

23rd Annual Biblical Viewpoints Lectureship

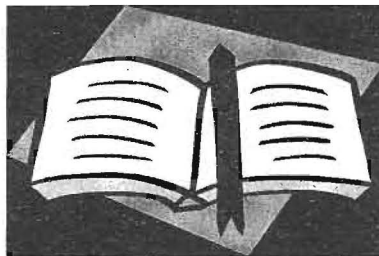
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Directors: Clayton Winters and Eddy Craft

**23RD ANNUAL
BIBLICAL VIEWPOINTS LECTURESHIP**

THAT FORM OF DOCTRINE



**CLAYTON WINTERS
AND
EDDY CRAFT
DIRECTORS**

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Table of Contents

Use of Figurative Language In The Scripture-----	1
<i>Clayton Winters</i>	
The Earthly and The Heavenly Sanctuaries-----	3
<i>Charles Huff</i>	
The Two Sons And The Two Covenants-----	6
<i>Clifford Newell</i>	
Noah And The Church of Christ-----	9
<i>Darrell Broking</i>	
The Red Sea And Baptism-----	12
<i>Terry Townsend</i>	
The First And Second Adams-----	15
<i>Wesley Simons</i>	
Christ Our High Priest After The Order of Melchisedec-----	19
<i>David Pharr</i>	
The Old Testament Temple And The Church-----	22
<i>Eddy Craft</i>	
The Prophet: Moses And Christ-----	25
<i>Charles White</i>	
The Brazen Serpent And The Crucified Christ-----	31
<i>Tim Hall</i>	
The Sabbath And The Rest That Remains-----	33
<i>Ray Frizzell</i>	

USE OF FIGURATIVE LANGUAGE IN THE SCRIPTURES

Clayton Winters

Introduction

- A. Figurative language is such a part of our daily conversation that we hardly recognize we are using it. Yet, how dreary and colorless our speech would be without it. *"I worked my fingers to the bone"; "It tore my heart out to hear it"; "I just went totally brain dead"; "He put his brain in neutral and left his tongue idling"; "The veins in her legs look like a road map of West Virginia"; "There's a fly in the ointment."*
- B. We sometimes hear, *"The Bible means what it says and says what it means."* It does, but if it says it figuratively, it does not mean it literally. Consider these statements: *"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid"* (Isaiah 11:6). *"And all the trees of the field shall clap their hands"* (Isaiah 55:12). *"I suppose that even the world itself could not contain the books that should be written"* (John 21:25). *"And if thy right eye offend thee, pluck it out and cast it from thee"* (Matthew 5:29). Jesus is called the Lion, the Lamb, the Door, the Way, the Vine, the Shepherd of the sheep, the bright and morning Star (Revelation 22:16).
- C. Types, shadows, figures, examples, similitude's, allegories, forms, etc. are also kinds of figures of speech. These have challenged our speakers in their preparation; they will in turn challenge us in their presentations.

I. DEFINITIONS OF TYPES AND ANTITYPES

- A. The Greek *tupos*, used several times in the New Testament and variously translated means: "1. *the mark of a stroke or blow, print.* 2. *a figure formed by a blow or impression; hence univ. a figure, image.* 3. *form:* i.e. the teaching which embodies the sum and substance of religion and represents it to the mind. 4. *an example;* in the technical sense, viz. *the pattern in conformity to which a thing must be made* (Thayer). For example: 1. The impress a pot leaves in the ashes. 2. The impress a seal leaves in wax (or on a document). 3. The imprints of nails in the hands of Jesus. 4. Children as the image of their parents. 5. An image in a mirror.
- B. Although retaining some of its original meaning, in the New Testament its leading idea is as Webster defines it: "A person thing or event that represents another, especially another that is to come; symbol; token; sign." Milligan says: "The word antitype denotes the substance, or that which is prefigured by the type. E.g., the paschal lamb was a type of which Christ was the antitype."
- C. Alan Adams embodied the importance of typology exceptionally well when he said, *"The beauty and wonder of this from the biblical perspective is that God literally took what would come to be in the human future, and stamped or typed it onto the human past. He gave us the negative long before the picture had ever been taken and developed."*

II. VARIOUS EXAMPLES THAT ILLUSTRATE BIBLICAL TYPOLOGY

- A. The typology between Adam and Christ, both in similarity and antithesis, is striking: 1. Adam is called a figure of Christ (Romans 5:14). 2. Both came into being by a miracle: (Genesis 1:26-27; Matthew 1:18-25). 3. The first Adam was made a living soul, the last a quickening spirit (1 Corinthians 15:45). 4. Through Adam came death; through Christ came the resurrection (1 Corinthians 15:22; Romans 5:12). 5. Through Adam came sin; through Christ the redemption of sin; 6. Adam was from the earth; Christ is from heaven (1 Corinthians 15:47). Adam's side was opened to attain his bride (Genesis 2:21); Christ's side was opened to attain His church (John 19:34; Acts 20:28).
- B. The Melchisedecan priesthood was a similitude of Christ's. 1. The prophet declared that he was a stamp of the priest-hood of Christ (Psalm 110:4). 2. Melchisedec was without father or mother (Hebrews 7:3); Christ had no priestly descent (Hebrews 7:13-14). 3. He had neither beginning of days nor end of life (Hebrews 7:3); Christ's priesthood was confirmed by oath and thus immutable (Hebrews 7:20-21). Melchisedec was the king of righteousness; Christ was the Prince of peace (Hebrews 7:2; Isaiah 9:6-7; Luke 2:13-14).
- C. The blood of animals and the blood of Christ. 1. The Passover lamb (Exodus 12:1-5) and the Lamb of God (John 1:29; 1 Corinthians 5:7). 2. The Old Testament ratified by the blood of animals (Exodus 24:3; Heb. 9:18-20) and the New by the blood of Christ (Hebrews 9:15-17). 3. The blood of animals atoned in the sanctuary (Leviticus 16:15-20); and the blood of Christ atoned in heaven (Hebrews 9:7-28). 4. Animal blood was offered often, but Christ's blood was offered only once (Hebrews 10:1-14).
- D. Allegory of the two sons of Abraham. 1. One was by a bondwoman, the other by a freewoman (Galatians 4:22). 2. One was after the flesh, the other by promise (Galatians 4:24). 3. The bond woman and her son represented the Law from Sinai, but the free woman and her son represented the covenant of freedom from Jerusalem (Galatians 4:25-26). 4. The son of the bondwoman was born after the flesh and persecuted the son of the freewoman who was born after the Spirit. 5. The son of the bondwoman would not inherit with the son of the freewoman (Galatians 4:30-31).

III. THE IMPORTANCE OF FIGURATIVE LANGUAGE, TYPES, SHADOWS, ETC.

- A. They help us to understand the importance of significant Bible events. For example, compare the language of Joel in predicting the notable events of Pentecost (Joel 2:28-32), or Jesus' highly figurative language in predicting the destruction of Jerusalem (Matthew 24).
- B. Well understood physical objects are used to help us understand spiritual truths the mustard seed, leaven hid in meal, treasure hidden in a field, a pearl of great price, or a fish net (Matthew 13:3-52).
- C. Old Testament types and symbols are some of the strongest prophetic predictions possible, comparable to a picture of coming events.

[125 Toney Avenue, Erwin, Tennessee 37650]

THE EARTHLY AND THE HEAVENLY SANCTUARIES

Charles Huff

Introduction

1. The book of Hebrews is a study in contrasts. Contrasting the Old with the New.
2. The key word in Hebrews is “better.” (cf. Hebrews 8:1-6)
3. The ministry of the Old Testament High Priest in the earthly sanctuary is contrasted to the ministry of Jesus in the heavenly sanctuary.

I. THE EARTHLY SANCTUARY IS DESCRIBED (Hebrews 9:1-5)

- A. The tabernacle pattern was given to Moses (Exodus 25:40).
 1. The Holy place contained
 - a. The lampstand (candlestick).
 - b. The table of shewbread.
 - c. The altar of incense.
 2. The Most Holy Place (the Holy of Holies) contained
 - a. The golden censer
 - b. The Ark of the Covenant; containing: the pot of Manna, Aaron’s Rod that budded and the two tablets of the Covenant
 - c. On top of the ark, the mercy seat, overshadowed by Two Cherubim’s.
- B. The Ministry of the Earthly Priests (Hebrews 9:6-8).
 1. They entered daily into the Holy place to serve
 - a. They checked the oil and trimmed the lamps
 - b. They burned incense on the altar of incense
 - c. They changed the shewbread every Sabbath day
 2. The High Priest entered the Most Holy Place only once a year
 - a. On the day of atonement
 - b. He did not enter without a sin offering of animal blood
 - c. He offered first for his own sins and then for the sins of the people.
 3. The Way into The Holiest of All (Verse 8)
 - a. The Hebrew writer acknowledges the inspiration of the Holy Spirit
 - b. The “Holiest of All” is the Sanctuary of Heaven
 - c. While the first tabernacle was yet standing, the Heavenly One was not yet manifest.
- C. The High Priesthood of Jesus Christ (Hebrews 9:9-15)
 1. In reference to the earthly sanctuary it was symbolic in types and shadows Hebrews 8:4-5 *“For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 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.”*
 2. Jesus serves as High Priest in the greater and more perfect sanctuary (verse 11).
 - a. He entered with His own blood not animal blood.
 - b. He entered once for all and obtained eternal redemption.
 - c. The Old Testament High Priest entered only on the Day of Atonement.

3. Animal blood only sanctified for the purifying of the flesh (verse 13).
 - a. The blood of Christ sanctifies and purifies the conscience (verse 14).
 - b. He offered Himself without spot to God.
 - c. Thus we may serve the living God with a pure conscience (Hebrews 10:22).

II. BOTH THE OLD AND THE NEW COVENANTS DEDICATED WITH BLOOD (VERSES 15-23).

- A. The Lord's Supper reminds us of the New Covenant in His Blood (Matthew 26:28).
 1. His one sacrifice for sins, covered transgressions under the former covenants.
 2. In the Day of Atonement in the Old Covenant, sins were "overlooked", "passed over" or "rolled forward" until the Supreme Sacrifice that was to come (cf. Acts 17:30; Romans 3:25; John 1:29).
 3. The Old Testament and the people were sprinkled with the blood of animals.
 - a. Without the shedding of blood there is no remission of sins.
 - b. Our hearts are sprinkled with the blood of Christ (Hebrews 10:22; 1 Peter 1:2).
 - c. Copies of the heavenly things (the earthly sanctuary) purified with the blood of animals but the heavenly things with better sacrifices (verse 23).
- B. Christ never entered the copies of the true (the earthly sanctuary) but into heaven.
 1. He could not serve as a Priest on earth (Hebrews 8:4; 7:14).
 2. His ministry is in Heaven making intercession to the Father for us. (cf. Hebrews 7:25; 1 John 2:1-11; 1 Timothy 2:5).
 3. His ONE sin offering is sufficient for all time and eternity.

III. THE THREE APPEARANCES OF JESUS (Hebrews 9:24-28).

- A. At the end of the ages, He made His appearance on this earth. *"...He has appeared to put away sin by the sacrifice of Himself"* (verse 26).
 1. When the fullness of time came... (Galatians 4:4)
 2. At the end of the Patriarchal and Jewish ages
 3. He died on the cross to take away our sins
- B. He NOW appears in Heaven in the presence of God for us (verse 4).
 1. He ascended back to the Father in Heaven
 2. With His OWN precious blood He entered the Heavenly Sanctuary
 3. He poured His own blood on the Mercy Seat in The True Sanctuary to make atonement for our sins (Hebrews 9:12)
- C. He will appear a second time (verse 28)
 1. He must reign until all enemies are put under His feet (Psalm 110:1; 1 Corinthians 15:25).
 2. His first advent is history, but He promises, *"...I will come again..."*
 3. His second appearing will be *"...without sin..."* (without a sin offering).

Conclusion

1. We have a choice today as to whether Jesus will be our personal High Priest.
2. Jesus is God's foreordained sacrifice to pay our debt of sin.

Hebrews 5:5 *"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."* Hebrews 5:7-8 *"Who in the days of his flesh, when he had offered up prayers and supplications with strong*

crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered;"

3. Have you obeyed Jesus? Are you faithfully obeying Him as His child today?

[155 Glendale Rd., Limestone, Tenn. 37681-2015]

The Two Sons And The Two Covenants

Clifford Newell

I. INTRODUCTION

1. The 2003 Biblical Viewpoints Lectureship theme “That Form of Doctrine” is altogether fitting and proper.
2. We are keenly aware of Paul’s statement, Romans 6:16-18 *“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin, ye became the servants of righteousness.”*
3. Our particular study this hour is: The Two Sons and The Two Covenants
4. It is absolutely necessary for every person to understand the difference between the two covenants in order to understand the Bible.
5. A proper understanding of the two covenants was stressed by the pioneer preachers and it must be stressed upon all today.
6. Please consider, Galatians 4:22-31 *“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 31 So then, brethren, we are not children of the bondwoman, but of the free.”*

II. DISCUSSION .

A. An Allegory

1. Grant Osborne wrote: “The allegory paints a series of pictures which have symbolic significance or many thrusts” (Hermeneutical Spiral 236).
2. Milton Terry observed: “The allegory contains its interpretation within itself, and the thing signified is identified with a image” (Biblical Hermeneutics 302).
3. We must understand the importance of ascertaining sound principles of Biblical interpretation.
4. We certainly do not believe that God desired His Word to be misunderstood (John 8:32).
5. The writers of the Bible (about 40 men) did not subscribe to the opinion to confuse and mislead their readers.

6. In fact, Paul proclaimed: 2 Timothy 3:14-15 *“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”*

B. The Allegory Set Forth And Explained.

1. The significance of this allegory is directly related to the overall theme of this section, namely, ye that desire to be under the law, do ye not hear the law?
2. The law as here stated is a reference to the Law of Moses, therefore, Paul spoke of being *under law* as meaning to be subject to the commandments and demands of the law.
3. He proceeds to teach them the real meaning of the law concerning the two covenants, using the incidents in the lives of Hagar and Sarah and their children to teach the lesson.
4. Consider the following twelve analogies---

• Mothers	The Handmaid The Freewoman	The Old Covenant (4:24) The New Covenant (4:26, 31)
• Sons	Ishmael Isaac	Jews under the Old Covenant Christians under the New Covenant
• Births	By nature/Ishmael By promise/Isaac	Natural birth of subjects of the (4:29) Spiritual birth of subjects of the New Covenant (4:28)
• Dispositions	Ishmael a Persecutor Isaac’s endurance	Jewish persecution (4:29) Christian endurance
• States	Domestic bondage/Ishmael Domestic freedom/Isaac	Legal bondage of the Jews (4:25) Spiritual Liberty of Christians (4:31)
• Results	Ishmael “Cast Out” Isaac Made Heir	Rejection of the Jews (4:30) Acceptance of Christians (4:30)

5. Paul takes the historical narrative of Hagar and Ishmael, Sarah and Isaac, and the relations between the two offspring as historical facts that also have allegorical significance.
6. Hagar as the bondmaid represents the Old Covenant and the present Jerusalem.
7. Sarah as the free woman represents the New Covenant and the Jerusalem which is from above.
8. The child of Hagar was born according to the flesh.
9. The child of Sarah was born according to promise.
10. The persecution between the two sons represents the conflict between Jews and Christians of Paul’s day.

11. The separation of Hagar and her child from Sarah and her child depicts the clean break which must be made between Judaism and Christianity.

C. The Design of Galatians 4:22-31 Allegorically

1. The specific design of this allegory is to show the effect of being under the bondage/servitude of the Jewish law, compared to the freedom which the Gospel imparts.
2. Paul had addressed the state of being under the law as one of bondage; whereas, Christianity was a state of freedom.
3. To show the difference of the two conditions, he appeals to the account of Abraham's two sons.
4. Observe that Paul uses the historical facts of the account of the two sons of Abraham because what happened there is the same principle that is involved in Judaism and Christianity.
5. When Paul says "these women are two covenants" he does not mean literally.
6. In what sense could the women be two covenants?
7. The meaning must be that they furnished a clear and apt illustration or representation of the two covenants; they would show what the nature of the two covenants was.
8. Hagar, bringing forth her son into slavery, is likened to the old covenant of Mount Sinai that could result only in slavery.
9. This is Paul's basic contrast – between the freedom of faith and slavery of the law!

III. Conclusion

1. Paul concluded: Galatians 4:31 *"So then, brethren, we are not children of the bondwoman, but of the free."*
2. Paul included himself, along with the Galatians, and everyone else who rendered obedience to the gospel system.
3. All who have obeyed Christ Jesus, the promised seed of Abraham. ARE NOT slaves born of a slave mother; we are free people, born of a free woman.
4. In the great privilege of being children of the freewoman, there is also the responsibility to live up to the obligations that issue from being free.
5. Good people always remember: Freedom has its cost!

[25 Risto Rd., Bristol, Va. 24201]

NOAH AND THE CHURCH OF CHRIST

Darrell Broking

Thesis: The greatest need of mankind is to get into the church and stay in the church; because, the great storm of all time is yet to come.

Text: Genesis 6:5-9, I Peter 3:20-21 and II Peter 3:9-11.

Introduction

1. Noah the son of Lamech, tenth from Adam, died at the age of 950.
2. Nothing is known of his life before his 480th year.
3. In the 600th year of Noah's life, God unleashed the powers of nature and destroyed the ancient world, in an awesome demonstration of His power and might.
4. Those dying in the flood serve as an example and a reminder that man must answer to his creator.
5. The eight souls who were saved in the ark serve as an example and a demonstration of God's love toward those who will do His will.
6. In many ways Noah exemplified Christ in his life.
7. Noah was perfect in his generation, he built an ark for the saving of his house, and Noah was honored by God with an everlasting covenant.

I. NOAH WAS PERFECT IN HIS GENERATION.

- A. Noah lived in a day when the ugliness of sin was seen on every hand.
 1. Conservative figures estimate the earth's population at one billion before the flood.
 2. The condition of man was an abomination in the eyes of God (Genesis 6:5-7).
- B. Noah found grace in the eyes of God (Genesis 6:8).
 1. In the midst of this perverse generation Noah was a just and righteous man (Genesis 6:9).
 2. Noah walked with God, because he was in agreement with God's righteous ways (Amos 3:3).
- C. Noah was going to do whatever God set before him to do, regardless of what man had to say (Hebrews 11:7).
 1. He was warned about the flood in a time when rain was unknown (Genesis 2:5-6).
 2. The earth was surrounded by a water vapor creating an entirely different environment than we know today (Genesis 1:6-8).
 3. The preaching of Noah must have been considered very foolish in the eyes of the ungodly (II Peter 2:5; 3:3-6).
- D. The condition of the world before Jesus came was bleak.
 1. Mankind was completely lost in sin (Romans 3:23; John 3:16-17).
 2. Jesus was the perfect one who always walked with His Father in total agreement (John 6:38; 17:4).
 3. Jesus was ridiculed, mocked, scorned and crucified because of His message (John 8:37-38).
 4. The preaching of the cross of Christ is still foolishness in the minds of many (1 Corinthians 1:18).

II. NOAH BUILT AN ARK TO SAVE HIS HOUSE.

- A. Although, he had never seen rain or a flood before, Noah knew that God was going to perform His Word.
 - 1. Many live their lives as if life will exist as it was yesterday or the day before (II Peter 3:4).
 - 2. Noah was an inspired prophet speaking the Word of the Lord (I Peter 19-20).
 - 3. While the masses rejected the Word of the Lord as foolishness, Noah sought to do the will of God.
 - 4. Noah believed God, and he knew that the only safe haven for his house was going to be found in the ark.
- B. Noah constructed the ark according to God's pattern (Genesis 6:13-16).
 - 1. Noah's sanity must have been questioned by his fellow man.
 - 2. Imagine building an ark 450' long, 75' wide and 45' high.
 - a. This great three-story structure, shaped like a chest, with a displacement tonnage of 24,000 tons, was the largest sea going vessel for the next 4,500 years.
 - b. By faith Noah kept on building, because he knew that God would bring this thing called a flood upon the earth.
 - 3. Instead of saying that man cannot obey God's law, Noah did all that was expected of him (Genesis 6:22).
 - a. If Noah had constructed the ark without following God's pattern, he would not have had to worry about it sinking.
 - b. Any alterations would have made the ark incapable of floating in the first place!
 - 4. After all things were ready the Lord told Noah to come into the ark (Genesis 7:1).
 - a. The language indicates that the Lord was in the ark inviting Noah to enter its security.
 - b. The Lord was with those who were being saved and opposed to the ungodly who perished in the flood.
- C. Jesus also built a place to save His house.
 - 1. The church of Christ and the body of Christ are one in the same (Colossians 1:18, 24).
 - 2. Jesus built His church and He is its savior (Matthew 16:18; Ephesians 5:23).
 - 3. Like the ark, the church was built according to God's pattern.
 - a. The ark had one window supplying its light, and the church only has one window for light, the word of truth (2 Peter 1:19; Psalm 119:105).
 - b. Like the ark, the church only has one door (John 10:9; 14:6).
 - c. When God decides to close that door, no man will be able to open it again.
- D. In the six-hundredth year of Noah's life God unleashed the power of nature and destroyed the world that then was.
 - 1. There are limits to God's mercy.
 - 2. The same water that destroyed the ungodly saved eight souls in the ark (I Peter 3:20).
 - a. The water bore up the ark, separated the saved from the lost and offered Noah and his family a new existence.
 - b. Baptism enables us today to escape the condemnation of the lost (1 Peter 3:21).
 - c. Baptism serves as a line of demarcation between the saved and the lost (Mark 16:16).

- d. Through baptism the Lord adds to His house, the church (Acts 2:47; 1 Timothy 3:15), and offers man the chance of a new life (2 Corinthians 5:17).

III. NOAH WAS HONORED BY GOD WITH AN EVERLASTING COVENANT.

- A. After the flood God promised Noah that He would never destroy the earth again by water (Genesis 9:8-17).
 1. The bow in the sky not only reminds us of God's covenant, but it also reminds us that the world that then was perished.
 2. The world that now exists will also perish; it will be dissolved by fire (2 Peter 3:9-11).
- B. The greatest covenant every known is the covenant sealed by the blood of Jesus (Hebrews 9:15).
 1. This great covenant carries the promise of eternal life.
 2. The New Testament calls man into the church through the watery grave of baptism, where man comes in contact with the blood of Christ (Acts 22:16; Revelation 1:5).
- C. Noah was a great man, but Jesus is the Son of God and our only hope in life.

Conclusion

1. Noah heard God's word and obeyed His holy commandments.
2. Noah built the ark, a type of the church of Christ.
3. Noah's family was saved in the ark, and the Lord's family will only be saved in the church (Ephesians 5:23).
4. The sound of the lost trying to get into the ark at the beginning of the flood must have been horrible.
5. When Jesus comes again, all of the unfaithful and those outside of the church of Christ will mourn in the agony of eternal fire.
6. The Lord is calling all into the church (2 Thessalonians 2:14) where His saving grace can be found (2 Timothy 1:9).
7. The commandments we are to follow are much easier than having to go out and build an ark (Romans 10:17; 10:10; Luke 13:3; Mark 16:16; 1 Corinthians 15:18).
8. The greatest need of mankind is to get into the church and stay in the church, because the greatest storm is yet to come (2 Peter 3:9-11).

[206 Willow Circle, Mountain City, Tenn. 37683}

THE RED SEA AND BAPTISM

Terry R. Townsend

Introduction

1. Throughout the pages of Holy Writ we find God using water as a sort of dividing line between sin and salvation; bondage and freedom; slavery and son-ship; old and new.
 - a. Noah's flood was a dividing line separating between the old world and the new, and he had to cross the dividing line of water in order to be saved (Genesis 6; 1 Peter 3:20).
 - b. The Jordan stood as a line between Naaman's leprosy and a divine cure (1 Kings 5:1ff).
 - c. Pool of Siloam stood between the blind man and the reception of his sight (John 9:1-6).
2. There's another line drawn by God in scripture; i.e., the waters of the Red Sea which served as a dividing line between Israel's slavery and their salvation, and any failure on their part to cross that dividing line would have demonstrated a lack of faith and ultimate demise (cf. Exodus 14).
3. Each of these examples serves as a shadow of New Testament realities. These shadows are vague pictures or glimpses of New Testament realities that were to eventually be unfolded. Such a shadow can be seen from God's employment of water in the redemption of man.
4. My task will be to point out the similarities between the dividing-line of the Red Sea and the waters of baptism

I. DEPENDENCE UPON THE FATHER FOR SALVATION

- A. As we consider the events of Exodus 14 and Israel's encampment along the Red Sea, we learn an important lesson relative to one's dependence upon God for salvation.
 1. God had directed Israel to a place where they would appear hopelessly trapped.
 2. Their position was designed so as to produce sole dependence upon God for deliverance. It would not be by their own strength, but by the mercy of God, that they would be freed forever from bondage. They would have to respond by faith to God's grace by going through the Red Sea, as Moses commanded.
- B. Man is dependent upon God for salvation. It was true then, and it is true today! Without God's grace, the sinner is without hope.
 1. However, it is not grace, alone which saves, but it is grace through faith that frees man from the bondage of sin (cf. Ephesians 2:8-13).
 2. Israel had to trust and obey God completely to be saved from the Egyptians. That principle has never changed. The particulars of salvation are now different, but the principles remain constant.
- C. Thus, the entire process of salvation begins with recognition of our hopeless condition without Christ and a resolution to turn to Him through obedient faith!

II. DETERMINATION OF FOE TO KEEP US FROM OUR SALVATION

- A. Despite the devastation brought on by the plagues, Pharaoh was determined to keep Israel from obtaining their salvation (cf. Exodus 14:5-10). He was proud, persuasive, productive and persistent; several of many qualities employed by those opposed to God.
- B. It is no secret that the child of God faces a fierce and ferocious foe, one determined to keep us from our salvation (1 Peter 5:8). However, we as God's people must be determined to stay the course and keep our eyes on the prize!

1. Philippians 3:13-14: *"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."*
2. We must stand strong and fight the good fight of faith (1 Timothy 6:12)!
3. We must believe that we can do all things through Christ (Philippians 4:13).
4. We have that assurance that the Lord will never leave us nor forsake us; thus, we must not fear what man shall do to us (Hebrews 13:5-6).
5. "If God be for us, who can be against us?...We are more than conquerors through him that loved us" (Romans 8:31, 37).

III. DIRECTIONS TO BE FOLLOWED IN OUR PURSUIT OF SALVATION

- A. Another lesson learned from Israel of old is the necessity of following God's Word for salvation. If Israel were to be delivered, they would have to follow God's appointed leader, Moses and go forward by faith as instructed (cf. Exodus 14:13-22).
 1. In the great chapter of faith in the New Testament, the Israelites are mentioned among those who trusted and obeyed the word of the Lord (Hebrews 11:29).
 2. On that occasion, they were obedient to the command to *"go forward"* by faith into the baptism *"unto Moses in the cloud and in the sea"* (1 Corinthians 10:1-2). They had accepted Moses as God's appointed leader, and they submitted to his authority as God's lawgiver and mediator.
- B. God speaks to us today through His Son Jesus Christ (Hebrews 1:1-3). He is our deliverer (John 3:17); thus, we must submit to His authority and follow Him (Matthew 17:5).
- C. Man may reject and avoid His Word on earth, but no man will escape His Word on the Day of Judgment (John 12:48). Only those who have followed His directions will receive eternal salvation (Matthew 7:21ff; 1 John 2:17). Those receiving eternal salvation will be those who have left sin, lived sanctified lives, and looked for the Savior (Titus 2:11-14).

IV. DELIVERANCE OF THE FAITHFUL FROM SLAVERY TO SALVATION

- A. With the Egyptians on one side, the Red Sea on the other, God would demonstrate His power by destroying the Egyptians and delivering the Israelites (cf. Exodus 14:19-31).
 1. Imagine the Egyptians fear as they realized their imminent destruction. They had been given ample opportunities to yield to the demands of the God of the universe; unfortunately, their iniquity was full and their destruction certain.
 2. Imagine Israel's joy as they crossed over onto dry land, and looking back seeing God's wrath being poured out on their enemy (cf. Psalm 106:8-11).
 3. God's grace provided the way of salvation, but the obedient had to *"go forward"* in response to the command of God through Moses.
- B. God continues to deliver His people today from bondage of sin when His will is obeyed.
 1. Sin is horrible and it separates man from God (cf. Isaiah 59:1-2; Romans 6:23).

2. God wants all men everywhere to be saved and come to knowledge of the truth (1 Timothy 2:4). He's longsuffering toward us, not willing that any should perish (2 Peter 3:9). "*God sent not His Son into the world to condemn the world; but that the world through Him might be saved*" (John 3:17); however, deliverance and remission of sin is given only to those who by faith cross through the waters of baptism, putting to death the old man and being raised to walk in newness of life (Romans 6:3-4).
- C. Baptism is God's dividing line in salvation.
1. Water, in and of itself, has not the power to save; however, water enters into the test of obedience. Such was the case with Noah, Naaman, the blind man, and Israel. God has made water, in each of these cases, essential to the completion of one's obedience!
 2. In harmony with this, God has made baptism the dividing line between being lost and being saved (1 Peter 3:20-21). Unless one is baptized into Christ for the remission of sins, they cannot be saved (Mark 16:16)! Baptism is the only thing that can put us in Christ (Romans 6:3; 1 Corinthians 12:13; Galatians 3:26-27) and into contact with His precious blood that cleanses us from sin (1 John 1:7).
- D. Baptism is not an event in which one who is saved engages, but an event in which one engages to be saved. It is absolutely essential for salvation!

V. DANGER IN FORFEITING OUR SALVATION

- A. God delivered Israel from the hands of the Egyptians and had promised them an inheritance; however, continued obedience and faith in God was necessary for obtaining that rest. Sadly, all but two forfeited that rest because of their disobedience.
- B. Likewise, the child of God must remain faithful if they are to receive their Eternal rest.
- C. Paul, in writing to the church at Corinth, points out the possible danger in forfeiting one's salvation, and he does so by referring back to Israel and their fall in the wilderness (cf. 1 Corinthians 10:1-12).
- D. May each of us hold fast the faith (Hebrews 4:14; 10:23), abounding always in The work of the Lord (1 Corinthians 15:58), and keep our eyes on Jesus, the author and finisher of our faith (Hebrews 12:1-2). "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

Conclusion

1. Cf. Exodus 15:16-17
2. Like Israel of old, when we today cross the dividing line and are baptized into Christ for the remission of sins; we become His peculiar, purchased, planted, protected, and precious people!
3. Do you want to be saved? Baptism stands between the sinner and their salvation. Why not cross that dividing line and loose yourself from the bondage of sin!

[123 Toney Avenue, Erwin, Tennessee 37650]

The First And Second Adams

Wesley Simons

Introduction

1. One cannot believe in the second Adam without believing in the first Adam.
2. 1 Corinthians 15:45-49 *“And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy: the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”*
3. Paul has just declared there are two Adams. One had a natural body and the other was from heaven.
4. Just as we have our natural bodies from Adam, if we are in Christ at the end, we will receive our spiritual bodies.
5. The dead in Christ shall not only rise but have a glorious body: 1 John 3:2 *“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”*
6. So death comes from Adam and life comes from Christ.
7. Paul said this about Adam: Romans 5:14 *“Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.”*
8. When it comes to the two Adams there are some:
 1. Comparisons between them --- Their resemblances
 2. Contrasts between them --- Their dissimilarities

I. A COMPARISON OF THE TWO ADAMS

A. God Placed Both Of Them On Earth By A Miracle:

1. Adam:
 - a. Genesis 2:7 *“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”*
2. Christ:
 - a. Isaiah 7:14 *“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”*
 - b. Matthew 1:21-23 *And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.”*

B. The Existence Of Both Adams On Earth Began Free From The Slightest Taint Of Sin:

1. Adam
 - a. Luke 3:38 *“Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.”*
 - b. Genesis 1:26-27 *“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image,*

- in the image of God created he him; male and female created he them.”*
- c. Ezekiel 18:20 *“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.”*
2. Christ
 - a. Hebrews 7:26 *“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;”*
 - b. The Immaculate Conception
 3. Each Adam Had A Nature Capable Of Temptation
 - a. Adam
 - b. Adam and Eve failed (Genesis 3).
 - c. Romans 5:12 *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:”*
 4. Christ
 - a. Hebrews 4:15 *“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”*
- C. God Named Them Both:
1. Adam
 - a. Genesis 5:2 *“Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”*
 2. Christ
 - a. Philippians 2:9 *“Wherefore God also hath highly exalted him, and given him a name which is above every name:”*
 - b. Matthew 1:21 *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”*
 - c. Acts 4:12 *“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.”*
- D. Both Adams Were Married:
1. Adam
 - a. Genesis 2:18 *“And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.”*
 - b. Genesis 2:21-24 *“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.”*
 2. Christ
 - a. 2 Corinthians 11:2 *“For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”*

- b. Revelation 21:9 *“And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.”*
- 3. Comparisons
 - a. Both had to sleep to receive their brides.
 - b. Both had their sides opened.
 - c. Eve was a helpmeet to Adam. The church is a helpmeet to Christ.
 - d. Adam and Eve were one; Christ and the church are one.
 - c. Each had just one bride.
- E. In Both Cases The Bride Wears The Husbands Name:
 - 1. Adam
 - a. Genesis 5:2 *“Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.”*
 - 2. Christ
 - a. Matthew 16:18 *“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*
 - b. Romans 16:16 *“Salute one another with an holy kiss. The churches of Christ salute you.”*
- F. In Both Cases The Husbands Was/Is The Head Of The Wives:
 - 1. Adam
 - a. Genesis 3:16 *“Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”*
 - b. 1 Corinthians 11:3 *“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.”*
 - 2. Christ
 - a. Ephesians 5:22-24 *“Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.”*
- G. Both Families Grew:
 - 1. Adam
 - a. Genesis 1:28 *“And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”*
 - b. Genesis 4:1 *“And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.”*
 - 2. Christ
 - a. Mark 16:15-16 *“And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.”*
 - b. Acts 2:47 *“Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.”*

- c. Acts 4:4 *"Howbeit many of them which heard the word believed; and the number of the men was about five thousand."*

II. CONTRAST OF THE TWO ADAMS

A. Both Adams Performed A Single Act That Effected The World:

- 1. Adam
 - a. Romans 5:12 *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"*
- 2. Christ
 - a. Hebrews 2:9 *"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."*

B. Both Adams Effected Life And Death:

- 1. Adam
 - a. 1 Corinthians 15:22 *'For as in Adam all die, even so in Christ shall all be made alive.'*
- 2. Christ
 - a. John 14:6 *"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."*

C. Both Adams Effected The Tree Of Life

- 1. Adam
 - a. Genesis 3:22-24 *"And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."*
- 2. Christ
 - a. Revelation 22:14 *"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."*

Conclusion

- 1. One Adam brought us death.
- 2. The other Adam brought us life.
- 3. Revelation 14:13...*"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."*
- 4. Are you in Christ? Ephesians 1:3
- 5. How does one get into Christ?
 - 1. **Hear: Romans 10:17**
 - 2. **Believe: John 8:24**
 - 3. **Repent: Luke 13:3**
 - 4. **Confess: Matt. 10:32-33**
 - 5. **Be baptized: Acts 2:38; Gal. 3:27-29**

[2691 Hwy 91, Elizabethton, Tennessee 37643]

Christ Our High Priest After the Order of Melchisedec

David Pharr

Introduction

1. God knows the end from the beginning (Acts 15:18). Having purposed redemption from the foundation of the world (Ephesians 3:10-11; II Timothy 1:9), He prefigured Christ in various things and persons. These are called types and were recorded in the Old Testament specifically to serve this purpose (I Corinthians 10:11). It is a faith building exercise to see how that all of these types perfectly foreshadow the mission of our Savior.
 2. The New Testament book of Hebrews develops the typology of Melchisedec, showing the several ways that this obscure Old Testament character illustrates the superior person and work of Jesus Christ.
- I. WE ARE INTRODUCED TO MELCHISEDEC IN A VERY BRIEF INCIDENT OF HISTORY (Genesis 14:18-20).**
 - A. Review historical setting
 - B. Three verses give us the entire biography. This brevity of record is on purpose, however, as it will serve as a point of the type.
 - C. He is described as both king of Salem (probably Jerusalem) and priest of God.
 - D. There is no other reference to Melchisedec for the next nine centuries.
 - II. THEN IN PSALM 110, WHICH FORETELLS THE REIGN OF CHRIST (V. 1), THE NAME MELCHISEDEC IS FOUND AGAIN, PROPHESYING WITH AN OATH THAT THE ONE WHO WOULD SIT AT GOD'S RIGHT HAND WOULD BE A "PRIEST FOREVER AFTER THE ORDER OF MELCHISEDEC" (V. 4).**
 - A. The prophecy would be fulfilled when Christ came to His throne (Acts 2:34; I Corinthians 15:25; Hebrews 1:13; et al).
 - B. It is especially significant that the one who would be king would also be a priest. This answers one of the most glaring errors of premillennialism, which holds that Christ is our priest now, but is not yet on the promised throne.
 - III. Another Psalm is especially concerned with the king over God's people and says that the one crowned as king is thereby named as God's Son (Psalm 2:7).**
 - A. The New Testament applies this to Christ (Acts 13:13; Hebrews 1:5; 5:5).
 - B. It should be noted that this is connected with His coronation, not with His birth.
 - IV. ANOTHER FIVE CENTURIES PASS AND WE COME TO A PROPHECY OF ZECHARIAH CONCERNING "THE MAN WHOSE NAME IS THE BRANCH" (Zechariah 6:12-13). Though Melchisedec is not named, the prophecy points to the combined offices of king and priest.**
 - A. Under the Law of Moses, the kings and the priests were never of the same tribe, and no one ever was appointed to both offices.
 - B. The case of Uzziah illustrates that under the Old system it was unlawful for the two offices to be combined (II Chronicles 26:16-21).

C. This further reinforces the critical objection to premillennialism.

V. ALL OF THIS IS BROUGHT TOGETHER IN THE BOOK OF HEBREWS, WHICH DEVELOPS THE SUPERIORITY OF CHRIST IN SHOWING THE SEVERAL WAYS THAT MELCHISEDEC WAS A TYPE OF CHRIST. (This study is especially significant not only in the great truths it gives about the priesthood of Christ, but also as a demonstration of apostolic confidence in the verbal inspiration of the Scriptures and valid hermeneutics.)

- A. The prophecies Psalm 2:7 and Psalm 110:4 are connected to show that the king who is God's Son is the one who is a priest after the order of Melchisedec (Hebrews 5:5-6). As in the type, Christ holds the two offices (Zechariah 6:12-13). The common denominator between Psalm 2 and Psalm 110 is kingship. Like Melchisedec, our Priest is also King of Righteousness and King of peace (Hebrews 7:2). Hebrews 1:8 *"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."*
- B. Even the abruptness of the Genesis record points to the fact that Christ has an unending priesthood (Hebrews 7:3). That Melchisedec was *"made like unto the Son of God"* simply means that the Genesis record presents him in this way. The silence of the Scriptures provided this aspect of the type. It was not that the man had no parents or descendants, but that such had no bearing on his priesthood.
- C. That Melchisedec blessed Abraham and received tithes from him shows that he was the greater, pointing to the case that as the antitype Christ is greater than the priests of Levi (Hebrews 7:4-10).
- D. Since the prophecy of Psalm 110:4 was given after the establishment of the Aaronic priesthood, it had to follow that the Aaronic priesthood lacked perfection and needed to be replaced (Hebrews 7:11).
1. Further, a new order of priesthood required a change of the law (Hebrews 7:12).
 2. Here is logic, a hermeneutic, based on silence. There was no specific prohibition of a priest from Judah, but Levi having been specified, Judah had to be excluded. Christ was not of Levi, but of Judah (Hebrews 7:13-14; cf. Genesis 49:10).
- E. Particular attention is given to the wording of Psalm 110:4.
1. Priests of Levi received their office by the law's provision for a fleshly lineage, but Christ's priesthood was ordered by an oath—"The Lord hath sworn..." (Hebrews 7:15-22).
 2. They were replaced because of death, but He is a "priest forever," and "ever lives to make intercession for us" (Hebrews 7:21-25).
 3. In contrast to the theories of dispensationalism, there will be no system of salvation to follow this one. God gave an oath and "will not repent."
 4. With Christ there is a better covenant, but none can be better than it. Because Christ saves "to the uttermost." (Hebrews 7:25)
- F. Another point returns to the dual office of king and priests. As King, He sat down at the right hand of God. (Psalm 110:1) Being a priest at the **same time**, however, this means that our Priest sat down, demonstrating that His sacrificial work was completed. (Hebrews 10:11-13)

Conclusion

1. Much more is said in Hebrews about Christ's priesthood, the sacrifice He offered, how He serves in the heavenly tabernacle, etc.
2. In the few points we have highlighted, comparing Christ and Melchisedec, we have marvelous assurances of the certainty of our redemption. We also have refutation of various philosophies and religions. Here we have evidence against:
 - New Hermeneutic, because the inspired writer builds his argument on the silence of the Scriptures. Those who deny verbal inspiration, because he cites the precise wording of the Old Testament history.
 - Catholicism, in its claim to repeat Christ's sacrifice in the mass, because our Priest offered Himself once for all.
 - Hopelessness, because He is able to save "to the uttermost."
 - Adventism, because "the priesthood being changed, there is made of necessity a change also of the law.
 - Deism in its denial that God is involved in the world, because the plans and purposes of God at work in the time of Abraham is perfectly fulfilled in Christ.
 - Judaism, because our priest is not of Levi, but of the order of Melchisedec.
 - Universalism, because the only ones saved are those "who come unto God by Him."
 - Modernism, because the inspiration of the Bible is proven in the perfect harmony in Genesis, Psalms, Zechariah and Hebrews.
 - Premillennialism in its theory of a future reign of Christ, because He is our Priest and King at the same time.

[1506 Springsteen Rd., Rock Hill, SC 29730]

THE OLD TESTAMENT TEMPLE AND THE CHURCH

Eddy Craft

Introduction

- A. The Temple and its services were a part of the work and life of Jesus Christ. Just think of the times that He stood on the porches and taught people the gospel. Any thing that connects itself so closely to our Lord must cause us the deepest interest. Luke 20:1 *"And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders,"*
- B. Our Lord would have taught in the Temple, sitting in the Treasury, attending the various festivals, giving His sanction to the purifications by directing the healed leper to the priest, and above all as at the Feast of Tabernacles, applying to Himself the significant rites of the Sanctuary. Just image us witnessing the birth of the Church of Christ on the day of Pentecost at the Temple. We mark the frequent illustrations of spiritual realities by the Temple scenes, in the writings of the apostles. *"Luke 21:37-38 And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives. [38] And all the people came early in the morning to him in the temple, for to hear him."*
- C. The English word Temple is used 106 times in the New Testament.

I. IN THE NEW TESTAMENT THERE ARE TWO WORDS TRANSLATED TEMPLE:

- A. The Greek word hieron. This word has reference for the most part to the Temple in general. This is the word that Luke used in Acts 2:46 *"And they, continuing daily with one accord in the **temple**, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,"* This verse is not talking about the most Holy Place. This also is the word that John used in talking about the money changers that Jesus cast out of the temple. John 2:14-15 *"And found in the **temple** those that sold oxen and sheep and doves, and the changers of money sitting: [15] And when he had made a scourge of small cords, he drove them all out of the **temple**, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;"*
- B. The second Greek word translated Temple is naos. This word is used when talking about the temple proper. Vines helps us in understanding the difference between these two words. *"Hieron the neuter of the adjective hieros, sacred, is used as noun denoting a sacred place, a temple, that of Artemis (Diana), Acts 19:27; that in Jerusalem, Mark 11:11, signifying the entire building with its precincts, or some part thereof, as distinct from the naos, the inner sanctuary...."* Among the Jews only the Priest could go into the temple (naos). When this word was used among the heathen it denoted the shrine containing the idol. It is also of interest that since Christ being of the tribe of Judah, and thus not being a priest while upon the earth (Hebrews 7:13-14; 8:4), did not enter the naos. It is also of interest to make note of the fact that this same word is used to refer to the Church and the physical body.

II. THE OLD TESTAMENT TEMPLE AND ANTITYPE OF THE CHURCH:

- A. Some points of antitype: The material prepared (Luke 1:17,77; 3:3; John 4:1). Christ was the builder (Matthew 16:18). Material (Ephesians 2:19-22; 1 Peter 2:5). Glory filled (Acts 2). Conditions of indwelling (Law of attendance) (Acts 20:7; Hebrews 10:25-29; 2 Corinthians 6:14-7:1).
- B. While it is not the intent in this study to go into detail on this point I would recommend highly that you spend some time in study on the type antitype of the temple and the Church.

III. THE PLACE WHERE GOD PUTS HIS NAME:

- A. There is significance to putting our name to something.
 - 1. Legal documents– such as bill of sale, deed, receipt, car title or a note.
 - 2. We would, with caution, put our name on a blank check, or a marriage license alongside that of another person.
 - 3. When we put our name to a cause, it means we support that cause with all the ramifications of it.
- B. Such holds true in the Bible as it relates to spiritual matters; so when God placed His name on something, it indicated tremendous significance and importance.
- C. God placed His name on the Nation of Israel. He chose the seed of Abraham for His holy and peculiar treasure, Exodus 19:5 “*Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:*” Deuteronomy 14:2 “*for thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.*” God put His name on this special people, Numbers 6:23-27 “*Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, [24] The Lord bless thee, and keep thee: [25] The Lord make his face shine upon thee, and be gracious unto thee: [26] The Lord lift up his countenance upon thee, and give thee peace. [27] And they shall put my name upon the children of Israel; and I will bless them.*”
- D. God placed His name in Jerusalem. It was in the fore plan of God that he would choose a place for His name. Deuteronomy 12:5 “*But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come:*” Deuteronomy 26:2 “*That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.*” The chosen city was Jerusalem. 1 Kings 11:36 “*And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.*” 1 Kings 14:21 “*And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.*”

- 2 Kings 21:4 “ *And he built altars in the house of the Lord, of which the Lord said, In Jerusalem will I put my name.*” 2 Chronicles 12:13 “ *So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.*”
- E. He put His name in the Temple, the House of God. Solomon built the house of the Lord, and God hallowed it, and put His name there. 1 Kings 9:3 “ *And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually.*” 2 Chronicles 6:20 “ *That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.*” Thus it was both Jerusalem and the Temple had God’s name put to them. 2 Kings 21:7 “ *And he set a graven image of the grove that he had made in the house, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:*” The Old Testament temple was the center of Jewish worship, a type of the New Testament church (Ephesians 2:21), and looked forward in symbol to the New Jerusalem (Revelation 21:2). Could anyone downplay its importance in God’s plan?
- F. Finally, let us note that the name of God was also given to His Church. When the Gentiles were called into the family of God, He placed His name on them. Acts 15:14,17 “*Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. [17] That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.*” The whole family in heaven are named. Ephesians 3:14-15 “*For this cause I bow my knees unto the Father of our Lord Jesus Christ, [15] Of whom the whole family in heaven and earth is named,*” Romans 16:16 “*Salute one another with an holy kiss. The churches of Christ salute you.*”

Conclusion

- A. It is very important that we understand that whether we are talking about the Old Testament Temple or the New Testament Church they are both very important and there type and antitypes are of great significance.
- B. Just as God dwells in His Church today we must also dwell in it to receive the spiritual blessings. Ephesians 1:3 “*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*”
- C. Hopefully we will be able to see the importance of the Old Testament temple and the New Testament Church.

[136 Deer Glen Drive Elizabethton, Tenn. 37643]

THE PROPHET: MOSES AND CHRIST

Charles White

Familiar Similarities Between Moses and Christ

There are several similarities between the Jewish lawgiver, Moses, and the world's lawgiver, Jesus, the Christ, and most of these similarities are familiar to us.

They were both Jews; their lives were threatened by temporal rulers at their births; they both fasted forty days and forty nights, with Moses in the presence of God minus food or water (Deuteronomy 9:9) and Christ in the presence of Himself. They were both conduits of the law of God; their teachings were both concerned with sacrifices; they were both the meekest of men.

Some Possibly Unfamiliar Similarities

There are some other similarities between Moses and Christ that are not quite as often noticed.

Moses rejected the glory of this life, as did Jesus. Philippians 2:5-8 teaches, *"Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

Moses made a wise choice in rejecting the pleasures of sin (Heb 11:25) and Jesus' choices as a young man are guides for our young people today. *"And Jesus increased in wisdom and stature, and in favour with God and man"* (Luke 2:52).

Moses was not concerned with accumulation of worldly goods (Hebrews 11:26), and so did Jesus as He taught, *"Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head"* (Luke 9:58).

Moses forsook Egypt and even his own family (Exodus 18; Hebrews 11:27) and Jesus clearly stated that His family was his brethren, *"And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren"* (Matthew 12:49).

Further Comparisons

Moses brought the children of Israel out of Egyptian bondage through the Red Sea to the relative safety of the wilderness and ultimately to the promised land. Jesus brings all people out of the bondage of sin through the waters of baptism to the sure safety of the church and ultimately to heaven.

The Jews believed in Moses as their deliverer but had to follow Him as the voice of God; likewise we follow Jesus because He is the voice of God (John 14:15).

Moses was born to deliver Israel from bondage; Christ was born to deliver all men from sin.

Moses performed miracles by the power of God to demonstrate God's presence; Jesus performed miracles to demonstrate his heaven-sent message (Heb 2:2-4).

For this study, we also note that Moses was a prophet/lawgiver and so was Jesus, the Christ.

The Mark of a Prophet

“When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him” (Deuteronomy 18:22).

The mark of a true prophet of God is one hundred percent accuracy and this necessary fact is based upon the origin of his prophecies. If they are from a perfect God, their fulfillment would be equally perfect but if they were from an imperfect man, their imperfections would demand rejection. Today's so-called “prophets” in the denominational world ought to be required to measure themselves by this God-given rule..

Additionally, Revelation 10:7 teaches, *“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.”* Revelation 11:15 teaches, *“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.”*

In the first century, the gospel of the kingdom went to every creature (Colossians 1:23) and at that time every moral, ethical, spiritual and doctrinal law was replaced by the gospel of the kingdom so, at that time, all that God would reveal to mankind (the mystery) was completed. There is no need for prophets today and anyone who claims the office of prophecy should read 1 Corinthians 13:8-10, stop his prophesying and admit to being a false prophet.

Moses as a Prophet

1 Samuel 9:9 teaches, *“Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer”*; therefore Samuel was the first prophet so specifically designated. Samuel is often called “the second Moses” and they are placed side by side in Jeremiah 15:1, *“Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.”*

However, Moses did say in Deuteronomy 18:15, *“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, **like unto me**; unto him ye shall hearken.”* He poses a similarity between himself and the Christ who would come and that similarity is as a prophet.

The position of Moses in God’s sight, however, is a little different from how God would reveal his will to other prophets as we learn in Number 12:6-8, *“Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?”*

This uniqueness is also mentioned in Deuteronomy 4:10, *“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”* To fully appreciate Moses’ view of God, Psalm 90 would be good reading.

Christ as Prophet

The entirety of Deuteronomy 18:15-22 gives us light as to the prophetic office of Christ.

*“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of **thy brethren, like unto me**; unto him ye shall hearken; according to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. **I will raise them up a Prophet from among their brethren, like unto thee**, and will put **my words in his mouth**; and he shall speak unto them **all that I shall command him**. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”*

This scripture teaches:

1. The ultimate prophet would come from God and from His people, the Jews.
2. He would be like Moses in that He was not only a prophet but a lawgiver.
3. He would be heeded if the people wanted to hear God because God’s word would be in His mouth.
4. This prophet would speak all the words of God to the people.
5. People who speak in the name of the Lord must speak exactly what the Lord’s will is.

6. A false prophet would forfeit his life.
7. Again, the mark of a prophet is one hundred percent accuracy.

The Application to Christ

One of the ways heaven fulfilled this prophecy was to present Christ as God in the flesh. John 1:1,14: *“In the beginning was the Word, and the Word was with God, and the Word was God....And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.”*

Moses gave a law that was taken away upon the death of the ultimate lawgiver, Christ. Colossians 2:14, *“ 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.”*

Notice that the Law of Moses was not erased; it was only blotted out, a figure of speech signifying that the law was still inspired of God (2 Timothy 3:16a), but that it was no longer law (that which regulates). It would be now an example for our learning (Romans 15:4).

Christ would speak only the words of God which explains John 12:48-50, *“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”*

It's also true of the Holy Spirit, as we learn in John 16:13, *“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.”*

Paul imitated his master's command to not hold anything back from his audiences by saying in Acts 20:27, *“I have not shunned to declare unto you all the counsel of God.”*

Like the prophets of old, only the word of God was to be spoken to the people. James 3:1 admonishes those of us who teach to do the same thing. *“My brethren, be not many masters [teachers], knowing that we shall receive the greater condemnation.”*

Jesus gave his life, but it was not because of the falsity of His words; rather, it was the plan of God for Him to do so. Paul's use of the words “must needs” in Acts 17:3 underlines this fact, *“Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.”*

To reiterate, the mark of a true prophet of God is one hundred percent accuracy and this fact is borne out in the life, ministry and teachings of Jesus, the Christ. From the time Moses began to teach Israel, he taught them that God would raise up a prophet like unto him and we find all the prophets from Samuel on down, telling of this prophet/king. No one can study the things the prophets foretold without finding something to admire in the coming Christ. To the weary traveler in a desert land He is the sheltering rock and place of refuge from the storms of life. The pilgrim on this earth thinks of the sun giving light and then turns to Christ as the Sun of righteousness with healing in His wings (Malachi 4:2). Over the some 1500 years prior to the coming of Christ and of the hundreds of prophecies regarding Him, we find every one fulfilled.

An Additional Thought

We often wonder why Christ was called a prophet in addition to His other designations. It would be good to look at a few reasons this is so.

His prophetic office was the fulfillment of Moses' prophecy which itself must be totally accurate.

In Jesus, the Christ, "all the fullness" of the Godhead bodily [dwells] (Colossians 2:9).

Three great exemplifications of God's dealings with mankind through His word are found in these offices: **priest** (the guardian of God's law), **king** (the enforcer of God's law) and **prophet** (the accurate dispenser of God's will). Because of His priesthood after the order of Melchizedek (Psalm 110:4; Hebrews 5, 6, 7) and His prophetic office (Deuteronomy 18), Jesus of Nazareth is indeed the son of the living God.

A Final Note

It is no accident that Christians are called "kings and priest" as in 1 Peter 2:9, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." The way that a human being becomes a king and a priest is found in Revelation 1:5b,6, "*Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*" It is through the blood of Christ that a human being becomes a king/priest and Romans 6:3,4 clearly tells us that this occurs when one is baptized into Christ.

Christians today are kings because we enforce God's law and we are priests because we are guardians of God's law. Being a part of the royal priesthood is another encouragement to "*go ye into all the world and preach the gospel to every creature.*"

But, Christians today are not called "prophets." Why? There is no more need for the prophetic office because, in the first century, all things came to pass concerning Christ, His mission, His church, his ministry, His deity and His offices in the first century.

After John tells us that the blood makes us kings and priests, he says in Revelation 1:7, *“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.”* Let us be prepared for that moment because, at that time, Jesus will exercise his final office – judge.

[4314 Dasher Rd, Valdosta, Georgia 31601]

The Brazen Serpent and The Crucified Christ

Tim Hall

Introduction

1. The symbol of a serpent wrapped around a pole almost always makes us think of medical care. It is an image we see on ambulances, clinics, insurance cards, etc. It is a symbol found throughout the world.
2. But why should a snake be used as an image for healing? Doesn't a snake do harm? Not always. Once, in Numbers 21, a snake brought healing. It is a remarkable instance of the great power of God.
3. The significance of that episode in the wilderness has far-reaching effects. The same power that healed snake bites long ago can still heal people of their afflictions today.

Discussion

I. THE HEALING POWER OF THE SERPENT IN NUMBERS 21

- A. Had any generation of people ever been so blessed by God in such visible and powerful ways? And yet had any generation ever complained so much? God's longsuffering is clearly seen in His dealings with the people of Israel.
- B. A time when God didn't suffer long:
 1. Numbers 21:4,5 - Along the way, the people began complaining about their living conditions. Even though God had provided for their needs, they considered the manna "worthless bread".
 2. Numbers 21:6 - As punishment, God sent fiery serpents among them. When bitten, the pain would be as fire, often leading to death. Many people were bitten by these terrible snakes.
 3. Numbers 21:7 - Upon being punished, the people saw their sin and asked Moses to pray for them that the serpents be taken away; Moses did as they asked.
 4. Numbers 21:8 - God was not willing to take away the serpents, but He did provide a means of healing for those bitten. A serpent was to be fashioned and placed on a pole. If those who had been bitten would look upon the serpent, they would live.
 5. Numbers 21:9 - Moses did as commanded, making the serpent out of a copper material. Those who had faith to look upon the serpent were spared.
 6. This episode shows that there was grace in the Old Testament. With the fiery serpents, the people received what they deserved - justice. But in the brazen serpent and the power it represented to heal, we see grace - God providing that which He was under no obligation to provide. He provided it because of His love for His people.
- C. Later references to the brazen serpent:
 1. 2 Kings 18:4 - Hundreds of years later, the serpent Moses had made was destroyed by Hezekiah. It had become an object of idolatry. It was not the metal statue that had power to heal; God alone possessed that. But instead of looking to the power behind the image, the people worshiped the image itself.
 2. John 3:14,15 - Jesus referred to the brazen serpent, declaring that it foreshadowed the greater power He possessed to heal people of their sins. Here is where the account of the brazen serpent becomes significant for us.

II. THE HEALING POWER OF JESUS

A. The fiery bite of sin:

1. Genesis 3:1-5 –Satan took the form of a serpent in deceiving Eve to transgress God’s will. He was cunning, suggesting that sin would not harm her or Adam.
2. Revelation 20:2 –That serpent of old is still causing great terror and death. He is an enemy to be feared.
3. 1 Peter 5:8 – God has seen fit not to remove this serpent. He is still among us, actively seeking to slay God’s people. The more we turn away from God, the more vulnerable we become.

B. The healing power of the crucified Christ:

1. John 3:14,15 –Jesus foretold that His being raised on the cross would bring healing, just as the raised serpent brought healing to the snake-bitten.
2. 2 Corinthians 5:21 –Just as the instrument of healing in Moses’ day was made in the image of that which bit the people, so Jesus was made to be sin for us, that we might become the righteousness of God.
3. Hebrews 2:14,15 - Was the raising of Jesus on a cross effective? In His death, He destroyed the one who terrorizes people by sin and death. We are spared the awful fate of spiritual death by looking upon the crucified Christ.

C. How do we “look upon” the crucified Christ for healing?

1. John 3:15 –Some would press the analogy of the brazen serpent; simply by looking in faith to Jesus, they claim, we are healed of our sins. “Faith only” saves us, is their claim.
2. Titus 2:11,12 –By the grace of God, the people bitten by snakes were taught to come to the pole and look up. Without that action, they would die. In our day, the action is different - but there is action required!
3. Ephesians 2:8,9 – The people in Moses’ day were spared by God’s grace when they looked upon the serpent in faith - when they obeyed what God commanded them to do. We, too, are saved by God’s grace when our faith leads us to obey God’s commands.
4. Luke 23:42,43 –If we lived on the other side of the cross, as the thief did, there might be other terms of pardon offered. But we who live on this side of the cross must heed the directions given in the new covenant. Shall we quibble over the details when God has offered healing for the devil’s poisonous sting?

Conclusion

1. Death from the bite of a poisonous snake can be an agonizing ordeal. The suffering and pain can be intense.
2. 1 Corinthians 15:55-57 - Sin’s sting is deceptive. Though we may detect no immediate pain, the process of death is certainly set in motion. Is there any antidote available? Yes, but only through Jesus Christ!
3. Those bitten by sin are in danger! But God has been gracious, and has allowed His Son to be lifted up on a cross so that we might be spared the awful agony of eternal death. Shall we not come to Him in obedient faith?

[2722 Oakland Ave. Johnson City, Tenn. 37601]

The Sabbath And The Rest That Remains

Ray Frizzell

Introduction

- I. The Hebrew epistle underscores some relevant lessons for Christians by looking to the history of Israel.
 - A. In Hebrews 3:7-4:11, we have a sermon relative to the tragedy of those who did not reach the goal of their pilgrim journey.
 1. Israel was kept out of the promised land due to their unbelief (Hebrews 3:10-16).
 2. There is a similar danger of falling short of our promise (Hebrews 4:1-11).
 - B. The epistle is not only a stern warning against apostasy, but is a reassurance that we can hold out without compromising our convictions and that the reward for perseverance is incalculably great.

- II. Our interest is drawn to the terms “rest” and “sabbath” used by the inspired penman.
 - A. The term “rest” used often in connection with God’s people indicates “relief” as well as “cessation” (ceasing to do that which one has been doing – Genesis 2:1-3).
 - B. The term “rest” also carries with it the idea of a “place of rest” (Hebrews. 4:3-5).
 - C. In connection with the concept of “rest” there is used of the term “Sabbath.”

I. THE SABBATH

- A. The word Sabbath is derived from a Hebrew term that means a cessation from work.
 1. Among the scores of times the term is used in the Old Testament, the English rendering is often “cease.” (Genesis 8:22; Joshua 5:12; Nehemiah 6:3)
 2. The Hebrews were well acquainted with “Sabbath rests.”
 - a. There was a Sabbath day, a weekly Sabbath (Exodus 20:8-10).
 - b. There was also a Sabbath year (Leviticus 25), a solemn “rest” unto the land each seventh year.
 - c. There was a command to observe a “Sabbath of years” (Leviticus 25:8ff).
- B. The “day” of rest was given to Israel as part of the covenant God made following the deliverance of His people from Egyptian bondage (Deuteronomy 5:12-15).
 1. The reason for the weekly observance was not only humanitarian in nature (Deuteronomy 5:14) but was a special sign between God and Israel (Ezekiel 20:12).
 2. The Sabbath day like the rest of the Mosaic Law has been done away (Ephesians 2:14,15; Colossians 2:14).
- C. The Canaan “rest” is referred to by the Hebrew writer (4:8) – reference is to the inheritance (possession) of the land (Deuteronomy 3:20; 12:9, 10).
 1. This “rest” was given just as God had promised (Joshua 21:43-45), tragically, many failed to enter that “land of rest” (Hebrews 4:12-19) including Moses.
 2. The “rest” which they refused (Hebrews 4:3) was deliverance from the miseries of bondage in Egypt and wilderness wanderings into the promised land of Canaan.
 - a. They forfeited the promised reward by rebellion and unbelief (Numbers 14:8-9).
 - b. In Psalms 95:11 the word “rest” is used instead of the word “land” in the original oath (Numbers 14:30).

3. Many years after the Israelites had entered the “rest” of Canaan, David spoke of another “rest” (Hebrews 4:7-10; Psalm 95).
 - a. This Sabbath “rest” is different from the seventh day rest.
 - 1) God’s assurance of a rest still to come is a promise, not a command.
 - 2) The promised rest is to come after our labor is finished and not as a weekly interruption of those labors; we are to enter that rest, not observe it!
 - b. In Hebrews 4:9, the Greek for “rest” is a term found nowhere else in biblical Greek.
 - 1) It is literally sabbatism, a Sabbath-keeping, a cessation from work that has been finished; this is perfect consummation toward which the faithful are aiming.
 - 2) This “rest” lies at the end of the way, but is patterned after God’s rest at the beginning.
 - 3) The whole history of inspiration, from Genesis to Revelation, lies between God’s rest at the beginning and that which is planned for His people at the end.
 - 4) Those who enjoy this “rest” will have reached a definite stage of attainment, having accomplished God’s purpose, even as God did when creation was completed.

II. THE REST THAT REMAINS

- A. This “rest” is that heavenly rest, “God’s rest” promised to God’s faithful children.
 1. There is a sense in which Christians already have “rest” (Matthew 11:28-30) – from sin’s condemnation, its guilt and defilement and its punishment.
 2. There are a number of essential elements if we are to enter this “heavenly rest.”
 - a. A knowledge of God’s word is essential.
 - b. Without faith the promise of God’s rest will not be experienced by us.
 - c. The Hebrew writer underscores the need for “fear” (4:1) – not a slavish fear nor one that shrinks from duty; but a caution and concern which excites one to activity (Philippians 2:12; Hebrews 11:7; 1 Peter 1:17).
 - d. Diligence or strenuous effort is very important (Hebrews 4:11).
 - 1) Just as the Israelites fell short of entering Canaan, so we can fall short; the promised inheritance is conditional, “IF” we hold fast (Hebrews 3:6, 14).
 - 2) If we fail to enter that “heavenly rest” the blame will be because of our lack of faith (Hebrews 3:12-14).
 - 3) As pilgrims in this world (Hebrews 11:13-18; 1 Peter 2:11) we must abstain from ungodliness and keep our affections on things that are above (Colossians 3:1-4).
 - 4) The example of Israel warns us not to quit but to “strive to enter that rest.”
- B. The “rest that remains” calls our attention to heaven – “O happy summer land of rest.”
 1. The language of men is too limited to describe heaven, even as our finite mind is incapable of grasping the fullness of its beauty (Revelation 21:1ff.)
 2. It needs to be noted that the “rest that awaits us” does not mean idleness but a cessation from the toils, trails and fretful cares of this earthly pilgrimage.
 - a. Revelation 22:3 “...and his servants shall serve him...”

- b. One of the blessings of faithful obedience to God's commandments and joyful service to Him in this life is the preparation for service eternal.

Conclusion:

- I. ***"The rest that remains"*** is a wonderful promise, and eternally glorious blessing to anticipate.
 - A. Israel missed entering the Promised Land by their unfaithfulness; we will miss heaven, if we give up the struggle.
 - 1. This message, particularly relevant to the Hebrew Christians in the first century, is also intensely relevant to discouraged children of God today as we face formidable pressures.
 - 2. The key to survival and victory is an awareness of the tragedy of failing to endure and the motivating power of God's promise to His faithful servants.
- II. **As God's chosen people, heirs of all the great provisions of divine grace, we must give diligence to make our "calling and election sure" (II Peter 1:10), that we may enter into that rest (Hebrews 4:11).**
 - A. God's rest is not prepared in vain (Hebrews 4:6); some will surely enter that "rest" and our determination should ever be that we are in that number (II Timothy 4:6-8).

[3578 Long Hollow Pike, Goodlettsville, Tn. 37072]



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