scriptures remind you of two important principles for the understanding of Spiritual Truth.

1. You must be diligent in your study of God’s Word. (II Timothy 2:15).
2. You must be taught by the Holy Spirit. (I Corinthians 2:10-12).

**THE PURPOSE OF THIS COURSE**

**A.** To acquaint you with the Bible in terms of a number of basic divisions and themes.

**B.** To enable you to see each book of the Bible in its historical setting and to grasp its message.

**C.** To guide you in pursuing an extended study of a number of the great doctrinal words and topics of Scripture.

**The Fourfold Approach**

**In this course the Scriptures as a whole will be approached in a fourfold way.**

**1. Basic divisions of Scripture (structural and spiritual).**

**2. The Synthetic approach**:

A view of the whole of Scripture and the relationship of the various parts which emphasis is upon the total or overall message, or theme, of each book and the relation of each part to that theme.

**3. The analytical approach**:

By way of contrast to the synthetic approach, the analytic method aids you in dealing with the details of any book or passage. What is the historical setting? To whom does the writer address himself? What is the meaning of any particular chapter, paragraph or verse?

**4. The doctrinal approach:**

This method traces the occurrence of words and ideas through the Old and New Testaments and then classifies them according to usage. By doing this you are

able to synthesize, or put together, the total teaching of the Bible on any one subject. The sum total of all revelation concerning any subject is the true doctrine of Scripture upon that subject. II Peter 1:20 ". . .knowing this first, that no prophecy of the Scripture is of any private interpretation." In other words, no prophecy, (or any Scripture), is to be interpreted by itself. It must be compared with all other prophetic utterances on that subject.

**Note:** Using the lessons as a guide to study, you are expected to apply yourself to the diligent investigation of what the Bible itself teaches. This is a research-type course. Many of the answers to the questions will not be found in the lessons but will be the result of your own Bible study.

**THE INSPIRATION OF THE SCRIPTURES**

**Lesson One, Page One**

**(Testimony of Christ and the writers)**

Inspiration is a biblical doctrine and must be understood in the light of the teaching of Scripture. The word "inspired," which occurs in II Timothy 3:16, literally means "God breathed" and has reference to the act of God in producing the Biblical revelation.

Although God spoke "at various times" and "in different ways,” (Heb. 1:1), the final product is the very word of God written. The student will do well to remember that the emphasis should be upon the scope or expense rather than the method of inspiration. The apostles emphasize this in such statements as are found in II Timothy 3:16 ("all" or "every"); II Peter 1:20- 21; I Thes 2:13; I Cor 2:13. While the message came in various ways to and through God's servants, it stands as the word of God in all its parts. Because of its nature Jesus testified that “the Scripture cannot be broken,” (John 10:35), and shall be fulfilled to the smallest degree (Matt 5:18).

**The Argument:** Because Jesus was God (Heb 1:3; Col. 2:9), He knew whether the Scriptures were true, inspired and authoritative. In Matt 22:23-32 Jesus is addressed by the Sadducees about the resurrection. They refer to Moses' writings (vs 24). In verse 31 Jesus refers to Exodus, a writing ascribed to Moses, and says, "What was spoken to you by God?" He is agreeing with them that Moses did the writing, but he was writing the words of God.

Jesus specifically testifies to the divine character of the Scriptures in Luke 24:27. In Matthew 19:4 Jesus speaks of the creation and says, "Have ye not read that he who made them. . ." In the 17th chapter of Luke, he affirms the facts of the flood, the destruction of Sodom and the fact about Lot's wife. In Luke 4:17-21 He says, "This day you have seen this prophecy fulfilled."

Many, many other proofs of inspiration can be given by the writers themselves and some will be listed here for your reference.

Moses - Exodus 4:10-12; 34:27

David - II Samuel 23:2

Solomon - Proverbs 30:6

Isaiah - 6:5-8

Jeremiah - 1:9; 36:1-2;

Zechariah - 7:7

Paul - I Cor 2:13

It is important to note that in II Peter 3:15-16, Peter equates Paul's epistles with the Old Testament books as the Word of God.

**THE INSPIRATION OF THE SCRIPTURES**

**Lesson One -Page Two**

**The Argument:** The Scriptures contain predictions of future events uttered long before they transpired; events that no merely human sagacity or foresight could have anticipated. These predictions are so detailed, minute and specific as to exclude the possibility that they were mere guesses. Many have been fulfilled with literal exactness; (many others will yet be fulfilled). These predictions have been fulfilled by the elements and by men who were ignorant of them, or who utterly disbelieved them, or who struggled desperately to avert their fulfillment. Therefore, we must say such predictions were "superhuman,” that is, inspired.

A: Fulfilled prophecies concerning the Jewish people

1. The Egyptian bondage and deliverance

Gen. 15:13 w/ Exod. 1:13-14

Gen. 15:14 w/ Exod. 12:27-41

2. Concerning Babylon

Jer. 51;1-64 especially verses 8, 11, 26, 28, 29, 31, 36, 37

3. Concerning Assyria

Isa. 7:17-20 w/ II Kings 18:9-13

Isa. 10:12-24 w/ Jer. 50:18

4. Concerning Christ

a. His humanity

Gen. 3:15 w/ Luke 2:7; Gal. 4:4

Isa. 7:14 w/ Matt. 1:21-23

Gen. 12:3 w/ Heb. 2:16-17

Zech. 13:7 w/ Phil. 2:6

b. His deity

Isa. 9:6 w/ Matt. 17:5

Ps. 2:7-8 w/ John 10:30

c. His lineage

Gen. 12:3 w/ Gal. 3:16

Gen. 21:12 w/ Lk. 3:34

Gen. 28;14 w/ Matt. 1:2 (and others).

d. His forerunner

Mal. 3:1 w/ Luke 1:76

Mal. 4:5 w/ Luke 1:17

Isa. 40:3 w/ Matt. 3:3

e. His offices

Prophet - Duet. 18:15 w/ Luke 9:35

Isa. 61:1-2 w/ Luke 4:16-20

Priest - Ps. 110:4 w/ Heb. 5:5-6

Isa. 40:11 w/ John 10:14

King - Zech. 9:9 w/ Matt. 21:1-9

Micah 5:2 w/ Matt. 2:1-2

**THE INSPIRATION OF SCRIPTURE**

**Lesson One, Page Three**

**(Proof from fulfilled prophecy, continued)**

f. His humiliation

Zech. 13:6-7 w/ Lk 23:33

Ps. 69:8 w/ Jn. 7:5

Isa. 53:2 w/ Mk. 6:3

Isa. 53:7 w/ Lk. 23:8-9; Matt 27:12

Isa. 50:6 w/ Matt. 26:67; Jn. 19:1

Isa. 52:14 w/ Mk. 15:17; Lk. 22:63-64

g. His crucifixion and death

In the study of the death of Christ by crucifixion, it should be remembered that at the time of the writing of these prophecies’ nothing could have seemed a wilder improbability. This improbability was two- fold:

1. That the Messiah should die at all.

2. That He should die by a form of punishment not known among the Jews

Zech. 12:10 w/ Jn. 20:24-29

Zech. 13:6 w/ Jn. 20:24-29

Ps. 22:1 w/ Matt. 27:46

Ps. 22:7-8 w/ Lk. 23:35-36

Ps. 22:12-13 w/ Mk. 15:29-31

Ps. 22:14-17 (see footnote).

Ps. 22:18 w/ Jn. 19:22-24

Isa. 52:14 w/ Mk. 15:17; Lk. 22:64; Matt. 26:67

Isa. 53:3 w/ Jn. 19:15

Isa. 53:7 w/ Lk. 23:8-9; Matt. 27:12

Isa. 53:9 w/ Matt. 27:57-60

Ps. 34:20 w/ Jn. 19:32-36

h. His resurrection

Ps. 16:10 w/ Lk. 24:1-3; Eph. 4:8

Jonah 1:17 w/ Matt. 12:39-40

Footnote: (Ps 22:14-17). Cannan Farrar calls this passage, written more than 1000 years before Christ, and at least 400 years before the first know practices of crucifixion, “an intensely graphic picture of death by crucifixion." Note the details: bones (of arms, hands, pelvis) out of joint; action of the heart affected; strength exhausted; intense thirst; partial nudity, etc. All these accompany death by crucifixion.

**THE INTERPRETATION OF THE SCRIPTURES**

**Lesson Two - Page One**

A distinction should be made between inspiration and interpretation. Inspiration relates to the nature of the record, that is, it's trustworthiness. Interpretation relates to the significance or meaning of the record. However, the two are related. They are the work of the Holy Spirit.

As to inspiration see: II Peter 1:20-21 and I Cor. 2:13.

As to interpretation see: I Cor. 2:14-15; John 14:26 and I John 2:27.

As inspiration stresses the importance of the words of Scripture, so interpretation involves discovering the meaning of those words. Therefore, we must give close attention to the accurate interpretation of the terms used by individual writers. (What did each writer mean? How did his readers understand his words?)

**Interpretation has two parts:**

1. The "primary meaning," which is the *one* particular idea the writer had in mind as he wrote.

2. The "secondary meaning," or varying circumstances under which the passage may be applied - its application or applications

**Old Testament writings may be viewed in three ways:** Historical, Prophetical and Typical.

**I. The Historical Scriptures**

A. The historical authenticity of Scripture - The word of God is literally true. The events recorded actually happened.

B. The allegorical or spiritual significance of Scripture.

Bible passages also have an allegorical or spiritual significance - perhaps more often than we realize. Example: the history of Isaac and Ishmael: Gal. 4: 22-31. Many, many narrative portions of Scripture abound in spiritual analogies. For example, the story of Mephibosheth, (II Sam. 9:1-13) and the story of Isaiah's cleansing, (Isa. 6:1-8). We are permitted, while holding firmly to the historical verity, to reverently spiritualize the historical Scriptures.

**II. The Prophecies - both literal and figurative.**

The prophetic description of an event may be given literally or figuratively. Many figures are used in prophecy, but the person or thing actually referred to will be present in the fulfillment and the prophecy will actually come to pass. Since God has invariably fulfilled prophecy according to these standards this rule for the interpretation of unfulfilled prophecy is divinely established.

This inspired rule is found in II Peter 1:20. In other words, no prophecy is to be interpreted by itself, but must be compared with all the other prophecies on that subject. The sum total of all revelation concerning any subject is the true doctrine of Scripture on that subject.

**THE INTERPRETATION OF THE SCRIPTURES**

**Lesson Two - Page two**

Always follow this "golden rule" of Scripture: Study the context! Simply to read what precedes and follows any passage will, in most cases, clear up its difficulties. Pascal said, "Any man who would attempt to interpret Scripture aside from Scripture is an enemy of Scripture." Someone else as well said, "To take a text out of context is for the purpose of forming a pretext." This is true. That’s how cults are started. When we take text out of their context we are stripping the meaning of the verses and give them a different, and usually a wrong meaning.

**III. The typical, (or types).**

A type is a divinely purposed illustration of some truth. It may fall into one of several categories:

A. A person:

Example: Adam as a type of Christ, (Rom. 5:14).

B. An event:

Example: The events of Exodus, (I Cor. 10:11).

C. A thing:

Example: The veil of the temple as a type of the human body of Christ. (Heb. 10:20).

D. An institution:

Example: Jewish high priesthood, a type of the high priesthood of Christ.

(Heb. 9:11).

E. Ceremonial:

Example: The Passover, a type of the Sacrifice of Christ. ( I Cor. 5:7).

Types occur most often in the Pentateuch but are found more sparingly elsewhere. The anti-type, or fulfillment, is usually found in the New Testament. A type must never be used to teach a doctrine, but only to illustrate a doctrine explicitly taught elsewhere. For examples see John 3:14 and I Cor. 5:7.

It cannot be positively affirmed that anyone or anything is a type that is not treated as such somewhere in Scripture. It is undoubtedly true that there are many types which do not fall under this rule, but their recognition is a matter of spiritual discernment and cannot be dogmatically established. For example, Joseph is almost universally acknowledged to be a type of Christ, but no Scripture passage can be found which explicitly declares that he is.

**RECAP**

1. Histories may be reverently spiritualized.

2. Prophecies may be stated literally or figuratively, but will have an actual fulfillment.

3. Types are interpreted by their use in the New Testament and by their analogy with clearly revealed doctrine.

**LESSON THREE**

**THE BASIC DIVISIONS OF SCRIPTURE**

**LESSON THREE A. Structural Divisions** Page One

Structural Divisions

The Old Testament has 39 books; The New Testament has 27 books. These may logically be grouped according to subject matter and human authors, which the following charts will indicate

1. Old Testament

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| GROUP | | BOOK | | WRITER | |
| Pentateuch | | Genesis Exodus  Leviticus  Numbers  Deuteronomy | | Moses  Moses  Moses  Moses  Moses | |
| Historical | | Joshua  Judges  Ruth  I and Il Samuel  I and Il Kings  I and Il Chronicles  Ezra  Nehemiah  Esther | | Joshuai  Samuell  Samuell  Unknown  Jeremiahi  Ezral  Ezra  Nehemiah  Mordecai (?) | |
| Poetical | | Job  Psalms  Proverbs  Ecclesiastes  Song of Solomon  Lamentations | | Job  David et al.  Solomon et al.  Solomon (?)  Solomon  Jeremiahi | |
| Prophetic  (Pre-exilic) | | Jonah  Amos  Hosea  Obadiah  Joel  Isaiah  Micah  Nahum  Zephaniah  Habakkuk  Jeremiah | | Jonah  Amos  Hosea  Obadiah  Joel  Isaiah  Micah  Nahum  Zephaniah  Habakkuk  Jeremiah | |
| Prophetic (Exilic) | | Jeremiah  Ezekiel  Obadiah2  Daniel | | Jeremiah  Ezekiel  Obadiah  Daniel | |
| Prophetic  (Post-exilic) | | Haggai  Zechariah Malachi | | Haggai  Zechariah Malachi | |

'The date of the writing of Obadiah is uncertain. Some think he wrote before, and some during, the Exile.

1. New Testament

|  |  |  |
| --- | --- | --- |
| GROUP | BOOK | WRITER |
| Historical | Matthew  Mark  Luke  John  Acts | Matthew  Mark  Luke  John  Luke |
| Doctrinal | Romans  Galatians  Hebrews | Paul  Paul  Uncertainl |
| Church order, ministry, etc. | I Corinthians  Il Corinthians  1 Timothy  Titus | Paul Paul Paul  Paul |
| Church truth | Ephesians  Colossians | Paul Paul |
| Christian life | Philippians  I Thessalonians  Philemon  James  I Peter  I John | Paul  Paul  Paul  Jämes  Peter  John |
| The course and end of this age | Il Thessalonians  Il Timothy  11 Peter  Il John  111 John  Jude | Paul  Paul  Peter  John  John  Jude |
| Prophetical | Revelation | John |

1 The book itself is anonymous. Although the predominant tradition of the Church has been Pauline, the names of Luke, Barnabas and Apollos have also been championed by some scholars. Origen in the third century, said, "Who wrote the epistle, God only knows certainly.

Other classifications of Scripture portions

1. The three—fold division of the O. T. as referred to in Luke 24:44
   1. The law — the 5 books of Moses
   2. The Prophets — including the historical books
   3. The Psalms — including the poetical books
2. The Jewish, or rabbinical, division of the O. T. as referred to in Luke 24: 27
   1. The Law
   2. The Prophets
   3. The Writings
3. The so—called major and minor prophets
   1. The common division of the Prophets into Major and Minor, based on the length or brevity of the writing is mechanical and unscientific. The true dividing line is the Babylonian Captivity. The writings take color from that epoch and are considered as before, during or after the captivity.

**LESSON THREE A. Structural Divisions** Page Three

**d. The eight sections of the Bible**

1. The Pentateuch; Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

2. The Historical Books, as listed in the previous chart.

3. The Poetical and Wisdom books, as listed in the previous chart

4. The Prophetic Books; Isaiah to Malachi

5. Malachi to Mathew; known as the "silent years."

6. The Four Gospels and Acts

7. The Epistles of Paul and Hebrews

8. The General Epistles and Revelation

**The Bible is a book composed of books.** Each of the sixty-six books is complete in itself and has its own theme and analysis. It is of great importance that each book be studied in the light of its distinctive themes. Genesis, for instance, is a book of beginnings - the seed-plot of the whole Bible. Matthew is the Gospel book that portrays the Lord Jesus Christ as the King presented to Israel, as opposed, for instance, to John, which stresses His acts as the Son of God, that is, His Deity.

Studying God's Word is a lifetime project. None of us should ever come to a place where we think we know it all and no longer need to study. This course, and any good Bible Study or exposition is designed to help the child of God get to know God and draw closer to Him as our understanding of Him grows. God, speaking through the prophet Jeremiah, (9:24), said, "But let him who glories glory in this, that he understands and knows Me . . . " To really get to know Him we must dedicate ourselves to a life-long study of His Word. Each book must be studied and understood on its own. However, there are good reasons for knowing and using the basic divisions of Scripture.

The entire Old Testament is a preparation for Christ (Luke 24:27). The four Gospels present His life and ministry as the incarnate second Person of the Trinity. The book of Acts records the early publication of the *euangelion*, the Gospel, the Good News concerning Him. The Epistles furnish interpretation and explanation of that life, ministry and death. And the book of Revelation portrays the culmination of God's purposes in Christ in and beyond human history on earth.

Understanding the divisions of Scripture helps us understand and keeps us focused on the central theme of the Bible, which is Christ Jesus.

**Other classifications of Scripture portions:**

a. The three-fold division of the O.T. as referred to in Luke 24:44

1. The Law - the five books of Moses.

2. The Prophets - including the historical books.

3. The Psalms - including the poetical books.

b. The Jewish, or rabbinical, division of the O.T. as referred to in Luke 24:27

1. The Law, 2. The Prophets, 3. the Writings.

c. The so-called Major and Minor Prophets.

The division of the Prophets into Major and Minor, based on the length or brevity of the writing is mechanical and unscientific. The true dividing line is the Babylonian Captivity. the writings take color from that epoch and are considered as before, during or after the captivity.

**THE BASIC DIVISIONS OF SCRIPTURE**

**Lesson Three - B, Dispensational Divisions of Scripture**

Page One

A dispensation is a period of time during which God deals with man in a particular way in regard to sin and man's responsibility.

Example: During the Dispensation of Innocence Adam and Eve were responsible to keep their innocence by abstaining from the fruit of the tree of the knowledge of good and evil. Under the Dispensation of the Law the Jews were responsible to keep the law. **(In every dispensation, salvation is only by grace through faith.** In O.T. times men were saved by faith in the promised Redeemer; since Christ's death and resurrection, men have been saved by faith in Him who has "died for our sins according to the Scriptures." I Cor. 15:3).

Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgement - marking mans complete failure. Thus man is repeatedly brought face to face with his need for a Savior. (Acts 4:12).

The Scriptures divide time into seven dispensations of unequal length. (Time, as used here, refers to the whole period from the creation of Adam to "a new heaven and a new earth." (Rev. 21). Five of these dispensations have been fulfilled: we are living in the sixth; the seventh is still to come.

**THE DISPENSATIONS:**

**I. Innocence**

This dispensation extended from the creation of Adam to the expulsion from Eden. The consequences of the failure of man under this first dispensation have been the most disastrous and far-reaching of any.

a. Man's state at the beginning Gen. 1:26-29

b. Man's responsibility Gen. 2:16-17

c. Man's failure Gen. 3:6

d. The judgement Gen. 3:24

e. The consequences Gen. 3:14-19 Rom. 5:12-19

**II. Conscience**

This dispensation extended from the Fall to the Flood. By the Fall, Adam and Eve acquired and transmitted to the race the knowledge of good and evil - or conscience. By this the race came under responsibility to do good and not evil.

a. Man's state at the beginning Gen. 3:22

b. Man's responsibility Gen. 4:7a

c. Man's failure Gen. 6:5, 11, 12

d. The judgement Gen. 7:11, 12, 23

**Lesson Three - B. Dispensational Divisions** Page Two

**III. Human Government**

Out of the judgement which terminated the Dispensation of Conscience, God saved eight people. To them He gave the purged earth, with ample power to govern it. This dispensation extended from the Flood to the dispersion at Babel.

a. Man's state at the beginning Gen. 7:1 Heb. 11:7

b. Man's responsibility Gen. 9:1, 6

c. Man's failure Gen. 11:1-4

d. The judgement Gen. 11:5-8

**IV. Promise**

Out of the descendants of the builders of Babel, God called one man, Abram, with whom He entered into a covenant. He promised Abram: land, natural or earthly seed, and spiritual, or heavenly seed. Note: see Gal. 4:21-31.

These promises were unconditional - but other promises were conditional upon faithfulness and obedience. This dispensation extended from the call of Abram to the giving of the law.

a. Man's state at the beginning Gen. 12:1-3; 13:14-17; 15:5

b. Man's responsibility Gen. 26:2-3

c. Man's failure Gen. 47:1

d. The judgement Exod. 1:8-14

**V. The Law**

This dispensation extends from Sinai to Calvary - from the Exodus to the Cross. God, in grace, visited and delivered His chosen people from Egyptian bondage. At Sinai, after reminding them of the marvelous grace of their deliverance, He proposed giving them the law. Instead of humbly pleading for a continued relation of grace, they answered, "All that the Lord hath spoken we will do." (Exod. 19:8).

The history of Israel in the wilderness and in the promised land is one long record of flagrant and persistent violation of the law. At last, after multiplied warnings, God closed the testing of man by law in judgement: first Israel, and then Judah, were driven out of the land into a dispersion which still continues. A feeble remnant returned under Ezra and Nehemiah. Of this remnant, in due time, Christ came: "born of a woman, born under the law." (Gal. 4:4).

During the dispensation of the Law, the entire Old Testament was written, (with the possible exception of Job, which some believe may have been written prior to the giving of the law). All of that portion from Exodus 19 to the end is legal in it's spirit and has a primary application to the Jews only.

a. Man's state at the beginning Exod. 19:1-4

b. Man's responsibility Exod. 19:5-6 Rom. 10:5

c. Man's failure II Kings 17:7-19 Acts 2:22-23

d. The judgement II Kings 17:1-6, 20; 25:1-11; Luke 21:20-24

**Lesson Three - B. Dispensational Divisions** Page Three

**VI. Grace**

In His life and death, the Lord Jesus perfectly fulfilled the righteous demands of the law. By "being made a curse for us" He made known to men God's grace in it's fullness. What once had been but type and shadow was now reality. The New Testament, therefore, is able to speak of "the dispensation of the grace of God." (Eph. 3:2).

All of the New Testament was written in the early days of the Dispensation of Grace. The four Gospels, giving the life and teachings of Christ, connect the Dispensation of Law with the Dispensation of Grace, and partake of the character of each. Chapters 2 to 28 of the book of Acts and all of the Epistles belong wholly to the Dispensation fo Grace.

The predicted result of this testing of man under grace is judgement upon an unbelieving world and an apostate church.

a. Man's state at the beginning Matt. 18:11; Rom. 3:19, 23

b. Man's responsibility John 1:11-13; John 3:36

c. Man's predicted failure Luke 19:12-14; Luke 18:8; Matt. 24:37-39

d. The judgement II Thes. 2:7-12

The first revealed event in the closing of this dispensation will be the descent of the Lord from Heaven and the rapture of the church. The "dead in Christ" will be raised and, together with believers then living, caught up 'to meet the Lord in the air." (I Thes. 4:16-17).

Then will follow a brief period called "the great tribulation." (Matt. 24:21-22; Zeph. 1:15-18; Dan. 12:1; Jer. 30:5-7; Rev. 7:14), ASV

After this the Lord Himself will return personally to the earth in power and great glory. He will then execute the judgements which will close the 6th and introduce the 7th and last dispensation. (Matt. 24:29-30; 25:31-46).

**VII. The Kingdom**

Following the purifying judgements which will attend the personal return of Christ to the earth, He will reign over restored Israel and over the earth for 1,000 years. This is a period commonly called the millennium. The seat of Christ's power will be Jerusalem and the saints of the Dispensation of Grace will reign with Him. (Acts 15:14-17; Isa. 2:1-4; Rev. 19:11, 21; 20;1-6; Isa. 11;1-16).

But when Satan is "loosed a little season," (Rev. 20:3), he will find the natural heart as prone to evil as ever. Therefore, he will easily gather the nations to battle against the Lord and His saints. With this battle the last dispensation will close, like all the others, in judgement. "The great white throne" will be set. The wicked dead will be raised, judged and "cast into the lake of fire." (Rev. 20:3; 7-15; 21-22).

**Summary of the dispensations**

**1.** Innocence - from Adam to the expulsion from Eden **2**. Conscience - from the fall to the flood

**3**. Human government - from the flood to Babel **4**. Promise - from Abraham to Sinai

**5**. Law - from Sinai to Calvary **6**. Grace - from Calvary to the Second Advent of Christ

**7**. Kingdom - from the Second Advent to a New Heaven and a New Earth

**Lesson Three - C**

**THE BASIC DIVISIONS OF SCRIPTURE**

**The Seven Greater Covenants** Page One

The covenants of God disclose his whole purpose earthward and are of two kinds: declarative or unconditional and mutual or conditional. The formula for the first is “I will,” for the second, “If thou wilt.” Compare Genesis 9:11 with Exodus 19:5.

Of the following Seven Greater Covenants, the mosaic covenant is conditional; the others are unconditional. All Scripture crystallizes about, and is the development of, these covenants.

**I. The Adamic Covenant**

a. The covenant formed Gen. 3:14-19

b. Elements of the covenant

1. Curse upon the serpent.

2. Abiding enmity between Satan and “the seed of the woman.”

3. Final victory of the woman’s “seed” through suffering.

4. The sorrows of maternity.

5. Creation enslaved.

6. Physical death

Gal. 4:4; I John 3:8; Matt. 4:1; 13:37-39; Luke 8:14; John 13:2; Heb.2:14;

John 14:30; Luke 22:53

**II. The Noahic Covenant**

a. The covenant formed Gen.8:20 - 9:27

b. Elements of the covenant

1. The human race not to be "cut off any more by the waters of a flood.  
 2. The natural order of the seasons to be preserved. It can also be inferred that each of the sons of Noah was to be the head of a distinct division of the human race. Gen. 9:24-27; 10:32

(a) Shem to have a peculiar relation to Jehovah-Elohim. From Shem came the Hebrew nation and other Semitic peoples.

(b) Cannan, son of Ham, to be "a servant of servants . . unto his brethren."

See also Gen. 10:6-20

(c) Japheth to be "enlarged" and to "dwell in the tents of Shem." The sons of Japheth are believed to form the Indo-European races. **III. The Abrahamic Covenant**

a. The covenant formed Gen. 15:1-18

Compare Abram's call, Gen. 12:1-3 and Acts 7:3. See also Gen. 13:14-17; 17:1-8

b. Elements of the covenant

1. It originates the nation of Israel.

2. It vests the title to the land of Canaan in the "seed" of Abraham, who is Christ. Gal. 3:16.

3. It contains the covenant of redemption.

4. It promises divine protection to the Abrahamic stock.

5. And all of this is absolutely unconditional. Notice God's "I will."

**Three - C, The Seven Greater Covenants,** page two

**IV. The Mosaic Covenant**

a. The covenant formed Exodus 19-30

b. Elements of the covenant

1. Law of duty, or Ten Commandments

2. Law of mercy, or priesthood and sacrifices. Lev. 4:27-31; Heb. 9:1-7

c. When given; 430 years after the Abrahamic covenant. Gal. 3:17

d. To whom given: Exodus 19:3; Deut. 5:1-3

But the law does it's work wherever it goes. Rom. 12:2; 3:19; I Tim. 1:9-11

e. The purpose of the law

1. Negatively - Rom. 3:19-20; Gal. 2:16-21; Heb. 7:18-19; Gal. 3:16-17.

2. Positively - Rom. 3:19; 7:7-13; Gal. 3:10; 3:23-24

f. Christ's relation to the Mosaic covenant

1. He was under it, Gal. 4:4; Matt. 3:13-15; Luke 17:12-14; 22;8

2. He kept it, John 8:46; 15:10

3. He bore the curse of the law vicariously for sinners Gal 3:10-13; II Cor. 5:21;

Gal. 4:4-5

4. His sacrifice fulfilled, and took the place of, the priesthood and sacrifices

Heb. 9:11-15; 10:1-12, 26, 27

Note: The believer in Christ is under the New Covenant, not the Old. Rom. 8:1; Gal. 3:3-17

**V. The Palestinian Covenant**

a. The covenant formed Duet. 30:1-9

b. Elements of the covenant

1. It is established in view of a foreseen world-wide dispersion of Israel (v. 1).

2. It foresees the repentance of Israel in such a dispersion (v. 2).

3. It covenants, in view of such repentance, the return of the Lord (v. 3).

4. It promises that dispersed Israel will be regathered, and the nation restored to her

own land (vs. 3-5).

5. It covenants the conversion of restored Israel (v. 6).

6. It promises judgment upon Israel's oppressors (v. 7; compare Gen. 12:3.

7. It covenants great blessing and prosperity for restored Israel (vs 8-9).

Note: Israel entered Canaan under the Palestinian Covenant, not under the Abrahamic Covenant. See Deut. 28-30

**VI. The Davidic Covenant**

a. The covenant formed II Sam. 7:5-19

b. Elements of the covenant

1. A "house" or posterity

2. A "throne" - royal authority

3. A "kingdom" - sphere of authority

4. These are everlasting - "forever"

5. A condition: disobedience to be followed by chastisement, but not by the

abrogation, (repeal), of the covenant.

**Three - C, The Seven Greater Covenants,** page three

**The Davidic Covenant continued**

c. The King human and divine Isa. 7:13-14; 9:6-7

d. How the kingdom is to be established Isa. 11:10-12 See also Jer. 23;3-8

33:14-21; Ezekiel 37:22-28; Hosea 3:4-5; Micah 5:2

**e. Summary of the Davidic Covenant in the Old Testament**

1. The covenant assures to David an undying posterity, royalty and kingdom in his

Seed or Son, who is David's Son and God's Son.

2. That kingdom is to be established on the earth, and is first Israelitish and

Palestinian, and begins by the restoration of Judah and Israel to Palestine,

afterward becoming universal.

**f. The Davidic Covenant in the New Testament**

1. The covenant confirmed to the Virgin Mary Luke 1;26-33

2. The King born in Bethlehem Micah 5;2; Matt. 2:1-6

3. The kingdom "at hand" Matt. 3:1-2; 4:17; 10:5-7

4. The King comes "meek and lowly" Zech. 9:9; Matt. 21:1-5

5. The rejection of the kingdom evident Matt. 11:16-30; 12:14-21; 41-49

6. The mystery form of the kingdom revealed Matt. 13

7. The Church announced Matt. 16:13-21

8. The King offered Matt. 21:1-5

9. The King rejected, crucified and risen John 19:14-15; Acts 2:29-32

10. The King to return and set up His throne Acts 2:15; 14-17; 4:24-28

compare Ps. 2:1-2; Rev. 20:1-6

**g. Summary of the Davidic Covenant in the New Testament**

Jesus Christ, as Man, is Heir of the ancient kingdom of David, His ancestor

according to the flesh. That kingdom is Palestinian, Israelitish, visible. It is to be

established by devine power. It's chief characteristics are righteousness and

peace. Under the Lord Jesus Christ it will become universal and will continue for a

thousand years.

**VII. The New Covenant**

a. The New Covenant Formed Heb. 8:6-13

b. The New Covenant in prophecy Jer. 31:31-34

c. The New Covenant founded on the sacrifice of Christ Matt. 26:27-28

See also I Cor. 11:25; Heb. 8:6-13; 9:11-12

d. Christians - partakers of the New Cvenant Eph. 2:11-20

Though it was promised to Israel, Christians (Jew and Gentile) are now partakers

of it. Heb. 10:11-22

e. Israel to be brought into the New Covenant Jer. 31:31-34

See also Heb. 8:8-12; Jer. 23:5-6; Ezek. 20:34-37; Rom. 11;25-27

**Three - C, The Seven Greater Covenants,** page four

**VIII. All the covenants meet in Christ**

a. Christ is the "seed of the woman" and the Satan-Destroyer of the Adamic

Covenant. Gen. 3:15; I John 3:8; John 12:31; Rev. 21:10

b. As Man, He came under the conditions of life of the Noahic Covenant.

c. He was the "seed" to whom the promises were made under the Abrahamic

Covenant. Gen. 22:18; Gal. 3:16

d. He bore the curse of the Mosaic Covenant. Gal 3:10-13

e. He lived obediently as a Jew in the land under the Palestinian Covenant.

John 8:46; 19:4

f. He is the "seed," Heir and coming King under the Davidic Covenant. Luke 1:31-33;

g. His sacrifice is the foundation of the New Covenant. Matt. 26:27-28

**Final Statements concerning covenants**

Knowledge of the Biblical covenants is crucial because they are the backbone of the storyline of the Bible. The Bible isn't a random collection of laws, moral principles, and stories. It is a story that goes somewhere; it is the story of redemption, the story of God and God's kingdom. And the story unfolds and advances through the covenants God made with His people. If we don't understand the covenants, we will not and cannot understand the Bible because we won't understand how the story fits together.

**Lesson Three - D**

**THE BASIC DIVISIONS OF SCRIPTURE**

**Ethnic Division of the Scriptures** Page One

**I. The Jew, the Gentile and the Church** I Cor. 10;32

If we read the Bible with any attention, we cannot fail to see that more than half of the Scriptures relate to one people - the children of Israel, that is, the Jews. We see also that the Israelites have a very distinct place in the dealings and counsels of God. Separated from the mass of mankind, they are taken into covenant with Jehovah, who gives them specific promises not given to any other people. Their history alone is told in Old Testament narrative and prophecy - other peoples being mentioned only as they touch the Jew.

Continuing our research, we find large mention in Scripture of another distinct body which is called the Church. The word "church" is the translation of a Greek word which means "the called-out-ones assembled." This body also has a distinct relation to God and, like Israel, has received from Him specific promises.

We also find, in the scriptural division of the race, another class, distinguished in every respect from both Israel and the Church - the Gentiles.

Considered merely as human beings, these all have the unity of a common descent from Adam. Acts 17:26.

From the creation to the call of Abram, this unity was absolute in every respect. No part of the race was dealt with separately. Therefore, Genesis 1:1 to 11:9 concerns equally two of the three great divisions of the race - the Jew and the Gentile.

From Genesis 11:10 to Malachi 4:6 the Jew is primarily in view; the Church is veiled, (Eph. 3:9-10); the Gentile is mentioned.

In the Gospels the Jew is primarily in view, but the Church is mentioned as soon to appear in connection with a world-wide preaching of the gospel to Jew and Gentile.

Rom. 15:8 ; Matt. 16:18; 28:19-20.

From Acts 1:1 to Revelation 4:1 the Church is primarily in view; the Jewish nation is temporarily set aside; the Gentiles and the Jews *as individuals*, but especially the Gentiles, are shown to be the objects of God's solicitude.

From Revelation 4:1 to 19:21 the Jew, the Gentile and apostate Christendom are in view. The comparative position of the Jew, the Gentile and the Church may be briefly seen in the following Scripture passages.

The Jew The Gentile The Church

Rom. 9:4-5 Eph. 2:11-12 Eph. 1:22-23

John 4:22 Eph. 4:17-18 Eph. 5:29-33

Rom. 3:1-2 Mark 7:27-28 I Peter 2:9 **II. The Jew** All the communications of Jehovah to Israel *as a nation* relate to the *earth*. If faithful and obedient, the nation is promised *earthly* greatness, riches and power; if unfaithful and disobedient, she is to be scattered "among all people from the one end of the earth even unto the other." Duet. 28:64. Even the promise of the Messiah is one of blessing to "all the families of the earth." Gen. 12:3

**Lesson Three - D**

**THE BASIC DIVISIONS OF SCRIPTURE**

**Ethnic Division of the Scriptures** Page Two

**III. The Church**

Further, Scripture shows that neither Israel nor the Church always existed. Each had a recorded beginning. That of Israel we find in the call of Abram. Scripturally, we find the birth of the Church in Acts 2, and the termination of her career on the earth in I Thes. 4:13-18. Perhaps this is contrary to our expectations, for we have probably been taught that Adam and the patriarchs are in the Church. However, the Church certainly did not exist before or during the earthly life of Christ, for we find Him speaking of His Church as *yet future* when He says, in Matt. 16:18; "Upon this rock I *will* build my church," - not *have* built, not *am* building, but *will* build.

We find, too, from Eph. 3:5-10 that in the Old Testament prophecy the Church "was not made known to the sons of men as it is now revealed . . .," but was in those ages a "mystery . . . .hid in God."

**IV. Contrasts**

Therefore, comparing what is said in Scripture concerning Israel and the Church, we find that in origin, calling, promise, worship, principles of conduct and future destiny all is contrast.

Compare the following Bible passages:

Israel Church

Gen. 12:1 Heb. 3:1; Phil. 3:20

Duet. 8:7-8 Matt. 8:20; I Pet. 1:4; I Cor. 4:11

Gen. 24:35 Mark 10:23; James 2:5

Duet. 28:7 John 16:2

Duet. 28:13 Matt. 18:4

Duet. 7:1-2 Matt. 5:44; I Cor. 4:12-13

Exod. 21:24-25 Matt. 5:39

Duet. 21:18-21 Luke 15:20-23

In the predictions concerning the *future* of Israel and the Church the distinction is still more startling. The Church will be taken away from the earth entirely, but restored Israel is yet to have her greatest earthly splendor and power. See the following Scripture passages:

Church

John 14:2-3; I Thes. 4:17; Phil. 3:20-21; I John 3:2; Rev. 19:7, 9; 20:6

Israel

Luke 1:31-33; Acts 15:14-16; Rom. 11:1, 11, 24-26; Isa. 11:11-12; 14:1;

Jer. 16:14-15; 23:5-6; 32:37-38; Zeph. 3:14-15.

**Lesson Three - D**

**THE BASIC DIVISIONS OF SCRIPTURE**

**Ethnic Division of the Scriptures** Page Three

In the particular relation of Israel and the Church to God, contrast is again seen:

Israel was

1. To be a witness to the unity of God in the midst of universal idolatry. Duet. 6:4

with Isa. 43:10-12.

2. To Illustrate to the nations the blessedness of serving the one true God.

Duet. 33:26-29; I Chron. 17:20-21; Ps. 144:15.

3. To furnish the penmen and be the preserver of the inspired Word of God.

Rom. 3:1-2; Duet. 4:5-8.

4. To be the custodian of the messianic promise:

Gen. 3:15; 12:3; 21:12; 28:10, 14; 49:10; II Sam. 7:16; Isa. 55:3-4; Matt. 1:1.

The Church is

1. The body of which Christ is the Head. Eph. 1:20, 23; I Cor. 12;12-13; Eph. 5:30.

2. The Bride of Christ. II Cor. 11:2; Eph. 5:31-32; Rev. 19:7-8; Rom. 7:4.

3. An habitation and temple of God. I Pet. 2:5; Eph. 2:19-22.

4. An object lesson in grace. Eph. 2:7.

5. An illustration of the wisdom of God. Eph. 3:10.

6. A body of coheirs and corulers with God's Son. Rom. 8:16, 17; Rev. 20:6.

7. A new priesthood. Christ is the High Priest. I Pet. 2:5; Rev. 1:6; Heb. 14:4.

Of course the Godly Jew had a heavenly hope. Heb. 11:8-16. The distinction is that Israel's national incentive to godliness was earthly reward. It may be safely said that the Judaizing of the Church has done more to hinder her progress, pervert her mission and destroy her spirituality than all other causes combined. Instead of pursuing her appointed path of separation, persecution, poverty and nonresistance, she has used Jewish Scripture to justify her in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual and the erection of magnificent churches.

**LESSON THREE - E**

**THE BASIC DIVISIONS OF SCRIPTURE**

**The Two Advents Page One**

**Key Text: I Peter 1:11**

Whoever carefully considers Old Testament prophecies must be impressed with two contrasting and seemingly contradictory lines of prediction concerning the coming Messiah.

**I. "The sufferings of Christ" foretold**

One body of prediction speaks of Him as coming in weakness and humiliation, a "man of sorrows and acquainted with grief . . . a root out of a dry ground," having "no form nor comeliness

. . . no beauty" that He should be desired. His physical appearance was to be marred; His hands and feet pierced. He was to be forsaken of man and of God. He was to make His grave with the wicked. Isa. 7:14; 52:13 - 53:1-2; Ps. 22:1-18; Dan 9:26; Zech. 13:6-7; Mark 14:27.

**II. "The glory that should follow" prophesied**

The other line of prophecy foretells a splendid and resistless Sovereign, purging the earth with awful judgements, regathering dispersed Israel, restoring the throne of David in more than Solomon's splendor and introducing a reign of profound peace and perfect righteousness.

Isa. 9:6; 11:1, 2, 10-12; 24:21-23; 40:9-11; Deut. 30:1-7; Jer. 23:5-8; Dan. 7:13-14; Micah 5:2; Matt. 1:1; 2:2; Luke 1:31-33.

**III. Christ's first advent**

In due time the fulfillment of Messianic prophecy began with the birth of the Virgin's Son according to Isaiah, in Bethlehem according to Micah. This fulfillment of prophecy proceeded with perfect literalness unto the full accomplishment of every prediction of Messiahs humiliation. But the Jews would not receive their King, "meek, and sitting upon and ass, and a colt the foal of an ass." Compare Matt. 21:1-5 with Zech. 9:9. Instead they crucified Him. John 19:15-16.

**IV. Christ's second advent**

What now becomes of the prophetic utterances which positively foretold the earthly power of David's Son? It must be remembered that, in volume, these exceed the predictions of Messiah's sufferings in the proportion of eight to one. Indeed, the earthly glory of Messiah is the great theme of Old Testament prophecy.

The answer is found in the testimony of Christ and of every one of the writers of the New Testament. They tell of a second advent of Messiah, when the predictions concerning His earthly glory will receive the same precise and literal fulfillment as did those which concerned His earthly sufferings.

**a. The promises to Israel require our Lord's return**

Deut. 30:1-6; Isa.11:10-12; Jer. 23:5-8; Hosea 3:4-5; Acts 15:14-16; Zech. 12:10;

14:4-9; Luke 1:31-33; Matt. 24:27-30.

**b. The predictions concerning the Gentiles require our Lord's return**

Isa. 11:10; Acts 15:16-17.

**THE BASIC DIVISIONS OF SCRIPTURE**

**The Two Advents Page Two**

**c. The promises to the Church require our Lord's return**

John 14:1-3; Rev. 22:12; I John 3:2; I Thess. 4:16-17; Acts 1:11; Rev. 22:20;

Phil. 3:20-21; Titus 2:13, and more than three hundred other passages in the

New Testament.

**V. Recap**

"The sufferings of Christ, and glory which should follow" - this is the great theme of all the Old Testament, as we know from Christ Himself. I Peter 1:11; Luke 24:25-26. The sufferings are accomplished; the glory, which includes the restoration of Israel and the thousand years' reign of Christ, will as surely follow. **All Prophetic Scripture divides along this line and belongs either to the first or to the second advent of Messiah.**

**THE BASIC DIVISIONS OF SCRIPTURE**

**LESSON THREE – F Law and Grace Page One**

**I. Law and grace - two contrasting principles**

The most obvious and striking division of the Word of Truth is that between law and grace. Indeed, these contrasting principles characterize the two most important dispensations - the Jewish and the Christian.

"For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

The key word to all of the inspired writings from Exodus 20:1 to Malachi 4:6 is law.

The key word to all of the inspired writings from the narratives of the crucifixion in the Gospels to the end of Revelation is grace. The four Gospels have an intermediate character.

Of course, it is not meant that there was no law before Moses any more than that there was no grace before Jesus Christ. The forbidding to Adam of the fruit of the tree of the knowledge of good and evil, Gen. 2:17, was law. And grace was just as surely manifested in the seeking by the Lord God of His sinning creatures, and in His clothing them with coats of skins, Gen. 3:21, - a beautiful type of Christ "who became for us . . .righteousness." I Cor. 1:30. Law, in the sense of some revelation of God's will, - and grace, in the sense of some revelation of God's goodness, have always existed. To this Scripture abundantly testifies. But "the law" everywhere mentioned in Scripture was given by Moses. From Sinai to Calvary it dominates or characterizes the time, just as grace dominates of gives its peculiar character to the dispensation which begins at Calvary and has its predicted termination in the rapture of the Church.

However, Scripture never, in any dispensation, confuses the two principles. Law always has a place and work distinct and wholly apart from that of grace. Under law God prohibits and requires; under grace God beseeches and bestows. Law is a ministry of condemnation; grace, is a ministry of forgiveness. Law curses, grace redeems from that curse. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts a great and guilty distance between God and man; grace draws guilty man nigh to God. Law says, "An eye for an eye, a tooth for a tooth;" grace says , "do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also." Law says, "Do and live;" grace says, "Believe and live." Law utterly condemns the best man; grace freely justifies the worst. (Luke 23:43; Rom. 5:15; I Tim. 1:15; I cor. 6:9-11). Law is a system of probation; grace, of favor. Everywhere the Scriptures present law and grace in sharply contrasted spheres.

***The confusing of law and grace in much of today's teaching spoils both, - robbing law of its terror, and grace of its freeness.***

Observe that in the New Testament Scriptures "law" usually means the law given by Moses. There are few exceptions. But the distinction sometimes made between the so-called "moral" law or the Ten Commandments and the so-called "ceremonial" law or the directions for Jewish worship, sacrifice and priesthood is one wholly unknown to Scripture. The whole law, "moral" and "ceremonial," forms a complete system. A Jew was "righteous," for example, Luke 1:6; or "touching the righteousness which is in the law, blameless," Phil. 3:6 - not because he never broke the commandments, but because, having sinned, he brought the offering required by the law. Except for Jesus, no man ever kept the Ten Commandments perfectly.

Sometimes. however, as in Romans 3:19-20; 7:7; Gal. 2:16; 3:13, etc., the Ten Commandments only are referred to.

**THE BASIC DIVISIONS OF SCRIPTURE**

**LESSON THREE – F Law and Grace Page Two**

It should be remembered also that in the ceremonial law are enshrined those marvelous types - beautiful foreshadowing's of the person and work of the Lord Jesus as Priest and Sacrifice. These should always be the wonder and delight of the spiritually minded. Expressions in the Psalms, which would be unexplainable if understood only by the ". . .ministry of death, written and engraved on stones," (II Cor. 3:7), are made clear when understood as referring also to the types, those lovely pictures of grace; for example, Psalm 1:2; 119:77, 97.

**II. Law**

**a. What the law is**

An expression of the mind of God - His righteous standards. These must be fulfilled by His creatures or the offender must be punished. The law is not the basis for justification but for condemnation. Rom. 7:12-14; I Tim 1:8-10; Gal. 3:11-12

**b. To whom was the law given**

Moses, Exod. 19:20; - Israel, Deut. 5:1, 6; Mark 12:29; - Not to the Gentiles, Rom. 2:14; - Not to those under faith, Gal. 3:25; Rom. 7:4-6.

**c. The effect of the law**

Rom. 3:20; 7:7-9; Gal. 3:10, 19, 24; James 2:10; I Cor. 15:56; II Cor. 3:7-9

It is evident, then, that God's purpose in giving the law, after the race had existed for hundreds of years without it (John 1:17; Gal 3:17), was to bring to guilty man the knowledge of his sin and of his utter helplessness in view of God's just requirements. The law of the Ten Commandments is a ministration of condemnation and death (II Cor. 3:7) because sinful man cannot obey it perfectly; and the law demands perfect obedience (James 2:10). But the law is a schoolmaster (literally, "child-leader") unto Christ.

**d. What the law cannot do**

Rom. 3:20; Gal. 2:16, 21; 3:11; Rom. 8:3; Acts 13:39; Heb. 7:19.

**III. Grace**

**a. What is Grace?**

Titus 3:4; Eph. 2:7; I Tim. 1:15; John 3:16; Rom. 4:5; 5:8.

**b. What is God's purpose in grace?**

Eph. 2:8-9; Titus 2:11-13; 3:7; Rom. 3:24; 5:2; Acts 20:32; Eph. 1:6-7; Heb. 4:16.

How complete, how all inclusive! Grace saves, justifies, builds up, makes accepted, redeems, forgives, bestows an inheritance, gives standing, provides a throne to which we may come boldly for mercy and help, teaches us how to live, and gives us a blessed hope!

**THE BASIC DIVISIONS OF SCRIPTURE**

**LESSON THREE – F Law and Grace Page Three**

**c. Grace and Law are diverse principles John 1:17**

Law and grace must not be confused. In contrast to works and law, it is faith which makes it possible for God to save the sinner by His grace. Rom. 11:6; 4:4-5; Gal. 3:16-18; 4:21-31.

**d. The believer is not under the law Rom. 6:14.**

The sixth chapter of Romans, after declaring the doctrine of the believer's identification with Christ in His *death*, (vv. 1-10), begins, with verse 11, the declaration of the principles which should govern the *walk* of the believer - his rule of life. This is the subject of the remaining twelve verses. Verse 14 gives the great *principle* of the believer's deliverance, not from the *guilt* of sin - that is met by Christ's shed blood - but from the *dominion* of sin, his bondage under it.

"For sin shall not have dominion over you: for you are not under the law, but under grace."

Lest this should lead to the monstrous error of saying that a Godly life is not important, the Holy Spirit immediately adds: "What then? Shall we sin, because we are not under the law, but under grace? Certainly not." Rom. 6:15.

Then the seventh chapter of Romans introduces another principle of *deliverance from law*. "Wherefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another - to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter. (Rom. 7:4-6). For proof that this does not refer to the ceremonial law, see verse 7. Also read Gal. 2:19 and 3:23-25.

"But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor." Gal. 3:23-25 NKJV "But we know that the law is good, if a man use it lawfully; knowing this, the law is not made for a righteous man." I Tim. 1:8-9.

**e. "The righteousness of the law . . . fulfilled in us." Rom 8:4**

God's standard for holy living is to be met. Rom. 8:4, 13:8-10; I Thess. 4:1-8;

I Jn.2;3, etc.

"His commandments" - love God and love thy neighbor - fulfill the law. "Freedom from the law" is the result of being yielded to His standard. Having "died with Christ" in satisfying the claim of the law, we now are free from its condemnation.

The Holy Spirit is the Divine Enablement for this task. Rom. 8:4; Gal. 5:16.

**THE BASIC DIVISIONS OF SCRIPTURE**

**LESSON THREE – F Law and Grace Page Four**

Being "under grace" does not mean being "without the law." "Grace," Paul says, reigns by means of, or through, righteousness. Rom. 5:21. This pertains to initial salvation (Rom 5) and the life which follows (Rom. 6). Read also I John 2:6; 3:16; I Peter2:11; Eph. 4:1-2; 5:1-2, 8, 15-16; Gal. 5:16; John 13:15; 15:10, 12; 14:21; I John 3:22-23; Heb. 10:16.

In this connection, it is instructive to remember that God's appointed place for the tables of the law was within the ark of the testimony. With them were "the golden pot that had manna, and Aaron's rod that budded." The manna was a type of Christ, our wilderness bread; Aaron's rod that budded was a type of resurrection; and both spoke of grace. All of these - the tables of the law, the golden pot of manna, and Aaron's rod - were covered from sight by the golden mercy seat upon which was sprinkled the blood of atonement. The eye of God could see His broken law only through the blood that completely vindicated His justice, and propitiated His wrath. Heb. 9:4-5.

**THE BASIC DIVISIONS OF SCRIPTURE**

**Lesson Three – G The Believer's Two Natures** Page one

The Scriptures teach that every regenerate being is the possessor of two natures: one, received by natural birth, which is wholly and hopelessly bad; and a new nature, received through the new birth, which is the nature of God Himself, and therefore wholly good.

**I. The Natural Man**

a. His creation and fall

Gen. 1:26-27; 2:16-17; 3:12-24; Rom. 5:12

b. His frailty and infirmity

Job 10:20; 14:1; Ps. 90:3-10; Isa. 40:6-8

c. The evil of his nature

Ps. 51:5; Jer. 17:9; Mark 7:21-23; I Cor. 2:14; Rom. 8:7-8; Eph. 2:3

From these verses it appears that the unconverted man has a threefold incapacity. He may be gifted, cultured, amiable, generous and religious. He may pay his honest debts. He may be truthful and industrious. He may be a good husband and/or father - or all of these together. But he cannot obey God, please God or understand God.

It is hard to realize that our genial, moral friends who reject Christ cannot please God. Heb. 11:6. Often they are scrupulous in the discharge of duty, filled with sympathy for all the woes and all the aspirations of humanity, and strenuous in the assertion of human rights; yet they are utterly indifferent to God's rights, and untouched by the sacrifice of His Son. A refined and gentle lady, who would shrink with horror from the coarseness of lying to another person, will yet make God a liar every day. I John 1:10; 5:10.

**II. The New Man**

The following Scripture passages show the origin and character of the new man. They show that the believer, while still having his old nature, unchanged and unchangeable, has received a "new man." Paul expressed this truth in writing to believers saying, "Christ in you, the hope of glory." And again, "The new man" is "after God . . . created in righteousness and true holiness." Col. 1:27; Eph. 4:24.

**Regeneration is a creation, not a transformation; the bringing in of a new thing, not the change of an old.**

John 3:3; 1:12-13; Gal. 3:26; Eph. 4:24; II Cor. 5:17, A.S.V.; Gal 2:20; Col. 1:27; 3:3-4; Phil. 1:21; II Pet. 1:4; Rom. 8:10; I John 5:11.

But this new, divine nature, which is Christ's own, lives in the believer along with the old nature. The same Paul who writes, " . . . it is no longer I who live, but Christ lives in me," who said, "For I know that in me, (that is, in my flesh), dwells no good thing." Rom. 7:18, and, "I find then a law, that when I want to do good, evil is present with me." Rom. 7:21.

Between these two natures there is conflict. Study carefully the battle between the two "I's" - the old Saul and the new Paul - in Romans 7:14-25. It is an experience like this which so discourages and perplexes young converts.

**THE BASIC DIVISIONS OF SCRIPTURE**

**Lesson Three – G The Believer's Two Natures** Page Two

The seventh chapter of Romans is a record of the conflict of a regenerate man with his old self. Therefore, it is intensely personal. "I would . . . I do not." "I would not . . . I do." this is the sad confession of defeat which finds an echo in many Christian hearts. In the eighth chapter of Romans the conflict still goes on, but how blessedly impersonal! There is no agony, for Paul is out of the conflict. The battle is now between "flesh" - Saul of Tarsus - and the Holy Spirit. Paul is at peace and victorious.

**III. The secret of victory over the old nature**

Romans 8:2; Gal. 5:16-17; Rom. 8:13; 6:11; 13;14; 8:12.

The power for this victory lies in the ability of the Holy Spirit, who indwells every believer, to bring it about.

The “old man” was condemned and dealt with judicially at the Cross. Never once is the believer instructed to try to do anything with him or to make anything of him, but always to reckon him dead, and so “put him off.”

Concerning those who feel that they have achieved the eradication of the old nature, the fact is that others can invariably testify that they have not. And generally those who claim to be without sin are guilty of one of the greatest of all sins—spiritual pride.

Certainly the doctrine of eradication is a flat contradiction of Scripture. The first epistle of John emphatically declares:

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (I John 1:8).

“If we say that we have not sinned, we make Him a liar, and His Word is not in us” (I John 1:10).

But this conflict should not discourage us, for it is one of the sure signs of true salvation. It is unknown to the unbeliever, for only the additional presence of the new nature, along with the old, causes this conflict, for “these are contrary the one to the other.”

THE **BASIC DIVISIONS OF SCRIPTURE**

**Lesson Three – H BELIEVERS AND PROFESSORS** Page One

Ever since God has had a people of His own on this earth, they have been troubled by the presence among them of those who professed to be, but were not, *of them*. Beginning under the very gate of Eden, this state of things will continue until, “the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and those who do iniquity . . . then shall the righteous shine forth as the sun in the Kingdom of their Father.” Matt. 13: 41-43.

The recognition by Scripture of this mingling of tares and wheat – of mere professors among true believers greatly confuses many students of the Word of God. The confused student may apply to believers the warnings and exhortations meant only for the self-deceived or hypocritical.

The fact of such a mixture is abundantly recognized in the Scriptures. Gen. 4:3-5; II Cor. 11:13-15; Neh. 13:1-3; Matt. 13:24-30; 37-43; Num. 11:4-6; II Pet. 2: 1-2; Exod. 12:38; Gal. 2:4; Neh. 7:63-65

It is impossible, in the scope of one lesson, to refer to all of the passages which distinguish between true believers and the mass of mere formalists, hypocrites, and the deceived legalists who are working for their own salvation, instead of working out a salvation already received as a free gift. Compare Phil: 2:12-13; with Eph. 2:8-9. The following passages will sufficiently indicate the line of demarcation:

I. **Believers are saved - professors are lost**

**Believers** **Professors**

Luke 7:50 Acts 8:13, 21

Acts 2:42 I John 2:19

John 10:27-29 Matt. 12:43-45

John 6:37-39 John 6:64-66

Matt. 25:10 Matt. 25:11-12

Rom. 3:22 Matt. 23:28, 33

Rev. 19:7-8 Matt. 22:11,13

John 10:14; II Tim. 2:19 Matt. 7:22-23

John 6:47 James 2:14

Heb. 10:39 Heb. 10:38

**II. Believers are rewarded - professors are condemned**

**Believers** **Professors**

Matt. 25:19-23 Matt. 25:24-30

Luke 12:42-44 Luke 12:45-47

Col. 3:24 Matt. 7:22-23

**THE BASIC DIVISIONS OF SCRIPTURE**

**Lesson Three – I THE BELIEVER'S STANDING AND STATE**

**Salvation and Rewards** Page One

**I. The believer’s standing and state**

A distinction of vast importance to the right understanding of the Scriptures, especially of the Epistles, is that which concerns the standing of the believer and his state or walk. Much in the Epistles relates to the believer’s position, while other passages refer to his condition of soul.

The first is the result of the work of Christ and is perfect and entire from the very moment He is received by faith. Nothing in the life of the believer following his salvation adds in the smallest degree to his title to God’s favor or to his perfect security. *Faith alone confers standing in God’s sight.* Before Him the weakest, most ignorant, most infirm and fallible man on earth, if he is a true believer on the Lord Jesus Christ, has precisely the same title as the most illustrious saint.

What that title or standing is may be seen in the following Scripture passages:

John 1:12; I Per. 1:4-5; 2:9; Rom. 5:1-2; Heb. 10:19; Eph. 2:4-6; I Cor., 12:13; I John 5:1; Eph. 1:11; Rev. 1:5-6; John 3:16; Eph. 1:3; 2:13; 5:30; Rom. 8:17;

I John 3:2; Col. 2:10; I John 5:13; Eph. 1:6, 13; I Cor. 6:19.

Every one of these marvelous experiences is true of every believer in the Lord Jesus Christ. Not one item in this glorious inventory is said to be gained by prayer or diligence in service or church-going or alms giving or self-denial or holiness of life or any other good works. All is the gift of God through Christ by faith, and therefore belongs equally to every believer.

What the Christian’s actual state may be is quite another matter; certainly it is far, far below his exalted standing the sight of God. It is not all at once that he becomes as royal, priestly and heavenly in walk as he is at once in standing.

**a. Examples of contrast**

**Standing** **State**

I Cor. 1:2-9 I Cor. 1:11; 3:1-3; 4:18; 5:2

I Cor. 6:11 I Cor. 6:7

I Cor. 6:15 I Cor. 6:15

Matt. 16:17 Matt. 16:23

Col. 1:12, 13 Col. 3: 8, 9

**b. The divine order, under grace**

1. To give the highest possible standing

2. To exhort the believer to maintain a state in accordance with the standing

**THE BASIC DIVISIONS OF SCRIPTURE**

**Lesson Three – I THE BELIEVER'S STANDING AND STATE**

**Salvation and Rewards** Page Two

**Gift** **Exhortation**

Rom. 6:6 Col. 2:20

Matt. 5:14 Matt. 5:16

II Tim. 1:9 Phil. 2:12

Eph. 2:6 Col. 3:1

Col. 3:4 Col. 3:5

Eph. 5:8 Eph. 5:8

I Thess. 5:5 I Thess. 5:6

I Thess. 5:9, 10 I Thess. 5:11

Heb. 10:10 John 17:17

I Cor. 1:30 I Thess. 5:23

Heb. 10:14 Phil. 3:12

Phil. 3:15 Heb. 6:1

I John 4:17 I John 2:6

The work of God on behalf of the believer in Christ includes the application of the Scriptures to his walk and conscience (John 17:17; Eph 5:26), the chastisements of the Father’s hand (Heb. 12:10; I Cor. 11:32), the ministry of the Holy Spirit (Eph. 4:11, 12), the strengthening effect of all the difficulties and trials of the wilderness way (I Pet. 4:12-14), and the final transformation when Christ shall appear (I John 3:2).  *All these are intended to bring the believer’s character into perfect conformity with the position which is his the instant of his conversion.* He grows in grace, but he does not grow into grace.

**II. The believer’s salvation and rewards**

The Bible contains the doctrine of salvation for the lost and doctrine of rewards for the faithful service of the saved. For the right understanding of the Word of God, we must comprehend the distinction between these two. What that distinction is may be seen by the following contrasts:

**a. Salvation is a free gift**

John 4:10; Rev. 22:17; Eph. 2:8, 9; Isa. 55:1; Rom. 6:23.

But, in contrast with the freeness of salvation, rewards are earned.

**b. Rewards are earned by works**

Matt. 10:42; Rev. 22:12; Luke 19:17; II Tim. 4:7, 8; I Cor. 9:24, 25; 3:11-15; Rev. 2:10

Revelation 2:10 refers not to “life” – the Smyrna saints had this – but to a “crown” of life. Crowns are symbols of rewards, of distinctions earned.

**THE BASIC DIVISIONS OF SCRIPTURE**

**Lesson Three – I THE BELIEVER'S STANDING AND STATE**

**Salvation and Rewards** Page Three

Five crowns are mentioned in Scripture: the crown of joy, or rejoicing, the reward of ministry (Phil. 4:1; I Thess. 2:19); the crown of righteousness, the reward of faithfulness in testimony (II Tim. 4:8); the crown of life, the reward of faithfulness under trial (James 1:12; Rev. 2:10); the crown of glory, the reward of faithfulness under suffering (I Pet. 5:4; Heb. 2:9); and the incorruptible crown, the reward of self-control (I Cor. 9:24, 25. A.S.V.).

**c. Salvation is a present possession**

John 3:36; II Tim. 1:9; I John 5:11; John 5:24, A.S.V; Luke 7:50; John 6:47; Titus 3:5.

In contrast with the present tense in the salvation passages, the reward passages use the future tense.

**d. Rewards are a future attainment.**

Matt. 16:27; I Pet. 5:4; Luke 14:14; II Tim. 4:8; Rev. 22:12; Matt. 25:19.

God’s purpose in promising to reward the faithful service of His saints with heavenly and eternal honors is to win them from the pursuit of earthly riches and pleasures, to sustain them in the fires of persecution, and to encourage them in the exercise of Christian virtues.

Heb. 11:8-10, 24-27; Matt. 5:11, 12; 10:41, 42; Luke 12:35-37; Col. 3:22-24; Luke 14:12, 14; Daniel 12:3; II Tim. 4:8; Heb. 12:2, 3; John 4:35, 36; Heb. 6:10.

Finally the believer is urged to heed the warning of Revelation 3:11.

Footnote to students of New Leaf Inmate Ministries:

You are urged to have pen and paper by your side as you study. (Writing on the back of the lesson pages is certainly an idea if you are short on paper).

Look up EVERY Scripture reference in the context of the subject under which the reference is given. As you read each reference think about how what you are reading relates to the subject. Then write your findings. This is where your Biblical education will come from. Learning what the Scriptures say about these subjects and making your own notes will both solidify these wonderful and important truths in your mind.

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**THE BASIC DIVISIONS OF SCRIPTURE**

**Lesson Three – J THE TWO RESURRECTIONS**

**I. All of the dead will be raised.**

God's Word teaches in the clearest and most positive terms that all of the dead will be raised. No doctrine of the faith rests upon a more literal and emphatic body of Scriptural authority than this; nor is any more vital to Christianity. I Cor. 15:13-14.

However, it is important to note that the Scriptures do not teach that all the dead are raised at one time. A partial resurrection of the saints has already occured. Matt. 27:52-53

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**II. Two resurrections are yet future.**

The first and the second resurrections differ in respect to time, in respect to those who are the subjects of the resurrection and in respect to the eternal destiny of those to be raised from the dead.

The two resurrections are referred to as "the resurrection of life," and "the resurrection of judgement." (*or condemnation, NKJV*), (John 5:28-29); ". . . a resurrection both of the just and the unjust." Acts 24:15.

**III. "The resurrection of life" and "the resurrection of judgement."**

Note: In referring to the Scripture from John 5 above, if there is objection that the word "hour" in this passage would indicate a simultaneous resurrection of the two classes, it is answered that the "hour" of verse 25 has already lasted more than two thousand years. See also "day" in II Peter 3:8; II Cor. 6:2; John 8:56.

Other Scripture passages bearing upon this important subject are as follows: Luke 14:13-14; I Cor. 15:22-23; I Thes. 4:13-16; Phil 3:11; Rev. 20:4-6.

The testimony of Scripture, then, is clear that believer's bodies will be raised from among the bodies of unbelievers, and caught up to meet the Lord in the air one thousand years before the resurrection of the unsaved. The doctrine of the resurrections concerns only the "bodies" of the dead. This is important. The disembodied spirits of the dead are instantly in conscious bliss or woe, awaiting the resurrection of the body. Phil. 1:23; II Cor. 5:8; Luke 16:22-23.

**THE BASIC DIVISIONS OF SCRIPTURE**

**Lesson 3 – K THE JUDGEMENTS** Page One

The expression, "general judgment," used so frequently in religious literature, is not found in the Scriptures; and, more important, the idea intended to be conveyed by that expression is not found in the Scriptures.

George F. Pentecost has well said, "It is a mischievous habit that has led the Christian world to speak of the judgement as being one great event, taking place at the end of the world, when all human beings - saints and sinners, Jews and Gentiles, the living and the dead - shall stand before the "great white throne" and there be judged. Nothing could be further from the teaching of the Scriptures."

Besides the terrible judgments described in the book of Revelation in connection with "the day of the Lord," the Bible defines seven judgments. These differ in four general respects:

The subjects - The time - The place - The result.

**I. The sins of believers have been judged.**

Time, A.D. 30 - Place, the cross - Result, death for Christ; justification for the believer.

John 19:17-18; I Peter 3:18; II Cor. 5:21; John 5:24; I Peter 2:24; Gal. 3:13; Heb 9:26; Rom. 8:1

**II. Self in the believer must be judged.**

Time, any time - Place, anywhere - Result, chastisement.

I Cor. 11:31-32; 5:5; I Tim. 1:20; Heb. 12:7; II Sam. 7:14-15, 12:13-14; I Pet. 4:17.

**III. The works of believers are to be judged.**

Time, when Christ comes - Place, "in the air" - Result, to the believer "reward" or "loss," "but he himself shall be saved." I Cor. 3:12-15.

It is a solemn thought that, though Christ bore our sins in His own body on the cross, and God has entered into covenant with us to remember them no more (Heb. 10:17), every work must come into judgment. II Cor. 5:9-10; Rom 14;10.

Both of these passages are limited by the context to believers. In II Cor. 5:6-8, the apostle says that the believer is either at home in the body and absent from the Lord, or absent from the body and present with the Lord. This language could not be used of unbelievers. "Wherefore . . . we make it our aim" in either place - with the Lord, or in the body - to please Him. "For we must all be made manifest before the judgment seat of Christ." II cor. 5:9. A.S.V.

In Romans 14:10, the words "we" and "brother" limit the passage to believers. The Holy Spirit never mingles the saved and the lost. Then, lest it should seem incredible that a blood-cleansed saint could come into any judgment whatever, the apostle quotes from Isaiah to prove that "every knee shall bow . . . " Then he adds, "So then every one of us shall give account of himself to God." Rom. 14:11-12; compare Isa. 45:23; Phil. 2:10-11.

I Cor. 3:11-15 gives the basis of the judgment of the believer's works.

The following passages fix the time of this judgment: Matt. 16:17; I Cor. 4:5; II Tim. 4:8; Luke 14:14; Rev. 22:12

**IV. The nations are to be judged.**

Time, the glorious appearing of Christ - Place, the Valley of Jehoshaphat - The result, some declared saved; some lost.

Time, Matt. 25:31-32; 13:40-41 - Place, Joel 3:1-2, 12-14 - Basis, treatment of those whom Christ calls "my brethren," Matt. 25:40, 45; compare Joel 3:3, 6, 7.

These "brethren" are believed to be the Jewish remnant who will have turned to the Lord Jesus as their Messiah during "the great tribulation." This "time of Jacob's trouble" will follow the taking away of the Church and will be terminated by the glorious appearing of our Lord. Matt. 24:21-22; Rev. 7:14; II Thes. 2:3-9. The proof is too extensive to be adduced here. It is evident, however, that these "brethren" cannot be believers of this dispensation; for the Church will be "with the Lord" before these things come to pass. (See the Bible references above).

As this judgment of the living nations is sometimes confounded with that of the "great white throne," (Rev. 20:11-15), it may be well to note the following contrasts between the two scenes:

*Living Nations Great White Throne*

Matt. 25:31-46 Revelation 20:11-15

No resurrection A resurrection

Living nations judged "The dead" judged

On the earth Heaven and earth fled away

No books "Books were opened"

Three classes, sheep One class - "the dead"

goats, "brethren"

Time, when Christ appears After Christ has reigned 1,000 years

The saints will be associated with Christ in this judgment and hence cannot be the subjects of it. Compare I Cor. 6:2 with Daniel 7:22 and Jude 14,15.

The judgment of the great white throne and the judgment of the living nations will be executed by the same Judge.

**V. Regathered Israel is to be judged.**

Time, after the glorious appearing of the Lord Jesus. - Place, the Wilderness of Judea - Result, some will be prevented from entering the land; the others will be blessed there. Ps 50:1-21; Ezek 20:33-44.

The following facts about these passages are obvious:

1. Those judged: Israel alone

2. The time: when "our God shall come"

3. The judgment: the sifting of profession Ps. 50:16-22

4. The result: punishment of the rejected by their exclusion from the land and millennial blessing Ezek. 20:38.

While the judgment of Israel is in close connection, as to time, with the judgment of the nations, it is distinguished from that judgment by place, subjects and result.

**VI. The wicked dead are to be judged**

Time, a determined day after the millennium Acts 17:31; Rev. 20:5-7 - Place, before "the great white throne." Rev. 20:11 - Result, Rev. 20:15.

**VII. The fallen angels are to be judged**

Time, "the great day." Jude 6; II Pet. 2:4 - Place, not revealed - Result, "eternal fire." Matt. 25:41.

Christians are associated in this judgment. I Cor. 6:3

**Getting Acquainted With**

**GOD'S WRITTEN WORD**

**Lesson 4 - Introduction**

Learning To Use The

Synthetic and Analytical Approach to Bible Study

As you begin this section of your study of God's Written Word, you may find it helpful to review the Study Guidelines and The Purpose Of This Course given in the opening pages. This section of the course is built mainly on two methods of study; the synthetic and the analytical. The student will note that several categories of study fall within these two methods. For instance, in the synthetic method, you will discover and note the historical settings and circumstances as well as biographies, glimpses of culture and more. In the analytical method you will find types, prophecies, spiritual truths and important facts.

As stated in the Table of Contents, this section will deal only with two books of the Bible. The reason being that in revealing a "hands on" approach to using these two methods of study, the student then will forever after be equipped to approach any book of the Bible with the same methods of study in mind. Deciding which books to choose, one from the Old Testament and one from the New, became a personal challenge for me, Clint Webb, author and administrator of the course. I could have chosen books that weren't as lengthy as Genesis and Revelation. I chose Genesis because in it, God lays the groundwork for all of His written revelation. C.I. Scofield said, "Genesis is the seed plot of the Bible. All subsequently developed truth exists in germ in this book."

I have chosen Revelation as the New Testament book for a number of reasons. Romans would have been a good choice especially since it is the most complete exposition in the New Testament of the central truths of Christianity. But in attempting to teach a student how to study the Bible, Revelation is the book that brings it all together. Some would say that all of the types, predictions and prophecies of the Old Testament come to fulfillment at the cross. But that's only partially true. God's dealing with man spans the time from creation to the fulness of eternity. His dealing with man on earth begins in the Garden of Eden and ends with the coming of a "new heaven and a new earth," of which we will learn in Revelation.

Note: As you begin to read the "lesson" on Genesis you will observe that much more detail is provided for you, because of the author's own study and research, than you will have as you begin to study other books of the Bible. In the title of this course are the words, "Getting Acquainted," with God's Written Word. Much of the purpose in exploring Genesis and Revelation for you is to help you see that the use of references, commentaries, Bible dictionaries, concordances, etc., are essential to thorough Bible study.

**Getting Acquainted With**

**GOD'S WRITTEN WORD**

**Lesson 4 - A**

Synthetic and Analytical View of Genesis

**The Pentateuch**

In learning the Synthetic and Analytical approach to Bible study and in using the book of Genesis as our Old Testament book, we must first get a "synthetic" view of the book itself and where it belongs. We must therefore start with a look at the Pentateuch. The word "Pentateuch," meaning "fivefold book" is applied to the first five books of the bible. By a usage sanctioned by the Holy Spirit and by our Lord, the Pentateuch is also called "The Law" and "Moses." Luke 16:29; John 5:45, 46; Rom. 10:4, 5. It was written by Moses and is, in its primary sense, purely historical. But history has to do with people as well as events and is, therefore, largely biographical. Imbedded in these histories is the law, both moral and the so-called ceremonial laws. Within the law, the histories, and the biographies, are enshrined the types.

Refer back to Lesson 3 - A, Structural Divisions of the Bible, to see how the Pentateuch fits in the overall outline of God's Written Word.

Although, for this particular course, we are only using the books of Genesis and Revelation, the student is strongly encouraged, in his own Bible reading, to read these five books in order, remembering what you've learned about studying the Bible by using the synthetic and analytical methods. In all of these five books there is a progressive revelation of God and of His purposes. This revelation is made through His *actions*, His *names*, His direct communications by *words* and His *theophanies*, or appearances in angelic or human form.

**GENESIS**

**Key Word: "Beginning," 1:1**

Genesis has creation for its great subject. It records the beginning not only of creation, including plant, animal, and human life, but also of all the institutions related to men. For example, the family, the covenants, redemption, the priesthood, etc. It has been called the "seed plot of the Bible." All subsequently developed truth exists in germ form in the book of Genesis.

**I. Historical**

It is impossible to fix the point of departure called "in the beginning" (Gen. 1:1). Between the "beginning" of creation and the utterance, "Let there be light" (1:3), is ample time for all geologic ages.

History begins with the advent of man. The historical divisions of Genesis are as follows

* From Adam to the Flood
* From the Flood to the call of Abram
* From the call of Abram to the death of Joseph

**Lesson 4 - A, Page 2**

**Genesis**

The more important historical events are the preparation of the waste and void earth for organic life; the creation of man; his fall from innocence; his redemption through sacrifice; the covenant with Adam; the flood; the covenant with Noah; the call of Abram; God's covenant with him and with his descendants, Issac and Jacob, and the departure of the entire Abrahamic family into Egypt. ***The moral of this history is the sad failure of man*. The beginning of the book records his creation in a paradise of matchless beauty - the last words are, "in a coffin in Egypt."**

**II. Biographical**

Of the large number of persons to whom this book affords some account, the following are the most important: Adam, Eve, Cain, Abel, Enoch, Noah, Abraham, Sarah, Isaac, Ishmael, Jacob, Esau and Joseph. You should be so familiar with the recorded events in these lives that you will be able to write from memory a synopsis of each of them.

**III. Analytical**

The book has five structural divisions:

a. Creation 1:1 - 2:25

b. The fall, penalty and redemption 3:1 - 4:7

c. The history of the diverse seeds, Cain and Seth, to the Flood 4:8 - 7:24

d. The Flood to Babel 7:1 - 11:9

e. From the call of Abram to the death of Joseph 11:10 - 50:26

(It should be noted that one further division can be made by considering the important lives of Abraham and his offspring through to Joseph: Abraham chapters 12 -25, Isaac 25 - 27, Jacob 28 - 36, Joseph 27 - 50).

**IV. Spiritual**

There is very little teaching by precept in Genesis. Truth is taught through **type, promise, and action.** There is also a beautiful progressive unfolding of the attributes of God through His names.

a. Note the passages which illustrate the personality of God; His eternity, holiness, plurality (that is the Holy Trinity), power, benevolence, will, hatred of sin, love for sinners.

b. Follow the chain of Messianic promise; Gen. 3:15; 12:3; 17:15,16; 21:12; 22:18; 25:23; 28:13,14; 49:10.

c. Study the Abrahamic Covenant, renewed to Isaac and Jacob. Gen. 12:1-3,7; 13:14-17; 15:1-6; 17:2-22; 22:15-18; 28:10-14.

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**Genesis**

**The following blessings are included in this covenant with Abraham:**

1. *Earthly blessings* - a land, wealth, protection, etc.

2. *An earthly seed* - as numerous as "the dust of the earth." 13:16.

Fulfilled in the Jewish nation. John 8:33, 37.

3. *A heavenly seed*, as numerous as "the stars of heaven." 15:5

Fulfilled in all believing Jews and in all true Christians. Rom. 2:28, 29; 4:16; 9:6-8;

Gal. 3:29.

4. *Spiritual promises*, such as "I will bless thee . . . and thou shalt be a blessing."

5. The Promise of The Messiah, concerning whom subsequent Scripture passages

unfold a particular relation on the one hand to the earthly seed of Abraham, and on

the other to his spiritual seed.

**Note carefully**: There is some current teaching that the Jewish people are forever set aside because of their rejection of Messiah and that the Christian now inherits Jewish promises. **This is absolutely unscriptural.** Israel as a nation always has her own place and is yet to have her greatest earthly exaltation. The Christian, the heavenly seed of Abraham, may claim the spiritual blessings. The Church, as the body and bride of Christ, has her own distinctive place and promises. She is not revealed in Old Testament prophecy, and was to those men and ages a mystery hid in God under types.

Eph 3: 9,10.

**Getting Acquainted With**

**GOD'S WRITTEN WORD**

**GENESIS**

**Lesson Four - B**

**V. Typical:**

**a. Of Christ**

Our Lord Himself has given us the clue to all of the Christology, (the study of Christ), of the old Testament. In His teaching on the road to Emmaus, (Luke 24:27, 44), He divided the "things concerning himself" into two classes, those which concern His sufferings **and** those which concern His glory. Peter, (I Peter 1:11), tells us that the Spirit of Christ in the Old Testament writers "testified beforehand the sufferings of Christ, and the glories that should follow."

We may expect to find then, "in all the Scriptures" a suffering Christ and a glorified Christ; a Christ humiliated and rejected and a Christ exalted and rewarded.

The **types** of Christ will be indicated in their order, leaving the classification to you as you study. A good reference Bible would be very helpful in finding the appropriate New Testament references.

*1. Christ, the Light of the world.* 1:3

*2. Christ, the Sun of righteousness* 1:16; Mal. 4:2.

*3. Christ, the last Adam, the second Man*

As such, He was “typified” by the first man, Adam. 1:27-29; 2:7-15. Christ is Head of the new creation, as the first man was head of the old. All men are either "in Adam" or "in Christ." I Cor. 15:22, 45-47; Rom. 5:12-19. (Also see Firm Foundations, Lessons Five and Six).

*4. Christ, the Bridegroom of the Church* 2:18-24.

*5. Christ, the Righteousness of God* 3:21.

In Scripture a garment is the constant symbol of righteousness. Isa. 61:10; 64:6; Job 29:14; Rev. 19:7, 8, etc. You will note that, since a life had to be sacrificed before Adam and Eve could be clothed with "coats of skins," there is here a reference to the sufferings of Christ. The same thing is found in the first Messianic promise (3:15), " . . . thou (Satan) shalt bruise his (Christs) heel."

*6. Christ, the Lamb of God* 4:4

This is the most constant type of the suffering Messiah. In all the subsequent books we find the lamb typical of the "Lamb of God that takes away the sin of the world." John 1:29 A lamb fitly symbolizes the unresisting innocency and harmlessness of the Lord Jesus. Isa. 53:7; Luke 23:9, Matt. 26:53, 54. This type is brought into prominence by contrast with Cain's bloodless offering of the fruit of his own works. Thus, it proclaims, in the very infancy of the race, the primal truth that "without the shedding of blood there is no remission of sin," Hebrews 9:22; 11:4. Gen. 4:7 should read, "If you do well, will you not be accepted? And if you do not well, a sin offering lies at the door and you should rule over it." In rejecting Cain's offering of works, God again pointed him to the true remedy - a sin offering such as Abel had brought.

**LESSON FOUR - B, Page 2**

**Genesis**

*7. Christ, the Refuge of His people from judgment*, 6:1 - 8:16; Heb. 11:7.

In strictness of application this speaks of the preservation through the "great tribulation" (Matt. 24:21, 22) of the remnant of Israel who will turn to Christ after the Church has been caught up to meet the Lord. (The rapture of the Church is typified by Enoch's translation to heaven before the judgment of the Flood.) Gen. 5:22-24; I Thes. 4:15-17; Heb. 11:5; Isa. 2:10, 11; 26:20, 21. But the type has also a present reference to the position of the believer "in Christ." Eph. 1, etc. It should be noted that the word translated "pitch" in Genesis 6:14 is the same word translated "atonement" in Lev. 17:11, etc. It is atonement that keeps out the waters of judgment and makes the believer's position "in Christ" safe and blessed.

*8. Christ, the Priest after the order of Melchizedek* 14:18-20; Heb. 7.

The type strictly applies to the priestly work of Christ in resurrection, since Melchizedek presents only the memorials of sacrifice - bread and wine. "After the order of Melchizedek," Heb. 6:20, refers to the unending duration of Christ's priesthood. Heb. 7:23, 24. The Aaronic priesthood was often interrupted by death. Christ is a Priest after the order of Melchizedek in the endlessness of His priesthood: but after the pattern of Aaron in His priestly work.

*9. Christ, the obedient Son, as typified by Isaac*, chapter 22, etc.

Isaac is never seen acting in self-will. The course of his life is ordered by his father. John 5:30; 6:38. The more prominent features of the type are these:

a. Isaac was the promised seed. 15:3, 4.

b. He became obedient unto death, (though not actually slain). 22.

c. He was raised from the dead (in figure). Heb. 11:19

d. Then he received a bride. 24. (You may apply the New Testament references under each topic.)

*10. The Joseph type*

This covers so completely the prominent outline of the earthly relationships of Christ that it cannot be epitomized in a sentence. You may add from the New Testament the references showing the fulfillment in Christ of the sevenfold type:

a. Joseph was the beloved of his father. 37:3

b. He was hated and rejected by his brethren. 37:4-8.

c. His brethren conspired to kill him and, in intention and figure, they did kill him. 37:18-22.

d. He was lifted up out of the pit, (suggestive of Christ's resurrection). 37:28

e. He went to the Gentiles, by whom, after some persecution, he was received and favored. 39:1 - 41:44.

f. He received a bride during the time of his rejection by his brethren, the Israelites, 41:45.

g. He was reconciled to his brethren, who received great earthly prosperity through him. 45:1 - 47:11

**LESSON FOUR - B, Page 3**

**Genesis**

**b. Of the Church**

*1. "The lesser light to rule the night"* 1:16

The church shines by reflecting the light of the absent "Sun of righteousness." II Cor. 3:18; Matt. 5:14; Mal. 4:2.

*2. Eve* 2:18-24

John 3:28, 29; II Cor. 11:2; compare Eph. 5:25-32; Rev. 19:7, 8.

*3. Enoch* 5:22-24; Heb. 11:5

Enoch "was translated that he should not see death," before the judgement of the Flood fell upon the guilty earth. The very first event in the closing of this dispensation - an event which will precede the judgment of the great tribulation (Dan. 12:1; Matt. 24:21) - will be the translation of the Church. I Thes. 4:14-17.

Noah and his family typify the believing Jewish remnant who will be preserved through the tribulation.

*4. Rebekah, a type of the bride of the Son* Chapter 24

In this type we see the bride as won for an absent bridegroom by the faithful testimony of a servant. The servant speaks not of himself but of the riches of his master who has bestowed all upon his son. The consenting bride receives an earnest of these riches before she sees the bridegroom, who goes forth to meet her. Eliezer (Gen. 24:2; compare 15:2) is a type of the Holy Spirit. Matt. 22:2; John 15:26; 16:13-15; Eph. 1:13, 14; I Thes. 4:14-17.

5.  *Asenath, the bride espoused during the time of Joseph's rejection by Israel* 41:45.

**c. Of law and grace and the old and new creations**

Genesis chapters 16-21(the type); Gal. 4:21-31 (the type fulfilled).

A note to students:

Hopefully you can see by just a cursory reading of this lesson that the format for a synthetic and analytical approach to Bible study requires a synthetic reading of the book to be studied first, getting the overall view of the book. Then go back and look for the details of the analytical view. If the student hasn't completely read through the book of Genesis first, the details of this lesson will be difficult to grasp.

Another thing I want my students to grasp is the depth and meaning of types. Please note that Lesson Four – A introduces the student to a I, II, III, IV, format. This Lesson, Four – B, begins with V. Typical. An analyical view of Genesis reveals a number of types. Study these carefully. The Old Testament teaches that which is to come by the use of types. Try to understand them.

**Getting Acquainted With**

**GOD'S WRITTEN WORD**

A Synthetic and Analytic View of a New Testament Book

**REVELATION**

**The Revelation of Jesus Christ**

**Lesson 4 – C**

**I General remarks**

Note: The New American Standard Version has been used in compiling much of the text in this lesson.

**a. Read to understand the book**

The book of Revelation is admittedly a difficult book, but no reverent child of God should concede that it is an obscure book. God Himself has named it, "The Revelation of Jesus Christ," 1:1. The book is sometimes called "The Apocalypse," or, "the unveiling." So then, far from being an incomprehensible book - a writing in which truth is hidden far too deep for discovery - it is actually a bringing forth and revealing of truth.

Five reasons may be given for beginning the study of Revelation expecting to understand it's message:

1. It is a revelation

2. It is not sealed. 22:10. Compare to Daniel 12:9.

3. A blessing is promised to him who reads and to those who hear "the words of this prophecy" and keep "those things which are written therein." 1:3.

4. The analysis of the book is simple, which aids in comprehension. It is easier to understand something that we can take apart.

5. The symbolism of the book is Biblical. When symbols not previously used in

Scripture are introduced, they are often immediately explained. For example, see 1:20; 7:13-14.

Here we touch the chief reason the book has often been found obscure and mysterious. Into it the Holy Spirit gathered the wealth of symbolism which the Bible had been accumulating through the ages. But most of us have read our Bibles so carelessly, and have been so neglectful of the teaching by type and symbol, that we come to the closing book of Scripture in practical ignorance of these things.

There are two courses open to the student of Revelation. He may patiently take up these symbols and trace them back through the pages of the Bible until their meaning is clear; or he may set his imagination to work, aided by suggestions from profane history. Having read about fifty books on Revelation the author of this course is constrained to believe that the latter has been the method used by most.

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**Lesson 4 - C, Page Two**

In this connection, it is important to remember that this wonderful series of prophetic visions and symbols was not given to John primarily, but to Jesus Christ. Nor was it given to our Lord for the whole Church, or for all believers, or for Israel, but for "**His servants.**" 1:1. This is exceedingly important, as it has to do with the interpretation of the book.

Not all believers are servants. It is safe to say that Revelation will not yield its fullness of truth and blessing to the idle or the curious. What Augustine said of the whole Bible may be said with emphasis on this book: “It reserves it’s deeper mysteries for such as are not light of mind.”

**b. The occasion for “The Revelation.” 1:9; 19**

The occasion for the book is definitely stated: The aged apostle was in exile on the Isle of Patmos, “for the word of God, and for the testimony of Jesus Christ.” He was “in the Spirit on the Lord’s day” and was given a vision of the risen and glorified Christ. Then he was commanded to write the things which he had seen. Not only was he to describe the vision of the glorified Son of Man; he was to also write seven letters to seven specific churches about “the things which are.” Then he was to write about “the things which shall be hereafter.” These yet future events were given to John in a series of revelations – partly heavenly and partly earthly – events to be accomplished after the Church period has ended.

**II Analysis of the book**

There can be no room for legitimate question as to the general analysis of Revelation, since it is definitely stated in John’s commission, 1:19.

Write **the things which you have seen.**

Write **the things which are.**

Write **the things which shall be hereafter.**

Therefore, three classes of “things” make up the contents of the book, following the Prologue, 1:1-8. The only question is where the dividing lines are.

As to the first, there can be little question. The things John had seen were in a vision of that memorable day. These he wrote in chapter 1.

What is meant by “the things which are?” Clearly “things” then in existence – things of Christ. Judaism was not meant; for more than twenty years before the appearance of Christ to John on Patmos, the temple and city had been destroyed and the religious organization of Israel broken up. The answer is evident. The “things” then in existence on the earth, things in which Christ was interested, were the churches. The vision of chapter 1 was of Christ in the midst of the golden candlesticks, (properly “lampstands”), which are explained to mean churches. 1:20

**The Revelation of Jesus Christ**

**Lesson 4 - C, Page Three**

Christ’s immediate command is, “What you see, write in a book, and send it to the seven churches which are in Asia” 1:11. Accordingly, John first writes the things which he has seen – the vision of the glorified Son of Man “in the midst” of the seven churches, 1:12-18. Next, he writes seven letters to seven specified churches in the proconsular province called Asia, chapters 2 and 3. These chapters are about churches and their relationship to Christ, and about nothing else. Futhermore, from the end of chapter 3 the Church in her present earthly ministry is never again mentioned. Chapter 4 seems to begin with the rapture of the Church. Chapters 2 and 3 then, form the second category of “things” - “things which are.”

Of necessity, the third category, “things which shall be hereafter,” consists of the remainder of the book, chapters 4 – 22:5. (the Epilogue covers 22:6-21).

1. **Prologue**

1. General introduction 1:1-3.

2. Special introduction to the churches 1:4-8.

Salutation from Christ in His past, present and future offices. He was “the faithful witness”; He is the “first born of the dead”; and He is to be “the ruler of the kings of the earth.” 1:5-8. Thus, we are at once introduced to Christ as Prophet, Priest and King – incarnate, glorified, and coming again.

**b. “The things which you have seen” 1:9-20**

Here are many symbols:

Golden lampstands – churches 1:20

Girdle – service, Luke 12:37; John 13:4.

Fire – discriminating judgment I Cor. 3:13; Mal. 3:2-3.

Stars – messengers of the churches 1:20.

**c. “Things which are” 2:1 – 3:22.**

That is, the existing churches. These seven churches were chosen and the messages to them arranged in this order, because thus arranged, their actual condition at that time prefigured seven great phases of Church history, from the close of the apostolic period to the rapture of true believers and apostasy of the professing Church. Church history is thus foretold in symbol by the Spirit of Prophecy.

1. These epistles to the seven churches contain that prophetic fore view. The word, “church” is not mentioned after 3:22. The word “churches” is used in retrospect in 22:16. This author believes that the rapture of the Church is seen in 4:1. The student is encouraged to read that verse very carefully, paying close attention to every word.

**The Revelation of Jesus Christ**

**Lesson 4 - C, Page Four**

2. The messages to the seven churches go beyond these local churches. All are exhorted to, “Hear what the Spirit says to the churches.”

3. These messages present an exact picture of the history of the Church, in precisely this order. If Ephesus (2:17) represents the average spiritual state of the churches at the close of the apostolic period, (and all other information confirms it), then Smyrna fitly represents the era of the great persecutions; Pergamos, the lapse into worldliness after the conversion of Constantine; Thyatira, fully developed Romanism.

**d. “The things which shall be hereafter.” 4:1 – 22:5.**

The historical beginning of “the things which shall be hereafter,” while not to be fixed in terms of years and months, is absolutely fixed in relation to other prophetic periods. It begins with the rapture of the church, IThes. 4:14-18; I Cor. 15:51-52; Rev. 4:1. That the “things’ of 4:1 – 22:5 do not begin until after the things of chapters 2 and 3 are ended, is expressly affirmed in Rev. 1:19 and 4:1. In both of these verses they are called “things which must be after these,” - that is after “the things which are,” - the churches.

**Getting Acquainted With**

**GOD'S WRITTEN WORD**

**REVELATION**

**The Revelation of Jesus Christ**

**Lesson 4 - D**

*Continuing with Analysis of the book*

Excluding the parenthetical passages, Revelation 4:1 through 22:5 gives a broad view of the order of events. Three great series of judgments are predicted - the seal, trumpet and vial, or bowl, judgments. These are successive. But beyond that order, there is little which is chronological. That is, the visions go backward and forward without regard to the sequence of time. This is another way of saying *we must not read this section as a steadily progressive narrative*.

Revelation 4:1 - 22:5 falls into seven parts and three parentheses.

***First parenthesis*** *- scenes in heaven after the rapture of the church* 4:1 - 5:14

Revelation 4:1 indicates the rapture. In the actual visions on Patmos, it indicates John's changed point of view. It was an experience like that of II Cor. 12:1-4. Previously (chapters 1-3) John has been with Christ among the churches. Now Christ, speaking no longer among the churches, calls him to the new viewpoint. Henceforth he looks down.

Such expressions as "four and twenty thrones . . . four and twenty elders" represent symbolically the Church in glory. The number is symbolical of priesthood according to the temple order, (I Chron. 24:4; Luke 1:5) and the thrones of royalty. In no body of believers, other than the Church, are the two distinctions of priesthood and royalty united. I Peter 2:9; Rev. 1:6; 5:10. We have then, the enthroned Church symbolized in these "elders."

The "four living creatures" (4:6) or "living ones" (not "beasts") are **identical with the cherubim** and perhaps the seraphim of the Old Testament. They have the attributes of strength (lion), patient endurance (ox), intelligence (man) and swiftness (eagle).

The seven sealed scroll is explained by what occurs as the successive seals are opened. The breaking of the seals marks the beginning of the first two series of the apocalyptic judgments. The trumpet judgments come out of the seventh seal. 8:1-2. The scroll may therefore be said to contain the mandate of God for the beginning of the judgments preparatory to the setting up of the kingdom. In reality. The scene described in 5:1-7 is identical with Daniel 7:13-14. Insofar as Israel is concerned, the scene marks the beginning of that series of purifying judgments which, according to Old Testament prophecy, precede the restoration and conversion of Israel. See, for example,

Isa. 1:24-27; 26:8-9; Mal. 4:1-2; Zeph. 1:14-18, and generally the "day of the Lord" passages.

**I. The seal judgments 6:1-17**

The structure is simple: when a seal is opened, something occurs on earth. Symbols abound. The general symbol is the horse, signifying aggressive power and courage. Prov. 21:31; Job 39:19-25; Jer. 8:6. This general symbol is modified by colors, and these are interpreted by the context. For example, the white horse rider conquers; the red horse rider kills, etc. The series of events is as follows:

**The Revelation of Jesus Christ**

**Lesson 4 – D, Page Two**

*First Seal*: Rise of a peaceful conqueror. An illustration (not fulfillment) might be found in the return of Napoleon from Elba. He conquered France without firing a gun.

*Second Seal*: Universal war; also an orgy of murder, "that they should kill one another."

*Third Seal*: Famine - the natural result of universal war and insecurity of life. Under such circumstances the fields are unsown, and commerce deteriorates.

*Fourth Seal*: Pestilence, sword, famine and wild beasts. (The four judgments of Ez. 14:21).

*Fifth Seal*: This seal discloses the results (so far as the Jewish remnant is concerned) of the terrific scenes through which the earth has been passing. The "souls under the alter" are part of the martyred remnant. See, for example, Zech. 13:8-9.

*Sixth Seal*: Here the chief symbol is an earthquake, signifying an upheaval from beneath, or anarchy. The kings and great men are first affected; but anarchy soon reacts upon the very classes which create it, so that soon "every bondman" is also in distress. The French Revolution illustrates this. Anarchy always prepares the way for despotism. In this case the coming despot is "the man of sin," the "beast out of the sea."

***Second parenthesis*** *- the tribulations saints. 7:1-17*

The narrative is suspended, and this chapter is written to show that a mighty work of salvation is going on through this entire period - from the taking away of the Church (4:1) to the glorious appearing of the Lord (19:11-21). **It is the great mercy chapter of Revelation. The saved of the tribulation will outnumber those finding Christ in any equal period of time**.

**a. The saved in Israel during the tribulation period**, 7:1-8; compare 14:1-5. There is a definite number saved out of all Israel. This number may well be symbolic rather than literal. This primacy of Israel denotes that, the Church being no longer in the earth, God takes up again the interrupted course of His dealings with His ancient people.

Converted Jews are to be the preachers during the tribulation. The "two witnesses" of chapter 11 are probably Moses and Elijah. Zech. 8:13, 23 is to the same purport.

This saved remnant of Revelation 7:4-8 appears again in Rev. 14:1-5. Imagine the effect upon the Gentile world of the simultaneous appearance of 144,000 Pauls.

**b. The saved Gentiles during the tribulation period**, 7:9-17.

(1) These Gentiles are of all "nations, and kindreds, and people, and tongues."

(2) They are gathered out of the whole earth. The term "nations" means organized world powers - the sense in which we use the word. But what follows, "kindreds," etc., includes the smallest conceivable body of persons.

(3) They are not of the Church, the body of Christ. The Church is represented in Revelation by the elders. Verse 15 fixes their relative place of blessing.

(4) The earthly time to which they belong is fixed by verse 14. "These are they that come out of the great tribulation." 7:14. Note: this is not as in "tribulation" merely, but the period called by our Lord "great tribulation." Matt. 24:21.

**The Revelation of Jesus Christ**

**Lesson 4 - D, Page Three**

(5) They are innumerable - "a great multitude, which no man could number." Here is one of the mighty motives to missions. Rev. 7 indicates the full fruition of this time of seed sowing. That tremendous ingathering would probably be impossible without the preparation of the minds of the people of the earth through present day testimony. In other words, if the Lord were to take away His Church today, and the seal judgments to begin tomorrow, the vast number of those being saved during the tribulation would be in large part because of the groundwork being laid now by His saints and missionaries.

Seventh Seal: The opening of the seventh seal (8:1) ushers in the seven trumpet judgments.

**2. The trumpet judgments 8:1 - 11-19**

These judgments differ from the seal judgments in one important respect. The seal judgments are not, strictly speaking, supernatural. The anguish and horror of the period during which they run their awful course are the results of human ambition, hatred, cruelty and improvidence. All that God does is to remove restraint. He takes away the Church, that is to say, the "salt" which restrains the full working of the leaven. II Thes. 2:6-7; Matt. 5:13; Mark 7:21-23.

Possibly for the first time in human history, unregenerate human nature has it's unhindered day. Peace is a divine quality. In the seal judgments peace is "taken from the earth." The natural man is a hero worshiper of force, of military achievement - in the second seal he gets his fill of blood. Two natural consequences follow; famine and pestilence. The natural man fancies himself competent to overturn civil government and establish a millennium by law and social reorganization - in the sixth seal he is given full range for his cataclysmic experiment. With the trumpet judgments the supernatural enters the scene. The "angel" of 8:3 is Christ, the "high priest over the house of God." Heb. 10:21. In harmony with Hebrews 13:15, the prayers of the Saints are seen ascending "before God out of the angel's hand," and He adds His own intercessions. The the censer is filled with fire from the altar and cast into the earth. Fire symbolizes discriminating judgment. Altar fire speaks of God's holiness. Divine holiness is pure wrath against sin. This then is the new element brought in with the seven trumpet judgments. God is judging sin according to the altar test.

Symbols again abound. Trees stand for human greatness; green grass, for human glory and prosperity. A mountain, in Biblical symbolism, means a great earthly power; the sea, the turbulent, unorganized mass of men; a great star, a conspicuous ruler. For example, see Isa. 14:4-13.

Lesson 4 - E will resume with the trumpet judgments.

**Getting Acquainted With**

**GOD'S WRITTEN WORD**

**REVELATION**

**The Revelation of Jesus Christ**

**Lesson 4 - E**

**The fifth, sixth and seventh trumpet judgments are called the "woe" trumpets.**

The sounding of the fifth angel affords at once an example of the non-chronological method of much in Revelation. The fallen star of 9:1, as the context shows, is Satan. But we are not to suppose that this is the moment of his fall. That had occurred before the events of Genesis 3:1-6 - how long before is not revealed. See Isaiah 14:4-13; Ezekiel 28:12-17; Luke 10:18. (But ever since his fall, Satan has been seen at work through great earthly rulers.)

The fifth trumpet introduces an element of unspeakable horror - an eruption of demons out of the abyss. For five months they are to be permitted to work.

The mighty angel of 10:1 is Christ. The "little book" is explained by the context. It is the scroll of the remaining unfulfilled purposes of God - sweet to the taste, because it is God's will; bitter when comprehended, because it speaks of more judgment.

The "temple" of 11:1 is the tribulation temple of Matthew 24:15 and II Thes. 2:3-4. The Jewish use of the temple under the "beast" covenant will continue three and one-half years. Dan. 9:27. During this time the "two witnesses” (possibly Moses and Elijah; see 11:6) will prophesy in Jerusalem to these unbelieving Jews. When the "beast" breaks his covenant with the Jews and ***deifies*** himself, (considers himself to be God), he will slay the two witnesses. The "great tribulation," properly so called, will begin with the breach of the beast covenant. the self-*deification* of the beast and the slaying of the witnesses. "When ye . . . shall see . . . then shall be great tribulation." Matt. 24:15, 21. In other words, the events of Revelation 4:1 to 11:13 will have occupied 3 1/2 years.

A like period of 3 1/2 years will remain for the events of Revelation 11:14 to 19:21. Awful as the scenes will be which lead up to the manifestation of the man of sin, they will be but introductory to what Christ describes as "great tribulation, such as was not since the beginning of the world to his time, no, nor ever shall be." Matt. 24:21**.**

**3. Israel, Satan and the beasts 12:1 - 13:18**

Chapter 12 affords another illustration of the non-chronological arrangement (in part) of the book or Revelation. It goes back to the birth of Christ and comes down to the midst of the tribulation.

The woman of 12:1 is Israel. The dragon (12:9) is Satan. The man child is Christ. He is seen here as the ascended Lord (12:5), identified with the Church of this dispensation, as in I Cor. 12:12- 13; Eph. 1:23; 4;15, 16. The ascension of Christ and the rapture of the Church are seen as one event. This whole current dispensation is in verse 5. Satan, instigating Herod, seeks to destroy Christ at His birth, but is defeated.

**The Revelation of Jesus Christ**

**Lesson 4 - E, Page Two**

Verse 6 of chapter 12 takes up the story of the woman (Israel) in the middle of Daniel's seventieth week. Her long history, from the destruction of the temple in A.D. 70 to the present time - is passed over in silence. Verse 6 resumes the story of the woman (Israel), dropped after the ascension of Christ, at the precise point which has now been reached in Revelation, namely, the middle of the period which began with the rapture of the Church and will end with the return of the Lord to earth.

The casting out of Satan in 12:7-12 is not identical with that of 9:1. For some unexplained reason, during the time of the working out of redemption, from the fall of Adam to Revelation 12:9, Satan has had, and continues to have, access to heaven for purposes of accusation. Zech. 3:1-2; Luke 22:31-32. Note Revelation 12:10, " . . . which accused them before our God Day and night." Finally cast down, Satan persecutes Israel (12:13-16), and when she is delivered nationally, persecutes the believing remnant of Israel, 12:17.

The "beast out of the sea" (13:1) is the "fourth beast" of Daniel 7:7; the "fourth kingdom" of Daniel 2:40; the "prince that shall come" of Daniel 9:26-27. Daniel 2:41-43 predicts the deterioration and division of the Roman or "fourth" kingdom, but in a dateless way. The only indication of time is the predicted destruction of the whole fabric of Gentile domination by a crushing catastrophe "in the days of these kings," that is, the kings symbolized by the toes of the image. Dan. 2:44, 45. Daniel 7 is more explicit. The "ten horns" of the "fourth beast" (7:7) are "ten kings that shall arise." So far Daniel 7 does not go beyond Daniel 2. But Daniel 7:8, 24-26 takes up the detail. The tenfold division of the Roman Empire is not necessarily a present-day or continuous division. What is in view is not the course of history, but the end time. In the end time, what was once Rome will be under ten kings - that is Daniel's point. Among these "horns” (kings) Daniel sees a "little horn" intrude. He conquers three of the ten kingdoms (7:8, 24) and is remarkable for blasphemy, 7:25.

Revelation 13 takes up the matter at that point. The "beast out of the sea" is the revived Roman Empire. The identification of the beast out of the sea with Daniel's fourth beast in ten-kingdom form is made sure by comparing Revelation 13:1 (ten horns) with Revelation 17:12 ("the ten horns which you saw are ten kings"). This "beast out of the sea" is both a person and a form of civil government - the revived Roman Empire. In Revelation 13:1 the apostle sees this last phase of Gentile world supremacy in the precise state in which Daniel saw it in 7:8

Revelation 13:2 uses the symbolic beasts of Daniel 7:4-6. It is the final proof of identity, proof that Daniel and John wrote of the same subject. Verses 2 and 3 are to be taken together. So taken, there is a significant advance in the thought. The "head" which was "wounded to death" refers to the imperial form of government. The fragments of the ancient Roman Empire never ceased to exist as civil governments; it was the empire which ceased; the head, into which the power of the whole was centralized, was wounded to death. What we see here is the revival of the imperial form of government under the "little horn" as emperor. The "beast" in verses 2 and 3 is the empire in its divided form; the "beast" in verses 3-8 is the emperor. This is according to a common use of language. In the line, "I am dying, Egypt, dying," "Egypt" means Cleopatra, queen of Egypt.

**The Revelation of Jesus**

**Lesson 4 - E, Page Three**

In gathering up the teachings of Daniel 2 and 7 and Revelation 13, we see the prophecy of a future reconstitution of the Roman Empire - the "legs of iron," with "feet part of iron and part of clay," of Daniel 2; the "fourth beast" of Daniel 7; the "beast out of the sea" of Revelation 13. But there is a great modification of the original Roman Empire. It is that empire resolved into ten kingdoms, in which the iron of autocracy has become mingled with the brittle clay of democracy. In the earlier part of the period, beginning with the rapture of the Church, a personage arises who gains three of the ten kingdoms. During the tribulation proper he becomes emperor of the whole - probably a federal empire.

This emperor will be the beast. Daniel, our Lord Himself, Paul and John all give outlines of his character and career. Dan. 7:8, 24, 25; 9:27; Matt. 24:15; II Thes. 2:3-10; Rev. 6:2; 13:3-8. To this final head of Gentile authority Satan will give great power and authority. 13:2, 4.

From verse 11, the "beast . . . out of the earth," "the false prophet" of 19:20 is described. He is the head of religious power, as the beast of 13:3-8 is the head of civil power. In chapter 13 we have the "infernal trinity," in which the civil head assumes the place of God the Father, as the object of worship; the false prophet, the place of the Son, as prophet and priest while Satan, as the invisible energizing power of it all, assumes the place of the Holy Spirit. Thus, linked in time, they are not separated in eternity. 20:10.

***Third parenthesis*** *- visions, not chronological 14:1 - 15:8*

***First vision: The Jewish tribulation remnant*** of 7:1-8 seen in their future millennial blessedness. 14:1-5

Revelation 7:9-17, it will be remembered, speaks of the eternal blessedness of the Gentile tribulation saints. The present vision takes up again the one hundred and forty-four thousand. There is not the smallest ground for inventing another one hundred and forty-four thousand to fulfill this vision, for 14:1 distinctly identifies them with the faithful remnant in Israel mentioned in 7:4.

***Second vision: Encouragement and warning***, 14:6-13. Three angelic messengers and "a voice from heaven" encourage the faithful and warn against worship of the beast during the time described in 13:5-18.

***Third vision: The sickle vision***, 14:14-20. This is a prophetic fore-view of the gathering of the beast and his armies against the Jews in Jerusalem and Palestine, the closing scene of the tribulation. The final battle occurs just outside the land, in Edom, the area southeast of the Dead Sea. See Isaiah 24:1-8; Zech. 14:1-3; Isaiah 63:1-6; II Thes. 1:7-10; 2:8; Revelation 19:11-21.

The first vision gives the position in blessedness of the Jewish tribulation saints; the second vision, loving warnings and encouragements for those saints, Jew or Gentile, who may be undergoing persecution in Antichrist’s Day; while the third vision overleaps the vial judgments and the doom of Babylon, and predicts the final overthrow of the beast and his hosts by the appearing of the Lord.

Lesson 4 - F will pick up here and conclude our study of Revelation.

**Getting Acquainted With**

**GOD'S WRITTEN WORD**

**REVELATION**

**The Revelation of Jesus Christ**

**Lesson 4 - F**

**Continuing in the Third Parenthesis, concluding the third vision.**

As stated at the close of Lesson 4 - E, the third vision over leaps the vial judgements and the doom of Babylon and predicts the final overthrow of the beast and his hosts by the appearing of the Lord. The third vision will surely be comforting to the tired ones of the Antichrist’s Day.

**Fourth Vision: A scene in Heaven. 15:1-8**

The elements are simple. Verses 2-4 show the Jewish remnant of Antichrist's Day (the latter three and a half years of the period covered by chapters 4-19), just as the fifth seal (6:9-11) shows the martyred Jewish remnant of the earlier part of the period. Verses 5-8 give the preparation for the vial (or bowl) judgments. This chapter is not chronological, except as it depicts a scene in heaven during the beast's reign, or at the end of it.

**4. The vial (or bowl) judgments 16:1-21**

In the trumpet judgments we saw the altar fire - the symbol of God's holiness consuming the sin-laden sacrifice - cast into the earth. Now we enter a series of judgments which are the expression of the wrath of God. 15:7; 16:1. Of this period the **type** is found in the plagues upon Egypt. Ex. 7-12. Revelation 16:14-16 fixes the period of the vial judgments. They are just before the end of the three and one half years of Antichrist's full manifestation, and preparatory to the great battle of the sickle vision of chapter 14. Accordingly, here the final warning of Christ's coming. Verse 15. The battle of Armageddon is Messiah's battle. Zech. 14:3; Isa. 63:1-6

It will be observed that the seventh vial is, in effect, poured upon what is here called "great Babylon." The preceding vials were filled with the "wrath of God"; this, with "the cup of the wine of the fierceness of His wrath." It is accompanied by another "earthquake" - an anarchic revolt from beneath - provoked no doubt by the intolerable despotism of the beast and the desperate sufferings resulting from the vial judgments. Verse 18.

**5. The doom of Babylon 17:1 - 18:24**

The word "Babylon" means "confusion." The details seem to leave no doubt that the symbolic word here means the whole system of corrupt and apostate Christianity. "Babylon," in a word, is apostate Christendom headed up in Rome. Note , however, that the system is judged and destroyed as a historic whole. The accumulated sins of the past are upon "the whore" at the end. This is in harmony with the judgment of the end time upon Gentile civil government. It is the revived Roman Empire, which is destroyed, but God judges in her "the times of the Gentiles."

**The Revelation of Jesus Christ**

**Lesson 4 - F, Page Two**

**6. From "the marriage of the Lamb" through the last judgment 19:1 - 20:15**

Chapters 19 and 20 tell of the marriage of the Lamb - His glorious appearing. His victory over the infernal trinity, the millennium, the final apostasy and the last judgment. The order here is consecutive and simple.

a. Heaven rejoicing over the vindication of the faithfulness of God. 19:1-6.

b. The marriage of the Lamb. 19:7, 8.

c. The blessedness of the guests at the coming marriage supper. 19:9; Luke 22:18; Matt. 26:29; Matt 22:1-14.

d. The descent of Christ in His millennial character of King of Kings, and Lord of Lords 19:6; the battle and victory. 19:11 - 20:3; Zech. 14:1-10.

e. The saints of the first resurrection, including the martyrs of the tribulation, associated with Christ in millennial power. 20:4-6 Note: Observe that individuals are in view, not the Church as a corporate body. Church saints are here, since they will be in the first resurrection; but, as chapter 21 is devoted to the millennial glory of the Church, it is natural that the tribulation martyrs should be more prominent in this passage.

f. The final apostasy at the end of the thousand years. 20:7-10. Note: The question is often asked: If there is a converted world for one thousand years under the personal reign of Christ, how is Satan able to gather this new army? The question indicates a misconception of the moral state of the millennial earth. It is nowhere said that every individual of that period will be converted. Doubtless the general state will be one of conversion - the entire period is an absolute reign of righteousness. Evil is not put up with as now. The will of God is enforced. But at any given time there will be an unconverted element. To these Satan makes his final appeal. The result brings the kingdom age into harmony with the six previous dispensations - it ends in failure and judgment. Fallen man is incorrigible**.** Isa. 1:5, 6; Mark 7:21-23; Rom. 8:7; I Cor. 2:14.

g. The second resurrection and the judgment of the great white throne. 20:11-15. Note: This is by no means a general judgment. As all who are "Christ's" will have been raised "at His coming" (I Cor. 15:22, 23; I Thess. 4:14-18), and as the tribulation saints are expressly included in the first resurrection (20:4), it follows that only the impenitent dead are in the great white throne judgment. The "book of life" is opened; for "many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name we have cast out devils? and in your name done many wonderful works? And then I will say to them, I never knew you: depart from me, you that work iniquity." Matt. 7:22, 23.

In 20:13 "death" seems to refer to the bodies of the wicked dead, and "Hades" to their souls and spirits. "Death and Hades were cast into the lake of fire" (20:14) is referring to the contents of *death* and *Hades.*

The lake of fire is the eternal abiding place of Satan and the wicked, 20:10. There are two names for this place: *the lake of fire* and *the second death.* These are equivalent expressions. 21:8. It is not that the lake of fire produces the second death in the sense of extinction of being or consciousness. The beast and the false prophet will be cast alive into the lake of fire before the millennium (19:20); they are still alive there after the 1,000 years. (20:10).

**The Revelation of Jesus**

**Lesson 4 - F, Page Three**

**7. The millennial glory of the Church and the eternal state 21:1 - 22:5**

The judgment of the great white throne occurs neither on the earth nor in heaven, but in space, 20:11. At its conclusion John sees heaven and earth again, but they have been made new. 21:1. During the interval the predicted purgation of the earth has occurred. II Pet. 3:10-13; Isa. 51:6. This subject is very obscure; no details being given. The statement of this fact completes, so to speak, the **story of the earth.** Scripture has told its history from chaos (Gen. 1:2) to purification (Rev. 21:1), from creation to re-creation. John now goes back into the millennium. 21:2-27.

This is the uniform method of revelation. When, for example, we are told in chapter 7 of salvation during the tribulation, we are shown at once the tribulation saints in their eternal state. But that anticipates their history, for as a matter of fact they are still on earth, and soon to encounter the awful tyranny of the beast. So here, the prophetic *fore view* is completed, and then the story is resumed.

"The holy city, new Jerusalem," is the Church in her millennial glory as "the Bride, the Lamb's wife." 21:2, 9, 10. John sees her descending out of heaven after her marriage. 19:7-8. Chronologically, this is identical with 20:4-6. The general state of "men" (living inhabitants of earth) during the millennium is then described. 21:3-4.

8. It is most blessed, but probational, 21:6-8

Following this lovely picture, the Church in glory is described. 21:10-23. Verses 24-27 give the relation of the Church to the kingdom during the millennium. But this picture of the Church in glory during the one thousand years also gives her eternal state. Such she is, forever and ever.

Revelation 22:1-5 gives the general eternal state.

**Epilogue 22:6-21**

From verse 6 to the end follows a most fitting close of this wonderful book and of our wonderful Bible. This close implies urgency. The words are "shortly," "quickly." Once more the tender appeal is made to the unsaved to "come." The Church turns her eyes heavenward and sends back to Christ the same word, "Even so, come, Lord Jesus."

**It is the last prayer of the Bible.**

Note: To the students of "Getting Acquainted With God's Written Word." This explanation of Genesis and Revelation is presented to you in order for you to see what can be accomplished with every book in God's Bible. In your synthetic approach to any book of the Bible, gather all of the material beforehand that you can. Read from study Bibles and commentary's and anything else you can find. Some caution is due here. Be sure that who you are reading is well grounded in truth and not someone promoting their own agenda or beliefs. Then as you read in your analytical approach, take notes. Compare. Begin to create your own commentary of what you are learning. If later you find you might have been wrong about a conclusion, go back and change it. That's called, "Bible Study." You can do it.