

The

GOLDEN KEY

BEN M. BOGARD



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By

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"I have fought a good fight, I have finished my course, I have kept the



BEN M. BOGARD

1868 – 1951

A Founder, Instructor, and First President

of

the Missionary Baptist Institute and Seminary

of

Antioch Missionary Baptist Church

Little Rock, Arkansas

Preface

This book is the fruit of over fifty years of teaching and preaching. The principles of Bible interpretation set forth were taught to students of the Missionary Baptist Institute and Seminary before being printed in a book. That the Golden Key has had a wide circulation is evidenced by this 9th printing. It is in popular demand by pastors, teachers, and lay students of the Word of God.

The author, though dead, continues to instruct his readers in “the way of God more perfectly.”

It is my prayer that this book will bless you as it has blessed me and thousands of others who have read it.

Paul Goodwin
President, Missionary
Baptist Institute
and Seminary

Table of Contents

INTRODUCTION	9
SUGGESTIONS	12
RIGHTLY DIVIDING THE BIBLE	13
THIS AGE NOT UNDER THE LAW AND THE PROPHETS	23
THE PRACTICAL BENEFIT OF THIS DOCTRINE	31
MIRACLES: WHY THEY ARE AND WHY THEY ARE USED	43
RULE OF INTERPRETATION	61
WHAT USE HAVE WE FOR THE OLD TESTAMENT	67
THE JOURNEY OF THE ISRAELITES TYPICAL	75

Introduction

A CERTAIN METHOD THAT MAKES EVERY PASSAGE OF SCRIPTURE PLAIN

This book is a series of Bible lectures explaining the chart which you will find in the back of the book. The history of the chart is of interest. It is the creation of Ben M. Bogard. He was nearly forty years completing it as he taught the Bible. He at first wrote the main features of the chart on a blackboard. He invited criticism, insisting that questions be asked concerning it, so that all errors might be omitted. These criticisms and questions resulted in the chart. The author thinks this chart is a certain method of understanding the Scriptures. It has been used since the beginning of the life of the Missionary Baptist Seminary and was acknowledged by Dr. J. Louis Guthrie as being "foolproof." With some suggestions from Dr. Paul Goodwin, it has been reduced to its present form, which is almost as it was written by the author, since only minor changes were made because of the criticisms and suggestions.

The student is urged to really study the chart. When he thinks he has mastered it, it will be best for him to go over it again, and he is almost certain to see something that escaped him at the first reading. As he continues to study it, he will find it grows on him, for he will find new ideas each time he reviews it. In fact, it is intended to be a lifetime study.

The chart is the basis of everything taught in the Missionary Baptist Seminary. Learning the chart is compulsory with all who would win a diploma from the Missionary Baptist Seminary. It is a general analysis of the Bible. The method found in it will enable the student to analyze any passage in the Bible because the same method that applies to the Bible as a whole will apply to any book in the Bible and also to any passage in the Bible.

The student may be startled to learn that much of what we know as the Bible does not apply to us in this age. For instance, when God told Adam and Eve to dress the Garden of Eden and keep it, certainly, that does not apply to us, but only to Adam and Eve. When God told Noah to build the Ark, and told him how to build it, certainly, that applies only to Noah. This is so with numerous other passages of Scripture. We may learn some valuable historical lessons from such passages but we are not expected to do what the passages say do.

A good question to ask each time we read the Bible is: Does the passage apply to me? Is the Lord speaking to me in this passage? Possibly, the most misleading idea people have is to think that when they open the Bible, no matter what passage they read, it applies to them, for they think all the Bible applies to them. This is not true. For instance, when God told Abraham to offer up Isaac, his son, as a sacrifice, certainly that does not apply to any of us. It applies to Abraham only. Once the student gets this idea firmly fixed in his mind, he will automatically stop and think and ask himself the question: "Does this passage apply to me?" This is the first step with the student to a right understanding of the Bible. The chart is intended to show him how he may know to whom the passage is directed—to know to whom the Lord is talking.

When reading the Bible, many times the words of wicked men are recorded. We note that even the words of the devil are recorded, so we must learn who is speaking. Sometimes the passage is addressed to the Jews (Israelites), the Hebrew race, and no one else is meant. Sometimes a passage is addressed to a church and no one else is meant. Sometimes, a passage is addressed to sinners—unsaved people—and no one else is meant. The time element sometimes limits the passage to the time specified and does not apply to all ages or periods.

This brings us to the passage on which the whole chart is based. To understand the Bible, we must do what the passage commands. Paul told Timothy:

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

To teach the right division of the Bible is the purpose of the chart, and this must be observed if one ever correctly understands the teachings of the Bible. A careful study of the chart will enable the student to rightly divide the Bible.

The student is not learning the chart for its own sake, but is learning the chart in order that he may know how to use the *key* to unlock the Scriptures. I call it the *Golden Key* because it is very precious and will open up the Scriptures, so that passages which have been dark and confusing will be perfectly clear.

The following lectures have been delivered many times before the classes in the Missionary Baptist Seminary. They are reproduced here for your study.

Ben M. Bogard

Suggestions

The questions following each lecture will help you apply the principles taught and will help you evaluate how well you have mastered them. Space has been provided for you to write the answers. Scripture references should be noted, and in some instances, the verses used should be written out.

Memorize each Scripture used, and find others pertaining to the subject and learn them, being careful to choose Scriptures that *apply* to it.

When Scriptures are called for in answering the questions, it is hoped that you will have them memorized and not need to look them up. You should keep on studying until you can give them by memory when answering your questions.

Memorizing of the chart is not learning the subject. You must master the book, then use what you have learned as a *key* to the Bible. This book does not cover the whole Bible, but is a key to unlock its mysteries so you may study the Bible.

The right division of the Bible is necessary in order to learn it. The verse of Scripture upon which the chart is based tells us to rightly divide the Word, and if it can be rightly divided, of a necessity, it can be wrongly divided. It is the duty of each student of the Word to *rightly divide it*.

It is necessary to thoroughly learn the rule of interpretation and then use it diligently in all your Bible study. This is the **KEY** to knowing the Scriptures.

Lecture I

Rightly Dividing The Bible

A DIVINE LIBRARY

Sixty-six Books
Perfect Revelation

DIVISIONS

Old Testament Divisions Stated by Jesus
New Testament Divisions

INSPIRATION

Verbal Inspiration
Proof of Inspiration

Rightly Dividing The Bible

A DIVINE LIBRARY

Sixty-six Books

The Bible is not a book. It is a divine library of SIXTY-SIX books. The books are small pamphlets. Some are little leaflets, and they were written through a period of about fifteen hundred years. They were written by about forty different men. God revealed to these men what He wanted the world to know. They wrote as they were inspired to write. When God pleased, He inspired one man to write what we know as a book in the Bible, and then after a long period, He inspired another man to write another book. Sometimes the periods between the writing of these books were very long. For instance, there was a period of about four hundred years between the time the last book of the Old Testament and the first book of the New Testament was written. The New Testament was written a little at a time, and Paul tells us how.

“For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away” (1 Corinthians 13:9,10).

Perfect Revelation

Thus, we learn that God gave His Word to us by installments, and, as He inspired men to write, they wrote as they were moved by the Holy Spirit. This was kept up until “that which is perfect” had come — the complete Bible, the *perfect revelation* from God, and then the installments stopped. There was no further need of inspired writers for the “*perfect will of God*” was complete when the last book in the Bible was written. James calls it the “perfect law of liberty.”

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:25).

The Bible is a perfect revelation of God to the world, and we need nothing else for instruction.

DIVISIONS

In rightly dividing the Bible, we discover at once that there are *two grand divisions*, the Old Testament and the New Testament. It is surprising how many people do not know even this primary fact. But there it stands out very plainly before any student of the Bible.

There are subdivisions in both the Old Testament and the New Testament. The Lord Himself tells us what the divisions of the Old Testament are, and we should be careful to learn just exactly what these divisions are, for if we fail at this point, we shall be hopelessly confused in our understanding of the Scriptures.

Old Testament Divisions Stated by Jesus

Read Luke 24:44: "*And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the LAW of Moses, and in the PROPHETS, and in the PSALMS, concerning me.*" Thus, the Lord very clearly divides the Old Testament into the *Law of Moses*, and the *Prophets*, and the *Psalms*, just *three* divisions. There are not four or five, nor six or seven divisions, as many writers on the subject teach, but there are only three, the Law, the Prophets and the Psalms.

When we read the books that have been written on this subject, we find all of them, without exception, ignore this statement of the Lord and they tell us that the Old Testament is divided into the Historical Books, the Moral Law, the Ceremonial Law, the Poetical Books, the Major Prophets, the Minor Prophets, and the Psalms, completely ignoring what the Master Teacher says. We should not insult the Lord by ignoring His teaching on the subject. There are three divisions, the *Law*, the *Prophets*, and the *Psalms*, if our Lord, the Master Teacher, knew what He was talking about. The chart recognizes these three divisions, and for the best reasons refuses to recognize any other divisions.

New Testament Divisions

The New Testament falls naturally into three divisions, but we have no inspired statement that says so as we have for the Old Testament. The New Testament divisions are HISTORY, DOCTRINE, and PROPHECY. Matthew, Mark, Luke, John and the Acts are History. The epistles are Doctrine, and the book of Revelation is Prophecy. In the history division is some prophecy, but in the main, it is history. In the doctrine division there is some history and prophecy, but in the main, it is doctrine. In the Revelation is some history and doctrine, but in the main, it is prophecy. I will not insist that these divisions must be observed because there is no inspired statement that forces us to it, but we will suggest that the New Testament naturally falls into three divisions. This observation is made because we should, above all things, be scriptural in our methods of Bible study.

INSPIRATION

Verbal Inspiration

The sixty-six books and all of the divisions – all parts of the Bible – were given by inspiration. II Timothy 3:16-17

claims inspiration for all the sacred writings and the Missionary Baptist Seminary teaches the full inspiration of the Bible. Every word in the Bible is what God wanted in, and that means verbal inspiration.

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

Verbal inspiration does not mean that the writers of the Bible were mere machines like typewriters. The words were not *dictated* word for word, as some think, but the writers were so controlled, so *superintended* as they wrote, that no error is found in the Bible. The writers used their own words, but they were superintended by the Spirit in such a manner that they wrote no error. This can be plainly seen by noticing how Matthew and Luke use different words as they give what is commonly called the Lord's Prayer (see Matthew 6th chapter and Luke 11th chapter). They were allowed by the Spirit to report what the Lord said in their own words, for certainly the Lord did not use two different sets of words, but while using their own words they gave exactly the same ideas. In their own words, both of the writers reported what the Lord said correctly. One did not in the slightest degree contradict the other.

Matthew, Mark, Luke and John were *witnesses* and a witness must express himself in his own words, else he would not be a witness. When four witness of what they heard and saw and yet not a contradiction can be discovered in their reports, it shows that they were not dictated to; yet, every word they wrote is just the word that the Holy Spirit wished written.

To *dictate* to a witness what he shall say destroys the value of the witness. If an earthly court should discover that the very words which the witness used while on the witness stand had been dictated by some interested party, his testimony would be thrown out as false. A witness must be free to tell his story in

his own words. This is evident in the witnessing of Matthew, Mark, Luke and John. When we discover that there is not the slightest contradiction in what they say, it confirms the truthfulness of their testimony.

The superintendence of the Holy Spirit was such, that while the writers used their own words, if one should not have been strictly true, the Holy Spirit would have stayed his hand until he selected the word that would convey the exact truth. Thus, the result was that every word in the Bible is exactly what the Holy Spirit wanted to be in the Bible. The result is *verbal inspiration*, and yet it was *not mechanical dictation*. The variety of expression, the use of different words by the writers, gives beauty to the style and adds charm to the Bible, yet leaves us the *fully inspired Word of God*.

Proof of Inspiration

The inspiration of the Bible is proved by several methods. One is the fact that the forty writers who lived in different countries, and who wrote in different languages, did not contradict each other, but *the writers were in perfect harmony*. This would have been impossible if a Master Mind had not directed them as they wrote.

Another proof of inspiration is the fact that *prophecy has been fulfilled to the letter*. Things predicted thousands of years ago are being fulfilled, or have been fulfilled, right before our eyes.

Another proof of inspiration is that the Bible was written many hundreds of years before what we know as *science*, and the Bible writers had never seen a book on science. They had never studied under any science teachers, yet the *Bible is in perfect harmony with every known fact discovered by science*. The *facts of science* were known in the Bible long before the scientists discovered them. This cannot be explained except on the ground of the inspiration of the Bible. This does not mean

that the guesses and working hypotheses of modern scientists are in harmony with the Bible, but it does mean that every *established fact* of science was *in the Bible first*.

The student of the chart should get books on fulfilled prophecy and books on the harmony of the Bible and science and carefully study them. *Teachers of the chart should be familiar with such books and amplify the teaching of the chart by instruction on these lines.*

IMPORTANCE OF RIGHT DIVISION

It does not follow that a book in the Bible or a passage of Scripture *applies to us in this age* just because it is inspired, because it was inspired by the Holy Spirit for the benefit of those for whom it was intended. It does not mean that the words of the *devil* and the words of wicked men, as for instance, King Pharoah and King Herod, and the words of ungodly Pharisees and Sadducees, are true. *It is true that they said what the Bible says they said*, but the Bible only *reports* what they said. The Holy Spirit wanted us to know what they said but does not tell us to do what they said. Hence, the importance of knowing how to *rightly divide the Word* – being able to see what is spoken by the Spirit and what is spoken by others. The study of the chart will enable you to see who is speaking and to whom he is speaking, and thus, enable you to know what applies to us in this age.

QUESTIONS

1. What is the purpose of the chart? _____

2. Write out the verse of Scripture on which the whole chart is based. _____

3. How may one correctly understand the teaching of the Bible? _____

4. About how long did it take to write the Bible? _____

5. How many books are in it? _____ How many men wrote it? _____
6. About what is the Scripture I Corinthians 13:9-10 speaking? _____

7. What is referred to in the phrase, "that which is perfect?" _____

8. What is the "perfect law of liberty," James 1:25? _____

9. What are the two grand divisions of the Bible? _____

10. Give the divisions of the Old Testament. _____

11. Who divided them thus? Scripture Reference: _____

12. What are the divisions of the New Testament? _____

- Why are these divisions made? _____

13. What books fall in the history category?

In the doctrine category? _____

In the prophecy category? _____

14. What verse claims inspiration for the Bible? _____

15. What is meant by verbal inspiration? _____

16. Does everything in the Bible apply to us? _____

Explain. _____

17. Are science and the Bible in agreement? _____

18. Name two others proofs of inspiration. _____

Lecture 2

This Age Not Under

The Law And The Prophets

THE UNCHANGEABLE GOD

THE LAW

Law of Moses Done Away
Law Not Done Away Until Fulfilled
Law a Schoolmaster
Law Not a Savior

THE PROPHETS

Prophets Until John
Prophets No Longer Over Us
No Contradiction

This Age Not Under

The Law And The Prophets

THE UNCHANGEABLE GOD

God never changes (Malachi 3:6). He is the *unchangeable one*. However, He changes His manner of dealing with men as it pleases Him. There was the *Adamic Dispensation* while Adam and Eve were in the Garden of Eden. Without attempting to discuss the different dispensations, I will mention the fact that among the different dispensations was the *Patriarchal Dispensation*, during which, a man dealt autocratically over his family. Then came the *Jewish, or Law, Dispensation*, during which the Hebrew race was governed under the judges and kings under the *Law* of Moses as given from Mt. Sinai. That *Law* was written and recorded in Exodus and Deuteronomy. That *Law* was in the form of *ordinances*, the "law contained in ordinances."

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" (Colossians 2:14-17).

THE LAW

There is no such thing recognized in the Bible as “*moral law*” and the “*ceremonial law*.” Such a division is purely man-made and contrary to the divisions the Lord made. The “moral” law idea was invented by Seventh Day Adventists to save their idea of the Sabbath. Jesus said one of the divisions of the Old Testament was the *Law of Moses*, and we do well to let it be that way. There are moral precepts in the Law and there are ceremonials in the Law, but there is no division of “moral law” and “ceremonial law,” for the Bible nowhere speaks of the “moral law” and the “ceremonial law” but only *the Law* and sometimes the *Law of Moses*.

Law of Moses Done Away

There are some who seek to make believe that the *Ten Commandments* constitute the “*moral law*.” The Adventists call the so-called “ceremonial law” the *Law of Moses*, and they agree that this ceremonial law was done away, but they earnestly contend that the “*moral law*” is eternal. The Lord fixes this for us as we read in Hebrews:

“He that despised Moses’ law died without mercy under two or three witnesses” (Hebrews 10:28).

There was no death penalty for the violation of any of the ceremonial part of the Law, but each one of the *Ten Commandments* had the death penalty when violated. The *part that had the death penalty* is called by Paul, the inspired writer, “*Moses’ Law*.” That settles it. The *Ten Commandments* is called “*Moses’ Law*” and if the Law of Moses was done away, then it is certain that the Ten Commandments were done away.

Colossians 2:14-17 says the “*law contained in ordinances*,” that is, written rules for the behavior of the Hebrews, was done away.

The word “*ordinances*” means written rules established by authority for the conduct of people. When these ordinances (rules) were given, it is distinctly stated that they were given to the people who were brought out of Egypt, and there is no account of this Law being given to any other people on earth. (See Exodus 20th chapter, Malachi 4:4, and other passages.)

That the *Ten Commandments* were done away is plainly stated in II Corinthians 3:7-11:

“But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.”

This passage plainly says that the part “*written and engraven in stones*” was done away. There was nothing on stones except the *Ten Commandments*, and it is, therefore, certain that the Ten Commandments were done away. The *Jews only* were under that Law.

Law Not Done Away Until Fulfilled

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:17,18).

The *entire Law* must stand until *all be fulfilled*. Not even the smallest part of the Law shall pass away, until *all be fulfilled*. Thus, we see that those who hold that the ceremonial part passed away but the moral Law has not are in error because

the Lord said, not the least part of it should pass until all be fulfilled. All parts of the Law stood or fell together. It is all in force today or none of it is. The ceremonials were part of the Law and if not even the least part of the Law – if the so-called “moral law” is still in force then all the rest of it is still in force. There is no dividing it: it is all or none.

Law a Schoolmaster

The *entire Law* was fulfilled when Jesus died on the cross. The ceremonial part of the *Law* was fulfilled when Jesus was offered in sacrifice, for all of the ceremonial offerings pointed to Jesus, the Lamb of God. The moral demands of the Law were met by Jesus keeping all of them and then dying to pay the penalty of broken Law, thus substituting for us. When the Law had served its purpose it passed away. The Law was our schoolmaster to bring us to Christ.

“Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made . . . wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Galatians 3:19, 25).

This is too clear to be misunderstood by anyone wanting to know the truth.

In what way was the law a schoolmaster? A schoolmaster teaches, and the Law taught the need of a Savior, since men did not live up to its demands and thus brought on themselves the penalty of death. They needed a Savior to redeem them from death. The ceremonial part of the Law showed how Jesus could save, for all the sacrifices of lambs, bullocks and other animals, by having their blood shed on the altar of sacrifice, showed in picture and type, how Jesus would die for us. “The law was our schoolmaster to bring us to Christ.”

Law Not a Savior

The Law was never intended to be a Savior, and it never saved anyone (Hebrews 10:1). It showed the need of a Savior and how Jesus would save. When Jesus fulfilled the Law by keeping all its moral demands and then died to pay the penalty the broken Law demanded, *He fulfilled it* and became our substitute, dying for us. Having perfectly kept the Law, He did not need to die for His own sins, because He had no sin, therefore He could die as our substitute. He fulfilled the keeping of the Law for us and paid the penalty for us. Thus, He lived for us and died for us.

There was no further need for the Law and it was “*nailed to the cross and taken out of the way*” (Col. 2:14-17). Therefore, *no part of the Law is binding* on us or anyone else – it has been taken out of the way.

THE PROPHETS

Prophets Until John

“The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it” (Luke 16:16).

Up until the time of John the Baptist, the people went to the prophets for their rule of life. God spoke to the prophets, and they relayed what He said to the people. John was the last of the Old Testament prophets. He was a preacher-prophet, and, while he preached, he foretold the coming of Jesus Christ and kept it up until Jesus presented Himself. Then John introduced Jesus and baptized Him, and thus set before the people the Founder and Organizer of what is called the “Kingdom of God.” John prepared the material for the new institution – the church – and Jesus took the prepared material and organized it into the church, called the “kingdom of God.”

Prophets No Longer Over Us

No longer were the people to look to the *prophets for their rule of faith and practice*, for they now had the *Church Dispensation in which Jesus is the Law-giver*. We have the *New Testament as our perfect rule of faith and practice*. The Law had passed away and the prophets had ceased to be God's spokesmen, and now Jesus is our Teacher and Master in a new organization – the church, the kingdom of God.

No Contradiction

There is an apparent contradiction here. Colossians 2:14-17 says the “law was *nailed to the cross* and taken out of the way” and Luke 16:16 says, “The law and the prophets were *until John*, since that time the kingdom of God is preached.” How may this apparent contradiction be harmonized? The answer is that Jesus took charge “*from the baptism of John*” and asserted Himself to be the Head and Master. But the Law was still in the way and remained in the way during the personal ministry of Jesus, and then He died and took it out of the way. The demands of the Law and the ceremonies of the Law were in the way all through the ministry of Jesus, but when He completely fulfilled it, met all its demands, and paid the penalty, He took it out of the way.

We are not under the Law but under grace. We are living in the Grace Dispensation, the Christian Dispensation, where we are governed by the New Testament as our rule of faith and practice and do not observe any part of the Law as given by Moses.

QUESTIONS

1. Does God ever change? _____
Scripture: _____

2. Does He change in His manner of dealing with men? _____

3. Is there a "ceremonial" or a "moral" Law? _____
Where does this idea come from? _____

4. Are we under the Ten Commandments? _____
5. Are we under the Law? _____ Give Scripture
reference to prove your answer: _____

6. When was the Law done away? _____

Scripture reference: _____
7. Did the Law ever save anyone? _____
Scripture Reference: _____

8. What was its purpose? _____

9. Are the prophets over us today? _____
They were until what time? _____

Scripture Reference: _____
10. Explain the apparent contradiction between Colossians
2:14-17 and Luke 16:16. _____

Lecture 3

***The Practical Benefit
Of This Doctrine***

FIRST COVENANT DONE AWAY

BETTER COVENANT ESTABLISHED

New Testament Perfect
Psalms Still in Force

THE MEANING OF “THE LAW”

THE MEANING OF “THE PSALMS”

**PRACTICAL BENEFIT OF KNOWING THE RIGHT
DIVISION OF THE BIBLE**

**THE OLD TESTAMENT NOT OUR RULE OF FAITH
AND PRACTICE**

Sabbath Day
Musical Instruments
Tithing

**THE NEW TESTAMENT AND PSALMS OUR RULE
OF FAITH AND PRACTICE**

The Practical Benefit

Of This Doctrine

FIRST COVENANT DONE AWAY

The Adventists teach that we are under the Ten Commandments, and hence the fourth command is binding on us, for it says, "*Remember the sabbath day to keep it holy*" and the seventh day is specified as the Sabbath Day. No doubt of it, we *are* under that Sabbath command *if* the Ten Commandments are still in force. To contend that the Ten Commandments are still in force and then try to get out of keeping the Sabbath, the seventh day, is to contradict ourselves. We must keep the seventh-day-sabbath, which is Saturday of the week, if the Ten Commandments are over us as a rule of faith and practice. But the passages previously quoted show that the *entire Law was done away when Jesus fulfilled it.*

If the Law is still in force one must have the priesthood and the Catholics will be found to be right in having a priesthood. If the Law is still in force, we must not eat catfish, or hog meat for both are forbidden under the Law. If the Law is still in force, a man must marry his brother's widow and raise up seed unto his brother (Deuteronomy 25:5-9). The burning of incense, the offering of animal sacrifices, and all the ceremonials are still upon us. If the Ten Commandments are in force we must keep the seventh-day-sabbath. *There is no such thing as doing away with a part of the Law without doing away with all of it,* for Jesus said "*one jot or one tittle shall in no wise pass from the law till all be fulfilled.*" Thus we see it is all or none.

BETTER COVENANT ESTABLISHED

Have we lost anything by the passing away of the Law? Certainly, we have lost nothing by the passing of the Law. The New Testament is our rule of faith and practice. The Bible distinctly says we have a “better covenant” and “better priesthood.”

“But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises” (Hebrews 8:6).

Read, also, Hebrews 7:19-28. The Lord took away the Law and gave us something better in which is found all the moral precepts that were found in the Law with none of its imperfections. The Bible distinctly declares that the old covenant was not perfect:

“For if that first covenant had been faultless, then should no place have been sought for the second” (Hebrews 8:7).

New Testament Perfect

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed” (James 1:25).

We have lost nothing and have gained much. The rigid Law that demanded death by stoning for every violation is not over us:

“He that despised Moses’ law died without mercy under two or three witnesses” (Hebrews 10:28).

To so much as pick up sticks on the Sabbath Day (Saturday) was punished by a horrible death, caused by being beaten with rocks (Numbers 15). There are no such penalties in the New Testament. With Paul, I say “wherefore then serveth the law? ”

Those who so persistently contend that we are under the Law, especially the Ten Commandments, need to learn just what it means to be under the Law. Under the Old Testament Law, it was sin and die, but the *“law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death”* (Romans 8:2).

Psalms Still in Force

The Law has been done away, and the prophets have been done away as a rule of faith and practice, but nowhere are we told that the Psalms have been done away. Instead of the Psalms being done away, we are commanded to use them.

“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord” (Ephesians 5:19).

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16).

The Psalms is a book of worship and should be used in our worship today. The book of Psalms, in reality, is an inspired hymn book. The Psalms is no part of the law which was done away. Jesus distinctly shows that the law is one division of the Bible and the Psalms is another.

Some contend that the Psalms is a part of the Law because Jesus said in John 10:34-35: *“Is it not written in your law, I said, Ye are gods.”* This statement is found in Psalm 82:6 and since Jesus said it was written in the Law, and it is found in the Psalms, therefore, reason some, the Psalms is a part of the Law. But such reasoning is erroneous because the Psalmist was quoting from the Law just as Jesus was. It is found in the Law. In Exodus 22:28, the statement is found, *“Thou shalt not revile the gods,”* meaning the people to whom God had revealed His word. If indeed the Psalms is a part of the Law, then Jesus made a mistake in making it a distinct division of the Old Testament.

THE MEANING OF "THE LAW"

The expression, *the law*, means the *five books of Moses*. Here is the proof:

(1) Women are commanded to be in subjection as "also saith the law."

"Let your women keep silence in the churches . . . but they are commanded to be under obedience, as also saith the law" (1 Corinthians 14:34).

Where does the Bible say this? In Genesis 3:16, so **Genesis is the Law**.

"Unto the woman he said . . . and thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3:16).

(2) Again, the Law has said, "Thou shalt not covet."

"Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Romans 7:7).

Where does the Bible say this? In Exodus 20:17.

"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's" (Exodus 20:17).

Therefore, **Exodus is the Law**.

(3) A lawyer asked Jesus the question, "Master, which is the great commandment in the law?" Jesus answered:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matthew 22:37-40).

This is found in Deuteronomy 6:5, so **Deuteronomy is the Law.**

“And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might” (Deuteronomy 6:5).

(4) It is also found in Leviticus 19:18, so **Leviticus is the Law.**

“... thou shalt love thy neighbour as thyself ...” (Leviticus 19:18).

(5) Again, Jesus said:

“Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?” (Matthew 12:5).

Where is this found? In Numbers 28:9, so **Numbers is the Law.**

“And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof” (Numbers 28:9).

Thus, each book in the Pentateuch is called the Law and we see that the term *Law* covers more than the mere commandments. It covers what is sometimes designated as the historical books. But Jesus calls all of it *the Law*.

THE MEANING OF “THE PSALMS”

The Psalms, as used by Jesus, means all of the Poetical books; Proverbs, Ecclesiastes, Song of Solomon. The prophets are easily distinguished embracing the prophetic books. So, the Lord’s division of the Old Testament is unmistakable, *the Law*, the *prophets* and *the Psalms*.

When the question, “Where is the authority for using instruments of music in worship?” is asked, the answer is in Psalm 150:

“Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty act: praise him according to his excellent greatness. Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord.”

If opposers of instrumental music should reply by saying that we are going back to the Law to get our authority for instruments of music, the answer is sufficient when we show that the Psalms are not a part of the Law and cannot be unless Jesus made a mistake in making the Psalms a distinct *division* of the Old Testament. Besides that, we are *commanded to use the Psalms*:

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16).

PRACTICAL BENEFIT OF KNOWING THE RIGHT DIVISION OF THE BIBLE

Many think that if they find a verse of Scripture which sounds like what they want to prove, they can use it, but many times the passage does not apply, because it is addressed to some particular person, or institution, foreign to what the passage is used for. For instance, a person wanting to prove sprinkling and pouring for baptism will turn to the Old Testament and read of the ceremonial sprinkling and pouring and assert that he has found **sprinkling and pouring for baptism**.

The answer to such an argument is that the part of the Bible he is reading from **has been done away as a rule of faith and practice**.

Besides that, in the same place where he reads of sprinkling and pouring, he will find that a **man must marry his brother's widow and raise up seed unto his brother**.

“If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband’s brother shall go in unto her, and take her to him to wife, and perform the duty of an husband’s brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband’s brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her: Then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother’s house” (Deuteronomy 25:5-9).

He will find where a man must have “fringes” on the borders of his garment:

“Thou shalt make thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself” (Deuteronomy 22:12).

He will find that banisters must be built on the roof of his house:

“When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence” (Deuteronomy 22:8)

He will find that he must not eat hog meat or catfish:

“And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you” (Leviticus 11:7).

If we are under *one part* of the law, we must be under *all of it*, for the smallest part of the Law shall not pass away until *all be fulfilled*:

“... Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matthew 5:18).

THE OLD TESTAMENT NOT OUR RULE OF FAITH AND PRACTICE

Sabbath Day

When Seventh Day Adventists quote the command to remember the Sabbath day to keep it holy, they should be shown that the Law containing the Sabbath command has been done away:

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ” (Colossians 2:14-17).

Musical Instruments

When we quote the Psalms to show that musical instruments may be used in worship and the answer is made that we are going back under the Law for authority to use instruments of music, we should show how Jesus made the Psalms a distinct division of the Old Testament and that we are commanded in the New Testament to use the Psalms (Colossians 3:16).

Tithing

The same thing applies to the *tithing of our incomes*. Tithing was a part of the Law and was done away when the Law was done away and is not *legally binding now*. If one wants to tithe *voluntarily*, he may do so but not because it was binding under the Law. So it is with all of the rest of the Law.

THE NEW TESTAMENT AND PSALMS OUR RULE OF FAITH AND PRACTICE

We have all that we need to observe as our rule of faith and practice in the Psalms and the New Testament. All we need to practice is found in the Psalms and in the New Testament. If someone should suggest that in the Psalms we find expressions about the Law, as for instance, "O how love I thy law," just remember that the Psalms is a *book of worship* and applies to all dispensations and David loved the Law he was under. We should love the Law we are under. We can sing, "O how love I thy Law," and in the Millennial Dispensation, whatever the Law is in the Millennium, we can still sing, "O how love I thy Law." In Heaven itself we can still sing, "O how love I thy Law." *The ideas expressed in the Psalms apply to all dispensations.*

We need to enrich our lives by reading the Psalms. The Psalms should be *sung* in our church services instead of the light jazz that is sometimes used.

QUESTIONS

1. What is the practical benefit of the doctrine that we are no longer under the Law? _____

 2. Have we lost anything by the Law passing? _____

 3. What is our rule of faith and practice? _____

 4. What Scripture tells us that we have something better now than the Law as our rule of faith and practice? _____

 5. Are the Psalms contained in our rule of faith and practice?

- Give a Scripture that tells that they are either done away or contained therein. _____

6. What books are meant by the expression "the Law"?
Give reason for your answer. _____

 7. What books are contained in the word "Psalms" as used by Jesus? _____

 8. Give authority for using instruments of music in our worship. _____

 9. What is the practical benefit of knowing the right division of the Bible? _____

10. Are we under any law? _____
What is our entire rule of faith and practice? _____

11. Do the Psalms teach that we are under the Law? _____

12. Suppose someone said you are going to the Law to prove
musical instruments Scriptural – how would you answer?

Lecture 4

Miracles: What They Are And Why They Are Used

USE OF MIRACLES AT BEGINNING OF EACH DISPENSATION

CEASING OF MIRACLES WITH APOSTOLIC AGE

PURPOSE OF MIRACLES

MIRACLES DONE AWAY

ONLY THREE REMAINING GIFTS

MIRACLES NO LONGER NEEDED

Signs Recorded

Scientific Accuracy of the Bible Demonstrated

THE DEVIL A MIRACLE WORKER

Spirits of Devils

Sorcerers

Devil's Preachers

Heretical Sects

Delusion

BAPTISM OF THE HOLY GHOST

PRAYER FOR THE SICK

Miracles: What They Are And Why They Are Used

USE OF MIRACLES AT BEGINNING OF EACH DISPENSATION

Miracles were used at the beginning of each dispensation. There are some mistaken ideas concerning miracles. For instance, there are many who think the new birth is a miracle. It is not a miracle because it is the regular work of grace and has been from the beginning of the world. It takes supernatural power to save a soul and the new birth is produced by the same power that works miracles. But being produced by supernatural power does not make the new birth a miracle. It takes supernatural power to cause the earth to whirl around the sun once a year, thus producing the seasons — spring, summer, autumn and winter — but that is not a miracle because it is the regular thing that has been going on from the beginning of creation.

A miracle is a demonstration of supernatural power. God makes wine by causing the sap to rise in the vine and gather in the cluster of grapes, then by causing fermentation. It takes *supernatural power* to do that. Man cannot do it. But that is not a miracle because it is the regular way of making wine. But when Jesus turned the six pots of water into wine *instantly*, that was a miracle, for it was a *demonstration* of God's power. **Unusual demonstrations (miracles) were used at the beginning of each dispensation and proved that those who wrought the miracles were from God.**

CEASING OF MIRACLES WITH APOSTOLIC AGE

Divine healing and miracles, as taught and manifested in the Word of God, ceased with the Apostolic Age. Divine healing as seen in the Bible was without the use of medicine or surgery. It was direct, immediate and perfect. Miracles were supernatural acts of God, such as turning water into wine, stilling the storm on the sea, cleansing lepers instantaneously, taking up serpents and not being harmed, drinking deadly poison without injury, and raising the dead. The only apparent deviation from this is the anointing of the blind man's eyes, but there was no medicinal value in the clay:

“When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay” (John 9:6).

In Matthew 10:8, we read where Jesus sent His disciples out to *“heal the sick, cleanse the lepers, raise the dead.”* Our Lord told His disciples that they should even do greater works than He did, meaning greater in number, certainly not greater in degree or power.

A common argument, and one used with tedious repetition, is that the Bible says *“God is the same, yesterday, today and forever.”* Since God never changes, some reason that He never changes His laws, never changes dispensations and continues to have the same rule of practice that He had all the way back.

God does change His methods, while His character remains unchanged. If we are expected to take the whole Bible, Old and New Testaments, as our rule of faith and practice, then we shall be compelled to offer up animal sacrifices, such as lambs, bullocks, and red heifers. That was once the practice by the command of God. We shall still be compelled to observe the Passover Feast, and observe all the Temple ceremonies. All agree that those things have been done away. Because they were

fulfilled in Christ they were done away. There was the seventh-day-Sabbath that was observed by God's command, and we no longer keep it, because in the New Testament, we have the Lord's Day or Sunday.

God has not changed, but He has changed His laws and His methods. Even so, miracles had their purpose and when the purpose for miracles was fulfilled, then miracles were done away.

PURPOSE OF MIRACLES

What was the purpose of miracles? Why did Jesus and the apostles heal the sick miraculously, cleanse the lepers, turn water into wine, still the storm at sea and raise the dead?

The purpose of these wonderful miracles was to convince the people that the message brought by Jesus and the apostles was from God. Miracles were their credentials.

When Jesus healed the paralytic man (Mark 2:1-12), He said He did it *"that ye may know that the Son of man hath power on earth to forgive sins."* I feel sure Jesus knew what He was talking about, and I am sure He told the truth as to why He wrought miracles.

Nicodemus was convinced by the Lord's miracles that Jesus was sent from God because he said, *"No man can do these miracles that thou doest except God be with him"* (John 3:2).

Hebrews 2:3-4 says:

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them who heard him; God also bearing them witness, both with signs and wonders, and with divers miracles . . ."

What was the purpose of miracles? These passages say they were to confirm the message of God.

“And they went forth, and preached everywhere, the Lord working with them, and confirming the work with signs following” (Mark 16:20).

Thus, we see that the purpose of miracles was to confirm the word spoken by Christ and the apostles.

The purpose of miracles never was to accommodate the ones on whom the miracles were performed. In II Timothy 4:20, we read where Paul said, *“Trophimus have I left at Miletum sick.”* Why did Paul leave him sick since he had the power to heal him? The answer is that Trophimus was already a believer and did not need the miracles to confirm the word. Paul told Timothy:

“Use a little wine for thy stomach’s sake and thine often infirmities” (I Timothy 5:23).

Why did not Paul heal Timothy? He had the power to do it. He had the faith necessary. Why, then, did he not heal Timothy? Because Timothy was already a believer and did not need the miracle to confirm his faith.

When the Bible was completed, when John wrote the book of Revelation, the Apostolic Age ended. The Bible being finished, the Word of God having been fully confirmed, miracles were no longer needed. As the animal sacrifices and the Temple ceremonials had fulfilled their purpose and had been done away, so the miracles fulfilled their purpose and were done away also.

MIRACLES DONE AWAY

The Bible plainly tells us that miracles – these supernatural gifts – were done away when the New Testament was completed. The twelfth, through the fourteenth chapters of I Corinthians are on the subject of spiritual gifts. In I Corinthians 12:1, we are told what the subject is. Here it is:

“Now concerning spiritual gifts, brethren, I would not have you ignorant.”

Spiritual gifts is the subject. In that twelfth chapter, at least nine gifts are mentioned, such as healing, gift of tongues, prophecy, inspiration (called the gift of knowledge) and on through the list. In the thirteenth chapter we are told that all these gifts were done away “*when that which is perfect is come.*” What is that perfect thing that would come and at which time the miraculous gifts would be done away?

Strangely, some say that it means these gifts will pass away when Jesus comes again. A three months grammar student knows that a personal pronoun is not used here. It does not say when *He who* is perfect is come, then supernatural gifts would pass away, but it says that *that which* is perfect is come. You cannot correctly speak of Jesus as a “that which.”

What perfect thing has come? The New Testament, which James calls “the perfect law of liberty” (James 1:25).

The New Testament, at the time Paul wrote Corinthians, was only “in part,” and Paul said, in this thirteenth chapter, that they “knew in part,” and prophesied in part, but “*when that which is perfect is come, then that which is in part shall be done away.*” That settles it. So long as the Bible was in process of formation – up until the last word in the Bible was written – they only had the truth “in part.” But when the New Testament was completed they had *the perfect thing, the perfect law of liberty*, and the inspiration, prophecy, tongues, and all other miracles were done away. In Ephesians 4:8-14 we read that the “gifts” (these miraculous gifts) were to last “*Till we all come in the unity of the faith, and of the knowledge of the Son of God.*”

“Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of

the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Ephesians 4:8-14).

That unity of the faith is the New Testament. At the time Ephesians was written, the faith – the knowledge of the Son of God – was in fragments, in part only, as Paul said in Corinthians, but when the New Testament was completed the *knowledge of the Son of God was complete*, and hence, the gifts ceased. These gifts, mind you, were to last till this knowledge of the Son of God was completed and, that having been fulfilled, the gifts passed away.

ONLY THREE REMAINING GIFTS

Then what have we left? Paul explains in I Corinthians 13:13: “*And now abideth faith, hope and love, these three . . .*” Can you spell three? Can you count three? Then you know just exactly the number of gifts that remain. What are they? “*Faith, hope, love, these three.*” If we still have the gift of healing, that would make four. If we still have the gift of tongues, that would make five. If we still have the gift of prophecy, that would make six. But it does not say we have four, five or six of these supernatural gifts left. It positively says we have *just three* and names them – *faith, hope, love*. It seems strange to me that any one can conclude that he has four, five or six of these miraculous gifts when the Bible plainly says that only three abide in the church.

God has not changed. He is the same yesterday, today and forever, but He changes his methods of dealing with men. He changes His laws, and He changes dispensations. When He had served His purpose with such things as the Jewish ceremonials and with the seventh day, He set them aside and started something else. So, when He used miracles for the purpose of establishing His *perfect rule of faith and practice* to confirm the

Word until it was fully written, then He set aside miracles, also. *He is unchangeable*, but He changes His laws and methods as it suits Him.

MIRACLES NO LONGER NEEDED

Why do we not need miracles now the same as they needed them before the Bible was completely written? Because the Bible is fully confirmed and preachers can be gauged by the New Testament. You can tell whether the preacher is from God by whether He preaches according to the written Word, and miracles would be superfluous.

How do we know the New Testament is God's Word? We know it by several rules.

Signs Recorded

The miracles recorded are as much for us now as they were for those who personally witnessed them. In Mark 16:17 (the passage used so much by modern miracle workers) we read:

“These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

What signs? These signs. Not similar signs wrought over and over again, but *these signs*, the very signs that the apostles wrought shall follow all believers all through the ages. Not signs we do, but the signs the apostles wrought, *these signs* shall follow clear on down to the end of time. We have every one of these signs recorded in the Bible, and wherever the Bible is read, these same signs are right there.

A surveyor surveys a tract of land, and he makes signs of the land lines by hacking the trees and placing corner rocks.

Those signs remain on through the years to come. Anyone can go to that land and see the same signs that the original surveyor made — the signs follow from one generation to another. We do not need to hack fresh notches in the trees and set out fresh rocks on the corners from year to year. The signs *first made remain* and follow on down through the years to come. So, in establishing the Bible, the original survey is sufficient. The Bible is marked all over with God's approval. The original signs remain. They follow and are just as good today as they have ever been. There is no need for more. If there is a need for more, then the Bible is not perfect, but needs supplementing.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (II Timothy 3:16).

If we are completely, thoroughly, furnished for all good works in the Bible, there is no need for miracles. If something in addition to the Bible is needed to bolster up the Lord's work, then the Bible is not a perfect rule, but is short somewhere and somehow. Those who use miracles, or expect miracles to be used, show that they do not believe what God has said in His Word because they demand further confirmation.

Scientific Accuracy Of The Bible Demonstrated

How do we know that the Bible is God's Word? We know it by fulfilled prophecy. Peter calls fulfilled prophecy the “*more sure word of prophecy.*” The prophets foretold events that have come to pass in such wonderful exactness that we cannot doubt their inspiration. The scientific accuracy of the Bible proves it to be from God. It was written long before any scientific book was written, and yet, there is not an unscientific statement in the Bible. We can demonstrate the Bible to be God's Word, and hence, we do not need miracles to confirm it. It is already confirmed. It is a *perfect law of liberty.*” The man who demands miracles shows he has no confidence in the Bible.

THE DEVIL A MIRACLE WORKER

Since God withdrew the power to work miracles from His people, it follows that **any miracles wrought now are wrought by the power of the devil and not by the power of God.** Can the devil work miracles? He can. If you will read the seventh and eighth chapters of Exodus, you will find that when Moses wrought miracles, *“the magicians did so with their enchantments.”*

Spirits of Devils

In Revelation 13:13-14 we read that the beast deceived the people *“By means of those miracles which he had power to do . . .”*

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live” (Revelation 13:13,14).

In Revelation 16:14, we read that it is *“the spirits of devils working miracles.”*

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth . . .” (Revelation 16:14).

In Mark 13:22, Jesus foretold that just exactly this sort of thing would be.

“For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect” (Mark 13:22).

Sorcerers

In Acts 8:9-11, we read of Simon, the sorcerer, who bewitched the people by his sorcery until the people declared, *"This man is the great power of God."*

"But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God" (Acts 8:9-10).

Thus, we see Simon did such wonderful things that the people were convinced that he was the mighty power of God.

We read also of Elymas the sorcerer in Acts 13:6-11, who wrought miracles and led off many people, but Paul came along and called him a *"child of the devil."*

"Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, thou child of the devil . . ." (Acts 13:9,10).

This is rough language to use against a miracle worker. Some of you may think I am speaking roughly, but do not forget, I am using Bible language.

Devil's Preachers

The devil has the most attractive preachers in the world:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

I did not say that. I quoted those very words from the Bible. The devil does not come with cloven feet and horns and barbed tail and dark visage. He could not deceive the people that way.

A counterfeit is not dangerous if the difference between it and the thing counterfeited is glaring. But when the counterfeit looks so much like the genuine, then it becomes dangerous. That is why the devil comes to us as an angel of light. He comes in the most attractive form and even preaches righteousness. He even works miracles that benefit people to get them the more in his power. If the Scriptures read do not mean this, then they have no meaning.

Heretical Sects

Every heretical cult and church founder that comes along, comes working miracles. The Mormons have a large book printed telling of their wonderful healings. These Mormons, with half a dozen wives, come along healing the sick. Are they of God? Alex Dowie, the founder of the cult that holds forth with Voliva as their leader now, healed thousands of people. Yet, he was living in such disgrace that his name became a stench in society. Christian Science, that denies the existence of the devil and the existence of sin, comes along healing. So with all the Pentecostal and “Holy Roller” sects. They come healing and talking with tongues and working miracles. They all claim the baptism of the Holy Ghost and power to work miracles.

Do they work miracles? If they do, the Bible says it is by the power of the devil. But some say that if this is true, then the devil has been converted and has gone to doing good works. Not at all. He is only up to his old tricks, clothing himself as an angel of light, and if he does any good thing, it is for an evil purpose, in order to deceive the people, and thus, get them securely into his power.

Delusion

Are the people sincere who are deluded by such deceitful work?

“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie” (II Thessalonians 2:9-11).

Are they sincere? Certainly. So is the Hindu mother who throws her babe to the crocodiles to appease the wrath of her imaginary god.

Are they sincere? So was the Mormon woman who believed that her salvation depended upon her husband having several wives.

Sincere? So was Saul of Tarsus who said he thought he was serving God when he persecuted the saints and brought them bound into Jerusalem.

The devil can deceive until one who *“killeth you will think he doeth God service” (John 16:2).*

Sincere? Hear what the Lord says of some who shall appear at the judgment:

“Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity” (Matthew 7:22,23).

Surely these miracle workers were sincere or they would not have talked like that at the judgment.

BAPTISM OF THE HOLY GHOST

The baptism of the Holy Ghost was miraculous. All of God's people have the Spirit. The Bible says that we are born of the Spirit, that we are led by the Spirit, and that we are comforted of the Spirit. But the baptism of the Spirit was miraculous and passed away with the Apostolic Age. How do we know this? Here is how we know it.

“One Lord, one faith, one baptism” (Ephesians 4:5).

For a while there were two baptisms, the baptism in water and the baptism in the Holy Ghost. But when the baptism in the Holy Ghost accomplished what God intended to accomplish by it, that baptism passed away. In Acts 2:39 where it says the promise is *“unto you, and your children, and to all that are afar off”* it has reference to the baptism of the Holy Ghost. The repetition of the Pentecost baptism of the Holy Ghost is not what was promised, but the remission of sins and the gift of the Spirit is promised to all to the end of time. If we have water baptism, then it follows that the Holy Ghost baptism would make two baptisms, and Paul made a mistake when he said that there is only one baptism. It does not say one Lord, one faith, and two baptisms.

PRAYERS FOR THE SICK

Why pray for the sick? I pass the question back. Why pray for bread? When we pray for bread, we go to work to get it. That is right. When we pray for sinners, do we not go to work and do all we can to get sinners saved? Certainly, we do. Then, when we pray for the sick, we should do all we can to bring them back to health. Since God made Peruvian bark from which quinine comes, and quinine kills malaria germs, we should pray for the one who has malaria and then give quinine, God's remedy for malaria. When we pray for the poor, we should take our prayers along in a basket and pour them out in the pantry of the poor. Two little boys were on their way to school and one said, “We are late, let us get down here and pray that we

may get to school on time,” but the other said, “No, let us run and pray while we run.” Even so, when we pray for the sick, let us do all we can for them, and, since a good doctor knows more about how to help the sick than we do, we should pray and then call a doctor.

Paul had a bodily affliction, a thorn in the flesh, and he prayed three times for the Lord to remove that bodily affliction, but God refused to do so, telling Paul, “*My grace is sufficient for thee.*” (II Corinthians 12:7-10). Paul knew that healing of the body was not in the atonement, and for that reason, he said he took pleasure in his infirmities which God refused to remove.

Job suffered agony with the terrible affliction brought on him by the devil, God permitting it. (See the book of Job.) All the faith that Job had did not keep him from suffering. God was working out a great purpose in his terrible affliction. If healing of the body had been in the atonement, then Job would have been as well in body as he was in soul. God sometimes has a purpose in allowing His people to suffer.

Will God sometimes heal in answer to prayer? The sick get well and the hungry are fed in answer to prayer, but both are done by the use of means and not by miraculous power. Shall we pray for bread and then sit down and wait for God to bake it for us and slice it, put butter on it and drop it down from heaven? So, we may throw away medicine and refuse to use a doctor and just depend on the Lord to work a miracle. Can you not see the absurdity of this? Can you not see the Bible plainly says that the miracles ceased when the New Testament was completed? Can you not see that the power to work miracles has been withdrawn from God’s people and that the *devil’s people only have power to work miracles*? That is one way to distinguish between the Lord’s people and the devil’s people. **The Lord’s people are willing to accept the New Testament as a perfect rule of faith and practice, but the devil’s people positively refuse to believe the Bible unless a miracle proves it to them.**

QUESTIONS

1. What are miracles? _____

 2. Is the new birth a miracle? _____
What is the reason for your answer? _____

 3. What was divine healing in the Bible? _____

 4. What was the purpose of miracles? _____

- Give some Scripture upon which you base your answer. _____
5. Were miracles done away when their purpose was fulfilled? _____
Scripture Reference: _____
 6. Do we have inspiration now? _____
Do we have any other supernatural gifts? _____
 7. What gifts do we have now? _____

- Scripture Reference: _____
8. Do we need miracles now? _____
Why? _____

 9. Does anyone besides God work miracles? _____
Upon what do you base your answer? _____

10. How can you know a preacher is from God or from the devil? _____

11. How do you account for the “miracle workers” of today?

- What Scripture supports your opinion? _____

12. Was the baptism of the Holy Ghost miraculous? _____
13. Do we have this today? _____
Explain. _____

14. Should we pray for the sick? _____
What else should we do? _____

15. Are people sincere who are deceived by the devil’s preachers? _____
Give examples. _____

16. How does the Bible describe the devil’s preachers? _____

17. Explain Mark 16:17 _____

Lecture 5

Rule of Interpretation

WHO IS SPEAKING?

TO WHOM IS HE SPEAKING?

ABOUT WHAT IS HE SPEAKING?

WHEN WAS HE SPEAKING?

Rule of Interpretation

From this study of the Scriptures, we have learned the rule of interpretation. This rule applied is a *key to the Scriptures* that never fails to unlock every passage, however mysterious and uncertain it may be. Insert the key and open the door. Here it is:

Always use the following:

1. *Who is speaking?*
2. *To whom is he speaking?*
3. *About what is he speaking?*
4. *When was he speaking?*

Who is speaking?

Who is speaking? Sometimes it is God speaking. Sometimes it is the devil speaking, for the words of the devil are quoted a number of times. Sometimes the Pharisees or Sadducees are speaking and generally they will be against the truth. Sometimes it is a well meaning uninspired man speaking. By carefully looking, you can determine *who* is speaking. If you fail to observe this rule you may find yourself using the words of the devil to prove your doctrine.

To whom is he speaking?

To whom is he speaking? The words may be spoken to a *church* and apply only to a church. They may be spoken to some *individual* and do not apply to anyone else. The words

may be spoken to *sinner*s and to no one else. To fail to observe this rule means you will be badly confused.

About what is he speaking?

What is the subject being discussed, or about what is he speaking? The Bible is not all on one subject but many subjects are discussed. Look to see what the writer is talking about. *You cannot talk or write intelligently* unless you are talking or writing *about something*. This is true with Bible writers. The *forty men* who, under inspiration, wrote the Bible, discussed many different subjects.

When was he speaking?

When was it spoken or written? What was said or written might be for only a specific time. For instance, the Bible says they told that "*his disciples stole*" His body and this is "*commonly reported until this day*." That, evidently, means that it was reported up until the time the writer was living. So it is with many passages. The time is important.

The Bible should be read with the same *common sense* that one uses to read a book or newspaper. **Just let it say what it wants to say.**

QUESTIONS

1. What is the rule of interpretation? _____

2. Why is it important to know who is speaking? _____

Give an illustration of misinterpretation of the Scriptures
by failing to note this rule. _____

3. Why is it important to know to whom the words are
spoken? _____

Illustrate with Scripture. _____

4. Give example to show the importance of knowing the
subject under discussion. _____

5. Why is it important to know when the person was
speaking? _____

6. How should the Bible be read? _____

7. Choose Scriptures from the Bible and apply the rule to them as examples of its application for understanding the Bible.

Lecture 6

What Use Have We

For The Old Testament?

HISTORY

Inspired
Confirmed by Archaeologists
Tells Good and Bad
Warning for Us
Misuse of Historical Events

PROPHECY

TYPES

CONCLUSION

What Use Have We For The Old Testament?

We have learned that the Law was done away and the prophets were done away *as a rule of faith and practice*. What use then have we for the Old Testament?

The Old Testament is very valuable for three things. It contains:

- (1) *History*
- (2) *Prophecy*
- (3) *Types*

A careful study of the Old Testament is *necessary to a correct understanding of the New Testament*. In the New Testament are numerous references to *Old Testament events* and familiarity with the history of those events is necessary to an understanding of what the New Testament teaches.

HISTORY

Inspired

The history contained in the Old Testament is not different from history written by any historian, except that *Old Testament history is inspired*. Historians make mistakes and sometimes what they relate is untrue, but in the Old Testament, *every word is inspired*.

The history of creation is given in the Old Testament. It is the only Book where we can learn the exact facts concerning the origin of things. Genesis is hated by atheists and skeptics, in

fact the infidel world, because it gives God as the Creator of all things. If Genesis is true, then the doctrine of *evolution is untrue*. They cannot both be true.

Confirmed by Archaeologists

The Old Testament has been confirmed by archaeologists. The spade has uncovered ancient ruins which show that the Biblical account is true, and at no time has it been shown that the Bible account is false or even in the slightest detail in error. To know history accurately, one must know the Old Testament.

Tells Good and Bad

The history in the Old Testament tells the *bad* as well as the *good* in men and women. Why tell the bad? If only the good in the Bible characters were related, we might form the idea that they were *more than* human, and it would be discouraging to us, but when the bad conduct of such men as David and Solomon and Samson and even Abraham is recounted, we can see that they were human and in need of a Savior the same as we. We can learn how that men and women are saved notwithstanding their imperfections – the glorious doctrine of salvation by grace is exemplified.

Warning for Us

What these Old Testament characters did is not intended as an example for us. Sometimes what they did is a terrible warning to us. The bad things are not recorded for us to copy, but we can learn how God dealt with His people. For instance, we can read with profit how Noah built the Ark under the instructions of God, but *we are not to practice building arks*. We can read with profit how Moses built the tabernacle, exactly as God showed him how to build it, but we are not to practice building tabernacles. We can read with profit how Abraham offered his son, Isaac, in sacrifice. What they did is not intended as our rule of faith and practice from the Old Testament.

Misuse of Historical Events

Some of the historical events in the Old Testament were *types* of things in the New Testament, but where such is the case we are plainly told in some place that they are types. For instance, the crossing of the Red Sea is a type of baptism and the elevating of the serpent of brass is a type of the crucifixion of Christ, but we are somewhere told that these are intended as types. To give *spiritual meaning* to the historical events related in the Old Testament is a dangerous practice, unless we are distinctly told somewhere in the Bible that the event has a spiritual significance.

PROPHECY

By prophecy we mean *history written in advance*. God knew all His works before He did them. *He knew what He was going to do and when He was going to do it*, and He inspired the prophets to foretell it. Prophecy is not a guess but an actual account of events before they come to pass. It is one of the best proofs of the inspiration of the Bible.

We are not under the prophets as a *rule of faith and practice* but what they prophesied will certainly come to pass. We do not go to the prophets to learn what to do in our religious life, but we go to the prophecies to learn *what God intends to do with us* and with all the rest of mankind. God's purposes are revealed by the prophets. A study of prophecy is not only fascinating but very profitable.

What God will do is revealed in prophecy and what we should do is revealed in the New Testament.

TYPES

A *type* is a picture, a shadow. The Old Testament abounds in types and a study of them makes the work of Jesus as our

Savior clear, and also what the church is and does is made clear. A type is a shadow – a shadow of things to come.

We should use the types mentioned in the Bible and not be guilty of manufacturing types. In past years a great book was written, known as *Butler's Analogy* and it was widely read. It had such influence on the preachers of a past generation that every similarity was taken as a type of something. It developed a generation of preachers who *spiritualized everything*. Many preachers indulge in that sort of thing to this day.

The Bible should be allowed to mean *just exactly what it says*. If we do not know the meaning of the words used in a passage, we should go to a dictionary and learn the meaning *just exactly as we do when reading any other book*, or as we do when reading a newspaper. *The Bible means what it says*. Many times I have been asked what a passage *means* and my answer is: *It means exactly what it says*.

A man asked me one time what it means where Moses cast down a rod and it became a serpent and God told him to “take it by the tail.” My answer was, “*It means what it says.*”

The questioner persisted, and said, “What does it mean by *taking it by the tail?* ”

My answer was: “It means not to take it by the head or the middle, but by the *tail.*”

“But,” said the questioner, “does it not have some spiritual meaning?” It certainly does not have any spiritual significance. It is *not a type* of anything for the reason the *Bible nowhere says it should be so used*. *The Holy Spirit made all the types He wanted, and certainly we should not be guilty of making any more. Such as that is mending the Word of God and is equivalent to adding to the Bible.*

When we read of the *Passover* and then read where Jesus is our Passover, we know that the Passover is a type because the Bible says so.

When we read of Moses lifting up the serpent in the wilderness, we know that this was a type of Christ because Jesus said it was:

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14).

Everything and every event in the Bible that was intended to be a type is mentioned somewhere by some inspired writer as being a type. *We should not be guilty of inventing types, because the Spirit has given us all we need.*

CONCLUSION

1. The history in the Old Testament shows the frailty and imperfection of the human race, hence, the need of a Savior.
2. Prophecy in the Old Testament foretold the coming, suffering and dying of the Savior.
3. Types of the Old Testament *foreshadowed* what the Savior would do in saving us.

Thus, the study of the Old Testament is very valuable.

QUESTIONS

1. Since the Old Testament is not our rule of faith and practice, what use do we have for it? _____

2. What is a type? _____

3. Is it easy to be guilty of manufacturing types? _____
4. How is knowledge of the history of the Old Testament profitable to us? _____

5. What do we mean by prophecy? _____

6. Why is prophecy good for our study? _____

Lecture 7

The Journey Of

The Israelites Typical

BONDAGE AND DELIVERANCE

Bondage in Egypt
Deliverance by the Passover Blood
Leadership of the Cloud
Baptism in the Sea
The Church in the Wilderness
Victorious Leadership of Joshua

THE TABERNACLE

Holy Place
Priests
Altar
Laver
Shewbread
Candlesticks
Altar of Incense
Veil
Holy of Holies
Shadow of Heavenly Things

THE SERVICE OF THE TABERNACLE

Support of Levitical Tribe
Tithes Brought to the Storehouse
Free-will Offerings Brought to the Temple
Tithing a Good Rule for Giving

THE SEVEN SACRIFICIAL OFFERINGS

The Whole Burnt Offering
The Meat Offering
The Peace Offering
The Sin Offering
The Trespass Offering
The Red Heifer Offering
The Yom Kipper Offering
All Offerings Pointing to Christ

FINAL VICTORY

The Millennium
The Great White Throne Judgment
Final Kingdom Glory

The Journey Of

The Israelites Typical

BONDAGE AND DELIVERANCE

The bondage of the Israelites and their deliverance from bondage and the traveling out of Egypt across the Red Sea and on into Palestine is *typical of our deliverance from sin and the entire journey through life on to final victory*. We know this to be true, because the inspired writer says so. I Corinthians 10:6 says their experiences were “*examples*” for us and in the original Greek, the word is “*tupos*,” which is the word for type.

“Now these things were our examples, to the intent we should not lust after evil things as they also lusted” (I Corinthians 10:6).

With this inspired statement that the journey was typical, we are free to use it as such. Here are the types as they occur.

Bondage in Egypt

They were in bondage in Egypt. This is *typical of our bondage to the devil*.

“And God spoke on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years” (Acts 7:6).

No human power could deliver them and all that Moses could do was not sufficient to bring them out of Egypt. This shows that no amount of effort we may make will rescue us from bondage to the devil.

Deliverance by the Passover Blood

The Passover blood delivered them, being *typical of Christ our passover*.

“For even Christ our passover is sacrificed for us” (1 Corinthians 5:7).

Jesus is our Passover, and nothing but the blood of Christ can save from the bondage of the devil. When the destroyer passed over, he saw the blood and the blood made the Israelites safe. When the blood was applied to the doorposts of their houses, they were that very moment *free from their bondage. They never served Pharaoh another minute after the blood was applied. So the blood of Christ frees us from sin.*

Leadership of the Cloud

The cloud led them all the way and is a type of the *leadership of the Holy Spirit*.

“And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night” (Exodus 13:21).

“For as many as are led by the Spirit of God, they are the sons of God” (Romans 8:14).

All sons and daughters of God are led by the Spirit, so we do not need to pray for the leadership of the Spirit. What we need to do is to follow where the Spirit leads, because He is already leading, not forcing us to follow.

Baptism in the Sea

The cloud led straight to the sea. The crossing of the Red Sea is *typical of baptism*.

“And were all baptized into Moses in the cloud and in the sea” (I Corinthians 10:2).

Those who claim to be led by the Spirit and refuse to be baptized show that it is not the Spirit of God who is leading. If the Spirit leads, He will lead to obedience. The *cloud led them to the water*, and one who is led by the Spirit will want to be baptized.

Here, in type, we have a very important doctrinal lesson. They were first *under the blood*, then *led by the cloud*, typical of the Spirit, before they came to the water. First, we are *saved by the blood* and then *led by the Spirit*, and after that, baptism.

The Church in the Wilderness

The Israelites, having been called out into the wilderness are a type of the church.

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us” (Acts 7:38).

A church is a congregation, located in one place, having been called out from the world. Thus, in type we have a church in the wilderness, the Israelites having been called out of Egypt into this place. A church is always a local congregation, not a great, indefinite, mystical, universal something.

The wilderness journey was very much like the ups and downs and successes and failures of the Lord's church in this world.

Victorious Leadership of Joshua

Joshua is a *type of Christ in His second coming*. Joshua succeeded Moses and led the Israelites to victory in Palestine.

Moses is a *type of the personal ministry of Christ*. He died and Joshua became the leader of the Israelites. Moses won no great victories while he lived on earth.

The word Joshua is the Hebrew form of the word Jesus and is a type of the second coming of Jesus. Joshua captured Palestine – a type of the Millennial reign of Jesus. When our Joshua comes we shall have *victory*. The kingdom of this world will become the kingdom of our Lord.

This journey of the Israelites shows us how we may use the types as revealed in the Bible. A type is a shadow and all that is in the shadow is in the thing producing the shadow. There may be *more in that which produces the shadow* than is seen in the shadow, but certainly *all* seen in the shadow will be found in that which produces it. From this we learn that no shadow *fully represents* the whole matter. The Passover does not *fully represent* the death and suffering of Christ. The leadership of the cloud does not *fully represent* the leadership of the Spirit. But all that is seen in the shadow must be in the thing producing it. The study of the types, therefore, should not be taken to represent all there is of the thing typified. Further types and shadows will be studied as we proceed in this study.

THE TABERNACLE

The tabernacle is a *type of the church and of heaven*. The words “*tabernacle*” and “*temple*” are used interchangeably and are typically almost the same. The tabernacle is a type of the wilderness age of the church, and the Temple is a type of the millennial age of the church. That the Temple is a type of the church is seen in Ephesians.

“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit” (Ephesians 2:19-22).

The members of the church are like stones “... *fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.*”

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter 2:5).

Holy Place

The part of the tabernacle called the Holy Place is a *type of the church*, and the part called the “Holy of Holies” is a *type of heaven*.

Priests

Nobody entered the tabernacle for service except priests, *typical of children of God today*.

“... the priests went always into the first tabernacle, accomplishing the service of God” (Hebrews 9:6).

They were priests before they went into the tabernacle, and thus, we see that they did not *become priests by entering the tabernacle*. The Scriptures cited above say that the church members are a “spiritual priesthood” — all members of the church are priests. These Jewish priests who entered and served in the tabernacle were types of children of God in the present age.

“And hast made us unto our God kings and priests: and we shall reign on the earth” (Revelation 5:10).

Altar

The *altar* standing out in front of the tabernacle is a type of the cross of Christ and on it were offered animal sacrifices,

typical of the suffering of Christ, who “*offered one sacrifice for sins forever*” (Hebrews 10:12).

“*For it is not possible that the blood of bulls and of goats should take away sin*” (Hebrews 10:4).

Laver

These priests, before entering the tabernacle, paused at the laver and washed their hands and feet, to prevent the floor being polluted by their dirty feet and to prevent the pollution of the sacred vessels of the tabernacle by being handled with dirty hands – indicating a clean walk and clean work by the priests. Each member of the church should keep clean by *the washing of water by the Word*.

“*That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish*” (Ephesians 5:26-27).

Shewbread

Inside the tabernacle, they could eat of the shewbread, *typical of the Lord's Supper*. Note the fact that the table of shewbread was placed *inside* the tabernacle, not outside where everybody would have access to it. Only those inside the tabernacle had access to the shewbread. In type this shows that *the Lord's Supper is placed inside the church* and only those on the inside of the church – actual members of the church – have access to it.

Candlesticks

The next thing seen is the seven golden candlesticks, *typical of the church holding up the light of God's Word*.

“*Thy word is a lamp unto my feet, and a light unto my path*” (Psalm 119:105).

There was no light in the tabernacle except the light given by the golden candlesticks. There were no openings in the tabernacle to permit outside light to enter. All the light in the tabernacle was on the inside and not a ray came from the outside. *This typifies the fact that the Word of God is all of the light a church should have.* Light from the outside – worldly wisdom – should never be used. The New Testament is our perfect and all-sufficient rule of faith and practice.

Altar of Incense

The altar of incense *typifies worship*, the prayers of the priests indicating that the church is a place of worship, not a place of entertainment. Revelation 5:8 speaks of “*golden vials full of odours, which are the prayers of the saints,*” with which the beasts and elders fell down before the Lamb in worship.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand” (Revelation 8:3,4).

Veil

This brings us to the veil, a heavy curtain about four inches thick that hung between the Holy Place and the Holy of Holies. In Hebrews we are told we have a new and living way into the Holy Place, heaven, through the veil, “*that is to say, his flesh.*”

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh” (Hebrews 10:19,20).

Holy of Holies

Beyond the veil, the Holy of Holies is *a type of heaven*.

“And after the second veil, the tabernacle which is called the Holiest of all” (Hebrews 9:3).

Only the high priest went into the Holy of Holies, and that only once a year when he took representative blood and sprinkled it on the Ark of the Covenant, waiting until the Ark *was illuminated by the shekinah light*, indicating that the sacrifices had been accepted by the Lord. There was no light of any kind in this Holy of Holies and the high priest waited for the shekinah light, typical of the fact that in heaven there is *“no candle, neither light of the sun for the Lord God giveth it light.”*

Shadow of Heavenly Things

In proof of these suggestions you may read Hebrews 8:5 where we are told that the tabernacle was a “shadow of heavenly things.”

“Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount” (Hebrews 8:5).

Thus, we are warranted in making the tabernacle typical, and a description of the tabernacle and the position of all its furnishings is found in the eighth and ninth chapters of Hebrews

THE SERVICE OF THE TABERNACLE

Support of Levitical Tribe

The *priests* served in the tabernacle. The priests were *not supported as priests by the tithes of the people*. The tribe of

Levi was supported by tithes, a tax imposed on all the other tribes. The Levitical tribe had given up their part of the land to the other tribes, and, as compensation, the other tribes paid tithes to support the entire tribe of Levi – not just the priests, because the priests were only a small part of the tribe.

The tribe of Levi was made up of men, women and children. All of the men, women and children of the Levitical tribe were supported by the tithe. There were liars, murderers, thieves and such like among the people of that tribe, but all of them, without regard to their character, were supported by the tithes, and not just the priests.

No tithes were brought to the tabernacle. All of the offerings were free-will offerings, and the priests received a part of these free-will offerings.

Tithes Brought to the Storehouse

The tithes were taken to the storehouse. Just where the storehouse was has not been revealed, but we know it was not the tabernacle. The Jews tithed their cattle and sheep, and surely the tabernacle was not a stock pen.

The tithes were put in the storehouse, wherever it was, and were used to support the entire tribe of Levi. The tithes supported the women and children, and surely the women and children were not priests. The majority of the men were not priests, and judging them by other people, many of them were not saved, but were unsaved children of the devil, but all of them, the good and the bad, were supported by the tithes of the other tribes. If there is anything at all certain, it is certain that the tithes were not for the Temple service.

Free-will Offerings Brought to the Temple

Free-will offerings only were brought to the Temple and the priests received a part of these free-will offerings.

“Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel” (I Corinthians 9:13-14).

The words “even so” mean *in exactly that way* those who preach the gospel shall live of the gospel. The priests received a part of the free-will offerings of the people.

The part of the free-will offerings that the priests were to get is seen in Deuteronomy 18:3-8.

“And this shall be the priest’s due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever. And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; Then he shall minister in the name of the Lord his God, as all his brethren the Levites do, which stand there before the LORD. They shall have like portions to eat, beside that which cometh of the sale of his patrimony” (Deuteronomy 18:3-8)

The exact amount the priest should get is specified and this came in addition to his guaranteed living that was for all Levites; this that the priest received from the offerings at the altar was in addition to his *patrimony*. Carefully read the passage from Deuteronomy.

This passage of Scripture, in I Corinthians 9:13-14, is used by those who would bind tithing on us *by law*, but it teaches the exact opposite. It does not say: “Do ye not know that the Levites are supported by tithes? Even so the preacher should be supported by tithes,” but it says the priests received a part of the free-will offerings, and “even so” those who preach the gospel should receive a part of the free-will offerings of the people.

Tithing a Good Rule for Giving

I certainly am not opposed to anyone giving a tithe of his income, if he tithes of his own free will and not by law. Most of us should give *much more than* a tithe, and, with many of us, tithing is entirely too little. But, whether we give a tithe or more than a tithe, *it must not be by law*, for we are not under the Law. The Law that contained tithing has been done away (Colossians 2:14-17). Then, the example used by Paul in urging the support of the ministry, was not tithing, but the free-will offerings received by the priests, even so preachers should be supported by free-will offerings.

The tabernacle is a type of the church, and since the tabernacle was not the storehouse, it follows that the preachers who persistently demand that the people bring their tithes to the storehouse are entirely mistaken about the church being the storehouse. The people should not be scared into bringing their contributions to the church, thinking the church is the storehouse. The Jews had a storehouse somewhere to bring their tithes to for the support of the Levites. But the New Testament churches have no central storehouse. Under the New Testament plan, each man has his own storehouse, and he is his own storekeeper.

“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him” (I Corinthians 16:2).

Note it says, each individual, “*every one of you*,” should, on Sunday — the first day of the week — lay by him in store, not make the church a storehouse, but each one *should lay by him in store*. Each man should have his own store, and be his own storekeeper, that is, under the Christian dispensation, each man and woman should systematically lay by him in store, each Sunday, so that there will be money on hand all the time for the Lord’s work. We are not Jews and are not under the Law given specifically to the Jews.

The book of Hebrews was written for the purpose of explaining the tabernacle and all the ceremonials connected with it, and it will be impossible to understand Hebrews, as written by Paul, unless we know the facts connected with the Temple service. I have used the words "tabernacle" and "Temple" interchangeably in this discussion, because that is what we see in the Bible in the Old Testament and the New Testament.

THE SEVEN SACRIFICIAL OFFERINGS

These sacrificial offerings are *types of the suffering of Christ*. Each offering brings out a special feature of the suffering of our Savior, and no one of them shows all of it. An account of these offerings is found in the sixteen chapters of Leviticus. Another account is given in the nineteenth chapter of Numbers. The student should carefully read these chapters so as to become perfectly familiar with them.

These sacrifices did not take away sin but were reminders that caused the saved men and women offering them to remember that the coming Jesus – the Lamb of God – really took away sin.

"But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins" (Hebrews 10:3-4).

The Jew who had looked forward to Jesus and trusted the coming Savior did not think his offerings saved him, but he understood that these offerings were types – pictures – of the sufferings of the Savior. The pious Jew understood the symbolic meaning of the offerings, and he looked beyond them to that which the offering typified.

All of the offerings pointed to the sacrifice of Christ on the cross.

The Whole Burnt Offering, Leviticus 1:1-9

This offering pictures the degree of suffering Jesus endured. The animal was entirely consumed by the fire *to typify the fact that Jesus suffered in His entirety* – body, soul, mind – the entire Jesus. His soul suffered the equivalent of the damnation in hell (see Isaiah 53). He suffered all that a lost soul will have to suffer in hell, thus, becoming the sinner's substitute.

The Meat Offering,, Leviticus 2:1-16

This offering consisted of wheat cakes made of beaten wheat mixed with oil. The cakes were partly burned and partly eaten, *typifying Jesus as the Bread of Life*, that Bread that came from heaven.

“For the bread of God is he which cometh down from heaven, and giveth life unto the world” (John 6:33)

This Bread satisfies God and man. It is the only food a church should be fed and a church that feeds on Jesus Christ, the Bread of heaven, will be healthy and strong. A church should not be fed on political chaff and social entertainment. The Bread that came down from God is sufficient nourishment for any church.

The Peace Offering, Leviticus 3:1-17

This offering was of an animal that was partly burned and partly eaten. *It typifies the peace that has been established between God and man.* Instead of the old enmity, there is peace and friendship. We do not sit down at the table with a known enemy and eat with him. In the peace offering, the part that is burned represents God eating; the priest ate the other part, thus showing established peace.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).

The Sin Offering, Leviticus 4:1-21

This offering is very much like the whole burnt offering. It is *a type of Christ suffering for the unknown sins* – the sins of ignorance – for the sin principle, sometimes called the Adamic sin and called by some, inbred sin, and by others, hereditary depravity. Since Jesus died for this inherent depravity – this inbred sin – no infant will be lost and no idiot will be lost because Christ died to cover all such as that.

“For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe” (1 Timothy 4:10).

There are two words in the Greek translated “men.” One means the *male*, as distinguished from female, and the other means *mankind* which includes the whole race. This sin offering typified Jesus as dying for all sins of ignorance, which certainly includes the babies’ sins.

The Trespass Offering, Leviticus 6:1-17

God’s people sin after they have been saved. This trespass offering *typifies Jesus dying for the sins of His own people*. We are conscious that we sin, and *“if we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8).*

Will our transgressions as Christians send us to hell? Certainly not, for Jesus died for the sins of His people. Instead of sending His own people to hell for their transgressions, their sins are counted against Christ (see Romans 4:1-8).

The Red Heifer Offering, Numbers 19:1-10

This offering was not made in connection with the tabernacle, but the animal was slain *outside the camp*, the body was burned and the ashes were gathered together and kept in a clean place. When the traveler was away from the tabernacle

where he could not offer the regular sacrifices, he would take the ashes and mix them with running water, pouring out the mixture before the Lord. This beautiful offering typifies Jesus as saving men who have no connection with the church – clear away from the tabernacle alone with God. This shows in type that *salvation is not tied up with the church, but men may be saved anywhere at any time.*

The Yom Kipper Offering, Leviticus 16th chapter

This was the animal sacrifice when the High Priest took representative blood into the Holy of Holies and made atonement for himself and for all the people who had offered sacrifices. The High Priest is a type of Christ and *shows, in type, how the sacrifice is made on earth and the high priest, Jesus, takes the blood shed on earth into the Holy of Holies – heaven – and makes atonement for us.* The sacrifice for our sins was made on the cross and the atonement was made in heaven.

Jesus died for all men on earth. For those who accept His sacrifice, He makes atonement. Thus, we see that the sacrifice is universal, for all men, but the atonement particular and is limited to those who accept the sacrifice.

All Offerings Pointing to Christ

All of these offerings pointed to Jesus' suffering on the cross. All of these offerings added together make a composite picture of our Lord's death on the cross. So we read in Hebrews 10:14, "*For by one offering he hath perfected for ever them that are sanctified.*" A perfect offering of the Lamb of God that does not have to be repeated because it was made once for all and the effect of it goes on forever – once under the blood of Jesus, always under the blood.

The blood of Jesus Christ cleanses us from all sin.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:7).

We do not need to be saved over and over again as some vainly believe, because the one salvation lasts forever. We are not saved by installments. *We are forever saved the moment we are saved.*

Nobody was ever saved by the Jewish offerings, for these offerings were only reminders of the Savior, who, when He made His offering, made it sufficient to last a lifetime. By that offering we were perfected forever, not just for a few days or years. The benefits of the blood of Christ stay with us all through life.

This affords wonderful security and brings great comfort.

FINAL VICTORY

What was shown in type and shadow became very real with those of us who have accepted Jesus as our Savior. There is glorious victory ahead.

Joshua led the Israelites into Palestine and there conquered the land, a type of the millennial reign of Christ on earth. The earth has been cursed by the dominion of the devil over it ever since the fall of man. But the devil will be put out of power and the *saints shall reign with Christ on earth.*

The Millennium

Joshua conquered Palestine. This is a type of Jesus coming to the earth, conquering it and establishing His glorious reign on earth. It certainly does not represent heaven, because when we get to heaven there will be no enemies to conquer. A thousand years of glorious reign with His saints is clearly taught in the Bible.

The following passages of Scripture portray the final victory. Commit them to memory. It will be fine spiritual exercise and will firmly establish you in the doctrine of the final victory: Matthew 1:21; Isaiah 11:1-16; Isaiah 2:1-5; Isaiah 65:17-25; Daniel 7:9-14; Revelation 5:9,10; Revelation 11:15.

By the Millennium we mean one thousand years (of victory on earth).

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Revelation 20:1-6).

The Great White Throne Judgment

After the thousand years reign will come the Great White Throne Judgment.

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man

according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire” (Revelation 20:11-15).

Fipal Kingdom Glory

The final glory of the kingdom is depicted in Revelation 22:1-10 and I Corinthians 15:24-28. Then God will be all in all.

While we wait, let us pray for the soon coming of the Conqueror.

QUESTIONS

1. What Scripture tells us that the journey of the Israelites is typical? _____
2. Of what is their bondage in Egypt a type? _____

3. Of what is the Passover a type? _____

4. Where did the cloud lead the Israelites? _____

- Is this typical? _____
Of what? _____

5. Give the Scripture which tells us of what the Israelites in the wilderness are a type. _____

6. Joshua is a type of what? _____

7. Is the tabernacle a type? _____
Of what? _____
8. Write a short descriptive theme giving details and types used in the tabernacle. Compare with your textbook and the Bible.
9. Were the priests of the tabernacle supported as priests by the tithes of the people? _____
10. Who was supported by the tithe? _____

- Why? _____

11. How was the priest supported? _____

12. Do we have to tithe by Law? _____

13. How should we give?

Give a Scripture for your answer. _____

14. What were the seven sacrificial offerings? _____

Prepare a theme or paragraph on each of these offerings showing how they were typical.

15. Is there salvation in sacrificial offerings? _____
Was anyone ever saved by the Jewish sacrificial offerings?

Scripture Reference: _____

16. By what are we saved? _____

17. When shall we know final victory? _____

18. How was this victory pictured in type to the Jews? _____

19. Give Scriptures which teach us the final victory in the Millennium. _____

20. When does the Great White Throne Judgment occur? _____

Give Scripture Reference _____

Please spend some time studying this chart in detail.
You will be tested on the contents of the chart.
Test will be closed book and will require a score of 100%.

The Bible:
A library of 66 books written by about 40 different writers during a period of about 1500 years

Jesus divided Old Testament. Lu. 24:44

OLD TESTAMENT

- Law**
Col. 2:14-17
Ministration of death 2 Cor. 3:7-11
Not done away until fulfilled Mt. 5:18
- Prophets**
Done away Lu. 16:16
- Psalms**
Psalms not law Eph. 5:19; Col. 3:16

All the Bible is inspired 2 Tim. 3:16-17

The New Testament and Psalms remain as our rule of faith & practice

History —Mt., Mk., Lu., Jn., Acts
Doctrine —All Epistles
Prophecy —Revelation

NEW TESTAMENT

BIBLE

Right division by study 2 Tim. 2:15

MIRACLES When and Why?

Miracles to confirm the Word Jn. 3:2; Mk. 16:17-20; Heb. 2:4

How long, miracles to continue? 1 Cor. 13:8-13; Eph. 4:4-14

Devil a miracle worker Exodus Chs. 7-8 Rev. 13:13-14; 16:14

Devil has attractive preachers 2 Cor. 11:13-15

Devil is attractive Ezk. 28:11-19

Miracles at beginning of each dispensation

Rule of Interpretation

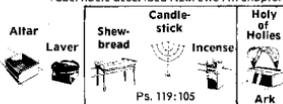
1. Who is speaking?
2. To whom is he speaking?
3. About what is he speaking?
4. When was he speaking?

What use have we for the Old Testament? For History, Prophecy, & Types

- Journey of Israelites 1 Cor. 10:1-6
1. Bondage—Acts 7:6
 2. Passover—1 Cor. 5:7
 3. Cloud—Ex. 13:21
 4. Red Sea—1 Cor. 10:2
 5. Wilderness—Acts 7:38
 6. Joshua Type of Christ in 2nd Coming.

The Tabernacle Heb. 8:5 A Shadow.

Tabernacle described Hebrews 9th chapter



1. **Altar**—Type of Christ on cross.
2. **Laver**—Type of spiritual cleansing.
3. **Shewbread**—Lord's Supper. Inside church membership.
4. **Candlestick**—Word of God. Giving light to church.
5. **Incense**—Worship. Prayers of the saved.
6. **Tabernacle**—Type of church today.
7. **Holy of Holies**—Type of heaven. God's throne.

THE SEVEN OFFERINGS
Lev. Chs., 1-6 & Num. 19:1-10

1. Whole burnt offering Lev. 1:1-9
2. Meat offering Lev. 2:1-16
3. Peace offering Lev. 3:1-17
4. Sin offering Lev. 4:1-21
5. Trespass offering Lev. 6:1-17
6. Red heifer offering Num. 19:1-10
7. Yom Kippur offering Lev. 16

These typical offerings could not take away sin; they pointed forward to the one offering of Jesus on the cross.

All point to Christ Heb. 10:4 Did not take away sin.



Heb. 10:14 The offering of Christ saves forever.

Joshua in Old Testament same as Jesus in New Testament.

Palestine Type of the Millennium, not heaven. Had to be conquered.

Jesus our Joshua Mt. 1:21; Isa. 11:1-16 Dan. 2:1-5; 45:17-25 Dan. 2:44-45; 7:9-14 Rev. 5:9; Rev. 11:15

Millennium means 1,000 years reign of Christ on earth. Rev. 20:1-6

White Throne Judgment Rev. 20:11-15

New heaven, New earth (After Millennium) Rev. 21:1-8

Final Glory Rev. 22:1-10
God all in all