

A COMMENT ON

A CONSERVATIVE BIBLE STUDY

12/18/2009

Dear Friends,

The work to follow, *A Conservative Bible study*, contains my teaching notes for a Bible study that has been ongoing in my home for the last several years. It has been my intention to expand the work. There is a need to add additional definitions, correct spelling, improve formatting, and several other things, but at present I do not have time.

Many individuals have been asking for copies. You are welcome to download the current edition with the understanding that changes will be made as time allows and that the work will eventually be published.

In Christ,

H. D. Williams, M.D., Ph.D.

A CONSERVATIVE BIBLE STUDY



“And he shall sit as a refiner and purifier of silver: and he shall purify...and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.” Malachi 3:3

H. D. WILLIAMS, M.D., Ph.D.

A Conservative Bible Study

Using the KJB

H. D. Williams, M.D., Ph.D.

Disclaimer

The author of this work has quoted the writers of many articles and books. This does not mean that the author endorses or recommends the works of others. If the author quotes someone, it does not mean that he agrees with all of the author's tenets, statements, concepts, or words, whether in the work quoted or any other work of the author. There has been no attempt to alter the meaning of the quotes; and therefore, some of the quotes are long in order to give the entire sense of the passage.

Copyright © 2008 by H. D. Williams
All Rights Reserved
Printed in the United States of America

Library of Congress Control Number:
: Religion: Biblical Studies - Topical

ISBN

All Scripture quotes are from the King James Bible except those verses compared and then the source is identified.

No part of this work may be reproduced without the expressed consent of the publisher, except for brief quotes, whether by electronic, photocopying, recording, or information storage and retrieval systems.

Address All Inquiries To:
THE OLD PATHS PUBLICATIONS, Inc.
142 Gold Flume Way
Cleveland, Georgia, U.S.A.

Web: www.theoldpathspublications.com
E-mail: TOP@theoldpathspublications.com

BIBLE FOR TODAY #
Web: www.biblefortoday.org
E-mail: bft@biblefortoday.org

PREFACE

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

God has progressively revealed His plan for man. In the beginning, He communicated His will through direct personal conversations. As conditions changed because of man's choices, He began communicating through sanctified individuals or prophets of God. Eventually, His will was recorded in precise, perfect, inerrant, infallible, inspired Words given to His prophets and Apostles. The Words are preserved by God through His priesthood of believers from generation to generation in spite of tremendous attacks on them by His enemies.

God has a plan as revealed in His Words and He is working His plan. This Bible study will examine important aspects of His plan before delving into specific books of the Bible.

God has elected to keep “secret” (1) some aspects of His plans for the future and (2) some features of the past. These secrets are related: (1) to some occurrences in heaven prior to creation, (2) to some aspects of the beginnings of creation, such as how long Adam and Eve were in the Garden, when was Satan created, and the extent or aspects of other dimensions of space and time where God’s throne sits, and (3) to ages in eternity future. God, speaking through Moses, said:

Deuteronomy 29:29 (KJB)” The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, that *we* may do all the words of this law.”

God’s Words that have been recorded for us require a systematic study. The study must be done in an inductive manner, as opposed to a deductive method.¹ The study must be done by a literal interpretation (hermeneutics), and not in an allegorical approach to the Words, passages and accounts. A literal interpretation depends on clear statements in Scripture to form doctrine. Similitudes, types, metaphors,

¹ Inductive study is starting with the “jots and tittles” or letters of Words, then the whole Word, followed by the sentence, verse, passage or context and the entire Bible. Deductive study starts with a man’s ideas, which he brings to the Bible and then finds verses to support his concept(s) or theories.

similes, or other figures of speech are not used to formulate doctrines from Scripture, but rather are used to demonstrate Truth as revealed by God. Allegorical interpretation allows manipulation of Scripture by man's thoughts and philosophies. In other words, a man may make up his doctrine by inappropriate interpretations of Scripture using allegorical interpretations, which can dupe a "babe" in Christ or a student of God's Words who is not skilled in God's Words.

Dispensational theologians are literalists for several reasons such as (1) the literal fulfillment of the prophecies concerning the God-man, the Lord Jesus Christ, who fulfilled at least 300+ prophecies, literally, and (2) the literal partial fulfillment of Israel's covenants with God.

In God's Letter to man, He has placed His thoughts, ways, will, concepts, message, commandments, precepts, and similar terms in widely scattered passages. Why did He do it this way? It causes us to study His precise preserved² Words,

² There are many works available in this age which demonstrate the method of God's preservation of His Words through Hebrew, Aramaic, and Greek virtually identical hand written manuscripts, versions (translations) of His Words, lectionaries (church Scripture portion reading for worship), and church elder/bishop/pastor writings from immediate post-apostolic times to the present. Many enemies of God's Words have corrupted some manuscripts, which have been used by apostate and heretical men to construct false texts. Every man who loves God should be aware of the attack on God's Words. He needs to be certain that he is using the proper Bible, one based upon an accurate and faithful translation of the perfectly preserved inerrant, infallible,

which root us in His doctrines. God ordained pastors, teachers, missionaries, and evangelists to help men who are searching for the Truth.

Some of the penchants of man are:

- (1) to immediately assume “he knows” after a few months or even a few years of Biblical study,
- (2) to immediately start criticizing teachers, pastors, missionaries, and evangelists by deductive logic (his opinions), rather than careful study of the Words of God.
- (3) to believe ‘scholars’ over and above Biblicists, students of God’s Words, who have dedicated their lives to exposition of the Scriptures and who demonstrate godly living with evidence of the fruit of the Spirit in their lives.
- (4) to lean toward mysticism, transcendentalism, or the philosophy of man and the rudiments of the world instead of the Words of the Lord Jesus Christ,

inspired Words; not a Bible based upon man’s deductive conclusions. Rather, students should use a bible that honours God’s promises of preservation and protection of His Words by Himself. See the Dean Burgon Society website (www.deanburgonsociety.org), Bible For Today (www.biblefortoday.org) and The Old Paths Publications websites (www.theoldpathspublications.com).

which He received from the Father. They are the Words agreed upon by the Trinity in complete unity and given to man through the process of inspiration by the Holy Spirit. The Words are those settled in heaven before the foundation of the world.

The only English translation that should be used is the KJB, because it is the best translation for several reasons:

1. It is the most accurate and faithful English translation of the “received” Words of God in the Hebrew, Aramaic, and Greek text.
2. It is a unparalleled work of English literature. Many ‘scholars’ have recognized its literary value, even if they do not agree with its “foundation.”³

This study will be an examination of God’s Words and the stewardships (dispensations) that He committed to man through the centuries. Further studies will include selected

³ Please obtain several works that explain the importance of these comments. For example, Dr. D. A. Waite’s *Defending the King James Bible*; Dr. Jack Moorman’s *Forever Settled*; H. D. Williams’ *The Lie That Changed The Modern World*. Also, any of Dean John William Burgon’s books would be valuable, but they are written more for the ‘scholar’ than the man in the pew.

books of the Bible. May He bless your desire to fulfill His command:

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

H. D. Williams, M.D., Ph.D.

TABLE OF CONTENTS

Preface	
Table of Contents	
Definitions	
Lesson 1: The Purpose of Man	
Lesson 2: The Trial(s) of Man	
Lesson 3: The Royal Priesthood	
Lesson 4	
Lesson 5	
Lesson 6	
Lesson 7	
Attachments	

DEFINITIONS

Allegory: the interpretation of Scripture by claiming that many accounts in the Bible are fables or stories with hidden 'spiritual' meanings. It is a 'story' with two meanings; it is also called an extended metaphor (see below).

Antitype: is a fulfillment of a type (see below) previously encountered in Scripture. For example, the lamb without blemish or spot as a sacrifice in the Old Testament is a type of the antitype, the Lamb of God, fulfilled in the New Testament. (see type)

Conditional Covenant: (an "if...,then..." covenant) A conditional covenant is one which is dependent upon the actions of two parties. In Scripture, God sets the 'rules' or 'commands' and man's blessings or curses are dependent upon his obeying them.

Covenant: an agreement, contract, or will (testament). Although there are slight differences in their meaning secularly, in Scripture a covenant carries the concept of two parties agreeing to principles, rules, tenets, laws, precepts,

etc. A covenant may be conditional or unconditional (see above or below).

Deductive: The interpretive approach to Scripture that starts with a belief and deducts or reasons (down) to a passage, verse, or Word of Scripture. This form of hermeneutics (interpretation) causes many faulty doctrines (teachings).

Dispensation: “a distinguishable economy or period of stewardship or administration in the outworking of God’s purpose.” (Ryrie, *Dispensationalism Today*, p. 29).

Dispensationalism: Views the world as a household run by God. He is administering its affairs according to His own will and in various stages of revelation. The *sine qua non* of dispensationalism is keeping Israel and the Church separate, using literal interpretation, and recognizing the purpose of God. (Ryrie, *Dispensationalism Today*. p. 31, 44-46). God is sovereign over His creation, but He allows man to have choices. His purpose or desire is to have fellowship with ‘men’ who have believed and trusted Him by glorifying, praising, and serving Him (e.g. as you would your marriage partner). He is testing man through seven dispensations.

Doctrine: is simply “a teaching” of important precepts, rules, commands, etc. of Scripture.

Grace: is defined several different ways. They all have the same import as we attempt to define ‘grace.’ (1) unmerited favor, (2) grace is getting something we do **not** deserve, heaven, and (3) grace is the power given by God to do God’s will. Many are so overwhelmed by God’s grace ‘incarnate’ (the Word) that they substitute Christ’s name for grace, and vice versa in the Scriptures. (try it in these verses, Jn. 1:16, 20). (compare with mercy).

Literal: is interpretation that depends on the plain meaning of Words, verses, and passages in Scripture. Literal interpretation is not dependant upon metaphors, similes, parables, and such for establishing doctrine. “*Never interpret a difficult passage when you have plain passages that are very clear and evident. Always look at the plain passages.*” (Dr. D. A. Waite, Th.D., Ph.D., *Romans*, p. 58). “The Golden Rule of Bible Interpretation: ‘When the PLAIN SENSE of Scripture makes COMMON SENSE, SEEK NO OTHER SENSE. Therefore, take EVERY WORD at its primary, ordinary, usual literal meaning, UNLESS the facts of the immediate context, studied in the light of related passages,

and axiomatic and fundamental truths, indicate clearly otherwise. God, in revealing His Word, neither intends nor permits the reader to be confused; He wants His children to understand.” (Ibid. p. 161)

Mercy: is **not** getting something we do deserve, hell. It is underserved forgiveness for sin, a gift, made possible by the Cross of Calvary and the blood of the covenant. (compare with grace).

Metaphor: the application of a word or phrase to somebody or something that is not meant literally but to make a comparison, such as ‘brass’ when it stands for ‘military officers;’ or “lion of Judah” for the Lord Jesus Christ.

Salvation: the meaning is dependant on the passage in Scripture. In this dispensation, the meaning is divided into three stages of redemption through the work of the Lord Jesus Christ on the Cross of Calvary: (1) salvation from the **penalty** of sin, justification, (2) salvation from the **power** of sin, sanctification (3) salvation from the **presence** of sin, glorification (heaven). It may mean rescue from a physical disaster or death in some passages throughout the Scripture. Dispensations have **nothing** to do with how a person is

“saved” from their sins to eternal life. Salvation is always dependent upon **faith** (in what?), which will be discussed in detail.

Type: is a picture, symbol, illustration, image, or occasion that has application to future revelation. It is a picture of things to come. The type is not a ‘story’ or ‘fable,’ but it is a true account. (see antitype).

Unconditional covenant: (known as an “I will” covenant) that which was covenanted depends upon the one making the covenant alone for its fulfillment.

LESSON 1

The Purpose of Man

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

I. The Purpose of Man: The purpose of man has always been to glorify, praise, and serve (**GPS⁴**) God (Elohim, Jehovah, the Trinity) in all that he does and says. It has been the same in every dispensation (a stewardship committed to man.

A. Glorify God

- a. Revelation 4:11 (KJB) “Thou art worthy, O Lord, to receive **glory** and **honour** and **power**: for thou hast created all things, and for thy pleasure they are and were created.” (Pleasure in this verse means (God’s) will.)
- b. Isaiah 42:8 (KJB) “I *am* the LORD: that *is* my name: and **my glory** will I not give to another, neither my praise to graven images.

⁴ GPS is an acronym for global positioning satellite in modern/postmodern society. It is used here to help the student remember.

-
-
- c. Isaiah 48:11 (KJB) “For mine own sake, *even* for mine own sake, will I do *it*: for how should *my name* be polluted? and I will not give **my glory** unto another.”
 - d. Malachi 2:2 (KJB) If ye will not hear, and if ye will not lay *it* to heart, to give **glory** unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.
 - e. 1 Corinthians 10:31 (KJB) “Whether therefore ye eat, or drink, or whatsoever ye do, do all to **the glory of God**.”
 - f. God’s glory has to do with:
 - a. Recognizing His holiness, perfection, pureness, splendor, grandeur, beauty, majesty, honor, goodness, awesomeness, love, attributes of God such as omnipresence, omnipotence, omniscience.
 - b. Doing nothing that would cast dispersion upon His glory.
 - c. Doing nothing that would cause another to doubt God and any of His perfect attributes.

B. Praise God

- a. Psalms 50:23 (KJB) **Whoso offereth praise glorifieth me**: and to him that

ordereth *his* conversation *aright* will I shew the salvation of God. (conversation in this verse includes acts and speech).

- b. Psalms 102:21 (KJB) “To declare the name of the LORD in Zion, and his **praise** in Jerusalem;”
- c. Isaiah 42:12 (KJB) “Let them give glory unto the LORD, and declare his **praise in the islands.**”

C. Serve God

- a. Exodus 7:16 (KJB) “And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may **serve** me in the wilderness: and, behold, hitherto thou wouldest not hear.”
- b. Luke 1:74 (KJB) That he would grant unto us, that we being delivered out of the hand of our enemies might **serve** him without fear,
- c. Heb 12:28 (KJB) “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may **serve** God acceptably with reverence and godly fear:”
- d. Hebrews 12:28 (KJB) “Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may **serve** God acceptably with reverence and godly fear:”

II. God Declares He is the Only God for whom we are GPSes = (Glorifiers, Praisers, Servers) through the seven dispensations.

- A. Isaiah 43:11-12 (KJB) “I, *even I, am* the LORD; and beside me *there is **no saviour.*** I have declared, and have saved, and I have shewed,” when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.” ((therefore, does He not deserve our praise, HDW)
- B. Isaiah 45:5 (KJB) “I *am* the LORD, and *there is **none else,*** *there is* no God beside me: I girded thee, though thou hast not known me:”

The antithesis of serving Him would be to serve self or other gods. Self = iniquity, see Isa. 53:6, Mat. 7:21-23.

III. All of these principles (GPS) and many more are laid out in Eph. 1:4-14

- A. **Glorify** Him for “*his grace.*” (v. 6)
- B. “*Praise*” = we should be to His **praise** as Holy or set aside to or separated unto Him; we should **praise** Him for “*the glory of his grace.*” (v. 6)
- C. “*Without blame*” for our actions **servi**ng Him. In other words, we need to be in Christ and avoiding sin since He lives in us and we are in Him. (v. 4)

“*Holy*” in the verse to follow from Greek, *hagios*, means: set aside to, separated unto Him; pure,

Eph. 1:4-14 “According as he hath chosen us in him before the foundation of the world, that we should be **holy** and **without blame** before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, **To the praise of the glory of his grace**, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in **the dispensation** of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: **That we should be to the praise of his glory**, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, **unto the praise of his glory**. *Ephesians 1:4-14*

All of these things will result in fellowship with God, which is His desire and our desire because:

- He first loved us,
- He was willing for His begotten Son to die for us to “cover” our sins and to point the way to be reconciled to God

The Apostle John tells us about his experience of fellowship with God in 1 John 1, particularly verses 3-4:

“1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full.”

v. 1, 3: “That which was from the beginning” (see John 1:1) The eternal God, the “Word of life;” The Apostles had the privilege of seeing, touching, and hearing Him while He walked the face of this earth. What a privilege! It will be yours one day if you are saved.

v. 2: Peter, James, and John had the honour to be with Jesus on the mount of transfiguration and beheld His glory. (Mat. 17:1-2).

v. 3: John pleads with “ye” to hear what He is declaring as a result of His privilege as an eye witness and to “come to Jesus” and enjoy fellowship with God “that your joy may be full” with our Creator.

LESSON 2

Man's Trial(s)

Memory verse: “The secret of the LORD *is* with them that fear him; and he will shew them his covenant.” Psalms 25:14

IV. God Tests/Proves/Tries Man or Allows Man to be Tempted of evil.

A. Scripture:

- a. Deuteronomy 8:16 (KJB) “Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might **prove** thee, to do thee good at thy latter end;
- b. James 1:12-13 (KJB) Blessed *is* the man that endureth temptation: for when he is **tried**, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:”

-
-
- c. 1 Corinthians 10:13 (KJB) There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

B. Individual Tests

- a. Abraham was tested. Genesis 22:2-18 (KJB) “And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.” (Please see the attachments to see how ‘new’ versions corrupt an important verse, Gen. 22:8, in this passage.)
- b. Job was tested. (Job 1:1-2:8)
- c. OT: Deut. 13:3-4,
- d. NT: Every man is tried. 1 Peter 4:12 (KJB) “Beloved, think it not strange concerning the fiery trial which is to **try** you, as though some strange thing happened unto you:”

-
-
- e. Every man's work is tried. 1 Corinthians 3:13 (KJB) "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall **try** every man's work of what sort it is." (cf. Jer. 23:29)

C. Corporately Tested

- a. As nations are tested: Matthew 25:32-33 (KJB) "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left."
1. Consider Israel's testing in the wilderness. Exodus 16:7 (KJB) And in the morning, then ye shall see the glory of the LORD; for that he heareth your **murmurings** against the LORD: and what *are* we, that ye murmur against us? (cf. Deut. 8:16, Ex. 16:8).

-
-
- b. “Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.” (Psalms 33:12).
 - c. Man and nations tested through Seven (7) dispensations.
 - d. Institution of the Church tested
 - i. Rev. chapters 2- 3: (the **seven** churches in these chapters represent any of these to follow at any point in history:
 - 1. Local churches present at that time
 - 2. The 7 types of churches present in different ages
 - 3. The different phases of the churches in history (i.e. seven different phases in the church age).
 - ii. Acts 12:1 (KJB) Now about that time Herod the king stretched forth *his* hands to **vex** certain of the church.
 - iii. 1 Co 11:18 (KJB) “For first of all, when ye come together in the

church, I hear that there be divisions among you; and I partly believe it.

- iv. Jude 1:4 (KJB) “For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.”

D. God's People Tested, But “Delivered” (deliver means to pluck out, release, rescue)

a. Delivered does not mean:

1. to deliver us **from** trials (2 Tim. 3:10-11) or
2. **From** physical death (2 Cor. 4:11)

b. It may mean:

1. Delivered **from** self (Col. 1:13) or,
2. Delivered to physical death, but unto eternal life (Col. 1:13) (either in hell or in heaven, depending on whether you believe God) or,
3. Delivered **from** this present evil world (cf. Gal. 1:4, Col. 1:13)

-
-
4. Delivered **from** (meaning rescued or prevented from experiencing) the wrath to come (1 Thess. 1:10)
- c. It is important to distinguish Greek “from” (apo) in 1 Thess. 1:10, and “out of (ek) in Col. 1:13 and 2 Tim. 3:10-11).
- d. In other words, God delivers us **“out of”** (ek) trials, but not **“from”** (apo) them. We will experience them, but God never subjects us or “tempts” us as His children to more than we can handle. He will deliver us completely from His wrath to come on the earth in the Great Tribulation.

“But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but **out of (ek) them** all the Lord **delivered** me.” 2 Timothy 3:10-11 (Paul experienced ‘trials’ but God delivered him “out of” them all.).

“And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which **delivered** us **from (apo)** the wrath to come.” 1 Thessalonians 1:10

LESSON 3

THE ROYAL PRIESTHOOD

Memory verse: “For all have sinned, and come short of the glory of God; Romans 3:23

V. A redeemed man **in this age** is a member of the **Royal Priesthood**:

“But ye *are* a chosen generation, **a royal priesthood**, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.” 1 Peter 2:9 (“Peculiar” in this verse means a purchased or redeemed people by the blood of the Lamb of God, the Lord Jesus Christ, cf. Jn 1:29, 36)

- A. Man must be consecrated (separated) unto God and ready to:
 - a. Hear God’s Words
 - b. Undertake His Work for God
 - c. Move at His Command
- B. The typology of these three things can be see in the anointing of the right ear, right thumb, and right toe of the priests to consecrate (separate) them to the priesthood (see. Lev. 8:1-36, particularly verses 22, 33, 35)

a. Typology:

i. A Type is a real situation, person, or occasion that has application to future revelation. It is a “picture” of things to come. The antitype is the ‘thing to come.’

1. Heb. 9:1-9 (figure, v. 9 = type).
2. Heb. 8:5 (shadow = type).
3. Heb. 3:5 (Moses was a testimony of the type to come, Jesus, and Moses also gave the examples received from God) (e.g., the tabernacle in the wilderness).
4. 1 Peter 3:20-21 (Ark of Noah a type of Christ, baptism is a ‘picture’ of Christ’s death, burial, and resurrection, and how being in “the Ark,” Jesus saves).
5. Jn. 3:14, 15 (the brazen serpent was a type of Christ, Numbers 21:9).

-
-
- ii. An allegory is approaching an account as a fable, or “story,” that did not happen but was used as simply an extended metaphor.
- C. The priesthood of believers must be separate unto God in every age (The typology is represented by the priest not leaving the tabernacle for seven days (Lev. 8:33), and by the command to be holy (Lev. 11:44-45). In this age:
- a. Rom. 16:17
 - b. 2 Thess. 3:6, 14
 - c. 1 Tim. 6:5
 - d. 2 Cor. 6:17
 - e. 2 Jn. 10-11
 - f. 2 Tim. 2:16-17
 - g. Jude 3
 - h. Tit. 3:10
 - i. Rev. 18:4
- D. The Royal Priesthood must be:
- a. Attuned to the Apostle Paul in this dispensation because he is the apostle sent by Christ to the Gentiles. (Rom. 15:16)

-
- i. Do not think, however, that other books, (epistles) not written by Paul are not VERY important also. If someone did not think so, he would be called a hyper-dispensationalist, a practice, which cannot be sustained from Scripture.
 - b. Jesus Christ was a minister to the “circumcision” (Jews), but ultimately His mission was to reconcile the Jews and Gentiles to God (2 Cor. 5:17-21) by His blood shed on the Cross. The life is in the blood (Lev. 17:11), and Jesus lost so much blood we know He died.
 - c. Peter was sent to the Jews (Gal. 2:7). But, since he was an important leader in the early church, he was shown God’s care for Gentiles (Acts 10).

LESSON 4

Man's Administrative Duties

Memory verse: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”
Romans 5:8

V. Dispensational vs Covenant Theology: The Great Divide

A. Preface:

- a. God's orderly progression of Revelation through seven dispensations to try man's faithfulness.
 - i. Seven is the number for completeness.
 - ii. God is demonstrating that man needs a Shepherd and a Saviour.
 - iii. Dispensations have nothing to do with salvation.
- b. All interpreters need distinctions in Administration—even God uses orderliness: 1 Corinthians 12:4-6 (KJB) “Now there are **diversities of gifts**, but the same **Spirit**. And there are differences of **administrations**, but the same **Lord**.

And there are diversities of **operations**, but it is the same **God** which worketh all in all.”

- i. God = the Father
 - ii. Lord = the Son
 - iii. Spirit = the Holy Spirit
 - iv. There is division of responsibilities, even amongst the Trinity.
 - v. Similarly, there is order outlined throughout the dispensations in e.g. the priesthood, nation of Israel, the church, etc.
- c. Any person is a dispensationalist who:
- i. Trusts Christ's shed blood and death on the Cross rather than animal sacrifice.
 - ii. Worships on the first day of the week rather than Saturday.
 - iii. Is not building an Ark, etc.
- d. The Bible speaks of dispensations, differing administrations or stewardships.

-
- i. This is the meaning of Greek oikonomeo, oikonomia, oikonomos
 - ii. from oikos = house
 - iii. and nomos = law,
 - iv. therefore the law or administration of the house of God.
- e. Some verses indicating dispensation:
- i. 1 Corinthians 9:17 (KJB) For if I do this thing willingly, I have a reward: but if against my will, **a dispensation** of the gospel is committed unto me.
 - ii. Ephesians 1:10 (KJB) That in **the dispensation** of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him:
 - iii. Ephesians 3:2 (KJB) If ye have heard of **the dispensation** of the grace of God which is given me to you-ward:
 - iv. Colossians 1:25 (KJB) Whereof I am made a minister, according to **the**

dispensation of God which is given to me for you, to fulfil the word of God;

- f. The Greek words, aions (translated ages or world) and genea (translated age and generation), in some passages indicates dispensation(s)
 - i. “That in the **ages** (Gr. aion) to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.” (Ephesians 2:7)
 - ii. “Which in other **ages** (Gr. genea) was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit” (Ephesians 3:5, cf v. 21)
 - iii. “*Even* the mystery which hath been hid from **ages** (Gr. aions) and from generations (Gr. genea), but now is made manifest to his saints:” (Colossians 1:26)

-
-
- g. There are no (literal) verses which support the **deductive** covenant theologian's **covenants** (e.g. covenant of grace, covenant of works, covenant of redemption)
- i. Without a doubt, God is gracious but He has not designated a "covenant of grace" (covenant theologian's main covenant).
 - ii. Without a doubt, we are to serve (work) for him, but there is not a covenant of works (Rom. 11:6). Work in the Garden was part of that dispensation to care for the garden. The grace of God was present there also; He did not destroy Adam and Eve and creation after the fall.
 - iii. Without a doubt redemption is and was in the plan of God first seen in the Garden (Gen. 3:15, 21) and throughout man's history (1 Pe. 1:18-19, Rev. 13:8, 1 Pe. 1:20)

B. Covenants: **literal**, eternal, made with a covenant God with a covenant people.

-
-
- a. **Literal:** “according to the letter;” plain language; the word(s) mean what they say (see Definitions, p. 15).
- i. I am a literalist because of the literal fulfillment of prophecy.
 - ii. Consider the greater than 300 specific prophecies pertaining to the Lord Jesus Christ fulfilled by Him
 - iii. Consider the partial literal fulfillment of the Covenants.
- b. Please note how Biblical covenants are repeated by God to each new generation. Therefore:
- i. For example, Abrahamic, Mosaic, etc. covenant repeated several times
 - ii. Even so: “For God speaketh once, yea twice, *yet man* perceiveth it not.”
Job 33:14
- c. **Conditional covenants:** (if..., then... covenants): certain obligations or conditions must be fulfilled by the recipient of the covenant, not upon the one making

the covenant. (Pentecost, *Things To Come*, p. 68)

i. Mosaic (Ex. 20- Deut.)

d. **Unconditional covenants:** (“I will” covenants) that which was covenanted depends upon the one making the covenant alone for its fulfillment (Pentecost, *Things To Come*, p. 68)

LESSON 5

Israel's Covenants

Memory verse: “For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.” Rom.

6:23

- i. **Abrahamic Covenant** (*Gen. 12:1-3*, cf. 13:14-15, 22:18, 13:16, 15:1-6, 17:2-6)

1. The covenant of first importance for the nation Israel, which extends to the Gentiles, who are grafted into the blessings that eventually come through the ‘New Covenant.’”

“Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto **a land** that **I will** shew thee: And I will make of thee a great **nation**, and I will **bless** thee, and make thy name great; and thou shalt be a **blessing**: And **I will bless** them that **bless** thee, and curse him that curseth thee: and in thee shall all families of the earth be **blessed**.” (Genesis 12:1-3)

2. **The Three Provisions**

- a. Land (Palestinian)
- b. Nation (Davidic)

c. Blessings (New Covenant) (redemption) (This is the important provision for the church)

ii. **Davidic Covenant** (2 Sam. 7:11-16)

*“And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that **he will** make thee an **house**. And when thy days be fulfilled, and thou shalt sleep with thy fathers, **I will** set up **thy seed** after thee, which shall proceed out of thy bowels, and **I will** establish **his kingdom**. He shall build an house for my name, and **I will** stablish the **throne** of his kingdom for ever. **I will** be his father, and he shall be my son. If he commit iniquity, **I will** chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine **house** and thy **kingdom** shall be established for ever before thee: thy **throne** shall be established **for ever**.” 2 Samuel 7:11-16*

1. Provisions:

- a. House
- b. Kingdom
- c. Throne

iii. **Palestinian Covenant** (Deut. 30:1-10). God knew Israel would fail, but note His promise(s) to follow. The land promise is unconditional.

*“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the LORD thy **God will** turn thy captivity, and have compassion upon thee, and **will return** and gather thee from all the nations, whither the LORD thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence **will** the LORD thy God gather thee, and from thence will he fetch thee: And the LORD thy God **will** bring thee into **the land** which thy fathers possessed, and thou shalt possess it; and he **will** do thee good, and multiply thee above thy fathers. And the LORD thy God **will** circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of **thy land**, for good: for the **LORD will** again rejoice over thee for good, as he rejoiced over thy fathers: If thou shalt hearken unto the voice of*

the LORD thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the LORD thy God with all thine heart, and with all thy soul.” Deuteronomy 30:1-10 (cf. Deut. 11:8-12, 21)

1. Provisions:

a. Land

b. Land is given by God, but not because of their “righteousness;” rather, because of God’s grace and mercy (**see Deut. 9:4-6**).

iv. **New Covenant** (Jer. 31, see your Bible)

*“Behold, the days come, saith the LORD, that **I will** make a **new covenant** with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that **I will** make with the house of Israel; After those days, saith the LORD, **I will** put my law in their inward parts, and write it in their hearts; and **will be** their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for **I will** forgive their iniquity, and I will remember their sin no more.” (Jeremiah*

31:31-34 (cf. 1 Cor. 11:25-27, Mat. 26:26-29, Ex. 24:8, Heb. 8:8, 13, 12:24)

1. Provisions: (see table below)
2. Please note that the Israel would be removed to captivity three times, and returned to the land three times. The last time forever.

MAJOR FEATURES OF THE NEW COVENANT	
(from Things To Come, p. 117)	
1. Unconditional grace covenant resting on the "I will" of God	Jer. 31-34, cf. Eze. 16:60-62
2. An everlasting covenant	Isa. 61:2, cf, Eze. 37:26 (cf. Jn. 14:27), Jer. 31:35-37
3. Provides for the restoration to the favor and blessing of God	Hos. 2:19-20, cf. Isa. 61:9
4. Forgiveness of sin	Jer. 31:34b
5. The indwelling of the Holy Spirit is included	Jer. 31:33, Exe. 36:27
6. Promises the impartation of a renewed mind and heart: regeneration	Jer. 31:33

7. The teaching ministry of the Holy Spirit will be manifested and the will of God will be known by obedient hearts	Jer. 31:34
8. When in the land, Israel will be blessed materially	Jer. 32:41, Isa. 61:8, Eze. 34:25-27
9. The sanctuary will be rebuilt in Jer.	Eze 37:26-27a
10. War will cease and peace shall reign	Hos. 2:18, Isa. 2:4
11. The blood of Jesus Christ is the foundation of all the blessings	Zech. 9:11, Heb. 13:20

3. Gentiles are receiving the blessings:

4. They are grafted into the covenant:

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee,

*goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? Romans 11:17-24 (*see the Appendix: Grafted Olive Trees).*

5. God is taking out a number for His church comprised of Gentiles and a few Jews. (cf. Lk. 21:24, Acts 9:15, 14:27, 15:14-18:6, Desut. 32:43, Psa. 117:1, Rom. 15:12, 1 Cor. 10:32, 12:13).
 - a. The Bible recognizes three (3) groups in the Bible: Jews, Gentiles, & Church in this dispensation.
- v. **The Covenant** (Deut. 29:1, *29:14-15*) (This covenant is **my** opinion)

“These are the words of the covenant, which the LORD commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. Deuteronomy 29:1” “Neither with you only do I make this covenant and this oath; But with him that standeth here with us this day before the LORD our God, and also with

him that is not here with us this day:"
Deuteronomy 29:14-15

1. Provisions:

- a. The Lord Jesus Christ and
- b. His Words are "The Covenant" (Isa. 42:5-10)

*"Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and **will** hold thine hand, and **will** keep thee, and give thee for a **covenant** of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the LORD a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof."*
(Isaiah 42:5-10)

2. **The Messenger of the Covenant is: the Lord Jesus Christ** (Mal. 3:1)

*"Behold, **I will** send **my messenger**, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to*

*his temple, even **the messenger of the covenant**, whom ye delight in: behold, he shall come, saith the LORD of hosts.” (Malachi 3:1)*

- a. Keep the Words of this Covenant and do them (Deut. 29:9).
- b. Jn. 14:15, 23
- c. The **blood of the everlasting covenant** (Heb. 13:20)

“Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.” (Deuteronomy 29:9) “If ye love me, keep my commandments (John 14:15) Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23).

*“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through **the blood of the everlasting covenant**,” (Heb. 13:20).*

LESSON 6

Dispensational and Covenant Theology Contrasted

Memory verse: *9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Rom. 10:9-10.*

C. Covenant and Dispensational Theology Contrasted

(IMPORTANT FEATURES):

- a. Must understand allegorical interpretation (hermeneutics).
- b. Defined as “a story with two meanings,” extended metaphor (which is figurative language; the application of a word or phrase to somebody or something, such a ‘brass’ when it stands for ‘military officers;’ or ‘Lion of Judah’ for Christ.
- c. Usually, they consider that the “story” is not real characters or situations or figures

or events; it simply represents abstract ideas or principles. (e.g. the creation is a fable representing abstract ideas).

d.

A Chart Comparison of Dispensational and Covenant Theology follows:

DISPENSATIONALISM VERSUS COVENANT THEOLOGY	
<u>DISPENSATIONAL</u>	<u>COVENANT</u>
1. <u>Glory of God</u> (emphasizes God's glory through creation, man, salvation, His kingdom in millennium, holiness)	1. <u>Soteriological</u> (emphasis on the salvation of man, kingdom in the eternal state, therefore me (self) and me in the church since the Israel rolls into church.
2. <u>Literal interpretation of Scripture.</u> (e.g. a thousand years is literally a thousand years. Zion is Jerusalem, not the church. (Why am I a literalist? Many prophecies e.g. 330 for Christ, parts of Israel's covenants have been literally fulfilled.) Inductive reasoning, beginning with Scripture	2. <u>Allegorizes a large part of the Scripture, particularly eschatological Scripture</u> (Prophecy is 30% of Scripture, e.g. 1000 years of the millennium is not literally a thousand years, simply a long, undetermined time.) deductive reasoning, beginning with their constructed covenants.
3. <u>Israel is separate from the church</u>	3. <u>The church replaced Israel.</u>

<p>4. Salvation is dependant on:</p> <p>a. faith = requirement</p> <p>b. object of faith: God of the Bible</p> <p>c. Content of faith different in every dispensation</p> <p>d. Rests on the work of Christ on the Cross</p>	<p>4. Emphasis on salvation by grace through faith in Christ. (but the problem with this is man's understanding of God incarnate B. C. was very limited)</p>
<p>5. Emphasis on dispensations.</p> <p>Gentiles grafted into the covenants as proselytes of Israel or, in the church age, obtaining the spiritual benefits of the New Covenant</p>	<p>5. Emphasis on constructed covenants rather than covenants addressed to Israel such as Abrahamic, Davidic, Palestinian, and New.</p>
<p>6. Man fails in every dispensation, every test, and order is not established until Christ reigns. This requires literal interpretation.</p>	<p>6. Man eventually triumphs through good, through Christ ruling through man; this requires allegorical interpretation.</p>

D. Luke 16: The Parable of the Rich Man's Steward

a. Four ideas in Biblical Stewardship, Dispensations, or Economies:

- i. Two parties (e.g. rich man and poor man)**
- ii. Specific Responsibilities (Lk. 16:1) (free will to choose)**
 - 1. May fail**
 - 2. May not fail**
- iii. Steward Called to Account for his stewardship (Lk. 16:2)**

iv. A Change May be Made Depending
on Faithfulness. (Lk. 16:2).

v.

LESSON 7

UNDERSTANDING DISPENSATIONS

Review Test #1

Memory Verse: *“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.” Ephesians 2:8-9*

- b. Dispensations are connected with the Mysteries of God, which were progressively revealed.
 - i. “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the **mystery**, which was kept secret since the world began” (Romans 16:25) (A mystery in Scripture is words not revealed until a certain point in time. It is not something mystical, or something to be hidden forever.)

- ii. “Let a man so account of us, as of the ministers of Christ, and stewards of the **mysteries** of God.” 1 Corinthians 4:1
- iii. “How that by revelation he made known unto me the **mystery**; (as I wrote afore in few words,” Ephesians 3:3

LESSON 8

SALVATION IN DISPENSATIONS

Memory Verse: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (17). That the man of God may be perfect, throughly furnished unto all good works. 2 Timothy 3:16-17

- E. Dispensations are primarily an arrangement in regard to administration(s)—not time.
- F. **A working definition** is: A dispensation is a distinguishable economy or period of stewardship or administration in the outworking of God's purpose.
- G. **The Organization of a dispensation:**
 - a. A test
 - b. Failure
 - c. Judgment
- H. The Time Line:
 - a. See the appendix.

-
-
- I. Three Dispensations are usually mentioned throughout history because most of the Bible concerns the three
 - a. Dispensation of Law (Moses)
 - b. Dispensation of The Church Age or Dispensation of Grace (Christ and the Apostles)
 - c. Dispensation of Millennium (Christ, David, Israel, church)
 - d. Occasionally a fourth is mentioned in early writings: “Promise.” (Abraham, Isaac, and Jacob and sons)
 - J. Dispensations were mentioned by early church elders/pastors/bishops such as Irenaeus, Justin Martyr, Tertullian, and others.
 - a. The assertion by Covenant Theologians that dispensationalism was not ‘constructed’ until the 18th century is false
 - i. A detailed theology was established over the last 400 years
 - ii. Many excellent students of God’s Words involved such as Darby, Scofield, Chafer, Pentecost, Ryrie

- b. Covenant theology is a spin off of Roman Catholicism and Reformed theology in the 17th century, including amillennialism, which began with Augustine (354-430 A.D.), father of Roman Catholic doctrine.
- c. Allegorical interpretation came through primarily Philo, Origen (both of Alexandria, Egypt), Augustine of Hippo.
 - i. Amillennialism was shunned for a while because (a) man is failing, (b) Israel literally returned to Palestine
 - ii. There is a resurgence of amillennialism secondary to humanistic idealism, some technology used for good, Christ's alleged delayed return, Israel is not expected to survive.

K. Important—Dispensations have nothing to do with how Man is Saved!!

- a. Salvation: in Scripture, there are **three phases** (past, present, future) (when the Bible says saved, salvation, etc. do not think

it is always referring to the first phase of the three phases of salvation):

- i. Phase 1: **Salvation (from the penalty of sin)**: At the moment of **believing and trusting** (faith) in the God of the Bible:
 1. (**position** in Christ)
 2. (or standing in Christ)
- ii. Phase 2: **Sanctification (from the power of sin) :**
 1. (**practice**, consecration in Christ)
 2. (or state in Christ)
 - a. Backslidden
 - b. Carnal, or
 - c. Set aside to Christ and His Words
 3. Rewards (Mat. 5:12, 1 Cor. 3:8*, 14, 2 Jn. 1:8, etc.)
- iii. Phase 3: **Glorification (from the presence of sin)**:
 1. (translated to heaven)
 2. In Christ

3. By the Holy Spirit, the Son,
and the Father

iv. The Three Phases can be seen in one verse, though there are many (deliver = rescue or save as from the world whose ruler is Satan in Gal. 1:4.): “Who **delivered** us from so great a death (past tense, HDW), and doth **deliver** (present tense, HDW): in whom we trust that he **will yet deliver** us (future tense, HDW);” 2 Corinthians 1:10. Deliver = pluck out, release, rescue

1. Deliver does not mean from trials or physical death (2 Cor. 4:11; Gal. 1:4—this verse speaks of the future delivering; Col. 1:13—past delivering us **into the kingdom of his dear Son.**)

2. He delivers us **from** His wrath. “And to wait for his

Son from heaven, whom he raised from the dead, *even* Jesus, which **delivered us from** the wrath to come.” 1 Thessalonians 1:10

- a. “from” = Greek apo
This is “from” the judgment of the Great Trib. And the Great White Throne, not the trials and tribulations experienced here.

3. He delivers us **out of** (Greek “ek”) not “from” (Greek “apo”) persecutions and afflictions. “But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but **out of** (Greek

“ek”) *them* all the Lord **delivered** me. 2 Timothy 3:10-11. (**In other words, God delivered Paul out of them but not “from” (Gr. “apo”) them!!!!!!**)

b. Salvation, phase 1, is never by works—**NEVER/EVER:**

i. **It is a gift.** Eph. 2:8-9

c. Salvation is by God’s Grace through Faith in Him:

i. Looking forward to the Cross of the suffering servant in the Old Testament as the efficacious sacrifice for the sins of man

1. “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.” (Isaiah 59:20, cf. 53:1-12, **please** look this up)

2. The Protoevangelical Verse:
Gen. 3:15

3. The example of the sacrifice of a animal, probably a lamb, by God in the Garden for **a covering** for Adam and Eve.
4. “For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth: And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:” (Job 19:25-26).
5. One of the great Psalms confirming the ‘suffering servant’ is Psa. 22. **Please** look it up and read it. King David knew!
6. Consider: “And Abraham said, My son, **God will provide himself a lamb for a burnt offering:** so they went both of them together.” (Genesis 22:8) See the attachment for the way

'new' translations miss the intent.

- ii. Or looking back at the Cross in the New Testament as the "*once for all*" sacrifice (Heb. 10:10).
- iii. Some of the most important verses in the Bible: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve:" 1 Corinthians 15:1-5

-
-
- iv. Paul receive the Gospel of Christ from Christ Himself. (Gal 1:12, 17)
 - d. Man did not fully understand the Cross until it occurred, but they knew:
 - i. Gen. 3:15,
 - ii. Jer. 23:6, and
 - iii. similar things (Job 19:25-27, 1 Sam. 2:6, Bk of Ruth, goel = kinsman redeemer, the need for a saviour; rather Israel thought He would come as a conquering King. They did not see the first coming. His second coming will be as Lord of Lords and King of Kings. (1 Tim. 6:15, Rev. 17:14, 19:16). They completely missed Isa. 53.

LESSON 9

Calvinism & Hypercalvinism

Memory Verse: “For whosoever shall call upon the name of the Lord shall be saved.” Rom. 10:13.

VII. Calvinism & Hyper-Calvinism: A Five Point Calvinist. A penchant of Covenant Theologians:

- A. The Acronym: TULIP stands for its main tenets:
 - a. T = Total Depravity
 - b. U = Unconditional Election (Grace)
 - c. L = Limited Atonement
 - d. I = Irresistible Grace
 - e. P = Perseverance of the Saints (see below)
- B. All the points cannot be sustained by Scripture. (see Dave Hunt’s book, *What Love Is This?*)
- C. It is Reformed theology that came through Augustine, Calvin, and Reformed Churches:
- D. A frequent belief is “loss of salvation” or the disconcerting failure of tenet five, P, Perseverance of the Saints. When a Calvinist fails to persevere in the trials of life, he often becomes suicidal or so

depressed that he must be hospitalized, such as H.

A. Ironside:

- a. "H. A. Ironside, former Pastor of the famous Moody Memorial Church in Chicago, came out of the Holiness Movement after nearly suffering a mental breakdown in his effort to achieve 'SINLESS PERFECTION'. He spent several months in a Mental Hospital" (<http://www.gospelcenterchurch.org/pilgrimageholiness.html>)

E. The Five Important Points of Calvinism: (taken from an internet site:

- a. **"Total depravity** *Main article: Total depravity* The doctrine of total depravity (also called "total inability") asserts that, as a consequence of the fall of humanity into sin, every person born into the world is enslaved to the service of sin. People are not by nature inclined to love God with their whole heart, mind, or strength, but rather all are inclined to serve their own interests over those of their neighbor and to reject the rule of God. **Thus, all people by their own faculties are**

morally unable to choose to follow God and be saved because they are unwilling to do so out of the necessity of their own natures. (The term "total" in this context refers to sin affecting every part of a person, not that every person is as evil as possible.) **(HDW, this is false as and as contrary to Scripture as anything can be!!!! cf. Jn 3. 16, Rom. 10:8-10, etc. etc. etc etc)** Jacob Arminius himself and some of his later followers, such as John Wesley, also affirmed total depravity. Even so, the Remonstrants whose views were rejected at Dort opposed it.

- b. **Unconditional election** Main article: *Unconditional election* The doctrine of unconditional election asserts that God's choice from eternity of those whom he will bring to himself is not based on foreseen virtue, merit, or faith in those people. Rather, it is unconditionally grounded in God's mercy alone. The doctrine of unconditional election is sometimes made to stand for all Reformed doctrine, sometimes even by its adherents, as the chief article of Reformed Christianity.

However, according to the doctrinal statements of these churches, it is not a balanced view to single out this doctrine to stand on its own as representative of all that is taught. Unconditional election, and its corollary in the doctrine of predestination are never properly taught, according to Calvinists, except as an assurance to those who seek forgiveness and salvation through Christ, that their faith is not in vain, because **God is able to bring to completion all whom He INTENDS to save. (HDW. This is also false. God would have the whole world to be saved if only they would trust and believe His Son, NOT JUST THOSE He selects.)**

Nevertheless, non-Calvinists object that these doctrines discourage the world from seeking salvation.

- c. **Limited atonement** *Limited atonement*
Also called "particular redemption" or "definite atonement", the doctrine of limited atonement is the teaching that Jesus' substitutionary atonement was definite and certain in its design and accomplishment. The doctrine is

driven by the concept of the sovereignty of God in salvation and the Calvinistic understanding of the nature of the atonement. Namely, Calvinists view the atonement as a penal substitution (that is, Jesus was punished in the place of sinners), and since, Calvinists argue, it would be unjust for God to pay the penalty for some people's sins and then still condemn them for those sins, all those whose sins were atoned for must necessarily be saved. Moreover, since in this scheme God knows precisely who the elect are and since only the elect will be saved, there is no requirement that Christ atone for sins in general, only for those of the elect. Calvinists do not believe, however, that the atonement is limited in its value or power (in other words, God could have elected everyone and used it to atone for them all), but rather that **the atonement is limited in the sense that it is designed for some and not all. (HDW, This also is as false as it can be)**

- d. **Irresistible grace** *Main article: Irresistible grace* The doctrine of irresistible grace (also

called "efficacious grace") asserts that the saving grace of God is effectually applied to those whom he has determined to save (that is, the elect) and, in God's timing, overcomes their resistance to obeying the call of the gospel, bringing them to a saving faith. The doctrine does not hold that every influence of God's Holy Spirit cannot be resisted but that the Holy Spirit is able to overcome all resistance and make his influence irresistible and effective **(HDW, but not to the point of saving someone; salvation is a choice, your test)**. Thus, when God sovereignly purposes to save someone, that individual certainly will be saved **(HDW, But, there is no place in Scripture where anyone can demonstrate that God did this against their will!!!!)**.

- e. **Perseverance of the saints** Main article: *Perseverance of the saints* Perseverance (or preservation) of the saints is also known as "eternal security." The word saints is used in the Biblical sense to refer to all who are set apart by God, not in the technical sense of one

who is exceptionally holy, canonized, or in heaven (see Saint). The doctrine asserts that, since God is sovereign and his will cannot be frustrated by humans or anything else, those whom God has called into communion with himself will continue in faith until the end. Those who apparently fall away either never had true faith to begin with or will return. This doctrine is slightly different from the Free Grace or "once saved, always saved" view advocated by some evangelicals in which, despite apostasy or unrepentant and habitual sin, the individual is truly saved if they accepted Christ at any point in the past; in traditional Calvinist teaching, apostasy by such a person may prove that they were never saved **(HDW, the truth is every Christian continues to fight the "old man" and therefore sins, and many fall away for a while, but if he is saved he will return to the Lord. If he does not and he is saved, then God may well take him home early in order that a child of His does not**

stand in the way of others coming to Him.)

F. Hyper-Calvinism

- a. “Super-divides” the Scriptures
- b. Denies the Church ordinances:
 - i. Lord’s Supper or
 - ii. Baptism

LESSON 10

MORE ABOUT DISPENSATIONS

Memory verse: *“If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.” (2 Chron. 7:14)*

VI. Additional Considerations about Dispensations.

- A. Up to Abraham, Administration was through all nations.
- B. Terms: (These will be expanded)
 - a. Premillennial
 - b. Pretribulation
 - c. Postribulation
 - d. Postmillennial
 - e. Amillennial
 - f. Midtribulation
 - g. Pre-wrath
- C. Transitions between dispensations marked off with extraordinary miracles.

- a. Always some overlap as the transitions occur.
- b. Examples:
 - i. Flood
 - ii. Giving of the Law at Mt. Sinai
 - iii. Christ's Incredible Ministry followed by the authority granted to the Apostles and Prophets in the early church

LESSON 11

THE DISPENSATIONS

Memory verse: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.”
Rom. 12:1

VII. The Dispensations (see handouts)

A. Dispensation of Innocence:

- a. Key person(s): Adam
- b. Covenant: Edenic Covenant
- c. Test: (Gen. 1:28-29)
 - i. Maintain the Garden
 - ii. Do not eat of the tree of Good and Evil
 - iii. Replenish the Earth with Children
 - iv. Use nature (plants, fruit, vegetables) for food and shelter
 - v. Have dominion over animal life.
 - vi. Obey God.
- d. Scripture: Gen. 1:28-3:24
- e. Failure: Fall of man

-
-
- f. Judgment: (Seen in the Adamic Covenant: Gen. 3:15-19)
 - i. Banished from the Garden
 - ii. Labour for sustenance,
 - iii. Earth was cursed
 - iv. Difficulty in child birth.
 - v. Serpent cursed
 - vi. Death—physical and spiritual
 - vii. Access to The Tree of Life denied (Gen. 3:24)
 - g. Promise: Gen. 3:15 redemption, e.g. God shed first blood of animal, probably a lamb, to cloth Adam and Eve.
 - h. Transition: angels with flaming swords at entrance to the Garden (Gen. 3:24)
 - i. Could this be a reference to entrance to the dimensions we cannot see??

B. Dispensation of Conscience

- a. Key person(s): Abel, Enoch, Noah
- b. Covenant: Adamic Covenant (Gen. 3:15-19)
- c. Test: Do good (Gen. 4:4, 7, 5:24, 6:8, 22)
 - i. Bring an acceptable sacrifice Gen. 3:21, 4:4

-
-
- ii. Chief responsibility: dictates of conscience. (Gen. 5:24, versus. 6:5)
 - d. Gen. 4:1-8:14
 - e. Failure: Unnatural affection, murder, corruption, evil of every sort Gen 6:1-5
 - f. Judgment: Flood. Only eight persons survive the flood. (Noah, 3 sons and their wives.
- C. Dispensation of Government
- a. Key Person(s): Noah, His sons, Ham, Japeth, and Shem
 - b. Noahic Covenant: (Gen. 9:1-16)
 - i. Animals fear man
 - ii. Man's dominion affirmed
 - iii. Meat as food
 - iv. Don't eat blood
 - v. Continuation of 'be fruitful and multiply; fill the earth.
 - vi. Death secondary to murder (capital punishment)
 - vii. No more worldwide flood, rainbow promise.
 - c. Test:
 - i. Civil (citizen) Government

-
- ii. Capital punishment
 - d. Scripture: Gen. 8:15-11:9
 - e. Failure:
 - i. Began immediately with Noah's drunkenness
 - ii. Did not scatter and fill the earth
 - iii. Construction of the Tower of Babel
 - iv. Nimrod was a rebel & great hunter, probably of men.
 - f. Judgment:
 - i. Confusion of Tongues
 - ii. Scattered over the earth as the beginning of nations
 - g. Transition: Tower of Babel
- D. Dispensation of Promise (Patriarchal) (see Heb. 6:15, 11:9)
- a. Key Person(s): Abraham, Isaac, Jacob, Joseph, Moses
 - b. Abrahamic Covenant:
 - i. Land
 - ii. Nation
 - iii. Blessings
 - c. Test:
 - i. Believe God

-
-
- ii. Serve God
 - d. Scripture: Gen. 11:10-Ex. 18:27
 - e. Failure:
 - i. Abraham went down to Egypt when tested with a famine
 - ii. Strife with Lot's servants
 - iii. Sarah (mother of Isaac) and Hagar (mother of Ishmael) debacle
 - iv. Wickedness of Sodom and Gomorrah
 - v. Battles of Esau and Jacobs are examples.
 - vi. Refused to enter the promised land as the final failure at Kadesh. They did not obey God. as instructed. (Ex. 19:5, Nu. 14)
 - f. Judgment:
 - i. Slavery in Egypt (type of the World) for 430 years.
 - ii. Wander in the desert for 40 years
 - iii. plagues
 - g. Transition: Miracles at Mt. Sinai in Saudi Arabia (not the Sinai Peninsula)
 - h.

E. Dispensation of the Law

- a. Key Person(s): Moses, David, Kings, Prophets
- b. Covenant: Mosaic Covenant (Ex. 20 ff, through Deut.
- c. Test:
 - i. Keep the Law (613 or more specific rules)
 1. Ten Commandments
 2. Civil Law
 3. Ceremonial Law (feasts)
 - 4.
 - ii. Walk with God
 - iii.
- d. Scripture: Ex. 19:1-Jn. 14:30
- e. Failure:
 - i. Did not keep the Law
 - ii. Forgot God's Words
 - iii. Every evil imaginable
 - iv. Practiced idolatry and hedonism in the High Places
- f. Judgment:
 - i. Nation split
 1. Ten Northern Tribes

-
-
- 2. Two Southern Tribes
 - ii. Nation Scattered
 - g. Transition:
 - i. Birth of the Lord Jesus Christ
 - 1. God with us = Immanuel.
 - 2. Perfect God/Perfect Man
 - ii. Life of Christ
 - 1. Grew in wisdom and knowledge
 - 2. Miracles
 - 3. Experience everything man experiences and more
 - iii. The Cross
 - iv. Pentecost, Beginning of the Church
 - v. Transitional miracles into Church Age
- F.
- G. Dispensation of the Church (or Grace)
 - a. Key Person(s):
 - i. The Lord Jesus Christ (sent to the Jews)
 - ii. Apostles (Particularly Peter and Paul)
 - 1. Peter sent to the Jews

-
-
2. Paul sent to the Gentiles
 - iii. Prophets:
 1. Mark, Luke, James, Jude,
 2. Unknown writer of Hebrews
 - b. Covenant: The New Covenant
 - i. Rejected by the Jews at the first coming. Will be accepted at the second coming
 - ii. Gentiles grafted into the New Covenant
 - c. Test:
 - i. Believe God's gift of righteousness (imputed, not inherited) by Eph. 2:8-9. **Believe the gospel, perfectly outlined in 1 Cor. 15:1-5.**
 - ii. Grace is for all, no longer centered through one nation only
 - iii. Government is through nations
 - iv. Institution is the Church(es)
 - v. Ends with the two phases of the second coming:
 1. Rapture

2. Appearing of the Lord on the Mount of Olives

d. Scripture: Acts 2:1-Rev. 19:21

e. Failure will be:

- i. Failure of the church(es)
- ii. Failure of nations
- iii. Failure of individuals in spite of the significant evidence
- iv. Man's continued pursuit of humanism, false religions, idols
Colossians 2:8 (KJB) "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."
- v. Postmodernism

f. Judgments:

- i. Bema Seat of Christ or
- ii. Go into the Tribulation, the seventieth week of Daniel for Israel.
- iii. Loss of rewards
- iv. Death to eventually face The Great White Throne Judgment

- g. Transition: The Great Tribulation, 70th wk. of Daniel.

H. The Dispensation of the Millennium

- a. Key Person(s): The Lord Jesus Christ, David, Israel, the Church ruling with Christ from the New Jerusalem hovering above the Earth.
- b. Covenant(s): The covenants for Israel will be completely fulfilled:
 - i. Abrahamic (Gen. 12:1-3, repeated to Isaac and Jacob)
 - ii. Davidic (2 Sam. 7:11-17)
 - iii. Palestinian (Deut. 29:1-10)
 - iv. New Covenants. (Jer. 31)
- c. Test:
 - i. Believe and obey Christ
 - ii. And His Government (Davidic Kingdom, ruled by Christ)
 - iii. Theocratic Kingdom as at the beginning
- d. Scripture: Rev. 20:1-15
- e. Failure:
 - i. Man rebels against God at the end of 1000 years

- ii. It is instigated by Satan who is released from the pit for a short time
 - iii. This will conclude God's seven tests of man who is given every benefit in every possible way to see Truth staring him in the eye.
- f. Judgment:
- i. Great White Throne
 - ii. Lake of fire prepared for Satan and the angels that fell with him
 - iii. Unbelievers will also be cast into the Lake of Fire
- g. Transition:
- i. into Eternity
 - ii. A New Heaven and New Earth created.

Lesson 12

ISRAEL'S SEVENTY WEEKS

Memory verse: *“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” (Rom. 12:2)*

All Scripture is written **for** you; but some is written **to** you.

**The Old Testament is the New Testament concealed;
the New Testament is the Old Testament revealed.**

VIII. A Prophet Key for Understanding Much of Scripture, particularly eschatological (things to come) prophecy (Dan. 9:24-27) **The Seventy Weeks:**

- A. It was give to “*a man greatly beloved,*” the prophet Daniel (Dan. 10:11”
- B. It has to do with nation of Israel (Daniel’s people) (9:24) and Jerusalem (9:24)
- C. It is to (7 things, 1st three negative):
 - a. Finish transgression,
 - b. End **sins,**

- c. Finish iniquity (self-will),
- d. Bring everlasting righteousness
- e. Seal up the vision
- f. Anoint the most Holy
 - i. Jesus Christ and
 - ii. His Words.

D. It is Seventy weeks:

- a. Week comes from Hebrew “shabua” that can refer to any period of 7: days, months, years. Context Determines the meaning
 - i. Daniel concerned about years (vv. 1, 2)
 - ii. Impossible to fit the events into days or weeks or months
 - iii. In the only other place Daniel uses the word “shabua” he adds the word for day. (Dan. 10:2, 3)
 - iv. Verse 9:27, the week broken agrees with 7:25, 12:7, Rev. 12:14, which speaks of 3 ½ years.
- b.

E. It is divided into 3 phases:

- a. 1st phase: 7 weeks (we are not certain why this 49 years, but may be related to the

- difficulty rebuilding the Temple and City.)
(v. 25).
- b. 2nd phase: 62 weeks (434 years; therefore 7 weeks and 62 weeks = 483 years).
 - c. 3rd phase: 1 week (7 years, two parts)
 - i. 1st half = 3 ½ years
 - ii. 2nd half = 3 ½ years
- F. It begins with the command to rebuild and restore the city, Jerusalem. Four possibilities are given by 'scholars' but only one is correct.
- a. The Decree of Cyrus in 539 B.C. (2 Chron. 36:22, 23, Ezra 1:1-4)
 - b. The Decree of Darius I in 519/518 (Ezra 6:1, 6-12)
 - c. The Decree of Artaxerxes I to Ezra in 457 B.C. (Ezra 7:11-26)
 - d. The Decree to Artaxerxes to Nehemiah in 444 B.C. (Neh. 2:1-8). This is the **correct** one. This is the only one that is concerned with the rebuilding of the city.
- G. The 69 weeks or 482 years ends with "unto the Messiah the Prince (v. 25)
- a. He shall be cut off (killed)
 - b. He dies not for Himself

-
-
- H. Then there is a gap: Church Age or Age of Grace
 - I. Then the “prince” of the “people that shall come and destroy the city and temple (sanctuary).
 - a. He shall confirm “the covenant with many for one week, but
 - b. In the midst (middle) of the week he shall cause the sacrifice and the oblation to cease
 - c. Until the consummation, determined shall be poured upon the desolate (the time of Jacobs trouble (v. 27) (12:1)
 - J. The people of the prince destroyed the temple in 70 A.D.
 - a. Then wars and
 - b. Desolations until the end of the war (which I believe is the war between Satan and the fallen angels and God and His angles (v. 26) (cf. Dan. 10:13)

IX. Another Important Key: Daniels Visions.

- A. It is the way God views the kingdoms (nations) of man (of the world); like beasts.
- B. They are progressive through history
- C. The first part of Daniel deals with prophecies about the Gentile’s history.

D. The second part of Daniel deals with prophecies about Israel (Jewish) history.

X. The Two Phases of the Second Coming

- A. Rapture (1 Thess. 4:13)
- B. Glorious Appearing (revelation) (Tit. 2:13)
- C. Parallels the first coming's two phases (1st phase, birth (incarnation); 2nd phase public ministry— (e.g. revelation).

I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luke 13:3

I tell you, Nay: but, except ye repent, ye shall all likewise perish. Luke 13:5

LESSON 13

THE GOSPEL OF JOHN

Key verse: *“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.” John 20:31*

I. The Book of John

- A. Written to exalt the divinity of the Lord Jesus Christ and the importance of His Words
 - a. Matthew written to Jews about the Jewish King
 - b. Mark written to the Romans about the Servant of God
 - c. Luke written to the Greeks about the Son of Man.
 - d. John written about the Son of God.
- B. Written by John, the son of Zebedee and Salome, probably the sister of Mary, mother of Jesus (Mat. 27:56, Mk. 15:40-41, Jn. 19:25); he was called the “beloved disciple (21:20, 24)
 - a. Always writes in third person.

-
-
- b. Miracles are **teaching signs**, whereas the other Gospels use miracles to demonstrate God's (Jesus') power.
- C. Purpose for writing
- a. See Jn. 20:31 above
 - b. The book mentions "word(s)," "Scripture(s)" 50 times. In addition, "hear" and its cognates at least 60 times. (Mat. 27 times, Mark 22 times, Lk. 35 times) The Words of God are VERY important to Him as demonstrated by Jn. 2:22, 5:39, 7:38, 10:35, Jn. 1:1, 14, 3:34, 5:24, 38, 47, 6:68, 8:30, 37, 43, 12:47-48, and many other places. (Please see the attachment.)
 - c. He uses the word "believe(est, eth, ing, ed)" 86 times (the other three Gospels use "believe*" only 35 times total); "signs" or "miracles" (Greek semeion) 17 times (the other three Gospels use it only 24 time total); etc. for life.
- D. Content:
- a. Jesus is twice called "God" (Jn. 1:1, 20:28), but Jesus calls himself the "I am" (ego am equivalent to Jehovah many times.

-
- b. He is called the “only begotten Son of God” 10 times (1:14, 18, 34, 49, 3:16, 18, 6:69, 9:35, 10:36, 11:27)
 - c. Jesus always says, “*your* Father,” “*my* Father,” “*the* Father,” **BUT NEVER** “Our Father” indicating His **unique** relationship with the Father.
 - d. It is stated four times that He never sinned (8:46, 18:36, 19:4, 6).
 - e. His attributes of deity are referred to:
 - i. Omnipresence (Jn. 1:18, 3:13)
 - ii. Omnipotence (5:21, 6:19, 10:18)
 - iii. Omniscience (2:25, 11:11-14)
 - f. He says:
 - i. “I am” the Messiah (Jn. 4:25, 26)
 - ii. “I am the Bread of Life” (6:35, 41, 48, 51)
 - iii. “I am the Light of the World” (8:12, 9:5, 12:46)
 - iv. “I am the Door” (10:7, 9)
 - v. “I am the Good Shepherd” (10:11, 14)
 - vi. “I am the Resurrection and the Life” (11:25)

-
- vii. "I am the way, the truth, and the life"
(Jn. 14:6)
 - viii. "I am the true vine" (15:1, 5)
 - ix. He said:
 - 1. "Before Abraham was, I am"
(8:58)
 - 2. "I am" (18:5, 8, cf. Ex. 3:14).
 - g. A significant problem had arisen in the years surrounding Jesus birth and the establishment of the church:
 - i. Gnosticism
 - 1. Cults
 - 2. Apostasies
 - 3. Heresies
 - ii. John's Gospel is one of the books that attack these errors (e.g. Logos)
 - iii. Modern Gnosticism is no different from early Gnosticism (DiVinci Code, Gospel of Judas, claim Christianity today the result of a power struggle and a certain group won, therefore, many "Christianities" which have been suppressed) See Bart Erhman's writings who is a professing agnostic.

- h.
- E. John's purpose compared with the other Gospels (gospel means "good news").
 - a. Matthew: writes about the Jewish King.
 - b. Mark: writes about the Servant.
 - c. Luke: writes about the Son of man
 - d. John: writes about the Son of God.

F.

II. The Man, John

- A. A cousin of Jesus
 - a. His mother was Salome, a sister of Mary
 - b. He lived on the sea of Galilee near Jesus' boyhood home in Nazareth
 - c. He was a fisherman.
- B. An Apostle of Jesus
- C. He wrote 5 books or epistles:
 - a. Gospel of John, 85 – 90 A.D.
 - b. 1, 2, 3 John;, 90 A.D.
 - c. Revelation, the Apocalypse, 90's A.D.
- D. He had witnessed all that Jesus is, was, had done and knew He was God in the flesh.
- E. He knew all the other books (from Mat. – Jude, excluding the books he would write) that had been

written for the NT, but the Holy Spirit caused Him to record 5 more: John, I, 2, 3 Jn, Revelation.

LESSON 14

JOHN, CHAPTER 1

Memory verse: *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” (John 3:16).*

v 1:1:

“In the beginning:” = eternity past (**Jn. 1:2, 15, 17:5, 24,** Deut. 33:27, Pro. 8:23, Rom. 1:20, 1 Cor 10:4, 2 Cor. 4:18, Phil. 2:6-8, **Col. 1:13-17,** 1 Tim. 1:17, 1 Jn. 5:20, Heb. 1:6 in this verse “first begotten” means first in rank, not time of birth, 1 Jn. 2:14).

It **does** mean:

1. A body was made for Him (Jn. 1:14, Heb. 10:5)
2. He preexisted the foundation of the world (Jn. 17:24, Eph. 1:4, Heb. 1:10, 1 Pe. 1:20, Rev. 13:8)

It does **not** mean:

3. The “beginning” of creation (Gen. 1:1, Isa. 48:16, Acts 15:18, Mk. 13:19) or,
4. The beginning of the ministry of Jesus (Jn. 15:27), or,
5. The beginning of the gospel (Phil. 4:15, Col. 1:18), or

6. The beginning of the church (Acts 2).
7. The “beginning” of the resurrection (Col 1:18), or
8. From the “beginning” when ye first heard (1 Jn. 2:14).

“**was**” = the imperfect indicative tense = indicative = a fact; imperfect, = durative, continuing aspect (as eternal), not punctiliar, or a point in time (as in the aorist tense) in the past.

“**the Word**” = logos = God, the Word, is eternal from “was” in the imperfect indicative tense. It is a fact that has been forever and has continued forever. He was not created by a more important God, which refutes many speculative philosophies of man such as the unholy triumvirate of Socrates, Plato, and Aristotle who taught a created God made the universe with lesser beings called the pleroma.

“**with God**” = eternally present; He was not a begotten god, but was a begotten Son (given a body),

“**was God**” = eternally God; the imperfect, indicative occurs again here as in v. 1.

In the Greek text, the word order of verse one is one of the most profound theological and divine statements. The way it

is stated “**qeoꝓ hꝑ oꝓ logoꝓ**” defeats Arianism, which teaches Jesus was a created God, and Sabellianism, which taught Jesus was not God.

1. Sabellianism: kai > oꝓ [logoꝓ] hꝑ n oꝓ qeoꝓꝑ = “and the Word was the God” (i.e., the Father, Sabellianism).

2. Arianism: kai > oꝓ [logoꝓ] hꝑ n qeoꝓꝑ = and the word was a god

3. Orthodox: kai > qeoꝓꝑ ꝑ hꝑ n oꝓ [logoꝓ] = and the Word was God.

Verses one and two (with the rest of the chapter) **prove** that Jesus was God in the flesh, eternally equal with the Father, but a separate person, and was not created (Arianism).

Mat. Henry: I. Of whom he speaks—*The Word*—*ho logos*. This is an idiom peculiar to John’s writings. See 1 Jn. 1:1; 5:7; Rev. 19:13. Yet some think that Christ is meant by *the Word* in Acts 20:32; Heb. 4:12; Lu. 1:2. The Chaldee paraphrase very frequently calls the Messiah *Memra*—*the Word of Jehovah*, and speaks of many things in the Old Testament, said to be done by *the Lord*, as done by that *Word of the Lord*. Even the vulgar Jews were taught that the *Word of God* was the same with God. The evangelist, in the close of his discourse (v. 18), plainly tells us why he calls Christ *the Word*—*because he is the only begotten Son, who is in the bosom of the Father, and has declared him*. *Word* is two-fold: *logos endiathetos*—*word conceived*; and *logos prophorikos*—

word uttered. The *logos ho esom* and *ho exoum*, *ratio* and *oratio*—*intelligence* and *utterance*. 1. There is the *word conceived*, that is, *thought*, which is the first and only immediate product and conception of the soul (all the operations of which are performed by *thought*), and it is one with the soul. And thus the second person in the Trinity is fitly called *the Word*; for he is the *first-begotten of the Father*, that eternal essential Wisdom which *the Lord possessed*, as the soul does its thought, *in the beginning of his way*, Prov. 8:22. There is nothing we are more sure of than *that we think*, yet nothing we are more in the dark about than *how we think*; who can declare the generation of *thought* in the soul? Surely then the generations and births of the eternal mind may well be allowed to be great mysteries of godliness, the bottom of which we cannot fathom, while yet we adore the depth. 2. There is the *word uttered*, and this is *speech*, the chief and most natural indication of the mind. And thus Christ is *the Word*, for *by him* God has in *these last days spoken to us* (Heb. 1:2), and has directed us to *hear him*, Mt. 17:5. He has made known God's mind to us, as a man's word or speech makes known his thoughts, as far as he pleases, and no further. Christ is called that *wonderful speaker* (see notes on Dan. 8:13), the *speaker of things hidden* and *strange*. He is *the Word* speaking *from God* to us, and *to God* for us. John Baptist was *the voice*, but Christ *the Word*: being *the Word*, he is *the Truth*, the *Amen*, the *faithful Witness* of the mind of God.⁵

1 the beginning. Ge 1:1 Pr 8:22-31 Eph 3:9 Col 1:17 Heb 1:10 7:3 13:8 Re 1:2,8,11 2:8 21:6 22:13 the Word. 14 1 Jo

⁵Henry, Matthew: *Matthew Henry's Commentary on the Whole Bible : Complete and Unabridged in One Volume*. Peabody : Hendrickson, 1996, c1991, S. Jn 1:1

1:1,2 5:7 Re 19:13 with. 18 16:28 17:5 Pr 8:22-30 1Jo 1:2
 the Word was. 10:30-33 20:28 Ps 45:6 Isa 7:14 9:6 40:9-
 11 Mt 1:23 Ro 9:5 Php 2:6 1Ti 3:16 Tit 2:13 Heb 1:8-13
 2Pe 1:1 *Gr: 1Jo 5:7,20⁶

v. 1:2: This verse is a repeat of v. 1 to protect, preserve, and emphasize the DOCTRINE taught in the verse one. The Word, who is the Lord Jesus Christ, existed forever, in perfect union with God the Father and God the Holy Spirit; this doctrine has no relationship to time—it is continuous, as in eternal. Man on this side of eternity will never grasp this fully. It was not just in the sense of a feeling or compact, but is the reality of the existence of Him.

v. 1:3:

“**all things**” = the whole, everything in creation, including the universe, things visible and invisible; however, we must not assume Jesus Christ, the second person of the Trinity, created God the Father, the first person, nor the third person, the Holy Spirit for they are eternal also, with all the aspects and attributes of eternal God, described in the Scriptures. (cf. Rev. 4:11, Heb. 1:2, **Col. 1:16**). Consider

1. There are suns or stars billions of light years away.

⁶ *The Treasury of Scripture Knowledge : Five Hundred Thousand Scripture References and Parallel Passages.* Oak Harbor : Logos Research Systems, Inc., 1995, S. Jn 1:1

2. A light year is the distance light travels in one year at 186,273 miles per second, equivalent to circling the earth at the equator seven and a half times **in one second.**⁷
3. The star Antaras can hold 64 million suns the size of ours it is so large. Hercules is a star that could contain one hundred million stars the size of Antares.
4. Our Milky way is 100,000 light years in diameter.⁸
5. Although the earth moves in space in three different directions, spin, orbit, and tilt; yet it does not vary more than one one-hundredth of a second every hundred years.
6. The atom, the basic building block is one hundred fifty millionth of an inch in diameter. “If the molecules of a single drop of water could be converted into grains of sand, there would be enough sand to build a concrete highway half a mile wide and one foot thick all the way from New York to San Francisco.”⁹
7. “Each cell in a living creature contains two hundred billion molecules of atoms.

⁷ John Phillips, *Exploring the Gospel of John*, p. 18.

⁸ *Ibid.* p. 19.

⁹ *Ibid.* p. 19.

8. The nucleus of a cell is less the four ten-thousandths of an inch in diameter; its membranes one-millionth of an inch thick.



JESUS MADE IT ALL, ALL TO HIM I OWE



“were made” = from a verb meaning ‘cause to be’ that carries the sense of creating. It is a second aorist, middle deponent, indicative, third person, singular verb. Deponent is a verb which is “active” and recorded in the middle voice. Aorist indicates an activity that occurred in the past which may be continuous or punctiliar. Here it is punctiliar in past time secondary to “indicative”. Middle voice indicates the relationship between the subject and verb. Here, the action is directly on the subject. (Gen. 2:4). God may still be creating, certainly he will create in the future (Isa. 48:7, 2 Pe. 3:13) and He establishes thrones, situations, etc. (i.e. Cyrus, Nebuchadnezzar, church, dispensations).

“by him” = indicates the Son of God. Since Jehovah created ‘all things’ then this is an indication that Jesus Christ, the Word, is Jehovah, one of the Trinity. (cf. Deut. 6:4, Psa 102:25-28).

“and without him was not anything made that was made” = This is clear as the perfect sound of a certain

trumpet —Christ made “panta” (all). (same verbs as above “were made”)

3 A.M. 1. B.C. 4004. 10 5:17-19 Ge 1:1,26 Ps 33:6 102:25
Isa 45:12,18 Eph 3:9 Col 1:16,17 Heb 1:2,3,10-12 3:3,4 Re
4:11¹⁰

v. 1:4:

“In him was life” = Here is the same verb, **hn**, that is in verse one, indicating there was life in Him from the beginning, **continuously**, from eternity. Not only is He responsible for life (Gen. 2:7, ‘the breath of life, Jn. 6:33), He is responsible for the new birth through or by the work of the Holy Spirit in unison with the Father and Jesus Christ, BUT He is the resurrection (Jn. 11:25) to new life also. “He is the true God and eternal life” (**1 Jn. 5:20, cf. 1 Jn 1:1, Acts 3:15, Col. 3:4**).

“that life was the light of men” = He is light; His light lights the world; His light guides; His light overrules darkness; His light is life; His light saves; His light encourages; His light gives hope; His light is eternal; His light

¹⁰ *The Treasury of Scripture Knowledge : Five Hundred Thousand Scripture References and Parallel Passages.* Oak Harbor : Logos Research Systems, Inc., 1995, S. Jn 1:3

beckons; His light is pure; His light protects; His light brightens; His light comforts; His light teaches; His light is come; He is the “Sun of righteousness” (Mal. 4:2).

4 him. Jn. 5:21,26 11:25 14:6 1Co 15:45 Col 3:4 1Jo 1:2 5:11 Re 22:1 the life. 8,9 8:12 9:5 12:35,46 Ps 84:11 Isa 35:4,5 42:6,7,16 Ps 49:6 60:1-3 Mal 4:2 Mt 4:16 Lu 1:78,79 2:32 Ac 26:23 Eph 5:14 1Jo 1:5-7 Re 22:16¹¹

v. 1:5:

“And the light shineth in darkness;” = “shineth” = Verb, Present, Active, Indicative, Third Person, Singular. It is a fact that Jesus’ light shines, moment by moment, but so many fail to see the light even though it is there. Present tense indicates His light is continuing to shine today.

“and the darkness comprehended it not.”

Verb, Second Aorist, Active, Indicative, Third Person, Singular

“(III) Figuratively, to seize with the mind, to comprehend (John 1:5, the darkness did not admit or receive the light. **The darkness is here presented as being so thick that the light could not penetrate it.** [cf. John 1:10–12; 3:19] In the mid. (voice) to

¹¹ *The Treasury of Scripture Knowledge : Five Hundred Thousand Scripture References and Parallel Passages.* Oak Harbor : Logos Research Systems, Inc., 1995, S. Jn 1:4
cf (compare, comparison)

comprehend for oneself, perceive, find, followed by *hóti* (3754), that (Acts 4:13; 10:34); by the inf. and its subject (Acts 25:25); by *ti* (5101), what (Eph. 3:18).¹² (my addition, HDW).

Barnes: “*The light shineth in darkness.* Darkness, in the Bible, commonly denotes ignorance, guilt, or misery. See Isa 9:1; 2:1-22, Mt 4:16; Ac 26:18; Eph 5:8; 6:24; Re 13:12. It refers here to a wicked and ignorant people. When it is said that “the light shineth in darkness,” it is meant that the Lord Jesus came to teach an ignorant, benighted, and wicked world: This has always been the case. It was so when he sent his prophets; so during his own ministry; and so in every age since. His efforts to enlighten and save men have been like light struggling to penetrate a thick, dense cloud; and though a few rays may pierce the gloom, yet the great mass is still an impenetrable shade.”

“Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son:” Colossians 1:13

5 Jn. 3:19,20 12:36-40 Job 24:13-17 Pr 1:22,29,30 Ro 1:28 1Co 2:14¹³

mid (middle)

¹²Zodhiates, Spiros: *The Complete Word Study Dictionary : New Testament.* electronic ed. Chattanooga, TN : AMG Publishers, 2000, c1992, c1993, S. G2638

¹³ *The Treasury of Scripture Knowledge : Five Hundred Thousand Scripture References and Parallel Passages.* Oak Harbor : Logos Research Systems, Inc., 1995, S. Jn 1:5

v. 1:6:**“There was a man sent from God,**

Verb, Second Aorist, Middle Deponent, Indicative, Third Person, Singular
John the Baptist was sent from God, but he was not the Messiah. He made many disciples (Mat. 3:5). The people thought he might be (Lk. 3:15, Jn. 1:19). Many of the disciples of John settled in Ephesus (Acts 19:1-3); probably because of persecution of the early church, assisted by Paul (Acts 8:1), continued by the “circumcision”.

whose name was John.”

6 A.M. 3999. B.C. 5. a man. 33 3:28 Isa 40:3-5 Mal 3:1
4:5,6 Mt 3:1-11 Mt 11:10 21:25 Mr 1:1-8 Lu 1:15-17,76 3:2-
20 Ac 13:24 John. Lu 1:13,61-63¹⁴

v. 1:7**“The same came for a witness”**

Verb, Second Aorist, Active, Indicative, Third Person, Singular
John’s testimony was to prepare the way of the Lord by calling the people to repentance (Mk. 1:4)

“that all men through him might believe.”

Verb, Aorist, Active, Subjunctive, Third Person, Plural πιστευσωσιν

This verb’s parsing indicates man has a choice to believe or not to believe; contradicts Calvinism again.

¹⁴ *The Treasury of Scripture Knowledge : Five Hundred Thousand Scripture References and Parallel Passages.* Oak Harbor : Logos Research Systems, Inc., 1995, S. Jn 1:6

7 a witness. 19,26,27,32-34,36 3:26-36 5:33-35 Ac 19:4
that. 9 3:26 Eph 3:9 1Ti 2:4 Tit 2:11 2Pe 3:9¹⁵

v. 1:8

“He was not that Light”

Verb, Imperfect, No voice stated, Indicative, Third Person, Singular
He was never that Light (indicated by the verb) at any time in
the past until the present, but the Word in the flesh was the
Light. But John the Baptist was a light, just not “that” Light.

“but *was sent to bear witness of that Light.*”

“Then said Paul, John verily baptized with the baptism of
repentance, saying unto the people, that they should believe
on him which should come after him, that is, on Christ
Jesus.” Acts 19:4

8 that light. Jn. 3:28 Ac 19:4

1:9

Isa. 49:6

“*That was the true Light,*”

hn to be verb see verse 1

Barnes: Verse 9. *That was the true Light.* Not John, but
the Messiah. He was not a false, uncertain, dangerous
guide, but was one that was true, real, steady, and worthy
of confidence. A false light is one that leads to danger or
error, as a false beacon on the shores of the ocean may
lead ships to quicksands or rocks; or an *ignis fatuus* to

¹⁵ *The Treasury of Scripture Knowledge : Five Hundred
Thousand Scripture References and Parallel Passages.* Oak
Harbor : Logos Research Systems, Inc., 1995, S. Jn 1:7

fens, and precipices, and death. A true light is one that does not deceive us, as the true beacon may guide us into port or warn us of danger. Christ does not lead astray. All false teachers do.

“which lighteth every man that cometh into the world.”

“lighteth” Verb, Present, Active, Indicative, Third Person, Singular

Φωτιζει

He is the life and the resurrection: Jn. 6:35, 51, 8:12, 10:10, 11:25. He is that spark that gives life to every living ‘thing’, and He is the light that will give eternal life to those who believe.

Ερχομενον

“cometh” Verb, Present, Middle or Passive Deponent, Participle, Singular, Accusative, Masculine

This verse cannot be understood without the next verse. The ambiguity in the original language could refer to “man” or “light,” but the next verse indicates that man did not recognize Him, although he is the ‘giver’ of light, that spark, of every man.

9 the true. Jn 6:32 8:12 14:6 15:1 Isa 49:6 Mt 6:23 1Jo 1:8 2:8 5:20 every. 7 7:12 12:46 Isa 8:20 1Th 5:4-7¹⁶

v. 10

“He was in the world”

Verb, Imperfect, No voice stated, Indicative, Third Person, Singular

Here stood the Lord of all creation and He was not recognized. He dwelt among men.

“and the world was made by him”

Verb, Second Aorist, Middle Deponent, Indicative, Third Person, Singular

It is a fact (indicative) that “creation” was accomplished in the past at a point in time (aorist) by Him. This phrase emphasizes verse 1:3 and the fact that the Creator was standing there and they did not recognize Him as per the next phrase:

and the world knew him not.

Verb, Second Aorist, Active, Indicative, Third Person, Singular

¹⁶ *The Treasury of Scripture Knowledge : Five Hundred Thousand Scripture References and Parallel Passages.* Oak Harbor : Logos Research Systems, Inc., 1995, S. Jn 1:9

10 was in. Jn. 5:17 Ge 11:6-9 16:13 17:1 18:33 Ex 3:4-6
Ac 14:17 17:24-27 Heb 1:3 and the world was. See note on “Joh
1:3” Jer 10:11,12 Heb 1:2 11:3 knew. Jn. 17:25 Mt 11:27 1Co
1:21 2:8 1Jo 3:1¹⁷

v. 11

“He came unto his own”

Verb, Second Aorist, Active, Indicative, Third Person, **Singular**

Note the singular here, therefore it must be speaking of the land. He came to His own land. It was God’s vineyard (Isa. 5:1-7)

“and his own received him not.”

Verb, Second Aorist, Active, Indicative, Third Person, **Plural**

Note the plural here. Also, He came to his own people (the circumcision/Jews). “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:” Romans 15:8 (cf. Psa. 147:19-20, Deut. 7:6, 14:2). But they did not receive Him, even though He was sent to them (Acts 3:6) and just as they would not receive His words (Acts 13:46).

¹⁷ *The Treasury of Scripture Knowledge : Five Hundred Thousand Scripture References and Parallel Passages.* Oak Harbor : Logos Research Systems, Inc., 1995, S. Jn 1:10

ATTACHMENTS

The Importance of "The Words of God" as Revealed in the Book of John

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

John 4:41 And many more believed because of his own word;

John 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John 5:38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

John 5:47 But if ye believe not his writings, how shall ye believe my words?

John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

John 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

John 7:9 When he had said these words unto them, he abode still in Galilee.

John 8:20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

John 8:30 As he spake these words, many believed on him.

John 8:31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

John 8:37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

John 8:43 Why do ye not understand my speech? even because ye cannot hear my word.

John 8:47 He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.

John 9:22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

John 9:40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

John 10:21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

John 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

John 12:47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

John 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

John 14:24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

John 15:3 Now ye are clean through the word which I have spoken unto you.

John 15:7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

John 15:20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

John 15:25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

John 17:1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

John 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

John 17:8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

John 17:14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

John 17:17 Sanctify them through thy truth: thy word is truth.

John 17:20 Neither pray I for these alone, but for them also which shall believe on me through their word;

John 18:1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

John 2:22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

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

John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 7:42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

John 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

John 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

John 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

John 19:24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture

might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

John 19:28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

John 19:36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

John 19:37 And again another scripture saith, They shall look on him whom they pierced.

John 20:9 For as yet they knew not the scripture, that he must rise again from the dead.

Genesis 22:8

KJB

And Abraham said, My son, God will **provide himself** a lamb for a burnt offering:

NIV

Abraham answered, “**God himself will provide** the lamb for the burnt offering, my son.”

NKJV

And Abraham said, “My son, God will provide **for Himself** the lamb for a burnt offering.”

NASV

And Abraham said, “God will **provide for Himself** the lamb for the burnt offering, my son.”

The Living Bible

God will see to it, my son,” Abraham replied.

Darby

And Abraham said, My son, God will **provide himself with** the sheep for a burnt offering.

Wyclif

Abraham seide, My sone, God schal **puruey to hym** the beeste of brent sacrifice.

Geneva

Then Abraham answered, My sonne, God will **prouide him** a lambe for a burnt offering:

Tyndale

And Abraham sayde: my sonne God wyll **prouyde him** a shepe for sacrifyce.

Bishops

Abraham aunswered: My God wyll **prouide a beast** for burnt sacrifice:

KEEP vs. DESPISE

Statues

Ezekiel 20:24

Because they had not executed my judgments, but had **despised my statutes**, and had polluted my sabbaths, and their eyes were after their fathers' idols.

Keep his (my) statutes: 19 times in Pentateuch alone.

Judgments

Ezekiel 20:13

But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they **despised my judgments**, which *if* a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

Keep my judgments: 12 times in Pentateuch alone.

Oath

Ezekiel 17:18

Seeing he **despised the oath** by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

Deut. 7:8

But because the LORD loved you, and because he would **keep the oath** which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

Law

Amos 2:4

Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away *the punishment* thereof; because they have **despised the law** of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

Exodus 16:28

And the LORD said unto Moses, How long refuse ye to **keep** my commandments and **my laws**?

1 Chron. 22:12

Only the LORD give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest **keep the law** of the LORD thy God.

Commandments

2 Samuel 12:9

Wherefore hast thou **despised the commandment** of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

John 14:15

If ye love me, **keep my commandments.**

Word

Isaiah 30:12

Wherefore thus saith the Holy One of Israel, Because ye **despise this word**, and trust in oppression and perverseness, and stay thereon:

Rev. 1:3

Blessed *is* he that readeth, and they that hear the words of this prophecy, and **keep those things which are written** therein: for the time *is* at hand.

Proverbs 19:16

He that keepeth the commandment keepeth his own soul; but he that despiseth his ways shall die.

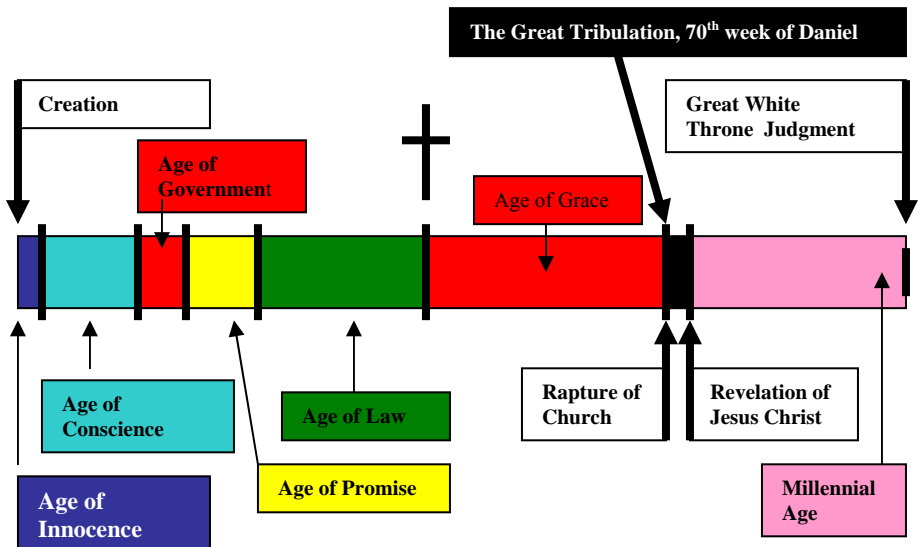
“GRAFTED OLIVES

The grafting of cultivated olives upon wild ones has been practiced in olive culture for a very long time. A traditional reason for grafting is the belief that the wild olive (or oleaster) is able to resist drought because of its taproot. However, there is no foundation for this theory. Numerous adult wild olive trees dug up in North Africa showed no trace of taproots. In fact it has been shown that the original roots of the olive tree, however it was propagated, are replaced by an entirely new system of roots which arise from the knobs which appear at the base of the trunk. These knobs (also called ovuli) are cut off and root easily to form new trees; leafy cuttings are also used. Grafting is, however, primarily a means of obtaining rapid propagation of a desirable cultivated variety of olive.

At first reading, the apostle Paul's argument in Romans (11:17-24) about the wild and cultivated olive appears to be somewhat involved. He likens Israel, God's chosen people, to

a cultivated olive tree, a symbol of spiritual richness, from which God has broken off some of the branches. In place of Jews He has grafted in faithful Gentiles - here typified by the formerly useless wild olives (Gk. *agrielaios*) to partake of the richness of the cultivated tree (Gk. *kallielaios*). Paul rightly regards this operation as 'contrary to nature,' for one would expect the cultivated olive to be grafted upon the wild stock; by using this analogy he accentuates the richness of God's grace in the salvation of Gentiles."¹⁸

TIME LINE



¹⁸ <http://198.62.75.1/www1/ofm/mag/HolyLnA4.html>

TAKE HOME EXAM #1

1. Quote (record) the following verses from memory:

a. 2 Tim. 2:15:

b. Psa. 25:14:

c. Rom. 3:23:

d. Rom. 5:8:

Rom. 6:23:

Rom. 10:9-10

Rom. 10:13

2. What are the three purposes of man (Give one verse reference for each supporting your answer):

3. God's glory is important because it has to do with:

4. True or False:

_____ a. God does not declare that He is the only "god" to honor and praise.

_____ b. Offering praise to God glorifies Him.

_____ c. You do not have to worry about glorifying God when you are eating or drinking.

_____ d. Glorifying God is only important in the first several dispensations.

_____ f. There is a coming dispensation when God will gather together in one all things in Christ.

_____ g. God tries man only as individuals.

_____ h. Since our God is sovereign, for trials of man to occur, it is strange

_____ i. A church is never tested.

_____j. Some books in the Bible are written for you, and others are written to you depending on dispensations.

_____k. The number seven in the Scriptures is the number for the Trinity.

_____l. There are no verses that indicate God is governing His creation through dispensations, rather by covenants.

_____m. The Abrahamic Covenant is an unconditional covenant.

_____n. The blood of Jesus Christ is the major foundation of Israel's "New Covenant."

_____o. All the land given to Israel in the Old Testament was only meant for Old Testament times.

_____p. The nation Israel has been replaced by the Church in the Age of Grace (Dispensation of the Church).

_____q. The Gentiles were grafted into the Palestinian Covenant.

5. Hagios (Greek) or "holy" in the Scriptures means:

6. Fill in the blank:

a. The antithesis (opposite) of serving God would be to serve _____ or other gods.

b. Man is tested through _____ dispensations.

(number)

c. In this age, a redeemed man is a member of the _____ priesthood (1 Pe. 2:9).

d. Jesus Christ was a minister to the _____, Paul was a minister to the _____, and Peter was sent to the _____.

Dispensations have _____ to do with salvation from the penalty of sin.

7. A consecrated (separated) man must be ready to:

- A.
- B.
- C.

Can you give an example of these typologies found in the Old Testament Levitical service?

- A.
- B.
- C.

8. Give a definition of type:

9. What is an allegory?:

10. What do you think Rom. 16:17 means?

11. Since God is very organized, how are the administrative duties appropriated between the Trinity (e.g. what is the duty of the Father, what is the duty of the Son, what is the duty of the Holy Spirit)?

12. Name the dispensations:

13. Give several words that could mean dispensation in the Scripture:

14. Write the meaning of “literal interpretation” from the definitions in the front of your ‘book.’

15. Give the definition of a conditional covenant:

16. Give the definition of an unconditional covenant:

17. Give the major provisions of the Abrahamic Covenant:

18. Who is the “messenger of the covenant” and the “light of the Gentiles”?

19. Give the major provisions of the Davidic Covenant:

20. Give the major Scripture reference for the New Covenant:

21. Give two major features of Dispensational and two major features of Covenant Theology.

Grammatical Notations¹⁹

- 1. Active Voice:** represents the action as accomplished by the subject of the verb. It is to be distinguished from the Middle (#28) and Passive (#33) voices. Examples; he came, they see, you have believed.
- 2. Adjectival Noun:** is an adjective used as a noun. Examples "blessed."
- 3. Anarthorous:** refers to a word or group of words which appear without the definite article, "the". Greek has no indefinite article, "a" or "an," as in English. Sometimes it is best to translate an anarthorous word by supplying "a" or "an" before it, and for reasons of English style, "the" is even appropriate in some cases. At other times, supplying an article would be incorrect. Example: It is the difference between "God is a Spirit" and "God is Spirit" (Jn. 4:24. See also Definite Article (#17).
- 4. Aorist Imperative:** means a command for doing something in the future that is a simple action. This is contrasted with the present imperative, which involves a command for a continuous or repetitive action.
- 5. Aorist Infinitive:** refers to simple action and not linear, (like) the present infinitive. Examples: eipizo, "I hope," grapho (aorist infinitive of grapho), epistolēn humin would be translated, "I hope to write a letter to you." It does not signify the time of action. See also Infinitive (#25).
- 6. Aorist Participle:** expresses simple action, as opposed to continuous action for the Present Participle (#39). It does not in itself indicate the time of the action. However, when its relationship to the main verb is temporal, it usually signifies action prior to that of the main verb. Example: "Having blessed (aorist participle) the bread, he broke it" (Mk. 14:22. See also Participle (#32).

¹⁹ Zodiates, Hebrew Greek Study Bible, KJB, p. 1569.

-
7. **Aorist Subjunctive:** is to be distinguished from the Present Subjunctive (#40) in that it refers to simple, undefined action, as opposed to continuous or repeated action. It does not signify the time of the action. See also Subjunctive Mood (#43).
 8. **Aorist subjunctive** used as an imperative usually forbids an action which is not in progress and thus commands that it not be started. Example: me, “not,” eisenegkes, “lead,” in the aorist subjunctive (Mt. 6:13), indicates that when the Lord taught us to pray that God not lead us into temptation, God was not currently doing so. For the opposite of this, see Present Imperative (#37).
 9. **Aorist Tense:** is used for simple undefined action. In the indicative mood the time of action is usually past, as distinguished from the imperfect tense, which denotes continuous action in past time. Outside of the indicative mood, the aorist is to be distinguished from the present tense, which indicates continuous action. Except in ;the indicative mood, the time of action of an aorist verb is, in all but a few cases, nonexistent.
 10. **Articular Infinitive: with the preposition dia:** “because of”, is used with the article declined in the accusative denotes cause. Example: dia, “for,” with the neuter accusative of the article ‘to,’ with einai, the infinitive of eimi, “to be,” with philos, “friend” (Lk. 11:8). The expression “dia einai” is best translated “because he is.” So, the whole construction would be rendered “because he is a friend.”
 11. **Articular Infinitive: with the preposition eis:** “unto”, is used with the article declined in the accusative ‘to,’ most commonly denotes purpose. Example: eis, “unto,” with the definite article in the neuter accusative, with thanatosai, “to kill,” with auton, “him” (Mk. 14:55) would be translated, “in order to put him (Jesus) to death.”
 12. **Articular Infinitive: with the preposition en:** “in” is used with the daive article and usually expresses the time

at which something occurs. It is usually translated “while” or “when.” Example: en, “in,” with ‘to’ (the definite article) “the,” with hupagein, “to go”, auton, “him” (Lk. 8:42. This is best translated “while he was going” or “at the time at which he was going,” or “when he was going.”

13. Articular Infinite: with the preposition meta: “after” is used with the genitive article. Example: meta, “after,” ‘to,’ the neuter accusative article, paradothenai, “to be delivered,” ‘ton,’ “the”, Ioannen, “John (Mk. 1:14) is best translated “after John was arrested.”

14. Articular Infinite: with the preposition pro: “before” is used with the genitive article. Example: eichon, “I was having,” pro, before”, ‘tou’, the genitive of the neuter ‘to’, “the,” ‘ton’ “the” in the accusative with kosmon, “world” in the accusative, einae, the enfinite of eimi, “to be” with Para meaning “with”, sol, “you” (Jn. 17:5) would be translated “(the glory which) I was having with you before (pro) the world was.”

15. Articular Infinite with the preposition pros: “toward” is used with the accusative article and usually denotes purpose. Example: pros, “toward” with ‘to’ the neuter definite article in the accusative, with dunasthai, “to be able,” with humas, “you” (Eph. 6:11) would be translated, “in order that you may be able.”

16. Comparative Degree: is used when two items are being compared, as opposed to three or more, when the superlative is used. In NT Greek, however, there is a tendency for the degree to move up one step. Hence, the positive degree can be used with the comparative meaning, the comparative with superlative meaning, and the superlative with elative meaning (“very”). Example: meizon, “greater” (comparative degree), touton, “these,” he, “the”, agape, “love” (1 Cor. 13:13) should be translated “the greatest of these is love,” since three items are being compared.

-
- 17. Definite Article:** “the” is found in Greek, but there is no indefinite article, “a” or “an”, as in English. There are many reasons in Greek why a definite article may or may not be used, and they often do not parallel English usage, but frequently its presence or absence is critical to the understanding of a passage. See also Anarthrous (#3).
- 18. Deponent Middle Voice:** the subject is being acted on by the action of the verb as an active meaning, but not as action of the verb, active participation of the subject.
- 19. Emphatic Future Negative:** is indicated by the negative particle *ou*, “not”, and *me*, “not” as if it were “not, not” a double negative. It is usually used with the aorist subjunctive, but sometimes with the future indicative and indicates strong future negation. Example: *ou*, “not”, *me*, “not”, *pareithe*, “will pass away, he, “the”, *genea*, “generation,” *aute*, “this” (Mt. 24:34) would be translated, “This generation will definitely not pass away.”
- 20. Emphatic Personal Pronoun** is used when emphasis is being placed on a person. This is especially useful when the subject of a verb is being emphasized. Since the verb ending in Greek indicates the person and number of the subject, a personal pronoun subject is not expressed as a separate word. Hence, when the pronoun is used, it calls special attention to the subject. Example: it is the difference between *lego*, “I say”, *humin*, “to you”, “I say to you,” and the way the passage reads, *ego*, emphatic personal pronoun, *lego*, “I say”, *humin*, “to you; i.e. “I say to you.” (Mat. 5:22).
- 21. Feminine Gender:** may refer to a female or to a noun which has nothing to do with sex. Examples: *he gune*, “the woman”, *he heorte*, “the feast”.
- 22. Future tense:** is concerned with the time of action, not the kind of action, although the future by itself almost always refers to a punctiliar action.
- 23. Genitive case:** is used primarily to indicate possession, although it has several other functions.

Example of the possessive use: my *mother's* sister, the sister of my mother.

24. **Imperfect tense:** is only used in the indicative mood and refers to continuous or linear action in past time. It is to be distinguished from the aorist indicative, which conceives of an action in past time as simply having taken place, without further defining it. Example: The aorist *eschon* would be translated "I had", but the imperfect *eichon*, "I was having."
25. **Indicative Mood:** makes an assertion of fact and is used with all six Greek tenses. It is the only mood in which distinctions can regularly be made about the time when an action occurs. Examples: he will go, they had said, she saw.
26. **Infinitive:** is a verbal noun, and in Greek it has many more uses than it does in English, but its most common one is best translated by the English infinitive. Examples: to see, to go, to throw. See also Articular Infinitive for some other uses.
27. **Infinitive with a genitive article:** frequently denotes purpose. It has the same meaning as the articular infinitive with *eis* and *pros*, to denote purpose, but it does not have a preposition before it. Example: *zetein*, "seeking," to, "the", *paidion*, "child", *tou*, genitive article, *apolesai*, "to destroy," *auto*, "it" (Mat. 2:13) would be translated, "seeking the child to (in order to) destroy him."
28. **Masculine Gender:** may refer to a male or to a noun which has nothing to do with sex. Example: *huios*, "son", or *naos*, "temple."
29. **Middle Voice** represents the subject as acting in some way upon himself or concerning himself. Since English does not have a middle voice, it is usually difficult to render the middle into smooth English.

-
-
- 30. Mood(s):** indicative, imperative, optative (obtainable wish, [weaker than subjunctive]), subjunctive (probable, but uncertain),
- 31. Neuter Gender:** may refer to a thing or to a noun which, though neuter, refers to a person. Examples: heiron, “temple” or teknon, “child”. Hence, for example, the fact the pneuma, “spirit” or “Spirit” is neuter has no bearing on whether or not the Holy Spirit is personal.
- 32. Noun:** is the name of anything. Examples Peter, sister, justice.
- 33. Optative Mood:** is rare in New Testament Greek. It is a weaker
- 34. Participle:** is a verbal adjective. It has a wide range of possible meanings, some of which can only be inferred from the context, but is often best translated by the English participle. —ing. Examples: having gone, seeing the multitude, receiving the gift.
- 35. Passive Voice:** represents the subject as receiving the action of the verb and English usually uses a form of the verb “to be” to express the passive. Less frequently a passive is best translated by an intransitive verb in English. Example: The verb “to burn” in 1 Cor. 7:9 could either be translated “be burned” or “burn,” in the sense of “being inflamed.”
- 36. Perfect tense:** looks at an action as having been completed in the past by as having existing results. It has no exact equivalent in English, but it is usually best translated by using the auxiliary “has” or “have.” Example: “It has been written, i.e. It stands written.”
- 37. Pluperfect Tense:** is like the Perfect Tense, except that the time is pushed backward, so that the existing result of the action was in past time. Usually the English auxiliary “had” is used to translating the pluperfect, although it is sometimes used for the aorist as well.

-
38. **Plural number:** in New Testament Greek, as in English, refers to two or more items. Example: twelve apostles, two brothers, forty years.
 39. **Present Imperative:** means a command to do something in the future which involves continuous or repeated action. When it is negative and prohibits an action, it usually carries with it the implication of stopping an actin which has been taking place. For the opposite of this see Aorist Subjunctive used as an imperative.
 40. **Present Infinitive:** refers to continuous or repeated action, without implying anything about the time of the action. See also Infinitive.
 41. **Present Participle:** expresses continuous or repeated action. It does not in itself indicate the time of the action, but when its relationship to the main verb is temporal, it usually signifies action contemporary with that of the main verb. Example: ‘While they were eating (present participle),...he broke (the bread)’ (Mk. 14:22. See also Participle.
 42. **Present Subjunctive Mood:** refers to continuous or repeated action, without implying anything about the time of the action. See also Subjunctive Mood.
 43. **Present Tense:** in the indicative Mood represents contemporaneous action, as opposed to action in the past or the future. Other than in the indicative mood, it refers only to continuous or repeated action.
 44. **Predicate:** Every sentence has two parts: the subject which names the person or thing uppermost in mind and the predicate which makes an assertion about the subject. The predicate may be a noun: He is the *teacher*; a pronoun: I am *yours*. A predicate adjective: Theos en ho logos, “God was the word” (Jn 1:1c), “the word” with the definite article is the subject and God is the predicate.

-
-
- 45. Singular Number:** in Greek, as in English, refers to one, as opposed to two or more of something. Examples: one woman, a house, the seventh commandment.
- 46. Subjunctive Mood:** makes an assertion about which there is some doubt, uncertainty, or indefiniteness. It is closely related to the future tense, which helps point up the fact that often the uncertainty only arises because the action has not yet occurred. An example of this is the Emphatic Future Negative. Often a Greek subjunctive cannot be rendered precisely into good English, but usually there is a way. Examples: I would have come, had you been here, let us go.
- 47. Tense:** present, past, future, imperfect, aorist, perfect, pluperfect
- 48. Voice:** active, middle, passive.

TAKE HOME EXAM #2

1. Quote (record) the following verses from memory:

a. Rom. 12:1-2:

b. 2 Tim. 3:16-17:

c. Psa. 119:89:

d. Mat. 4:4:

e. Mat. 24:35:

f. Jer. 17:9:

g. 2 Tim. 2:15:

h. Psa. 1:1-6:

2. What is a jot and what is a title (be specific)? Where in the Scripture does Jesus make reference to the jot and title?

3. What is the “Critical Text”?

4. What is the “Received Text”?

5. What is an “Alexandrian Text”?

6. True or False:

_____ Aleph and B manuscripts are the “oldest and best manuscripts” of the Bible.

_____ The millennial age is 1500 years in duration.

_____ The rapture is believed to happen 3½ years after the start of the 70th week of Daniel.

_____ The Lord Jesus Christ’s return to earth at the end of the church age is in two phases.

_____ The second phase of the second coming of the Lord Jesus Christ is at the end of the Great Tribulation.

_____ Amillennialism means many thousands of years.

_____ Postmillennialism means at the end of many millennial periods.

_____ The “prince that shall come” mentioned in Dan. 9:26 is believed to be an American.

_____ The “word of God” has no relation to the “words of God.”

_____ There is only one Greek word, logos, behind word or words in the New Testament.

_____ The Alexandrian Text is the text that is used to translate most of the modern ‘bible’ versions.

_____ The nation Israel has been replaced by the church in the Dispensation of Grace.

_____ The KJB is an inspired text.

_____ The Bible calls the antichrist the Assyrian and not a citizen of the revived Roman empire

_____ The Tabernacle in the Wilderness is simply a tent constructed by the nation for a place to put their idols to worship in rebellion against God.

_____ The Lord's Supper is properly called a sacrament.

_____ The Lord's Supper is properly called an ordinance.

_____ Baptism confers divine grace upon the individual who is baptized.

_____ Dr. Williams is a pretribulationist and a premillennialist.

7. Give the text in the Bible that outlines Israel's history from the commandment to rebuild the city of Jerusalem until the end of the tribulation.

8. Name several articles or implements in Moses' Tabernacle that were used to worship God.

9. Why do most fundamental or conservative authors use "the Words of God" as opposed to the "Word of God" in their books and articles?

10. What event will signal the beginning of the 70th week of Daniel? What occurs just before that event?

11. Draw a Dispensational Time Line and place upon it the major events.

12. What is the meaning of “keep” in many verses such as Jn. 14:15, 14:23, etc.?

13. Give a pneumatic that outlines the basic tenets of Calvinism (five letters) and briefly discuss what each one means.

14. What does “Pre-Wrath” rapture mean?

14. Discuss the meaning of perseverance of the saints verses preservation of the saints.

15. List the verses in one place in the Bible that clearly indicate the Gospel of grace given by Paul.

16. What is the protoevangelical verse in the Bible and what does it mean?

17. What is hyper-Calvinism?

18. What does a “transitional period” mean when referring to dispensations?

18. In the Dispensation of the Church, what are the two ordinances given by the Lord Jesus Christ to the church?

19. Foot washing is observed by many churches. Discuss the meaning of it (Jn. 13:5ff.)

20. Discuss why we use the King James Bible.