

Search for Truth #1

Home Bible Study Course

Teacher's Manual

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LESSON ONE

Creation through the Flood

A. Rules

1. First of all, we want to discuss the rules of our Bible lessons. We are not here to discuss denominations. It matters little what you or I think. Our main concern is “what does the Bible say?”
2. Our second rule is that we are not here to ask you to join a church.
3. Our third rule is that we will not argue.

B. Theme

1. The theme of our Bible lessons is “Open your heart when you open your Bible.” It is very important that we put aside biased opinions and prejudice in this study and open our hearts to the truths of God’s Word.

C. The Search

1. The story is told of a very poor family who lived in a large two-story home that had been built many years before. This family hardly had enough to eat and struggled from week to week to barely exist. For many years they had been in dire need of the necessities of life, but one day, out of curiosity, they decided to explore the attic of their home. To their amazement, they found a chest full of gold, silver, and jewels! Unbelievable riches right at their fingertips, but they had been in poverty all those years! The very same story is true in

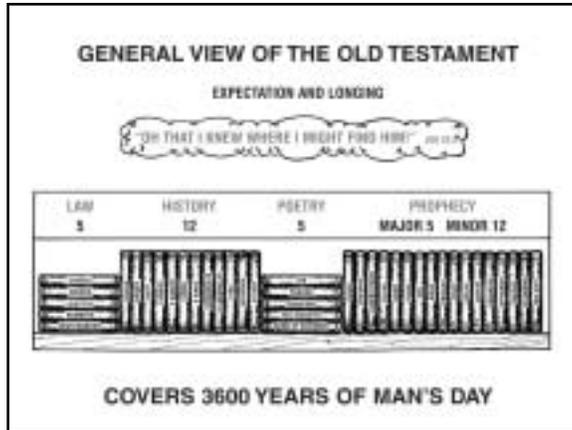
millions of homes all over the world. Right within the pages of our Bibles lie the greatest riches this world will ever know, yet men pass it by daily and fail to heed the message it contains. Our Bible is not only a guide for a richer, fuller life in this world, but is also a guide to tell us how to reach that place God has prepared for those who obey the pages of this Book.

2. The search we are beginning tonight is of far greater significance than that made by our forefathers in their search for gold in California in the year 1849. People all over America sold their homes to join the army of prospectors searching for riches. But the gold those historical fortune seekers found soon passed away and was gone. The riches we will find in our search will last us for time and eternity. This study will be the greatest search of my life for truth, and we hope the greatest search of your life.

D. The Hands

1. This Book we hold in our hands has been opened by kings and rulers, by rich and poor alike. Many mothers have shed tears on the pages of these sacred writings. But the reason we are opening this blessed Book tonight is to search through its pages for truths that have been hidden from our view and to let God talk to our hearts.

Lesson 1 – Chart 1 General View of the Old Testament



A. Expectation and Longing

1. Throughout the Old Testament there is a theme of expectation and longing to find God. Job said, "Oh that I knew where I might find him!" Within the heart of every man there is a longing to fill that empty space which was put there by God. Eternity is placed in the heart of every man, and nothing can fill that longing but the eternal God.

B. Books of the Bible

1. The number of books in the Old Testament is quite easy to remember. The word "old" has three letters; the word "testament" has nine letters. Put three and nine together and you have 39: the number of books in the Old Testament.
2. Division of the Books
 - a. Law – Five books consisting of both ceremonial and moral law, including the Ten Commandments, all written by Moses
 - b. History – Twelve books consisting of the history of the nation of Israel
 - c. Poetry – Five books of promise, praise, prayer, prophecy, and commandments
 - d. Prophecy – Seventeen books—five major and twelve minor prophets. Prophecies in these books deal with Israel at the particular time of their writings and also foretell events to take place in years to come, such as the Messiah, the church age, the end times, Tribulation, and the kingdom age.

C. Covers 3,600 Years of Man's Day

1. The Old Testament was written over a period of 1,400 years by thirty-two writers

and covers 3,600 years of man's day. These writers came from all walks of life, yet each is in perfect harmony with all the rest. Amos was a country preacher; Isaiah was a brilliant court preacher; Moses was an heir to the throne of Egypt; David was a king and a beautiful song writer, and Solomon was the wisest man who ever lived, but still there is no contradiction in their writings because there was just one author of all thirty-nine books—the Holy Ghost. (Read II Peter 1:21.)

2. We quote from an eminent theologian as he apologizes for the Bible, "Of course, there are scientific errors—we must excuse such mistakes; after all, the Bible is not a textbook of science. We cannot expect it to be scientifically perfect." He is right about one thing; the Bible is not a textbook of science. The Bible is the Word of God written for salvation of souls and deliverance from damnation and hell. There is only one way to be saved, and it is revealed in this Book. However, this book is scientifically correct. Our God made this world, and all the scientific marvels that man is just now discovering were there from the beginning. Man did not surprise God with waves that could broadcast a radio or television program. God made those waves in the beginning. Jet propulsion is not a surprise to God. That force was made in the beginning. The Bible contains no scientific mistakes because God knew every fact of science from the beginning.
3. What would the Bible be like if we tried to change it to suit every scientific fad? Any science book over one year old is obsolete. What would the Bible have been like in 500 B.C.? A.D. 1000? even 1970? It would be full of absurd scientific ideas and monstrosities. In 1861 the French Academy of Science published a booklet stating fifty-one scientific facts that contradicted the Word of God. It was really impressive when published. Yet today, not one scientist in the world who believes a single one of those so-called facts lives. The most phenomenal thing of all is that the Bible has not changed. Every syllable is the same as when it was written.
4. Let's be sure of what the Word of God says. Satan loves to make a fool of people and confuse them. A religious theologian from a university spent much time, money,

and years of research to prove that apples do not grow in the Mesopotamian Valley. He was assuming the Bible said Adam and Eve ate an apple from the tree of knowledge of good and evil. However, the scripture does not tell us what kind of fruit it was.

5. All we know of God, we will find between the covers of the Bible. A study of this nat-

ural world will never teach us. We can look at the sunset and think of His beauty; we can look at the thunder and lightning and think of His power; we can think of our conscience and know He is righteous. But to really know Him personally, how He deals with man, what the expectations from man are, how much He loves man—only the Bible reveals this to us.

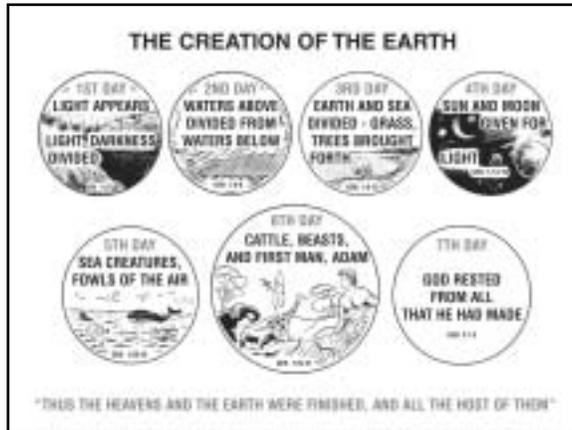
Lesson 1 – Chart 2 The Creation



A. In the Beginning

1. Now let's turn to the first verse of the Bible and read it all together. "In the beginning God created the heaven and the earth." It doesn't say HOW He did it, WHY, or WHERE He performed the Creation. It doesn't say where it came from, what He made it of—just the bold fact—"In the beginning God created the heaven and the earth." To "create" in its proper sense, is the divine act of absolute creation without the use of preexisting material, or to call into being that which was not. It is by faith that we understand that the worlds were framed by the Word of God so that things which are seen were not made of things which do appear, Hebrews 11:3.
2. Moses, who wrote the book of Genesis, was trained to be the pharaoh and was learned in the science of Egypt. Archaeologists have dug up and put together things Moses read and studied. Moses studied in his day the far-fetched idea of how the earth hatched from an egg. However, Moses does not mention an egg; only that God created the heaven and the earth. He studied evolution, too. Egyptians taught that man sprang from little white worms found in slime and mud after the annual overflow of the Nile River. This idea might have come from watching a caterpillar change into a butterfly. Their theory of evolution was not far behind those of today. Yet Moses mentions none of this in his writings. The Bible does not reflect the scientific background of the day in which it was written. It was kept from error by the Holy Spirit of God.
3. Genesis is a book of beginnings. If you try to go back beyond the beginning, you have only God. He had no beginning, for He is eternal. Before Creation there is only God and eternity, and at the end of all things there will still be God and eternity, and we must plan to spend that eternity somewhere.
4. The length of eternity could be illustrated in this way. If the world was one gigantic, stainless steel ball and a little sparrow would come by every thousand years and simply brush his wing against it, when this gigantic ball was completely worn away and nothing was left, eternity would have just begun.

Lesson 1 – Chart 3 The Creation of the Earth



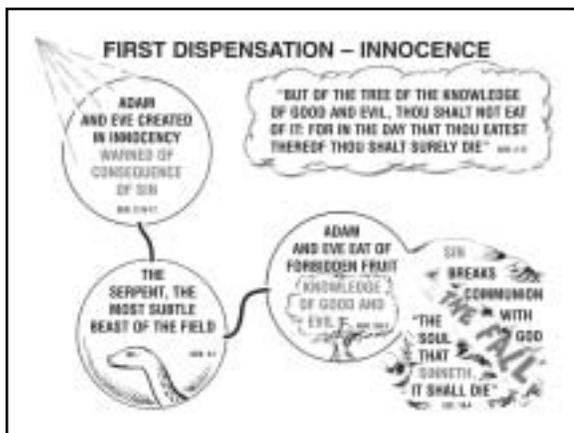
A. The Days of Creation

1. Genesis 1:2 tells us that the earth was without form and void, or that it was formless and empty. And then light appeared, Genesis 1:3-5. God brought light to a world that was weird and depressing, dull and monotonous. The earth rotates on its axis at the rate of about 1,000 miles an hour. If it turned at the rate of 100 miles an hour, our days and nights would be ten times as long, the summer would burn up our vegetation every day, and each sprout would freeze in such a long night. The sun, with a surface temperature of 12,000 degrees Fahrenheit, is just far enough away so that this "eternal fire" warms us just enough, and not too much. This light shines just as much in the poor man's hut as in the palace. It is free for all.
2. On the second day, the waters above were divided from the waters below. In Hebrew it means "let there be space between the waters." The waters lifted up from the waters below are in vapor form in the ocean of air above us, forming the atmosphere. This also gives us the air which we breathe. We live at the bottom of an ocean of atmosphere. A room 60 x 60 x 60 feet will hold 250 pounds of water in the vapor state. Water is held in suspension in the atmosphere above us. The atmosphere and clouds are very important to life. If the atmosphere were thinner, we would be burned of exposure of the sun; if thicker, we would get no sun. If it were not as it is, we would get no sound. The tinkling of a bell nor the boom of a cannon could be heard.
3. On the third day, the waters were gathered together unto one place, and the dry land was called earth and the waters called seas. Grasses, herbs, and fruit trees were also brought forth. God said, "I have given every green herb for meat." Here is a statement in biology that is most surprising and in perfect accord with scientific knowledge. The statement about green herbs was not proven true until the synthesis of chlorophyll was discovered and the fact that all life was dependent on every green thing was made known by science. The vegetable kingdom multiplies so rapidly that if one grain of corn was planted and its yielded seeds were planted again for three years straight, in the fourth year there would be enough seed available to plant the entire United States—four million square miles.
4. On the fourth day, the sun and moon were given to divide the day from the night and to be for signs, for seasons, days, and years. This was the beginning of time. Since there was no such thing as time until this day, we do not know how long the actual creation of the earth took, or the other steps up to this time.
5. On the fifth day, God commanded the waters to swarm and the birds to fly in the heavens. There were millions of different creatures. This was the first moving life.
6. On the sixth day, the cattle, beasts, and creeping things were made, and the first man, Adam, was formed out of the dust of the earth. The animals were created with a body and a spirit. Man was made with the same plus the ability to choose between right and wrong. This is where the soul of man comes in. It was not enough that man should be made to live above the animals and below God; he must also be capable of building a home and reproducing the human family upon the earth. And so God made mankind of opposite sexes, male and female, man and woman. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2:24). Marriage and the home are ordained of God, planted in the very foundation of human life for the accomplishment of His wise and good purpose. Man was created in God's image, or substance, and a rib was taken from the side of the man to make the first woman.
7. On the seventh day, God rested from all He

had made, Genesis 2:1-3. God’s perfect number is seven. Seven times God said, “It is good.” The words “heaven,” “made,” and “good” are all mentioned seven times. God’s seal of perfection was stamped on everything He made. If God said it was all good, it must have been very good. Some

scholars believe that the six days of Creation represent six thousand years of man’s day. The seventh day represents God’s day. We are living at the very end of man’s day and almost at the beginning of God’s day of rest, or the one thousand years of peace (the Millennium).

Lesson 1 – Chart 4 First Dispensation—Innocence



A. Dispensation of Innocence

1. There are seven dispensations of time we will be studying in our lessons. A dispensation is a period of time in which God deals with man in a particular way. It is a probationary period of time that has always ended in judgment because of the sins of man. We are now living at the very end of the sixth dispensation of time.

B. Warned of Consequence of Sin

1. Adam and Eve were created in innocence, surrounded in the Garden of Eden with all the blessings that could come through creation. Everything in this garden was designed for their happiness. God planted the first garden in this beautiful paradise, and He placed Adam there to dress it and keep it. There were abundant provisions for food, shelter, and clothing as he found need for them, and the earth was rich in resources for him to develop. The best part of all was that he had fellowship with God. The earth was a perfect paradise—no fear of man or beast, no thorns or thistles, no fatigue or pain. There was only one requirement, only one simple commandment—“Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge

of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Genesis 2:16-17).

C. The Serpent

1. Satan came to Eve in the form of the serpent, and asked her, “Why is God keeping you from that fruit? Can He really love you when He limits you so much?” Satan accused God of being selfish, unjust, and cruel. “He’s not really interested in your welfare. He doesn’t want you to be as He is.” Satan implied he knew as much about the tree as God. “Go ahead and eat of it. You’ll be wise.” When Eve saw that it was “good for food” (the lust of the flesh), that it was “pleasant to the eyes” (lust of the eyes), and it was a tree to be desired “to make one wise” (pride of life), she could no longer resist. She ate of the fruit! (I John 2:15-16 gives us the steps in the fall of man.)
2. Here we learn one important lesson. Though the tempter may persuade us to sin, he cannot force us to transgress the laws of God. Eve took of the fruit of her own willful choice and act. Adam followed her example and speedily shared her sin of disobedience and its tragic consequences. Some may wonder, since man was made in God’s own image, why God didn’t make man incapable of choosing sin? Then there would have been no sin to grieve Him, but neither would there have been any voluntary and faithful worship to please Him. If there is no opportunity for a Cain to develop, there is also no opportunity for an Abraham to walk by faith with God. God could have no satisfaction from a world of puppets. Man was made in God’s image, but he had his own free will.

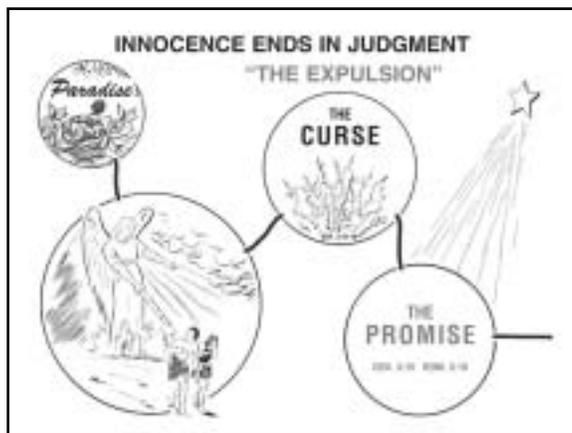
D. Sin Breaks Communion With God

1. Eve ate the forbidden fruit and then gave it to Adam, causing him to sin also. No one sins alone. We always influence someone

- else by our actions. For instance, if one of us sins in front of our children, the same sin, no doubt, will be repeated in their lives.
2. Did the marvelous results Satan promised come? No—only a sense of guilt and sordid shame resulted. They wanted to cover their souls. That was impossible, so they attempted to cover their bodies. When they heard God’s voice so many times before, there was joy—but now there was fear caused by sin. They became afraid and hid themselves. Sin cannot stand in the presence of God. It seeks a hiding place.
 3. And the Lord called unto Adam and said, “Where art thou?” God sought Adam; Adam did not seek God. It is always the same pattern. (See Romans 3:11.) God sought Abraham, Jacob, and Moses. “Ye have not chosen me, but I have chosen you” (John 15:16).

4. “I am afraid” is mentioned for the first time in the Bible. “Because I was naked . . . I hid myself.” Here we catch the first note of that bell of conscience which rings through man’s history. When they sinned, they knew they were naked, and they sought to cover themselves. Thus clothing marks the dawn of guilt—sin, shame, clothing. Every suit of clothes, every milliner’s shop, every display window in a department store is a witness to the fact of sin, of conscience, of man’s fall, for all clothing goes back to that.
5. Sin breaks communion with God. “The soul that sinneth, it shall die.” Adam and Eve died a spiritual death that day. No longer did God walk with them. Through the Fall, man became subject to physical, spiritual, and eternal death.

Lesson 1 – Chart 5 Innocence Ends in Judgment— “The Expulsion”



A. The Curse—Genesis 3

1. Three curses were given because of the fall of man. The serpent received the first curse. “Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.”
2. The woman received the second curse. “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.”
3. The ground was then cursed for Adam’s sake. “In sorrow shalt thou eat of it all the days of thy life; thorns also and thistles

shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.”

4. That curse is still upon the ground because we know how easily weeds grow. A cocklebur produces two seeds. One grows the first year and the other the following year. If the first seed is damaged or perishes after it sprouts, the second seed immediately springs up. It is the opposite with useful plants. They grow only by much toil and cultivation.
5. Four consequences evolved from their sin. There was physical suffering with many burdens to bear. There was mental suffering and haunting fear. Social suffering—their children had to also bear the curse. Greatest of all was the spiritual suffering, because now they were separated from God.

B. The Promise

1. When we as humans would be angry at the foolishness of man’s sin, God, in His mercy, gives us a promise. “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15). In speaking to the serpent,

God made a promise of ultimate victory for man. Woman caused the fall, and a woman was to be the source of redemption.

2. The remainder of the Bible is a development of this promise. In the Old Testament—He is coming. The Gospels say—He has arrived. The epistles tell us—He is coming again.
3. The promise of Genesis 3:15 not only gave the hope of a Redeemer who would contend with Satan and overcome him, but also implied that there would be perpetual enmity between the opposing seeds in the world. The seed of the serpent and the seed, or spiritual children, of the Deliverer would be in a continual conflict of opposing each other. The one would bruise the heel of his opponent, but the other would ultimately bruise his head, or destroy his usurped authority in the world and overthrow his kingdom. Thus a perpetual warfare is declared between the kingdom of God and the kingdom of the devil among men. Jesus once said to the wicked, “Ye are of your father the devil,” or in other words, “the seed of the serpent.”

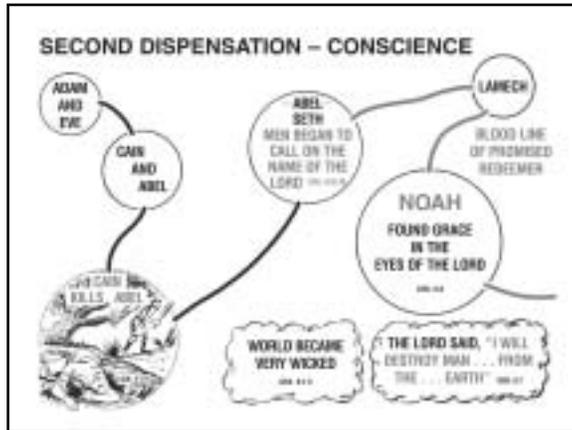
C. Adam and Eve Driven From the Garden

1. When man knew that he was naked, he sought to make a covering of his own and failed. God made him a covering out of the skins of animals. To cover his nakedness was not so easy as man had thought; it took the life of an animal. To cover man’s sin and guilt is no simple and easy matter. It takes life and death—even the life and death of Jesus Christ to cover the nakedness of man’s sin. “Without shedding of blood is no remission” (Hebrews 9:22).
2. Man was driven from the Garden of Eden with its blessings and delights, and cheru-

bim were placed at the east of the garden with a flaming sword to keep them from eating of the Tree of Life. This tree is not mentioned again in the Bible until the very end of all things—the New Jerusalem that is prepared for the bride of Christ. Man will never be permitted to eat of this tree until that day when sin and death have forever been destroyed.

3. Satan rejoiced as he heard God pronounce judgment on Adam and Eve. He envies people’s happiness and doesn’t care whom he hurts. Eve never dreamed of this horrible outcome at the first of her conversation with Satan. Satan made sin look so desirable and beneficial. He made her believe she would be greater than God and have more liberty. Now, how man must struggle to live. Thorns and thistles grew along with fruits and flowers. Every person in the bondage of sin is bound with invisible chains. Death began to work in their bodies, but most horrible of all, they were separated from God. They traded the Garden of Eden for a world of sin, sorrow, sickness, and death.
4. From this day on, the soul became the battlefield we still fight on. Satan is subtle and cunning; he adapts himself to any circumstance and any situation. He is cruel with no pity, even for children. Five out of six young people between the ages of twelve and eighteen harbor the thought of atheism. If only Eve had never talked to him or listened. “Resist the devil, and he will flee from you.” Let us not be ignorant of his devices. He works skillfully on the poorest drunkard or the biggest organization, such as the United Nations. “The Lord knoweth how to deliver the godly out of temptations” (II Peter 2:9). As a roaring lion, he may come to you in sheep’s clothing.

Lesson 1 – Chart 6 Second Dispensation—Conscience



A. Cain and Abel Born

1. On damp, chilly evenings, the family would gather around the fireside. Adam and Eve would tell their children, Cain and Abel, of how life used to be in the garden, how God’s full pleasure shone on them, and of the joy of fellowship with God. All the world was peaceful then. The words “enemy,” “fear,” “pain,” and “danger” were unknown. But then the terrible day of disobedience dawned. Their sin was no secret, for all could see its results. What strange feelings the two sons must have felt. Their parents had been molded by the hands of God. They had not been, nor had any other of the billions to be born. All mankind would be born according to the laws of nature. They would not be shapen from dampened dust, nor taken from the ribs of one in deep sleep. No doubt they longed for the day when the curse would be removed.
2. Eve said upon Cain’s birth, “I have gotten a man from the LORD” (Genesis 4:1). When her pain and labor had been forgotten, she remembered the promise so well spoken to her by God after the Fall. “The seed of the woman shall bruise the head of the serpent.” How she must have dreamed and hoped that this child would cancel and recall the curse which was fallen upon them. And Adam’s sons must have wondered how long it would be before the curse would be lifted. “Will we ever be permitted in the garden again?” I’m sure they must have talked of ways to please God. They were anxious for His displeasure to pass.
3. Cain and Abel, the first sons born to Adam

and Eve, are representative of the opposing seeds. Abel was righteous, while Cain was of the wicked one. The Cain-spirit never ends until “the seed of the woman” returns to set up His kingdom on earth, and His adversary, “that wicked one” is cast into the lake of fire.

4. In the process of time, Cain and Abel brought their respective offerings to the Lord. Cain offered the fruit of the ground, while Abel brought an offering of atonement, made by faith. No doubt Adam, their father, had told them the story of the Fall and its tragic consequences, but Cain, with indifferent heart, came his own way with the fruit of a cursed earth and without humility or faith. God had no respect for his offering, but accepted Abel’s offering. The reason God acknowledged Abel’s offering is because it takes the shedding of blood to remit sins. Abel “heard” that God required a sacrifice. Faith comes by hearing, and not by fancy. (See Hebrews 11:4.)

B. Cain Kills Abel

1. Jealousy and wounded pride could be seen in the eyes of Cain. It is as scary as if a madman were to peek at you through a window, as it is to look into eyes filled with jealousy and hate. We want to cry out, “Cain, why act that way? Why not humble yourself and ask God what is wrong? Why not do as Abel is doing, if that pleases God?”
2. Then without warning, there came a sound that neither Cain nor Abel had ever heard. Their mother and father had often spoken of it. It was the voice of God speaking again to man. “Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door” (Genesis 4:6-7). This is the first time the terrible word “sin” was spoken. It sounds its sad horrible note all through the Bible. God is warning Cain against future sins. Cain had already displeased God by the spirit in which he brought his offering. “If thou doest not well, sin lieth (literally “croucheth”) at the door.” There at humanity’s door, crouching, waiting, sin was. What a picture of sin and temptation. If I had ever seen a wild beast, a tiger or panther, watching us, crouching, its body low to the ground, ready to make a cruel spring

on my child, I could never forget it. Now God Himself is tenderly explaining to Cain “sin is like a crouching beast.” Cain, sin is watching you, waiting for you, ready to spring on you at the first opportunity.

3. “And unto thee shall be his desire” (Genesis 4:7b). Sin desires to have you. What a sermon God is preaching to man. How carefully God warns Cain against the danger of future sin, and actually, this sermon is direct to every one of us. It is a strong, clear, tender warning. How many millions will ignore it! Cain will. Solomon, Judas, and Peter will! Sin is so dangerous because a sin once committed seems to love that sinner with a kind of tigerous, murderous ferocity. It is God’s way of telling us that sin seeks to repeat itself. One man said, “It is easier to find one who has never committed a sin than to find one who has never committed the same sin twice.”
4. Hearing the voice of God, Cain should have fallen to his knees. But no! His angry mind became even angrier. “So, God not only refuses my offering, but even tells me my whole attitude is wrong. Well, I’ll handle things my own way.” He refused to admit he had not done well and that his life needed improvement. Cain’s bitterness screamed and pounded at his mind. Bitterness is like a poison that spreads all over the body’s system. Violence gathered like a hurricane in his mind. We don’t know how much time passed after God’s warning. Maybe one day—maybe many. The Bible just says one day “when they were in the field,” Cain talked with Abel his brother. Perhaps they were discussing the accepted and rejected sacrifices. I can see a strong arm uplifted and one crushing blow! Then, murder came bursting into the world.
5. Cain must have been horrified to see Abel’s face in death. For the first time, he is looking at a face of death. Here is the finish of sin—death! This is not the only time jealousy will strike a fatal blow. Just like so many murderers yet to be born, Cain ran away. “If I can only get away from this body, I’ll forget.” What he didn’t realize was that to run and hide was the beginning of punishment. No doubt Cain ran many miles, but with every step, he remembered the face and horrible silence of Abel in death.
6. Then Cain hears the voice of God again.

“Where is Abel thy brother?” He answers, “I know not” (a lie—then Cain became insolent). “Am I my brother’s keeper?” Did Cain really think that God did not know where Abel was? Does sin blind a person that much and warp his mind that quickly? If it were not written in God’s Word, one could hardly believe a man would speak so impudently when he realized he was talking to God! Cain’s cold, defying impudence shows the state of his heart that led to murder. He could never have committed this crime if he had not first cast off his fear of God. Sin poisons the heart and drugs the conscience.

7. Adam and Eve reaped the first-fruits of the Fall, to see their first son a murderer and their second son the murdered victim of enmity between the “seed of the woman and the seed of the serpent.”
8. God speaks again, “Now art thou cursed from the earth, which hath opened her mouth to receive thy brother’s blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be.” Cain, you’ve made an enemy, not only of God, but of the earth also. This fills Cain with fear. “My punishment is greater than I can bear.” All of a sudden, he becomes a coward, afraid of everyone. “Every one that findeth me shall slay me.” His main punishment would be the sorrow and regret he felt in his soul. Where did the fugitive go? No one knows for sure. We just know he “went out from the presence of the LORD.” “Went out”—two words that tell the sad and changeless story of the wages of sin. Sin separates! The descendants of Cain became inventors of instruments of music, or entertainment, as a substitute for the presence of God. (Read Ecclesiastes 7:29.) Men have sought out many inventions as substitutions.

C. Righteous Seed Renewed

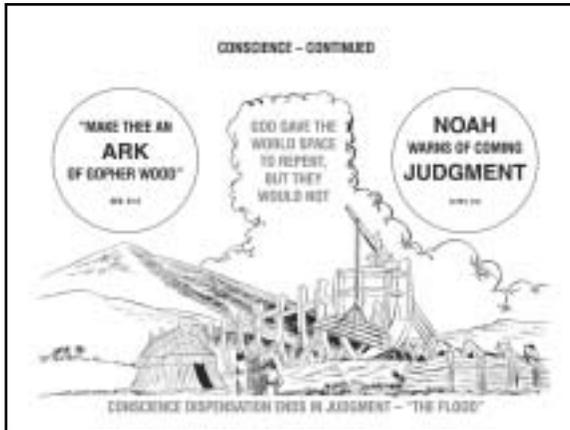
1. God gave Adam and Eve another son, Seth, and renewed the righteous seed in him. Then men began to call on the name of the Lord.
2. The corruption which had become so great in the line of Cain overspread the whole earth. The wickedness of man was almost inconceivable; every wicked imagination of the heart was evil continually, and deeds of violence were everywhere. This first civilization was founded by Cain, a murderer

driven from God. No one among his descendants called on God; they ignored Him. No doubt Adam and Eve looked with horror at the growing rebellion and impudence of their grandsons and great-grandsons. They were depraved and putrid in God's eyes.

D. Noah Found Grace

1. Amid this universal wickedness, one faithful man was found. To this righteous man, Noah, God announced His purpose to destroy the world.

Lesson 1 – Chart 7 Noah Builds the Ark



A. Make Thee An Ark

1. Noah was just, perfect, and walked with God. Only of one other man was it said that he walked with God—Enoch. Noah had never seen it rain; had never heard of or seen an ark. There was no water nearby to launch it. But God had said, “Make thee an ark of gopher wood,” and so Noah set out to do just that. People ridiculed him and held their ribs with laughter when they heard that a flood was coming. To the people of that day, it seemed impossible that it would rain. To us today, it seems almost unbelievable that there is going to be a rapture! “Oh, I’ve heard that story since I was just a kid,” the scoffers say. But yet, it is coming just as surely as the Flood came.
2. Noah had to care for his family, preach, and build an ark. He had to plant food for them to eat and also harvest it. His question might have been, “How much time should I spend each day building this ark?” He didn’t know when the Flood would come, but he knew he must be ready when it did happen. Therefore, he had to arrange his day carefully between taking care of his family, preaching, and preparing a means of salvation from the Flood. We must also be careful in arranging our day. We know that judgment is coming and our prepara-

tion for it is the most important thing in the world.

B. Noah Warns of Coming Judgment

1. Man was created to be good and live worthily. He failed that test of obedience and continued to drift in sin. Every evil possible was practiced by him. God gave instruction, guidance, and warning, but the love of sin continues even until we hear the cry “Give us Barabbas.” Sin spreads so fast; it doesn’t take long to spread from one heart to another. It is universal. In Noah’s day the whole earth was filled with wickedness. All were going with the tide except one man—Noah! Noah was about five hundred years old when he heard the call to build an ark. His pulpit was the dockyard where he worked. He wasn’t building it just for his family, but he preached and pleaded daily for others to be saved from the Flood. A great wave of indifference engulfed the world of his day, yet the need was never greater. Today the world is indifferent to the things of God, yet He is pleading with us.
2. In one sense, Noah was not a very successful preacher. Out of all his preaching, Noah saved only seven, but from those seven, he saved the whole world. Before the day of the Flood, Noah and his family were in the minority by far; yet when the Flood came, they were in the majority.
3. Then on that last day, God called Noah and his family into the ark. Noah chose to go in just as much as the others chose to stay out. Of all the clean beasts Noah took seven in the ark. Of the unclean, only two, a male and a female. And then, in simple, but impressive words the Bible describes the horrible catastrophe. The Bible paints no scenes as human writers would. We see nothing of the death struggle; we hear not the cry of despair. Only one impression is left with vividness—the utter destruction of all flesh, save Noah and his family. Oh,

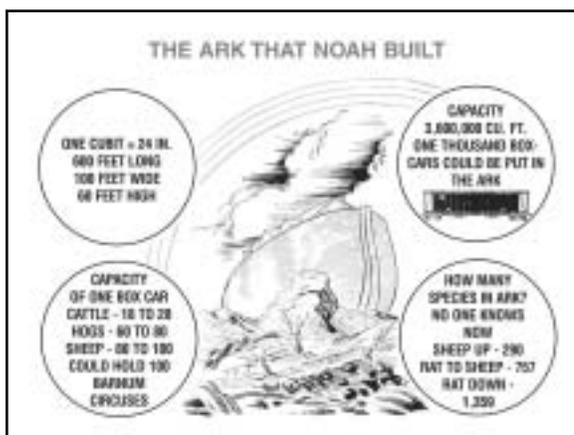
the horror of many clinging to huge rocks still above water with fathers reaching for their children and their wives clinging to them. Both man and wild beasts were looking for safety. Maybe some pounded on the ark, thinking that Noah would let them in. But God had shut the door! The fountains of the great deep were broken up and the windows of heaven were opened. The waters rose fifteen cubits above the highest mountain. For one hundred fifty days the earth was a shoreless ocean. Only one boat sailing without a human pilot, “but God remembered Noah.” Oh no, He didn’t ever forget him—not for a moment!

4. Was God just in bringing the flood to destroy sinful man? The answer lies in the history of His treatment of His creatures before this event. He had given Adam and Eve clear instructions about the conse-

quences of sin; had warned Cain before he murdered Abel; had called Enoch to walk by His side; had counseled with Noah; and with all of them He had walked frequently; that in His wonderful presence righteousness might become attractive to them. But now He says, “My spirit shall not always strive with man.” In other words, God’s Spirit strives with man as long as there is any hope of saving him; until in the depth of sin he literally drives God away.

5. What a judgment! The Flood was purging a corrupt generation, preparing the way for a better generation. In a certain sense, God does this from age to age. He turns the earth upside down like a dish and empties it of its inhabitants. He sweeps the earth clean of each generation of men and starts with another, a new generation. This is accomplished through death.

Lesson 1 – Chart 8 The Ark That Noah Built



A. Size of Ark

1. Read from the circles the size of the ark and its capacity. Actually, 1,310 box cars could have been put inside the ark. The average size of all animals put together would be about the size of two household

cats. So, we see that there would have been plenty of room in Noah’s ark for all it contained, plus plenty of room for food. Skeptics say that Noah couldn’t have built a boat big enough to hold all those animals, but according to the dimensions God gave him, it could easily have been done.

2. There was never any definite length of the cubit in ancient days. Most common was the cubit of the elbow, that is, the distance from the elbow to the fingertip. There was also the cubit of the armpit, or the distance of the whole arm. Ancient Egypt had two lengths for the cubit at different times. One was the length of a newborn child; the other was the length of the king at a certain age. The cubit we are using is called the “great cubit,” which is the distance from the elbow to the fingertip plus a hand’s breadth. This is the size of the cubit given to Ezekiel by God.

Lesson 1 – Chart 9
Days of Noah—Coming of Christ

| DAYS OF NOAH | | COMING OF CHRIST | |
|--|--|------------------|--|
| WICKEDNESS GREAT IN THE EARTH | EVIL MEN AND SEDUCERS WAX WORSE AND WORSE. <small>GEN. 6:5</small> | | |
| A LARGE NUMBER OF UNHOLY MARRIAGES | MARRYING AND GIVING IN MARRIAGE. <small>HEB. 13:4</small> | | |
| MANY MEN OF FROWN | KNOWLEDGE INCREASED. <small>ISA. 1:2</small> | | |
| WORLD UNWARE OF APPROACHING DISASTER | AS A SNARE SHALL IT COME ON THEM THAT DWELL ON THE EARTH. <small>ISA. 27:1</small> | II PET. 3:3-7 | |
| ALL THE EARTH CORRUPT | BLASPHEMERS, UNHOLY, UNTHANKFUL. <small>II PET. 2:1</small> | | |
| NOAH'S FAMILY ENTERS ARK TO FLEE ABOVE FLOOD | SANTS CAUGHT UP TO ESCAPE THE TIME OF TROUBLE. <small>II PET. 3:7</small> | | |
| NOAH RETURNS TO EARTH AFTER THE FLOOD | SANTS RETURN WITH CHRIST AFTER TIME OF TROUBLE. <small>II PET. 3:7</small> | | |

A. Comparison

1. Read Matthew 24:37-44 and II Peter 3:3-7. There is a perfect parallel between Noah's day and our day. Read from the chart the conditions prevailing in Noah's day, and then the scriptures and statistics for our day.
2. Evil men and seducers shall wax worse and worse:
 - a. Since 1960 total crimes have increased by more than 300%
 - b. While population has increased only 41% since 1960, the number of violent

crimes have increased more than 550%

c. Every year 5 million people are victims of violent crimes—murder, rape, robbery, or assault. 19 million Americans are victims of property crimes—arson, burglary, and larceny-theft.

3. Marrying and giving in marriage:
 - a. Seventy years ago—one divorce in 40 marriages
 - b. Today—one divorce out of two
4. Knowledge increased—about 90% of all scientists are living now—colleges, universities, etc.
5. As a snare shall it come on them that dwell on the earth—the Flood seemed impossible; the Rapture seems unbelievable.
6. Read other three comparisons and the scriptures.
7. This judgment of the Flood will be as nothing compared to the last judgments that are soon to happen when the small, the great, ancient, medieval and modern man shall stand before the judgment seat of God. The next event to occur is the rapture of the church. Are you prepared, should He come tonight?
 (Note to teacher: close with prayer that all members of your class would be prepared for that day.)

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 1

Coverage: Creation through the Flood

Chart 1. General View of the Old Testament

1. Number of books—39
2. Theme of Old Testament—expectation and longing, Job 23:3
3. Period of writing—1400 years by 32 different writers, II Peter 1:21
4. Books of Bible
 - a. Law – 5 books
 - b. History – 12 books
 - c. Poetry – 5 books
 - d. Prophecy – 5 major – 12 minor

Chart 2. The Creation

1. "In the beginning God created the heaven and the earth." Genesis 1:1; Hebrews 11:3; Job 38:1-7
2. Genesis is a book of beginnings

Chart 3. The Creation of the Earth

1. First day, light appears, Genesis 1:3-5
2. Second day, waters above divided from waters below, Genesis 1:6-8
3. Third day, earth and sea divided, grass and trees, Genesis 1:9-13
4. Fourth day, sun and moon given for light, time, and seasons, Genesis 1:14-19
5. Fifth day, sea creatures, fowls of the air created, Genesis 1:20-23
6. Sixth day, cattle, beasts, and first man Adam, Genesis 1:24-31
7. Seventh day, God rested from all that He had made, Genesis 2:1-3

Chart 4. First Dispensation—Innocence

1. Adam and Eve warned of consequence of sin, Genesis 2:15-17
2. The serpent deceives Eve, Genesis 3:1
3. Adam and Eve eat of forbidden fruit, Genesis 3:6-7
4. Sin breaks communion with God, Genesis 2:15-17
5. God sought Adam, Romans 3:11; John 15:16

Chart 5. Innocence Ends in Judgment

1. The curse, Genesis 3:14-19
2. The promise, Genesis 3:15; Romans 5:19
3. Adam and Eve are sent from the garden, Genesis 3:23-24

Chart 6. Second Dispensation—Conscience

1. Birth of Cain and Abel, Genesis 4:1-2
2. Cain kills Abel, Genesis 4:8
3. Seth begins bloodline of promised Redeemer, Genesis 4:25-26
4. World became very wicked, but Noah found grace in the eyes of the Lord, Genesis 6:1-8

Chart 7. Noah Builds the Ark

1. Noah builds an ark of gopher wood, Genesis 6:14-16
2. Noah warns of coming judgment by the Flood, II Peter 2:5
3. Conscience dispensation ends in judgment by the Flood

Chart 8. The Ark That Noah Built

1. Size: 600 ft. long, 100 ft. wide, 60 ft. high
2. Would hold 1,310 boxcars, or 100 Barnum circuses

Chart 9. Days of Noah—Coming of Christ, Matthew 24:37-44, II Peter 3:3-7

1. Wickedness great in the earth, II Timothy 3:13
2. Large number of unholy marriages, Matthew 24:38-39
3. Many men of renown, Daniel 12:4
4. World unaware of approaching disaster, Luke 21:35
5. All the earth corrupt, II Timothy 3:2
6. Noah's family enters ark for safety, I Thessalonians 4:17
7. Noah returns to earth after Flood, Jude 14-15

God's Covenant with Noah to Egyptian Bondage

Lesson 2 – Chart 10 Third Dispensation—Human Government



A. God's Covenant with Noah

1. The dispensation of conscience was a failure and ended in judgment. The human government dispensation, which means that man was now responsible for governing the earth for God, was then ushered in.
2. After the Flood, Noah's ark came to rest on Mount Ararat, 500 miles away from his home in Mesopotamia. He came to a redeemed and cleansed earth. Noah was to start a new life, just as we do when we receive the Spirit of God in our hearts—old things are passed away. Noah had put everything he possessed into the ark; now in return, the world was his. One year and seventeen days after they entered the ark, Noah and his family came forth from the ark, built an altar, and offered burnt offerings unto the Lord. With this first act of worship of putting God first, God was well pleased.
3. After Noah made his sacrifice to God, a covenant was made between them with the following provisions:
 - a. God would not curse the ground anymore or destroy all the living.
 - b. Noah and his descendants were to be fruitful and multiply and replenish the earth.
 - c. Man could now eat of the flesh of every living thing, if the blood was drained from it, along with all green herbs.
 - d. The law of capital punishment was established: whoever sheddeth man's blood, by man should his blood be shed.
 - e. The earth should never be destroyed

again by the waters of a flood. (The earth will be destroyed the next time by fire. Read II Peter 3:6-7.)

4. God gave the rainbow as the seal of the covenant that He made with man. The covenants God made with Adam and Noah have not been done away with, but are still in force today. The dispensations of conscience and human government are for the entire Gentile world and still continue today.

B. Noah's Sons

1. From Noah's three sons: Shem, Ham, and Japheth, the world became repopulated. Noah began to practice agriculture and planted a vineyard. He drank of the fruit of the vineyard in excess and lay exposed in his tent, and Ham, his younger son, did not show his father the proper respect or minister to his needs while his father was in a drunken state. He mocked him while Noah lay in this condition, but Shem and Japheth took a garment and laid it upon both their shoulders and went backward into Noah's tent and covered their father. When Noah awoke and knew what his son, Ham, had done, he pronounced a curse upon him and a blessing upon his two other sons.
2. Ham was to be a servile race—a servant of servants shall he be unto his brethren. Shem's descendants were to be blessed by God. Shem was the chosen one from whom the promised Messiah would come. Japheth was promised that God would enlarge him and that he would dwell in the tents of Shem.
3. With their future destinies foretold, the sons of Noah disobeyed God by not going forth to repopulate the whole earth. Instead, they went forth to one place—the rich plains of Shinar. And the whole world was of one language, since they all came from the same parental home.

C. A City and a Tower Built

1. Once again man was determined to have his way. He was not satisfied to obey the command of God to disperse themselves over the entire earth. God had made the earth to be inhabited and man to cultivate it and enjoy its fruits. But now, they conspired to build a city and a tower and to make for themselves a great name.
2. Nimrod, a mighty man who was the grandson of Ham, convinced all the people that

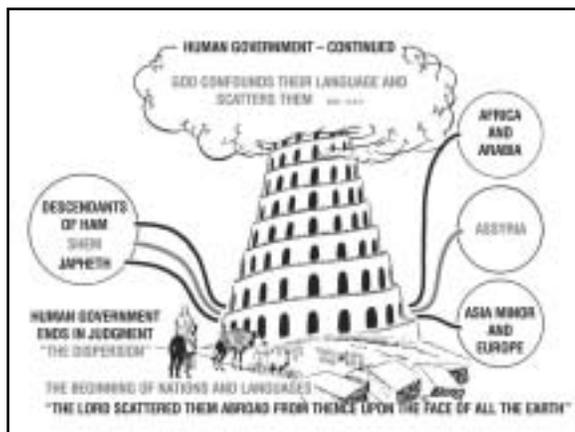
they should begin building a great city to “make a name for themselves.” Some feel that he was building it for protection so that any high waters would not be able to reach them should there be another flood. This bold man sought to turn men from the fear of God and bring them into a constant dependence on his power. Nimrod’s plan was to have a federation of power in the government of the world with himself as the head of it. The tower was to be the center of their religious activity and Nimrod was to be over both the political and religious systems. Actually, Satan was seeking to oppose the plan of God for a kingdom and a church, and was attempting to establish a kingdom and a church of his own, using Nimrod to bring about his plan.

3. Nimrod was the first idolater and the first type of the Antichrist in the Old Testament. The word Antichrist means one who is against or coming to destroy the real Christ. (Read II Thessalonians 2:1-4.) The

nature of the Antichrist is to oppose all that is called God, to exalt himself above God, and to show the world that he is God. The only restraining force in the world today to keep the Antichrist from coming into power is the church.

4. The descendants of Noah represent the very hour in which we are now living. In setting aside God’s ways, our modern civilization is seeking to make a great name for themselves, to soar into the heavens, to create life, and to prove that there is no God. A religious leader recently stated that in this modern space age men should forget their old-fashioned ideas about heaven and hell. The Russian cosmonauts told the world that they had circled the earth and nowhere did they see a god. All this is paving the way for the Antichrist. The stage is being set right now for the Antichrist to take control of this world with a one-world government, a one-world church, a one-world police system, a one-world metric system, and a one-world language.

Lesson 2 – Chart 11 God Confounds Their Language and Scatters Them



A. Their Language is Confounded

1. The multitude was very ready to follow the determination of Nimrod, and they began to build a tower made of burnt brick cemented together with mortar that it might not admit water. “Except the LORD build the house, they labour in vain that build it” (Psalm 127:1). Everything was going fine until the Lord came down to see the city and the tower which the children of men were building. He saw the motive

behind it and the imagination of their hearts to defy Him.

2. Then suddenly, bedlam broke loose! The masons could not understand the mortar boys; the carpenters could not make out what the architects were saying. Hysterical pandemonium was everywhere. God resolved not to destroy them utterly, but to cause a tumult among them by producing in them divers languages and causing that, through the multitude of those languages, they should not be able to understand one another. No doubt all those who could understand each other separated themselves into groups. This is the ultimate end of all enterprises which leave God out.
3. On the Day of Pentecost, almost 2,300 years after Babel, something equally miraculous happened. Another group was gathered in a common cause, all with one accord in one place, when suddenly they began to speak in an unknown tongue. Not until then did men hear each in their tongue wherein they were born the glad tidings of the gospel. This experience regathers all people to a common tongue. At the Tower of Babel, it was the speakers who were confused; on the Day of Pentecost, it was

those who were listening who were confused.

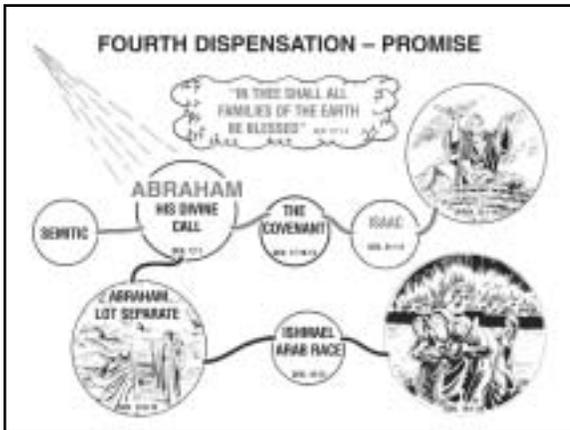
B. The Lord Scattered Them

1. After the confusion of tongues the Lord scattered them abroad upon the face of the earth to remote valleys, plains, seashores, islands of the sea. They retained their separate tongue given them at the tower. It is now an established theory that the various existing languages belong to three great families, corresponding broadly to the three sons of Noah. The descendants of Ham settled largely in Africa and Arabia, the descendants of Shem, out of which the Messiah was to come, settled in Assyria, and the descendants of Japheth traveled

toward Asia Minor and Europe.

2. The third dispensation ended, once again, with judgment with the dispersion. The first two dispensations received the judgments of God because of their sin. In every dispensation God makes it very clear to man what is expected of him. There are always two courses of life to follow, and man is held accountable for which course he chooses. We cannot be careless about our choice. Remember, in every dispensation there is only one way to be saved, and that is God's way. Regardless of how many ways to be saved man comes up with, or how many religions are started, the fact remains that there is still only one plan of salvation that we must follow to be saved.

Lesson 2 – Chart 12 Fourth Dispensation—Promise



A. Dispensation of Promise

1. This dispensation consists of promises made to Abraham, Isaac, and Jacob. The dispersion of the world's population is the last chapter on the human race that the Bible records. With the call of Abram, the attention is focused upon the chosen people, Israel. God now selects a man out of which to make a special and a holy nation. This nation was to be a safety deposit box for God's truth, a channel through which the whole world was ultimately to be blessed. In Genesis, three times this channel through which the Messiah was to come is given more definitely than before.
 - a. Genesis 3:15—the seed of the woman (race)
 - b. Genesis 22:18—the seed of Abraham (nation)

c. Genesis 49:10—the seed of Judah (tribe)

2. Later, it mentions the seed of David (family) in II Samuel 7:12, and last, it is prophesied that He should come through a virgin, Isaiah 7:14.

B. The Call of Abram

1. All three branches of the scattered races were soon turned to idol worship. With idolatry came its usual consequences—a deep moral degeneracy, cruelty, tyranny, and licentiousness, which means “no moral restraints.” Thus, the extreme wickedness of such cities as Sodom and Gommorah came into being. Men began to worship the sun, moon, and stars, the principle of fire, departed heroes, and even inferior animals, and gave to them the worship due only to the one true God. (Read Romans 1:21-25.) The people of Abram's day were idolaters; even his own father, Terah, was filled with this terrible sin of idolatry.
2. The descendants of Abraham, Isaac, and Jacob were strictly admonished to teach their children about the one true God in an idolatrous world. When an Israelite father sat down to eat with his children, when he was walking down the street with them, when they went to bed at night, and when they awoke in the morning, he was to diligently teach them these words, “Hear, O Israel: The LORD our God is one LORD; and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might” (Deuteronomy 6:4-7).

3. The first eleven chapters of Genesis cover about 2,000 years—half the length of time covered by the entire Old Testament. The Spirit seems to hurry over all the events at the dawn of history until it comes to Abram and then stops and devotes fourteen chapters to this one man. The reason is obvious; the “father of the faithful” plays an important role in the history of redemption. Through the line of Shem, God now singles out one man through whom He can work. With Abram we are introduced to the history of God’s chosen people, Israel, who were to be a witness to the entire world of the one true God and through whom the promised Redeemer would come.
4. The call of Abram was personal. He was not to take his father, or any of the rest of his family. It was a call for separation. Many times we are called to separate ourselves from our loved ones and friends to follow God, but we have a promise that He will go with us, and we know that some day He is coming back for His own that we might dwell with Him forever. Our lives must be regulated by other affections than those which arise from the relationships of flesh and blood; we must walk by faith, or the unseen, with God’s commands and presence guiding us. Our families may often wonder why we don’t do the same things or walk the same way they do. But the reason is that we have received that call for separation, just as Abram did.
5. The promise God made to Abram was as follows:
 - a. He would be a great nation—his seed would be as the sand of the seashore and as the stars of heaven.
 - b. His name was to be great.
 - c. God would bless those that blessed him and curse those that cursed him.

C. The Covenant

1. The call of Abram was accompanied by a promise and a covenant. Each pledged to do certain things for the other. On God’s side, He promised to bless Abram, give him a family that would grow into a mighty multitude who should inherit the land of Canaan for an abiding possession, and He would always be their God. On Abram’s side, he pledged to walk before God in righteous obedience and devote himself and all his family and descendants to the

service of God. As a token of this covenant, every man child in Abram’s family, as well as his descendants, are to be circumcised. How thankful we are that God still makes a covenant with us, even today. God promises to heal us in sickness, protect us from danger, be with us in time of sorrow, and solve our problems. All we have to do is separate ourselves from the world, live a clean and holy life, and devote our lives to His service. The best trade of our lives is when we trade our sins for His salvation.

D. Abram and Lot Separate

1. When Abram left his home, he took his wife and nephew, Lot. Up until this time Lot had been with Abram in all his travels and had shared in the great wealth God had given Abram. Now there were so many flocks and herds the land could not contain them. But, oh the peril of riches! Here is the first rich man mentioned in the Bible, and we no sooner hear of his riches than we must listen to the story of strife in the family. It is not surprising that the servants quarreled. The herds were so great that in rounding up the wandering cattle, the servants would begin to argue and fight over which cattle belonged to which master. From an occasional misunderstanding, it grew until it became a daily affair.
2. Abram was the older and wealthier of the two, and was the head of the family, but instead of speaking harshly to Lot, he gave him his choice. Out of the land before them, if Lot chose to go to the right, Abram would take the left, or if he wanted the left, Abram would go to the right. We would expect Lot to say, “Not so, Uncle Abram, for by all rights you should have first choice, and I will be glad to take what is left.” But no! Lot was selfish and desired to pitch his tents toward the rich, fertile, well-watered plains near the wicked cities of Sodom and Gommorah. So Abram took what was left—the hilly country of Canaan.
3. In almost every respect Lot compares unfavorably with Abram. Abram walked by faith; Lot walked by sight. Abram was generous; Lot was greedy. Abram looked for a city whose builder and maker was God; Lot made himself a home in a city built by man and destroyed by God!

E. Birth of Ishmael

1. God had made the promise to Abram that He would make a mighty nation of him, and he believed and trusted God. However, after it had been ten years since Abram and Sarai had entered Canaan and they realized they were getting old, Sarai became discouraged. She persuaded her husband to resort to a custom accepted in that day of taking another wife. He consented and took Sarai's maid, Hagar, to be his wife and she gave birth to a son whom they named Ishmael. But it was not the plan of God to establish the covenant with this son of the bondwoman. Abram failed to wait patiently and obediently for the will of the Lord to be done.
2. Ishmael became the father of a great nation, the Arabs, and there has been a continual struggle between the Arabs and Jews ever since. There has been warfare going on consistently between these two descendants of Abraham to gain control of the site of old Jerusalem.

F. Birth of Isaac

1. When Ishmael was thirteen years old the Lord appeared again to Abram and changed his name to Abraham and his wife's name to Sarah, and informed him that Sarah would give birth to the long-promised son. Sarah laughed when told she would give birth to a son, but the following year Sarah conceived and bare a son to Abraham in her old age. Abraham was one hundred and Sarah ninety when Isaac was born. Isaac and Jesus were both long-promised sons to be born, and both were against the laws of nature. Sarah was past the age of child-bearing and Mary was a virgin who had never known a man.

G. Destruction of Sodom and Gommorah

1. About this same time, three angels visited Abraham with a report concerning the wicked cities Sodom and Gommorah where Lot was living. The sin of these cities was so very great their iniquity called for a visible revelation of divine wrath. After learning of the impending doom, Abraham pleaded with God for the guilty cities if there should be as many as fifty righteous in them. Abraham came from fifty down to ten souls, and God assured him that if there were but ten righteous

- souls He would not destroy the cities for their sakes, but there were not even ten to be found!
2. Even after Lot had been warned of the destruction of Sodom, he was still reluctant to leave, and God had to send two angels to take him and his wife and two daughters from the city. Have someone read Genesis 19:1-13. Then the Lord rained fire and brimstone upon the cities of Sodom and Gommorah and overthrew all the inhabitants of the cities of the plain. No doubt there was a great volcanic upheaval of hot lava through the beds of sulfur and bitumen that lie in this area, which would account for the fire and brimstone falling from heaven. This volcanic ash falling on human flesh causes the flesh to change into a chemical salt. Evidently, Lot's wife not only looked back, but went back and was caught in the aftermath of the volcanic upheaval. The cities of Sodom and Gommorah were not only burned to ashes, but were buried beneath the lava and sulfur and now lie at the bottom of the Dead Sea.
 3. A book has now been published about the search for Sodom and Gommorah in the Dead Sea. Portions of the walls of the cities have been recovered, and now scientists are sure that the ancient cities actually lie buried at the bottom of this sea.
 4. One of the sins that was so great in those wicked cities was the sin we call today SODOMY, which is a sin of homosexuality. Homosexuals came together as an organization on May 29, 1965, and they picketed the White House with banners protesting the regulation of the federal government against such practices and demanded their rights to have homosexuality declared as "honorable" in military service and employment. In England homosexuality has already been legalized. Not one publisher in England will dare print anything against this horrible, damnable sin. It has become so prominent all over the world, including our beloved America. In San Francisco six ministers had a party for six hundred homosexuals so that there might be "better relations between the church and homosexuals." (Read Luke 17:26-30.) EVEN AS THE ANGELS CAME TO WARN LOT TO FLEE SODOM, WE ARE HERE TO WARN YOU TO BE READY FOR THE

SOON COMING OF CHRIST.

5. There is a striking similarity between the days of Noah and the days of Lot; so striking that it cannot be mere coincidence. Jesus used these two periods of history to show us the world conditions as they will exist once again just before the return of the Lord. He says in essence, "Watch the signs of the times." When the world conditions described before the flood of Noah and the destruction of Sodom occur again, then know that the second coming of Jesus Christ is near, even at the door.
6. Both of these ages were characterized by eating and drinking. There is nothing wrong with eating and drinking; we must do so to survive. However, they lived only for eating and drinking. They were interested only in physical food and rejected the Bread and Water of Life. It is estimated that we waste enough food to feed the starving millions of the entire world. The consumption of intoxicating beverages and liquor in the U.S. has reached proportions never dreamed of before. Social drinking has become almost universal.

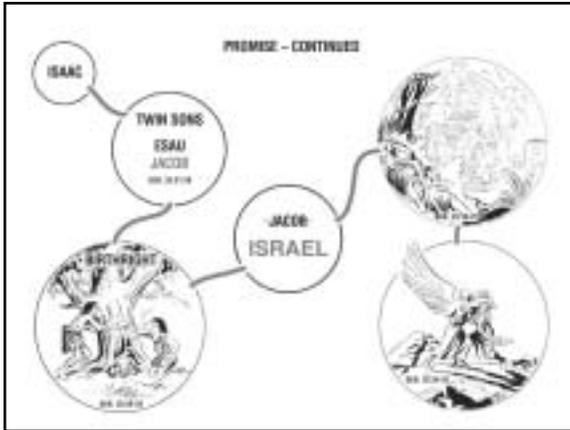
H. Offering of Isaac

1. After the destruction of Sodom and Gomorrah we come to a very crucial time in the life of Abraham. There was a supreme test, the trial of Abraham's life. In many a man's life there will be one great sorrow, one great trial. Abraham's came about one night as he watched the stars, thinking of how God had given him a promise that his seed would be as numerous as the stars. As he sat there that night, perhaps Abraham said to himself, "MY race will soon be run, but in Isaac shall my seed be called. Yes, God is good. Through Isaac He will bless the generations to come." Then suddenly a voice spoke. Abraham knew that voice well. There was no doubt as to the speaker. This time He spoke not of his hopes or the increase of his race, but of the annihilation of it. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."
2. What occurred between that command and the start of the journey toward the land of Moriah the next morning is left to our imagination. What a night it must have

- been for Abraham! His only son to be offered up for a burnt offering! The next morning they prepared for their journey. Isaac was all excited about the trip. On the third day Mount Moriah loomed ahead on the distant horizon. When they reached the foot of the mountain, the servants and the donkey were left behind. The wood, the flint, and the knife were placed on Isaac's back and they ascended the mountain. Once Isaac said to his father, "Haven't you forgotten something, Father? Here is the wood and the fire, but where is the lamb?" Abraham answered, "God will provide," still hoping and believing.
3. The altar was completed and Abraham gazed into the distance. How could he give him up, the child of his old age, the symbol of promise? How could he tell his mother that he laid his hand upon her child? Then Isaac had completed his work. "Where shall we get the lamb?" Then Abraham placed his hand on Isaac's shoulder and said with trembling voice, "Isaac, my son, thou art the lamb!" Isaac could have seized the knife and struck his father down, but as a true type of Christ, he opened not his mouth and lay down willingly upon the altar and was bound with thongs. Abraham placed a farewell kiss on Isaac's brow and drew back the knife. There was a moment of hesitation. Then the knife flashed in the sunlight as he lifted it up, but before he could bring it down, he heard the voice of God. "Lay not thine hand upon the lad, . . . for now I know that thou fearest God." Then he heard the struggle of a ram caught in the thicket nearby, and immediately he secured the ram and offered it as a sacrifice.
 4. From Mount Moriah one can see Calvary. Centuries later, another procession was winding its way up the hill to Calvary. Jesus Christ was bearing his cross up this hill. Like Isaac, He is obedient, but from the cross He would not come down. It was not the nails that held Him to the cross, but His love for you and for me.
 5. The things that God sometimes demands of us in His Word may seem unreasonable, and we may feel that they are unnecessary, even as Abraham might have thought that the offering of his son was unnecessary. But we must step out by faith and obey every command of the Bible regarding soul salvation if we expect to reap the eternal rewards.

Lesson 2 – Chart 13

Isaac and Jacob



A. Birth of Esau and Jacob

1. Isaac lived a quiet, peaceable life. He had the faith of his father, but lacked his energy and forceful character. Isaac married Rebekah when he was forty years old, and she was barren until Isaac was sixty. Isaac prayed and Rebekah gave birth to twin boys. It was told her before their birth that the elder shall serve the younger. Esau was born first, hairy and red. The name Esau means Edom, or “Red.” Esau became a mighty hunter and Jacob a quiet, domestic youth and dwelt in tents. Isaac loved Esau and Rebekah loved Jacob.
2. Since Esau was the eldest son, the birthright belonged to him. There were certain privileges connected with this blessing. This meant he would have superior rank in the family. He would succeed to a double portion of his father’s property, the priestly office, or spiritual leader of the family would be his, and greatest of all was the covenant blessing which meant that they would be a link in the descent of the promised Messiah. The birthright was held as dear as life itself since it contained both material and spiritual blessings.

B. Esau Sells His Birthright

1. One day Esau returned from hunting, weary and faint, and saw his brother Jacob preparing some pottage of lentils. Famished and exhausted he longed for the fragrant food and begged his brother to let him eat some of it. Seeing his brother’s distress, Jacob agreed to give his brother the pottage, but only on the condition that he sell him his birthright. Unable to control the pangs of hunger, Esau was willing to

trade or sell his privileges for a single meal. This was not enough for Jacob. “Swear to me,” he said, and Esau swore to give it him. So the birthright was sold—for one morsel of meat! Esau was saying in effect, I cannot live on promises; give me something to eat and drink, or else I die. This age is saying the same thing, “Eat, drink, and be merry” is a common saying, yet man is forgetting that tomorrow we die, and where will we spend eternity?

2. Isaac waxed old and his eyes grew dim so that he could not see. One day he called Esau to him and asked him to go hunting and bring him some venison, and in return he would bestow the patriarchal blessing upon him. His words, however, did not escape the quick ears of Rebekah. Eager to obtain this blessing for her favorite son, Jacob, she bade him go quickly and slay two kid goats with which she prepared savory meat such as Isaac loved. Then placing the garments of his brother and the skins of the lambs on his arms and neck, she directed him to go into the presence of his father and receive the blessing of Esau. Isaac suspected that Jacob was standing before him and asked how he had killed the animal so quickly. His quick answer that the Lord had brought it to him did not relieve Isaac’s mind. He asked that he come near and let him feel whether he be Esau or not. Isaac said that the hands are the hands of Esau, but the voice is of Jacob. Finally, Isaac ate of the meat and then bestowed upon Jacob in all its fullness the covenant blessing. He prayed that God would give him the dew of heaven and the fatness of the earth, that He would make people to serve him and nations to bow down to him so that he might be lord over his brethren, and a blessing to all that blessed him, a curse to all that cursed him.
3. Jacob had scarcely gone forth from his father’s presence when Esau returned from the chase. With savory meat he presented himself before Isaac. The old man trembled very exceedingly when he heard the voice of his eldest son, but he had come too late. With a great and exceeding bitter cry Esau implored his father for just one blessing that might be left. Isaac assured him that his dwelling would be of the fatness of the earth and of the dew of heaven, but he must live by his sword and serve his

brother till the day when he should gain the dominion and break his brother's yoke from off his neck. Thus Esau set out to kill Jacob.

4. Men today are neglecting salvation in their best days. They are exchanging their birthright for what is sure to perish and cause them to perish with it. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26). In despising the great gift of God, men are selling out their souls for the pleasures of this world.
5. God said, "Jacob have I loved, but Esau have I hated" (Romans 9:13). Jacob had an inner drive within him to excel; he was not satisfied with just the ordinary things of life. He valued the most important things of life—those of the spiritual side. God still loves those who are more interested in spiritual things than carnal. Esau despising his birthright is a type of the nation of Israel. Just as Jacob was grafted in and took his place, so the Gentile nations were grafted in to take the place of the chosen nation, Israel.

C. Jacob's Vision

1. When Rebekah learned of Esau's threat to kill Jacob, she sent him to her brother, Laban's home to find him a wife there. When Rebekah kissed Jacob good-bye that day, it was for good, for Jacob never saw her face again. Jacob's sin of deception caused him to flee from his brother. Sin always drives a man out, away from his home and friends, his joy and peace. As the sun went down on the first evening of his journey, Jacob put several stones together for a pillow and lay down to sleep. As he slept, there appeared to him a vision of the night. A ladder seemed to rise up from the bare ground and reached even unto heaven, with angels ascending and descending on it. How swift the change from the lying, deceiving wretch with the venison in his hands to the youth who sleeps at the foot of the ladder. Jacob discovered that night that God is near, that God is merciful and forgiving, and that He will bless him and care for him wherever he goes. The next morning Jacob took the stone upon which his head had rested, set it up for a monument, poured oil upon it as a sign of consecration

and worship, and vowed that if God would be with him and bring him again to his father's house in safety and peace, he would come there to Bethel again and worship.

2. What about our vows? Do we ever make a vow in some danger or hour of peril, or in a moment of spiritual uplift, or in sorrow? Have we kept those vows? Somewhere, and you and I know best where it is, there is a stone which once we set up as Jacob did at Bethel. If we will go back to it and renew our vow, God will bless us again. And how many times we need to be blessed and refreshed in this long pilgrimage of life!

D. Jacob Wrestles With An Angel

1. For the next twenty years Jacob lived with his uncle, Laban, working fourteen of those years for his daughter Rachel, whom he loved. At the end of the first seven years he was deceived and given Leah for his wife, and after seven more years was given Rachel. For the next six years Jacob worked for Laban, during which time eleven sons and one daughter were born to him by his two wives and their two handmaids. After completing his time of service, Jacob returned to his home with his family and his many herds and flocks. As he came to the brink of the river which divided him from his father's home, messengers came with the news that Esau was coming to meet him with four hundred men. That night Jacob sent his family and herds ahead, but he stayed behind to renew his supplications for divine protection.
2. Through the night, even to the breaking of the day, there wrestled with him One whom he knew not, and whose name he could not prevail upon Him to reveal. Jacob struggled desperately with the angel and said, "I will not let you go except you bless me." The angel did bless him and changed his name from Jacob, which means supplanter, or deceiver, to Israel, which means power with God. Henceforth, forever, the name of God's chosen people would be Israel. The angel also left the mark of their mysterious conflict by touching the hollow of Jacob's thigh so that it remained out of joint until his death. Jacob is a new man; he is a regenerated man, just as we must be. Christ said that "Ye must be

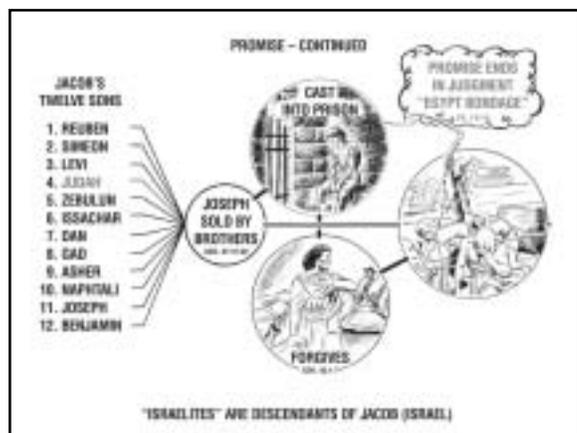
born again.” We can be born again; we must be born again!

3. The next morning Jacob met Esau, and Esau fell upon Jacob’s neck and kissed him. There was a complete reconciliation, and Esau

agreed to leave the land of Jacob’s inheritance to him, and he and his family retired to the mountains of Seir and called the land Edom. A few years later Rachel died giving birth to their youngest son, Benjamin.

Lesson 2 – Chart 14

Dispensation of Promise Ends in Egypt Bondage



A. Joseph Sold By His Brothers

1. Of Jacob’s twelve sons, Joseph was the most beloved. Very likely he was a picture of Rachel, who had passed away, and as a token of his love, Jacob foolishly gave Joseph a coat of many colors, to which the color of blood was soon added. Joseph had dreams of his brothers bowing to him, and after telling them of these dreams, they hated him the more. One day as Joseph went to see how his brothers fared, they conspired to kill him as they saw him coming. Judah convinced them that he should be sold to a caravan of Ishmaelites for twenty pieces of silver, so they dipped his coat in the blood of an animal and told their father he had been killed by a wild beast.
2. Instead of moaning over his fate or exhausting himself in self-pity, Joseph resolves to make the best of the situation. If he must be a slave in Egypt, then he will be the best kind of a slave possible. He was sold to the house of Potiphar, and blessing and prosperity were brought to that house because of Joseph. But soon, Joseph fell into temptation. This was no ordinary temptation. Joseph was loyal to the master who had bought him and had honored him by promotion, but it was not a sense of loyalty

to Potiphar nor the dread of his anger if he should yield and be discovered. It was his loyalty to God and to his conscience. Joseph won his battle because he was able to pronounce the most difficult word in any language, whether it be Hebrew, Egyptian, English, or Spanish—“NO!”

B. Joseph Is Cast Into Prison

1. Potiphar’s wife lied and told her husband that Joseph had tried to seduce her, and he was immediately cast into prison. Can you imagine how Joseph must have felt that first night in the prison? No doubt a voice told him that he had acted like a fool. If you had yielded to that temptation you would be living in ease and comfort instead of this stinking prison! Does it pay to be good? But the Bible tells us, “And he was there in the prison. But the LORD was with Joseph.” He is with all who stand with God and conscience.
2. It was not long before Joseph had won the confidence of the jailer and his fellow prisoners. Instead of being soured by misfortune, he resolved to make the best of his lot and do what he could to help other prisoners. He eventually was released from prison because of his God-given ability to interpret dreams. Pharaoh had a dream no one could interpret. Joseph was called from the prison by a former prisoner who had been restored to Pharaoh’s house. The dream was of seven years of plenty followed by seven years of famine. Because of his ability to interpret the dream, Pharaoh promoted Joseph to be the food administrator over all the land of Egypt and to make provision for the seven years of drought. Joseph now stood the test of prosperity. He did not become selfish and proud, but was the same warmhearted Joseph he had always been.

C. Joseph Forgives His Brothers

1. Joseph never forgot his family or his father’s house, for when the famine was very severe and his brothers were forced to

come to Egypt to buy food to survive, Joseph forgave them and disclosed himself to his brothers and wept over them. They bowed before him, thus fulfilling his dreams that Joseph had told his brothers of as a boy. Jacob and all his household came to Egypt and there were fed and protected and made a great nation, and in the fullness of time, Jacob's seed was brought back to the Land of Promise.

2. Before Jacob's death he blessed his sons and assigned Judah the portion of the blessing through whom the Messiah was to come. Blessings were also pronounced upon Ephraim and Manasseh, Joseph's sons, and they were reckoned as Jacob's sons and both grew into great tribes.

D. Egypt's Bondage

1. After the death of Joseph, there arose a new king over Egypt who knew not Joseph and who regarded with no friendly feelings the strange community with alien rites and traditions who had settled on the eastern outskirts of Egypt. This group of people had grown from around seventy to approximately two million. He viewed with alarm their rapid increase and feared lest in the event of a war they might ally themselves with an enemy and fight against his own people. Therefore, day after day their lives were made bitter with hard bondage. But the more they were afflicted, the more this strange people grew and multiplied and waxed exceeding mighty.

NEXT WEEK—The human race must now be taught the language of God when He talked of things to be used in our redemption. Come next week and see what Israel's first "object lesson" is.

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 2

Coverage: God's Covenant with Noah to Egyptian Bondage

Chart 10. Third Dispensation—Human Government

1. God makes a covenant with Noah, Genesis 8:20-22; 9:8-17
2. The earth to be destroyed by fire the next time, II Peter 3:6-7
3. Noah's sons told to replenish the earth, Genesis 9:1
4. Ham is cursed, Shem and Japheth are blessed, Genesis 9:20-27
5. The whole world had one language, Genesis 11:1
6. Noah's descendants begin to build a tower, Genesis 11:2-4

Chart 11. Human Government Ends in Judgment—"The Dispersion"

1. Nimrod was the founder of Babel, Genesis 10:8-10
2. God confounds their language and scatters them, Genesis 11:5-9
3. The beginning of nations and languages
4. Human government ends in judgment by the dispersion

Chart 12. Fourth Dispensation—Promise

1. The scattered races turn to idol worship, Romans 1:21-25
2. The call of Abram, Genesis 12:1
3. The promise given to Abram, Genesis 12:2-3
4. The covenant and its seal between God and Abram, Genesis 17:1-14
5. Abram and his wife's names are changed, Genesis 17:5, 15
6. Abraham and Lot separate, Genesis 13:8-13
7. Ishmael is born, the father of the Arabs, Genesis 16:15
8. Sodom and Gommorah are destroyed by fire, Genesis 19:1-28
9. Isaac is born, the promised son, Genesis 21:1-3
10. Abraham's faith is tested, Genesis 22:1-14

Chart 13. Jacob and Esau

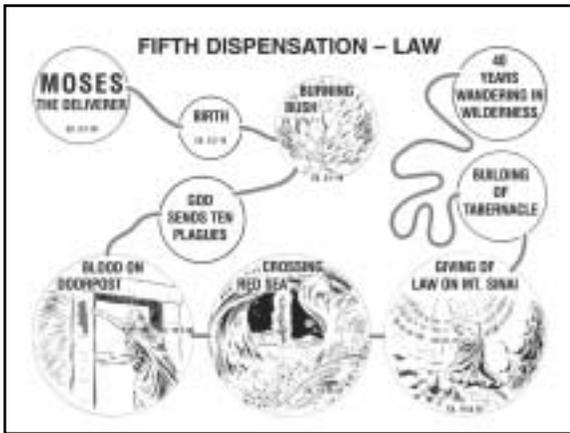
1. Esau and Jacob are born to Isaac and Rebekah, Genesis 25:21-26
2. Esau sells his birthright to Jacob, Genesis 25:29-34
3. Jacob deceives his father and receives the birthright, Genesis 27:1-40
4. Jacob's dream and his vow to God, Genesis 28:10-22
5. Jacob spends 20 years working for his wives and for his cattle, Genesis 29 & 30
6. Jacob wrestles with an angel and has his name changed to Israel, Genesis 32:1-32

Chart 14. Promise Ends In Judgment—"Egypt Bondage"

1. Jacob has twelve sons
2. Joseph is the most loved of Jacob, Genesis 37:3
3. Joseph is sold by his brothers, Genesis 37:12-28
4. Joseph is cast into prison, Genesis 39
5. Joseph interprets Pharaoh's dream and is promoted, Genesis 41:1-44
6. Joseph forgives his brothers, Genesis 45:1-7
7. Jacob and all his family move to Egypt, Genesis 46:1-7, 26
8. Promise ends in Egyptian bondage, Exodus 1:8-14

Birth of Moses to Entering the Promised Land

Lesson 3 – Chart 15 Life of Moses



A. Moses, the Deliverer

1. This study is about one of the most influential men of the Bible. God said that He would not speak to this man in the usual manner of dark speeches, but mouth to mouth and face to face. Moses is revered today by the Jewish people as one of the very greatest men in all of their history.
2. The children of Israel had come to Egypt with a family group of about seventy persons, and at the beginning of our lesson they number between two and three million. They had been welded together into a mighty union because they had been forced to seek companionship with each other, as the Egyptians despised them as servants and treated them harshly. This has always been a characteristic of the Israelites even until today. When they are abused, they weld themselves into a unity that gives them strength. When conditions are easy for them and they receive kind treatment, they drift away from each other in a measure and associate themselves with other groups.
3. Because of Pharaoh's fear that these people would rise up against him and his kingdom would be in jeopardy, he oppressed them heavily and they became slaves instead of a free group that had come down into Egypt to live. Satan had a plan for Israel, as well as God. His plan was for Israel to be in bondage, poverty, and sorrow. The plan of God was for them to have liberty, joy, and plenty. They had to get to the place

where they wanted deliverance more than anything else in the world before God would deliver them. God wanted to do more than just bring them out of bondage of Satan and slavery; He wanted to bring them into something glorious and wonderful, to a land flowing with milk and honey where the blessings of the Lord were. He wants to do more than just deliver us from our bondage of sin; He wants to give us joy and peace. To just join yourself to a church and say "I'm saved now," is not enough; God's plan is to deliver us and then bring us into a glorious fellowship through the Spirit of God, which is the born-again experience. A life of joy, victory, and peace can be ours when we have that definite, heartfelt experience a person receives when they are truly born again of the water and of the Spirit.

B. The Birth of Moses

1. By the monstrous decree of Pharaoh, the Hebrew midwives were to destroy every son born to the people of Israel to keep them from multiplying so rapidly. But the midwives feared God and saved the boy babies. Then he commanded them to cast every son into the Nile River and save the daughters. Spies now watched the chambers of the Hebrews to see that no male child was permitted to live. A Levite and his wife gave birth to a son and saw that he was a goodly child and hid him for three months in their house. When it was no longer possible to keep him in secret, Moses' mother made him a cradle of bulrushes. This plan must have been formulated in heaven that brought about the preservation of this boy, Moses. Possibly God whispered the plan to his mother when she went to Him in prayer. In weaving that little ark, that mother's heart, soul, prayers, and tears were interwoven. By night they carried the babe and his cradle down to the river where he was tenderly laid by the hand of his faithful mother. When the rising sun made it dangerous for her to linger any longer, she gave her little babe a farewell kiss, and then with heavy heart went to her work in the field, leaving Miriam, her daughter, to watch after the little ark.
2. When she had done her prayerful best, by faith she trusted God that He would somehow save her little boy. When we have

- done our prayerful best, we can trust that God will save our children. There is a heavy responsibility upon every parent to raise our children in the way they should go, for God's Word declares that when they are old, they will not depart from it.
3. When the morning came, the daughter of Pharaoh came to the river to bathe. At just the right moment, the baby began to cry. Those tears blotted out all that was against him and gave him a chance for life, because the daughter of Pharaoh was moved and wanted the baby for herself. Moses was saved from death and destruction by the very river that was to have destroyed him and by the daughter of the very ruler who had issued the decree for his death. God works in mysterious ways His wonders to perform. About that time Miriam was standing by and asked the princess, "Would you like for me to get one of the Hebrew women to nurse the child for you?" The princess answered, "Yes, go!" She went right to her own mother and Moses' mother was paid by Pharaoh's daughter to nurse her own child! God took the weapon out of Satan's hand and defeated him at his own game when he thought he would destroy this one that was going to be raised up of God to be a great leader.
 4. Moses became a man of faith because his mother and father lived by faith and because his early life was spent in a home of faith. No doubt as his mother was changing his clothes or bathing him she told him of the promise of God that He would not leave them in the land of Egypt. There must come a deliverer some day, and she was praying that her son would be the one. When Moses was at his sweetest and tenderest years, his mother gave him up to become the son of another because she knew it was God's will. In Pharaoh's court Moses had the best advantages in all the land, and perhaps the world, for the great mission God had called him for. He mastered the sciences of his day, but he always remembered his mother's teaching and her prayers that some day he might be his people's deliverer. He became an Egyptian in manner and speech, but he always remained an Israelite at heart. Moses chose to suffer the afflictions with the people of God rather than to enjoy the pleasures of

sin for a season because he esteemed the reproach of Christ greater riches than the treasures in Egypt.

5. When Moses was forty years old he went into the field where the Israelites were working and he saw an Egyptian taskmaster beating an Israelite. Moses felt that this was his chance to show his people that God had raised him up as another Joseph in the court of Pharaoh who would deliver them soon, and he slew the Egyptian and hid him in the sand. However, the next day when he went again to the field, he was met with a sneer of envy and suspicion instead of gratitude. He saw two Israelites fighting, and Moses tried to settle their dispute. One of them spoke up and asked if he would also kill them as he had the Egyptian. At this statement Moses became afraid and fled for fear that this report would reach the ears of Pharaoh.

C. The Burning Bush

1. There are three forty-year periods in the life of Moses. The first forty years he spent learning in the courts of Egypt. The second forty years he was on the back side of the desert on the plains of Sinai herding sheep. The third forty-year period he led the children of Israel to the Promised Land. The forty years he spent in the wilderness was a proving ground for him, and the hour came when he was called from the wilderness to deliver Israel.
2. One day as Moses was tending his sheep, God appeared to him in the form of a burning bush. All through the rest of his life, Moses walked in the light of that bush that was burning, yet was not consumed. The Lord told him that He had heard the cries of His people and had seen their affliction and was ready to deliver them. Moses began to make excuses that he wasn't able to deliver the people of God, and the Lord said, "What do you have in your hand, Moses?" He answered, "Just a rod." The Lord told him to throw it down, and it became a serpent. God told him to pick it up again, and it became a rod. God was showing him that he didn't have to have anything big or great, or an army; all he needed to do was just use what was in his hand. Moses then gave the excuse that he was slow of speech, so God sent Aaron, his brother, to do the speaking for him.

3. With this divine revelation, Moses was ready to perform God's will. It was going to be quite a task to organize this great host of people and leave the land of Egypt, but he had a promise from God that He would be with him. Then began the long, drawn-out contest between Moses and Aaron and the magicians of Pharaoh's court.

D. God Sends Ten Plagues

1. Pharaoh would not listen to Moses and Aaron, and time after time his heart was hardened. God sent nine grievous plagues on the land of Egypt. First there was the plague of the rivers turning to blood, then frogs, lice, flies, sores on the cattle, boils on the people, the hail, locusts, and darkness that covered the whole land. Throughout the plagues there was a marked contrast between the effect on the Hebrews and that on the Egyptians. From the fourth plague on, the Israelites were exempted from the pestilences; consequently, they were enjoying a progressive peace and contentment while the Egyptians were experiencing increasing suffering. This gave the Israelites the opportunity they needed to get everything prepared for the departure from the land of bondage.

E. Blood on the Doorpost

1. With the last plague of thick darkness over the land, the enraged Pharaoh told Moses he wanted to see his face no more. But soon came the awful climax of judgment. Until the night that Christ was born, this was the most momentous night in the history of mankind. When the sun set that evening, Israel was a race of slaves. When the sun rose that next morning, Israel was a nation on the march. Over all Egypt lies the mantle of night. But in the homes of the despised slaves, all is different. On the doorpost and on the lintel, or facing, of every slave's hut there is the stain of blood. Within the house, every family stands by a table where a roasted lamb is ready to be eaten. Their staffs are in their hands, their loins girt about them, their shoes on their feet. Not a word is spoken, but in every face there is a look of expectation and dread. If a child moved to open the door, immediately he was rebuked and told not to go out.
2. Then the hour of midnight approached—

what they had been waiting for! Suddenly there arose a great cry, a long wail of woe, a tidal wave of lamentation. Parents stirred uneasily and called for their sons, only to find that they were cold in death. Pharaoh awoke and called for his prince, only to find that his first-born was dead. Everywhere there was the cry of death. A moan of anguish went up to Egypt's skies. But in the houses of Israel where the blood had been sprinkled on the doorposts, there was no death. The Angel of Death passed over those homes. The frantic Pharaoh called for Moses and Aaron and told them to "Get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said." That night Israel was on the march. After 430 years of bondage, the hour of deliverance had come.

3. It is so important that we have the blood of the Lord applied to our hearts and lives. The midnight hour of this world is coming and only with the blood applied to our hearts will we be preserved and be ready to escape the awful things that are coming to this world. You might say, "How do I get the blood applied to my heart?" The blood is applied through the death, burial, and resurrection of Jesus Christ, which is a type of you and I repenting, being baptized in water in the name of Jesus Christ for the remission of sins, and receiving the gift of the Holy Ghost. That's what happened in the New Testament church when it was set up.
4. The Feast of the Passover is still commemorated by Jews today, the name of the feast being taken from the fact that on that night the destroying angel who smote the first-borns of Egypt passed over the houses of Israel where the blood was sprinkled on the doorposts. This is the same feast Jesus and His disciples were celebrating when He instituted the Lord's Supper.

F. Crossing the Red Sea

1. At early dawn the Israelites set out upon their journey. A pillar of cloud went before them by day and a pillar of fire by night, which indicated when they should move and where they should camp. They did not take the regular route between Palestine and Egypt because they had many things to learn and they were not sufficiently trained

- to go against the mighty Philistines.
2. By a change of direction, God led them toward the Red Sea. There they camped. All at once they noticed a cloud of dust, and immediately knew that Pharaoh and his army was coming after them. The people became frightened as the news spread through the camp. What would they do? They did not yet understand the miraculous power of God, and they began to complain and wished they had stayed in the land of Egypt as slaves rather than die in the wilderness. Man's extremity is God's opportunity, provided man puts his trust in God.
 3. Now the pillar of cloud came between the two camps, putting the Egyptians in darkness and giving light on the Israelites' side. All night long, God caused a strong east wind to drive back the waters of the sea and made the sea dry land! The children of Israel went into the midst of the sea upon the dry ground and the waters were a wall unto them on their right hand and on their left. They marched across on dry land! What a deliverance! Just as they got on the other side, Pharaoh's army came to the bank of the Red Sea and decided to cross over also, but just as they got to the middle, the Lord took off their chariot wheels. As they began to try to flee from the Israelites, the Lord commanded Moses to stretch out his hand over the sea, and the waters came crashing down on the Egyptians, their chariots, and their horsemen. On the other shore, God's people stood speechless. They were amazed at the majestic display of divine power. All they had done was to obey God's command. There followed a great time of rejoicing for the miracle God had just performed!
 4. After crossing the Red Sea the Israelites began a new life. God was their leader now to guide them to their new home. They were miraculously fed with manna from heaven and water from a rock. Their clothes and shoes did not wear out for forty years. There was not a feeble one among them until they sinned in the wilderness. Think of it! Not a sick or crippled person out of two million people! Blessing, victory, and the divine protection of God overshadowed them throughout their journey to the Promised Land. Many times they grumbled and complained, but when they

would repent, God would show His favor upon them again.

5. Some may wonder why God worked only through the nation of Israel when there were other nations around them that He could have blessed. God had a particular people that He wanted to use, and that people was to be a peculiar people unto Himself among all people of the earth. This nation was to be a witness, an illustration, a repository of God's truths, and a channel through which the Messiah should come. The nation of Israel was to be a peculiar treasure above all that were in the earth.

G. Giving of Law on Mount Sinai

1. A short time after their deliverance from Egypt, they journeyed to Mount Sinai where Moses received the law from God. This great mountain was to be their schoolhouse for the next year. God had already taught them His wisdom and power in Egypt, and along the journey to Mount Sinai He taught them of the love and mercy and watchfulness He had for them. But here at Sinai they entered a deeper lesson. It was necessary that God give them some standards to live by and much training and discipline. Moses ascended the mountain alone and there listened to the voice of God amidst a great cloud of glory which filled the mountain.
2. There God gave Moses the "law." There are three divisions of the law, or Mosaic covenant:
 - a. The commandments, expressing what the people should be, or the moral law
 - b. The judgments, which are laws that exhibit strict and perfect justice, sometimes called the judicial law
 - c. The ordinances, which regulated the religious life and worship of Israel, or the ceremonial law.
3. The law that God gave Moses gave no righteousness or life. It only exposed and condemned. It could not save, because man, in himself, was too weak and sinful to keep it and thus to work out salvation.

H. Building the Tabernade

1. The plans for the building of the Tabernacle were given to Moses along with the law.
2. The following pages go into detail on the Tabernacle.

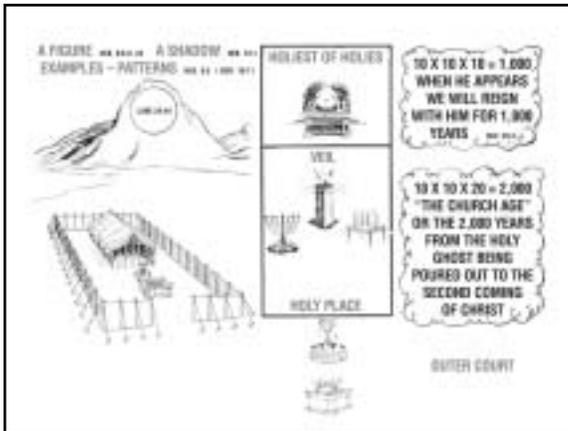
I. Forty Years Wandering in Wilderness

1. Israel moved toward the Promised Land after their stay at Sinai. Upon arriving at the border, Moses sent twelve men to report on the land of Canaan. All reported a good land, but ten declared that it could not be conquered. Fear immediately destroyed their faith, and the people

refused to enter into their promised possession. They were sentenced to wander in the wilderness for forty years as a punishment of their rebellion and unbelief. All above the age of twenty were doomed to die without entering Canaan except Joshua and Caleb, the two spies who brought back a good report.

Lesson 3 – Chart 16

The Tabernacle—Examples and Patterns



A. A Figure and a Shadow

1. Now let us take a look at the Tabernacle in the wilderness that Moses built according to divine direction. This structure is extremely important, as it is God's first grade in the school of redemption. The beautiful plan of salvation as revealed in the New Testament, with its shedding of blood, was first revealed to man in a simple, easy-to-understand object lesson in the Old Testament. Every part of the Tabernacle and its furnishings speak in loud tones of Jesus Christ. It was a figure, a shadow, and an example of things in heaven that the almighty God wished to show to earthly man.
2. A figure is an outline, or a sketch of an object. (Read Hebrews 9:8-9, 23-24.) Here we find that the Tabernacle is an outline, or a sketch of things in heaven.
3. A shadow is a reflection of an object. (Read Hebrews 10:1.) It is as if the light of God is shining on an object in heaven and its image is being reflected upon the earth.
4. In Hebrews 8:5 and I Corinthians 10:11 we find that it is an example or pattern of things in heaven. Read these two scriptures and also Luke 24:44. Since there are so many valuable lessons to be learned from

the Tabernacle, it would be good that we take a close look at it.

B. Divisions of the Tabernacle

1. There are three divisions of the Tabernacle; the outer court, the Holy Place, and the Holiest of Holies. The outer court represents a repentant sinner's approach to God of repentance and baptism. Some believe that the Holy Place, which was ten cubits wide, ten cubits high, and twenty cubits long, equaling two thousand cubits, represents the church age, or the two thousand years from the Holy Ghost being poured out to the second coming of Christ. The Holiest of Holies, which was ten cubits wide, ten cubits high, and ten cubits long, equaling one thousand cubits, represents the millennial reign of Jesus Christ when we shall reign with him for a thousand years of peace on the earth.

C. Outside View of the Tabernacle

1. Let us follow the steps of the priest as he performs the duties of the Tabernacle. As the priest enters the gate of the outer court, (the drawing does not show a gate, but point to where it should be) there are four poles holding up this gate, in type representing the four Gospels: Matthew, Mark, Luke, and John. The Gospels do not tell us how to be saved, but just lead us up to the Book of Acts which does. The gate and walls of the court were so high that no one could see over, and there was no way to enter the Tabernacle except by the gate. Hanging upon these four poles were curtains of fine twined linen of blue, purple, and scarlet. Some believe that blue represents His deity, the scarlet His suffering, and the purple His royalty. The gate was covered by this beautiful hanging through which men must press their way. (Read Luke 16:16.)
2. As the priest entered through the gate, the

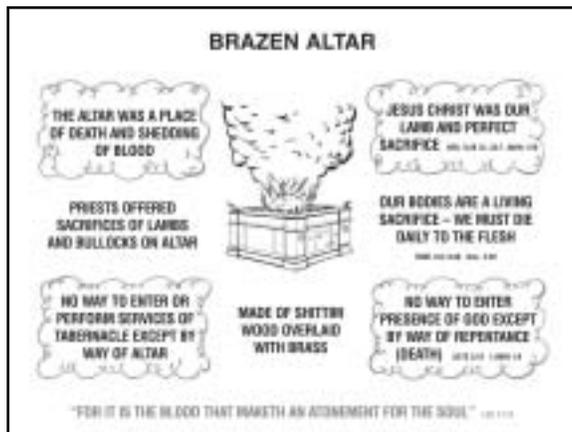
first thing that was required of him was to wash at the laver before he offered the burnt offering. An animal must be placed upon the brazen altar and its blood shed. Twice every day a lamb was to be offered on this altar unto the Lord. This represented “Christ, our Lamb,” who was the official sacrifice, for without the shedding of blood there is no remission of sins. Then the priest entered into the Holy Place where he could see to perform his duties by the aid of the golden candlestick. He offered incense twice each day, which filled the Tabernacle with a fragrant odor that was pleasing to God, and ate of the shewbread.

3. The Holiest of Holies contained the ark of the covenant where the presence of the almighty God dwelt. Only the high priest could enter this room, that was separated from the Holy Place by a heavy veil, once

a year to offer an atonement for the sins of the people of Israel. Pomegranates and bells were placed around the hem of the high priest’s garment. Jewish tradition teaches that a rope was tied around his leg, so that if there should be sin in his life, without the proper consecration, he would immediately be slain by God and they would pull his body out by the rope if the bells ceased to ring. If God accepted the sacrifice for the sins of the people, the fire of God would come down and consume the sacrifice from off the brazen altar.

4. We have been made a royal priesthood unto God and a peculiar people, that we should show forth the praises of Him who hath called us out of darkness into His marvelous light, I Peter 2:9. With a general view of the Tabernacle in mind, let’s examine each article of furniture in the Tabernacle.

Lesson 3 – Chart 17 Brazen Altar



A. A Place of Death

1. (On the left side of the chart we have what is represented in the Tabernacle, and on the right a fulfillment.)
2. Without the shedding of blood on the altar, there was no remission of sins. The blood of bulls and goats did not wash away their sins, but only rolled them ahead until the time that Jesus Christ would become our perfect sacrifice and we could receive forgiveness of our sins. (Read Hebrews 9:28 and Isaiah 53:7.)

B. A Place of Sacrifice

1. The priests offered sacrifices of lambs and bullocks, but our sacrifices must be a living

sacrifice—our own bodies. We must die daily to the flesh. (Read Romans 6:6; 8:36; and Galatians 2:20.)

2. Under the dispensation of grace we are crucified with Christ by dying daily to our own will and the desires of our flesh that we might please Him.

C. Priest Must Come By Way of the Altar

1. The priest could never enter the Holy Place or Holiest of Holies to perform the duties of the Tabernacle without first coming by the way of the altar. We can never expect to come to God without first repenting of our sins, which is a type of death, and being thoroughly sorry for our past lives and the sins we have committed, and determining in our hearts that we will never do them again. (Read Acts 3:19 and I John 1:9.) The act of repentance is not just “once and for all.” We must always keep a repentant attitude toward God and acknowledge our sins and mistakes.

D. Made of Shittim Wood Overlaid With Brass

1. It is at the brazen altar that we find judgment of sin. The repenting of sins is not enough to get rid of them, or remit them. It is only the first step toward salvation, even as the brazen altar in itself was incomplete.
2. The fire upon the altar was to burn continually. It must never go out. Even so, God is

ready to forgive us of our sins whether it be day or night; as long as we are willing to

admit that we are sinners and approach Him with faith.

Lesson 3 – Chart 18 Brazen Laver



A. Priest Must Wash

1. God gave Moses strict instructions that the priests must wash at the brazen laver before ministering at the brazen altar or entering the Tabernacle. Though our sins may be forgiven at the altar of repentance, still they are not washed away, or remitted, until we are buried with Him in baptism. (Read Acts 22:16 and I Peter 3:20-21.)
2. Today there is not much stress placed upon baptism, but this teaching has no scriptural foundation, for God placed much emphasis upon it.

B. Laver Reflected Image of Priest

1. The laver was made of brass from looking glasses. It reflected the image of the one who approached it. The repentant sinner sees himself as he is and realizes his sinful condition as he approaches God in bap-

tism. We are washed, we are sanctified and justified in the name of the Lord Jesus and by His Spirit. (Read I Corinthians 6:9-11.) We are made new creatures in Christ. Old things are passed away and all things are become new. (See Romans 6:3-7.)

C. Last Command Was to Wash

1. When God was giving Moses instructions on how to build the Tabernacle and its furniture, He named every piece to be used and the very last article of furniture named was the brazen laver. He places a death sentence on the priest who would disobey this command. Likewise, Jesus was with His disciples for forty days after His resurrection, opening their understanding that they might understand the Scriptures. He told them about the coming Comforter and all that was written in the law of Moses and the Psalms and prophets concerning Himself, and then told them, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16).
2. Baptism was the last thing mentioned in His plan, even as it was in the Tabernacle plan. Jesus said that the man who refused to be baptized after he becomes a believer, or has repented, shall be damned. In the first figure, all things were told unto Moses before the stress was laid upon the laver of washing, and Jesus told His disciples all things before He laid stress upon washing, or baptism.

Lesson 3 – Chart 19 Golden Candlestick



A. The Light of the Tabernacle

1. After passing the brazen altar and the brazen laver, the priest could now enter the Holy Place. There was no floor in the Tabernacle. For the ceiling there was a beautiful linen covering composed of ten curtains embroidered with figures of cherubim. Over those curtains was a covering of eleven curtains made of goats' hair. Above that was a covering of rams' skins dyed red. The outside covering was of badgers' skin which protected it from the weather and hid from view all the inner beauty. As we enter the sacred enclosure there are three objects which meet our view. At the left on the south side there stands the golden candlestick. Opposite it is the table of shewbread, and directly in front of the veil is the altar of incense. The light which shone from the

golden candlestick was not a natural light belonging to earth, nor was it the light of day or of the sun. It was the only light which shone in the Tabernacle. Jesus Christ is our divine light. Without Him our lives are in darkness. (Read John 8:12.) He alone can give light to our pathway.

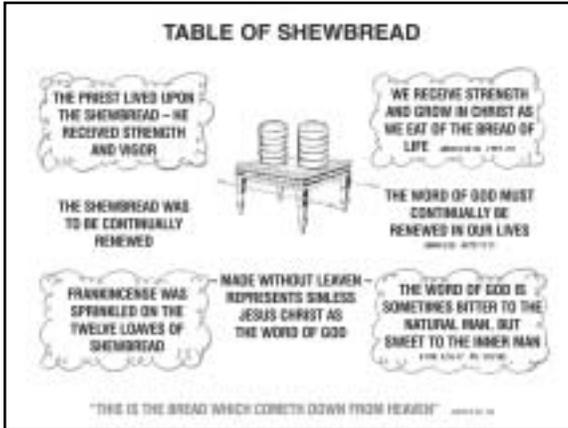
B. The Light to Perform Duties

1. By the aid of the light from the golden candlestick, the priest could see to eat the shewbread and offer incense. Without the light of divine revelation, we could not see the glory of God and His ways. The natural light of man, which guides him through the natural life and shows him what he should do and how he should do it, can shed no light upon the soul's concerns. If such were the case, many of the great men of the world would be leaders for the cause of Christ instead of atheists. It is the man that will listen to the voice of God and obey Him who walks in the light and understands His ways.
2. Read II Corinthians 4:6 and Ephesians 3:5.

C. The Light to Burn Continually

1. This light was never to go out. We have been given the responsibility to be a light to this dark, evil world. Our lights are to glorify God and to show forth His praises. Once we have been filled with the Spirit of God, we are debtors to Him, as well as to lost humanity, to point them to Jesus Christ, who taketh away the sin of the world.
2. Read Matthew 5:16 and I Peter 3:15.

Lesson 3 – Chart 20 Table of Shewbread



A. The Priest's Food

1. The priests lived upon this shewbread and received their strength and vigor from it. This shewbread typifies the Word of God, or the Bible. We grow in Christ and receive strength as we read His Word. Just as we must eat natural food for our physical strength, we must partake of the Word of God to receive our spiritual strength. (Read John 6:32-35 and 63, and I Peter 2:2.)

B. Shewbread Must Be Renewed

1. The shewbread was to be continually renewed. It was never permitted to grow old or unfit for use. There was fresh bread upon the table every week, just as there is in His church. He renews His Word unto us from day to day and week to week. Christ, our bread from heaven, never grows old. Nothing else feeds our souls like this bread. We must search the Scriptures daily

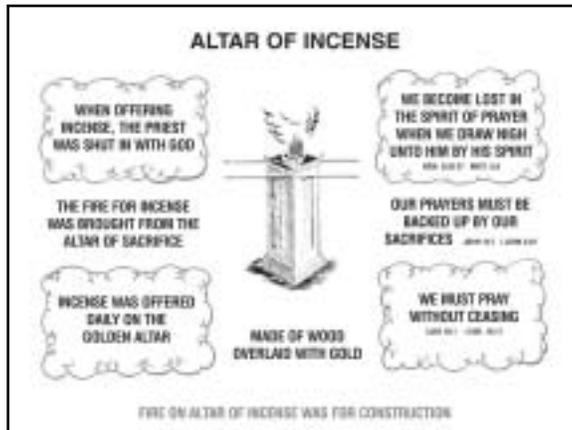
to keep His Word renewed in our lives. The Bible is not like any other book. We can read the same scriptures over and over again and each time receive something new and precious. It is also very necessary that we assemble ourselves together to hear the Word of God taught by His ministers as we see that evil day approaching, to give us strength to stand.

2. Read Hebrews 10:25; John 5:39; and Acts 17:11.

C. Shewbread Was Bitter

1. Frankincense was an aromatic gum taken from a tree with a bitter taste. This was sprinkled upon the shewbread, and how true that is with the Word of God. Sometimes we taste of it, and what it says do is bitter to the natural man. All through the Word of God we find sprinkled on top of it the frankincense which is bitter to the carnal nature, but sweet to the inner man. To the man who eats it, it becomes sweeter than the honeycomb. But to the man who just eats on the surface of God's Word, he will get nothing but the taste of the frankincense, and many times reject all because of the bitter taste he received of the frankincense which covers the Bread of Life. (Read II Timothy 3:16-17 and Psalm 119:103.)
2. The Word of God is also used to reprove and rebuke us. God has ordained that we have pastors and teachers to help perfect us through the teaching of the Word of God, even though it may sometimes be that bitter frankincense of reproof and rebuke.

Lesson 3 – Chart 21 Altar of Incense



A. Last Act of Priest Before Passing the Veil

1. The altar of incense is a type of our prayer and praises to God, drawing nigh unto Him by the Spirit. Prayer is what brings us closer to God than anything we can do. It was while offering incense at the altar that the priest was closer to God than at any other time, because this was the last act performed before passing the veil. There is nothing here to remind us of the world. The golden candlestick is shedding forth its radiant light; if we hunger, there is the table of shewbread. This is the place where we are “shut in with God.”
2. Read Romans 8:26-27 and Matthew 6:6. Many times we do not know what we should pray for, but the Spirit maketh intercession for us. Our prayers are not to be seen of men as the Pharisees of Jesus’ day, but are to be in secret.

B. Fire Brought From Altar of Sacrifice

1. The fire for burning the incense was brought from the brazen altar of sacrifice. We can have no communion with God in the Holy Place in prayer unless we have a continual sacrifice upon the brazen altar with the fire devouring it. The sons of Aaron once offered strange fire to the Lord, or fire from some place other than the altar of sacrifice, and were immediately devoured by the fire of God. This shows us that we should beware of any prayer which is not backed up by sacrifice, or repentance, to the Lord. Our prayers are answered when we keep His commandments and do those things which are pleasing to Him. (Read John 15:7 and I John 3:22.)

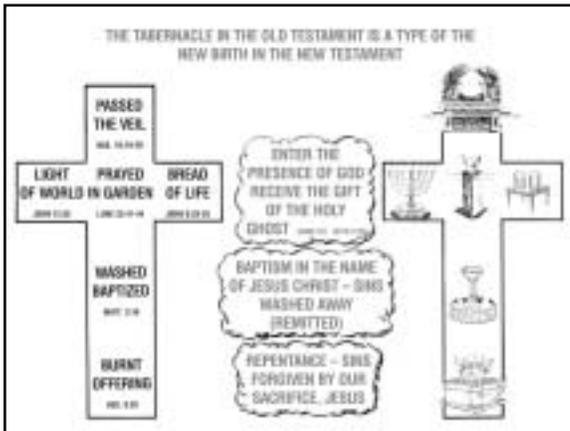
C. Incense Offered Daily

1. Just as the priest offered incense daily on the golden altar, we must pray without ceasing. This does not mean that we must constantly be on our knees praying, but we should never cease to pray. We should develop a daily prayer life and then keep that prayer time. As we do our work, we can have a prayer in our hearts and a continual praise to Him for all of His goodness. If we will pray, we won’t faint, or grow weak and sluggish.
2. Read Luke 18:1 and I Chronicles 16:11.

D. Three Types of Fire in Tabernacle

1. If you will remember, we have seen three types of fire. The fire on the brazen altar was a fire of destruction. The fire in the golden candlestick was for instruction, and the fire in the altar of incense was for construction. Our sins are destroyed or consumed on the altar of sacrifice, then we receive instruction as the light of God shines upon His Word to teach us His ways. Through prayer we begin to construct a spiritual life according to God’s plan. We are God’s house, and nothing is built unless there is first destruction. Trees must be cut down for lumber to be used in the building. No building is built without a blueprint to guide the builder. After the materials are gathered, the blueprint, or instructions are read, then it is time to begin constructing the house. Many try to build a house for God by following their own ways; perhaps in a continuous state of repentance, or having never fully repented, follow Him by reading the Word of God, but we must do more than just read and memorize the Bible. Others lead a life of prayer, but have no foundation of knowledge behind their prayer life.
2. If we have begun our perfect work with the fire from the altar of burnt offerings, have washed, have taken the fire from the brazen altar and touched the wicks of the golden candlestick, on past the table of shewbread to the altar of incense and there use the same fire to construct the work of repentance and knowledge of His Word, being instructed by the Holy Ghost, we can then be ready to enter within the veil at the coming of Jesus, or the rapture of the church.

Lesson 3 – Chart 22
The Tabernade in the Old Testament—
A Type of the New Birth in
the New Testament



A. Jesus Christ Fulfilled the Tabernade

1. The Tabernacle in the Old Testament is a perfect type of the new-birth experience. As you will notice, the furniture in the Tabernacle was in the shape of a cross. Jesus Christ completely fulfilled this plan in His life and in His death. (Use your pointer to show the comparison between the cross on the left and each article of furniture on the right.) He was our burnt offering, He washed, or was baptized, He was the Light of the World, the Bread of Life, he prayed in the Garden of Gethsemane before His death on the cross, and then rent the veil in two whereby we may now come boldly into the presence of God. At the same moment Jesus died on the cross, the veil in the Temple at Jerusalem was completely torn, or ripped from top to bottom by an unseen blade. This brought the Levitical priesthood to an end, because now every priest who came into the Tabernacle could see beyond the veil. Since the descent of the Holy Ghost, every man who will read the Book of Acts and will be guided by it can see past the sonship of Jesus (the veil) and know that He is the Word made flesh, our mediator, and the hope of our resurrection.
2. Even as Jesus Christ performed every detail of the Tabernacle, so every person who plans to make it in the Rapture must also be very sure that he, too, has performed every detail of this Tabernacle, for this is a pattern of things in heaven. With the world in the condition that it is today, we must be very sure that we know the proper escape route.

3. What is the escape route? Let's go through it once more. As you remember, the gate of the Tabernacle represented the four Gospels. Nowhere in the Gospels can you find the plan of salvation. The church age, or the grace dispensation did not start until the Book of Acts. In no other book can you find this plan. First of all, every sinner must repent. If we repent with an honest and open heart, our sins will be forgiven by our sacrifice, Jesus Christ. Next, we must be baptized in the name of Jesus Christ, and our sins will be washed away, or remitted. If we are to be in the bride of Christ, we must have the name of the Bridegroom upon us, for what man would choose a wife who would not take his name upon her? Most of the church world have stopped with these two acts. They repent to a degree, they are baptized after a manner, but they have not entered into a definite experience of the Holy Ghost. You do not just drift into the Holy Ghost after being baptized. The Holy Ghost is a definite experience, even as repentance and baptism are. Do you remember that we mentioned that after the high priest had offered the sacrifice for the atonement of the sins of Israel and had followed all the steps through the Tabernacle all the way into the Holiest of Holies, if God had accepted their sacrifice, there was a definite sign of His acceptance? The sacrifice on the brazen altar was consumed by the fire of God right before their eyes! There was no need to wonder if God had accepted them for that year. All could see for themselves!
4. You need not wonder or hope that you are saved; you can know definitely by the seal of the Holy Ghost. Noah had a seal of his covenant, the rainbow, which was a definite sign that you could see. Abraham had a definite seal of his covenant with God, which was circumcision. Jacob had a definite seal of his birthright—the blessings of his father. My friend, the Holy Ghost is a definite, know-so experience. How do you know when you have it? Are you going only by feelings, or do you have the positive seal of the Holy Ghost? Remember, this is God's escape route from the judgments that are coming at the end of this dispensation.

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 3

Coverage: Birth of Moses to Entering the Promised Land

Chart 15. Fifth Dispensation—Law

1. Moses, the deliverer from bondage, Exodus 3:7-10
2. The birth of Moses, Exodus 2:2-10
3. Moses slays the Egyptian and flees to Midian, Exodus 2:11-15
4. God speaks to Moses through the burning bush, Exodus 3; 4:1-17
5. God sends ten plagues on the land of Egypt, Exodus 7:19-10:29
6. Blood applied to the doorpost, Exodus 12:1-36
7. Israelites cross the Red Sea, Exodus 14:1-31
8. Moses receives the law on Mount Sinai, Exodus 19 and 20
9. Plans for the building of the Tabernacle, Exodus 25, 26, and 27
10. Forty years of wandering in the wilderness

Chart 16. The Tabernacle

1. The Tabernacle given for a figure, Hebrews 9:8-9, 24, a shadow, Hebrews 10:1, examples—patterns, Hebrews 8:5, I Corinthians 10:11, Luke 24:44
2. The divisions—Outer Court, Holy Place, Holiest of Holies
3. Holy Place—10x10x20 cu.=2000, some believe this represents "the church age"
4. Holiest of Holies—10x10x10 cu.=1000, or "the millennial reign of Jesus Christ," Revelation 20:4

Chart 17. The Brazen Altar

1. A place of death and shedding of blood typifying Jesus Christ, our perfect sacrifice, Hebrews 9:28; Isaiah 53:7; John 1:29
2. Our bodies must be a living sacrifice, Romans 6:6; 8:36; Galatians 2:20
3. Must go by altar to enter Tabernacle, no way to enter presence of God except by way of repentance, Acts 3:19; I John 1:9

Chart 18. The Brazen Laver

1. Priest must wash before ministering in Tabernacle; our sins are forgiven at altar of repentance, and washed away, or remitted in baptism, Acts 22:16; I Peter 3:20-21
2. Laver reflected image; repentant sinner sees himself before baptism, I Corinthians 6:9-11
3. Last command to Moses—"Wash at the laver that ye die not"—last words of Jesus—"He that believeth and is baptized shall be saved," Exodus 30:20-21; Mark 16:16

Chart 19. The Golden Candlestick

1. The light of the Tabernacle; Jesus is divine light, John 8:12
2. The light of God reveals His mysteries, II Corinthians 4:6; Ephesians 3:5
3. This light was to burn continually; we are the light of the world to burn continually, Matthew 5:16; I Peter 3:15

Chart 20. The Table of Shewbread

1. Priest lived on this bread; we live by the Bread of Life, John 6:32-35, 63; I Peter 2:2
2. Shewbread to be continually renewed; Word of God must be continually renewed in our lives, John 5:39; Acts 17:11
3. Frankincense was sprinkled on the shewbread; Word of God is sometimes bitter, II Timothy 3:16-17; Psalm 119:103

Chart 21. Altar of Incense

1. A type of drawing nigh to God in prayer, Romans 8:26-27; Matthew 6:6
2. Fire for incense brought from brazen altar; our prayers must be backed up by sacrifices, John 15:7; I John 3:22
3. Incense offered daily; pray without ceasing, Luke 18:1; I Chronicles 16:11
4. Three types of fire: destruction (brazen altar), instruction (candlestick), construction (altar of incense)

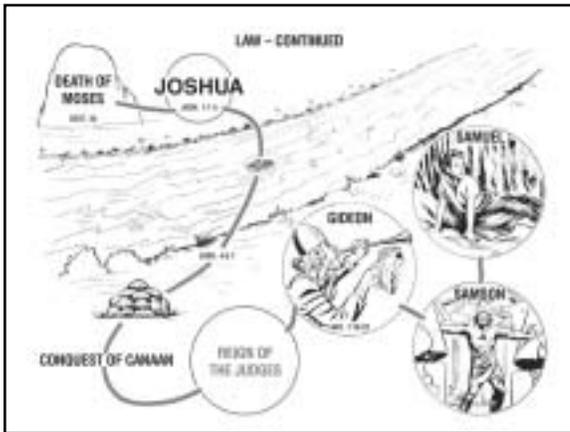
Chart 22. The Tabernacle is a Type of the New Birth in New Testament

1. Furniture was in the shape of a cross; Jesus Christ fulfilled every part of the Tabernacle; we must also fulfill it
 - a. Repentance—sins forgiven by our sacrifice, Jesus
 - b. Baptism in the name of Jesus Christ—sins washed away
 - c. Enter the presence of God, receive the gift of the Holy Ghost, John 3:5; Acts 2:38
2. Make sure we know the proper escape route

Crossing into Canaan to End of the Old Testament

Lesson 4 – Chart 23

Crossing into Canaan—The Judges



A. Death of Moses

1. Israel had come to the end of thirty-eight years of wandering in the wilderness, and we find them again at Kadesh, the same place from which they had turned back to begin their long journey in the wilderness. That period was almost a blank so far as historical record is concerned. It was simply a time of waiting until the unbelieving generation had died. Moses was not permitted to cross into the Land of Promise for one act of disobedience. When there was no water for the people, God told him to speak to the rock, and instead, in a fit of rage because of the murmuring of the people, he smote the rock twice with his rod. The water came out in abundance, but the Lord spoke to Moses and said, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Realizing that his work was almost complete, Moses delivered his farewell address to the people, which covered the entire book of Deuteronomy, and then climbed to the top of Mount Pisgah where the Lord allowed him to view the Promised Land. He died there at the age of one hundred twenty years, and the Lord buried him. The exact place of his burial is unknown.

B. Joshua

1. Of all the children over twenty years of age, only two men were allowed to cross over the Jordan River into Canaan's land,

Joshua and Caleb; the two that had been in the minority when the spies were sent into Canaan to make their report to Moses. It is not always the majority that is right. There is no strength in numbers when the majority is not on the Lord's side. Moses appointed Joshua as the new leader of the Israelites, and he proved to be every inch a hero. He was courageous, loyal, faithful, and above all, a man of decision and immediate action.

2. Now it was time for Joshua to lead this new generation of people across the Jordan River. The wilderness pictures a state of spiritual infancy, or the unsundered life where there is murmuring, stumbling, wandering, longing for the things left behind—a powerless and dissatisfied life. Egypt has been left behind, which is a type of sin, but there has been nothing to fill that vacancy left there. So many church members today are living in this condition. Many are trying to live for God without real joy, victory, and contentment. They are still wandering in the wilderness and have never crossed Jordan into the Promised Land, which is a type of the born-again experience. It is true that there were giants and walled cities in Canaan, but God was always there to fight their battles for them. Canaan is the Spirit-led life where our victories are gained through Christ working in us. There is an abundance of spiritual fruit, where no enemy can conquer, for we are more than conquerors through Jesus Christ. Unwavering faith makes all things possible to him that believeth, in this Spirit-filled life.
3. God gave Joshua his orders for crossing the Jordan River. As soon as the feet of the priests bearing the ark of the covenant touched the water, another great miracle happened. The waters divided. Every drop of water at a given point quit flowing and banked up in a mountainous heap, while the waters below flowed on toward the Dead Sea. The priests marched halfway and stopped. There they remained until all the people had passed over. Joshua commanded twelve men to bring twelve stones in the midst of Jordan and build a memorial unto God. They were also commanded to take twelve stones from the midst of the riverbed and build a memorial at Gilgal, where they camped that night. These memorials were to be a sign to the generations to

come of what God had done for the children of Israel that day.

4. How important it is that we have memorials along our way to tell our children of the goodness of God and His great power that we have seen at work in our own lives. The responsibility of transmitting the gospel message to our children is ours. How sad it is to see children reared in churches where there is nothing but a cold, dry, dead formality and no power and presence of God. II Timothy 3:5 declares that in the last days men would have a form of godliness, but deny the power thereof; from such turn away. If we want our children to come to know God as their own personal Savior, we must take them to a place where they can feel the presence and power of His Spirit in every service.
5. Just as the Jordan River was the dividing line between the wilderness and the Promised Land, Jesus Christ was the separation between the Old and the New Testament, or between the law and the church age. The twelve stones in the bottom of the Jordan River were a type of the twelve apostles which He chose to carry out His work.
6. The Israelites came to a new home, a place of freedom and rest. They came to ready-built homes, cities, orchards and vineyards. All they had to do was just claim them. When we receive the Spirit of God in our lives, all we must do is claim the precious promises in His Word. No longer did they eat of the manna, which was merely to preserve life. Now they were given meat and corn for strength to do exploits and fight the battles of the Lord.
7. After the conquest of Canaan, etc., the land was allotted to the twelve tribes. After the wars were over, Joshua saw that the people were declining toward idolatry, so now he called them to a solemn assembly at Shechem. He reviewed all the blessings of God and then brought them to a decision. Joshua chose for himself, "As for me and my house, we will serve the LORD." He knew that he could not choose for them. Every man must make his own decision for time and eternity. Others may persuade you, but cannot decide for you. Others can pray for you, but they cannot work out your destiny, for the choice is yours and mine. "Choose you this day

whom ye will serve." The people chose Jehovah as their God, but still Joshua reminded them what it meant. They must change their lives and abandon their idols. No man can serve two masters. Many times when people come to God they ask, "Must I give this or that up?" generally referring to some worldly custom or pleasure of society. How wonderful it would be to say, "What can I give up for the sake of Christ who died for me?" When we honestly and sincerely choose God, we must be willing to believe that He is better than the world and be ready to part with a few of the pleasures and spoils of the world for the sake of eternal life. On that day Israel made a covenant with Joshua that they would serve the Lord.

C. The Judges

1. The period from the death of Israel's great leader Joshua to the crowning of Saul as their king was the time of the judges. This was a dark period of apostasy and defeat. The land of Canaan had been conquered in general, but not in detail. There were still many Canaanites in the land. God had commanded His people not to make any leagues with the remaining inhabitants of the land, but to utterly destroy them. Instead, the Israelites made alliances with them and took their daughters to be their wives and worshiped heathen gods. This brought upon Israel the judgments of God in the form of bitter bondage and servitude to other nations. In their distress, God would raise up a deliverer. During the lifetime of this leader, Israel would remain true to God, but would lapse back into their old sins after his death. This cycle was repeated a number of times. Not all the judges ruled during a time of bondage. Some were peacetime judges. Eli and Samuel were priest judges. During the time of the judges, "the Spirit of the Lord would come upon him," and great things would be done when God used the "weak things" of this world.

D. Gideon

1. We remember Gideon best for his battle with the Midianites. For seven years the Midianites had come each year at harvesttime and harvested all the crops of the Israelites and caused them to flee into

the mountains and caves. God called Gideon to deliver Israel. At Gideon's call for volunteers, 32,000 men responded. Compared with the grasshopper-like multitudes of the armies of the Midianites, 32,000 seemed like a small army indeed. Gideon was directed to make a proclamation that all the fearful return home. How many of the 32,000 do you think publicly proclaimed themselves as cowards? Maybe 100, 500, or 1,000? No! 22,000 left the army and started home. That left 10,000 men. But still it was too large! The next test was the water test. Gideon directed his thirsty soldiers to a brook and told them to drink their fill. Some got down on their hands and knees and drank their fill. Others dashed the water up to their mouths, showing alertness in the presence of their enemy. How many of the 10,000 do you think were sent home who got down on their hands and knees? Just 9,700!

2. With only 300 remaining of the 32,000, the victory was won! Each man carried a trumpet in his right hand and a torch concealed in a pitcher in his left hand. At the zero hour the crash of 300 pitchers, the blast of 300 trumpets, and the shout of 300 voices, and in the darkness 300 torches flashed! The Midianites began to kill one another in the fear and confusion that followed. They did not lift a sword, draw a bow, or hurl a spear; yet God used Gideon's 300 to "[turn] to flight the armies of the aliens," showing us that God does not need our strength or our great numbers to win battles. All He needs are willing and obedient hearts and minds.

E. Samson

1. Probably the most well known of the judges is Samson for his great strength. Samson was not a giant; his great strength did not lie in an arm of flesh. The secret of his power was not in his long hair; it lay in the presence of the almighty Spirit of God within him. This is still the great strength of any servant of Jesus Christ. However, the stronger we are, the greater the temptation to trust in our own might. It was just as easy for God to work with one man as with three hundred. Samson had no followers. He alone was commissioned and empowered. His downfall came when he fell in

love with a woman of the Philistines, Israel's most despised enemy. She pressed him to tell her wherein his great strength lay. Three times Samson resisted the temptress, but finally, the fourth time, he surrendered and betrayed the secret of his strength. His head that had never felt the touch of a razor was a witness of his consecration to the will of God. In losing his hair, he lost his testimony for God. When the Philistines came upon him that fourth time, he shook himself as at other times, but "he wist not that the LORD was departed from him."

2. The remainder of his life he was made to grind at the mill in the Philistine prison house with his eyes put out. How are the mighty fallen! Let us beware of worldly pleasures that ensnare the soul and bring spiritual blindness and bondage. After his hair had grown again, the Philistines made a great feast for their idol god, and Samson was brought in that they might mock him. His last cry was for one more manifestation of the old power, and God gave him strength once more to pull the pillars of the temple together. More Philistines were slain in his death than all put together during his lifetime.

F. Samuel

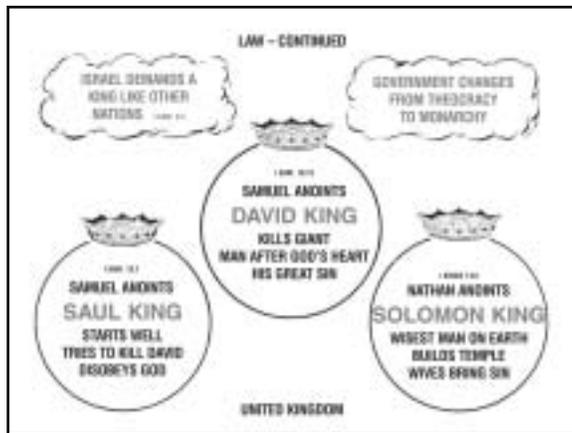
1. The first thing that Samuel tells us is the power of a godly mother's prayer. Samuel was born in answer to an earnest, fervent prayer by his good mother that she might have a child. When her prayer was answered and the child born, Hannah dedicated her son to the Lord and took him to the house of the Lord to the priest and told him, "As long as he liveth, he shall be lent to the LORD." It is not by accident that we are informed in the Bible in so many instances as to the character of the great man's ancestors. Almost always, behind every strong man is a strong praying mother or wife.
2. The Bible tells us of the experience and manifestation of God in the life of Samuel when God called him. He was just a little lad sleeping in his bed in the house of God at Shiloh. That is, above all places, the best place to hear the voice of God. Take your child to church, and when you may least think it, he may hear the voice of God speaking to his soul. When the light

had gone out, Samuel heard a voice speaking to him, “Samuel!” He arose and went to the aged Eli and said, “Here am I; for thou calledst me.” When Eli told him he had not called, he went back to bed and lay down again. A second time he heard the voice and again Eli told him he did not call his name. When Samuel came the third time, the old priest perceived that God was speaking to the boy and told him to answer, “Speak, LORD; for thy servant heareth.” At the fourth time he heard the voice calling, he answered, “Speak; for thy servant heareth.” Henceforth, that was the motto of Samuel’s great life. Whenever God spoke, Samuel listened and obeyed. He was put to the severe test of having to reveal to Eli what God told

him of the terrible judgment which was to befall Eli and his family. Samuel feared to tell the priest of the dreadful tidings, but he told Eli all that he heard and hid nothing from him.

3. Israel was very much in need of that kind of prophet and preacher. Likewise, the church needs that kind today. The gospel is not all smooth sayings. Many times there are hard sayings also, but Samuel was always faithful to preach exactly what God told him. Samuel was the last of the judges. After his great career as the leader and prophet of Israel, a delegation of people waited for him one day and told him the time had come for him to step aside and resign. Now they wanted a king like the heathen nations around them.

Lesson 4 – Chart 24 The United Kingdom



A. Saul

1. For one hundred twenty years following the rule of the judges, the twelve tribes lived peaceably under three kings—Saul, David, and Solomon. Each of these kings ruled forty years. God never intended for Israel to have a king but Himself. He would send them great leaders who would receive their orders directly from Him. But Israel became restless and wanted a king like the other nations, so God granted their request. It was God they rejected and not their leaders.
2. It was not the people who chose this first king; it was God. Saul had excellent traits which fitted him to be the first king of Israel. He was head and shoulders over all Israel. He had moral and spiritual qualities,

one of which was the favorite of Jesus—humility. Bright and fair was the morning of Saul’s life and the first year of his reign, but soon the clouds began to gather and the sky was overcast. On one occasion he entered into the office of the priest and offered the sacrifice. Again he disobeyed the voice of Samuel in the battle with the Amalekites and brought back the king and the best of the cattle and sheep sacrifices, when he had been given explicit instructions to destroy everything. Samuel said, “Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” Our sacrifices to God are of no avail if we do not obey His Word.

3. In the last chapter of Saul’s life we read that the Spirit of the Lord departed from him and an evil spirit troubled him. He became insanely jealous of David and of his popularity and twice tried to kill him. In his pursuit of David he committed one crime after another. Saul died on the battlefield by falling on his own sword. God called him, Samuel instructed him, but yet, in spite of it all, he perished by his own sword. The great lesson of his life is for you and I to seek the Lord while He may be found and to call upon Him while He is near. Saul waited until it was too late to seek the Lord. God never departs from a soul until that soul has departed from Him.

B. David

1. David was the most loved man of the Old Testament. All Israel and Judah loved David. He was a great sinner, but we love him in spite of his sins, because he so greatly repented and his life forever teaches transgressors God's ways. David was anointed by Samuel when he was just a lad tending his father's sheep. Then after Saul became troubled by an evil spirit, David was called for to play his harp and soothe the king's troubled spirit. He was brought into the public eye when he had his famous duel with the giant, Goliath. David had such faith and trust in God that he won the victory for the armies of Israel single-handedly. The honors showered upon him seemed to have no bad effect on David, but they certainly did on Saul. He became insanely jealous of him and was in pursuit of his life until his death.
2. David was truly a man after God's own heart. He was the most thankful man in the Old Testament. His heart was always filled with praise and thanksgiving for all God's blessings. He loved the house of God and the cause of God in the world. He forgave and loved his enemy long before his great Son stood on the mount and taught men the beauty of forgiveness in the Beatitudes.
3. David was anointed to be king in his youth but had to wait until he was thirty years old before he became king. During the reign of David, the capital was established at Jerusalem. His plans were to build a beautiful temple, but he was denied the privilege because there had been so much bloodshed during his reign; however, the honor was reserved for his son, Solomon. Though David could not build a house for the Lord, the Lord promised that he would build David a "house," or dynasty, and that his successors would sit on the throne forever. This was referring to Jesus Christ, who was to come through the tribe of Judah. He laid up gold, silver, brass, etc., in abundance for Solomon to use in building the temple of God.
4. David's great sin came in an idle moment. Instead of being in the war, he was sitting idly at home. As he looked from his house, he saw Bathsheba washing herself, and she was very beautiful. He had her brought to him and committed sin with her. When he found that she was going to have a child, he had her husband put at the front line of the battle so that he would be killed. The Bible paints men just as they are; it never leaves out their transgressions or sins. More than anything else in the Bible, perhaps, the fall of David teaches us the awfulness of sin and the certainty of punishment. It warns us how even a good man, a man who talks of God and worships God and sings His praises, can fall into the pit of sin.
5. The worst thing about his sin was the cruelty and treachery with which he tried to cover it. God waited long for him to repent. Then He sent Nathan, the prophet. Nathan described David's sin with the story of a man who had just one little ewe lamb with which his children played and even drank from his own cup. The rich man, who had many flocks and herds, had a traveler come to visit him, and he took none of his own flock but the poor man's lamb and dressed it for the man. David's anger was so aroused when hearing this story that he proclaimed that the man who had done such a thing would be killed. Then Nathan answered, "Thou art the man."
6. The fifty-first psalm is the inspired record of David's repentance to God. There is nothing in man that God so loves as repentance. David asked that He would create a clean heart within him and restore unto him the joy of His salvation. If we could only understand the extreme sinfulness of sin and that every sin of every kind is a sin against God, surely we would guard our footsteps more carefully. David certainly shows us how to repent. David treasured his friendship with God above all else. He told God that if He would only forgive him and make him to hear joy and gladness again, then he would teach transgressors God's ways and sinners would be converted unto Him. He sinned greatly and deeply, but was greatly and deeply forgiven. He still teaches us today that the greatest possession of life is the friendship of God. Even though David was a man after God's own heart, he still had to reap the horrible fruits of his sin. The sword never departed from his house. David went on paying for his sins the rest of his life. Even though God forgives our sins, we still must reap the awful benefits of our transgressions.

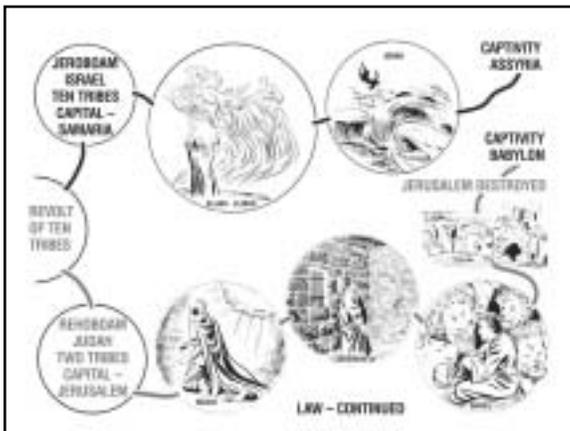
C. Solomon

1. Of all the kings of Israel, Solomon was the wisest. Right at the beginning of his reign, God appeared to Solomon and said, "Ask what I shall give thee." There were no reservations and no suggestions as to what he should ask for. His request was for God to give him wisdom and knowledge that he might go out and come in before his people and that he would have an understanding heart that he might be able to discern between good and evil. Because he did not ask for riches, long life, nor vengeance upon his enemies, as most kings would have, God not only granted his request but also gave him riches, power, and a long life.
2. His wisdom was tested when two women came to him with the story that both mothers were sleeping with their newborn babes in the same bed and one mother overlaid her child and it died. She arose in the night and exchanged her dead baby for the living one. In the morning the mother of the living child discovered what had happened and demanded her child back. The woman refused and the case was brought before the king. Solomon showed his knowledge of the human heart by calling for a sword and commanded that the living child be cut in half. That was fine with the lying mother, but the true mother cried out for the baby to be saved and not to slay it. Solomon knew at once that she was the real mother. This event made Solomon very

famous for his great wisdom. His wisdom was again put to the test by the visit of the queen of Sheba who traveled from a very far country to try him with her questions. Her conclusion was that the half had not been told her of Solomon's great wisdom and the beauty of his kingdom.

3. The greatest achievement of Solomon was the beautiful Temple which was built at Jerusalem. His father David had gathered much materials and supplies for this building, and Solomon ransacked the world for riches and gold and silver to use in this magnificent structure. The pattern was given him by God and was built upon the general plan of the Tabernacle with a Holy Place, a Holy of Holies, a courtyard, and additional rooms and porches. It was larger and much more costly than the Tabernacle.
4. The last chapter in Solomon's life makes sad reading, for we find that "his wives turned away his heart." He had no less than a thousand wives and they caused him to go after other gods. In the plainest of words the Bible tells us that he loved many strange women. He built altars to the heathen gods of these wives within sight of the very Temple of God. His fall tells us that the wisest and greatest of men, the most gifted of personalities, can plunge into the deepest and most terrible of sins. There is no record in the Scriptures of his repentance. Judgment came to Solomon in the form of a divided kingdom.

Lesson 4 – Chart 25 Divided Kingdom—The Age of the Prophets



A. Revolt of the Ten Tribes

1. Though Solomon's sin was the cause for the division of the kingdom, the thing that brought it about was an unwise action on the part of his son, Rehoboam. Solomon had weighted the people down with heavy taxes, and when Rehoboam came to the throne, the people requested that their burdens be made lighter. Instead of granting them their desire, he threatened to lay heavier burdens upon them. As a result, the ten northern tribes revolted and appointed Jeroboam to be their king. Rehoboam retained possession of only two tribes, Judah and Benjamin. The ten-tribed kingdom of the north was called the kingdom of Israel and the two tribes of the south became known as the kingdom of Judah.
2. The capital of the kingdom of Israel was set up in Samaria. There were nineteen kings who occupied the throne. There was not one good king among them. They were all idolatrous. Not one encouraged the people to worship the true God, and they seemingly went from bad to worse, for it was said concerning many of them, "He did worse than all that were before him." A number of the kings were assassinated. God sent many prophets to warn them about their sins and of the coming captivity, but they persisted in their pride, bloodshed, and stubborn rebellion against God. Elijah was one of the most famous of the prophets sent to Israel. He did many miracles among them and was caught up in a chariot of fire by the angels of God. Elisha received the mantle of Elijah as he was caught up and was granted a double portion of the spirit of

Elijah. Jonah was also among the prophets of Israel and was sent to warn Nineveh of coming judgment. Amos and Hosea were also used by God to warn Israel of her sins, but in 721 B.C. the king of Assyria carried the people captive into his land. As a nation, they never returned, though as individuals many of them did. Their land was repopulated by Assyrians who intermarried with a few of the poorer class of Jews who remained in their land after the nation of Judah was taken into captivity. From this mixture sprang the Samaritans of the New Testament.

3. Nineteen kings and one queen occupied the throne of Judah in Jerusalem. They were all of the family of David except for one queen who ruled six years. Judah had some very good kings who walked in the ways of David. Others were very wicked and idolatrous and some even desecrated the Temple of God. Great religious revivals took place during the reign of five of the kings. God sent Isaiah, Jeremiah, and other prophets to warn Judah of the approaching judgments of God, but they failed to heed their messages. Jeremiah was hated, persecuted, and cast into prison as a traitor and an enemy of his people, yet in all these perils he was delivered. In 606 B.C., over 130 years after the northern kingdom had been taken captive by Assyria, the southern kingdom was taken captive by Nebuchadnezzar, the king of Babylon. Only a portion of the people were taken at that time, and twenty years later in 586 B.C., the king of Babylon returned, burned the Temple and palaces, and broke down the walls of Jerusalem. King Zedekiah was seized, his eyes put out, and was taken with a group of prisoners into Babylon. Only the poorest of the people were permitted to remain in the land to till it.
4. The exile of the two tribes into Babylon was temporary. It lasted for only seventy years. Jeremiah made a prophecy that the whole land would be desolate for these seventy years, and it came to pass. Daniel was taken into Babylon with the first group that was deported. His experience in the lion's den took place during the latter part of the Captivity. Both Daniel and Ezekiel are known as exilic prophets because they lived during the exile in Babylon. During the seventy years, the world power shifted from

Babylon to the Medes and Persians. (Note to teacher: Instead of covering the lives of the prophets on this page, we are going into a study of prophecy made during this period of time concerning the coming of Christ, the church age, and the end times.)

B. Prophecies in the Old Testament Concerning Jesus Christ

1. Of all the prophets in the Old Testament, none saw the glory of Christ on the cross as did Isaiah. He was the greatest witness to Christ of all the prophets. Just before Jesus ascended into heaven, He opened the understanding of His disciples concerning the scriptures which had been written about Him. Below are a few of the prophecies concerning Jesus and their fulfillment. Have one person read the Old Testament account and another person read the fulfillment in the New Testament. Before beginning these readings, turn to Luke 24:44-45 and read it.

| Old Testament | Prophecy | New Testament |
|--------------------|---------------------------------|-----------------|
| 1. Micah 5:2 | Place of birth | Matthew 2:1 |
| 2. Isaiah 7:14 | Born of a virgin | Matthew 1:18 |
| 3. Isaiah 53:3 | His rejection by Jews | John 1:11 |
| 4. Zechariah 9:9 | His triumphal entry | John 12:13-14 |
| 5. Psalm 41:9 | Betrayed by a friend | Mark 14:10 |
| 6. Zechariah 11:12 | Sold for 30 pcs. of silver | Matthew 26:15 |
| 7. Isaiah 50:6 | Smitten and spat upon | Mark 14:65 |
| 8. Isaiah 53:4-5 | Suffered for us | Matthew 8:16-17 |
| 9. Psalm 22:16 | Hands and feet pierced | John 20:27 |
| 10. Psalm 69:21 | Given gall and vinegar | John 19:29 |
| 11. Psalm 22:18 | Soldiers cast lots for garments | Mark 15:24 |
| 12. Psalm 34:20 | Not a bone to be broken | John 19:33 |
| 13. Psalm 68:18 | His ascension | Luke 24:50-51 |

C. Prophecies Concerning the Church Age

1. Although all of the above prophecies had been given in the Old Testament concerning the birth, life, death, and resurrection of Jesus Christ, plus many more, still the Jews missed His first coming. There was a very small group of people who were looking for that first coming on earth. Since the great majority failed to search the scriptures of the Old Testament or the law to find out if he was truly the Messiah, there is no wonder that they missed the coming of the Holy Ghost which was prophesied by some of the same men. The great majority of people today have failed to search the scriptures in the New Testament to see that the Holy Ghost is for them today. Since

they have not received the Spirit of Christ in their hearts and lives, without a doubt, they too will miss the second coming of Jesus Christ. Below are three prophecies given about the dispensation of the Holy Ghost. Have someone read these three scriptures:

- a. Isaiah 28:9-13
- b. Ezekiel 36:26-27
- c. Joel 2:28-32—A fulfillment of this scripture is Acts 2:14-21 and Acts 2:38-39

D. Prophecies Concerning the End Times

1. There are two prophecies in the Old Testament concerning our modern age. (Read Nahum 2:4 and Daniel 12:4.) Although Nahum 2 is a prophecy of the destruction of Nineveh (v. 4 describes the Assyrian war chariots), some scholars feel it is also a revelation of what our twentieth-century freeways and automobiles would be like. We know very well today what Daniel meant, for this is surely an age of speed, travel, and knowledge. Human knowledge doubles every fifteen years; in less than two generations man has gone from the horse cart to missiles. At all hours of the day and night there are millions of cars on our freeways and countless planes in the air. Surely we are living in the end times described by Daniel.

E. Prophecies Concerning the Nation of Israel

1. The prophecy given by Ezekiel 2,500 years ago is in the process of fulfillment before our very eyes today. (Read Ezekiel 37:1-14.) No single event in recent generations has greater significance than the restoration of the nation of Israel in the land of Palestine. All of this is according to prophecy which God gave in His covenants to Abraham, Isaac, and Jacob. This 37th chapter of Ezekiel is a phenomenon. Three thousand years ago the Jews were one of the major races on the earth. When the Roman emperor, Titus, took the city of Jerusalem, there began a wave of persecution which reduced a population of ten million to not over three million. They were scattered throughout the whole world. For 1,800 years there was not more than three million Jews. From being one of the major races on earth, they became one of the smallest. As late as 1850 historians were writing books about the vanishing Jews. Is

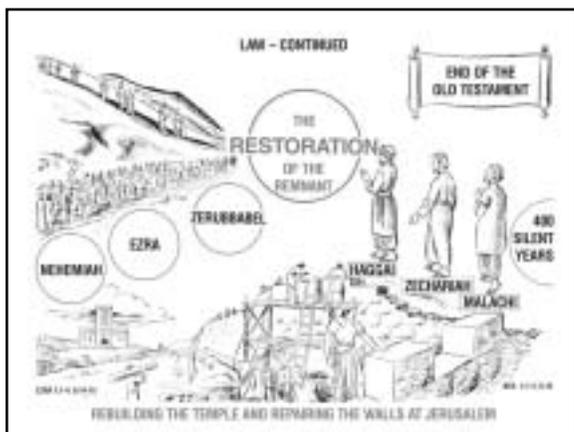
the Jewish race dying out? Why has it remained static? Then between 1850 and 1960 the Jews multiplied, in spite of the fact that Hitler killed six million and Stalin killed five million. There are today at least thirty million.

2. Old Testament prophecy declares that in the last days they will go back to their own land and possess it. Without arms, training, or backing, less than 800,000 Jews defeated forty-two million Arabs! Israel became a nation in 1948 and their population has grown to about six million, of which about 4.5 million are Jews. In 1948

they had reclaimed only 500 acres of land; today they own slightly more than 10,000 square miles of land. They have built multiple cities and their export rate is considerably higher than that of the 1948 level. (Read Zephaniah 3:20 and Amos 9:15.)

3. When Israel took the land of Palestine up to the western wall of Jerusalem, they stopped long enough to get reinforcements. The Arab nations gathered their strength and put up a solid wall of resistance. Luke 21:24 says, “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

Lesson 4 – Chart 26 The Restoration of the Remnant



A. Temple Rebuilt

1. There were several expeditions that returned to Jerusalem after the seventy years of captivity. The initial one under Zerubbabel took place about 536 B.C., another followed under Ezra about 457 B.C., and a later one under Nehemiah about 445 B.C. The first expedition took place under Zerubbabel in the first year of Cyrus, king of Persia, fulfilling the prophecy of Jeremiah. Cyrus issued a proclamation permitting all Jews who so desired the privilege of returning to their homeland. About fifty thousand left with Zerubbabel, who was a direct descendant of the kings of Judah, and in the second year after their return they began to rebuild the Temple. Israel had three temples—Solomon’s Temple, Zerubbabel’s Temple, and Herod’s Temple, which was the one in Jerusalem during the time of Christ.
2. The Jews met with much opposition from

the people of the land who had repopulated Palestine in rebuilding the Temple. They became so discouraged that the work ceased for a number of years. Through the encouragement of the prophets, Haggai and Zechariah, it was completed in the sixth year of Darius, 516 B.C. This Temple was made on the same general plan as Solomon’s though much inferior. The old men who had seen Solomon’s Temple wept because the latter was by comparison as nothing.

B. The Walls Rebuilt

1. While a cupbearer for the king of Persia, Nehemiah learned of the sad state of the returned exiles in Jerusalem. After obtaining permission from the king, he visited the land of Judah and with the elders soon began the difficult work of rebuilding the walls. They met with much opposition from the Samaritans, but in spite of all the difficulty, the walls were finished in fifty-two days.
2. After the work was completed, Nehemiah joined Ezra, the scribe, in an effort to deepen the religious life of the people. However, they soon lapsed back into sin. Malachi, who prophesied about one hundred years after the exiles returned from Babylon, had to reprove them for irreverence, unfaithfulness, failure to pay tithes, and corruption of the priests. Against a background of man’s tragic failure and departure from God, the Old Testament story ends. God’s promises, however, remove the curse of darkness with the coming “Sun of righteousness,” who reveals true light to the world!

(Note to teacher: If you prefer, this lesson could be ended with the prophecies concerning Jesus Christ, the church, the end times, and the Jews. In this way you could end with more conviction. If you do this, after finishing the page on the restoration, take the page out again on the prophets and close with that page.)

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 4

Coverage: Crossing into Canaan to End of Old Testament

Chart 23. Crossing Jordan—the Judges

1. Death of Moses, Deuteronomy 34
2. Joshua, Joshua 1:1-5; 24:1-28
3. Crossing the Jordan River, Joshua 4:5-7
4. Conquest of Canaan
5. Reign of the judges—15 men
6. Gideon, Judges 7:19-22
7. Samson, Judges 13-16
8. Samuel, I Samuel 1-3

Chart 24. Israel demands a King—United Kingdom

1. Saul, I Samuel 9-31
2. David, I Samuel 16-I Kings 1
3. Solomon, I Kings 2-11

Chart 25. Divided Kingdom—Age of the Prophets

1. Revolt of ten tribes, I Kings 12
2. Jeroboam leader of Israel (ten tribes)—capital Samaria
3. Israel taken captive by Assyrians in 721 B.C.
4. Rehoboam leader of Judah (two tribes)—capital Jerusalem
5. Judah taken captive by Babylon in 586 B.C.
6. Elijah, Elisha, and Jonah were three of the prophets for Israel
7. Isaiah, Jeremiah, Ezekiel, and Daniel sent to Judah
8. Prophecies in Old Testament concerning Jesus Christ

| Old Testament | Prophecy | New Testament |
|----------------------|-------------------------|----------------------|
| a. Micah 5:2 | Place of birth | Matthew 2:1 |
| b. Isaiah 7:14 | Born of a virgin | Matthew 1:18 |
| c. Isaiah 53:3 | Rejected by Jews | John 1:11 |
| d. Zechariah 9:9 | Triumphal entry | John 12:13-14 |
| e. Psalm 41:9 | Betrayed by friend | Mark 14:10 |
| f. Zechariah 11:12 | Sold for 30 pc. silver | Matthew 26:15 |
| g. Isaiah 50:6 | Smitten and spat upon | Mark 14:65 |
| h. Isaiah 53:4-5 | Suffered for us | Matthew 8:16-17 |
| i. Psalm 22:16 | Hands and feet pierced | John 20:27 |
| j. Psalm 69:21 | Given gall and vinegar | John 19:29 |
| k. Psalm 22:18 | Cast lots for garments | Mark 15:24 |
| l. Psalm 34:20 | Not a bone to be broken | John 19:33 |
| m. Psalm 68:18 | His ascension | Luke 24:50-51 |

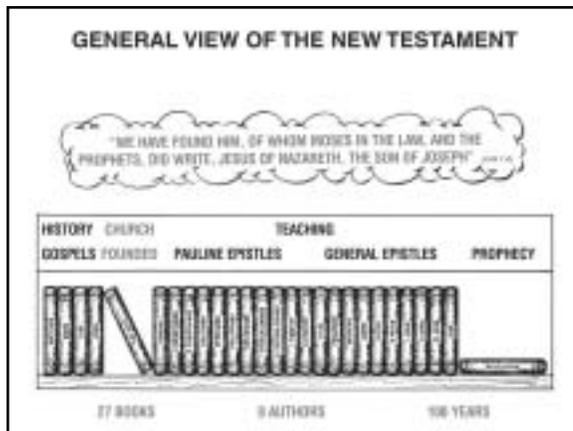
9. Prophecies concerning the church age
 - a. Isaiah 28:9-13
 - b. Ezekiel 36:26-27
 - c. Joel 2:28-32
10. Prophecies concerning the end times
 - a. Nahum 2:4
 - b. Daniel 12:4
11. Prophecies concerning the Jews
 - a. Ezekiel 37
 - b. Zephaniah 3:20
 - c. Amos 9:15

Chart 26. Restoration of the Remnant

1. Temple rebuilt by Zerubbabel, Ezra 1:1-4; 6:14-15
2. Walls repaired by Nehemiah, Nehemiah 1:1-3; 6:15
3. Last of Old Testament prophets were Haggai, Zechariah, and Malachi
4. 400 silent years before New Testament begins

General View of the New Testament to Christ's Earthly Ministry

Lesson 5 – Chart 27 General View of the New Testament



A. “We Have Found Him”

1. The Old Testament was a constant searching and seeking for the “more perfect way.” The Bible tells us that the prophets of old inquired and searched diligently to find the salvation that we enjoy today. Even the angels desire to look into it. (Read I Peter 1:10-12.)
2. The Old Testament was our schoolmaster to lead us to Christ. The word “Testament” means “a will.” God entered into a new will with His children, and from Matthew to Revelation we have the revelation of the will. A will is of no value until the testator is dead, so we can see that the full revelation of the new will was not made known until after Christ’s death, which was followed by His resurrection. His apostles “read” His will, and the results of their reading began with force in the book of Acts.

B. Division of New Testament Books

1. A simple way to remember the number of books in the New Testament is to multiply the number of letters in the word “New” by the number of letters in the word “Testament,” or $3 \times 9 = 27$.
2. The first four books are known as the Gospels. They give us a history of the

events which took place in the life of Christ. They teach us to know and love Him and cause us to want to become Christians. The Gospels are listed as a part of the New Testament, but the period which they cover was still under the law of Moses. This was a transitory period or preparation for the new dispensation that was actually launched on the Day of Pentecost, fifty days after the crucifixion of Jesus.

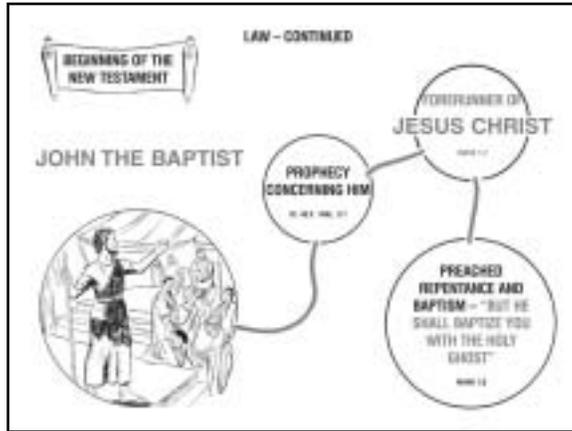
3. The Book of Acts tells us how to become Christians. This book gives us the record of the declaration of God’s new “will” for man. Acts is distinctly a book of the history of the early church. The church is not man’s, but Christ’s. Luke, who was a companion of Paul, wrote this book.
4. The epistles give us instructions on how to live the Christian life. These books were written to people who had already become Christians; therefore, there are no instructions given to these people as to how to be saved because they had already been born again of the water and the Spirit by receiving the gift of the Holy Ghost. The apostle Paul wrote thirteen of these books, which are called Pauline Epistles. It is also believed that Paul wrote the Book of Hebrews. The other seven epistles were written by four men.
5. There is only one book of prophecy in the New Testament, which is the book of Revelation written by the apostle John.

C. Twenty-Seven Books—Eight Authors—One Hundred Years

1. The importance of the New Testament is magnified by the fact that from Genesis to Malachi includes four thousand years while a little less than one hundred years is covered in the New Testament. A good way to remember the authors of the New Testament is to think of a car—it had four wheels, Matthew, Mark, Luke, and John. There are two men in the front seat—Peter and Paul. We know that Peter has the keys, so he would be driving. There are two men behind pushing the car—James and Jude, while John, the revelator, is waving a flag showing the way down the road—the future.

Lesson 5 – Chart 28

John the Baptist



A. The Four Hundred Silent Years

1. Our last lesson ended with the restoration of the remnant to Jerusalem and then the four hundred silent years. During that period of time there were no prophets heard and no inspired literature written. Many changes in the Jewish habits, customs, and religious views occurred during this time. Their sufferings under foreign dominion greatly intensified their hope for the promised Messiah. God's purpose for the Jews of being a model nation and an example to the heathen nations round about was altered to use them to prepare the way for His Son, Jesus Christ.
2. The world power shifted also during this time. When Judah was taken captive into Babylon, the world was ruled by the Babylonians. During the seventy-year captivity period the Medes and Persians began to rule. They ruled until 331 B.C. and then the nation of Greece became world ruler. For around one hundred years after the fall of Greece the Jews had an independent state under the reign of the Maccabees, which were a priestly family of rulers. In the year 63 B.C. the Romans came into power and Julius Caesar became the emperor of Rome. After his death, Herod the Great was made king of the Jews. To win favor of the Jews he built many great public buildings including a new Temple for the Jews, which was the one used during Jesus' day. This was the same Herod that killed all the boy babies in Bethlehem after Jesus' birth. There were five men in the Herodian family.

B. John the Baptist

1. Although Malachi, the last of the Old Testament prophets, had prophesied that a messenger would be sent to prepare the way for the coming Redeemer, and Isaiah had even said that there would be a voice crying in the wilderness to prepare the way of the Lord, still the Jews were almost totally unaware of the great mission being performed by John the Baptist. (Read Isaiah 40:3 and Malachi 3:1.) Even as John was sent to prepare the way for the first coming of Jesus Christ, messengers are being sent out right now into homes to declare the soon coming of the return of Jesus Christ for His church.
2. The birth of John the Baptist was announced to Zacharias, his aged priest father, by an angel as he was ministering in the Temple. "Thy wife Elisabeth shall bear thee a son, and thou shalt call his name John . . . and many shall rejoice at his birth." Six months later, the same angel, Gabriel, appeared to a virgin named Mary in the city of Nazareth to announce the birth of the Messiah.
3. From the day that John was able to think, he was taught to deny himself. His father had been instructed by the angel that this son should drink neither wine nor strong drink and that he would be filled with the Holy Ghost from his mother's womb. The rude garments of skins and camel hair and his diet of locusts and wild honey did not make John great, but it is worth noting that luxury and self-indulgence had no place in the training of the man whom Christ was to call "the greatest of the sons of men." The one whose preaching condemned the world must himself give no pledges to the world. We often speak of a good environment for our children and young people, meaning "all the opportunities which money can buy, little responsibility, with no self-discipline." Such was certainly not the environment of John.

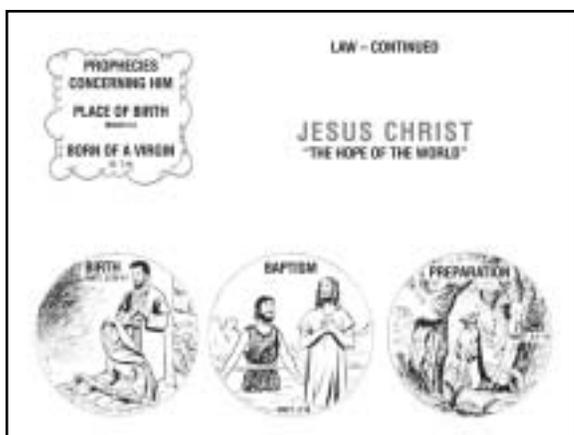
C. What John the Baptist Preached

1. There has never been a great life or a great witness without great convictions back of it. John the Baptist shook the world with his convictions. A lack of conviction threatens to kill preaching in our pulpits today. John preached that the kingdom of God was at hand. (Read Mark 1:4-8.) The preaching of

John the Baptist brings us another step closer to the plan of salvation. He preached of repentance and water baptism and that there was one coming after him who should baptize you with the Holy Ghost and fire, who was Jesus Christ. God’s great plan from the foundation of the world was being introduced to man a little more clearly. Multitudes flocked out to hear John, but to every one of them he said, “Repent! For the kingdom of heaven is at hand.” The politi-

cians, the lawyers, the scribes, the Pharisees (who were strict religious leaders), the soldiers, and even the king himself received the same message of repentance, to bring forth fruits meet for repentance. His sermon to Herod and his wife cost him his life. After telling them that it was not lawful for Herod to have her for his wife and that God would judge them, he was cast into prison and was later beheaded.

Lesson 5 – Chart 29 Jesus Christ—“The Hope of the World”



A. His Birth

1. Six months after the announcement of John the Baptist’s birth, Mary was told by the same angel that she was to conceive and bear a son who was to be the long-awaited Messiah. Mary was highly favored among women because she was to bring forth that promised seed that would be the Savior of the world. By divine conception she was to bring forth a Son, whom she must call Jesus, which means “Jehovah-Savior.”
2. Before this event Mary was betrothed to a godly man named Joseph. As soon as she learned that she was to have a child, she immediately left to visit her cousin, Elizabeth, who was to be the mother of John the Baptist. When Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. After Mary had been with her cousin about three months, she returned to her own house. When Joseph learned that Mary was with child, he planned to put her

away, but an angel appeared to him saying, “Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost” (Matthew 1:20).

3. Just as the time was approaching for the child to be born, a decree from the Roman government was sent out that every Jewish householder should go to his ancestral home in order to be registered for taxation. Since both Joseph and Mary were of the lineage of David, they went to Bethlehem from Nazareth to enroll, that the scriptures might be fulfilled. Because many people had gathered in the city, there was no room in the inn and the couple was forced to take refuge for the night in a stable with the cattle. There Mary brought forth her first-born son, wrapped Him in swaddling clothes, and laid Him in a manger. Little did the world know that the future “King of kings” and “Lord of lords” was sleeping amid surroundings of poverty in the city of David. This was the event the entire Old Testament with its law and prophets pointed to. This greatest event of all time went by unheralded and unnoticed by mankind, except by the Judean shepherds who came to worship Him.
4. When Jesus was forty days old Mary and Joseph took Him into the Temple and offered the sacrifices for purification required by the law. While there, the aged Simeon and the prophetess Anna recognized Him as the Savior of the world. They returned to Bethlehem from the Temple. Wise men from the East, being led by a star, came and worshiped the child and presented the young king with gifts of gold, frankincense, and myrrh. When Herod heard of the birth of a king, he made a

search for the infant boy with the purpose of destroying Him. Joseph being warned by a dream from God took the babe and His mother into Egypt. They stayed there for possibly a year or two until the death of Herod and then returned to their home in Nazareth.

5. The only account we have of the life of Jesus until He was twelve years of age is that “the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.” When Jesus was twelve years old He went with Mary and Joseph to Jerusalem to attend the Feast of Passover. In the crowd the boy was separated from his parents. After much searching, they found Him in the Temple reasoning with the learned rabbis. All who heard Him were astonished at His understanding and answers.

B. Jesus’ Baptism

1. From the time Jesus visited Jerusalem at twelve years until He left Nazareth to be baptized by John in the Jordan River at the age of thirty, the Bible is silent concerning His life. However, we can be sure that His mother taught Him to obey the laws of God. He probably attended the synagogue schools when He was a boy, because his later use of the Old Testament scriptures suggests His constant preoccupation with them while a child.
2. John the Baptist began preaching a message of repentance and baptism about six months before Jesus entered into His public ministry. One day as John was baptizing in the Jordan east of Jerusalem, Jesus also came to be baptized, giving as His reason, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness” (Matthew 3:15). Jesus was our supreme example and was showing the world the need to be baptized and at the same time fulfilling the plan of God in the Tabernacle of washing.

C. Jesus’ Preparation

1. Baptism was the first part of the preparation of Jesus to begin his ministry. One thing was yet left before beginning and that was the time of His temptation. How will He use the power given Him at His baptism? The Bible says that the Spirit immediately drove Him into the wilderness, and there He was for forty days fasting and

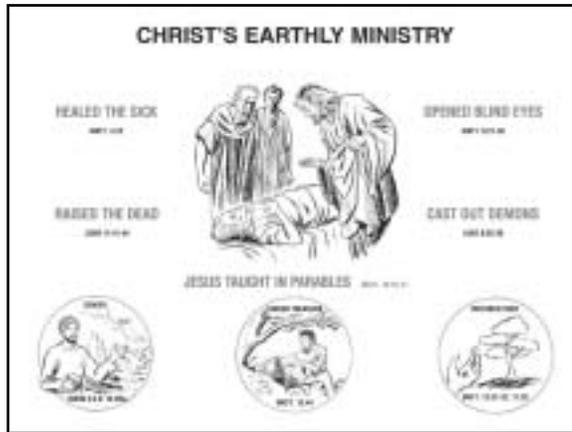
praying. A threefold temptation at the close of the forty days was to test Him to see if He would accept some substitute plan to escape the plan of the cross. He knew the kind of Messiah expected by all the Jews and He also knew that they would reject Him when He failed to meet their expectations. God’s way has always been the way of the cross, or death to self, and man has always had substitute ways to eliminate or bypass God’s way.

2. The first temptation was to turn some stones into bread if He were the Son of God. He could have used His supernatural power to feed the masses and they would all have become His followers, and by this and other miracles of supplying the Jewish wants, they would become His subjects. No doubt, these thoughts might have entered His mind, as well as the thought of appeasing His personal hunger after forty days of fasting. Jesus answered Satan with the scripture that man shall not live by bread alone but by every word that proceeds out of the mouth of God.
3. The second part of His temptation was for Him to throw Himself down from the Temple if He were the Son of God. The Jews were looking for the sudden, miraculous appearance of the Messiah, so in this way, He could win immediate acceptance as the long-awaited Messiah. Jesus answered again with the Word of God, “Thou shalt not tempt the Lord thy God.”
4. The third part of the temptation was that Satan would give Him all the kingdoms of the world and the glory of them if He would fall down and worship him. In this way He could win the world by a compromise with force and become its king and then later convert His subjects to God. Jesus answered this time by saying, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” All three temptations were rejected by Jesus and He emerged from the wilderness with His life’s plan determined. His plan was to establish God’s kingdom in the hearts of men, relying not on the weapons of political or material strength, but on the power of truth and love. The plan He chose to follow would be slow in producing results, but it was the only one that would produce permanent fruit.

D. Condition of the Jews

1. Before discussing Jesus' ministry, let us consider the state of the Jews at this time so that we may better understand His words and action. As to their political condition, their country is now under the complete control of the Roman emperors. The land is divided into several provinces with a king or ruler over each. Judea is directly under the rule of a Roman sub-official or procurator, who at this time is Pontius Pilate. Roman soldiers parade the streets of Jerusalem with Roman tax gatherers sitting at the gate of every town. These are the hated publicans with extortion as their rule of life. Only a shadow of power is left the Jews in their Sanhedrin Court, whose president, the high priest, is set up or put down according to the Roman governor. No death penalty could be imposed or carried out by the Sanhedrin without the approval of the Roman procurator. Roman taxes are high with the Jewish resentment high. The entire province is a seething pot, ready to boil over with just a little agitation.
2. The religious condition of the Jews has changed greatly. The nation is now more orthodox than ever before. They have been cured from idolatry, and the synagogues are well attended. Annual feasts were observed with strict regularity and schools of theology flourished, but in spite of all this, religion had sadly declined. The old prophets were almost idolized but the new ones were persecuted and killed. Every letter of the scriptures was counted but little emphasis was placed on keeping the scriptures. The Jew's day was regulated by the traditions of the elders; washing, prayers, fastings, purifications, etc. It took a lifetime of study for a scribe to learn the traditions and the interpretations of the traditions.
3. There were four classes of people in Jesus' day:
 - a. The Sadducees were the rich class. They protested all the minute regulations of the Pharisees and rejected the oral traditions' being authoritative. They did not believe in the resurrection from the dead and received only the Pentateuch as scripture. They were important politically because they controlled the Sanhedrin Court.
 - b. The Pharisees, or party of the common people, were the chief offenders in this hypocritical age. Their religion dealt with the outside of man and little appealed to the heart. The scribes were mostly Pharisees. It never occurred to this self-righteous group that a change in them was necessary to be accepted in Christ's kingdom. The Pharisees advocated a strict interpretation of Moses' law.
 - c. The laity, or common people, represented the majority of the people who belonged to no party but whose opinions were molded by the Sadducees and Pharisees. In the midst of their poverty and sufferings there burned in the hearts of these people a deep longing for the Messiah who, they had been taught to believe, would bring them joy and relief from oppression.
 - d. The publicans and sinners were the social outcasts of the day. They were at the foot of the social ladder; they were the tax gatherers and the ones who ignored the many restrictions imposed on the people by the Pharisees. Little effort was made to reclaim them.
4. Jesus knew that in His short ministry of three and a half years He must bring many reforms to this self-righteous and hypocritical generation. First, He must use means to cause the whole nation to hear of His message, but yet hide His true identity for a while lest the people make Him king by force. He must watch His words so that He will not be hindered or stopped from preaching by the Roman authorities or say anything that would incite an uprising against the Romans by the Jews. He must change the concept of His kingdom in the people's minds from a natural one to a spiritual one and remove traditions over one thousand years old from the minds of His followers. His next step was to gather around Him a faithful group of followers who would be able to carry on His work after his crucifixion and to plant in their minds principles of living based on love and not on force. It was time for Jesus to begin the great task before Him.

Lesson 5 – Chart 30 Christ's Earthly Ministry



A. He Chooses Twelve Disciples

1. Jesus staked His whole cause on twelve men. He wrote no books; He left no elaborate church government; He established no school of philosophy; He organized no great armies to carry His banners. He merely gathered twelve men, mostly outdoor men. They were men of the earth—farmers, fishermen, and small government officials. There were none of the high and mighty in their midst. These were the men who knew Jesus; they were the men upon whom our Lord depended so heavily for the future. Their names are familiar to all. There was the inner circle of Peter, James, and John; the quiet workers—Andrew, Philip, Bartholomew, Thomas, and Matthew. There were the little known three—James the younger, Jude and Simon, and there was the traitor, Judas Iscariot.

B. Jesus' Miracle Ministry

1. Jesus used two main means in His ministry to attract the people—His miracles and His teaching. Jesus' miracles excited the widest attention among the people. His miracles fall into three classes: those in the sphere of nature, those wherein He displayed authority over disease and death, and those in which He controlled demons.
2. The miracle wrought on nature included the turning of the water into wine, the multiplying of the loaves and fishes, and the stilling of the tempest. The very first miracle Jesus performed was when He turned the water into wine. What Jesus did at this marriage is typical of His conduct throughout His entire ministry. Whenever He receives an invitation into anyone's home,

He always accepts it. Jesus was always interested in ordinary folks and in their ordinary joys and sorrows. He was interested in this bride and groom, and when an embarrassment arose because the bridegroom was too poor to furnish a sufficient quantity of refreshments, Jesus threw Himself into the breach. Wine was a part of the daily diet of that time and this first miracle was performed just to save the bridegroom from embarrassment. Jesus was constantly interesting Himself in the everyday joys and sorrows of the folks about Him. However, the servants had to cooperate with Him and do all they could before this miracle was made possible. This is always true. After the servants filled the water pots and brought them to the governor of the feast, he said to the bridegroom in amazement, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." This was altogether out of the ordinary. So it is with the world. It always gives its best first, but the thrill grows less and less with the passing of years. How different it is in the fellowship of Jesus. The feast is forever getting better and the tides of joy rising higher. For the real Christian, the best is yet to come.

3. Much of Jesus' time was devoted to ministering to the physical needs of the people. Peter summed up His ministry by saying, "[He] went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). One day while in Capernaum, it was noised abroad that Jesus was in a certain house. The congregation on that day was unusually large and the atmosphere was tense and expectant. There were people there who needed help and others were merely curious. The Preacher was holding the attention of His fascinated hearers. He was always interesting because He spoke a language they could all understand. Suddenly He realized that He was losing the attention of His audience. Their eyes had begun to stray to the ceiling where strange noises could be heard. Particles of dust and plaster began to drop and then an object came floating down from above to rest on the floor at the Master's feet. It was a bed upon which lay a wreck of a man who was so motionless

that he seemed to be dead. The Master's sermon came to an abrupt end. Four friends of this sick man had brought him to Jesus, but the mob within and without had made it impossible to reach the Master. But they were determined to see Him. One of the men discovered a way to get to the roof of the house and began tearing up the roof. Soon all four were working away at it and when the opening was large enough, they lowered their friend through the ceiling until he was right at the Master's feet. Jesus at once saw the courage and the faith that had made these men so persistent to see Him. He also saw the supreme need of the sufferer. The man was paralyzed, but his paralysis was only a symptom of an inner disease. Jesus always saw into the heart of things. As He looked into the wistful face of this man He saw a deeper tragedy than mere physical helplessness. He saw the awful tragedy of sin. This man was suffering in his mind more than in his body. Jesus answered the prayer in his heart by saying, "Son, thy sins be forgiven thee." Jesus was speaking of the deepest need, not only of this man, but of every man. Forgiveness is the restoration of a broken fellowship; it means that we trust God and that He takes us back into His confidence and forgets that we have ever sinned. Not only did He say, "Thy sins are forgiven thee," but He also said, "Arise, and take up thy bed, and go thy way." Immediately the man was made whole, not only in body, but his soul was also healed. Jesus knew that the soul of man was so much more important than the physical body, but to show His love and mercy for our pain and suffering, He healed his body also.

4. One day as Jesus and His followers entered a little city called Nain they met a funeral procession coming out of the city. No doubt there were joy and praises among the followers of Jesus after having witnessed many miracles, but suddenly they find themselves in the presence of death. The human reaction would be to turn aside to avoid this scene or perhaps to stop at the side of the road to show respect, but Jesus did not turn away or wait to let them pass. He stopped the procession and changed it from a funeral into a praise service. Christ had come into this city to bring life, joy, healing, and the good news of salvation,

but this group was going out to the city of the dead. This was an especially sad occasion since this weeping, widowed mother had lost her only son. There was no one to take this son's place. The sight of this mother's loneliness went straight to the heart of Jesus. This mother had no way of knowing that Jesus was coming her way or to believe that she would meet Him. She did not even know He was present until He said, "Weep not." Wasn't this a strange thing to do? Who would dream of interfering with a funeral procession? But Jesus came and took hold of the coffin and the men who were bearing it stopped. The great authority in those hands of Jesus! When life can seem cruel and hopeless, the glorious touch of His hand can bring life and new power. In quiet tones of authority Jesus spoke, "Young man, I say unto thee, Arise!" Death loosed its hold and the young man sat up and started talking. No one could doubt it! All saw the great miracle. Death is a separation of body and soul, and Christ brought them back together. When a man dies, all is not ended. Some day that same voice will call our bodies from death and neither sea, nor grave, nor hell can hold back the dead, for all some day will stand before Him and every knee shall bow and every tongue shall confess His power and authority.

5. "They brought unto him many that were possessed with devils: and he cast out the spirits with his word" (Matthew 8:16). Many times in Jesus' ministry he was confronted with people whose lives were controlled by demon spirits. In some cases the evil spirits had caused physical afflictions such as blindness (Matthew 12:22), dumbness (Matthew 9:32-33), and insanity (Luke 8:27). In each instance Jesus took authority over the evil spirits and cast them out and the person was made whole. On one occasion as Jesus went into the country of the Gadarenes, He was greeted by a ghastly figure wearing practically no clothing rushing out to meet Him from among the tombs. This man was possessed with a legion of demons and just as Jesus was about to cast them out, they cried, "Art thou come . . . to torment us before the time?" And they besought Him much that He would not send them away out of the country. Jesus commanded them to come

out. When they found there was no alternative but to leave the man, they begged Christ's permission to enter a nearby herd of swine. Anything was better than going to the pit. By making that request, they freely confessed Jesus' authority over them (Mark 5:1-15).

6. There is a difference between demon torment, demon oppression, demon obsession, and demon possession. When you are tormented by the devil, it does not necessarily mean that you are possessed. If you are a child of God, it is impossible for the devil to dwell within your mind because you are covered with His precious blood. To be oppressed by the devil means you have been overpowered, but it doesn't mean he is on the inside. Jesus healed all that were oppressed of the devil, Acts 10:38. Satanic obsession is worse than oppression. To be obsessed is to be tormented day and night. Demon possession is a person controlled by the devil and requires that the demon power be cast out. There is an insurance against demon possession and that is to be filled with the Holy Ghost. There is a danger in remaining empty once you have been delivered from the powers of Satan. (Read Matthew 12:43-45.) Demons desire a human habitation. If you have never been filled with the Holy Ghost, remember, your "house" (or your body, which God says is the "temple of the Holy Ghost") may be swept and garnished, but the sign on the door says "Vacancy!" To the demon this means simply, "Empty! Not filled with the Holy Spirit! Demons are free to enter!" But when a man is filled with the Spirit, the sign says very plainly, "No Vacancy!" Even demons respect that sign, for they know who is dwelling there, and there is no other whom they fear so much as they do the Holy Spirit! If you have not received the gift of the Holy Ghost, you need Him now. When you take the whole armor of God upon you, you will be able to withstand the attacks of Satan in the evil day. (Read Ephesians 6:10-18.) In giving the great commission, Jesus stated that the same authority He had over demons had been conferred to the believer. He said, "In my name shall they cast out devils" (Mark 16:17).

C. Jesus Taught in Parables

1. "And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom" (Matthew 4:23). Christ did considerably more teaching than preaching. Every word spoken by Him carried the force of divine authority. The method of teaching for which Jesus is best known is the use of parable. By this method He illustrated deep spiritual truths with the simplest things of earth. Jesus had a twofold purpose in using parables. First, they concealed the truth from minds who had no right to hear; second, they made clear to His followers that which they would not otherwise have understood.
2. As we discuss these three parables, have someone read the parable from the Scriptures first. Mark 4:3-8, 14-20 is the parable of the sower. As we discuss these four different kinds of soil, see if you can determine which kind of soil you are. In this story Jesus was not putting emphasis upon the sower or upon the seed. His whole emphasis was upon the different kinds of soil upon which the seed fell. All soil is not alike. Some is hard, some stony, some thorny, and some good. Naturally all did not yield the same rich harvest, but the difference in the yield was not the fault of the sower or of the seed, but of the reception given by the soil. There is a great importance placed on the right kind of hearing.
 - a. There were present in Jesus' day those on whom the message was utterly wasted. They may have heard the message, but their minds were wandering in every direction. They may have been completely uninterested and at the close of the service commented on the fanaticism of the preacher and His nonsense. They may have listened with keen enjoyment and nodded their approval of every statement. But when the service was over, they went away to live just as they had lived before. The reason was that their hearts were hard. They had allowed themselves to become like the wayside soil, the soil that was so hard that the seed sown on it had no chance. He locks the door in the face of the knocking Christ and goes his godless way.
 - b. There were also present those who made a quick and ready response to the

appeal of Jesus. They could hardly wait until the sermon was over to dash forward and tell the Lord they would follow Him wherever He went. They were all eager and enthusiastic, but they proved a great disappointment both to themselves and to their Lord. Their trouble was that they were as quick to quit as they were to begin because they were shallow. This soil was scorched by the sun. The same sun that brought abounding life to that upon the good soil brought death to the wheat that grew upon the thin soil.

- c. There were also those who heard and responded but their response soon ceased to be wholehearted. The seed sprang up and began to grow but thorns also began to grow and choked the good seed. If being choked was a danger in Jesus' day, it is even more so in the hectic hurry in which we live. Thorns are anything that chokes the wheat. One kind of thorn is worry. Care-filled, feverish souls have a hard time of being genuinely fruitful. Another thorn is money. Money is not an evil in itself but we can very easily allow it to become one. Many a man gets choked by his money, be it little or much. A third thorn is pleasure. A Christian cannot allow the best to be crowded out by the second best. God demands that we put first things first. The pleasures of sin are only for a season, but the things of God are eternal. Anything, however innocent or good it may be in itself, becomes a thorn if it crowds out the things of God.
 - d. Then there was the fruitful hearer. Thank God for him, for he is the hope of the world. He was fruitful because he gave hospitality to the message. He had an open mind, and having heard the message, he kept it. The fruitful hearer is patient. "Let us not be weary in well doing, for in due season we shall reap, if we faint not."
3. The parable of the hidden treasure gives us Jesus' estimate of the value of the kingdom of heaven. (Read Matthew 13:44.) This story is about a poor man, far too poor to own a field. He is only a renter. He has never managed to get ahead. All his days are rather dull until one morning as he is plowing his plow scrapes against some-

thing. At first he thinks it is only a rock. But he looks and sees a bit of shimmering metal. His plow has loosened the lid of a chest that has been buried many years! His heart leaps into his throat! With hands trembling he lifts the top and looks in. He can hardly believe he is not dreaming, for there before him is a heap of treasure: gold and silver and precious jewels. In the realization of his bewildering good fortune, he hides the treasure and hurries away to buy the field, regardless of its cost. He knows that the wealth that he has discovered is so fabulous that no price can possibly be too great for him to pay in order to obtain it. Thus Jesus tells us His estimate of the worth of the kingdom of heaven. There are very few people who really believe that His kingdom is like a buried treasure. That fact is evidenced by the lack of interest in it. There would be more people in search of this great treasure if they really believed it. How careful we are with our material treasure and how careless with that which is spiritual. But the fact that men do not believe that the kingdom of heaven is treasure does not destroy the reality of its value. He is truly a treasure that meets our deepest needs, which no earthly treasure can do. Material wealth never satisfies and it does not last. But this treasure is within reach of every one of us. It is the supreme treasure and it may be ours for the taking.

4. Our third parable is about the mustard seed. (Read Matthew 13:31-32 and 17:20.) One of the unmistakable lessons of this parable is the importance of little things. How small the microscopic mustard seed, yet how valuable. The little mustard seed by itself does not look so important, but experience teaches a man not to minimize it. It is a fact that generally the world's biggest things have small beginnings. History's greatest movement had its beginning at a manger in Bethlehem. The proud and busy Roman world did not take notice that Jesus was born. His followers were counted by the dozens, not by the thousands, yet from only a handful of disciples and in spite of their leader's death on a cross, there sprang into being the universal church of Jesus Christ. Though a thing may begin very small, almost without hope, still in the end it will succeed when God is behind it. Again Jesus used the grain of

mustard seed in connection with our faith. If our faith is only the size of a mustard seed we can see mountains removed! Nothing shall be impossible unto you if you have faith just the size of a mustard seed. Mountains of fear, doubt, worry,

unbelief, and problems can be removed from our lives by just exercising our faith in God. Nothing is too hard for Him and nothing is so small that He is not interested. Learn to believe God and you will see the mighty hand of God work for you.

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 5

Coverage: General View of the New Testament to Christ's Earthly Ministry

Chart 27. General View of the New Testament

1. "We have found him . . . Jesus of Nazareth." John 1:45; I Peter 1:10-12
2. Division of books
 - a. Four books—Gospels (Matthew, Mark, Luke, and John)
 - b. One book—church founded (Acts)
 - c. Thirteen books—Pauline Epistles, Seven books—General Epistles
 - d. One book—prophecy (Revelation)
 - e. 27 books covering 100 years

Chart 28. John the Baptist

1. During the 400 silent years, the world power shifted from Medes and Persians to Greece to Romans
2. Prophecies concerning John the Baptist, Isaiah 40:3; Malachi 3:1
3. John was the forerunner of Jesus Christ, Mark 1:2
4. He preached repentance and baptism, Mark 1:4-8

Chart 29. Jesus Christ, "The Hope of the World"

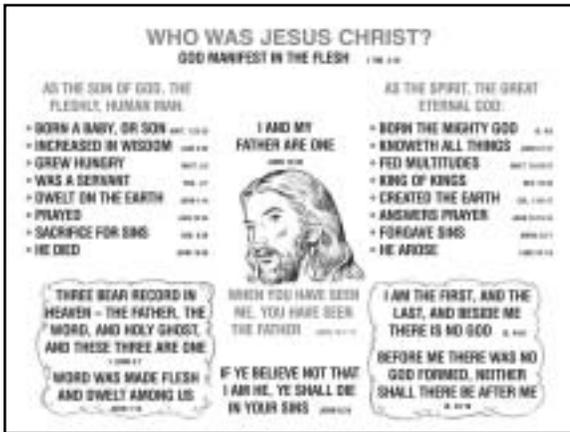
1. Prophecies concerning him, Micah 5:2; Isaiah 7:14
2. The birth of Jesus Christ, Matthew 2:10-11
3. At the age of 12 years, Jesus was found in the Temple reasoning with scribes, Luke 2:46-47
4. Jesus was baptized by John the Baptist, Luke 3:21-22
5. Before beginning His ministry Jesus was tempted in the wilderness, Matthew 4:1-11

Chart 30. Christ's Earthly Ministry

1. Jesus chooses twelve disciples, Mark 1:16-20; Luke 6:13-16
2. Jesus used two means to attract people—His miracles and His teaching
3. He used three kinds of miracles—those in the sphere of nature, those wherein He displayed authority over disease and death, and those in which He controlled demons
4. Miracle of turning the water into wine, John 2:1-11
5. Miracle of healing the man with palsy, Mark 2:1-12
6. Miracle of raising from the dead the widow of Nain's son, Luke 7:11-15
7. Miracle of casting out demons, Mark 5:1-20
8. Physical afflictions caused by demon powers that Jesus healed, Matthew 12:22; Matthew 9:32-33; Matthew 8:16; Luke 13:11
9. The danger of not being filled with the Spirit of God, Matthew 12:43-45
10. Our insurance against demon possession, Ephesians 6:10-18
11. Authority given believers to cast out devils, Mark 16:17
12. Jesus taught in parables
 - a. Parable of the sower, Mark 4:3-8, 14-20
 - b. Parable of the hidden treasure, Matthew 13:44
 - c. Parable of the mustard seed, Matthew 13:31-32; 17:20

Who Was Jesus Christ? to the Crucifixion

Lesson 6 – Chart 31 Who Was Jesus Christ?



A. God Manifest in the Flesh

1. Who was Jesus Christ? This is a question that is still as unknown as it was in Jesus' day. Many still believe He was only a great teacher; others think He was a prophet of God and some believe He was only a man. The truth of the matter is that He was God and man. His flesh, or human nature, was the Son of God, but the Spirit that dwelled within Him was the almighty God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). "God is a Spirit: and they that worship him must worship him in spirit and truth" (John 4:24). "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14:10). Thus, there is no controversy in the statements "He that hath seen me hath seen the Father" (John 14:9), and "my Father is greater than I" (John 14:28), for divinity is greater than humanity. Since God is a Spirit and is invisible, man could never see God. Therefore, God had to prepare Himself a body in order that He could be that perfect sacrifice for the sins of the world. The only body and the only flesh that man will ever see of God will be in the man Jesus Christ. The very

fact that Jesus was "begotten," which means to be the son of or to have been brought into being, proves that there were not two Gods in the beginning. There was never a Son of God until Bethlehem when "God sent forth his Son, made of a woman, made under the law" (Galatians 4:4). The doctrine of God the Father, God the Son, and God the Holy Ghost has no scriptural foundation, as there is not one reference to God the Son or God the Holy Ghost in the entire Bible.

2. The key to the Godhead is the fact that divinity and humanity are united in the person of Jesus Christ, making Him both God and man. Isaiah 7:14 stated, "Behold, a virgin shall conceive, and bear a son (flesh), and shall call his name Immanuel" (God with us). Again in Isaiah 9:6 we read, "Unto us a child (humanity) is born, unto us a son (humanity) is given: . . . and his name shall be called . . . The mighty God (divinity), The everlasting Father (divinity)." We know that Jesus is God, for "All things were made by him; and without him was not any thing made that was made" (John 1:3, 10; Colossians 1:16, 17). Jesus "was in the world, and the world was made by him, and the world knew him not" (John 1:10). His dual nature was evidenced when He said, "Destroy this temple (body), and in three days I will raise it up" (John 2:19). Acts 2:32 states, "This Jesus hath God raised up." I Peter 3:18 declares that Jesus was "quickened by the Spirit."
3. God was manifested as the Father in creation, as the Son in redemption, and the Holy Ghost in regeneration, and "these three are one" (I John 5:7). He is one just as the element water can be in the form of water, as ice, or in the evaporated form of steam. A man can be a father, a son, and also a husband, but he is still just one man. The same is true with God. He manifested Himself in different ways, in creation, redemption, and regeneration, but He is still just one God. "For in him (Jesus) dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

Lesson 6 – Chart 32
Apostle Peter Given Keys to the Kingdom



A. Peter’s Confession

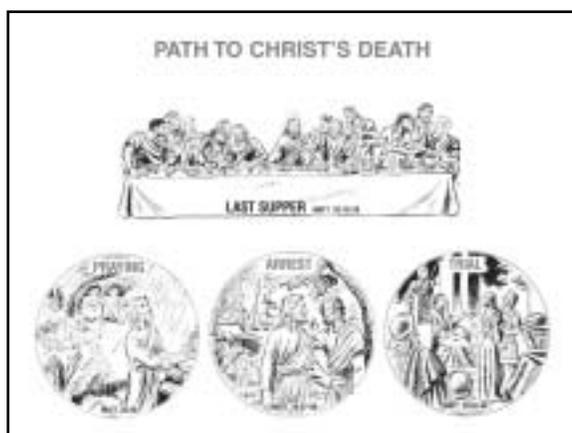
1. One day as Jesus was talking with His disciples, He asked them who men thought He was. They answered that some said He was John the Baptist, some Elias (Elijah), and others Jeremias (Jeremiah), or one of the prophets. Then Jesus said, “But whom say ye that I am?” It is very necessary that we know who Jesus is, and He is very interested in what men think of Him. Peter answered, “Thou art the Christ, the Son of the living God.” Jesus told Peter, “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. 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.” The foundation rock upon which Jesus said He would build His church was not Peter, but it was Peter’s confession, the revelation that he had received from the Father. The rock was the truth of “the deity of Jesus.” His church was not established until several months after this time on the Day of Pentecost. It was to be a glorious church and Jesus Christ Himself was the Head, or the cornerstone of that church.

B. Peter Given Keys

1. Then He went on to say, “And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (Matthew 16:19). Jesus was preparing His disciples for the coming of that church in which they were to be the foundation and He would be the chief cornerstone. (See Ephesians 2:20). It was the apostle Peter that brought to the world the first message of this church of Jesus Christ, and we will see in our next lesson how he used these keys to the kingdom as he opened the door of salvation to the Jews first, then the Samaritans, and last of all to the despised Gentiles.

Lesson 6 – Chart 33
Path to Christ’s Death



A. His Triumphal Entry

1. The whole country was in a stir after Jesus had raised Lazarus from the dead. It was this miracle that caused people everywhere to say that Jesus was truly the Messiah.

There had been too many witnesses that had seen Lazarus dead and buried, and then at Jesus’ command come forth healthy and well. The high priest was furious. He was determined to do something. This Jesus must be stopped; He must be killed.

2. Jesus had tried to prepare His disciples for what would happen. He had told them the full story of how He would be betrayed and killed and about His final triumph, but somehow they could not grasp what He was saying. Finally, they began to make their way to Jerusalem to the greatest of all Jewish celebrations—the Passover. From mountains, deserts, by ship, camel, and by foot, people from everywhere by the thousands were coming to Jerusalem. Now the word comes from the Sanhedrin Court that anyone knowing His whereabouts or information leading to His arrest should notify the authorities.

3. On the way to Jerusalem blind Bartimaeus received his sight and Zaccheus was called down from the tree and the Master took time to go to his home to talk with him. That night He stayed in the home of Simon the leper who had been healed by Jesus. It was there that Mary poured the expensive ointment from the alabaster box on the feet of Jesus and dried them with her hair. Judas said it was a waste. The Pharisees agreed, but Jesus said, "Let her alone; against the day of my burying hath she kept this." What a silence! For a moment they almost grasped that He would die. But no! that couldn't be and they forgot another warning.
4. The next morning Jesus and His disciples made their way to Jerusalem. He called two of His disciples and told them to hurry on to the next little town and there they would find a little donkey on which no man had ever ridden and bring it to Him. The owner of this animal was one of the unnamed friends of Jesus. These two disciples probably didn't remember, but centuries before, a prophet by the name of Zechariah had predicted this would happen. Maybe some of the people did remember that the little donkey was prophesied to be for the King of Israel and this was the symbol they needed, for now the praises began to ring louder and louder and the crowd grew even more. This was the only time Jesus ever traveled on land any way except by foot. The reason He did not choose to ride on a horse was that when a ruler rode into a city on a horse it was a symbol of war. To ride a donkey was a symbol of peace. His kingdom was not of this world, and He avoided any resemblance of rulers of earthly kingdoms. The disciples put their garments on the donkey, and when Jesus sat on the little animal, the mob went wild over Him. They began to shout, "Blessed is he that cometh in the name of the Lord; Hosanna in the highest." The crowd begins to adore and praise Him and call Him their King. The authorities are pale with fear. With that mob He could set Himself up as ruler! When they were almost to Jerusalem, the Pharisees made their way through the crowd and said, "Master, rebuke thy disciples." But Jesus answered, "I tell you that, if these should hold their peace, the stones would immediately cry out." In other words, if you the scribes and Pharisees won't praise Me, the people will. If the people will not, the little children will; if the children won't, the very stones could cry out. He will always have a witness somewhere, somehow. There is always someone willing to praise Him as their Savior and King.
5. As the crowd reaches the top of Mount Olivet, Jerusalem comes into view. When Jesus beheld the city, He wept over it. No doubt He must have thought of His own ministry, of His rejection, and of the Crucifixion. He saw further what waited for Him in Jerusalem. But the real reason He wept was because He realized what would happen to this city and these people because of their refusal and rejection of Him. He still weeps over those who will not accept their opportunity and their day of visitation. Jesus wept because judgment must fall on Israel. Judgment seems so unreal and so far away. We hear of the judgments of God that are coming on our own generation, but it seems only as a fairy tale. We don't really believe it, but history tells us that only about thirty or forty years later judgment did come on Jerusalem. And judgment will surely come again on this world.
6. It was a triumphal entry as Jesus moved through the gates and down the streets of Jerusalem. There were no prancing war horses or trumpets blaring. There were no dignified officials, no pomp and ceremony—just a humble figure in the midst of a crowd of dusty pilgrims, but the people were crying out to the King of kings their praises. Until now Jesus had refused to let Himself be revealed or proclaimed Messiah. Why did He reveal Himself now? It was time to go to the cross and He knew it. He had reached the end of His earthly ministry and the cheers brought Him closer to His hour of death. He knew the crowds would cause the rulers to kill Him. It wasn't God's plan for Jesus to come to the world as a King the first time, but He had to show that He was their King. The Jews could not say, "How did we know? He never said He was the Messiah. Don't blame us for rejecting Him." This was His last earthly appeal to the masses of people. He reached many that day. Who knows how many of that crowd were in the three thousand that received the Holy Ghost on the Day of Pentecost?

B. The Last Supper

1. The day before the Passover Jesus called Peter and John and told them to go to Jerusalem and make arrangements for them to eat the Passover. At a certain public fountain as they went into the city they were to meet a man carrying a pitcher of water. They were to follow him to the house where they would be shown the guest chamber already furnished. They were to prepare the Passover there. It all came to pass just as Jesus had said. All over Jerusalem that night families gathered to celebrate the Feast of the Passover. This was in honor of that great night in Israel's history when the angel of the Lord smote the first-born in Egypt and passed over the homes of the Israelites.
2. It seemed that all the disciples gathered a few minutes before Jesus. On the way they had bitter words over who should be the greatest in the kingdom of our Lord. They walked into the room full of resentment for each other. All joined in arguing who was to be the closest assistant to the Master in the glory of the future.
3. The disciples had walked through garbage-laden streets of Jerusalem. They really needed their feet washed, but that was the work of a slave. Right while they were quarreling over who was the greatest, no one was willing to wash feet. In those days washing feet was a necessity. The streets were so dusty and filthy and they wore only sandals. The custom was to leave their sandals in the vestibule, and it was the duty of the host to see that a slave washed the feet of the guests. There was no slave present and not a one was willing to take the place of a slave. Each took his place around the table. All was ready. Only the Master was yet to appear. What a beginning for such an evening as they were to experience. No one realized or was willing to believe that this would be their last meal together, in spite of Jesus' warnings to them over and over. They were too earth-bound and too worldly to grasp what was taking place.
4. In the midst of their squabbling, Jesus suddenly appeared in the doorway. His last quiet and intimate hours to be spent with His beloved twelve were marred by argument. Jesus did not say a word as He looked at them. He just waited and looked

from face to face. In their hearts surely they realized this occasion too solemn for bickering. Jesus must have thought, "How unprepared they are to partake of the bread and wine. There they are at the table with their feet unwashed, but their hearts need cleansing far more than their feet." Without a word Jesus laid aside His garments and girded Himself with a towel, "the emblem of a slave." What was He going to do? They watched as Jesus poured water from a pitcher into a basin and knelt at the feet of the biggest and strongest of His disciples. The Creator of the universe was on His knees to wash the feet of one of His creatures! Peter just couldn't stand it as Jesus knelt before him. "Lord, you wash my feet? Oh no, never!" Jesus replied that He was. But it was too much for Peter. "No, you shall never wash my feet." Jesus said, "If I do not wash your feet you have no part of Me." Peter didn't know what Jesus meant, but one thing was certain; he wanted to be sure he had a part of Jesus. "Lord not my feet only, but my hands and my head." Peter and John were the hosts, but they felt it beneath their dignity to wash feet, yet Jesus was willing. He stands forever as a rebuke to all pride and so He washed the callused feet of His disciples who had walked with Him so many miles.

5. Somewhere in that circle He came to the feet of Judas. How Judas must have felt. Their treasurer who usually held himself with such authority was tonight pale, the picture of a coward. No wonder, for he made a secret trip today to Annas and Caiphas, the high priest, and made a bargain. "I will find out tonight." The high priest knew that a friend would have to lead them to Jesus because He vanished and disappeared from his spies. The price was thirty pieces of silver, the price of a slave. But Judas was at their mercy now; he had betrayed himself as well as Jesus. How could Judas let Jesus wash his feet? Peter protested. If any of the twelve should have, Judas should have, yet we hear not one word of protest. Judas had heard Him tell Peter, "You are clean, but not all." Judas thought He would pass him by, but no! Jesus knelt before Judas and washed his feet as he did the others. Jesus once said, "Behold, I stand at the door, and knock." When did He ever knock harder or show

more love than He did right now when He washed Judas' feet? But Judas remained unmoved. As Jesus finished Judas felt a sigh of relief. "He doesn't know after all!" What a mistake! He can read the most secret thoughts. The next time we feel someone does not deserve any kindness from us, let's quickly remember Jesus washing the feet of Judas, the greatest bit of humility the world has ever known.

6. When He was finished He took His place at the table by the twelve familiar faces. His first words were emphatic. "With desire I have desired to eat this passover with you." He blessed the food and gave each his portion. As they ate Jesus said, "One of you shall betray me." These words frightened them. It was the first time He had ever said anything like that. Jesus seemed to trust them all. There had been no suspicion in all the three years they had traveled together, but now He says one is a traitor! They knew the scrolls were full of prophecies that the Messiah was betrayed by one of His friends, but they had never brought the prophecies home to themselves. Each face was full of sorrow as one after the other asked the same question. "Lord, is it I?" Even John, who loved the Lord so intensely, leaned his head on the Master and asked, "Lord, is it I?" We would have expected every eye to turn to Judas and say, "Thou art the man." But not a soul did. Peter begged John to ask Jesus who it was, and Jesus answered, "He that dips his hand with me in the dish, he shall betray me." The Master dipped a morsel of bread in the dish of lamb and gravy and very quietly He gave it to Judas. Judas took the morsel of bread and then left the room and the door closed behind him. The Bible says "and it was night." And don't you know it was dark that night to Judas. We shudder when we think of it. He left the Light of the World and walked into total darkness. Even then the disciples couldn't realize what had taken place. Judas may not have been the most popular among them but they certainly never dreamed of his selling the life of their Master. They thought Jesus must have sent him on a business mission.
7. Once Judas was gone, Jesus made no further reference to him. Instead, He took of the bread and brake it and then passed a piece to each of the eleven. He said, "Take,

eat; this is my body." How quickly we can cut ourselves off from our Lord. The church goes on without us as strong as ever, but we are left alone—in the night. After they ate, Jesus passed the cup of wine to each one and said, "Drink ye all of it; for this is my blood . . . which is shed for many. This do in remembrance of me." Here He instituted His memorial supper. The broken bread represented His body that was broken for the healing of our bodies. The wine represented His spilled blood for our redemption. No longer do the followers of Jesus celebrate the Feast of the Passover, but the Lord's Supper which we take in remembrance of Him. They all drank—all except Judas, who had gone out. We wonder if he was still on the stairway outside listening.

8. Jesus had come to the world not only to prove in the human body that God was holy, but to give men power to be holy as He is holy. He had come to change Simon to a great man named Peter. He had lived in hourly contact with twelve ordinary men for three years. His life had been victorious; they had been defeated. He knew that the secret of their difference was not environment or that their bodies differed from His body, but the difference was LIFE. In the body of Jesus there was a different life—the life of the human race which had been made sinful by Adam. Therefore, Jesus wanted to share His life with them and make them partakers of His life and Spirit. Man cannot be holy and good without the life of God in him. He shared His life with them when they took of His body and His blood.

C. The Garden of Gethsemane

1. As Jesus and His disciples left the upper room, many interesting things were spoken on the way to the garden to pray. "Simon, . . . Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Peter felt insulted! He felt that he could defeat Satan and said, "Lord, I'm ready to go with thee, both into prison, and to death." (Yes Peter, and you will—at your own humble request—upside down on a cross.) Jesus answered, "Peter, the cock shall not crow this day, before that thou shalt thrice deny . . . me." Peter protested,

“No, no I will die with you, but never deny you,” and the other disciples said the same. Jesus told them of His Father’s house and that He was going to prepare a place for them and then once more told them that He was not just the Messiah, He was God Himself. “He that hath seen me hath seen the Father.” They still could not fully grasp it. Much more would happen before they would fully believe it.

2. Now the hour had come. Another cup was placed before Him. He who knew no sin was made sin for us. If we could understand the meaning of His love, no words could express the wonder at His being willing to take our sins. Gethsemane shows God’s horror at sin. If we can picture the agony in the garden we can see how repulsive sin is to God. On one side at the Lord’s Supper, He offers us His life. At Gethsemane, He takes our lives.
3. For years people have questioned His seeming unwillingness in the garden. How is it possible that any power could bring the mighty Son of God to such depths of sorrow and agony as portrayed by the Gospels? Let’s consider the depths of agony portrayed. The horror of the great darkness must have settled on His soul as He walked to the garden with his disciples. Something more terrible than any foe He had ever met. The disciples noticed His troubled spirit. They had never seen Jesus except as the Master of every situation. Jesus told them, “My soul is overwhelmed with sorrow—watch and pray.” Then He went a little further and fell on the ground and prayed, “Father, if it be possible, let this cup pass from me.” His lips were clean and holy—nothing unclean had ever entered them. This cup was too loathsome, too unclean. There must be some other way. His whole being revolted. “Nevertheless not my will, but thine, be done.” The record given of His prayer in the Bible is short, but a good bit of time had passed since Jesus left the disciples. They had tried to pray but fell asleep.
4. Jesus’ prayer was a long struggle; on the one hand He wanted the will of the Father and to carry out the plan of redemption. These forces were very strong. But still, on the other hand, something was overwhelming and crushing His soul. Oh, how He was crushed in Gethsemane. He even prayed

that this hour might pass from Him, even though it was for this very hour He had left His throne to come to the world. This was the hour of redemption of all creation—the great hour of the ages when the holiness of God would meet the sin of the world and redeem it. All the ages had looked to it and now the hour was actually here, but Jesus was praying that it would pass from Him.

5. What if the hour had passed away and Jesus had not drunk of that awful cup? He would have come to His three beloved disciples, Peter, James, and John. He couldn’t leave them in that darkness. He would die for them, oh, but to take their sins that were so repulsive to Him! They could never be around the throne with Him in His glory while sin was in them. They could not be delivered; they could not escape. Sin had such a strong hold on them. Only His blood could destroy the awful poison of sin. His love for us made Him endure that horror.
6. The only way we can imagine what Jesus went through that night is to think of putting a clean, virtuous woman in a house of prostitution. The lust, torture, and repulsiveness of it would be more than she could bear. Or think of a pure home and a person coming into it cursing and using low, lewd and vulgar language. How we would shrink back from such a situation. If we who are sinful by nature would draw back from such things, imagine the feelings of the unmentionable sins that we can’t even bear to think of that Jesus had to take upon Himself. He had to take humanity into a union with Himself, making us members of His own body. That meant drawing all the corruption and iniquity of our sins into His own life, but there was no other way of dealing with it.
7. The blood of our bodies not only provides food and moisture for every tissue of our physical bodies but also draws off unto itself our waste and infection that comes through disease or wounds. Likewise, Christ offered Himself to provide food and drink for all and He drew into His own life the disease, infection, and curse of sin. This is an age that should understand how effective the blood of Jesus was. Science is always in search of blood with sufficient power to combat human sickness. Diphtheria has been practically conquered because of a discovery in blood. The

human blood had no power to fight diphtheria, but science had discovered a certain kind of horse whose blood is able to conquer this disease. After it has fought and destroyed those germs, it has power to make humans immune. Scientists inject diphtheria germs in the blood of this horse and the horse becomes very sick. It suffers not with its own sickness but by taking into its blood a human ailment. The blood of the horse meets the diphtheria germ, fights against it, and destroys all its poison. Something then happens to the blood of the horse; it produces a serum that is a remedy for diphtheria. That blood is transferred to humans and defeats the germ of diphtheria.

8. His love made Him drink that cup. The sins of Peter, James, John, Thomas, Matthew, Saul, Samson, Adam, you, and me were in that cup. All the sins of humanity were there. He loved to the uttermost. In Gethsemane He looked on those three whom He loved and He saw me asleep, ignorant of the forces against my soul. He saw the horror of my destiny, my sufferings, filthy pride, love of the world, and my secret sins, but He loved me to the uttermost. He accepted that cup for me and you. Who, by faith, will accept the blood of Jesus Christ and be cleansed from all sin?
9. What does Gethsemane teach us? It makes very clear the horrible tragedy of fallen man. It tells me that it was no weak foe that my Lord met in that garden. It reveals the cruelty and power of sin and its dreaded danger. Gethsemane shocks us! What is this awful thing called sin? What is this force that men seem to enjoy and welcome everywhere? Is that the same force that caused my Lord such sorrow and wrung His body of blood sweat? But Gethsemane tells us something else. It tells us that sin met its match! It was conquered!

D. The Arrest

1. A crowd had gathered before the door of Caiaphas the high priest. They were rough looking men—men that would help any person for any cause, for pay. Caiaphas had sent personal word to every member of the Sanhedrin that they must meet that night for an emergency session. Judas knew exactly where to lead them. He found them in the garden and he stepped forward and by a forewarned signal kissed the Master

on the cheek. In spite of the noises and rough voices Jesus speaks calmly, “Whom seek ye?” They reply, “Jesus of Nazareth.” He said, “I am he,” and they fell backward to the ground, awed, ashamed, and guilty. The rough, violent soldiers are too much for panic-stricken Peter. He cuts off the ear of a servant in his efforts to hit the high priest. Jesus replaces the ear and warns Peter, “All they that take the sword shall perish with the sword.”

E. The Trial

1. Soldiers bound Jesus as the disciples fled in every direction leaving Jesus alone. He is led to Annas, who is thrilled at the reports of His friends running away. Witnesses came to the stand with contradicting reports. If the vote had been taken then, the case would have been dismissed. However, Annas, the most devilish man in history, had a plan. If this man really believes He is Christ, He won't deny it. I'll make Him commit blasphemy here before all. Annas boldly asks, “Jesus, I adjure you by the living God. Tell us if you be the Christ.” Silence pervades, as this is the most solemn oath known. Finally Jesus speaks for the first time in the trial. “You say that I am.” Annas pounds it again and again until Jesus states, “I am.” It was as if lightning struck. Caiaphas tears at his robes. “We have heard it. He is guilty of death.” The vote was death.
2. At this point Judas comes rushing in. “Judas, what are you doing here? You have your money.” Judas bitterly replies, “Here is the money back. He is innocent. I have sinned.” They chant, “What is that to us?” What a cry from the lost apostle as he goes out to hang himself!
3. It is still dark. Pilate is waiting. When the high priest and prisoner arrived, Pilate had to go out to them. According to the rituals, a seven-day purification process was necessary for going into the home of a Gentile. They can see a man killed, yet observe their rituals to the letter. Pilate can see that the prisoner has been ill-used. His cheeks are bleeding after having been struck many times. Around his throat a napkin has fallen from His eyes. Many had struck Him while blindfolded, demanding Him to prophesy who struck. His seamless robe was stained with many spots. He says not a word as He

meets His new judge. Why did Pilate have a feeling of recognition and impulse to salute or greet a friend? Before him, stood his creator. The witnesses cite to Pilate the accusations against the condemned man. Somehow, something in this man cries out to Pilate. Pilate decides to talk to Him alone. The high priest feels Pilate is showing too much interest and is furious. Jesus and Pilate go inside. I'm glad Jesus can go into the home of a Gentile. I'm glad he came into my home.

4. Jesus tells Pilate that His kingdom is not of this world. To Pilate's inquiry, "Don't you know I have power to crucify or release you?" Jesus replies, "You should have no power unless it were given you from above." Pilate decides to do all he can to free Him. They go out into the courtyard and Pilate states, "I find no fault in this man." True were those words spoken that day! They are still true this very day. I find no fault in Him. He has done nothing but

good for every one of us present tonight. We have tried Him, but as Pilate, have found no fault in the Master. Caiaphas comes back with an answer, "But he stirs up the people. He's taught all over Judea and in Galilee." At the word "Galilee," Pilate shifts the ball to Herod, who is visiting in Jerusalem. "That's his jurisdiction." So off to Herod the mob goes.

5. It is near dawn. Jesus is taken to Herod but returned again to Pilate after having a purple robe placed upon Him. Pilate is desperate after being warned in a letter from his wife about Jesus. He decides to have Him chastised and then release Him. The mob screams, "Crucify Him" over and over again. If only some who waved hosannas last Sunday were here. Pilate then replied, "We have a custom to release one prisoner at the feast." He thought of the most cruel prisoner—Barabbas. It was their choice—"Jesus or Barabbas." They scream, "Release Barabbas."

Lesson 6 – Chart 34 "By His Stripes We Are Healed"



A. Soldiers Beat Jesus

1. Pilate washes his hands of the matter. The custom was for prisoners first to be beaten. This was not an ordinary beating; the prisoner was flogged within an inch of his life. It was almost as terrible as crucifixion. The whip had long leather strips tipped with nails and scraps of sharp bone. Each lash cut the flesh. Veins were laid open. Many died from it. Long, hard blows they gave Him. His body was covered with stripes. Most scholars believe that Jesus received the customary thirty-nine stripes. He was

so weak He could hardly stand. We cannot bear to think of this being done to a cruel man, but it is even more painful when we think of Jesus, who picked up little children and blessed them. But He allowed them to beat Him that we might have healing for our bodies.

2. Ever since sin came into the world there has been sickness and suffering. The two-fold result of the Fall was spiritual death and physical sickness. Healing was purchased at Calvary the same as redemption and salvation. Just as sin affects both the spiritual and physical part of man, so redemption from sin includes both the spiritual and physical.

B. Our Passover Lamb

1. Jesus was compared to the Passover lamb in I Corinthians 5:7. The Israelites used the blood of the lamb on the door of their homes so that the death angel would pass over. They were also told to eat the flesh to give them strength or physical benefit. Psalm 105:37 tells us there was not a feeble person among their tribes. This state of health lasted until they sinned in the wilderness. Do you think that the Israelites could get more benefit from the Passover

lamb, which is only a type of Christ, than we can obtain from Christ our Passover? The blood and flesh of Jesus purchased a twofold benefit as did the Passover lamb. In I Corinthians 11:23-24 we find that Jesus said, "Take, eat: this is my body, which is broken for you." For what purpose was His body broken, or what benefit may we derive from His broken body? Isaiah answers, "With his stripes we are healed" (Isaiah 53:5). Many are weak and sickly because they do not realize what Christ's broken body purchased for them. The bread stands for healing just as the blood stands for the remission of sins. This truth makes the gospel much greater, for it covers every need of man, no matter what it may be. I Peter 2:24 says, "By whose stripes ye were healed," in the past tense. Healing is ours; it is already paid for.

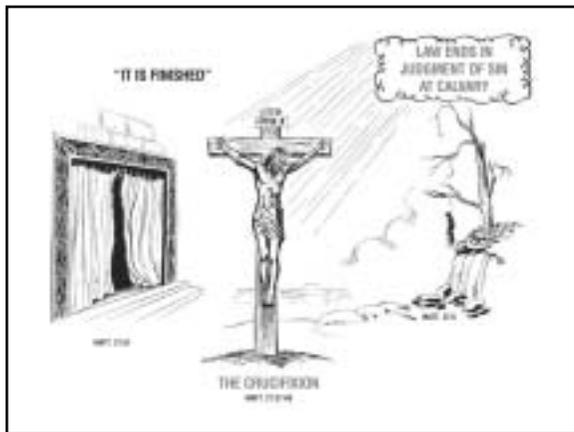
C. The Completion of the Trial

1. The soldiers did their work extra well that night. They plaited a crown of thorns and crushed it into His head. Pilate then brought the prisoner to the platform. His face was bloody and His garments stained. "Surely this is enough for the bloodthirsty mob,"

Pilate thinks as he proclaims, "Behold the man." They scream louder, "Crucify Him." Pilate walks back into his palace. The battle is not over. You lost, Pilate; Satan won. Another trial will take place and this time Pilate will stand before Christ. So sad! The witness will be your dear wife, Claudia, who warned you. We have our day of sitting on the judgment seat right now with Christ before us. We can dismiss and ignore Him or we can receive and honor Him. Remember, some day the tables will be changed. Perhaps our dearest loved one will witness against us. We assume there is plenty of time, yet a crisis can come so quickly. Pilate never dreamed that night he would meet a man who would search his heart and try his soul.

2. The long trial was over. At the edge of the palace gate the cross is waiting. Barabbas, they are coming with good news. Laying on the cold, hard floor of a prison cell Barabbas had heard voices screaming his name. He knows this must be the day of his execution and his heart grips with fear. He is clawing at the walls in fright when soldiers unlock his door and tell him he is free. Someone took your place! Yes, and He took every one of our places.

Lesson 6 – Chart 35 The Crucifixion



A. The Path to Calvary

1. That night of Pilate's decision had been such a long one for Jesus. Standing hour after hour without water, food, or friends, He now begins the long, weary journey to Golgotha's hill. He kneels while the weight of the cross is placed on His bleeding shoulder and His hands are tied to it. As the

parade starts, soldiers circle Jesus. The high priest laughs as He staggers. It is an effort for Jesus to put one foot ahead of the other. Soldiers urge Him on with a whip. Every step is uphill. There is no tender word, smile, or mercy—just curses and insults as He forces Himself on. If only one of His disciples had courage to step forward and bear it for Him. What a relief Pilate, if you had carried it. Must Jesus bear the cross alone and all the world go free? No, there's a cross for everyone, and there's a cross for me.

2. A new person rushes up to join the crowd out of curiosity. Simon was from Africa. He works his way to the front of the crowd to view the three doomed men. The prisoner in the back is so different from the others. His face is not hard with hate. Simon can't bear to look at Him. He must have lost a lot of blood. As he watches, the cross seems to sway and Jesus' entire body goes out of control. There is no way to catch Himself. His hands are tied to the

cross. He falls face first. “How horrible,” thinks Simon and turns away. He feels a strong hand on his shoulder and hears a rough voice. “You carry the cross.” Simon hates the moment curiosity brought him. “The load is none of my affair. It’s the last thing I dreamed of doing today.” At this moment there was not a more bitter man in all Jerusalem. He was dreadfully ashamed at first. But he could not have walked close to Jesus without changing.

3. After a few steps that strong heart was broken by the man near him. Though not recorded, we can’t imagine that such a deed was not acknowledged by the Master. He said a cup of cold water would not go unrewarded. Surely words must have passed between the two. He hears Jesus tell the women not to weep for Him but for themselves and their children. Beyond His pain, He sees the pain in the future—persecution and destruction of millions of Jews. Then and now, Jesus does not want tears of pity, but tears of surrender and repentance.
4. By now Simon somehow takes pride in carrying the cross. He doesn’t care if the whole world is looking. They arrive at Golgotha, and Simon lays down the cross. If only he had words to say as his heart is bursting within him. From that day, his life was changed. Many times he tells his sons of the man on the cross. Thirty years later Mark mentions these sons, now useful in the Lord’s work. Simon, your carefree way changed when you came in contact with Jesus. Watch close—some day your life may be interrupted and you may stand face to face with Jesus. “Behold, I stand at the door, and knock.”

B. The Crucifixion

1. Golgotha was crowded that day. Many were curious to see what the victims would do and say. Many had come to Jerusalem to celebrate the Passover, never dreaming what would take place. There the greatest event in the history of the world was in action. Jesus stands by the cross. His heart gladdens since, for the first time, He sees His friends. There is John, the only one of the Twelve that He has seen since He viewed Peter in the Temple court after he had denied Him three times. Salome, Mary the mother of James, Mary Magdalene, and His own mother are there also. He sees

grief in His mother’s face, although He had told her many times that He was to die. But how can she remember this now? She remembers the words of the old man Simeon in the Temple that day many years ago. “A sword shall pierce your heart.” She can’t grasp it, for she is a woman as you and I. She only knows by pain she brought Him forth, yet that pain did not compare with the pain in her heart now, for He was only pure and good.

2. The soldiers come forward. It is time for the crucifixion to begin. The thieves begged and pleaded for mercy with such fear and dread of the horrible death they face. The soldiers are hardened to the task before them. They do it well. Women of mercy rush up to give wine, permitted to all to be crucified to deaden some of the pain. The two thieves quickly drink it down. Jesus refuses. This is not the cup He is to drink. The moment has come. The soldiers decide on Jesus first. We could not begin to go with Jesus there. No words are adequate to describe it, and if there were, who could bear to speak them? Not I! But can we watch with Him for a few moments, could we just stay near Him as they placed Him on the cross.
3. His clothes were first stripped off Him, save for a loincloth. Two soldiers quickly shove Him backward. In an instant, He is lying on the cross. Soldiers quickly kneel at each side, fit the cross in the center of His back and place their knee on the inside of His elbow. Everything is done quickly with force. Men always fight to free themselves, desperately. Soldiers, you don’t have to use such force. Jesus will not utter a word. He may groan as the thorns go deep and tear His scalp. As a lamb before his shearers is dumb, so opened He not His mouth. The soldiers find the hollow place in His hand, between the bones. With a heavy hammer blow, huge steel spikes are driven in. It’s hard for us to keep away anger, but He shows no resentment. Now the cross must be lifted and placed in the hole dug for it. The soldiers lift, then pull up, as Jesus is dragged by His hands. The nails push hard against the bones. The pain is unbearable as the cross is slammed in the hole. Soldiers on each side hold His legs and draw up His knees until His feet are flat on the cross. One is placed on top of

- the other. The nail goes in. The soldiers' work is over—Jesus is crucified.
4. Some scream, cry, and pray aloud. Oh why don't the angels come to bear Him away? But still He is there—this one of whom the world was not worthy pushes up to relieve His hands as the flesh in His feet tears. The splintered cross pulls as His back is released. Pain, pain, pain; every second seems to be an hour. There are cramps in His arms, legs, and chest. It is so hard to breathe. It seems as if His veins will burst.
 5. Annas feels relief in his victory. He passes the word and joins the crowd in insults. "Destroy the Temple, huh? So you're the Son of God? Then come down! You raised Lazarus and helped others—if you're the Messiah, help yourself!" Not one word does Jesus answer. No, Annas, He won't stop the flow of blood, for He's pouring out His life for a ransom. He won't stop the flow of blood, for He's going to bury our sins far beneath it. His features are twisted in pain.
 6. Soldiers now divide His garments. They notice His robe is seamless. Both want it, so they gamble for it. "We'll see who is the lucky one." Soldiers, how could you throw dice in the presence of Jesus' death? Yet are we not gambling with eternity when we have only one chance to be saved? His first words were, "Father, forgive them; for they know not what they do." He forgives as the pain grows. One of the thieves on the cross in great agony speaks to Jesus. "If you're the Messiah, save yourself—save us." Hate welled in his heart. The other thief said, "Don't you fear God? We deserve this punishment; we have sinned, but this man has done no wrong." Somehow this thief realized the pureness of Jesus. His whole life passed before him as he remembered every sin. The tortures of his body faded at the torture of his soul. Now he prays not to be taken from the cross, but only to be remembered when Jesus comes into His kingdom. "I believe you are the Son of God, and when you return to your glory, and all of heaven welcomes you back, just please remember me." When a sinner speaks, Jesus always answers. "To day shalt thou be with me in paradise." Jesus looked away from His pain to pity others. He not only would bear His cross, but He helped the thief bear his.
 7. It is now noon. All at once it is getting dark. People look to the sky. There are no clouds, yet darkness. Their first thought is to run for shelter, but there is no sign of lightning or thunder. It was a darkness no science could explain, for it was nature's protest against the crucifixion of Jesus. It lasted three long hours. The sun had looked on many horrible sights, but this was a scene it could not endure. The One who had spoken, "Let there be light," and there was light, hung suspended between earth and heaven.
 8. Annas is worried since the Sabbath began at sundown. He wants Jesus to be buried before then lest the Sabbath be defiled. It must have been about three o'clock when Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" The trial, beatings, and nails did not make Him say that, because now He has reached the climax of suffering. He who was without sin was made sin. If just physical pain, never a word would He say, but oh, the weight of sin. Oh, the torture of that cup that contained the wickedness of every man from Adam to Golgotha and on until the end of time. God forgive us—we helped press it to the lips of Jesus. Every one of us were there—our sins—for we have all gone astray and the iniquity of us all was laid on Him. He drank that cup that whosoever will may drink of the fountain of life. He paid our debt and gave us hope. He was lonely and separated that we would never have to be. His eyes were blinded with love. He put one arm around the dark and mighty pillar of death and another arm around sin and cried with a loud voice, "It is finished!"
 9. At that instant when He hung His head and died, the earth trembled and split. Great rocks shook and ripped open. The veil in the Temple that covered the Holiest of Holies split by an unseen blade from top to bottom. Why? The barrier between God and man is gone. Now everyone can come boldly to the throne of grace and kneel in His holy presence. A Roman soldier kneels before Jesus. He had arrested Him, driven nails, and watched Him die. He had watched many die, cursing with every breath, but never a man spake like this man Jesus. Surely this was the Son of God. Annas secures permission from Pilate to break the arms and legs

of the crucified to quicken death. However, Jesus is already dead, but to make sure, a huge spear is aimed at His right side and water and blood flow out.

10. Pilate in his palace walks the floor with a troubled heart. He would like to wash those hands again. He is surprised when Joseph of Arimathea arrives and requests the body of Jesus. He is given permission and goes boldly to the cross to get His body for burial. He had hidden his devotions through his life for Jesus, but now he felt he must step forward and show his love. Joseph, if only you had stepped forward sooner. Last night at the trial was your chance. You could have done so much more. Oh, the tears that burned his face as he began to take the body down. It is such a painful scene as they remove the nails, bathe His

body, close His eyes, and straighten His legs. His body is then anointed with perfumed spices and wrapped in linen. Peter, Andrew, Matthew, Philip, where are you? Last night you argued who loved Him most, but where are you now?

11. All of heaven and its angels were grieving that day. Yet there was one song—when Jesus spoke the words of pardon to that penitent thief on the cross, “To day shalt thou be with me in paradise.” This was the first fruits of Calvary. It really paid, for already a soul was claimed. When Jesus entered paradise the angels sang, “Here comes the Conqueror who has redeemed mankind and made possible eternal life.” All heaven praises Him as Redeemer as He approaches the throne, and with Him a ransomed thief.

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 6

Coverage: Who Was Jesus Christ? to the Crucifixion

Chart 31. Who was Jesus Christ?

1. Jesus Christ was both God and man, I Timothy 3:16
2. As man: As God:
Matthew 1:23-25 Isaiah 9:6
Luke 2:52 John 21:17
Matthew 4:2 Matthew 14:19-21
Philippians 2:7 Revelation 19:16
John 1:14 Colossians 1:16-17
Luke 22:44 John 14:13-14
Hebrews 9:26 Mark 2:5-7
John 19:30 Luke 24:1-6
3. "I and my Father are one" (John 10:30); "He that hath seen me hath seen the Father" (John 14:7-11).
4. He was God of the Old Testament. (See Isaiah 44:6; Isaiah 43:10.)
5. There are three that bear record in heaven. (See I John 5:7.)
6. He was made of a woman, made under the law. (See Galatians 4:4.)

Chart 32. Apostle Peter Given Keys to the Kingdom

1. Peter given keys to the kingdom, Matthew 16:13-19
2. Jesus Christ was the cornerstone of His church, Ephesians 2:20

Chart 33. Path to Christ's Death

1. The miracle of raising Lazarus from the dead was the cause of the triumphal entry of Jesus, John 12:12-19
2. Jesus rides into Jerusalem on a donkey, Mark 11:1-11
3. The Last Supper, John 13:1-30; Luke 22:14-20
4. Jesus prays in the garden, Luke 22:39-46; Matthew 26:39
5. Judas betrays Jesus for 30 pieces of silver, Matthew 26:14-16, 47-50
6. Jesus' trial, Mark 14:53-64
7. Judas hangs himself, Matthew 27:3-10
8. Jesus is taken to Pilate's judgment hall, Luke 23:1-24
9. Pilate washes his hands, Matthew 27:19-24
10. Barabbas is released to the Jews, Luke 23:18-19

Chart 34. By His Stripes We Are Healed

1. Pilate commands the soldiers to scourge Him, Matthew 27:26
2. We are healed by His stripes, Isaiah 53:5
3. Jesus compared to the Passover lamb, I Corinthians 5:7
4. His body was broken for us, I Corinthians 11:23-24
5. Gifts of healing given to the church, I Corinthians 12:9; James 5:14-16
6. He healeth all our diseases, Psalm 103:3

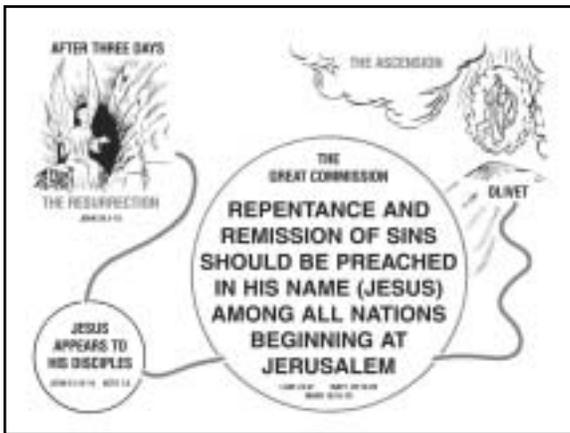
Chart 35. The Crucifixion

1. Simon carries His cross, Mark 15:21
2. Jesus is crucified at Golgotha between two thieves, Mark 15:22-37
3. The veil of the Temple was rent in twain, Mark 15:38
4. Darkness covers the earth for three hours, Luke 23:44-45
5. Joseph asks for the body of Jesus and prepares it for burial, Luke 23:50-56

The Resurrection to "What Does It Mean to Believe on the Lord Jesus Christ?"

Lesson 7 – Chart 36

The Resurrection and Ascension



A. The Resurrection

1. "Blessed are they that have not seen, and yet have believed" (John 20:29). Thank God for the Resurrection! If there is no resurrection, then we have no Easter and no empty tomb in Jerusalem. The gospel story is a myth and we have believed a lie. If Christ be not raised our preaching is in vain. We are praying to a dead Savior and having people to believe in someone who doesn't exist. If He is not raised we are still in our sins. There is no shed blood, no remission of sins, no heaven to enjoy, no angels to look upon, no bride of Christ, no Millennium, if the dead rise not! The prophets died in vain, martyrs believed in vain and it is all a complete hoax if there is no resurrection. If the dead rise not the Bible is the worst curse that humanity has ever known. There is no such thing as right and wrong and no moral code. People might just as well live and do as they please, for there will be no judgment for the dead and it matters little how people deal with each other. If there is no final resurrection of the wicked dead, men will have no one to be responsible to for anything said or committed. Baptism is void, our faith is empty, our preaching is a false report and sin is a mental illusion. What meaning would life really have if there were no resurrection of the dead? How many ways and means of living does this really effect? The greatest hope of the Christian is founded on the resurrection of the dead.
2. When we read of the account of the Resur-

rection in Matthew, Mark, Luke, and John, it may seem that there is some discrepancy or contradiction in the scriptures. All four writers under the direction of the Holy Ghost were very careful to state the time at which the thing they were telling took place. John begins the earliest in time. "When it was yet dark." In the light of the moon; while it was still dark; the night was not yet over, is the account of John. Matthew says, "As it began to dawn toward the first day of the week." Just a faint flush of day was appearing in the sky. Luke says, "Very early in the morning," or when the dawn was well broken. Mark gives as his time, "Very early in the morning . . . at the rising of the sun." All four times were quite different and were stated clearly to show us the exact time of their record.

3. After the Crucifixion, Annas is still afraid of Jesus and goes to Pilate with new orders. He asks for a guard to watch the tomb for three days lest His disciples steal Him away and say He is risen. Pilate gives his permission and the stone is placed before the tomb and sealed by the Roman soldiers. That's right, Annas. Make yourself a chief witness for the centuries to come. Make conspiracy and deception of Jesus' friends impossible. See that soldiers of the empire guard the tomb, not one of whom could be bribed, drugged, or tricked, for their life depended on it. As they seal His body against all possibility of being removed, they made the perfect setting for the miracle of the Resurrection. That was like one of us telling a policeman, "I do not want the sun to rise tomorrow. See that the gates of the morning are kept closed." Yet even that would be easier than keeping the Son of God in a tomb!
4. John tells us what happened first. It was still dark. There had not been much sleep for the followers of Jesus. Mary Magdalene and some of the other women had been at the grave almost continually and had watched them seal the tomb. They had left only long enough to observe the Sabbath. Mary Magdalene must have been afraid someone would steal the body because she quietly leaves and walks down the dark streets of Jerusalem to Joseph's garden and tomb. The reason for Mary's great love and devotion was because He had forgiven her of so much. Jesus cast

seven demons out of her, and thereafter, she had been His faithful follower. Her great love for the Master had caused her to go through those dark streets before dawn, alone. As she walks into the garden her heart is crushed, but what she sees fills her with horror and dread. The stone is gone! She turns and runs back down the streets as fast as she can, and when she reaches the upper room, she goes to Peter and says, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Peter and John arise at once and run to the tomb. John gets there first, and when Peter arrives he goes right inside and sees the linen clothes and napkin where Jesus had lain. The linen cloth was still coiled or intertwined. At this moment John believes and understands all the Old Testament prophecies. It all comes to him now—His body rose right up through the wrapping; He is alive! Peter still can't grasp it and he and John return to the upper room again. Mary Magdalene stays at the sepulchre weeping and sobbing. There are two angels in the tomb now and they ask her why she weeps, and she says, "Because they have taken away my Lord, and I know not where they have laid Him." Then without waiting for an answer from the angels, she turns herself back and there is a figure in the dim light of the moon. She thinks it must be the gardener. He said, "Woman, why do you weep?" She answered, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Of course, she could not have carried the full-grown body of a man, but then again, the love a noble woman has never stops to be reasonable, nor does she pause to consider what the gardener would be doing there at night. Then suddenly, that voice! Her name! No one will ever know how He said "Mary," but she is at His feet.

5. Now we must go to Matthew to resume the story. Mary having told Peter and John that she has seen the Lord and what He has said to her now thinks of her faithful friend, the other Mary, and she and the other Mary go to the sepulchre. The day is by this time beginning to dawn. While they are on their way to the sepulchre there was a great earthquake and the angel of the Lord descended from heaven and rolled back the

stone from the door and sat upon it. We suppose this was the ceremonial opening of the tomb. Not to let the Lord out, of course, as He is out already; He was out before the stone was ever moved. This ceremonial opening happens at the moment of dawn. The two women are told to go and tell His disciples that He is risen from the dead and to go into Galilee and there shall they see Him. As they went to tell His disciples, Jesus met them and gave them the same message as the angel.

6. Luke gives us the next account. Dawn is well broken and here comes another party to the sepulchre—Mary Magdalene, the other Mary, Joanna, and other women. The two Marys must have sent the others on ahead and they see two angels now who tell them to go tell the disciples. He reminded them of Jesus' words that He must be crucified and that He would rise again. They returned and told the disciples and friends, but their words seemed as idle tales. Then Peter arises and goes once again to the sepulchre and is still wondering at that which is coming to pass.

7. Mark continues the narrative, "when the sun was risen." Another group of women are coming to the tomb. The two Marys have been going from one group of women to another telling them to go the sepulchre. It is daylight now and they ask about the stone—they still cannot really believe it. They find the stone rolled away and now there is only one angel who appeared to them as a young man. He tells them to not be frightened but to behold the place where they laid Him. Then he tells them to go and tell the disciples and Peter. But the women were afraid and didn't mention it to anyone. "I'm afraid no one will believe us." Oh, but Peter needs that special message so much. It seems his heart is breaking within him because he knows he had failed the Lord when He needed him most. He feels he is no longer one of the group. He feels disowned and crushed with shame. He needs that special message. Has the Lord given you a very special message to give some particular person at a time when they needed it so badly? Have you been afraid to give it?

8. It is not only the friends of Jesus who are busy and frightened and running about on Easter morning. Matthew tells us that some

of the watch came into the city and showed unto the chief priests all the things which were done. The watchmen have recovered now and they counsel with the elders. They give large money to the soldiers now to say that His disciples came by night and stole Him away while they slept. Their last weapon was a lie and deception. It cost them large money to cover up the truth. But what were those guards doing asleep? They were put there to watch. If they hadn't been sleeping, how could Peter and John, and Mary have been able to get into the sepulchre and look around and then Mary and Jesus talk together? God must have sent sleep, all right, but if they were asleep, how did they know that it was His disciples who came by night and stole Him away? If they were awake, why didn't they stop them? Go ahead, admit you are poor soldiers; lose your valor and reputation, and we will pay you. So the lie is spread over all Jerusalem.

B. Jesus Appears to His Disciples

1. Now let's walk down the Emmaus road with two of Jesus' disciples. Just two ordinary people, not one of the eleven; we know just one of their names. It was a dusty road out to a village seven miles away and to a little country cottage. Yet the Spirit of God enters the picture and a story that has thrilled the world for nearly two thousand years is told. It is now Easter afternoon and these two followers leave for home—Cleopas and a companion, possibly his wife. There is nothing left to do. The Sabbath is over, they met in the upper room, and now with tear-stained faces they talk of the sorrow of the last four days. You know how they felt. We have all had this kind of experience of going home from the grave of one which we love very much; but this was more tragic—this was their Lord. They had centered all their hopes for time and eternity on Him. But Jesus Himself drew near and walked with them. They were so absorbed with their cares that He was walking along with them before they knew it. He loves to walk along beside us during dark days when we have heavy problems. "Their eyes were holden that they should not know him." Maybe it was because they didn't expect Him; He hadn't changed, but they didn't recognize Him. "What are you talking about?" They

answered Him, "Are you such a stranger in Jerusalem that you don't know the things that have happened the last few days?" They were surprised that one wouldn't know. "What things?" So they tell Him of Jesus of Nazareth which was a prophet mighty in deed and word before God and all the people. And then Jesus drew out the whole story. Jesus wanted them to tell Him carefully and in detail everything that was burdening them. He knows, but He wants to hear it from us. Then Jesus opened their understanding of the scriptures concerning Himself beginning with Moses and the prophets and the Psalms. Beginning with Genesis, the promised seed of the woman, through Abraham, the Passover lamb, David and the Psalms, Jeremiah, Ezekiel, all through the minor prophets to Malachi who prophesied that the Sun of Righteousness shall arise with healing in His wings. Think of it! No wonder their hearts burned within them! They were home now and the stranger made as though He would go on, but they begged and pled; they "constrained him" to stay with them that night. He loves to be invited; He will never force Himself on anyone. As they sat down to eat, He blessed the bread and brake it and gave to them, and immediately, their eyes were opened and they recognized Him! Then, He was gone! He vanished from their sight. Now they realize that He is really alive and they cannot sit still in their cottage. They quickly return to Jerusalem to tell the glorious news. And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

2. This story was one of the major inspirations that caused this course, *Search for Truth*, to be written. The account of how Jesus opened the understanding of these two people beginning with Moses and the prophets was the very reason we began with the very beginning of all things to open your eyes to the truths of God all through the Bible. All they had was the Old Testament to read, and we realize that hidden throughout the pages of these sacred writings were the purpose, the perfect plan, and the promise of Jesus Christ.
3. Now, let us go to a room in Jerusalem. The day was far spent. The evening shadows were

falling. The home was probably that of John Mark where the Passover was eaten. There were ten of the disciples present. Thomas had gone. No doubt there were many of the followers of Jesus gathered to talk over the happenings of that day. They had refused to believe the reports of the women, but they were beginning to be convinced because the Lord had appeared to Peter. We know nothing about this meeting. We were not invited to hear this conversation; it was too secret; too personal. There must have been tears of shame and loving forgiveness. What a meeting between Peter and his Lord, but the Gospels give no hint as to the words spoken between them. Look at the doors; they are barricaded with every bolt in place. They are prepared for an invasion. The news had spread through the entire city that His disciples stole His body away, and now they are prepared for a mob, a riot. Suddenly there is the sound of footsteps leaping up the stairs. They are surprised when Cleopas called to be admitted. He is already back from Emmaus, excited and shaking with joy. "We have seen Him; He ate with us! It's all true; He lives!" They sat down and began to tell every word that was said. All at once, all are quiet; not a sound. As if a bright light was turned on in the room, Jesus was standing in the midst of them. So unexpected! Then that voice, that dear, sweet voice that all are familiar with. "Peace be unto you—it is I, be not afraid." It is too wonderful to be true, yet there He is. All can see for themselves; it is Jesus. All can see the wounds of the nails in His hands and feet. But no, it was not wounds—it was scars that have been healed. He had not entered that door. No one had taken down the barricade. Just suddenly, there He was. I believe He had been there a long time, but just at this moment He made them aware of His presence. After showing them His hands and feet, He opened their understanding of the scriptures. Now all is so clear and plain. Then in the opening and closing of an eye, He was gone.

4. We are told that our bodies when redeemed will be just as Jesus' was, I John 3:2. A resurrected or glorified body can be seen and touched; it can talk, eat, walk, and move about in the fashion it so desires. It is without blood, which is the source of life in the earthly body, but in a glorified body the Spirit is the source of power. When we are

changed, our new body will be fashioned like unto His glorious body, Philippians 3:21. We shall be like Him in our glorified state.

5. Jesus vanished from their sight like a rainbow can suddenly fade from the sky. The fact that He vanished was so disappointing to them, but He was preparing His friends for the realization that He was no less near when unseen than seen. He was preparing them for the day in which we live. We know not by sight, but by faith; not a visible Christ, but invisible. This was not a loss, but a gain. A greater privilege is now ours. Jesus said, "It is to your advantage that I go away." Why? By going away He has come closer to us in the form of the Holy Ghost. He is not just at one place; He can be with everyone, everywhere, every moment. If we could just reach out right now, we could feel His presence in this room, for He is here tonight. He is always near when we are talking about Him.
6. For forty days Jesus was seen of His disciples. Another time was when He showed Himself to Thomas who had been absent at the first appearance. Thomas was very skeptical, but when He saw the nail prints and the wound in His side, he fell to his knees and said, "My Lord and my God," the same cry that millions have made for almost two thousand years.

C. The Great Commission

1. Three of the writers record the last words of Jesus when He commissioned them to go and preach the gospel. Let us read all three. (Luke 24:47; Matthew 28:19-20; Mark 16:15-18)

D. The Ascension

1. Then Jesus led His disciples to Bethany to Mount Olivet. He instructed them to go back to Jerusalem and tarry until they be endued with power from on high. Then He blessed them, and while they looked, a cloud received Him out of their sight. While they looked upward, two men appeared in white apparel and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Zechariah 14:4 tells us that when He comes back to earth again,

His feet shall stand on the Mount of Olives—the same place where He was taken up. What a hope! He is coming again!

2. There is a legend that is told of the return of Jesus to his throne in heaven. When He arrived, all the angels were rejoicing to see Him again. They asked him of His plan of redemption. He replied that He had told His friends about it. The angels asked who

His friends were and He said, “Well, some were fishermen, one was a tax collector, etc.” “But Lord, what if they fail to give the message to the whole world? What will happen?” His answer was, “I have no other plan.” The spreading of this gospel message is now up to you and to me. The disciples did their job well. But how about us? Can He count on us to tell our generation of this good news?

Lesson 7 – Chart 37

The Disciples Go to Jerusalem to Wait for the Holy Ghost



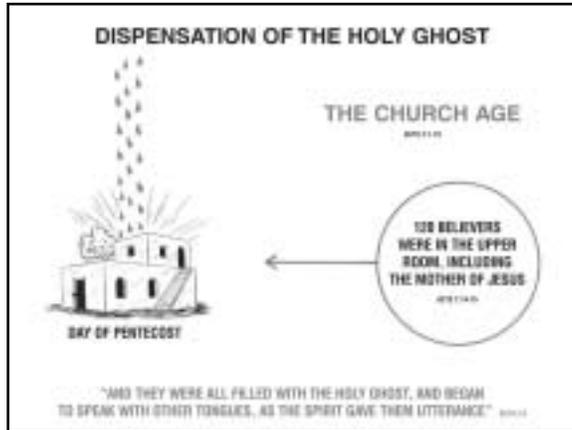
A. The Disciples Return

1. Read Acts 1:4-14. Now we come to the Book of Acts, which is the only book in the Bible that tells us about the church being founded. A method or form of baptism has been suggested by Matthew, Mark, Luke, and John, and all carry the same weight of authority, but none were yet used because the church was not established until after

Jesus was crucified, rose from the dead, ascended on high and baptized His followers with the Holy Ghost. Now a group of His followers return to Jerusalem to receive this glorious experience.

2. The first order of business after returning to the upper room was to select a man to take the place of Judas Iscariot who had betrayed the Lord. This man must have been a witness of the resurrection of the Lord to become one of the chosen apostles. The lot fell on Matthias and he was numbered with the eleven. The word ‘disciple’ means a learner or one who follows one’s teaching. From Jesus’ many disciples, He chose twelve to be apostles. They were the ones who were “sent forth” to do a special commission.
3. From seven to ten days the apostles, along with many other believers, continued in earnest prayer and waiting on God. The atmosphere was literally charged with sincere prayer. There were about one hundred and twenty people in unity and in one accord. The Spirit of God still falls today when we will be in one accord and pray.

Lesson 7 – Chart 38 Dispensation of the Holy Ghost



A. Descent of the Holy Ghost

1. The account of how this waiting group of people were all filled with the Holy Ghost is just too good for me to tell you about; let's read it all together. (Read Acts 2:1-4.) Now remember, this was not just the twelve apostles who received this experience as some would have you believe. There were about one hundred and twenty present, including the mother of Jesus. Even though Mary had brought Jesus into the world, she still needed the Holy Ghost. If she needed it, I'm sure that I need it.
2. What do these scriptures really mean? "When the day of Pentecost was fully come, they were all with one accord in one place." One hundred and twenty people were sitting together that morning waiting for that "power" that would enable them to be witnesses unto the Lord, "both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Jesus knew that His church needed more than enthusiasm. They needed more than energy. He knew that the military, ecclesiastical, civil, and social worlds would combine against them. What they needed was POWER! "And suddenly, there came a sound." It was a deep, strange sound that seemed to come from above—"from heaven." A stillness filled the room. The sound, which perhaps at first seemed far away, now appeared to be coming closer; it was like the roaring of a whirlwind or the howling of a tempest "as of a rushing mighty wind." Nearer and nearer it came; louder and louder its volume, until at last, with a majestic roar it burst into the room, "and it filled all the house where they were sitting." What feelings must have gripped the disciples as they realized that God Himself, the Holy Ghost, was there in the room with them. It was not long before that which they heard with their ears became secondary to that which their eyes saw. There appeared a flame of fire suspended above their heads. As they watched, the mass of fire was divided and broken up into separated parts and distributed throughout the room. Every flaming fragment assumed the shape of a cloven or separated tongue and "sat upon each of them"! The disciples were only beginning to wonder at this second miraculous manifestation of the Holy Ghost with them, when suddenly they felt a strange power moving within them. Some spiritual force was breaking up the fountains of the great deep in their souls, and at the same time the windows of heaven were being opened upon them as they remembered the words of Jesus, "I shall be in you." This Holy One was not content to occupy only the inner parts of their souls. Now the Holy Ghost filled these temples as the glory of the Lord filled the Temple of Solomon. "They were all filled with the Holy Ghost." This great gift had come! Taking control of their mental faculties and vocal organs, He began to give expression to the praises which the disciples felt in their hearts but could not express with their lips—and they "began to speak with other tongues, as the Spirit gave them utterance."
3. Meanwhile, these demonstrations of divine power were attracting a great crowd of spectators. Thousands of excited Jews were coming to see what the mystery of the rushing wind was. As they gathered together, they were met by still another mystery—the cloven tongues of fire upon the heads of each of the Galileans. Soon this mystery was surpassed by an even greater one—the speaking with other tongues. With amazement, the onlookers discovered that these Galileans who had been identified as followers of Jesus of Nazareth were not speaking in their simple Galilean tongue; they were speaking in "other tongues" or other languages. The "other tongues" were recognized by some of the bystanders as their very own! These were all devout Jews who had come to Jerusalem to celebrate the Feast of Pentecost which was fifty days

after the Feast of the Passover. They came from different countries round about Palestine, but they heard these Galileans speaking in the tongue of these different nations they had just come from. They were all amazed and in doubt and said one to another, "What meaneth this?" This is the same cry of all thinking men down through the succeeding ages when contemplating this phenomenon of Pentecost.

B. The Church Age

1. With this gift of the Holy Ghost being poured out on this group of believers, the church was born. The word "church" means an assembly of called out ones. During this church age God is "calling

out," through the agency of the Holy Ghost, individuals from both Jews and Gentiles to form a new body, the church, separate and distinct from both Jews and Gentiles. Paul refers to the forming of the church as a mystery; the mystery was the fact of the purpose of God to "unite the Jews and Gentiles" in a wholly "new thing," the church, which is His body, Galatians 3:28; Ephesians 1:22-23; Colossians 3:11. One cannot join this church; it takes the Spirit of God to incorporate one into this body. The church was commissioned to carry the gospel to all the world. The example of the first church recorded in Acts is a challenge to the church today to preach the gospel to every creature.

Lesson 7 – Chart 39

"Men and Brethren, What Shall We Do?"



A. Peter's Message

1. Among the spectators that day there were no doubt a number of priests, rabbis, and scribes who were investigating the sound of the strange tongues. Undoubtedly the priests advanced their opinions, the rabbis voiced their theories, and the scribes expressed their speculations, but none of their explanations satisfied the crowd. Some cried, "These men are full of new wine." Now there was a need for someone with real authority to answer the question of "What meaneth this?" You remember that Jesus had given Peter the keys to the kingdom of heaven, and now it was time for him to use those keys. "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known

unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day." Or in other words, nine o'clock in the morning. No doubt they were acting drunk to the onlookers, just as men today might appear drunk when they are drinking of that living water.

2. Then Peter begins to open their understanding by going to the prophet Joel. "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Why didn't Peter use the prophecy of the prophet Isaiah concerning the giving of the Holy Ghost with the evidence of speaking in other tongues? There was a reason. The Holy Ghost put into Peter's mind the prophecy of Joel rather than that of Isaiah so that all of the Jews might know that this gift which was given to the Jewish believers on the Day of Pentecost was for all believers in every nation. At the close of this great sermon the Jews were pricked in their hearts and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" Then Peter spoke the words that would bring about this great experience of being

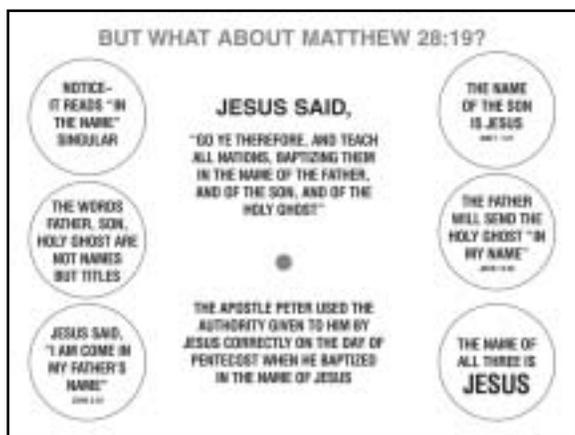
born again, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” And that includes me, and it includes you. That very day three thousand were added to the church.

3. Now we see the plan of the Tabernacle given to Moses fulfilled. Repentance, baptism in the name of Jesus Christ for the remission of sins, and receiving the gift of the Holy Ghost. The veil had been rent in two and now we can enter into the Holiest of Holies and come boldly to the throne of grace. Now we can also under-

stand the definite sign that was given that God had accepted the sacrifice of the children of Israel. The fire of God that consumed their sacrifice off the altar was a type of speaking with other tongues as the initial evidence that we have received the gift of the Holy Ghost and that God has accepted us.

4. Peter was the only one who did any preaching on the Day of Pentecost. All heard and understood because he spoke in a language which was familiar to all, either the popular language of Palestine, Aramaic, or the universally understood Greek. The speaking of tongues was not to convey the gospel to the multitude, because it was his message that brought them the gospel.

Lesson 7 – Chart 40 But What About Matthew 28:19?



A. What Did Jesus Say?

1. Matthew records the great commission of Jesus as saying the baptism should be in the name of the Father, and of the Son, and of the Holy Ghost. There is no contradiction in the scriptures between what Matthew wrote and what Peter spoke on the Day of Pentecost. Father, Son, and Holy Ghost are only titles, not names. When we find out the

name of the Father, the name of the Son, and the name of the Holy Ghost, we know how to baptize—in the name of Jesus. If we are to take His name upon us in baptism, just the titles will never do. No bride would take the name of Father or Son as her last name even though her bridegroom is a son. The name is what is important, and we can plainly see that the name is Jesus that we take upon us in baptism. Why use the name of Jesus in every deed (Colossians 3:17), but only repeat the command given in Matthew 28:19 for water baptism, explicitly omitting Jesus—the name of the Son? Acts 22:16 tells us water baptism is for the washing away of our sins. Is there remission of sins without the shedding of blood, and did not Jesus die for our sins? Can our sins be remitted by repeating the command without pronouncing the name of the Son—Jesus? (Read Acts 10:43.) Not one person in all the New Testament was baptized in any manner whatsoever after the church was established except in the name of Jesus.

Lesson 7 – Chart 41
Water Baptism by Immersion in
the Name of Jesus Christ



A. Baptism by Immersion

1. This is another part of the plan of salvation that man has tried to streamline. Colossians 2:12 says that we are “buried with him in baptism.” Have you ever seen a corpse buried with just a few handfuls of dirt sprinkled on their body? Of course not! That would never do. Neither will it do to be only sprinkled with water. From the *World Book Encyclopedia*, Volume One, page 651, we quote, “At first all baptism was completed by immersion.” And in the *Catholic Encyclopedia*, Volume Two, page 263 we find, “In the early centuries, all were baptized by immersion in streams, pools, and baptister-

ies.” Immersion was not convenient after the institution of infant baptism; the mode was changed to sprinkling. See *Britannica Encyclopedia*, Eleventh Edition, Volume Three, Pages 365-366. Repentance is typical of the death of Christ. Baptism is typical of His burial. Coming forth from the watery grave of baptism is typical of His resurrection.

B. Formula for Baptism

1. Why did Jesus command to baptize in the name?
 - a. “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).
 - b. “Wherefore God also hath highly exalted him, and given him a name which is above every name” (Philippians 2:9-11).
 - c. This name is “above . . . every name that is named, not only in this world, but also in that which is to come” (Ephesians 1:21).
 - d. “And whatsoever ye do in word or deed, do all in the name of the Lord Jesus” (Colossians 3:17). Baptism is both word and deed.
 - e. “But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (I Corinthians 6:11).

Lesson 7 – Chart 42
Is It Necessary to Receive
the Holy Ghost?



A. Jesus’ Conversation With Nicodemus

1. The conversation between Jesus and Nicodemus is recorded in the Gospel of

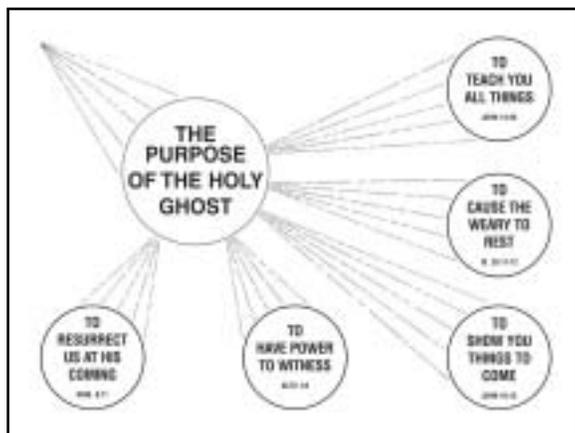
John. Nicodemus was a scholar and an honored and religious leader. He was a man of position and prominence, yet he was genuinely dissatisfied with himself. His religion had not met his deepest needs. So he came to Jesus by night to learn from Him. This would be like a Harvard University professor going down a back street of Boston to learn from an obscure person, but he had need of something. He started the conversation with, “We know that thou art a teacher come from God.” But Jesus’ reply was, “Except a man be born again, he cannot see the kingdom of God.” Nicodemus did not understand this statement, as many do not today. “How can a man be born when he is old?” But Jesus was not talking of a natural birth; He was talking of the spiritual birth that men would experience on the Day of Pentecost.

A man must be born of the water (baptism) and of the Spirit (Holy Ghost), or he cannot enter the kingdom. There is no other way.

2. But what is the kingdom of God? Paul tells us in the Book of Romans that “The kingdom of God is not meat and drink,” (out-

ward actions, ceremonial observances, or rituals) “but righteousness, peace, and joy in the Holy Ghost.” God’s kingdom is a spiritual kingdom. All His subjects are governed by the power of His Spirit that has transformed their human nature and renewed their minds. (See Romans 12:2.)

Lesson 7 – Chart 43 The Purpose of the Holy Ghost



A. The Purpose

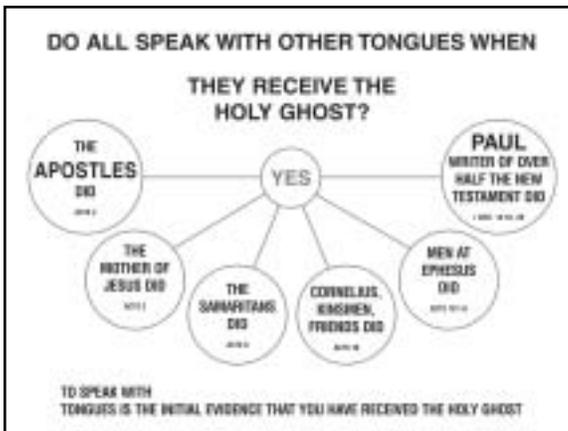
1. The Holy Ghost is actually “Christ in you, the hope of glory” (Colossians 1:27). This is a mystery that has been hidden from ages and generations past but now is revealed or made manifest to His saints. In Romans 8:9 we find that if we do not have the Spirit of Christ, we are none of His. The plan of God has always been that He could dwell within us. Instead of His bodily presence, we have His Spirit to lead us, guide us, and direct us.
2. First of all, the Holy Ghost is our teacher,

John 14:26. He is to bring all things to our remembrance and open our understanding of the Word of God. Next, it is to refresh us and to cause us to rest. (See Isaiah 28:11-12.) There is rest and peace in this experience. It is also to reveal things to come unto us, John 16:13. Many times He reveals hidden dangers to us and shows us in advance things that are coming to pass. There is protection for His children. Then, He gives us power to witness, Acts 1:8. Witnessing is one of the major objectives of the church, but He gives us power to do that too. The greatest reason of all for receiving the Holy Ghost is that we may be resurrected at His coming. (See Romans 8:11.) The hope of every Christian is to be resurrected to meet Him in the air. But if His Spirit does not dwell within us, there will be nothing to quicken our mortal bodies.

3. Beside all these things, the very fact that He is the Comforter means that He will soothe us in distress and sorrows; ease the misery of our grief; bring consolation and hope; give us aid in the time of trouble; and encourage us. What more could we ask from Him? Why wouldn’t anyone want to receive the Holy Ghost when all these benefits come built in?

Lesson 7– Chart 44

Do All Speak With Other Tongues When They Receive the Holy Ghost?



A. Do All Speak With Other Tongues?

1. We have already read where all the apostles plus the mother of Jesus, plus one hundred and seven others received the Holy Ghost with the initial evidence of speaking with other tongues. In Acts the eighth chapter we read how Philip preached to the Samaritans, but it was not until Peter came that they received the Holy Ghost. Now Peter unlocks the door for the Samaritans to enter the kingdom of God. (Read Acts 8:14-24.) The scripture does not say they spoke with other tongues, but it implies that they did because Simon wanted to buy this gift. If they had sat there silent and unmoved when Peter laid his hands upon them and they received the Holy Ghost, why would Simon have wanted to pay money to do such a thing?
2. Turn to Acts 10:44-48. Now Peter is opening the door to the Gentile world. Cornelius was a good man. He prayed and fasted and gave alms to the people. He was very devout and feared God with all his house. In fact, Cornelius did more than the average church member today, but he still needed more. One day his prayers brought an angel down who gave him a message to send for Simon Peter and “he shall tell thee what thou oughtest to do.” Now most people would think that Cornelius was doing just fine like he was, but that’s not what God thought. He saw an honest, sincere heart that wanted all of God he could get. God never turns away a hungry heart. While Peter was yet speaking to them, the Holy Ghost fell on all those which heard the word and they began to speak with

other tongues and magnify God. The reason Peter knew they had received the Holy Ghost was because he heard them speak with tongues just as he had himself on the Day of Pentecost.

3. Acts 19:1-6 is the account of Gentile men at Ephesus who had only been baptized with the baptism of John the Baptist and had never even heard of the Holy Ghost. What did Paul command that they do first? Be baptized in the name of the Lord Jesus! Then what happened? They spoke with tongues and prophesied when Paul laid his hands upon them. Remember now, these were men who had been baptized and had repented, but Paul commanded that they be rebaptized in the name of Jesus. That still wasn’t enough; they needed the Holy Ghost too.
4. Paul himself received the Holy Ghost. (Read Acts 9:17-19.) This account does not say that he spoke with tongues, but we know he did because in I Corinthians 14:18 he told the Corinthian church that he spoke in tongues “more than ye all.” (Note to teacher: If there are any questions concerning the gift of tongues, that subject will be covered in our next lesson. This fourteenth chapter of I Corinthians was written to a church that had already received the Holy Ghost, and Paul was explaining to them the operation of the gifts in the church. He is not referring to the initial evidence of speaking with other tongues.)

B. Speaking With Tongues Is The Initial Evidence

1. Why did God choose speaking with other tongues as the initial, physical evidence of receiving the Holy Ghost?
 - a. God is sovereign; He may choose as He will without consulting anyone but Himself. Why did He choose blood as the element of atonement? It is not for us to say.
 - b. Tongues is an external evidence of something that has taken place in the heart. Every aspect of God’s work in the human heart is manifested outwardly in one form or another. Real love will manifest itself in a practical manner; faith produces works, etc. A marvelous experience such as this demands a marvelous manifestation.
 - c. It is only natural to expect differences in temperament and personality to cause

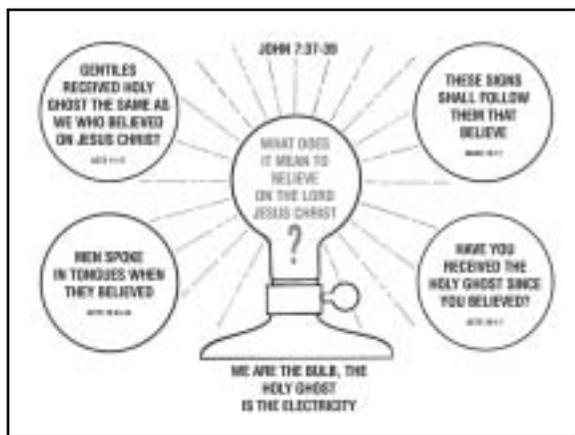
different reactions to the gift of the Spirit. Some are naturally shy and timid while others are loud, emotional, and boisterous, but the evidence of speaking with other tongues is the uniform sign that one has received the Holy Ghost. That's why Peter was so positive of the genuineness of the Gentiles' experience when he heard them speak with tongues.

- d. It is a symbol of the Spirit's complete control of an individual. The tongue portrays the wild, untamable nature of the human. Not only is the tongue the last thing to yield to man's dominion, it is the last thing to yield to the Holy Ghost. It is an accurate recorder of the extent to which the believer has submitted to the control of the Spirit.
2. If speaking in tongues is of the Lord, it must be of value. Whatever value God placed upon it at the beginning, holds good today. Protestants follow three patterns in dealing with subjects of the Spirit and speaking with tongues. First they say, "We don't understand it," so they evade it. Second, the popular theory of "ignore it"—we will not be held accountable if we don't learn about it. Third, "what good is it anyway? What will speaking with tongues do for my Christian experience?" People have gone off into fanaticism with the Holy Spirit, therefore it is dangerous! LEAVE IT

ALONE!! This is as unreasonable as saying some people have died in the bed; therefore, it is dangerous to go to bed! You can be in one of these three groups, or you can dig down and receive it!

3. Some say that if speaking with other tongues is for us today, why don't we see the tongues of fire or have the rushing mighty wind accompany our experience? The nineteenth chapter of the Book of Exodus tells us exactly what happened at the giving of the law. Mount Sinai was filled with a thick cloud, there were thunders and lightnings, the smoke from the mountain ascended as the smoke of a furnace and the whole mountain quaked greatly. There was a majestic display of divine power at the initial giving of the law, but this never occurred again though it was read many thousands of times after this.
4. Many try to minimize the importance of receiving the Holy Ghost by saying that they know people who lived godly, righteous lives but yet never spoke in tongues. Why didn't God give the Holy Ghost to them if it is for us today? We are not judges; we do not know all the answers, but we do know this—we must be born again and they all spoke with other tongues in the early church. We cannot judge the Bible by men; we must judge men by the Bible. It is for us today if we will accept it.

Lesson 7 – Chart 45 What Does It Mean to Believe on the Lord Jesus Christ?



A. What Does "Believe" Mean?

1. Some declare that all that is necessary to receive the Spirit of God in your life is just

to believe on Him. Make your decision for Christ and He will come into your heart. But what does it really mean to believe on the Lord Jesus Christ? What happened when the Gentiles believed? They received the Holy Ghost and spoke in tongues. What happened when the men at Ephesus believed? They received the Holy Ghost and spoke in tongues. What did Jesus say about believing? "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:37-39). Have you believed on Him "as the scripture hath said"? When we really believe on Him, we will receive the Holy Ghost! What

are the signs that follow them that believe? (Read Mark 16:17.) They shall speak with new tongues.

2. Now you might say that you feel that you are already saved without the Holy Ghost. Many people feel that they have an experience with God and have been living for Him for many years without speaking in tongues. We would never deny anyone's experience with God, but we also know that when we repent of our sins and feel the guilt and burden of those sins removed from our lives, there is a joy and happiness that comes with that step. You see, though, God wants to do more than just remove our sins; He wants to fill that empty space with His own Spirit to give us power in our lives to overcome the devil, the world, and our own carnal nature.

B. Bulb and Electricity

1. We can compare receiving the Holy Ghost to a light bulb in a socket. The electricity is there all the time. You can't see it, but it is there. There will never be any light in that bulb though, until you turn the switch on. When we believe as the scripture hath said, we automatically begin speaking with other tongues. The tongues are not what we are striving for; that is just the outward sign of

something that has taken place on the inside. That's why we look for the speaking with other tongues. The Spirit needs the voluntary surrender of man to bring about this perfect manifestation. Man must yield not only his will, but his whole being—physical, mental, vocal, and spiritual faculties. Don't ever expect to receive this gift until you want it more than anything else in the world. God will never just pour something out on us that we don't want or haven't asked for. When you get ready to receive the Holy Ghost, you can have it. You know the steps: (1) repent of your sins, (2) be baptized in the name of Jesus Christ for the remission of your sins, (3) and you shall, without a doubt, receive the gift of the Holy Ghost. Remember, this is a gift. All you have to do is accept it and it will be yours. (Note to teacher: If you feel conviction in your class and you think someone would like to pray, ask them all to kneel and pray for a few minutes. Tell them to pray that God would help them to see their need of the Holy Ghost if they don't quite understand it. Some might want to go to the church and pray or you might even pray them through right in their own home. Step out by faith and believe God yourself; He will never let you down.)

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 7

Coverage: Resurrection to "What Does it Mean to Believe on Jesus Christ?"

Chart 36. The Resurrection and Ascension

1. Chief priests have Pilate set a watch at tomb, Matthew 27:62-66
2. John gives first account of resurrection, "when it was yet dark" (John 20:1-18)
3. Matthew resumes, "as it began to dawn" (Matthew 28:1-10)
4. Luke continues, "very early in the morning" (Luke 24:1-12)
5. Mark finishes, when the sun was risen (Mark 16:1-8)
6. Soldiers paid to say disciples stole Him away, Matthew 28:11-15
7. Jesus appears to disciples on Emmaus Road, Luke 24:13-35; in upper room, Luke 24:36-49; to Thomas, John 20:24-29; to disciples fishing, John 21:1-25; appears forty days, Acts 1:3
8. Gives great commission, Luke 24:47; Matthew 28:19-20; Mark 16:15-18
9. Ascends to heaven, Acts 1:9-12
10. Our glorified bodies to be like His, I John 3:2; Philippians 3:21

Chart 37. The Disciples Go to Jerusalem to Wait for the Holy Ghost

1. Disciples instructed to return to Jerusalem, Acts 1:4-14
2. Matthias is chosen to take Judas' place, Acts 1:15-26
3. Group of 120 continue in prayer in one accord, Acts 1:14-15

Chart 38. Dispensation of the Holy Ghost

1. They are all filled with the Holy Ghost, Acts 2:1-4
2. Multitude hears own language spoken, Acts 2:5-13
3. Jews and Gentiles are now united in "the church" which is His body, Galatians 3:28; Ephesians 1:22-23; Colossians 3:11

Chart 39. "Men and Brethren, What Shall We Do?"

1. Peter explains to multitude what has happened, Acts 2:14-36
2. He gives instructions for receiving the Holy Ghost, Acts 2:37-40
3. The same day, 3,000 are added to the church, Acts 2:41

Chart 40. But What About Matthew 28:19?

1. Jesus said, "in the name" of the Father, Son, and Holy Ghost
2. What is the name?, John 5:43; Matthew 1:21; John 14:26

Chart 41. Water Baptism by Immersion in the Name of Jesus Christ

1. Mode of baptism—immersion, Colossians 2:12; Acts 8:38-39; Matthew 3:16
2. Formula for baptism—"in the name," Acts 4:12; Philippians 2:9-11; Ephesians 1:21; Colossians 3:17

Chart 42. Is It Necessary to Receive the Holy Ghost?

1. Jesus said, "Ye must be born again" (John 3:1-12)
2. What is the kingdom of God? Romans 14:17

Chart 43. The Purpose of the Holy Ghost

1. The Holy Ghost is "Christ in you," Colossians 1:25-27; Romans 8:9
2. It is to teach you all things, John 14:26
3. To cause the weary to rest, Isaiah 28:11-12
4. To show you things to come, John 16:13
5. To give you power to witness, Acts 1:8
6. To resurrect us at His coming, Romans 8:11

Chart 44. Do All Speak With Other Tongues When They Receive the Holy Ghost?

1. Yes, the apostles and the mother of Jesus did, Acts 2:1-4
2. Yes, the Samaritans did, Acts 8:14-24
3. Yes, Cornelius and friends did, Acts 10:44-48
4. Yes, men at Ephesus did, Acts 19:1-6
5. Yes, Paul did, Acts 9:17-19; I Corinthians 14:18, 39
6. Why did God choose speaking in tongues as the initial, physical evidence of receiving the Holy Ghost?
 - a. An external evidence of something that has taken place in the heart

- b. A uniform sign
- c. A symbol of the Spirit's complete control: the tongue is the last thing to yield

Chart 45. What Does It Mean to Believe on the Lord Jesus Christ?

1. Gentiles spoke in tongues when they believed, Acts 10:43-44
2. Apostles spoke in tongues when they believed, Acts 11:17
3. These signs shall follow them that believe, Mark 16:17
4. What did Jesus say about believing?, John 7:37-39
5. Have you received the Holy Ghost since you believed?, Acts 19:1-7

The Gifts of the Spirit to The Dark Ages

Lesson 8 – Chart 46 The Gifts of the Spirit



A. Gifts Given to the Church

1. There is much confusion today as to speaking in other tongues as the Spirit of God gives utterance, which is the witness or sign of receiving the baptism of the Holy Ghost, and the gift of tongues which Paul spoke of in I Corinthians. Many preachers will tell you that the gift of the Holy Ghost is not for everyone; it is for just a few and is not necessary to have anyway. They use as their basis for this theory the apostle Paul's letter to the Corinthian church where he said, "Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Corinthians 14:19). What they are failing to understand is that Paul was writing to a group of people that had already been born again; they had already received the gift of the Holy Ghost with the evidence of speaking in other tongues. This letter was written to them to help them regulate and properly use the gifts of the Spirit, of which the gift of tongues was only one of nine spiritual gifts. The gift of tongues (as well as the other gifts) are given by God to only certain believers to be used for self-edification (I Corinthians 14:4) except when there is an interpreter (I Corinthians 14:27-28), when it may be used to edify or instruct the church.
2. The reason there are very few churches today that have the gifts of the Spirit operating in their services is because there are very few churches that have received the Holy Ghost and spoken with other tongues.
3. The church at Corinth was not the only church that had the gifts of the Spirit. Acts 21:9 tells us that Philip the evangelist had four daughters that prophesied. Agabus was a prophet. Paul said that "the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me" (Acts 20:23). How did the Holy Ghost witness? Through the gifts of the Spirit, either by tongues and interpretation or by prophecy! We know that Paul and Peter had the gifts of healing and miracles because of the mighty works done by them. Even in the Old Testament God would move on certain men who would prophesy things to come and reveal what was in the hearts of men. Nathan the prophet came to David and revealed the sin he had committed. God has always used men to prophesy things that were coming to pass, and why would He deny our generation these gifts of the Spirit and give them only to the early church?
4. In a modern kitchen you have an electric toaster, a mixer, electric can opener, electric stove, garbage disposal, dishwasher, etc. Every one of these appliances serve a different purpose, but they are all operated by the same power—electricity. When you want toast, you plug in the toaster. The same works in the church. When there is a need for discerning of spirits, or a miracle, or healing, it can be supplied through the gifts of the Spirit working in the church.

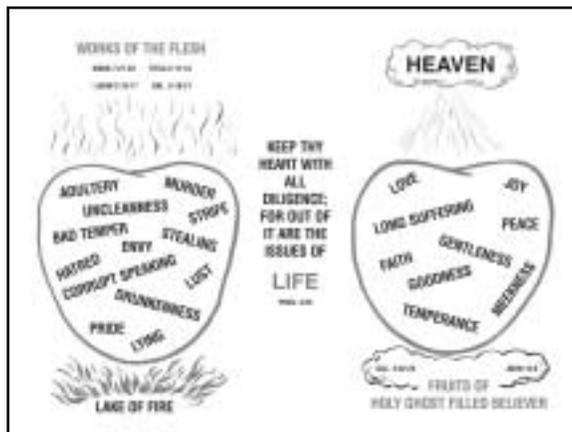
It would be impossible to have the gift of tongues, for example, without ever having spoken in tongues. Neither could you have the gift of interpretation of tongues if no one could speak in tongues. If you will notice, it's always someone who has never spoken in tongues themselves that criticizes those who do. Paul also said, "Forbid not to speak with tongues" (I Corinthians 14:39), and "I thank my God, I speak with tongues more than ye all" (I Corinthians 14:18). Paul is not saying that tongues are unnecessary; he is only telling them how to properly use this gift. If there is not an interpreter present in the service, let them keep quiet. The church could not be instructed or uplifted with only the gift of tongues, but if this gift is coupled with the gift of interpretation, the saints of God will be strengthened and blessed and Christ will be glorified.

B. Purpose of the Gifts

1. The only purpose for any of the nine gifts being in the church is to uplift Christ. They are never used for the glory of man. They are given to strengthen, admonish, warn, exhort, and correct His people and that unbelievers may be drawn to Jesus Christ through the

miraculous power of God. One thing you can be sure of is that every message given by God through the means of any of the gifts of the Spirit will always be in perfect agreement and harmony with the Word of God. Beware of any message that contradicts His written Word; it is not of God.

Lesson 8 – Chart 47 Works of the Flesh and Fruit of the Spirit



A. Works of the Flesh

1. In our walk with God we have three enemies to overcome. They are the devil, the world with all its pleasures and allurements, and our own carnal or fleshly nature. This carnal nature is nothing less than Satan's nature which was injected into the human race at the time Eve was beguiled. Since that time we are born in sin. (See Psalm 51:5.) Any one of these three enemies may spell our ruin or they may all contribute to our downfall and eternal damnation. But there is only one of them in us. The other two are without and must be admitted into our lives by our own consent. Our worst enemy, therefore, is very likely our own human nature. All of the characteristics in this heart on the left (point to chart) lie within the heart, or the nature of every human being. You may think, "I would never murder a person or be guilty of stealing or committing adultery." But remember, if the right opportunity and the right conditions presented themselves, we are every one capable of committing every one of these sins.
2. In case you don't recognize yourself up there (on the chart), let me name a few

more characteristics of this flesh of ours. It can be very stubborn, cranky, grouchy, jealous, and pout at times. Worrying, bragging, judging others, criticizing, sowing discord among brethren, quarreling, grumbling, complaining, finding fault with everybody and everything, and throwing mad fits also describe this nature that every one of us are born with. (Have someone read two or three of the scriptures on the works of the flesh). We can never be like God or be holy as long as we live according to the desires of our flesh. That's why we must be born again to have the communion of God in our lives. Our carnal mind is an enemy against God, for it is not subject to the law of God, Romans 8:6-8. If we live only according to the desires and dictates of our own hearts and minds, we can never please God.

B. Keep Thy Heart With All Diligence

1. Why is it that we can't live according to our own hearts? Because God's Word tells us that the heart is deceitful above all things and desperately wicked; who can know it? Jeremiah 17:9-10. Not a one of us can know our hearts; who among us can know what is in his heart? The Lord searches the heart. He alone can know what is in it. The psalmist David would have never believed that adultery and murder were in his heart, but they were. Then David asked God to search his heart and try him; know his thoughts and see if there was any wicked way in him; and lead him in the way everlasting. (See Psalm 139:23-24.) Never trust your heart to tell if there is any sin in your life. Ask God to show you and reveal the hidden sins that lie unnoticed and that you are unaware of.

C. Fruit of the Holy Ghost Filled Believer

1. When we fully understand who our enemies are, that one of them lies right within us, and

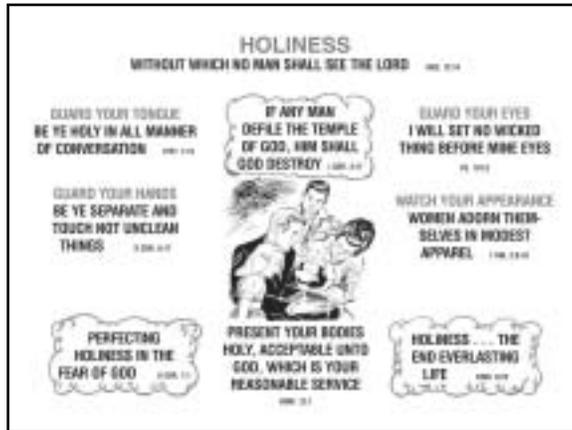
that we cannot trust our hearts (which is the center or source of emotions, innermost thoughts and feelings), then we are ready to become a new creature in Christ where “old things are passed away; behold, all things are become new” (II Corinthians 5:17). When we are born again of the water and of the Spirit, we enter into a new dimension of living. This is where some folks make an error. They teach that you have to sin a little every day. This is not true at all. In fact, it is quite to the contrary, because we are told, “Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God” (Romans 6:12-13).

2. The thing to remember is this. After we receive the Spirit of God in our lives, we have a dual nature. The Spirit is constantly warring against the flesh, and the flesh against the Spirit. Now we have power to overcome the flesh, the devil, and the world through the Holy Ghost. We must die daily to the flesh. Only by mortifying, or killing the deeds of the body shall we live, Romans 8:13. We could not say that it is impossible to sin once we have received the Holy Ghost when we remember the fact that we still have this human nature to overcome. When we are babes in Christ, or right after we have been filled with His Spirit, no doubt there will be times we will fall and will have to be picked up. When our children begin to walk, we don't expect them to take each step perfectly. We are not at all surprised when they take a few tumbles. But after a few months, they learn how to keep their balance and they rarely ever fall. The same is true in the Christian life. Though we may stumble at first, don't be alarmed. This is how we learn to be overcomers.
3. The easiest and best way to recognize a truly born-again Christian is by the fruit

they bear. It is completely impossible to manifest all the fruit of the Spirit without having the Spirit inside. It is also completely impossible to have the Spirit inside and not manifest the fruit of the Spirit. When you are born again, it is just an automatic thing that you begin producing spiritual fruit. Jesus said, “I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John 15:5). This is the way we glorify God and lift Him up to a lost and dying world. “Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples,” John 15:8. Paul tells us what the fruit of the Spirit is in Galatians 5:22-23. There is no law against this spiritual fruit. We can bear this fruit in abundance. The more we bear, the more He is glorified.

4. God also gives us warning in His Word if we do not bring forth fruit. (Read Luke 13:6-9.) This parable tells us that for three years the owner of this tree had come seeking fruit but found none. He then ordered it to be cut down, but because the vine dresser pleaded for it, it was given another year in which to prove itself. This parable clearly teaches that after the Lord's continuous efforts to get us to bear fruit, if He fails to find it, we shall be cast off.
5. The apostle Peter tells us how we may be fruitful Christians. “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ” (II Peter 1:5-8). We must have faith to be saved, but Peter tells us that we must add to our faith virtue, etc. If we do this we shall never be barren nor unfruitful. A life that is constantly growing in God will be a fruitful life.

Lesson 8 – Chart 48 Holiness



A. What Is Holiness?

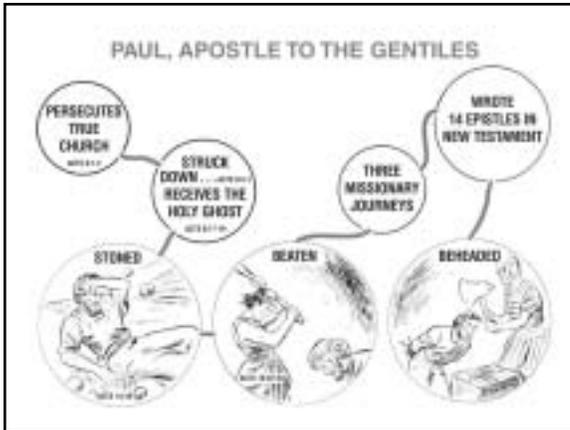
1. Holiness means to be separate or set apart; holy. Real, true holiness is a scarce item in our present-day society. The devil has seen to it that if a person endeavors to be clean, holy, and pure, he is being backward, old-fashioned, and non-progressive. He is attempting to make society as a whole feel that if they serve and love the Lord, they are being held back from success. The devil is provoking humanity to enjoy the pleasures of this world and feel no embarrassing aftermath, convincing them that if it had never been intended to be used, God would have never made it a part of our society. He also injects the theory that God is forbidding various things, not because He loves us, but because He doesn't want us to know—the same approach he used in the Garden of Eden. It's true that our feet are made to walk, but not on coals of fire. Our eyes are made to see, but not that which draws us away from God. Our hands are made to feel, but not to take things that do not belong to them. Our mouths are made to speak, but not to curse God. It is the way we use the parts of our body that gives birth to evil.
2. The Scriptures give us the reason why the children of God should be holy. It is because God is holy. If God, our Father, is holy, should not His sons born of Him be holy? When we were born of the flesh, we

were sinners by nature. When we are born of God, should we not be holy, for it is of the incorruptible seed when we are born the second time. If we are to be like Jesus when He appears, surely we must be holy and pure. (See I John 3:1-3.)

B. A Peculiar People

1. We have studied how Israel was to be a peculiar treasure unto Himself in the Old Testament. The word “peculiar” means belonging exclusively to one person or thing. God has always had a people that were peculiar and set apart from the rest of the world. The same favor that was placed upon the nation of Israel of being His peculiar treasure has now been placed upon His church. Peter says that we are “an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light” (I Peter 2:9; Titus 2:14). In the midst of a crooked and perverse nation, we are to shine as lights in the world. (See Philippians 2:15.)
2. It is a great honor, the highest privilege of man to be set apart for our God. How thankful we should be that we can shine forth in this dark, wicked world and show forth His praises. When the darkness of this world is so great, you can be sure that His chosen ones will look and act different from the children of this world. Their conversation will be different, their dress will be different, they will not do the same things or go to the same places as the rest. We understand that our bodies are the temple of the living God, and naturally we would not want to defile a house (or body) where He has come to make His abode. A good test to see if we are going to the right places and looking at the right things is to ask ourselves, “Would Jesus go there, or look at that, or say this, or touch that?” When His Spirit is dwelling within us, we surely cannot afford to do or say anything that would grieve His holy presence. Our “reasonable service” is to present our bodies a living sacrifice, holy, and acceptable unto God. (See Romans 12:1.)

Lesson 8 – Chart 49 Paul, Apostle to the Gentiles



A. Persecutes the True Church

1. Tradition tells us Paul was a man little of stature, partly bald, with crooked legs, of vigorous physique, with eyes set close together and a nose somewhat hooked, and slightly hunchbacked. In II Corinthians 10:10 Paul records what his enemies said of him in Corinth, "His letters . . . are weighty and powerful; but his bodily presence is weak, and his speech contemptible." Paul was another of the men in the Bible whose name was changed by God.
2. Our first meeting with young Saul of Tarsus is unexpected. Suddenly, out of the unknown, Saul of Tarsus makes his first appearance on the stage of history. The curtain rises on a howling Eastern mob and stones hurtling through the air with a young Jewish rabbi in the background with robes piled at his feet. What thoughts were in the mind of the young Pharisee from Tarsus as the martyring stones rained on Stephen? What reaction might he have had to the courage manifested by Stephen in the face of death? As he was dying, Stephen prayed, "Lord, do not hold this sin against them." What impact did these words make on the mind of young Saul?
3. Let's piece together the information we have on the background of this young man at whose feet the garments of the mob were laid on the fateful day of Stephen's martyrdom. Saul was a Jew from Tarsus and was also a Roman citizen. This citizenship was precious, for it carried with it special rights and privileges, including exemption from forms of punishment that were reserved for slaves. A Roman citizen could not be scourged or crucified. Saul was reared in

the home of strict Pharisee parents of the tribe of Benjamin. Saul had a proud lineage reaching back to the father of his people, Abraham. He became steeped in the history, customs, scriptures, and language of his people at a tender age. He spent his young manhood in Jerusalem at the feet of Gamaliel, who was one of the greatest teachers of his day. Saul became educated according to the strict manner of the law. Students were required to learn a trade so that they could eventually teach without becoming a burden to the people, and Saul selected the industry of making tents, which proved to be a great blessing in his missionary work.

4. From Paul's own pen, as well as from the record in the Book of Acts, it is evident that for a period of time prior to his conversion, he dedicated his energies and talents with fanatical zeal to the persecution of the Jews who had accepted Jesus of Nazareth as the Messiah. He could never quite forgive himself for the hate and violence with which he embarked in his determination to defend his faith against what he, at that time, was undoubtedly convinced was blasphemy and apostasy on the part of the followers of the Nazarene. "For I am the least of the apostles, . . . because I persecuted the church of God" (I Corinthians 15:9), he later wrote to the Christians at Corinth. He persecuted the church of God violently and tried to destroy it. (See Galatians 1:13.) Here is a warning as to the dangers of unenlightened conscience and of zeal not tempered with knowledge and love.
5. Saul felt justified, if not compelled, to obey the law concerning idolaters, breakers of the law, and apostates. But Stephen did not die in the ordinary manner of ordinary blasphemers. Instead he was praying for God to forgive them, just as Jesus had prayed. Stephen was described as having a face like the face of an angel at his death. Though this crisis launched Saul on a career as hunter of heretics, from that moment on he became "hunted" as well, by conscience, by the memory of Stephen, by misgivings, by unanswered questions, and by the "Righteous One" of whom Stephen had spoken. The persecuted was at peace with God; the persecutor, while approving the execution, nevertheless was in inner turmoil. Saul began entering house after

house and dragged men and women who were followers of Christ off to prison. However, the persecution in Jerusalem seemed to only scatter the seed of faith instead of accomplishing the intended destruction. Soon the new faith was being preached far and wide.

B. Saul Is Struck Down

1. Saul sets forth for Damascus some one hundred fifty miles away armed with credentials that would empower him to bring “any of this way, whether they were men or women, . . . bound to Jerusalem.” This caravan breaks all the rules of the road. It presses on without rest or stopping toward its goal, the city of Damascus. But suddenly at noontime, there is a blinding flash of light! Saul and all his companions with him fall prostrate to the ground! Then they hear, but Saul alone understands, a voice speaking in majesty and authority. “Saul, Saul, why persecutest thou me?” The dazed and astonished man knows he has been confronted by God. Frightened and half dazed, he calls out, “Who art thou, Lord?” The voice answers, “I am Jesus whom thou persecutest.” Saul answers, trembling and afraid, “Lord, what wilt thou have me to do?” Then he is told to go into the city and there he will learn what God wants him to do.
2. How different is Saul’s entry into Damascus from what he had expected and planned. Instead of the proud and haughty persecutor looking about for his prey, saluted with honor by the leaders among the Jews of Damascus, and looked upon with dread and horror by his proposed victims, we see a broken man, trembling, shocked, blind, helpless, led by the hand of others into the city of Damascus. He is taken to the house of a Jew named Judas on the street called Straight. For three days and three nights, taking no food and no water, he lay there, his sightless eyes staring at the ceiling above him. Who can tell what Saul thought, felt, experienced, and prayed during those three days and three nights? Then at the end of the three days there came a vision to a Christian in Damascus by the name of Ananias. God told him to go to the house of Judas and inquire for Saul of Tarsus. When Ananias heard that, he said, “Oh, no! Surely, Lord,

You do not want me to go and talk to that man! Why, he is the man who has done so much evil to Thy church and Thy followers in Jerusalem, and we had word that he was coming to Damascus to arrest and imprison everyone who calls on Thy name.” But the Lord said to Ananias, “Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name’s sake.” Ananias did as he was bidden. When he entered into the house of Judas, he put his hands on Saul and said, “Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.” Immediately Paul opened his eyes, was baptized by Ananias, and though the scriptures do not state here that he was baptized in Jesus’ name or that he received the Holy Ghost, we know that he did by his later commandment to be baptized in the name of Jesus Christ, Acts 19:1-6, and that he spoke in tongues more than all the Corinthians, I Corinthians 14:18. Straightway, Paul began to preach Christ in the synagogues, that He is the Son of God.

3. But Paul had bitter lessons to learn before he could emerge as a trusted and effective Christian leader. He discovered that people do not forget easily and that a man’s past mistakes can haunt him for a long time, even after he has confessed and forsaken them. He was suspected by many of the disciples and hated by his former companions in persecution. Many years after the stirring events in Damascus, Paul wrote a brief account for his Galatian converts of how his ministry began. After Jesus had revealed Himself to Paul on the Damascus road, he said, “I conferred not with flesh and blood: neither went I up to Jerusalem, . . . but I went into Arabia” (Galatians 1:16-17). We do not know how long he stayed there, but it is not beyond possibility that he could have ascended the heights of Mount Sinai in the Arabian desert, as did Moses, and there communed with God. Then Paul returned again to Damascus. Even though perhaps a year or two had elapsed since his conversion, memories of how he had deserted the original purpose of his visit to Damascus were still fresh. The Jews plotted

to kill him, and he escaped over the wall of the city in a basket and went to Jerusalem. His days of preparation were not over yet. His account to the Galatians continues, "After three years I went up to Jerusalem" (Galatians 1:18). There he met the same reception as at Damascus, and once more he had to flee. His presence in Jerusalem brought peril not only to himself, but also to the infant church and its leaders. The brethren sent him to Tarsus, Acts 9:30, and more years elapsed before conditions were ripe for him to emerge as the great apostle to the Gentiles.

C. Three Missionary Journeys

1. Just as Paul had found a much needed friend in Ananias following his conversion, so he found another in Barnabas some years later when he was fully ready to launch out in missionary service. Christians had been scattered by persecutions in Jerusalem and many converts had been made among the Gentiles in Antioch. A decision had to be made as to how to care for these new converts, and it was decided that Barnabas should go to Tarsus and bring Paul to help them. So Barnabas and the converted rabbi labored together for a full year teaching many people in Antioch. This is the place where the disciples were first called Christians. (See Acts 11:26.) The thriving church at Antioch, strengthened by the ministry of its aggressive leaders, was now ready to send out missionaries. Recognizing God's call upon Barnabas and Paul, they "laid their hands on them, [and] sent them away" (Acts 13:3). The first missionary journey covered a period of about two years.
2. The second journey began at the same city, but this time Paul and Barnabas separated and Paul took Silas with him and Barnabas took John Mark. The churches were confirmed that had been established on the first missionary tour and several other churches established. They again returned to Antioch.
3. The third tour began in the same place—Antioch. The churches were visited again that had been established on the two previous tours and many more churches were begun and others strengthened. At Caesarea Paul received a warning from the prophet Agabus that he should not go to

Jerusalem because persecution awaited him there. He did not heed the warning, however, but traveled to Jerusalem that he might be there in time for the Feast of Pentecost. Shortly after arriving in the city of Jerusalem, Paul was seized by a Jewish mob and would have been slain had he not been rescued from their hands by Roman soldiers. Because of a plot to kill him by a group of forty assassins who had taken a vow that they would neither eat nor drink until they had killed Paul, he was sent under heavy guard from Jerusalem to Caesarea.

4. The first governor before whom his case was heard was Felix. After the trial, in which Paul was accused of sedition and treason, and against which he eloquently defended himself, Felix reserved judgment until his mistress, Drusilla, could hear the prisoner preach. Instead of hearing something about Jewish laws or customs, Felix heard a sermon on righteousness, temperance, and judgment to come that made him tremble. Instead of repenting and believing, Felix said, "When I have a convenient season, I will call for thee." Though he frequently called for Paul again, never again did he tremble. His opportunity had passed. Never think that you can call on God at your own convenience. The time to call on Him is when you feel His presence. Felix was succeeded as governor of Judea by Porcius Festus. Paul availed himself of his privilege as a Roman citizen to appeal to the supreme court of the Empire, at Caesar's judgment seat, when he heard of another plot to take his life. While waiting for a convenient ship on which to send Paul to Rome, King Agrippa and his sister, Bernice, came to pay Festus a visit.
5. Agrippa, an apostate Jew who was the great-grandson of Herod the Great, asked Festus if he might not hear Paul for himself when told of the case of this prisoner. Festus gladly agreed and Paul was summoned before them. Paul was given permission to speak for himself and he began his story of his devout youth, his persecution of the church, his dramatic conversion at Damascus, and his commission to go unto the Gentiles to open their eyes and turn them from darkness to light that they might receive forgiveness of sins. He told of Christ's suffering and resurrection, and

when stopped by Festus who said, "Paul, thou art beside thyself; much learning doth make thee mad!" he turned dramatically to King Agrippa on the throne and exclaimed, "King Agrippa, believest thou the prophets?" Before he had time to reply, he added, "I know that thou believest." When Agrippa called out, "Almost thou persuadest me to be a Christian," Paul immediately responded, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." It was as if Paul had said, "I would that thou were not almost, but altogether a believer in Jesus such as I am; all except this chain, for I would not wish you to spend the years that I have spent in dark prisons and in long weary journeys over blazing plains and through wild gorges and over snow-covered mountains. I would not wish for you the pain and agony of being stoned as I was at Lystra when I was dragged out of the gate of the city and left for dead, or the pain of being thrice beaten with rods by Roman soldiers and five times with thirty-nine stripes by the Jews. I would not want you to be in perils of waters, of robbers, by your own countrymen, perils in the city, in weariness and painfulness, in hunger and thirst, fastings, cold and nakedness. No, I would not wish that for you. But, King Agrippa, I would to God that you had my peace of soul and that you knew what it means to have Christ with you in the brightest hour and the darkest hour of life. All this I wish for not only you, King Agrippa, but you too, most noble Festus and most gracious Bernice, and the lords and ladies and soldiers that are here this day, all except these chains. For His sake I bear this chain, but Agrippa, if I had

to choose between Christ with a chain or no chain and no Christ, I would choose Christ and this chain; for all my sufferings are but a small price to pay for the love and companionship of my Jesus and the hope that I have in him."

6. What was it that held King Agrippa back? What is it that holds us back from seeking God and becoming a Christian? Is the price too great? Does sin look better than the gift of God? An almost Christian is not good enough; it has to be all the way. Almost is but to fail. Why not decide right now that it is going to be "all the way"?

D. Wrote Thirteen Epistles in the New Testament and Possibly Fourteen

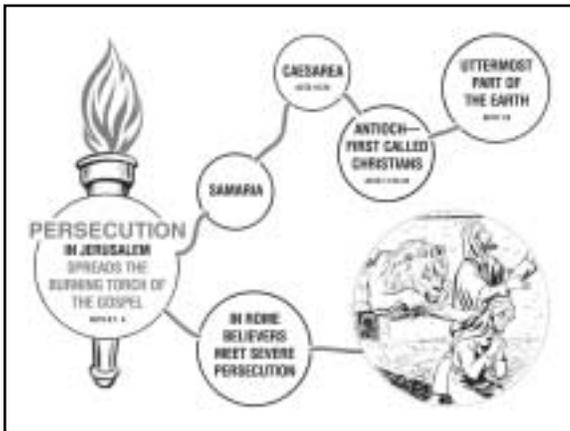
1. Many of Paul's letters to the churches he had established were written during his imprisonments while at Caesarea and also at home. When friends of Paul would bring him word of trouble or dissension in the churches, he would write them a letter to straighten out their problems. He also developed the doctrine of the church and organized the church government for local assemblies. He instructed them how to act in church and how to worship, and gave them the real, true purpose of the church. During Paul's stay in Arabia must have been the time God revealed the great mysteries concerning the church and its purpose to the great apostle.

E. Paul's Death in Rome

1. For two years Paul dwelt in Rome as a prisoner before appealing his case to Caesar. Here the history of the Book of Acts comes to an end. Paul gave his neck to the sword at Rome under the persecution of Nero around A.D. 68.

Lesson 8 – Chart 50

Persecution Spreads the Burning Torch of the Gospel



A. Persecution in Jerusalem

1. If there had been no persecution in Jerusalem, the gospel might not have reached out to all the world. Stephen was the first martyr, who was one of the deacons of the early church. After his death, Saul became the chief persecutor of the Christians, which scattered them throughout the regions of Judea and Samaria. Then they went everywhere preaching the Word. It spread on to Antioch where they were first called Christians and then on to Europe and parts of Asia. Another way the Word was spread was by the Jews who were in Jerusalem on the Day of Pentecost. They were from countries all over the then known world. The ones who received the Holy Ghost took the message back to their own countries also. The next persecution in Jerusalem was the killing of the apostle James by Herod. He intended to also kill Peter because he saw that it pleased the Jews, but the angel of the Lord delivered him from prison.

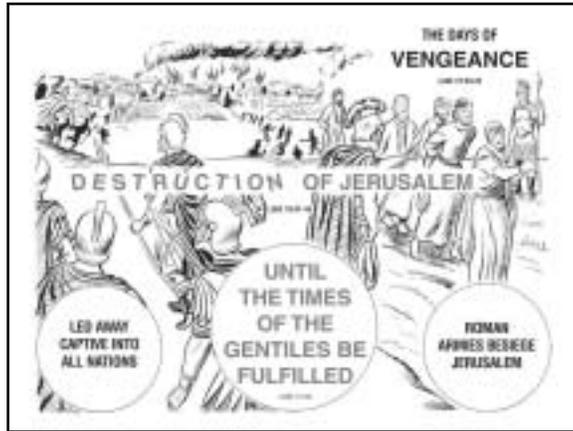
B. Persecution in Rome

1. The most terrible persecution the church had undergone came after the city of Rome burned for ten days. People trampled one another underfoot trying to escape the fire. When the fire finally put itself out, rumors spread that Nero, then Caesar of the Roman empire, had started the blaze to amuse himself. In order to avert suspicion from himself, Nero asked who were the most hated on the streets. The answer was, "The

Christians!" They were blamed! Great numbers were put to death. The apostle Peter and apostle Paul were the first apostles to be martyred during this time. History states that Peter was crucified with his head down and his feet up, himself so requiring because he said he was unworthy to be crucified after the same form and manner as the Lord was. In massive numbers the Christians were beheaded, crucified, and burned alive at the stake in Nero's gardens to serve as human torches. They were thrown to wild beasts, and their punishment was often made the chief entertainment at public festivals. Vast multitudes assembled to enjoy the sight and greeted their dying agonies with laughter and applause. The Christians were made the sport of the day during the first centuries.

2. All of the apostles, with the exception of John, met with horrible deaths. James, the brother of John, was the first to die. He was beheaded by Herod. Philip was beaten, thrown into prison, and afterward crucified. Matthew was slain in Ethiopia. James the less, at the age of ninety-four, was beaten and stoned by the Jews, and finally had his brains dashed out with a club. Matthias, who filled the place of Judas, was stoned at Jerusalem and then beheaded. Andrew, the brother of Peter, was crucified on a cross, the two ends of which were fixed in the ground in an X. Jude (Thaddeus) was crucified. Bartholomew (Nathaniel), while preaching in India, was flayed, which means they stripped off skin from his body until he died. Thomas was martyred by having a spear thrust through him while preaching in India. Simon Zelotes preached in Africa and Britain and was crucified in Britain. John, the beloved disciple, was cast into a cauldron of boiling oil in Rome and escaped without injury. He was afterward banished to the isle of Patmos, where he wrote the Book of Revelation. He was later recalled from exile and was the only apostle who escaped a violent death. We have already stated that Peter was crucified upside down and Paul was beheaded. Others who met terrible deaths were Mark, who was dragged to pieces by the people of Alexandria, and Luke was hanged on an olive tree by the priests of Greece.

Lesson 8 – Chart 51 Destruction of Jerusalem



A. Jesus Wept Over Jerusalem

1. Read Luke 19:41-44 and 21:20-24. Do you realize why Jesus wept over Jerusalem? It was because the majority of the Jews had rejected Him and He realized what would happen to them because they did. He still weeps over those who refuse and reject Him. To reject Him is to live without Him. That may seem very common and familiar to us, but it will always be a tragedy over which Christ still weeps. He weeps for those who will not accept their opportunity in their day of visitation. He weeps over those whose eyes are blinded because of unbelief. He weeps because judgment must fall upon them! Judgment! That seems so unreal and far away. We have heard that so much that it doesn't seem real; it's only a fairy tale! Jerusalem didn't believe that day as they heard Him, but let's look thirty or forty years later. It is recorded in our history books very clearly, with proof that judgment was very real and did come. Over the very ground which Jesus rode as He spoke those words, the Roman armies were encamped.

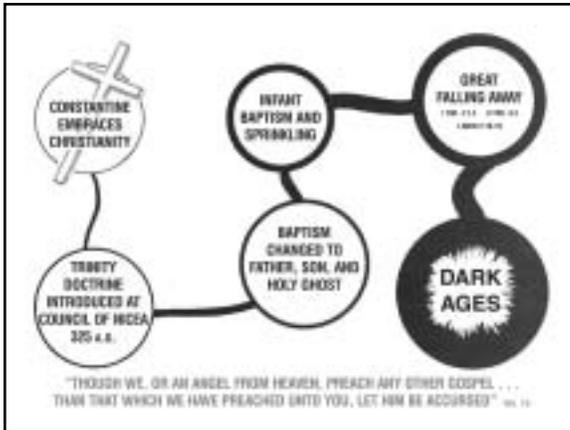
B. The Days of Vengeance

1. Around 70 A.D. the Roman general, Titus, encircled the city of Jerusalem with his armies. When everything seemed ready for an immediate attack, the general withdrew his forces without the least apparent reason. But God was directing the events for the good of His own people. The promised sign had been given to the waiting Christians and now an opportunity was given for all who would obey the Savior's

warning. Not one Christian perished in the destruction of Jerusalem. At this signal, they left the city and departed to the mountain. In just a few years, or it could be just a few days, God will again give a signal; the trumpet of God shall sound and we shall be caught up to meet Him in the air to escape the time of trouble that is coming on this earth.

2. A trench was cast about Jerusalem on every side, and history tells us the horror of the terrible famine that followed. Mothers even ate their children. Men would gnaw the leather of their belts and sandals for something to fill their empty stomachs. A measure of wheat was sold for a talent. Those who tried to escape were crucified just outside the walls of the city. The Romans crucified them in such large numbers there was not enough room for all of the crosses, neither were there enough trees to make all the crosses. Little did the Jews realize when they said, "His blood be on us, and on our children," that this would happen. They were whipped, tortured, and limbs were severed. Dead bodies were everywhere.
3. Jesus also said there would not be one stone left upon another of the Temple. The Roman soldiers saw to it that this prophecy came true, though they didn't know they were fulfilling it. The Temple was completely burned and the wall of the city was dug up to its very foundation. The ground upon which the holy house had stood was "plowed like a field." In the siege and slaughter that followed, more than a million of the people perished. The survivors were carried away as captives, sold as slaves, and scattered as homeless wanderers throughout the world—UNTIL THE TIME OF THE GENTILES BE FULFILLED! The Jews were reaping the harvest they had sown with their own hands.
4. We are swiftly approaching another day that this awful destruction won't even compare with. The Christians will escape, just as they did from Jerusalem. The world is unaware of it. They are no more ready to receive the message of judgment for our day than the Jews were to receive Jesus' warning concerning Jerusalem. But judgment is very real. When God's Word pronounces it—it will happen!

Lesson 8 – Chart 52 The Dark Ages



A. Persecution Changes to Compromise

1. Satan could not possibly be content to let the church convert the world to Jesus Christ. All the forces of hell were gathered together against this mighty movement that was transforming the lives of men and women and snatching them right out of his territory. First he tried persecution to stop them, but the blood of the martyrs seemed to be seed and the more in number they grew. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecutions were but steps that brought them nearer their rest and reward. In vain were Satan's efforts to destroy the church by violence. But then he began to change his tactics. He laid his plans more successfully against the government of God by planting his banner in the Christian church. If the followers of Christ could be deceived and led to displease God, then their strength and fortitude would fail and they would fall an easy prey. False doctrine began creeping into the church.
2. It is said that by the year 313 A.D. half the world was Christian. Many were still true to the doctrine of the apostles, but rituals of the law began creeping in, creeds of men were brought in, against which Paul had warned in Colossians 2:8 and Jesus in Matthew 15:9, and then they began taking things "out" of the church. Anointing with oil was substituted for the baptism of the Holy Ghost; sprinkling was substituted for immersion in water; infant baptism was adopted; and they began to baptize in the titles of "Father, Son, and Holy Ghost." Then arose a man Constantine, who

became a mighty man in Britain and France and finally the emperor of Rome. He noticed that the church was too large to destroy. It grew stronger, not weaker through sufferings. He decided upon a new policy; he would not attack the church; he would befriend it. One day he saw a vision of a cross with these words: "In this sign conquer!" After he was made emperor of the Roman empire he relieved all persecution for the Christians. The persecuted church became the imperial church, the universal or catholic church. Now it was popular to be a Christian. Constantine mixed paganism, Judaism, and Christianity together to make it easy to enter into the church. Since most of the churches had done away with the apostolic truth, it was easy to get into the church, and thousands upon thousands of heathen joined the church in name only! A mighty stream of corruption poured into the church.

B. Council of Nicea

1. Church leaders wanted to completely do away with another great truth, and Constantine wanted to complete the plan of mixing paganism with Christianity, so in 325 A.D. he called a council at Nicea. The decisions made at the Council of Nicea were the beginning of the road that ultimately led to the trinitarian and other false doctrines. The formula for baptism was changed from the original immersion in the name of Jesus to the baptism triune—Father, Son, and Holy Ghost. The Bible nowhere declares there to be persons in the Godhead and the word "trinity" is not even in the Bible. None of the explanations of the trinity are found in the Bible, such as the eternal Son, God the Son, second person in the Godhead.
2. From the Council of Nicea, the church ultimately went into what is known as the "Dark Ages," a period of twelve hundred years that the church became so corrupt that the truth was hidden from them. Everyone had to believe in the trinity or else be branded as a heretic. The church was made a "state church" supported by the empire and controlled by the empire. It took upon itself the name "Catholic." The church was later split and the capital moved from Rome to Constantinople. These two formed the Greek Orthodox and

the Roman Catholic Church. Popes, monasteries, idol worship, adoration of the virgin Mary, purgatory, transubstantiation, confessionals, and indulgences all came

into being from the year 325 A.D. to 1517 A.D. The apostate church continued until a small ray of light began to shine in the year 1517.

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 8

Coverage: The Gifts of the Spirit to the Dark Ages

Chart 46. The Gifts of the Spirit

1. The gifts of the Spirit—wisdom, knowledge, faith, healing, miracles, tongues, interpretation of tongues, discerning of spirits, and prophecy, I Corinthians 12:8-11
2. Different gifts, but the same Spirit, I Corinthians 12:4-7
3. Paul explains the operation of the gift of tongues and the gift of interpretation of tongues, I Corinthians 14
4. Purpose of the gifts—to glorify Christ, to strengthen, uplift, admonish, warn, or correct the members of the church

Chart 47. Works of the Flesh and Fruit of the Spirit

1. Our three enemies—the devil, the world, and our carnal natures; we are born in sin, Psalm 51:5
2. Works of the flesh, Mark 7:21-23; I John 2:15-17; Titus 2:11-15; Galatians 5:19-21
3. If we live in the flesh, we cannot please God, Romans 8:6-8
4. The heart is wicked, Jeremiah 17:9-10; God must search our hearts, Psalm 139:23-24
5. All things become new in Christ, II Corinthians 5:17; Romans 6:12-13
6. Fruit of the Spirit, Galatians 5:22-23; John 15:5, 8
7. Warning if we do not bear fruit, Luke 13:6-9
8. How to be fruitful Christians, II Peter 1:5-8

Chart 48. Holiness, Without Which No Man Shall See the Lord, Hebrews 12:14

1. We must be holy because God is holy, I Peter 1:16; I John 3:1-9
2. We are a peculiar people, I Peter 2:9; Titus 2:14; Philippians 2:15
3. We must guard our tongue, I Peter 1:15; our hands, II Corinthians 6:17; our eyes, Psalm 101:3; and watch our appearance, I Timothy 2:9-10
4. Our bodies are to be holy, I Corinthians 3:17; Romans 12:1; II Corinthians 7:1
5. Our fruit is unto holiness, Romans 6:22

Chart 49. Paul, Apostle to the Gentiles

1. Saul, persecutor of the church, Acts 8:1-3; 9:1-2; I Corinthians 15:9
2. Struck down on the road to Damascus, Acts 9:3-9
3. Ananias prays for him and he receives sight, Acts 9:10-19
4. Goes to Arabia, Galatians 1:16-17, and back to Damascus, Acts 9:22
5. Apostles at Jerusalem send him to Tarsus, Acts 9:23-31
6. Barnabas brings Saul to Antioch, Acts 11:19-26
7. Paul's first missionary journey, Acts 13 & 14
8. Paul stoned at Lystra, Acts 14:19-20
9. Paul's second missionary journey, Acts 15:36-18:22
10. Paul and Silas beaten at Philippi, Acts 16:22-24
11. Paul's third missionary journey, Acts 18:23-21:17
12. Seized by Jewish mob at Jerusalem and taken to Caesarea, Acts 21:27-23:35
13. Paul appears before Felix, Festus, and Agrippa, Acts 24, 25, & 26
14. Paul wrote thirteen, possibly fourteen epistles in New Testament
15. Beheaded in Rome by Nero, around A.D. 68

Chart 50. Persecution Spreads the Burning Torch of the Gospel

1. Persecution in Jerusalem spreads disciples to Samaria, Acts 8:1; Caesarea, Acts 10:24; Antioch, Acts 11:19; uttermost parts of the earth, Acts 1:8; 8:4
2. Christians meet severe persecution under Nero, emperor of Rome
3. All apostles are martyred except John

Chart 51. The Destruction of Jerusalem

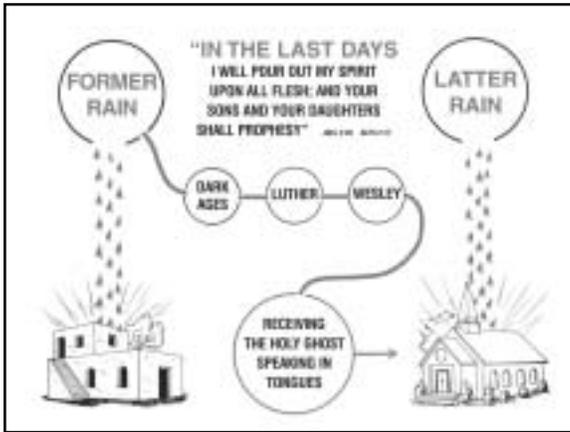
1. Jesus foretells destruction of Jerusalem, Luke 19:41-44; 21:20-24
2. Roman general Titus fulfills it in A.D. 70

Chart 52. Dark Ages

1. Persecution turns to compromise, Colossians 2:8; Matthew 15:9
2. Warnings of a falling away, I Timothy 4:1-2; II Timothy 4:4; I John 2:18-19; Galatians 1:8
3. Church and state unite—form catholic, or universal church

Former Rain and Latter Rain to Vials of Wrath

Lesson 9 – Chart 53 Former and Latter Rain



A. The Reformation

1. The Reformation began the journey back to Pentecost! For twelve hundred years it was an apostate church ruling that threw the world into the “dark ages.” No one could reform the church. False doctrine was being added at every opportune time. But now, little by little, step by step, God was leading the church back to the same experience they received on the Day of Pentecost. Isaiah’s prophecy was again being fulfilled, “For precept must be upon precept, . . . line upon line, here a little, and there a little” (Isaiah 28:10-12).
2. Martin Luther, a Catholic monk, gave the first ray of light to the darkened church. He read that, “The just shall live by faith.” He saw that man is not saved by works, but by faith. He wrote out ninety-five theses, or statements on his views about indulgences that the Catholic church was selling and nailed them to the door of the church in Wittenberg, Germany, on October 31, 1517. (Indulgences were statements from the church that you had received a release from punishment of sin through payment of money. One could also buy indulgences for relatives and friends who had died and passed into purgatory, and in this way shorten the time they would have to spend in the place of purification.) This was the first in a series of acts which led up to the Reformation. Luther taught that the Bible was for everyone, salvation was by faith in Christ, and that all people should be allowed to pray. Luther’s followers kept the
3. John Calvin went a little farther by organizing his churches with local presbyters and observing communion, or the Lord’s Supper, as a memorial of Jesus’ sufferings and death. King Henry VIII of England opposed the Catholic church, was excommunicated by the Pope, and became the head of the Church of England. The Protestants of Europe were mainly divided into three groups: Lutherans (the followers of Luther), Presbyterians (the followers of Calvin), and Anglicans (the followers of Henry VIII). John Smyth was dissatisfied with the Church of England and joined the Separatist movement and began baptizing by immersion, which was the beginning of the Baptist church. John Wesley brought a great revival to England and taught holiness and a genuine conversion. Wesley was one of the founders of the Methodist church.
4. Step by step, God was bringing the church to its full glory. Even in Wesley’s revivals men and women would fall out in what they called “trances,” and many times they would speak words which were not understood by anyone. Women would shout their hair down as they worshiped and praised God. Articles have been written about the early Methodists. When asked if that was the same thing people do today when they speak in other tongues, one minister replied, “It is the same principle.” Another minister compared their services years ago to a football game. When someone came through to the experience of salvation, everyone would shout as they do when someone makes a touchdown in a football game. All of these ministers had seen these demonstrations of the power of God in their services years ago, but each one was quick to add that nothing like this ever happens in their churches today. They do not require their people to have this experience. God was trying to manifest Himself to believers as early as the 1700s. Great revivals in America by Peter Cartwright, Charles G. Finney, Dwight L. Moody, and others brought a stir to our own country. Messages of conviction brought zeal and joy to dead church members. The effect of their revivals were felt far and wide.
5. The 19th century was a time of much

Christian activity. Morals of people were cleaner, more pity was shown toward the weak and unfortunate, but it was also a time of great material progress. Ease, wealth, and leisure multiplied, and with it came increased pride and worldliness. Now Satan began to use the plan of putting people to sleep spiritually. They became rich and increased with goods and felt they had need of nothing, as the church of Laodicea in the Book of Revelation. There were indifference and slackness in the church. Many began to see the church becoming too formal and losing its power. Some began to pray for more spiritual food and for God to make a change in the churches and in their individual lives. They did not know just what to pray for, but recognized their need for special help.

6. In December, 1900, a little group of Bible students and their teacher in a small Bible school at Topeka, Kansas, read in the Book of Acts how God poured out the gift of the Holy Ghost on the Day of Pentecost. They believed God would give them a similar experience and began to fast and pray. This continued for twenty-one days. They met for a New Year's tarrying service. On the first day of the new year one of the young women began to speak with tongues as evidence that God had given her the baptism of the Holy Ghost. It began to spread through the other students. Some time later, there were mighty manifestations of God's power as some spoke with tongues and others gave the interpretation of the message. There was a deepening religious experience, new power, zeal, joy, and love. Then the revival broke out in Galena, Kansas, then in Joplin, Missouri, and on in Houston, Texas. A group of people in Los Angeles, California, began to hear the reports of God pouring out the gift of the Holy Ghost. They gathered to pray and invited W. J. Seymour, a humble black preacher from Houston, Texas, who himself had not yet received the gift of the Holy Ghost, to come to Los Angeles. There he told the people what God was doing, but church doors were closed against him. He and a group of black and white saints met in cottage prayer meetings, and on April 9, 1906, God poured out the Holy Ghost in a marvelous way. One after another spoke in tongues as the Spirit gave them utterance.

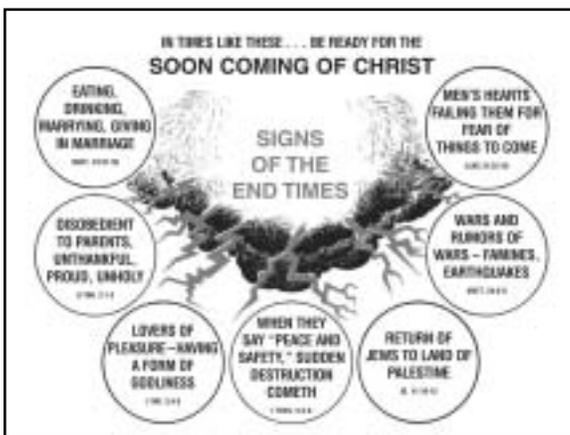
The saints then met in an old livery stable at 312 Azusa Street and scores of people received the Holy Ghost, as in the days of the apostles, in the old whitewashed wooden building.

7. News of this great revival began to spread around the world. People from the British Isles, Scandinavian countries, Sweden, central Europe, and around the world came to America to investigate this new experience. Missionaries came home to find out all about it in the years 1906 and 1907. Then more light began to be shed on the Scriptures. A few began to see that baptism should be in the name of Jesus Christ. Nearly all the people, however, were content with the formula of the trinity, or baptism in the name of the Father, Son, and Holy Ghost. Ministers from every denomination began to receive this experience, but continued to use the formula in baptism that had previously been used in their former churches. God was trying to restore His people to the "faith which was once delivered unto the saints" (Jude 1:3), but many were content to go along with the same formula adopted by the Catholic church. (*New International Encyclopedia*, Vol. 22, page 476—Trinity Doctrine: The Catholic faith is this: We worship one God in Trinity, but there is one person of Father, another of the Son, and another of the Holy Ghost. The Glory equal—the majesty co-eternal. The doctrine is not found in its fully developed form in the Scriptures. Modern theology does not seek to find it in the Old Testament. At the time of the Reformation the Protestant Church took over the doctrine of the Trinity without serious examination.) It was decided, in order to keep unity, that the new movement should use the old formula, Matthew 28:19. This brought about a split among those who had received the gift of the Holy Ghost from 1900 to 1915. Those who accepted the light on baptism in the name of Jesus Christ and the oneness of the Godhead separated themselves into a new group of believers in 1916.
8. In recent times there has been much discussion and concern on the subject of speaking with tongues, or as it is technically known, the glossolalia. People with hungry hearts searching for more truth have in these last days been receiving this

experience in large numbers in the most formal of our modern-day churches. There is not a group left that hasn't been visited by this supernatural experience. Just before the rapture of the bride of Christ, He is once more trying to reveal truths of His Word to this wicked, sin-cursed world, and regather hungry, honest hearts to believe in "one Lord, one faith, one baptism." Many are receiving a portion of the new-birth experience but have not diligently searched the Scriptures to see if there is more truth in His Word to be received. Don't be con-

tent to accept man-made doctrines without seriously examining them to see if they measure up to the Word of God. Don't be content to accept speaking with other tongues without examining your baptism, the Godhead, and holiness. God is trying to perfect His church and to bring them unto the knowledge of the truth, I Timothy 2:4-5. Colossians 2:8 tells us to "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Lesson 9 – Chart 54 Signs of the End Times



A. When Shall These Things Be?

1. Hundreds of years ago as Jesus and His disciples were alone on the Mount of Olives, they asked Him three very important questions. "Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3). They had already accepted the fact that Jesus would return, but now they wanted to know when, and if there would be any signs preceding His coming. The Old Testament scriptures were filled with the signs of His first coming and had prophesied accurately the details of that coming. Jesus told His disciples there would be signs to watch for, but warned them to beware of setting dates. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matthew 24:36). He did assure them, however, that there were signs throughout the scriptures, as well as His own words, which would appear to those who have

"eyes to see" that the time is near. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). Jesus said there would be a generation with certain characteristics to indicate that the end is near. At some point in history, all these signs will converge. Then those whose hearts have been transformed by His Spirit will be able to read the signs of that day and to warn the people as Noah did. Today it seems that those signs are indeed converging for the first time since Christ ascended into heaven.

B. What Shall These Signs Be?

1. Jesus mentioned two things which would characterize the mental state of the world just before His return. First, there is to be distress of nations with perplexity, Luke 21:25. Distressed means to be oppressed or under pressure. Perplexity means bewilderment, or in other words, the generation before His return would be under severe pressure from every point of view with no apparent way out. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). There will be worldwide frustration in great abundance, together with millions starving. As men contemplate the future, they will be not only afraid, they will be terrified. Second, He said that many shall be offended, shall betray one another, and shall hate one another, Matthew 24:10. Never has there been a time when people were so on edge and so easily hurt and offended. Psychiatrists are so busy they have nervous breakdowns themselves as

they try to patch our jangled nerves. Homes are crumbling under the pressures of modern life. Families are actually being betrayed by their own members in some parts of the world, as these pressures build up. This generation is in danger of a psychological breakdown.

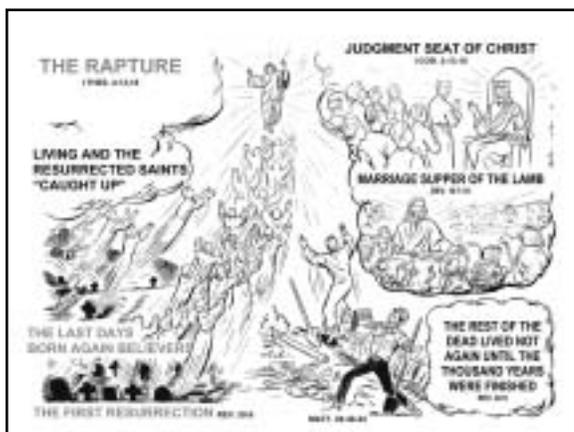
2. We have already studied the moral state of the world as it was in the days of Noah and Lot. There will be eating and drinking, marrying and giving in marriage. Never has there been a time when men have tried so desperately to have fun as they do today. The Public Enemy No. 1 of the modern world is boredom. Despite all appearances, mankind is bored. Man no longer knows what to do with himself. We are tired even from our vacations. Every pleasure that man is capable of enjoying is at our fingertips. But man has abused every gift God ever gave him, including sex, until he no longer finds joy and satisfaction in them. One of our leading magazines once reported about a "Festival of Free Expression" in a Paris youth center where young men and women performed before audiences immoral acts of such depravity that they could not be mentioned here. This is human nature, without God, expressing itself, and is a definite sign of the end.
3. Another sign of the end is that many false prophets shall rise and shall deceive many, Matthew 24:11, and that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. (See I Timothy 4:1.) The time has come that was spoken of by Paul when they will not endure sound doctrine and shall turn from the truth unto fables, II Timothy 4:3-4. This all points to a time of widespread hypocrisy when multitudes of people will be herded into church without having a truly born-again experience with Jesus Christ. False sects will grow; false teachers will infiltrate the church; and the Bible will be under severe attack. Jude tells us that men will creep in like a burglar into a house to rob us of our faith in God and His Word, Jude 1:4. There will come a time when people hungering for the truth will seek it in books and churches, but instead of receiving a message to satisfy their spiritual longings, they will hear a sermon on some current political or social problem, or a sermonette on art and literature. So they wander from place to place, going from hope to despair, but eventually they give up. But at the same time, the true church is exhorted to "not [forsake] the assembling of ourselves together, . . . and so much the more, as ye see the day approaching" (Hebrews 10:25).
4. There will be an increase in lawlessness. "In the last days perilous times shall come" (II Timothy 3:1-5). (Read this passage.) Men will have a form of godliness, but no power. These are explicit characteristics of the last days. Newspapers are filled with accounts of rebellion of youth, overthrown governments, and riots in almost every country on earth. Lawlessness is increasing at a frightening rate around the world.
5. There shall also be scoffers in the last days, saying, "Where is the promise of his coming?" (II Peter 3:3-4). (Read this passage.) Many professing Christians say the return of Christ is a false teaching since it did not take place as the early church expected. The actual translation of Jesus' words, "Surely I come quickly" is, "I am actually on the way." In our skyscrapers with seventy or eighty floors, an executive on the top floor may call to the basement garage and say, "I am on the way. Get my car ready." But this does not mean that he has actually arrived at the garage; he is on the way, and by the time his car is ready, he will be there. Many find it hard to believe in the return of Christ because of their belief in the inevitability of human progress. If we believe man can go ahead by himself, we will never accept the promise of Christ that He will return and bring an end to sin. Many refuse to believe in His coming because it would interfere with their plans and dreams. The scoffers of Noah's day refused to believe in the Flood, but it came anyway.
6. There shall be wars and rumors of wars, Matthew 24:6. Toward the end, wars will become more widespread, more devastating, and more frequent. No doubt, the nations of the world are setting the stage for one of the most terrible scenes in the drama of human strife. The whole world is hurling toward a war far greater than anything known before, which scriptures call the "battle of Armageddon." (See Revelation 16:14-16; Joel 3:9-14.) Modern war-

fare is the most highly developed of all the sciences. Our weapons have been perfected, but we have failed to perfect the men who use them.

- Our peace conferences are another sign of the end times. (Read I Thessalonians 5:2-8.) Never has there been so much talk of peace, while the world longs desperately for peace. No peace can come until the Prince of Peace comes back to this troubled world. The world's leaders are desperately trying to establish peace, but God is left out of their planning. Just recently the United Nations was ringing with a message of peace and safety by a religious leader. Foolish man pursues his own programs, claiming that he can

- solve his problems by himself without God.
- The return of the Jews to the land of Palestine is another of the recent signs which have been fulfilled. (Read Isaiah 11:10-12.) To the born-again Christian, the coming of Christ will be the most glorious moment of their lives. To those outside of Christ, it will be the greatest of all calamities, the most horrible event of their lives, an unbelievable, tragic disappointment! Some of the very last words of the Bible are, "Surely I come quickly. Amen. Even so, come, Lord Jesus." Are we ready to meet Him if He should come right now? Is there a longing and an anticipation in our lives to see if we are fully prepared for that great day?

Lesson 9 – Chart 55 The Rapture



A. The "Catching Away"

- The importance of Christ's second coming is emphasized by the fact that one out of every thirty verses in the Bible mentions it. It is mentioned in all but four books of the New Testament. To every one reference of the first coming, there are eight references to the second coming. The "rapture" is the catching away of that chosen group from all nations of the earth through the preaching of the gospel, and they are caught away before the great tribulation that is coming on the earth. The "revelation" is His return with the raptured people of God to fight against the Antichrist and his armies. At this time "every eye" will see Him, Revelation 1:7.

B. The Resurrection of the Dead

- This is the next event on God's calendar. "Behold, I shew you a mystery; we shall

not all sleep, but we shall all be changed, in the moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this incorruptible must put on incorruption, and this mortal must put on immortality" (I Corinthians 15:51-53). How quick is the twinkling of an eye? Just as fast as you can close and then open your eyes. That's just how fast these mortal bodies will be changed to be like His! When the trump of God sounds, the dead in Christ will hear the sound and come forth out of their graves. At the same time, the righteous living will put on immortality, and together we will rise to meet Him in the air. (Read I Thessalonians 4:13-18.) Our bodies will then be fashioned like unto His glorious body, Philippians 3:20-21. It is the Spirit of God that will raise our bodies from the dead, Romans 8:23. These bodies will not be discarded, but will be glorified. The blood will be lost in death, but if the Spirit of God dwells within us, it shall raise us, Romans 8:11. "And so shall we ever be with the Lord."

- (Note to Teacher: This point is not to be discussed in class unless someone who knows the Scriptures very well brings it up. The first resurrection mentioned in Revelation 20:6 is speaking concerning the Jewish saints who have not taken the mark of the Beast during the great tribulation. This resurrection is the last phase of the first resurrection. Paul does not mention the resurrection of the tribulation saints,

neither does John mention the rapture of the church, but both are part of the first resurrection. I Corinthians 15:23 says, "But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." In other words, the first resurrection of the dead, which are the righteous dead, began with the resurrection of Jesus Christ, which was the first fruits, then "they that are Christ's at his coming," or the rapture of His church, and last of all would be the martyrs under the reign of the Antichrist. Three scriptures speak of a resurrection of the dead, both of the just, and of the unjust, John 5:28; Daniel 12:2; and Acts 24:15. None of the unjust dead are resurrected until the end of the thousand-year reign of Christ at the white throne judgment. The rapture of the church is the first part of the first resurrection of the righteous dead.)

3. The day of the rapture of the church will be just as any other day. In some parts of the world it will be night; men will be sleeping in their beds. In other parts of the world men and women will be doing their daily chores, Matthew 24:40-44; Luke 17:34-36. His coming will be as a thief. No one knows when a burglar will break into his home, but the owner of the house is to watch and make sure his home is securely locked so that it will not be broken into. We do not know the day nor the hour when our Lord will come, so we must always be watching, lest coming suddenly He find us sleeping. (See Mark 13:33-37.)
4. Let's try to imagine the confusion and turmoil that will occur the day of the Rapture. It will begin as any ordinary day. Men and women will go to their jobs as usual; business transactions will be taking place; children will go to school; couples will be getting married; babies will be born, others will be dying; everything will be going as usual. But then suddenly, without warning, thousands missing! No trace whatsoever of their whereabouts! There will be hundreds of traffic accidents caused by drivers suddenly vanishing into thin air and their cars crashing into the oncoming traffic. No doubt there will be plane crashes and train wrecks because of pilots and engineers disappearing. Unsaved husbands will come home from work to find their godly wives missing

after frantically searching through the house. Churches will begin to quickly fill with screaming men and women pounding the altars, begging for mercy. Many professing church members will grab their pastors by the neck and curse them to their face for not telling them the truth. Think of the horror that will fill the hearts of those who "almost" became a Christian, but then felt that maybe they would have to give up too much and decided to take the easy way.

5. What will those do that thought everyone could have their own belief and never really dug into the Word of God to find out what that "one" faith was? Of the approximately six hundred denominations today, practically all say you only have to believe on the Lord Jesus Christ to be saved. Very, very few go so far as to say you have to receive the Holy Ghost with the evidence of speaking with other tongues, and even less than that say you must also be baptized in the name of Jesus Christ for the remission of sins and live a holy, consecrated life. When you narrow it down to what the apostles and Jesus Himself taught, you see you only have one way to be saved, and that way is completely separate and apart from the teachings of other denominations. Don't expect the masses of humanity to go up in the Rapture, for Jesus said in Matthew 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Again in Luke 13:23-24, "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

C. Judgment Seat of Christ

1. While the world is in an utter state of chaos and confusion, hysterically running from homes, to churches, making long-distance telephone calls, finding piles of dirt beside empty graves, the people of God will be with their Lord. Then there will be a judgment seat set up where the saints of God will be judged or evaluated of the work they have done, and then rewards will be

given. This is the time we will be recompensed, Luke 14:14. Every man's work will be tried by fire to see what sort it is, whether gold, silver, precious stones, or wood, hay, or stubble, I Corinthians 3:12-15; II Corinthians 5:10. We will every one have to give an account of ourselves to God, Romans 14:10-12. Our salvation is not of works of righteousness which we have done, but we can work for a reward. Some rewards will, of course, be greater than others, I Corinthians 3:8, and there will be a prize for the "high calling of God in Christ Jesus" (Philippians 3:14). A crown of righteousness is waiting for those who love His appearing and will be received at that day. (See II Timothy 4:8.)

2. Let's don't try to get by with just as little as possible in our Christian life. The man who was given one talent and buried it was not even counted worthy to be a steward. He had his one talent taken from him and given to another and then was cast into outer darkness, Matthew 25:14-30. The apostle Paul feared lest he be a castaway, or an unprofitable servant. If he feared, how much greater should we. Once we have been filled with His Spirit and made a child of God, our fear should then be that we

would not do enough to please our Master. How embarrassing it would be to stand before His throne and not find His full favor. If all our work down here is done to be known of men and to receive their praise for it, there will be no reward for it on that day. Let us not work for rewards that will quickly pass away from the praise of men, but work for that eternal reward that fades not away.

D. Marriage Supper of the Lamb

1. Then there will be a great time of rejoicing as we eat of the Marriage Supper of the Lamb. The Lamb of God who gave Himself for His church will be the host at this great supper. (Read Revelation 19:7-9.) What a glorious time of fellowship with our great God and Savior! We will be arrayed in robes of white linen and will be presented unto Him; a glorious church, not having spot, or wrinkle in her garment because she has been busy working for her Bridegroom, redeeming the time by telling others of the good news of salvation. She has not been slothful or lazy, but has given herself wholly and completely to His work and His will. We can be a part of this bride that Jesus Christ is coming for very soon.

Lesson 9 – Chart 56 Manifestation and Reign of the Antichrist



A. Condition of the World

1. While the church is enjoying the fellowship and communion of the Lord, which will last for seven years, the world will be having a time of trouble such as was not since the beginning of the world, nor ever shall be, Matthew 24:21. This is the time when the

world will be ruled by one man: the Antichrist. We are in the period of preparation right now for a worldwide fusion of all tribes, nations, civilizations, and religions of men. In Revelation 17:17 we read, "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Another passage in II Thessalonians 2:7-12 tells us, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming . . . And for this cause God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." All through the ages there has been a lawless power at work, and toward the end of the age, when people have "pleasure in unrighteousness," the

restrainer who is the Holy Ghost will restrain only until the believers are taken away.

2. The world will reach a point where it will set up a world government, and a world dictator or president will emerge. No doubt television cameras will be on the scene and the news will be flashed around the world that a man of peace, a universal ruler, has been chosen. The thirteenth chapter of Revelation uses the word "beast" to express the idea that this will be a man of great strength and ability to force his will upon the world. This term is not meant to indicate repulsiveness, but to indicate that he will be admired, feared, and worshiped. The cleverness he will use to dominate the world scene has never been known. He will temporarily put down war and devise brilliant economic methods. Prosperity will return, and the fear that has gripped every part of the world will give way to hope. The world will stand in awe and wonder at his genius and power as millions actually worship him as a god. The age of the computer will also contribute to his ability to control the life of every person on the globe. His one dream, one aim, one ambition will be to destroy even the thought of God and to exalt himself beyond any kind of god the world has ever known. The Bible says of this ruler: "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many" (Daniel 8:25). This superman, who will be the incarnation of Satan, will be permitted to have world control.
3. The nation of Israel has a very important role also in this period of time. It has been prophesied for thousands of years that the Jews would return to the land of Palestine, even though they still do not believe in their true Messiah, Ezekiel 22:19-22; Zephaniah 2:1-2. They will begin to build again the Temple of David, after He has taken out of the Gentiles a people to His name, Acts 15:14-16, which we know to be the bride of Christ. After they rebuild their temple, the ancient sacrifices are established. (See Revelation 11:1-2.) It is commonly reported that even now the Jews are gathering materials to build this temple and that the blueprints for it are already drawn up. A great portion of the wealth of the

world lies in the area right around Palestine, and all the nations of the world would love to get their hands on this prized possession. The Antichrist, who is now the world ruler, will make a covenant with the Jews, Daniel 9:27, which the prophet Isaiah calls a covenant with death, Isaiah 28:15. Then in the middle of this seven-year period, the Antichrist refuses to allow the Jews to offer sacrifices in the temple, which is the abomination of desolation spoken of by Daniel the prophet and also by Jesus, Matthew 24:15, 21-26, and is rejected by the Jews when he declares himself God and refuses to allow them to worship in the temple. Everyone is commanded to worship an image of the Antichrist that is set up and all who refuse will be killed. Then the Antichrist will turn against the Jews, and terrible persecution shall follow, called "the time of Jacob's trouble" (Jeremiah 30:5-7), when the Antichrist will endeavor to destroy the seed of Abraham from the face of the earth. A mark will be placed in the forehead or in the right hand of every man to buy or sell. The number of the beast is 666. Rich, poor, small, and great all must have this mark to exist, because no one could last very long without buying food for their family. Many people place their hopes on being saved during the great tribulation if they miss the Rapture. But how will you be able to see your children and your husband or wife starving for food without taking this mark? If you think it's hard to live for God now, how would it be then with the Spirit of God lifted from the earth, having to live right in your own strength?

B. Doom of the Beast Worshipers

1. There is to be no way of escape for those who take the mark of the Beast. They must drink of the wine of the wrath of God and then be tormented forever with fire and brimstone. (See Revelation 14:9-11.) Those who do not take the mark will be killed also, so there will not be much of an alternative. The only hope at all during this time will be to give your head for the witness of Jesus. (See Revelation 20:4.)
2. Why will men be deceived into taking this mark of the Beast? Because they believed not the truth when they had an opportunity to accept it. Today is the day of salvation;

now is the accepted time. (See II Corinthians 6:2.) If we will call upon the Lord while He is near, we can find Him. It is not His will that any should perish but that all

should come to repentance. It will be a horrible thing for us to reject the Lord while He is calling us today and have to go through this time of severe tribulation.

Lesson 9 – Chart 57

Vials of Wrath Poured Out During Great Tribulation



A. Wrath of God Poured Out

1. During the last three and a half years of the great tribulation, the vials of the wrath of God will be poured out on the earth. (Read Revelation 16.) Men will be covered with boils from head to foot. The sea, lakes, and rivers will become as human blood. All drinking water will be polluted. This Beast that has shed the blood of innocent martyrs will now be given blood to drink! Then the sun will become so intensely hot that men will be literally scorched with the heat. But these God-defying, embittered men will only scream out agonizing curses, blaspheming the name of God. They will still refuse to repent. The fifth plague will be poured out at Jerusalem, the seat of the Beast, and the sun shall be withdrawn, and in the resulting darkness, men will gnaw their tongues in pain, but will not yet surrender to God. Instead, they will scream out curses. At the sixth vial the river Euphrates will be dried up to prepare the way for the kings of the East to gather for the battle of Armageddon. Demon powers will possess the kings, or leaders, of the world and they will begin mobilizing mili-

tary forces to fight against Christ and His armies. They will yet try to overthrow divine power and rule the world themselves. The last of the plagues will be a bedlam of thunder accompanying unprecedented, frightening flashes of lightning. The most tremendous earthquake of all history will rock the earth. Then will fall out of heaven a devastating hailstorm with huge hailstones weighing as much as a hundred pounds! But again, these hardened men will blaspheme God because of this plague and will still refuse to repent.

2. Certainly no intelligent human being would want to go through such tortures and anguish as this world is destined to experience. Maybe you think this could never happen and is just a fairy tale or myth. If we believe the Bible at all, we will have to admit that the judgments of God fell on Egypt when the children of Israel were delivered from bondage. You will recall that the Nile River was turned to blood, boils broke forth upon man and beast, thunder and hail rained upon the land; the hail was so severe it smote every herb of the field and broke every tree of the field; and three days of thick darkness. If God could cause all those plagues, plus several others, to come upon the land of Egypt, let's not be foolish enough to think He would not perform His Word once again. The judgments of God are real and certain. But there is an escape. While there is yet time, call upon the Lord. Repent of your sins, be baptized in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. This is our escape route for the judgments coming on this world. He is calling you today. Listen to His voice. Don't turn Him away as He stands knocking at your heart's door. Let Him in!

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 9

Coverage: Former Rain and Latter Rain to Vials of Wrath Poured Out

Chart 53. Former Rain and Latter Rain

1. The reformation began the journey back to Pentecost
2. Light slowly began to shine to reveal hidden truths, Isaiah 28:10
3. Martin Luther began with "justification by faith"
4. John Calvin organized his churches with local presbyters and observed the Lord's Supper
5. King Henry VIII became head of Church of England
6. John Smyth began baptizing by immersion
7. John Wesley taught holiness and a genuine conversion
8. Peter Cartwright, Charles G. Finney, Dwight L. Moody all brought great revivals and a stir to churches in America
9. Group of Bible students at Topeka, Kansas, received the Holy Ghost on January 1, 1901, after seeking God 21 days
10. Speaking in tongues spread to Joplin, Houston, and Los Angeles
11. News of these revivals spread around the world
12. More light is revealed on baptism in Jesus' name and the oneness of the Godhead, which caused a division among those who had received the Holy Ghost in the year 1916
13. His Spirit was once again poured out upon all flesh, Joel 2:23, 28
14. Make sure you know the truth, I Timothy 2:4-5; Colossians 2:8

Chart 54. Signs of the End Times

1. Jesus' disciples ask three important questions, Matthew 24:3
2. Mental state of world before His return, Luke 21:25-28; Matthew 24:10
3. Moral state of world, Matthew 24:37-39; Luke 17:28-29
4. False prophets shall arise, Matthew 24:11; I Timothy 4:1; II Timothy 4:3-4
5. Increase in lawlessness, II Timothy 3:1-5
6. Scoffers will say, "Where is the promise of his coming?" II Peter 3:3-4
7. Wars, famines, earthquakes, Matthew 24:6-8
8. Peace conferences, I Thessalonians 5:2-8
9. Return of Jews to land of Palestine, Isaiah 11:10-12
10. As the day approaches, assemble together more, Hebrews 10:25

Chart 55. The Rapture

1. Rapture is the catching away of the church to meet the Lord in the air; the Revelation is the second coming of Christ to the earth
2. Living and dead believers will rise together, I Corinthians 15:51-53; I Thessalonians 4:13-18; Philippians 3:20-21; Romans 8:11, 23
3. One taken, the other left, Matthew 24:40-44; Luke 17:34-36
4. Judgment seat of Christ, Luke 14:14; I Corinthians 3:12-15; II Corinthians 5:10; Romans 14:10-12; I Corinthians 3:8; Philippians 3:14; II Timothy 4:8
5. Marriage Supper of the Lamb, Revelation 19:7-9; Ephesians 5:25-27

Chart 56. Manifestation and Reign of the Antichrist

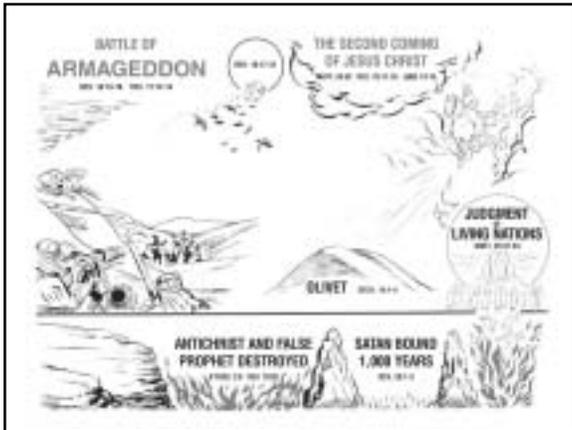
1. Great time of trouble, Matthew 24:21
2. World to be ruled by one man, Revelation 17:17; II Thessalonians 2:3-12; Daniel 8:25
3. Jews will return to Palestine, Ezekiel 22:19-22; Zephaniah 2:1-2
4. Jews will rebuild Temple, Acts 15:14-16; Revelation 11:1-2
5. Jews will make covenant with Antichrist, Daniel 9:27; Isaiah 28:15
6. After 3 1/2 years, Antichrist will set himself up as God and refuse to allow Jews to offer sacrifices in the Temple, which is the abomination of desolation, Daniel 9:27; Matthew 24:15, 21-26
7. Antichrist turns against Jews and terrible persecutions follow, called "time of Jacob's trouble," Jeremiah 30:5-7; Revelation 13:5-7
8. Antichrist will set up his image and force all to worship it or be killed, Revelation 13:8, 12-15
9. All must take mark of Beast to buy or sell, Revelation 13:16-18
10. Doom of all who take the mark of the Beast, Revelation 14:9-11
11. Men will take this mark because they received not a love for the truth, II Thessalonians 2:9-12

Chart 57. Vials of Wrath Poured Out During Great Tribulation

1. Men will be covered with boils, all water will turn to blood, sun will scorch men, darkness will cover the land, lightning, tremendous earthquakes, and hail weighing 100 lbs. will fall on men, Revelation 16
2. There is an escape—call on the Lord today while He is near!

Battle of Armageddon to White Throne Judgment

Lesson 10 – Chart 58 Battle of Armageddon



A. The Doom of Babylon

1. Our last lesson ended with the wrath of God being poured out on the inhabitants of the earth who had taken the mark of the Beast, yet they refused to repent and blasphemed the name of God. Immediately following these vials of wrath is the final judgment of God upon the ungodly world federation of nations in the end time under the leadership of the last great world dictator, the Beast out of the sea in Revelation 13, or the Antichrist, and the judgment of the false Antichristian church of the Antichrist.
2. Where did this Antichristian system of religion known as Babylonianism have its beginning? It began in the eleventh chapter of Genesis with the building of the city of Babylon by Nimrod. This city and tower of Babel symbolized a political ideal and a governmental system which has never died, but is still at the root of the world's disorders. You will recall in our second lesson how that man disobeyed God after the Flood by not repopulating the whole earth. Instead they remained together and built the great city of Babylon, which represented the political national strength and ideals of Babylon. The tower in the midst of the city was the symbol and center of Babylon's religious program and worship. This tower was named "Babel," which means "gate of God," but this is only the name men called it; it was a denial of God's way to heaven. God came down and called it "confusion" and blasted the plans for a superstate, but the spirit of Nimrod lived on. The city and the tower, politics and religion, merged into one great gigantic system of world-unity with a federation as their dream and aim. Babylonianism represents everything which is opposed to God both politically and religiously. God's program calls for a kingdom to be established upon the earth under the personal rule of Christ. Satan proposes a kingdom of men in the earth under the rulership of the Antichrist of whom Nimrod was the first clear type in the Scriptures. This spirit of Nimrod soon asserted itself again in Egypt with Pharaoh attempting to establish his superstate. Nebuchadnezzar made a similar attempt followed by the Medes and Persians, Alexander, the Caesars, Constantine with his union of church and state, Napoleon, and Hitler. The dream of mankind today is still a federation of nations, a superorganization without God that will bring a utopia of peace of which men have dreamed since the days of Nimrod.
3. Satan's final attempt to fulfill his dream will occur after the church is gone. When the true church has been caught away, Satan will produce their personal Antichrist, of whom Nimrod was only a shadow, who will succeed in setting up a great superfederation of nations to guarantee safety for the world, one world church, one world speech, one world police force, currency, etc.
4. Daniel's interpretation of the dream of the king was of an image with a head of gold (the kingdom of Babylon), the chest and arms of silver (kingdom of Medes and Persians), stomach and thighs of brass (kingdom of Greece), legs of iron (kingdom of Rome), feet of iron and clay (the ten toes represent the form of Gentile world power, corresponding to the Beast with ten horns in Revelation 17. The ten horns, or ten toes are ten nations who will have one mind and will give their power and strength to the Beast, or Antichrist. Since the image Daniel saw had feet of iron mixed with clay, we understand that the old Roman empire must be revived, which will mix with the clay. This is the political portion, or the federation nations, during the reign of the Antichrist.)
5. In Revelation we see in addition to this federation of nations an Antichristian,

national federation of religions under the figure of the scarlet woman (Revelation 17:1-18). She is a mother with a brood of children, which suggests that there is a mother church, and associated with her will be the apostate religions of the world. The ecumenical councils of our day show us that there is a move on to unite all churches and bring all religions under one head to make one great universal world-church. This Antichristian church will unite with the world government under the direction of the Beast, but Revelation 17:16 tells us that the ten horns, or ten kings of this final world empire will destroy the false religious system. The federation of nations will destroy this federation of religions because God has put it in their hearts to fulfill His will. Then shall the heavens rejoice and all the apostles, prophets, and saints because God has judged Babylon, that wicked apostate church that has slain the prophets and servants of God. (See Revelation 18; 19:1-6.) Satan's church, at last, has been overthrown!

6. Now let's review the condition of the Jews and what has been happening to them during this seven-year period. Israel is no longer compared to a bride, because she went after strange gods. She brought a reproach on the name of God by playing the harlot, therefore she was put away, or forsaken because of her adulterous ways. Instead, a bride was taken of the Gentiles. Those who have taken His name upon them and suffered reproach for the name of Jesus now make up the bride of Christ, and have been "caught away" before the time of trouble such as the world has never seen. But God will not forget His covenant with the people of Israel, and though "For a small moment have I forsaken thee;" yet "with great mercies will I gather thee" (Isaiah 54:7). God will not forget His promises. Israel will be the restored wife during the period of the great tribulation. (Read Isaiah 54:1-10 and Hosea 2.) We have already studied that the Jews would be gathered back to Palestine and would build another temple unto their God and would resume offering sacrifices. They will make a covenant with the Antichrist at the beginning of the seven years. But after three and one-half years, or in the middle

of the week of Daniel's prophecy, the Antichrist will forbid the Jews to offer their sacrifices unto God and will set himself up as God and command that all worship the image of him. The power of the Antichrist will be so great that he and the false prophet will do great miracles and even cause fire to come down from heaven, Revelation 13:11-15. Then he begins to persecute the Jews because they continue to call on the name of God. Many will suffer martyrdom at the hand of the Antichrist and others will go into captivity. All nations will gather against Jerusalem to battle (Zechariah 14:1-3). In their affliction, the Jews will begin to seek the face of the Lord and turn to their God, Isaiah 10:20-21; Hosea 5:15. No doubt they will call for their long awaited Messiah. When they shall call on His name, then the Lord will hear them and will say, "It is my people: and they shall say, the LORD is my God" (Zechariah 13:9).

B. The Battle of Armageddon

1. "Then shall the LORD go forth, and fight against those nations" (Zechariah 14:3). Then shall they "look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zechariah 12:10). There shall be a great mourning in Jerusalem and every family shall mourn and repent when they see that Jesus, whom they crucified, was really their true Messiah. (See Zechariah 12:11-14; 13:6.) "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley" (Zechariah 14:4-7) and the Jews shall flee to the valley where they will be protected from the great battle that is to follow.
2. Now let's get a picture of this battle. The scene is a plain north of Jerusalem. All the kings and princes of the earth are there led by three leaders, captains such as the history of war has never seen before. We ask these foul spirits who they are and whence comes this innumerable host which follows them. They answer, "We are the dragon, the Beast, and the prophet, and we are gathering the

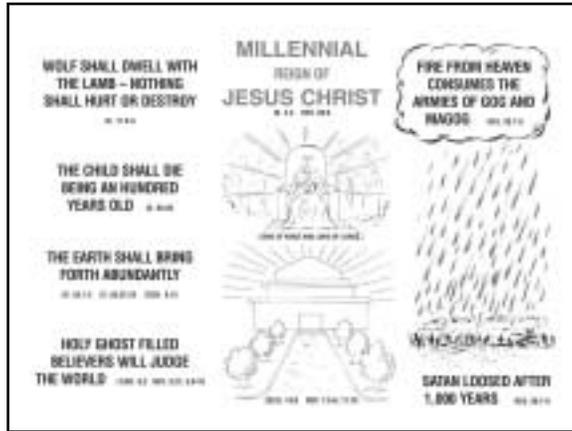
kings of the whole world to the battle of the great day of God Almighty, in a place called in the Hebrew tongue Armageddon." Army after army, host after host, they march by, their banners stamped with every evil device, and their loud trumpets filling the canyon with unending clamor. Surely no host can stand up before such an army as this, led by the consolidated powers of darkness: the dragon, the Beast, and the false prophet. But now, from the direction of Jerusalem, we hear the call of a loud trumpet like the sound of many waters. Soon there appears another host, but such a host has never before crossed this plain. They bear no weapons, they are encased in no armor, but clothed in pure white; they are immortal and cannot be wounded. At their head rides their Captain on a white horse. His eyes are as a flame of fire and on His head are many crowns, and He is clothed with a vesture dipped in blood. On His thigh and on His vesture is written, "King of kings, and Lord of lords." Close behind Him, mounted upon their white horses and clothed in fine linen march the weaponless host of the saints. We ask, as we bow before this awful conqueror, "Who art thou? And who are these that follow thee, and whither goest thou?" He answers, "I am Faithful and True, Alpha and Omega, and in righteousness do I judge and make war. I am He who died on Calvary and I come to reap the fruits of my agony and death, to be admired of them that believe, and to overthrow the enemies of God." (See Isaiah 63:1-4; Revelation 1:7; Revelation 19:11-16; Isaiah 26:21; Jude 1:14.)

3. Great destruction shall come to all the armies of the Antichrist from the sword that proceeds out of the mouth of Him who sits upon the horse. This conflict will result in a grand and overwhelming victory, when all the forces of evil shall be put down and God shall be all in all. Though he was despised and rejected of men, then every knee shall bow. Once men railed on Him with their tongues, but then every tongue shall confess that Christ is Lord; once they put a crimson robe on Him and mocked him, but then He will wear the crimson vesture of His triumphant atonement; once

twelve humble men followed Him about, but then the armies of heaven will follow in His train. A crown of thorns was once pressed upon His brow, but then He will wear many crowns upon His head. He is that stone that was cut out of the mountains that will destroy the kingdom of this world, Daniel 2:34-35, 44.

4. How great was the battle? Listen to what the angel says, "and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, . . . both free and bond, both small and great" (Revelation 19:17-18). All the fowls of the air will be called to this great slaughter and filled with human flesh. In this battle blood will run 200 miles long, four feet deep (see Revelation 14:20), and it will take seven months to bury the dead. (See Ezekiel 39:12-13.)
5. The Beast (Antichrist) and the false prophet that wrought miracles will both be cast alive into a lake of fire burning with brimstone, Revelation 19:20; II Thessalonians 2:8, together with all those who took the mark of the Beast, Revelation 14:10. The dragon, which is Satan, will be bound and cast into the bottomless pit for one thousand years. (See Revelation 20:1-3.)
6. Then will all those who were beheaded for the witness of Jesus and the Word of God which had not worshiped the Beast or his image, neither had received his mark upon their foreheads or in their hands be resurrected that they might live and reign with Christ a thousand years, Revelation 20:4-6. This is the completion of the first resurrection which is the resurrection of the just, John 5:29. There is a period of one thousand years before the second resurrection, or the resurrection of the wicked.
7. Then shall the Lord set up His kingdom on the earth and shall judge the world in righteousness, Acts 17:31. All nations shall be gathered before him and He shall separate them as a shepherd divideth the sheep from the goats according to their treatment of His people, Israel, Matthew 25:31-46; Joel 3:2, 12.

Lesson 10 – Chart 59 Millennial Reign of Jesus Christ



A. Condition of the World During Kingdom Age

- At last, there will be peace on the earth when the Prince of Peace sets up His kingdom on the earth, Isaiah 9:6-7. Nations shall no longer lift up swords against other nations, and during the time of this wondrous peace, men will forget the strategies of war, Isaiah 2:4. All the swords will be reshaped into pruning hooks to farm and cultivate the earth with. No woman will ever have to see her son, husband, or sweetheart go off to war to return no more. Ever since the Garden of Eden man has been fighting and shedding one another's blood, and he would probably carry it over into the next age if God would permit it, but Jesus and His people, who were saved during past ages, will rule this earth then with a "rod of iron" (Revelation 2:26-27).
- This thousand-year reign of Christ on the earth will be the seventh and last dispensation of man under which man will exist in his natural state and reproduce. This dispensation is known as the "kingdom age" and will be the most favorable of all the seven dispensations in which to live for God. This will be the last testing time for proud, carnal man. It will be an even better opportunity to live for God than in the Garden of Eden or during the "dispensation of innocence" for there will be no devil roaming the earth or skies to tempt man.
- There will be very little, if any, sickness or disease. When a righteous person dies at the age of one hundred years, he will be considered as just a child, Isaiah 65:19-20. The eyes of the blind shall be opened and

the ears of the deaf unstopped; the lame shall leap as a hart and the tongue of the dumb sing, Isaiah 35:5-6. Our "Great Physician" will be in charge as chief "Health Officer" and will oversee and prescribe all sanitary regulations as He did for Israel in Moses' time, Deuteronomy 23:14. The One who has healed the worst diseases by the touch of His hand, or by commanding them to vanish, will surely keep all disease and sickness well under control then.

- Men shall live long lives once again. Their days will be compared to the days, or age of a tree, Isaiah 65:22. Many trees live to be hundreds of years old, so it could easily be that many of the inhabitants of the earth will live throughout the entire thousand years. Our life is so short now that a man is almost dead with old age before he can accumulate enough to provide himself with even the necessary comforts of life. But all will be different then.
- The curse that was placed upon the earth when Adam and Eve sinned will be removed. No thorns and thistles will be found. Insects and pests of all kinds which destroy fruits, vegetables, grain, and other crops will be unknown then, for nothing shall "hurt nor destroy in all my holy mountain," says the Lord, Isaiah 11:9. "They shall not labour in vain, nor bring forth for trouble"—to see it corrupted and destroyed by insects or pests, Isaiah 65:23; 35:1, 7. This will be a farmer and gardener's paradise, Zechariah 8:12.
- All the viciousness will be taken out of animals and the poisonous venom. You can see wolves and lambs feeding together. Lions will become as kittens, and a little child shall lead them. Instead of eating flesh of other animals or of humans, all the vicious beasts, such as lions, bears, leopards, etc. will eat straw with the cows and oxen. You needn't worry about your tiny babies or young children playing outside in the yards. All the sting will be taken out of all insects and serpents. If there are such things as ants, mosquitoes, wasps, asps, bees, scorpions, snakes, etc., they will not harm a thing because "They shall not hurt nor destroy in all my holy mountain" (Isaiah 11:6-9).
- All nations will come to Jerusalem to worship at least once a year from all over the earth. There will be compulsory worship

imposed on the people of the earth. If they fail to go to Jerusalem to worship, God will withhold rain from them. (See Zechariah 14:16-19.) No doubt there will be transport planes that can fly at tremendous speeds that will bring people from all over the earth to this yearly feast. The knowledge of the Lord will extend then to all parts of the earth. There will not be any heathen or people who do not know God, Isaiah 11:9. In that day there will be only one religion and one Lord, Zechariah 14:9, and no church organizations. No one will be lost because he fails to join the right church or because he doesn't know which organization represents or makes up the "Body of Christ."

8. What will the saints of God who have been born again be doing during this time? Paul tells us that we shall judge the world and angels, I Corinthians 6:2-3. We shall reign as kings and priests under Christ, and be His governmental officials and ministers, Revelation 5:8-10; 1:5-6; 20:6. Justice will be meted out to every man alike. These men cannot be bribed nor deceived as our judges and rulers are now. The oversight of the preaching of the gospel and the spiritual welfare of the nations which inhabit the earth at that time will be principally intrusted to the redeemed and glorified saints of the past dispensations. There will not be various traditions and opinions of men injected into God's plan of salvation then as there are now, things which have corrupted and damned many souls instead of enlightening them and pointing them to the Lamb of God that takes away the sins of the world. There will be but one plan of salvation preached and no one's mind will be confused with erroneous teachings as to which is the right way to be saved. Everyone who wants to be saved will know exactly what to do. Many will be lost during our "dispensation of grace" because of the existence of so many religions and false doctrines.
9. Those who are in the bride of Christ and rule and reign with Him for a thousand years will not have to worry about death during the Millennium, because we will have our glorified bodies, I Corinthians 15:52-54, and so shall we ever be with the Lord, I Thessalonians 4:17. But it shall not be so with the inhabitants of the earth. God

is going to limit the time for a sinner to be saved. "The sinner being an hundred years old shall be accursed," or doomed for destruction (Isaiah 65:20). This does not mean that he will necessarily die right then, but that he will have sinned away his days of opportunity to be saved, just as God's Spirit does not always strive with man now, Genesis 6:3. His Spirit will not always strive with man then.

10. The last enemy to be overcome besides death during the Millennium will be the flesh. Man will still be privileged to seek and obtain the power of God to overcome and subdue his carnal nature, but just as during other dispensations of time, man will (as a general rule) miserably fail God and further prove the weakness of his fleshly nature, Isaiah 65:20. This will be the time when man will prove himself under the final test. Otherwise, the wicked dead of past dispensations might, in a measure, be able to blame the devil for all their wicked and ungodly acts, or try to justify themselves before God. Since the devil will be bound and not able to deceive men for this thousand years, it will readily be seen by all that it is not man's nature to live holy and that the devil has not been fully responsible for all our sinful acts and shortcomings, only a part of them.

B. Satan Loosed After One Thousand Years

1. For one thousand years man will have been under the influence of the Spirit of God and free from satanic influence. But as soon as Satan is loosed from his prison in the bottomless pit, he will find multitudes ready to serve and obey him. This proves that unregenerated man is hopeless and bad. With every condition favorable and practically every hindrance removed, still man will choose to listen to and obey the desires of the flesh. Satan will not be loosed but just a little season until he will have recruited enough followers among the nations of the earth to gather them together to battle against Jerusalem. This will not be just a small army of followers Satan will have, but we find that they will be as the "sand of the sea" (Revelation 20:7-9). Man can never learn from the experiences of others. Judgment has fallen on mankind throughout the ages, but that still does not seem to teach him that the very same judgments

will fall again if God's Word is not obeyed. From the many people born during the Millennium, Satan will find those who do not believe God and will deceive them.

2. Just as always, throughout the history of mankind, God will once more pour out his

judgments on the armies of Gog and Magog. Fire from heaven will come down and consume the armies as they encircle the camp of the saints and the beloved city. Thus, the seventh and last dispensation of man will end in judgment.

Lesson 10 – Chart 60 The Severity of God



A. Why Does God Require Judgment?

1. Many today say that judgment is not consistent with justice, love, and mercy. They refuse to believe that a loving God would ever punish them for their evil deeds. But this is because they do not understand the nature of God and refuse to accept what the Bible says about it.
2. Justice demands that the scales be balanced, and without judgment, this would be impossible. Law could not possibly exist without a penalty. It is impossible to have one without the other. Reason would tell us that there must be a time when the Neros, Napoleons, Hitlers, and Stalins will be brought to an accounting. Otherwise, there would be no justice in the universe. The thousands of evil men who have lived and practiced their evil upon others without seeming to pay a penalty in this life must some day stand before God and be judged. There will be a time when the crooked places will be made straight. (See Isaiah 45:2.)
3. A judge who administers justice must base his acts upon law. To break this law demands penalty. To show mercy in the face of broken law would destroy order and create chaos. Mercy is a quality that must

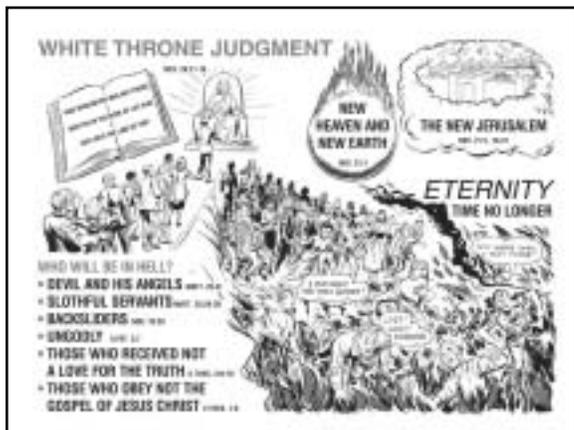
not forget or neglect the principle of law.

4. Because God loves, He must be just. God could not consistently love men if He did not provide for the judgment of all evildoers. It was because God's love for man was so intense that He gave His Son so that man would not have to face the judgment.
5. Judgment is the necessary spur to man's conscience that prevents the doing of evil. Man needs the incentive of reward for his goodness and the threat of punishment as a deterrent against evil. Suppose there were no police force in our country or any courts to straighten out the wrong. There would be chaos overnight; no one would be safe anywhere. Even with law enforcement, the corrupt passions of men are only slightly restrained in our evil time, but conditions would be much, much worse if there were no laws enforced.
6. God's holiness demands that all unrighteousness be judged. Regardless of the location of sin, in saint or sinner, that sin demands judgment. If God spared not the angels that sinned, if He destroyed the whole world with a flood, if He had a man stoned to death for picking up sticks on the Sabbath, if He turned the wicked cities of Sodom and Gommorah into ashes, could God's holiness allow Him to fail to judge this generation? Because "the Father, who without respect of persons judgeth according to every man's work," we should pass the time of our sojourning here in fear, I Peter 1:17. Don't ever think for one minute that we shall escape if we neglect this great salvation. (See Hebrews 2:3.) Have someone read II Thessalonians 1:6-10. Those who obey not the gospel of the Lord Jesus Christ shall be punished with everlasting destruction by the Lord Jesus and His angels. Once you have seen the truth, don't let Satan tell you that there is no need to obey it or that you have plenty of

time to decide whether you will accept it or not. In this hour in which we live, there is an urgency to take advantage of the

opportunity before us. Christ is offering us life, but just as surely as we reject it, we will receive death and damnation.

Lesson 10 – Chart 61 White Throne Judgment



A. Doom of Satan

1. The very first act performed by God after devouring the armies of Gog and Magog will be to cast the devil into the lake of fire and brimstone where the Beast and the false prophet are. There he shall be tormented day and night forever and ever. (See Revelation 20:10.) Never again shall he deceive mankind. The reason he is working so hard and so feverishly right now is because he knows his time is short. The devil already knows what his doom will be, but he is constantly working, planning, and scheming to cause someone to fall so that they may dwell in the regions of the lost with him forever and ever.

B. The Second Resurrection

1. Then shall every person outside of Christ be resurrected and stand before a great white throne to be judged for the deeds done in this body. The sea will not hold back the dead which are buried in it; death and hell must deliver up all the dead which are in them. All men of all races and nationalities, both past and present, rich and poor, small and great, will keep this appointment. This will be the day for which all other days were made. The date has already been set by God. Other appointments in this life may be broken, but not this one.
2. “And the books were opened: and another

book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works” (Revelation 20:12). The first books to be opened that we will be judged by, most likely, will be the sixty-six books of the Word of God. Each man will be judged according to the time in which he lived and the dispensation under which he existed. Those who only had their conscience to guide them will be judged according to their conscience, whether it accused them or excused them. (See Romans 2:12-16.) Those who died under the law will be judged according to the law, etc. The other book men will be judged from is the Book of Life. That all-important question will be: “Is your name written there?” In this life people are thrilled to have their name called at some great gathering for an honor that has been bestowed upon them. Some live their entire lives striving to make a great name for themselves. But no sound, no word on earth could ever be so glorious as to hear the pronouncement of your own name in that roll call.

3. God shall judge the secrets of men by Jesus Christ in that day. (See Romans 2:16.) One of the leading doctors of our nation recently made a report that the brain contains a permanent record of your past that is like a single continuous strip of movie film complete with sound track. This film library records your whole waking life, from childhood on, which can be relived when a surgeon applies a gentle electrical current to a certain point on your brain. As you relive the scenes from your past, you feel exactly the same emotions that you did during the original experience. Could it be that the human race will be confronted by this irrefutable record at the judgment bar of God?
4. One of the many warnings in the Scriptures concerning the day of judgment that is to come was prophesied in Proverbs 1:24-31. God will laugh at your calamity and mock when your fear cometh. They shall call upon God, but He will not answer. It will be too late for the mercy of God. Men will

seek God, but will not be able to find Him. It will be forever too late! It is not everyone that saith, "Lord, Lord" that shall enter into the kingdom of heaven, but it is those who do the will of God. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:21-23). Doesn't this speak to you that there will be those who have had a portion of truth and lived and worked for God? Do you know that it is possible to even cast out devil in the name of Jesus and still be lost? If we do not walk in the full light of truth and live according to the will and Word of God, we will not make it! These are church people who were busy and had done many wonderful works to whom Jesus said, "I never knew you!" How dreadful to go through life thinking your good works will save you and then come to that day and be cast out. Today Jesus Christ is willing to forgive and to cleanse us from our sins, to place His own Spirit within us that we may become the sons of God. On that fearful day, He will be our Judge.

5. What was the sentence of those whose names were not found written in the Book of Life? "Cast them into the lake of fire!" This place was not made to be inhabited by man. It was made for the devil and his angels. God never intended for me or for you to go there. (See Matthew 25:41.) But did you know that there are so many people determined to go there that a building program had to take place to take care of all who will eventually make their abode in that terrible place? Isaiah 5:14 tells us that "hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Look at the roster roll of the citizens of this place: the devil and his angels, slothful servants, backsliders, ungodly, those who received not a love for the truth, and those who would not obey the gospel of Jesus Christ. Friend, you do need to obey the gospel and receive the Holy Ghost! You don't have to go there!
6. Death and hell will be cast into the lake of fire, which will be the second death. (See

Revelation 20:14.) It has been said that those who are "born twice" will only die once. Those who are only "born once" will die twice. The "born again" experience is the birth that will really count.

C. New Heaven and New Earth

1. We have now reached the end of time as we know it now, and the beginning of eternity. Every trace and vestige of sin and its curse is now to be removed and everything made new. The first of the new things will be a new heaven and a new earth. (See Revelation 21:1; 20:11.) This "heaven" refers to the atmospheric heaven, which is the gases surrounding the earth. There are two other heavens also: the planetary heaven of the stars and sun and moon, and the heaven of heavens, the dwelling place of God Himself. John was referring to the atmospheric heaven, which is evident from other passages which mention the new heaven, Isaiah 51:6; 65:17. Everything that has been defiled by sin and Satan will be purified by fire and made new. The earth was defiled and also the atmosphere or the air, which is the present domain of the "prince of the power of the air," and both will be purified by fire.
2. The apostle Peter gives us a thorough description of how the Lord is going to create the new heavens and the new earth. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (II Peter 3:7). Peter was saying that the earth is stored with fire, which we know to be scientifically true, but Peter knew it nineteen hundred years ago, Isaiah knew it twenty-five hundred years ago, and God always knew it, for He is the One who made the earth. When you think of the elements which compose the atmosphere, nitrogen and oxygen, and that there is present a large amount of water, consisting of hydrogen and oxygen, also in the atmosphere, and that these are all highly combustible elements, it is not fanatical or fanciful to believe the words of Peter when he tells us that the heavens shall pass away with a great noise. (See II Peter 3:10.) The atmospheric heaven about us is a literal storehouse of fire, ready to explode when God gives the signal. We know that the

core of the earth consists of molten elements, seething and boiling in the heart of the earth, by the volcanoes which erupt and shoot flames of glowing, burning lava into the air occasionally. Men scoffed at the idea that the world would be destroyed, and then suddenly these scoffers were silenced by the atomic bomb. There should be no doubt in any of our minds that God can create a new, more beautiful, sinless, and perfect earth to be the dwelling place of a sinless and purified people forever and ever. This destruction of the earth and atmosphere by fire does not mean its annihilation, but rather its purification by the recasting of these purified elements into a new and better place.

D. The New Jerusalem

1. Then John saw the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. (See Revelation 21:2.) This is to be the future dwelling place of Christ's bride, the church of the living God. Just as we cannot imagine the extreme torture and agony of the lake of fire and its occupants, even so we cannot imagine the extreme beauties of the New Jerusalem, the place for which He has gone to prepare, John 14:2-3. John tried to describe it for us. This city is so huge that if you can imagine a city stretching from Houston to San Diego, up to Canada and across and back down to Houston and towering fifteen hundred miles into the air, you can visualize the dimensions of the place of many mansions which is being prepared for our eternal abode. The city lieth foursquare, so it is the same in each direction; fifteen hundred miles square, rising fifteen hundred miles into the air. There are twelve foundations, or floors, each being separated by a distance of one hundred twenty-five miles. If the city were divided into rooms one mile in length, one mile high, and one mile long, it would contain three billion, three hundred and seventy-five million rooms (3,375,000,000), each containing the space of one cubic mile! What a place God has prepared for them that love Him!
2. The wall of the city is made of jasper and the city is made of pure transparent gold as clear as glass. The foundations are garnished with all manner of precious stones, and the twelve gates are twelve huge pearls. The streets are paved with a special kind of gold, transparent and clear as glass, Revelation 21:10-21. The twelve tribes of Israel are written on the twelve gates, and each of the twelve foundations had the name of one of the twelve apostles of the Lamb. There will be no temple there; we will not need it, for He will be there. (See Revelation 21:22.) There was no need of the sun or moon in this city John saw, because He will be the light thereof. (See Revelation 21:23, 25.) In the midst of the city will be the throne of God, out of which flows a river of life. Beside the river on either side is the Tree of Life which we had lost sight of since Adam was driven out of Eden. When sin is gone and the redeemed are all at home, the Tree of Life will again appear and will bear twelve kinds of fruit at one time. There will be twelve yearly crops of this fruit and the leaves of it are for the healing of the nations. Life and healing will again be combined, as it was in the Lord's Supper.
3. Can you imagine what a glorious sight this will be? There will be a new earth on which dwells the restored and redeemed nation of Israel, and around them are nations of redeemed people, consisting of the saved of the nations before the Cross and the nations which came through the Millennium. All dwell on the new earth. Suspended into the sky hanging over the new earth is the gigantic city, the New Jerusalem, the habitation of the bride of Christ. Christ is the light of the city and this light streams forth over all the earth, dispelling all darkness forever. If we are to rule and reign with Christ forever and ever, we know that there must be those over whom we shall rule. The leaves of the Tree of Life are for the healing of the nations (see Revelation 22:2), so there will undoubtedly be people and nations on the earth throughout eternity.
4. The certainty of the coming of the Lord is given at the closing of John's book. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come" (Revelation 22:17). There is a gracious invitation to come before it is too late. The Spirit and the church cry for the coming of the Lord, and those who hear the message cry to a lost

world, "Come," and once more the message goes out, "Let him that is athirst come." Our cry to you today is to come to Him before it is too late and the day of mercy ends forever. The prayer of the church is for the return of the Lord Jesus, but as we pray, we cannot forget those who are lost and need God. Surely He is coming quickly. (See Revelation 22:20.)

5. And now we have come to the end of our Bible lessons. What will you do about

them? We pray that every member of every class has already by this time made their peace with God and has received the gift of the Holy Ghost and been baptized in Jesus' name. If not, why not let's do it right now while the presence of the Lord is lingering near. We cannot afford to be lost! We know too much now to neglect this great salvation. Our "search for truth" has ended in this class session, but we pray that it has just begun for you.

SEARCH FOR TRUTH HOME BIBLE STUDY PROGRAM STUDY SHEET

THEME: "Open your heart when you open your Bible."

LESSON NO. 10

Coverage: Battle of Armageddon to White Throne Judgment

Chart 58. Battle of Armageddon

1. Following the vials of wrath is the judgment of the Antichristian system of religion known as Babylon, Revelation 17, 18
2. Federation of nations and Antichristian system of religion began with Nimrod and Tower of Babel, Genesis 11
3. Nimrod was first type of Antichrist, Tower of Babel was first type of false system of religion
4. The image Daniel saw had a head of gold (Babylon), chest and arms of silver (Medes and Persians), stomach and thighs of brass (Greece), legs of iron (Rome), feet of iron and clay (combination of Rome and ten kings, which are ten toes and ten horns of the Beast of Revelation 17)
5. The Antichristian Church, which has brought all religions under one head, will be destroyed by the federation of nations
6. Israel is compared to adulterous wife who has been put away, but will be restored during great tribulation, Isaiah 54:1-10; Hosea 2; Gentile nations make up the "bride" who was caught away
7. In the middle of the seven years, Antichrist will set himself up as God, stop Jewish worship, and begin to persecute Jews to try and destroy them. Then they will begin to call on their God in their affliction, Zechariah 14:1-3; Isaiah 10:20-21; Hosea 5:15; Zechariah 13:9
8. The Jews shall "look upon [Him] whom they have pierced" Zechariah 12:10
9. Jesus shall come to the Mount of Olives, Zechariah 14:4-7
10. Christ and His armies shall overthrow enemies, Isaiah 26:21; 63:1-4; Revelation 1:7; 19:11-16; Jude 1:14
11. He is the stone cut out of the mountain, Daniel 2:34-35, 44
12. Great slaughter, Revelation 19:17-18; 14:20; Ezekiel 39:12-13
13. Beast and false prophet destroyed, Revelation 14:10; 19:20; II Thessalonians 2:8
14. Completion of first resurrection of just, Revelation 20:4-6; John 5:29
15. Judgment of living nations, Acts 17:31; Matthew 25:31-46; Joel 3:2, 12
16. Satan bound for 1,000 years, Revelation 20:1-3

Chart 59. Millennial Reign of Jesus Christ

1. Peace on earth, Isaiah 2:4; 9:6-7; Revelation 2:26-27
2. Last dispensation of time, "kingdom age"
3. Sickness and disease gone, Isaiah 65:19-20; 35:5-6
4. Men will live long lives, Isaiah 65:22
5. Thorns and thistles gone, Isaiah 11:9; 65:23; 35:1, 7; Zechariah 8:12
6. Viciousness gone from animals, Isaiah 11:6-9
7. All nations will worship at Jerusalem, Zechariah 14:9, 16-19; Isaiah 11:9
8. Saints shall reign with Him, I Corinthians 6:2-3; Revelation 1:5-6; 5:8-10; 20:6; I Corinthians 15:52-54; I Thessalonians 4:17
9. Satan loosed after 1,000 years and gather armies of Gog and Magog to battle against God, Revelation 20:7-9
10. Seventh dispensation ends in judgment

Chart 60. The Severity of God

1. God requires judgment because of His justice, love, and mercy
2. His holiness demands judgment, I Peter 1:17; Hebrews 2:3
3. Cast angels that sinned into hell, destroyed entire world except for Noah and family, turned cities of Sodom and Gomorrah into ashes (II Peter 2:4-9); had a man stoned to death for picking up sticks on Sabbath (Numbers 15:32-36)
4. He will take vengeance on them that obey not the gospel, II Thessalonians 1:6-10; II Peter 3:7; II Thessalonians 2:10-12

Chart 61. White Throne Judgment

1. Satan cast into lake of fire, Revelation 20:10
2. Second resurrection of the unjust, Revelation 20:11-13
3. Men will be judged, Romans 2:12-16; Proverbs 1:24-31; Matthew 7:21-23
4. Those names not in the Book of Life cast into the lake of fire, Revelation 20:15
5. Devil and his angels (Matthew 25:41), slothful servants (Matthew 25:26-30), backsliders (Hebrews 10:29), ungodly (II Peter 3:7), those who did not love truth (II Thessalonians 2:8-10), did not obey gospel (II Thessalonians 1:8) will be cast into lake of fire
6. New heaven and new earth, Isaiah 51:6; 65:17; II Peter 3:7-13
7. New Jerusalem, John 14:2-3; Revelation 21; 22:1-5
8. He is coming quickly, Revelation 22:7, 12-14, 17-20