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**THEME:
CHRIST IN THE OLD TESTAMENT**

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THE MESSIANIC HOPE

BY: CLAYTON WINTERS

INTRODUCTION

Paul stated the Messianic Hope as he stood before King Agrippa Acts 26:6-7 “And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews.”

Our purpose in this lesson shall be to trace it from a single to a multi-stranded cord, finally resulting in the hope realized and consummated.

I. THE MESSIANIC CONCEPTION IN A SEED

- A. The Messianic hope actually pre-dates the promise of a seed to bruise Satan’s head. **Job 19:25-27** “For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”
- B. However, the revelation of this sweeping concept only starts in Eden, just after the fall. 1. Immediately following the introduction of sin, God pronounced a four-fold curse on the serpent (Genesis 3:14-15); the woman (3:16); the ground (3:17); the man (3:17-19).

The Messianic Hope entails:

The carrying out of the threat against the serpent (Rev. 12:9; 20:10).

The woman's sorrow in conception reversed to salvation in conception (Gen. 3:16; 1 Tim. 2:15).

The curse against the ground removed, and paradise restored (Rev. 22:1-3).

The man's groanings reversed by the redemption of the body (Rom. 8:23, 24; II Cor. 5:4).

- C. At this point it is only a seed hope, a flower in the budding stage; but it will unfold to full bloom in the time appointed.

II. THE MESSIANIC EXPANSION IN A NATION

The great promise of the Bible roots in Abraham, but it reaches its reality in Christ (Gen. 12:1-3; Gal. 3:13-18).

The Holy Nation became the depository in which all the crown-jewels of promise were kept (Rom. 9:3-5).

Inspired spokesmen kept constant reminders of the Messianic hope before the people.

The Shiloh of Judah (Gen. 49:10)

The Prophet like Moses (Deut. 18:18,19; Acts 3:22,23).

The King on David's throne (II Sam. 7:12-14; Acts 2:29-36).

The virgin conceived a child: God incarnate (Isa. 7:14; John 1:14).

The suffering servant of Isaiah (Isa. 53;

John 1:10-12).

The crucifixion scene of the Psalms (Psa. 22; Matt. 27:46).

The everlasting kingdom of Daniel (Dan. 2:44; Heb. 12:28).

The Priest of Zechariah (Zech. 6:13; Heb. 7:26).

The Sun of Righteousness of Malachi (Mal. 4:2).

The services of God prefigured, foreshadowed, typified and symbolized the Messianic Hope.

THE MESSIANIC PREPARATION AMONG THE NATIONS

Prophets prepared the nation for an expansion of the Messianic Hope (Isa. 42:1-4; Matt. 12:18-21; Hos. 2:23; Rom. 9:25-26).

The dispersion of the Holy Nation spread knowledge of God among the Gentiles and set the stage for the launching of New Testament Christianity.

1. Daniel received visions in Babylon, laying groundwork for the coming of Christ.
 - (a) The heathen kings, Nebuchadnezzar and Darius, learn of the true God (Dan. 4:34-37; 6:24-28).

Wise men had been prepared to worship Christ when He came (Matt. 2:1-2).

The Greek Empire established a universal language, eventually resulting in the Greek Septuagint translation of the Holy Scriptures (the one

usually quoted by Jesus and the apostles).

The Roman Empire gave easy access to the world for the spread of the gospel (Acts 22:24-28).

The dispersion gave birth to the synagogue, the platform for the first proclamation of the gospel message (Acts 2:5-11; 13:14,15; 14:1; 17:1).

By the time Christ came, the world stage had been set for the fulfillment of the Messianic Hope: **Luke 2:30-32**- *“For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.”*

THE MESSIANIC FULFILLMENT IN CHRIST

The virgin conceived seed of the woman arrives (Matt. 1:18-25; Luke 1:30-35; Gal. 4:4).

Andrew introduced Jesus to Peter as the Messiah (John 1:40-41).

Jesus declared His Messiahship to the woman at the well (John 4:25-26).

All the prophets from Samuel onward had foretold of these days (Acts 3:24-26).

The gospel became the means through which all people of the earth would be blessed (Rom. 1:16).

His kingdom was established, and all the obedient became a part of it (Col. 1:13; Heb. 12:23-28).

THE MESSIANIC CONSUMMATION IN ETERNITY

With all the blessings we enjoy in Christ, we still have not realized the Messianic Hope fully. Satan is still alive and well on the earth (I Peter 5:8).

The woman still has pain in childbirth.

The earth still produces thorns and briars.

Man still groans, waiting for redemption (Rom. 8:22-23).

If in this life only we have hope, we are of all men most miserable (I Cor. 15:19).

Only with the Second Coming of Christ will the full Messianic Hope be realized.

The kingdom will be delivered up to God (I Cor. 15:24).

The kingdoms of this world will become the kingdoms of our Lord and His Christ (Rev. 11:15)

The righteous shall be taken up to ever be with the Lord (I Thess. 4:17).

There will be no more curse (Rev. 22:1-5).

Paradise will be restored (II Cor. 12:4; Rev. 2:7; 21:1-4).

The righteous will shine forth in the kingdom of their Father (Matt. 13:34).

CHRIST, THE SEED OF THE WOMAN

LARRY COLE

INTRODUCTION:

The Old Testament contains more than 300 prophecies that focus upon the life and ministry of Jesus of Nazareth. He was to be the woman's seed (Genesis

3:15), from the lineage of Abraham (Genesis 22:17,18), from the tribe of Judah (Genesis 49:1), born in Bethlehem (Micah 5:2) to the virgin (Isaiah 7:14). These prophecies were absolute. You will see this week that every anticipation of Jehovah regarding the “seed” has been fulfilled both literally and completely in the divine person-hood of Christ.

CONTEXT OF LESSON (GENESIS 3:15):

Thought by some to be the saddest chapter in the Bible.

Eve deceived by serpent

Fall of man

Punishment

In the midst of this darkness is a bright promise that illuminates through the darkness of that gloomy time.

Genesis 3:15—first word of promise – in prophetic sense – of man’s deliverance from sin.

First Messianic prophecy

MESSIANIC PROPHECY (GENESIS 3:15)

“I” will put enmity.

This confrontation is not an accident

God is the producer of this warfare

“Enmity” means opposition; hatred

It expresses the idea of “to be an enemy, to be hostile toward, to treat as an enemy.”

This hostile opposition would characterize the relationship between the seed of woman and the seed of Satan.

Who is this seed of woman?

Prophecy points to the seed of woman, not the seed of man.

Presents first direct prophecy of the virgin birth.

Isaiah 7:4

Jeremiah 31:22

Matthew 1:18-23

It is usually the case that descent is traced in the Bible through the male --- not the female.

The words "her seed" play an important part in the teaching of the virgin birth.

If Jesus was begotten by the seed of man,
then he could not be

the "seed of woman", or "her seed."

He could not be divine if he was conceived
by natural means.

The human male is excluded on purpose to allow
for divine intervention.

Thus, we find one seed, the Messiah, is from the
line of woman (Isaiah 7:14), as contrasted
with the opposing seed which is the line of
Satan's followers.

The line of the seed was forecast and is traced
faithfully through the genealogies recorded
in the Bible.

Several people are significant in this seed line.

Abraham (Gen. 12,15,17)

Isaac -- the firstborn, pointing toward the Messianic
line.

Jacob -- progenitor of the twelve tribes.

Judah -- one of the twelve, through whom the
Messiah would come.

David -- was covenanted an everlasting kingdom,
throne, and kingly line (II Sam. 7:16; Psalm
89; Jere. 33:17).

"Thou shalt bruise his heel..."

There is seen a time of conflict and even apparent victory on the part of the serpent.

The serpent would bruise the heel of the woman's seed.

Satan would succeed in grievously injuring Him, but Christ would completely crush Satan and all his evil ambitions.

"It shall bruise thy head..."

Not only would victory not be as easy as the serpent thought, but ultimately he would be wholly defeated and destroyed.

Head has the power, or the authority (Eph. 1:22)

Satan's power was to hold men in bondage to sin and consequent death.

The power of death was that Jesus wrestled from the serpent at Calvary.

Has reference to the work of Christ in overthrowing the work of the devil.

It is the first reference to the gospel message whereby Christ, by crushing the devastating work of the devil, would make the offer of salvation through His blood to all men.

I Corinthians 15:54-57

Ephesians 1:7

Hebrews 2:14-15

I John 3:8

The resurrection of Christ confirmed the power of the cross.

Through the cross He would overcome Satan and the world.

Christ would destroy Satan's power and lordship

over mankind, turning them from the power of Satan unto God (Acts 26:18).

Conclusion:

What we have stated in Genesis 3:15 basically is the announcement of the redemption of the human race. The beginning of the revelation of God's plan for redeeming man. "*There is therefore no condemnation to them that are in Christ.*" Romans 8:1

CHRIST IN THE OLD TESTAMENT-ISAIAH

Clifford Newell, Jr.

Introduction.

The book of Isaiah has been highly prized throughout the centuries. Learned and gifted men have regarded Isaiah as a treasure house of lofty thought, sublime spiritual, and eloquent, earnest language.

The great Augustine, shortly after his conversion, asked Ambrose which of the sacred books he should begin to study. Ambrose immediately replied, "*The prophecy of Isaiah.*"

Edmond Burke, the famous British orator and parliamentarian, regularly read Isaiah before attending sessions of the highest law-making body of the British Empire.

Our Lord quoted more often from Isaiah than from any other Old Testament prophet. In fact, He inaugurated His public ministry (Luke 4:17ff) with a quotation from Isaiah 61:1-2.

Let us study the great book—Isaiah, THE PRINCE OF THE PROPHETS! With emphasis upon

Christ in this book.

DISCUSSION.

The Office Of The Prophet.

The prophets were spokesmen for Jehovah God.

They were charged with the obligation of proclaiming to mortal men the message that God put into his mouth.

The only limitation placed upon a prophet was his obligation to speak only the words that God had given him, whether the words were of commendation, or condemnation, or information and instruction, or divine predictions of future events.

Deuteronomy 18:9-22

Further consideration needs to be given to the fact that a prophet is both a FORTHTELLER and a FORETELLER.

Some have contended that a prophet is always a man of his own time (forthteller), i.e. if he speaks to the people of his own time. His pronouncements are always things of importance to the people of his own time, then there is little room left for the predictive element of prophecy or (foretelling).

Christ And The Virgin Birth (Isaiah 7).

Isaiah 7 is not the only message that teaches the Virgin Birth of Christ; Genesis 3:15; Jeremiah 31:22; Micah 5:2-3.

Three views regarding the application of Isaiah 7.

The non-Messianic application. Jewish writers and liberal commentators hold

that this prophecy had primary meaning only for Isaiah's day and that it was fulfilled in the birth of a child of that time.

The dual application. Many conservative expositors have considered that there was an immediate fulfillment in the time of Isaiah, but that the fuller and higher fulfillment of this prophecy came only in the birth of Christ

The unique, straight-line application. This view recognizes that the prophecy had meaning in its historical context in Isaiah's day, but that it was fulfilled completely, fully and ONLY in the Virgin Birth of Christ.

Please consider the following: Sign; Virgin; Son; Immanuel.

Christ And His Benevolent And Universal Reign (Isaiah 11).

This beautiful prophecy speaks of the true, peaceable Kingdom of God. Contrast this statement with Carroll Osburn's "The Peaceable Kingdom," He said, "*...faculties of religion must play leading prophetic roles in channeling and facilitating whatever changes loom ahead. An outdated curriculum from a sectarian past that placed emphasis upon transmitting doctrinaire positions.*" (Osburn, The Peaceable Kingdom, p.15).

An outline of this beautiful chapter would include:

Verses 1-5 are a prophetic picture of the

coming of Christ.

Verses 6-10 contain a beautiful, but symbolic, description of the peaceful atmosphere that would characterize the kingdom of Christ.

Verses 11-16 has a spiritual thrust of the reception of the Gentile nations into the church. Further, it would include all the remnants of that scattered people into a spiritual kingdom.

Christ The Precious Tried Cornerstone (Isaiah 28).
There can be no doubt, that this is a prophecy of Christ and the New Testament Church.

In God's purpose this stone had been laid in Zion from before the foundation of the world, i.e., Christ was foreordained (known) before the foundation of the world, but was manifest in these times for you (your sake) (I Peter 1:20).

Peter identifies the stone laid in Zion as the Lord (I Peter 2:3-8).

This stone, tried, tested, and proved genuine, is the firm, immovable and permanent foundation of salvation and safety and is precious—it is the cornerstone on which the walls are firmly joined together.

Christ The Suffering Servant (Isaiah 53).

The Deity of Christ is set forth (verse 1).

The Humanity of Christ is foretold (verses 2-3).

The Rejection of Christ is announced (verse 3).

The Atoning Christ is made known (verses 4-6).

The Innocent Lamb is judged guilty (verses 7-12).

Conclusion.

We have only touched the hem of the garment.
We have sought to stir your interest in this grand
Old Testament book as it relates to Christ.
May God richly bless us in our study.

**FROM A CHILD THOU HAST KNOWN THE
HOLY SCRIPTURES:**

2 TIMOTHY 3:1
CHERYL COZORT

INTRODUCE TIMOTHY AND HIS FAMILY

Acts 16:1-3
2 Timothy 1:5-6
2 Timothy 3:15

INTRODUCE TRANSPARENCY FAMILIES

**THE HOLY SCRIPTURES, TO WHAT WAS PAUL
REFERRING?**

Romans 15:4 "Things written aforetime...
John 5:39, Jesus said, "search the scriptures"
Matthew 21:42 Jesus said, "*Did you never read in
the scriptures...*"
Matthew 22:29 - Jesus said, "*ye do err not knowing
the scriptures...*"

THE HOLY SCRIPTURES: "WHICH ARE ABLE

TO MAKE THEE WISE..."

Proverbs 2:6 -- Who gives us wisdom?
Psalm 119:1-6, 74, 114, 133.

WHERE DO WE LEARN?

- A. A proper home: Marriage -- Genesis 2:24; 4:1
- B. The proper organization-Husband is the head of the household with or without children (I Cor. 11:3; Eph. 5:22-24).

THE INSTRUCTIONS TO PARENTS: WHAT DO WE TEACH?

The proving ground of life.

God's expectations: Deuteronomy 6:4-7

Love:	The Lord thy God, I John 4:19
Command	Not a suggestion, John 14:15
Words...in thy heart room	Our data bank, resource

Shalt teach diligently Inculcate, to impress upon the mind by repetition or persistent urging.

Talk of words when: Sitting, in your house, or wherever your family is gathered
Walking, literally as you journey, figuratively your course of life
Lying down, at rest, leisure,

“recreation”

Rising up, working, doing good, ‘to establish’

THE CURRICULUM

W.D. Jeffcoat quote

Teach them what?

To worship

To study

To serve

To think

To prioritize: activities and money

THE EXCUSES

It is the churches fault

Poem: “Don’t Blame The Children”

TRANSPARENY FAMILIES

X. CONCLUSION

Our living room

P. D. Wilmeth quote

“FROM A CHILD THOU HAST KNOWN THE HOLY SCRIPTURES”

2 TIMOTHY 3:15

BY: KEITH COZORT

Psalm 1 – Proper attitude toward Scripture.

EXAMINATION OF TEXT.

2 Timothy 3:15

Paul is writing to the young preacher, Timothy (1:2).

Paul has reminded and praised the faith of his mother, Eunice, and grandmother, Lois. (1:5).

Paul reminds Timothy and sins advancing movement against right (3:1-12).

He encourages Timothy to "*continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them*" (3:14).

He reminds Timothy of his training in the scriptures and their usefulness (3:15-17).

Today such training includes both Old and New Testaments.

Romans 15:4

John 5:39, 46-47

Matthew 22:29

II Peter 3:15-16

I Timothy 5:18

THE IMPORTANCE OF INSTRUCTION AT HOME.

Introduction of two families.

Parents make children.

Children are what we make them.

By what we are ourselves

By the way we train them.

By our set of values.

Ezekiel 16:44

II Chronicles 20:32

Proverbs 22:6

THE RESPONSIBILITY FOR INSTRUCTION.

The instruction to instruct.

Ephesians 6:4,1

Proverbs 22:6

Deuteronomy 6:4-6

Joel 1:3

Examples, both good and bad

Joshua 24:15 – Joshua

I Samuel 2:12, 17, 22-25 – Eli

I Samuel 8:1-5 – Samuel

II Chronicles 21:16-22:4 – Jehoram

The instruction should include:

Absolute, final authority of Scriptures (Deut. 4:1-2;
II Tim. 3:16-17).

One's soul is of more value than the world
(Matthew 16:26).

Consequences of sin (Romans 6:23; 1:18-32; Isaiah
59:1-2).

God loves man (John 3:16).

The church is the kingdom of God (Matthew 6:33;
Acts 8:12).

Respect for authority:

God's

Christ's

Elders

Parents

Teachers

Civil

Severity of God (Romans 11:22).

The gospel way is the only way to salvation (II

Thess. 1:8).

WHAT IF WE FAIL?

We sin

We will be held accountable.

Two families compared – continued.

Poem: *“Don’t Blame The Children”*

We read in the papers and hear on the
air

Of killing and stealing and crimes
everywhere

Genesis 18:19 – Abraham

We sigh and we say as we notice the
trend

This young generation, where will it
end?

But can we be sure it is their fault
alone,

That maybe apart of it isn’t our
own?

Are we less guilty who place in their
way

Too many things that lead them
astray?

Too much money to spend, too much
idle time.

Too many movies of passion and
crime;

Too many books not fit to be read,
Too much evil in what they hear
said;

Too many children encouraged to
roam

By too many parents who won't
stay at home.

Kids don't make movies, they don't
write the books,

That paint glad pictures of gangsters
and crooks.

They don't peddle drugs that addle
the brain,

That's all done by older folks –
greedy for gain.

Delinquent teenagers – Oh, how we
condemn!

The sins of the nation, we blame all
on them.

The laws of the blameless – the Sav-
ior made known

Who is there among us to cast the
first stone?

For in so many cases – it's sad but it's
true,

The title Delinquent fits older folks
too!

~~Author Unknown

THE MESSIANIC KINGDOM OF DAVID

BY EDDY CRAFT

INTRODUCTION:

What a success story! This lesson could be called "From The Sheep's Tent To The King's Palace." The life of David was truly one of great benefits. for the cause of God.

Our lesson doesn't really deal with David but the Christ who was to set on David's throne.

When we read in the Old Testament about the prophecy that deals with David's throne, it is really Christ portrayed in the Old Testament.

In this lesson it will be made clear that the theory of premillennialism is false. This is one of the beauties of studying the Old Testament it refutes many of the false teaching advocated by some today.

With the preceding in mind let us now notice "The Messianic Kingdom of David."

PROPHECIES WHICH DEAL WITH THE MESSIANIC KINGDOM OF DAVID:

II Samuel 7:12-13 - "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for my name, and I will establish the throne of his kingdom forever."

I Chronicles 17:7,10 - 7 Now therefore thus shalt

thou say unto my servant David, thus saith the Lord of hosts, I took thee from the sheepcoat, even from following the sheep, that thou shouldest be ruler over my people Israel: 10 And since the time that I commanded Judges to be over my people Israel. Moreover I will subdue all thine enemies. Futhermore I tell thee, that the Lord will build thee an house.”

David purposed to build God a house (I Chron. 17:1) but God was going to build David one (I Chron. 17:10).

THE FULFILLMENT OF THESE PROPHECIES:

Luke 1:27; 2:4 –1:27-“*To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin’s name was Mary. 2:4-And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of Daivd:)*”

Acts 2:29-36 -- Look at the word “sit”.

Zech. 6:12-13; Heb. 1:3,13; Psalm 110:1-3

Never overlook a word regardless of how small it may be.

This is the reason that the preaching of the remission of sins in Jesus name began at Jerusalem (Luke 24:47), rather than the cross.

Acts 2:29-36 has to do definitely with the fulfillment of the prophecies and promises that God

made to his servant, David concerning the one whom He would raise up to sit on David's throne.

SOME LESSONS WE CAN LEARN FROM THE PRECEDING POINTS:

The kingdom has been established

The temple in the Old Testament symbolized the true house or habitation of God (Zech. 6:12-13; Eph. 2:19-22).

The kingdom was going to last forever (I Cor. 15:20-25).

When the Son of man comes again it will be to deliver up a kingdom not to establish one. (I Cor. 15:24)

The kingdom was going to be established by the precious blood of Christ (Acts 20:28; Eph. 5:25; I Peter 1:18-19).

Jesus could not be a priest while upon this Earth (Heb. 8:1-4; 7:12-14), but He was going to be Priest when He was sitting and ruling (Zech. 6:12-13) thus He would be Priest and King at the same time.

The church and kingdom are the same (Matt. 16:13-19; Isa. 2:1-4). David was not speaking of himself (Psalm 16:8-11).

Jesus Christ cannot occupy the throne of David after His second-coming. God said that the Son would occupy David's throne while David was in the grave, sleeping with his fathers.

Jesus is Lord because He is on God's throne. Jesus

is Christ because He is on David's throne, according to the promise.

His throne is God's throne, because it is the throne of universal dominion.

CONCLUSION:

The Messianic Kingdom of David is truly one of the great studies of the Bible.

Christ as our lesson has pointed out, is one of the main characters of the Old Testament.

Paul's argument on the reign of Christ: *"But now is Christ risen from the dead, and become the first fruits of them that sleep...Christ the first fruits, afterward, they that are Christ at His coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."* After the Lord's reign in heaven is completed in the destruction and the abolition of death, deliver up the kingdom of God. This does not leave room for a millennial reign.

The first act of the new king was to pardon guilty men who had crucified him, but who had now fallen before the feet of the king's ambassador and asked for mercy. The same king is on the same throne, and is offering the same pardon on the same terms—and He will add all now to the same church, in which there is the same hope of heaven.

CHRIST IN THE BOOK OF ZECHARIAH BY ED FLOYD

INTRODUCTION:

The book of Zechariah begins with a note concerning the prophet.

He is named as the grandson of Iddo, one of the heads of the priestly families who returned with Zerubbabel from Babylon. Ezra 5:1; 6:14.

Zechariah was probably a priest himself.

His vision of Joshua the high priest (Zechariah 3:1-5) takes on added importance, since he probably served as priest with him.

He began his ministry while still young. Probably about 520 B.C. Zechariah 2:4.

The book of Zechariah portrays the coming glory of the Messiah. Many scholars describe this book as the most Messianic of all the Old Testament books.

Note the structure of the book:

There is a general call for them to repent.

There is an admonition for them to build God's house. 1:15-17.

He gives a warning to those who stayed in Babylon. 2:1-10.

There is a charge given to the high priest. 3:1-7.

He gives encouragement to Zerubbabel. 4:6-10.

He talks of the future kingdom.

In discussing the restoration of God's religion, he lifts prophetic eyes to the ultimate way – Christ and His church.

DISCUSSION: LET US NOTICE CHRIST IN THE BOOK OF ZECHARIAH.

ZECHARIAH SPEAKS OF HIS SERVITUDE. 3:8

Christ was going to come to serve and to teach others how to serve.

Isaiah 42:1; 53:6.

Mark 10:45.

Philippians 2:7.

ZECHARIAH SPEAKS OF HIM AS THE BRANCH. 3:8; 6:12.

The Branch was to come out of the house of David.

Matthew 9:27.

Revelation 5:5; 22:16.

II Timothy 2:8.

ZECHARIAH SPEAKS OF HIM AS BEING KING AND PRIEST. 6:13.

Their place of worship was gone, they needed hope, a place for God to dwell.

Matthew 2:2.

John 1:49.

Hebrews 6:20-7:1; 7:17.

ZECHARIAH SPEAKS OF HIS HUMILITY. 9:9-10.

The promise was made of the coming King. He would bring their salvation.

He would come in a humble way.

Matthew 21:1-5; John 12:14-16.

Isaiah 53:2-3.

ZECHARIAH SPEAKS OF HIS BETRAYAL. 11:12-13.

The very people who needed Him would reject Him.

He would be sold as of little value. Matthew 26:14-16.

One of His own would betray Him. Matthew 26:21-24.

The price paid would be cast to the potter. Matthew 27:9.

VI. ZECHARIAH SPEAKS OF HIS DEATH. 12:10.

Rejected, He would go to the cross.

There would be those who would weep for Him.

John 19:34-37.

I Corinthians 5:7.

VII. ZECHARIAH SPEAKS OF HIM AS A CLEANSING FOUNTAIN. 13:1.

He would provide for them a cleansing for sin and uncleanness.

He would take away their sins. John 1:29.

The shedding of His blood was to bring hope and life to mankind. Ephesians 1:7; Revelation 1:5.

Luke 2:30.

ZECHARIAH SPEAKS OF HIS HUMANITY AND DIETY. 13:6-7.

He would be both human and divine.

He would and did feel the pains of death.

Matthew 4:1-11; Hebrews 4:15.
John 1:1; 8:40.

ZECHARIAH SPEAKS OF HIM AS THE SMIT- TEN SHEPHERD. 13:7-9.

His sheep would survive.
The remnant would come forth. They would be his
people.
Matthew 26:31; Mark 14:27.
I Peter 5:4; Hebrews 13:20.

X. ZECHARIAH SPEAKS OF HIS REIGN. 14:5,9.

He would reign forever and ever in His kingdom.
Revelation 11:15; 15:3; 17:14.
I Timothy 6:15.
Psalm 24:7-10

CONCLUSION:

God warned His people in the days of Zechariah to come home.
God is warning us today. Hebrews 10:28-29.
We must look to the one Zechariah spoke of in his prophecy.
We must see, He is our only hope! Acts 4:12.

CHRIST IN THE BOOK OF PSALMS BY WESLEY SIMONS

John 12:20-21-*“And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.*

The better that we can present the evidence that Jesus is the Christ, then the better the opportunity to convert.

We know that Jesus is in the book of Psalms for he said: "*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.*" (Luke 24:44).

The witness of the Psalms and Psalmist is in reality the witness of the Holy Spirit: Mark 12:36 "*For David himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.* Acts 4:25 "*Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?"*

Acts 13:33 "*God hath fulfilled the same to us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.*"

Of the 350 citations in the New Testament from the Old Testament, many believe that 220 of these come from the book of Psalms.

Some 500 of the 2,450 verses in the book of Psalms are reflected in the New Testament. This is over 20 percent.

Passages from 120 of the 150 Psalms are found in the New Testament.

So, we say, "*Show us Jesus from the Book of Psalms.*"

JESUS IS SEEN AS CREATOR.

Hebrews 1:10-13 "*And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine*

hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?"

Psalm 102:25-27 *"Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have not end."*

JESUS IS SEEN AS DEITY.

Hebrews 1:8-9 *"But unto the Son he saith, Thy throne, O God, is for ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou has loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Psalm 45:6-7 *"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre, Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above the fellows."*

JESUS IS SEEN AS THE SON OF MAN.

Hebrews 2:6-9 *"But one in a certain placed testified, saying, What is man, that thou art mindful of him? Or the son of man, that thou visited him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in tht he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."*

Psalm 8:4-7 *"What is man, that thou art mindful of him? and the son of man, that thou visited him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field;"*

JESUS IS SEEN AS THE SON OF GOD INCARNATE.

Hebrews 10:5-7 *Wherefore when he cometh into the world, he saith, Sacrifice and offering*

thou wouldest not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

Psalm 40:6-7 *"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me,"*

JESUS IS SEEN AS A TEACHER OF PARABLES.

Matthew 13:34-35 *"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."*

Psalm 78:2 *"I will open my mouth in a parable: I will utter dark sayings of old:"*

JESUS IS SEEN AS ZEALOUS FOR THE LORD'S HOUSE.

John 2:17 *And his disciples remembered that it was*

written, The zeal of thine house hath eaten me up."

Psalm 69:9 *"For the zeal of thine house hath eaten me up; the reproaches of them that reproached thee are fallen upon me."*

JESUS IS SEEN AS THE REJECTED STONE.

Matthew 21:42 *Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes?*

Psalm 118:22 *The stone which the builders refused is become the head stone of the corner."*

JESUS IS SEEN AS ONE WHO WAS BETRAYED BY A FRIEND.

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

Psalm 41:9 *"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me."*

JESUS IS SEEN AS A VICARIOUS SACRIFICE.

Romans 15:3 *"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."*

Psalm 69:9 *"For the zeal of thine house hath eaten me up; and the reproaches of them that*

reproached thee are fallen upon me."

X. JESUS IS SEEN AS THE SUFFERING, CRUCIFIED MESSIAH.

Hebrews 2:10-12 *"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctified and they who are sanctified are all of one: for which cause he is not ashamed to all them brethren, Saying, I will declare thy name unto my brethren in the midst of the church will I sing praise unto thee."*

Psalm 22:22 *"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."*

X. JESUS IS SEEN AS THE SPOILED ONE.

Matthew 27:35 *And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots."*

Psalm 22:18 *"They part my garments among them, and cast lots upon my vesture."*

JESUS IS SEEN AS THE HEARTBROKEN ONE.

Matthew 27:46 *And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?"*

Psalm 22:1 *"My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my*

roaring?"

XIII. JESUS IS SEEN AS THE RESURRECTED ONE

Acts 2:31 *"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."*

Psalm 16:8-10 *"I have set the LORD always before me: because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."*

JESUS IS SEEN AS THE EXALTED, VICTORIOUS LORD.

Acts 2:33-36 *"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."*

Psalm 110:1 *The LORD said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool."*

XV. JESUS IS SEEN AS A PRIEST AFTER THE ORDER OF MELCHISEDEK.

Hebrews 5:5-6 *So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thour art a priest for ever after the order of Melchisedek."*

Psalm 110:4 *"The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchisedek."*

CONCLUSION:

Psalm 22:16 *"For dogs hath compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet."*

He gave Himself for us. Will you give yourself to Jesus?

Today we have seen Him in the Psalms, one day we will see Him in the clouds and at the great judgment of all mankind!

Christ In Types And Shadows

By Bill Haywood

Introduction:

Throughout Old Testament history Christ was being revealed and explained through types and shadows.

These types and shadows were a benefit to the people living under the Old Covenant but they are of immensely more value to us who live under the Covenant of Christ.

The study of Christ in types and shadows will deepen our faith and give us a greater appreciation for the work that He did on our behalf.

In this lesson we will try to 1) Gain an understanding of the meaning of Christ in types and shadows. 2) Consider the benefits of Christ in types and shadows 3) Look at the powerful lessons that can be gleaned from Christ in types and shadows.

LET'S GAIN AN UNDERSTANDING OF CHRIST IN OLD TESTAMENT TYPES AND SHADOWS

Colossians 2:16,17 *“So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ.”*

Hebrews 10:1 *“For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect.”*

The word type is not found in the In the KJV, but the idea is present and comes from the Greek word TUPOS. The word TUPOS is translated “type” in the NKJV and is found in Romans 5:14.

“...a type is a mere shadow or faint outline-picture of something pertaining to the future.” (Scheme of Redemption - Milligan p.69)

I Peter 3:21 speaks of an anti-type. This comes from the Greek word ANTITUPOS “

“The word anti-type ... denotes the substance, or that which is prefigured by the type...It simply means

the original pattern or model, according to which all types were constructed." (Scheme of Redemption - Milligan p.69).

Types are stated or implied. They are not a mere resemblance or illustration. The Children of Israel crossing the Red Sea is a type of baptism (1 Corinthians 10:1,2). On the other hand, Naaman is an illustration of baptism, not a type. The point may seem unimportant, however, consider the error that some promote claiming that circumcision is a type of infant baptism. (From an unpublished sermon outline by David Pharr)

II. LET'S CONSIDER THE BENEFITS OF CHRIST IN OLD TESTAMENT TYPES AND SHADOWS

I Corinthians 10:1-11

V.11 *Now all these things happened* - These are actual historical events.

V.11 *...they were written for our admonition* - The Christian dispensation.

Types in the Old Testament give us the proper background that we need to understand the New Testament.

Types of Christ in the Old Testament also

points to the inspiration of the Bible. Consider the example of Melchizedek in Hebrews 7:1-3.

The lineage of Melchizedek was not left out of Genesis by a fortunate accident. The Holy Spirit knew that one day He would guide the Hebrews writer and that the example of Melchizedek would be used to explain something about Christ.

III. LET'S LOOK AT THE POWERFUL LESSONS THAT CAN BE GLEANED FROM CHRIST IN OLD TESTAMENT TYPES AND SHADOWS

Moses, a type of Christ (Deuteronomy 18:15-19; Acts 3:22,23).

Escaped the death decree as a child (Exodus 1:22; 2:1-10; Matthew 2:13-18).

Forsook riches (Hebrews 11:24-27; 2 Corinthians 8:9)

Deliverer (Exodus 3; Luke 19:10).

Law Giver (Exodus 20; Galatians 6:2)

Baptized into (Exodus 14:29; 1 Corinthians 10:1,2; Mark 16:16; Galatians 3:26,27).

B. The Paschal Lamb, a type of Christ (1 Corinthians 5:7)

Without blemish (Exodus 12:5; Hebrews 4:15).

Best of the flock (Exodus 12:5; John 3:16).
Blood of the lamb sprinkle (Exodus 12:7;1
Peter 1:2).
Humble and submissive (Isaiah 53).
No bones broken (Exodus 12:9; John
19:32-36).
The Serpent in the wilderness (Numbers
21:4-9; John 3:14,15; 12:32,33).
To deal with the harsh effects of sin
(Numbers 21:4-9; Romans 3:23,24).
Lifted up (Numbers 21:8; John 3:14,15).
Look to (Numbers 21:8; Hebrews 12:2).

Conclusion:

The study of Christ in Old Testaments types and shadows should help to deepen our faith and give us a greater appreciation for all that has occurred throughout redemptive history.

10:11 *Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.*

CHRIST IN DANIEL

Charles E. White

Introduction

A. Daniel was taken captive into Babylon during the first carrying away in the third year of Jehoiakim, king of Judah. His life covers almost a century in time, serving in the

courts of Nebuchadnezzar, Belshazzar, Darius the Mede, into the third year of Cyrus, king of Persia and perhaps even beyond those years. His life encompassed the reigns of Nebuchadnezzar, Evil-Merodach, Neriglissar, Laborosoarchod, Nabonidus (with Belshazzar as co-regent, hence, Daniel was made "third ruler"), Darius and Cyrus.

- B. The chronological order of Daniel is: 1-4; 7,8,5,9,6,10-12.
- C. The careful Bible student must not be intimidated by the vivid images pictured in Daniel because they all basically speak of the same things: They describe in several picturesque ways world events as they relate to Jewish destiny and the ultimate victory of God over all things, spiritual and physical.
- D. There have been many misunderstandings surrounding the book: Doubts as to the authorship, historicity and early date of the book, premillennial speculations regarding the seventieth week of chapter seven extending even down to the present day as the final fulfillment of the time and, most sadly, general ignorance of the book in the church, which limited knowledge does emphasize the courageous faithfulness of Daniel and his three friends, but little else.
- E. A proper understanding of Daniel will produce verifiable historical information which will destroy the premillennial position, a deeper appreciation of God's providence, an in-

crease of our understanding regarding the Kingdom of God and the Christ of the Kingdom.

- F. A study of "Christ in Daniel" centers upon titles given to him by the prophet and his part in the seventy weeks prophecy.

II. Several titles are attributed to Christ in Daniel.

- A. Some say that the one "like the Son of God" (3:25) was the pre-incarnate Christ who appeared in the midst of Nebuchadnezzar's fiery furnace with Shadrach, Mesach and Abednego.
 - 1. Nebuchadnezzar did observe in verse 28, "Blessed be the God of Shadrach, Meshach and Abednego who hath sent his *angel*, and delivered his servants that trusted in him..."
 - a. Some object because this comment came from the lips of an uninspired, and ignorant, man.
 - b. It is, however, included in the scriptures with the Holy Spirit's blessings.
 - 2. The reference in 3:25 is really too oblique to positively identify the fourth being as the pre-incarnate Christ.
- B. More definitely identifiable as Christ is the vision of "one like the Son of man" in 7:13-14. (See also Matt. 25:31, 26:64; Mark 14:62)
 - 1. What the Ancient of Days gave the Son of man.
 - a. Dominion. Rev.19:15,16

- b. Glory. Rom. 6:4; 1 Pet. 1:21; 1 Pet. 1:17
 - c. A kingdom comprised of all people. Dan. 2:44; Rev. 7:9.
 - d. A permanent and everlasting kingdom (Dan. 2:44).
2. Fulfillment of prophecy is a primary reason for Christ being called the Son of man.
- C. The "prince of the host" (Dan. 8:11) is a probable reference to Christ because "by him the daily sacrifice was taken away" (Heb. 10:9; Col. 2:14; Heb. 9:15)
- D. In reference to Antiochus Epiphanes, the "king of fierce countenance" would stand up against the "Prince of princes" (8:25), which could be Christ because he is also identified as "King of kings and Lord of Lords" in Rev. 19:16. This princely title is further elaborated on in Dan. 9:25,26 when "Messiah the prince" shall be cut off, but not for himself.

III. Daniel's seventy weeks (9:24-27) has been the topic of endless discussions, writings, disputations, conjectures and downright nonsense. A discussion of "Christ in Daniel" co-exists with a discussion of the seventy weeks prophecy because the King and his Kingdom are inextricably united.

- A. The seventy weeks must be understood in the context of the entire book, which teaches the temporality of physical kingdoms and the eternal nature of God's kingdom. If lifted out of its context, anyone may ascribe a pretext to the seventy weeks, which thing is invariably attempted by the Premillennialists.
- B. It is generally agreed that these are prophetic weeks; that is, one week equals 7 years. Hence, 7 years times 70 equals 490 years.
- C. At the completion of these 70 weeks, the following spiritual blessings would occur (verse 24):
 - 1. The transgression would be finished,
 - 2. There would be an end made to sins,
 - 3. Reconciliation would be made for iniquity,
 - 4. Everlasting righteousness would be brought in,
 - 5. The vision and prophecy would be sealed, and,
 - 6. The Most Holy would be anointed.
- D. These spiritual blessings were fulfilled in, and culminated by, the Son of man, our Christ.
 - 1. The transgression was finished, sins were taken away and reconciliation made for iniquity at the cross.
 - a. Every spiritual law was taken away at the cross, including the Law of Moses to which the Jews aspired and were amenable to (Col. 2:14; Heb.10:9) and the inward law of conscience (Rom. 2:12-15) to which Gentiles

- aspired and were amenable to.
- b. This is one reason why the Gospel went to every creature (Mark 16:15,16) in the first century (Col. 1:23) and why penitent believers were instructed to be baptized, so that their transgressions against God would be finished, their previous sins forgiven and they would be reconciled to God through Christ (2 Cor. 5:19-21).
2. After the cross and Pentecost, everlasting righteousness would abound on the earth.
 - a. God's very nature must take vengeance on unrighteousness (Rom. 3:5) because "all have sinned" (Rom. 5:23); hence, faith by man in the atoning blood of Christ declares God's justice (righteousness) for past sins (Rom. 5:25).
 - b. The righteousness of God is through the Gospel. "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:3,4)
 3. The sealing of the vision and prophecy refers to Rev. 10:7 and 11:15.
 - a. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants, the prophets"

(10:7)

- b. "And the seventh angel sounded: and there were great voices in heaven, saying, The Kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever" (11:15)
- c. The gospel of the kingdom went to every creature in the first century (Col. 1:23) and, during that time, the little stone/kingdom of Daniel 2:44 filled the whole earth. This is the meaning of Rev. 14:6: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people."
- 4. At the baptism of Jesus by his cousin, John, (Matt. 3:13-17) we see the anointing of the most holy.
 - a. John's reluctance to baptize Jesus is explained away by the Lord's statement, "for thus it becometh us to fulfill all righteousness" (3:14), signifying this was the beginning of heaven's intent to bring in everlasting righteousness.
 - b. The united fullness of the Godhead is also shown (3:16,17) with God in heaven, the Holy Spirit between heaven and earth and Christ on earth. The symbolism is clear: God's heavenly plan will be executed by Christ and recorded by the Holy Spirit.
- E. Regarding the seventieth week (9:27) Daniel

describes precisely what will happen.

1. The covenant will be confirmed with many
 - a. This must be a reference to the limited commission and the great commission.
 - b. The limited commission was to the Jews only (Luke 10:1-20) and occurred during the lifetime of Christ. The great commission was for all creatures (Mark 16:15,16) and occurred before the fall of Jerusalem in AD 70.
2. In the midst of the week, the sacrifice and oblation will cease.
 - a. At the death of Christ, the veil of the temple was rent from top to bottom (Matt. 27:51)
 - b. At the death of Christ, the old law was done away and fulfilled (Col. 2:14; Matt. 5:18;24:34).
3. The abomination of desolation will occur until it is consummated.
 - a. Christ prophesied that this abomination would occur during the lifetime of his followers (Matt. 24:15) and they would see it after the gospel was preached to all nations (24:14).
 - b. Clearly, the abomination of desolation occurred during the first century (24:34).
4. It is so determined.
 - a. The Jews' historical rejection of the Word of God would culminate with the destruction of the holy city (Matt. 23:35-39)
 - b. The abomination of desolation would be the days of vengeance, in which all things written would be fulfilled (Luke 21:22), again a

reference to the sealing up of vision and prophecy.

F. What does all this mean regarding the seventieth week?

1. Premillennialists believe the seventieth week is yet to come and will be the days of "great tribulation" spoken of by the Lord in Matt. 24:21.
 - a. But the great tribulation would be nothing like anything in history and will never be repeated (21).
 - b. And the great tribulation would occur during the Lords generation (24:34).
 - c. Hence, the great tribulation has already passed and will never occur again.
2. Daniel 9, accompanied by light from the New Testament, clearly teaches that the seventieth week would be in the first century and would signal the end of all things.

IV. Lessons to be learned from Christ in Daniel

- A. God's prophets were always 100% accurate in their predictions (Deut. 18:22).
- B. God's kingdom, and the Gospel of it, did replace all spiritual laws in the first century, hence all men are amenable to it.
- C. The Kingdom of God is eternal because citizenship in it promises, and provides, eternal life.
- D. The Kingdom and the Christ cannot be

separated, thus, the old saw "*Christ, yes; the church, no*" is just oratorical tripe.

- E. Christ is indeed king of kings and Lord of Lords - one sinner at a time, so the gospel must be preached to every generation until Jesus returns to claim his own.
- F. Christians must study the text itself to acquire knowledge, to battle false doctrine and to increase personal faith.

