

The King and The Kingdom
In
History and Prophecy

By: Pastor William B. Hallman



Outline Studies

THE KING AND THE KINGDOM IN HISTORY AND PROPHECY

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Lesson #1 THE BIBLE STUDENT

Introduction:

In this series of studies, we propose to present The King and The Kingdom in History and Prophecy and show how this subject becomes a key that unlocks a great section of Holy Scripture.

The series will begin with Adam, as God's ruler over the regenerated earth, when he was given dominion over the land, the air and the sea. It will conclude with Christ, the "Last Adam" who as "The King of Kings and Lord of Lords" will be the supreme ruler.

The series will also seek to show the distinctions between God's earth program of "The Kingdom of Heaven" and His heavenly program through the Church "which is His body".

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" 2 Timothy 2:15.

"Rightly dividing" is in the Greek form orthotomounta from the root orthotomeo (orthos or straight and temno or cutting) meaning "to cut straight, to direct aright".

"All things were written for us, but not all things were written to us" (see Romans 15:4).

"It shall greatly help you to understand Scripture, if thou mark not only what is spoken, or written, but of whom and to whom, with what words, at what time, where, to what intent, with what circumstance, considering what goeth before and what followeth." Miles Coverdale

There are certain pre-requisites which every Bible student should have who wishes to know the truth as set forth in The Word and be able to impart it to others. To some of these we shall turn our attention.

I. A PERSONAL RELATION TO CHRIST (2 Corinthians 5:17)

This is first and foremost. It is indispensable and fundamental for an understanding of God's Word. A Bible student must be a "new creation in Christ Jesus". He must have passed from death unto life, from darkness unto light, from the bondage of Satan to the liberty of Christ.

An unsaved, unregenerate person cannot understand and interpret God's Word. He may be able to memorize it and to read it; but to know its true meaning is absolutely impossible without the illumination of the Holy Spirit (1 Corinthians 2:11-14). Therefore no amount of education or personal ability will avail if we have not the Spirit of Christ Who alone can take the things of Christ and reveal them unto us (John 16:12-15).

II. A POSITIVE PERSUASION CONCERNING INSPIRATION (2 Timothy 3:16)

“All Scripture is God breathed.” One must recognize the Bible as distinct from all other books. In the original manuscripts there are no contradictions, discrepancies, or errors. It is a God inspired Book. God moved upon holy men to write and they wrote under the inspiration of the Holy Spirit (2 Peter 1:21).

The true Bible student will never be shaken in his faith before the assaults of modern liberalism or the attacks of science, so called, upon the Bible. The spade of archaeology is constantly corroborating THE BOOK.

III. A PASSIONATE DESIRE TO KNOW THE BOOK (Jeremiah 15:16)

To make any progress in Bible study one must love the Book and the Truth. Nothing less than a deep desire and a passionate love for the Word will suffice. Unless one's heart is in it, it will only prove to be drudgery.

Someone has said: “You must have a ravenous appetite”. Jeremiah said: “Thy words were found and I did eat them”. Christian fiction, Bible commentaries, Christian literature are always secondary and should never become a substitute for the Word itself.

IV. A PERSONAL PRAYER FOR DISCERNMENT (Psalm 119:18)

Luther said: “To have prayed well, is to have studied well”. We need to be in the atmosphere that prayer generates in order to understand the Bible. It is a Heavenly Book and prayer brings us into the atmosphere of Heaven.

V. A PREDISPOSITION TO OBEDIENCE (Romans 2:7-8)

An open heart and a receptive mind to obey the Word are absolutely necessary. “All Scripture is God- breathed and is profitable for doctrine, for re-proof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works” (2 Timothy 3:16-17).

One of the outstanding reasons why God punished His people was because they failed to obey His Word (1 Samuel 8:19; 1 Kings 20:36; Nehemiah 9:17; Jeremiah 3:13).

All knowledge is in vain, if there is no obedience to the Word. Disobedience will spell failure in Bible study.

VI. A PERSISTENCE IN STUDY (2 Timothy 2:15)

There must be hard work. Someone has said that it means “brain sweat”. Gold nuggets are not found on the surface. They must be dug out with hard labor. Truth is discovered by persistent study. In this we must be like the Cherubim, “They rest not day nor night”.

There are two kinds of Christians in this matter of Bible knowledge and understanding, those that must continue to use the bottle and those that can eat meat (Hebrews 5:11-14).

We are called “Bereans” and Bereans we must be by:

Receiving the Word readily,
Searching the Word daily,
Believing the Word implicitly.

Acts 17:11-12

LESSON NO. 2 MAN’S WORLD DOMINION

INTRODUCTION:

Man’s world dominion came after Genesis 1:2

Isaiah 14:12-17 and Ezekiel 28:12-19 present to us “Lucifer, son of the morning” and “the King of Tyrus ... full of wisdom and perfect in beauty” ... who lived “in Eden the Garden of God” ... and “walked up and down in the midst of the stones of fire”.

Did this Lucifer lose his rule because of pride (Isaiah 14:13-14)?

Was the “condemnation of the devil” because of pride (1 Timothy 3:6)?

If Satan were the first ruler (before our present creation) of this earth, one can easily understand why he was set on destroying the second ruler – Adam or man.

I. RECEIVED BY THE FIRST ADAM (Genesis 1:26-31)

1. Man Was Created To Rule Creation For God.

a. Endowed with the necessary wisdom (Genesis 2:19)

It is to be noted here that Adam not only gave individual names to the animals but evidently classified them too.

b. Endowed with necessary power (Genesis 1:26-28)

Note that he was to “have dominion over the fish ... the fowl ... the cattle ... every creeping thing”.

Four is an earth number and means that Adam had complete dominion over God’s creation. God said: “Let us make man in our image, after our likeness and it must mean that man was created like God in that God has wisdom and power displayed in creation and this is

now in a limited sense given to man. So Adam was created with the God-given wisdom and power to rule for God.

2. Man Was Commissioned To Rule For God

Note that God said: “have dominion” (Genesis 1:26) and “subdue it” (Genesis 1:28). This was man’s God-given commission and command. It was God’s divine purpose for Adam at the time of his creation.

II. REALIZED IN THE LAST ADAM (Psalm 8:3-9; Hebrews 2:6-8)

Psalm 8:6 presents God’s original design with man; but Adam failed and so that purpose will yet be realized through Jesus Christ, the Last Adam, the Second Man.

The application of these passages to Jesus Christ does not limit the original design given to Adam; it only shows that the first man in whom God’s purpose was realized was the Son of man, the Lord Jesus Christ.

1. Crown Rights Belong To Jesus Christ

a. As The Son of Man (Matthew 9:6; 12:8; 16:27; 19:28; 24:30).

He was the Second Man, Who obeyed God and therefore was given the crown rights.

b. As The Son of David (2 Samuel 7:12-16)

This is the Davidic Covenant promise. It is unconditionally fulfilled in Jesus Christ. It secures a Posterity, a Throne, and the Perpetuity of the Kingdom.

2. Crown Rights Exercised by Jesus Christ

a. As the Sinless One (John 8:46; 2 Corinthians 5:21; Hebrews 4:15; 1 Peter 2:22).

Sin is essentially rooted in the selfish will of man and issues out in disobedience and rebellion against God. It must bring failure in the realm of dominion. Christ did not share the first man’s disobedience and failure because of sin.

b. As the Sovereign One

The wild beasts did Him no harm (Mark 1:13).

The elements obeyed Him (Mark 4:41; John 2:1-12). (At the wedding at Cana “the water saw its Creator and blushed”)

Christ performed miracles in the realms of disease, demons, and death. This set Him forth as the Lord of Creation, possessor of authority to rule which was originally given to Adam.

Conclusion:

1. The Kingdom will be liberated (Romans 8:21). Man’s domain of creation will be “delivered from its bondage” through its Ruler-man; when that ruler, at present incapacitated by sin, is fully redeemed by THE MAN – Christ Jesus.

2. The Consummation will come (Romans 8:19-23). The “many sons” that “The Son” brings with him (Hebrews 2:10) and who are “joint-heirs with Him” (Romans 8:17) will reach maturity in the resurrection of the body (Romans 8:32).

This first study then spans the whole distance from pole to pole, from God's giving the rule over creation to man and until THE MAN is again on the throne.

LESSON NO. III FAILURE OF MAN'S WORLD DOMINION

INTRODUCTION:

Heaven could only rule earth through man (Adam) as long as that man was in harmony with heaven.

Earth, God's creation, obeyed man as long as man obeyed Heaven.

In our last lesson we saw that Adam was both created and commissioned to rule for God. But while it was received by the first Adam, it was only fully realized in the Last Adam, Jesus Christ.

I. MAN'S INNOCENCE POLLUTED (Genesis Ch. 3)

1. A Subtle Enemy Appears To The New Ruler (Genesis 3:1)

The word "subtle" is in Hebrew *arum* and means "wise, wily, crafty, cunning, artful, insidiously or quietly active". It has the idea of being mentally acute; given to or characterized by refinements of thought.

This first characteristic of Satan, The Serpent, is no doubt the foremost characteristic of him. Paul could say: "Lest Satan should get an advantage of us; for we are not ignorant of his devices" (2 Corinthians 2:11).

He took advantage of Eve and later through her to Adam.

2. A Subtle Enemy Beguiles The New Ruler (Genesis 3:1-13)

To "beguile" is to charm, to ensnare and to mislead. Shall the new ruler now obey his Lord or his enemy? The ruler disobeys his Creator and obeys his enemy. Disobedience brings transgression and rebellion against Heaven's rule and Adam is unfit to be God's ruler over creation.

3. A Subtle Enemy Brings Curse To The New Ruler (Genesis 3:14-19)

Man failed his Ruler; so earth now fails its ruler (see Genesis 3:18-19; Hosea 2:21-22). Thus the man, the ruler, lost his heavenly royalty and became unfit to rule. He brought doom and destruction upon creation instead of deliverance and delight. The ruler is thus unseated from his throne (Genesis 3:23-24).

II. MAN'S CONSCIENCE PERVERTED (Genesis 6:5-7)

1. Conscience Remained In Man (Genesis 3:22)

Man has the knowledge of both good and evil. Heaven's will in knowledge not completely taken from the ruler.

2. Corruption Overcomes Good In Man (Genesis 6:5)

Note the words: "great," "only," "Continually". Here is a presentation of the state of total depravity. The rulers upon earth could not have sunk any lower in rebellion against God.

3. Complete Destruction Of The Earth (Man's Kingdom) Genesis 6:7)

Like King, like Kingdom. As the Kingdom took on the nature of its ruler, it had to be destroyed together with rebellious man.

Note: As the head affects the whole body, so the ruler affects his kingdom. The great enemy ruled man; hence, man's kingdom was ruled by the enemy and total corruption set in.

III. MAN'S GOVERNMENT PROFANED (Genesis 11:1-9)

1. Dominion Again Given To Man (Genesis 9:1,2,6)

This included as it did with Adam, complete domination of the earth. Note the number four – beast, fowl, fish, moving thing. God now adds capital punishment to human government (Genesis 9:6).

2. Disobedience Again Found In Man (Genesis 11:4)

Heaven's command to the new ruler was: "Be fruitful, and multiply, and replenish the earth" (Genesis 9:1). But the new rulers take things in their own hands and build a city and a tower that they may congregate and live in one place. Disobedience leads to defiance of Heaven's will.

3. Destruction Again Of Man's Government (Genesis 11:7-9)

God now comes and answers man's rule of "Go to, let us build us a city" with "Go to, let us go down and there confound their language" (Genesis 11:4,7). God makes a "babel" of their government, which means confusion and this issues out in chaos. And so ever since that day the governments of this world have been in confusion issuing out in chaos. Hence all the confusing and conflicting laws and the resultant chaos brought by war, pestilence, famine, and destructive natural elements.

Conclusion:

Man has now failed three times in carrying out Heaven's will on earth and made himself unfit to rule:

- 1) The Garden of Eden (Innocence)
- 2) The Days of Noah (Conscience)
- 3) The Tower of Babel (Government)

LESSON NO. IV. THE THEOCRATIC KINGDOM: ITS FOUNDING

INTRODUCTION:

We keep in mind our general theme: The Kingdom of Heaven in its rule upon earth. In our last lesson we saw how man failed because of his threefold disobedience and rebellion against God's will and way as revealed: 1) in the Garden of Eden; 2) Before the Flood; 3) At the Tower of Babel.

By Theocracy is meant: "Government of a state by the immediate direction of God; hence, government by the priests or ministers as representatives of God" – Webster.

I. BY REJECTION OF THE NATIONS

The whole race of mankind is now left to itself with the exception of one family – the family of Abraham.

1. A Complete Alienation

"Who in times past suffered all nations to walk in their own ways" Acts 14:16. Heaven now relinquishes its rule over the nations of the earth.

2. A Complete Renunciation (Romans 1:18-32)

Note: "God also gave them up," "God gave them up," "God gave them over" (vrs. 24,26,28). As the nations "walked in their own ways" God permitted them to continue without interference, except as it worked against His Divine purpose in Israel.

3. A Complete Ruination

"And we know that we are of God and the whole world lieth in wickedness" 1 John 5:19. Heaven's rule among the nations of the earth is gone and the world is in complete control of the Wicked One.

II. BY RECEPTION OF ONE FAMILY

(Genesis 12:1-3; Isaiah 51:1-2; Joshua 24:2)

1. Called To Be Separate (Genesis 12:1; Acts 7:2-5)

NOTE: God said to Abram "Get thee out of thy country" etc. and, "Then came he out of the land of the Chaldeans." Exodus 19:5 says: "Now therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine." "A peculiar treasure" means a separated people set apart for God's specific purpose.

2. Called To Be Sovereign (Genesis 12:2-3)

Note: "great nation," "thy name great," "in thee shall all families of the earth be blessed."

3. Called To Be Servants (Genesis 12:2)

Note: "Thou shalt be a blessing." God had a fourfold purpose in making Abram and his seed a Separate, Sovereign, and Servant nation:

- a. To promote Monotheism (Isaiah 43:10-12) Witness to One True God.
- b. To Present Blessedness of Theocracy (Deuteronomy 4:5-8).
- c. To Preserve God's Revelation (Romans 3:1-2) His Oracles.
- d. To Produce The Messiah (Genesis 3:15; 17:19; Galatians 3:16) Note: "SEED"

III. BY REVELATIONS GIVEN TO PATRIARCH

The Patriarch Abraham now becomes the family head and priest. Note: "I know him that he will" etc.

Abraham receives seven or eight distinct revelations from God (Genesis 12:1-3; 12:7; 13:14-17; 15:1ff; 17:1ff; 18:1ff; 21:12-13; 22:1ff).

1. In Promises Made To Him (Genesis 17:1-8)

Note: "multiply," "father," "fruitful," "everlasting covenant," and "land".

2. In Precepts Made To Him (Genesis 17:1-8)

Note: "walk before me," "perfect," "I...their God."

3. In Purposes Made To Him (Genesis 18:17-19)

Note: "shall I hide from Abraham ... seeing Abraham ... a great and mighty nation." "Command his children," "to keep," "way of the Lord," "justice and judgment."

Conclusion:

Now we see that The Kingdom (Heaven's rule on earth) has been withdrawn from the nations and given to one man and a chosen nation.

LESSON NO. V THE THEOCRATIC KINGDOM: Its Failure, Patriarchal

INTRODUCTION:

In our last lesson we tried to point out how God founded the Theocratic Kingdom. He left the whole race to go its own way and then chose one man and his family to be the rulers. We have already seen failure in Eden, at the Flood and at Babel; so now we shall see failure in Canaan through the Patriarchs.

I. REASONS FOR FAILURE

1. Unbelief (Genesis 12:10-20; 26:6-16)

To go to Egypt in a time of famine is to show unbelief. Heaven's rule is by faith and obedience.

2. Untruthfulness (Genesis 12:13; 26:7)

Truth, not a lie, is Heaven's order. Heaven is a place where Truth rules; hence if man is to rule for Heaven he must be a man of absolute integrity in truthfulness.

II. REVELATIONS OF FAILURE

1. Abraham (Genesis 12:10; 20:2, 9)

Note: Both unbelief and untruth

2. Isaac (Genesis 26:6-9)

Note: Verses 2-3: "Go not down into Egypt; dwell in the land which I shall tell thee of; Sojourn in this land; and I will be with thee." Same story: Unbelief and Untruth.

3. Jacob (Genesis 25:29-34; 27:6-29; 31:1)

Note: Untruth again.

4. Jacob's Sons (Genesis 37:4-11)

Hatred, then envy and then untruth.

III. RESULTS OF FAILURE

1. Israel Slaves In Egypt (Exodus 1:7-14)

Unbelief results in untruth and untruth in bondage.

2. Israel Subject To Egypt's King

The king of Egypt is mightier than the Patriarchal people and the result is the Kingdom of Egypt instead of the Kingdom of Heaven. Israel, the Chosen Ruler, cast off God's rule and instead is ruled by godless Gentiles.

3. Israel's Sovereign Ignored

Jehovah Himself, is ignored by the world ruler (Pharaoh); "Who is Jehovah that I should obey him" (Exodus 5:2).

IV. REFUSAL OF DELIVERER (Unrecognized, Exodus 2:11-15)

1. Moses, who attempted to judge and rule, is refused (Acts 7:35).
2. People failed to understand Moses' mission (Acts 7:25).
3. People preferred to remain under world rule of Pharaoh (Exodus 5:19-21).

Conclusion:

COMPARISON OF MOSES AND CHRIST

(1) First attempt to deliver, failed (Exodus 2:11-15). So Christ's First Advent did not bring in the Kingdom. Cf. Acts 7:27 with Luke 19:14.

(2) Moses then fled and went to the Gentiles (Exodus 2:21-22). So Christ left the earth and called out a people for His name (Acts 15:14).

(3) Moses second coming to Egypt brought deliverance through power (Acts 7:35-36). So Christ's Second Coming will bring the Kingdom (Luke 19:15,27). The God-chosen world rulers remain in bondage. Egypt continues to rule instead of Heaven, because the Deliverer was not recognized. The Kingdom or rule of Heaven is again frustrated because of Man's failure.

LESSON NO. VI THE THEOCRATIC KINGDOM

ITS FAILURE – NATIONAL

INTRODUCTION:

In these studies, particularly in the Old Testament, we should be impressed by two facts, namely, The Failure of man and the Faithfulness of God.

In our last lesson we saw how the God-rule upon the earth through the Patriarchs was a failure because of the failure of the rulers to obey the laws of Heaven – FAITH AND TRUTH.

Failure thus far has been reviewed Individually, then Racially, and then Governmentally and lastly Patriarchally. Now we shall see it fail also in the National.

I. ISRAEL – THE CHOSEN PEOPLE – A REDEEMED NATION

1. Delivered From Bondage (Exodus 3:8a; 15:6)

“to deliver them,” “glorious in power.” God displayed His power through the plagues: (1) Water turned to blood (Exodus 7:20); (2) Frogs (8:6); (3) Lice from dust (8:17); (4) Swarm of flies (8:24); (5) Grievous murrain (9:3); (6) Boils with blains (or blister sores) (9:10); (7) Thunder, hail and fire (9:23); (8) Locusts (10:14); (9) Thick darkness (10:22); (10) All firstborn in Egypt (12:29). He displayed His power at the Red Sea.

2. Directed To A Homeland (Exodus 3:8b)

God’s double purpose – “brought us out ... bring us in” (Deuteronomy 6:23). Fulfilled (Joshua 1:1-4). Conditionally, IF appropriated (vr. 3).

3. Disciplined With Laws (Exodus Chs. 19-31).

The Mosaic Covenant, conditional: “If you ... then I” Exodus 19:5ff). This covenant is in three parts: (1) The Moral Law (Exodus Chs. 10-20); (2) The Civil Law (Exodus Chs. 21-24); (3) The Ceremonial Law (Chs. 25-31). The Commandments or Moral Law expresses the righteous will of God. The Judgments or Civil Law govern the social life of Israel. The ordinances or Ceremonial Law govern the religious life of Israel.

Delivered from Gentile oppression; homed in a land of plenty; blessed with a perfect law; they found the challenge to establish Heaven’s rule on earth (The Kingdom). How did they meet this challenge?

II. ISRAEL – THE CHOSEN PEOPLE – A REJECTING NATION (Lawbreakers – Exodus 32:1-8)

1. God-consciousness Lost (“make us gods” vr. 1)

2. God’s Commandment Broken (the second, Exodus 20:4) Exodus Ch. 32.

3. God’s Condemnation Expressed Exodus 32:9-10.

Having become lawless, they become unfit to rule in righteousness. Hence, again Heaven’s rule on earth suffers a setback because of the ruler’s sin (Exodus 32:34). It is the same story when God selects a nation to rule for Heaven, they fail: hence the earth remains under the rule of sin, not righteousness.

III. ISRAEL – THE CHOSEN PEOPLE – A RUINED NATION (Ruled by Judges)

The Book of Judges ends with the tragic statement: “every man did that which was right in his own eyes” (Judges 21:25) Instead of being “a kingdom of priests and a holy nation” (Exodus 19:6) they are now being ruled by temporary Judges and between the Judges, by foreign nations.

1. Moses’ Intercession (Exodus 32:31-34)

Moses pleads for his people, to the extent that he wishes his name blotted out of the Book of Life if God does not forgive them. So God tells Moses to lead the people on; his intercession for them has been heard.

2. Judges Instituted (Judges 2:16)

The Judges: Othniel, Ehud, Shamgar, Deborah (Barak), Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson (and Samuel). These Judges, men of God, were placed over the people. In the measure that they ruled for God, blessing and prosperity prevailed; but disobedience and departure from God were followed by Gentile rule and ruination.

3. Failure Ensued (Judges 21:25)

This rule failed because there was no central Divine government; and “every man did that which was right in his own eyes”. Here was a democracy of confusion and chaos. God’s Holy Nation was ruled and ruined by: The Mesopotamians, the Moabites, the Philistines, the Canaanites, the Midianites, the Amalakites, the Philistines (second time), the Ammonites and again by the Philistines.

Conclusion:

Thus another chapter has been added to the history of The King and the Kingdom on earth as ruled by man. Another of Heaven’s offer to rule is aborted because of man’s failure. No “Kingdom of Heaven” on earth as yet.

LESSON NO. VII – THE MONARCHICAL KINGDOM; ITS FIRST KING SAUL

INTRODUCTION:

We have now watched the Kingdom develop through its Theocratic Periods and have seen its failure on the part of Patriarchs, Statesmen, and Judges. The Kingdom of Heaven in its Rulership on earth now takes a different form, namely that of THE MONARCHICAL.

Definition: “A form of government with a king or emperor as supreme head; a country so governed” – Webster.

I. THE RISE OF MONARCHY (1 Samuel 8:1-9; 9:15-17)

1. Israel's Rulers Failed

a. Eli and His Sons (1 Samuel 2:12,29, 35; 4:11-18)

Note: "sons of Belial," "kick ye at my sacrifice and ... offering," "Honorest sons above me," "make yourselves fat."

b. Samuel and His Sons (1 Samuel 8:1-5)

Note: "turned aside after lucre," "took bribes," "perverted judgment."

2. Israel Requests Monarchy (1 Samuel 8:5b)

Note: "To be like all the nations." They were to live a separated life from all the nations of the earth.

3. Israel Rejects Jehovah as King (1 Samuel 8:7)

"They have rejected me that I should not reign over them."

4. Israel Receives God's Permissive Will (1 Samuel 8:9a)

This was a concession given after warnings (9b). God grants His second best things (1 Samuel 9:15-17 cf. Matthew 19:8).

5. Israel Refuses to Obey Samuel (1 Samuel 8:19-20)

They want a king who will do four things for them: "like all the nations," "Judge us," "Go out before us," "Fight our battles." Thus self-will prevails. To bring in the Kingdom of Heaven, the Divine rule by human methods, is yet man's foolish dream.

II. THE RULE OF MONARCHY (1 Samuel Ch. 15)

1. By Means of Rebellion (1 Samuel 15:7-9).

The command was to "utterly destroy" (vr. 3), but they compromise, which is rebellion against God's Will and Word. So this new departure but prepares the way for another failure.

2. By Means of Rejection (1 Samuel 15:25)

"Rejected the word" ... "rejected thee." Heaven's word is not obeyed; the ruler takes no orders from Heaven.

3. By Means of Retribution (1 Samuel 15:28-29)

"Rent the kingdom of Israel."

III. THE RUIN OF MONARCHY (1 Samuel 15:28,35; 28:7-20; 2 Samuel 1:5-10)

1. It Was Prophesied (1 Samuel 28:7-20)
 - a. Contact With Heaven Broken (vr. 6)
 - b. Contact with Evil Sought (vr. 7)
 - c. Contact with Death ensues (2 Samuel 1:5-10; 1 Chronicles 10:13; See Isaiah 28:15).

Conclusion:

1. Thus heaven's rule ends in sin, failure and tragedy because of man's counsel as to the method of setting up the rule.
2. Another chapter is added to the many of the past. God is working to place earth under Heaven's rule, but failed because of man, the ruler, who fails in his relation to Heaven's order.
3. Where is a man to be found who can rule for God and under God; and thus bring Heaven's blessing to earth? He has not yet been found.

LESSON NO. VIII – THE MONARCHICAL KINGDOM:

Its Second King, DAVID

INTRODUCTION:

We saw in our last lesson that the first king, Saul, failed because of three sins, namely: DISOBEDIENCE (1 Samuel 13:11-14); COMPROMISE (1 Samuel 15:9-35); APOSTASY (1 Samuel 28:7-20). See also 1 Chronicles 10:13-14).

The second king, David, now receives the kingdom promise (See 2 Samuel 7:8-17). Note the following Scriptural seconds:

- (1) The first Adam sins and fails. The Second or Last Adam, who is Christ, is the Victor.
- (2) The first son, Cain, is of "that evil one". The second son, Abel, is righteous.
- (3) The first son, Esau, sells his birthright and loses the blessing. The second son, Jacob, obtains the birthright and blessing.
- (4) Joseph's brothers were unsuccessful on their first journey. On the second they receive the blessing of Joseph.
- (5) Moses' first effort to save his people is abortive. The second is a huge success.
- (6) The first covenant was broken. The second will succeed (See Hebrews 8:7-13).
- (7) The first tables of the law were broken. The second remained in the ark.

(8) The first creation (the flesh) cannot inherit the kingdom. The second (Spirit) will inherit it (John 3:1ff).

(9) The first heaven passes away. The second remains (Revelation Ch. 21).

(10) Christ's first advent brought rejection. The second will bring reception and restoration.

This second King, David, is a type of Christ.

I. HIS SELECTION (1 Samuel 13:14; 16:1-13)

1. Negatively (1 Samuel 16:6-7 cf. 1 Samuel 10:23) Not after human measurement.

2. Positively (16:7) By Divine measurement.

a. After God's Heart (1 Samuel 13:14 cf. Acts 13:22)

b. In Secret (mystery) (1 Samuel 16:2-5)

c. Through the Spirit (1 Samuel 16:13).

II. HIS SHORTCOMING (2 Samuel 23:1-7)

“Although my house be not so” (2 Samuel 23:5)

1. A Divine Ruler Will Come (2 Samuel 23:3,5)

“He hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation and my desire, (although he made it not to grow) Better – “will he not make it shoot forth”- The Branch – Rotherham's translation.

2. There will be a new day (vr. 4) Cloudless.

3. David's dynasty fails (vr. 5) “My house be not so”.

4. But the promise made sure (vr. 5) The Covenant so ordered.

5. David's hope and desire (vr. 5).

6. Ruler with a rod of iron (vrs. 6-7; Psalm 2:9)

He will conquer. David and his house were never able to fulfill all this. Hence they failed.

III. HIS SOVEREIGN (Psalm 16:10; Acts 13:35-37) (The Son, the Holy One).

1. David a Prophet (Acts 2:30; therefore Psalm 16:10, prophetic).

2. Fulfilled in Christ (Acts 2:29-30 – Son of David)

3. Christ inherits all promises to David (Luke 1:32-33; Mk. 11:10).

4. In Christ the Covenant Established (2 Samuel 7:8-17).

Conclusion:

Thus the Kingdom of Heaven will be established in the earth through the throne and dynasty of David, according to promise. At present Christ sits on His Father's Throne (Revelation 3:21). “Until” His enemies are vanquished (Psalm 110:1). “Then” He will sit on His throne (Matthew 25:31; Luke 1:32-33). These will be literally fulfilled.

LESSON NO. IX – THE MONARCHICAL KINGDOM; Its Third King – SOLOMON

INTRODUCTION:

We now come in our study of the Monarchical Kingdom to its third king, namely SOLOMON. We have seen that both the House of Saul and the House of David failed to meet God's requirement. How will this third king rule for God?

I. HIS RISE (1 Chronicles 28:1-10).

1. God chose Judah (1 Chronicles 28:4) (Genesis 49:8-10).

Hence: “The Lion of the Tribe of Judah” (Revelation 5:5)

2. God chose David (1 Chronicles 28:4)

Hence: “The Son of David” (Matthew 22:42)

3. God chose Solomon (1 Chronicles 28: 5)

Hence: “The Man of Rest” and “The Prince of Peace” (1 Chronicles 22:9)

a. “To sit upon the throne” (1 Chronicles 28:5). Note that it is the throne of the Lord. It is the Kingdom of Heaven with Jerusalem as capital.

b. “If he be constant” – Note it is a conditional kingdom, “IF” which never has been met. There must be this constant doing of God's commandments and judgments.

c. Expected of Solomon (1 Chronicles 28:8; 1 Kings 8:60-61) “keep and seek all the commandments of the Lord.” “Let your heart therefore be perfect ... to walk in His statutes and to keep His commandments.” As David expected it of Solomon, so Solomon too anticipated it.

II. HIS RULE (1 Chronicles 29:23-25)

1. An Adumbration (A majestic preview of the final stage of the kingdom).

a. A Royal line – “David his father” (1 Chronicles 29:23)

b. A God-given prosperity – “and prospered” (1 Chronicles 29:23)

c. A submissive people – “and all Israel obeyed him” (1 Chronicles 29:23)

d. A submissive royal house – (1 Chronicles 29:24; cf. Revelation 11:15; 21:24)

e. A Royal Majesty – (1 Chronicles 29:25)

2. The Outward Glory

“And the Lord magnified Solomon exceedingly in the sight of all Israel and bestowed upon him such royal majesty as had not been on any king before him in Israel.” (1 Chronicles 29:25). This was the greatest kingdom that has ever existed.

3. The Inward Failure.

“If thou forsake him, he will cast thee off forever” (1 Chronicles 28:9)

a. Because of “strange women” (1 Kings 11:1-3)

Here was a lack of separation. God commanded his people to live a separated life from all the nations round about them (Deuteronomy 7:1-6).

b. Because of strange worship (1 Kings 11:4-8).

“After other gods,” “not perfect” (1 Chronicles 28:9).

Infidelity in the marriage state leads to idolatry and all other sin that follows. “No fool like and old fool.”

III. HIS RUIN (1 Kings 11:9-25)

1. The Lord’s Displeasure (1 Kings 11:9-10).

“The Lord was angry with Solomon” (See 1 Kings 6:12; 9:6-7).

2. The Lord’s Destruction (1 Kings 11:11-12).

“I will surely rend the kingdom from thee.” The Lord “stirred up”: Hadad, the Edomite (vr. 14); Rezon, the Syrian (vrs. 23-24); and Jeroboam, Solomon’s servant (1 Kings 11:26).

3. The Lord’s Deliverance (1 Kings 11:13).

God will save a remnant and keep them. Note: “for David’s sake,” “not for Solomon. To keep the royal line unbroken.

Conclusion:

So it is the same old story: a good beginning, sin enters, kingdom is lost, postponed, until? When He comes, the Perfect One, the Royal Seed, without sin.

LESSON NO. X – THE MONARCHICAL KINGDOM:

Its Decline and Disintegration.

INTRODUCTION:

We have seen how the first three kings under a united kingdom failed to carry out Heaven’s Rulership on earth. We shall now follow the kingdom in its divided state, under the nineteen kings of Israel, the Northern Kingdom; and the nineteen kings and one queen of Judah, the Southern Kingdom.

I. THE KINGDOM DIVIDED (1 Kings 12:1-24)

1. Ruler is self-willed (vrs. 6,8). He was not a wise man like his father Solomon who in the beginning sought wisdom from God.

2. Ruler comes under God's decree (vr. 15) See 1 Kings 11:29-33. This is the underlying cause for the debacle.

3. Ruler inherits father's sin (1 Kings 11:11; 12:11) Solomon's sin.

4. Ruler's royal line unbroken (1 Kings 11:36) This will be restored in the future (1 Kings 11:39).

Note: Here begins the division: the two kingdoms, Israel in the north with Ten Tribes and Judah in the south with Two Tribes.

II. THE KINGDOM DELIVERED (2 Kings 17:7-23 (20); 2 Chronicles 36:11-21).

1. Division cannot stand (1 Kings 12:21); Mark 3:24) A kingdom which is divided against itself cannot stand.

2. Disintegration caused by sin.

a. Solomon (1 Kings 11:9) Sins of idolatry and immorality.

b. Rehoboam (1 Kings 12:10) Rule in self-will and the flesh.

c. Jeroboam (1 Kings 12:2) Selfish plotting and idolatry (1 Kings 12:25-28).

3. Destruction caused by sin (Captivities) 2 Kings 17:2; Chronicles 36.

a. Israel taken by Assyrians (2 Kings 17:18-23) about 722B.C.

b. Judah taken by Babylonians (2 Chronicles 36:15-17) about 585 B.C.

They both resisted God's efforts at restoration.

Note: The conditional "if" and "then" in 1 Kings 9:4-5; also the same conditional "if" and "then" in verses 6 & 7.

III. THE KINGDOM IN DISPERSION (Jeremiah 29:16-19; Esther 3:8-9)

1. Forewarned Through Moses (Deuteronomy 28:64-65).

2. Fulfilled At Last (Jeremiah 29:18-19).

3. Pictured in Existence (Esther 3:8-9; James 1:1).

4. Watched Over by God (Leviticus 26:44).

5. Re-gathered Again (Deuteronomy 30:1-3).

6. Ruled By the House of David (Hosea 3:5).

Conclusion:

Because of man's failure again and again, God has to postpone the setting up of the Kingdom, Heaven's rule on earth. God brings forth new departures, new dynasties, but all in vain. But this will not come until the Perfect Man, the Rightful Ruler; The Prince of Peace of the House of David comes.

LESSON NO. XI – THE GENTILE NATIONS

INTRODUCTION:

1. We now come to a very pivotal point in the development of the Kingdom. It is that period called: “The Times of the Gentiles” (Luke 21:24).

2. God now removes His kingdom from His people, Israel and gives it to the Gentile Nations. World-wide authority is now given into the hands of those who had been left to themselves all during the years since God began to deal with Abraham.

I. THE PROFOUND PRINCIPLE (Jeremiah Chs. 25,27)

“Nebuchadnezzar, the King of Babylon, MY SERVANT (Jeremiah 27:6). “And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand and hath made thee ruler over them all. Thou art this head of gold” (Daniel 2:38).

God now acts in Supreme, Sovereign Power.

1. Authority by Right of Creation (Jeremiah 27:5a). “I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm.”

2. Delegated by Sovereign Will Jeremiah 27:5b). “And hath given it unto whom it seemed meet to me.”

3. Removed from Israel to Babylon (Jeremiah 25:11). “And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years.”

4. Causes for Removal Indicated

a. Insensibility (Jeremiah 25:4). “Not hearkened, nor inclined.”

b. Idolatry (Jeremiah 25:6). “other gods, to serve ... to worship.”

c. Impenitence (Jeremiah 25:7-8). “not heard My words.”

5. Decreed to a Gentile King (Jeremiah 25:9; 27:6; Daniel 2:37). “Nebuchadnezzar the king of Babylon, My servant.”

6. Government in the Hands of Gentiles (Jeremiah 25:9; 27:6).
7. Delivered for a Limited Time (Jeremiah 25:11) – “seventy years.”

II. THE PROPHETIC PICTURE (Daniel Ch. 2)

1. The Human Realization (Daniel 2:1-13)

- a. Given by dream to Nebuchadnezzar.
- b. Dream forgotten by Monarch.
- c. Wise men of Kingdom unable to interpret dream.

2. The Divine Realization (Daniel 2:30-45).

a. Its Form (human) (Daniel 2:31-33)

God’s full and final intention concerning Rulership on this earth was never meant for the Gentile Nations; hence at best they can only reach men’s perfection, which is always one short of Divine perfection – the number 666 (Revelation 13:18).

b. Its Function (Daniel 2:32-33)

Here are four world empires – Babylon, Media-Persia, Greece, and Rome. History corroborates the existence of these nations and their world- wide power and authority.

c. Its Features (Daniel 2:38-42)

Here one sees an image from a gold head to an iron and clay mixture in the feet and toes. One notices a steady deterioration both as to value and specific gravity. (By gravity is meant, “the ratio of the weight of any volume of a substance to the weight of an equal volume of some substance taken as a standard or unit, as water for solids”). The specific gravity of gold is 19.3; while that of iron is 7.6.

d. Its Finale (Daniel 2:34)

These kingdoms of the Gentiles will be followed by a Kingdom from heaven. The “Stone” a type of Christ (Isaiah 28:16; 1 Peter 2:6).

Note: Daniel’s vision in chapter 7 covers the same ground but from the divine viewpoint; here it is the human viewpoint as man sees the kingdoms of this world.

Conclusion:

1. Like all the rulerships before this, it too will end.
2. The time will be “in the days of these kings” – The Ten Toes. See Daniel 2:42 cf. Daniel 7:24 – the horns.
3. It will be destroyed by a kingdom from heaven without human effort.
4. The result will be universal and age-long Rulership (Daniel 2:24, 25, 44).
5. Thus the “Times of the Gentiles” will begin with Babylon, the Head of Gold; and end with the kingdoms represented by the iron and clay mixture of the Ten Toes.

LESSON NO. XII – “THE TIMES OF THE GENTILES”

INTRODUCTION:

1. The only Scripture reference to the times of the Gentiles, as such, is in Luke 21:24. However, the Book of Daniel presents this whole period. By “Gentiles” here is meant The Nations outside of God’s people, The Jews.

2. From this verse is obtained the characteristic of the times, namely, that Jerusalem will be trodden down of the Gentiles. This occurred first in 586 B.C. under the Babylonians and marks the point of the setting aside of the Jews as a national witness to the things of God.

3. World power, formerly in the hands of Israel, “Princess of Provinces” (Lamentations 1:1, cf. Ezra 4:20) has now passed, for the first time into the hands of the Gentiles. This is the time during which government is left in the hand of the Gentiles or The Nations by Divine decree.

4. “The Fulness of the Gentiles” (Romans 11:25) seems to be a spiritual term rather than political.

I. THEIR COMMENCEMENT

1. Jerusalem Fallen to the Gentiles (Jeremiah 39:1-10; 2 Chronicles 36:15-21). God intended that Jerusalem should be the capital city of the earth. Some day she will be just that (Zechariah 8:22).

2. Jerusalem Trodden Down by the Gentiles (Luke 21:24; Jeremiah 39:3). Nothing has caused more sorrow, suffering and enmity in the heart of every loyal Jew than that his city, Jerusalem, should be in the hands of the Gentile nations.

3. Jerusalem Ruled by Nebuchadnezzar (Daniel 2:37-38; Jeremiah 27:6). This began as we have seen in 586 B.C. with this mighty monarch, none greater in absolute power. He was an autocrat.

II. THEIR CONTINUATION (Daniel 2:31-45).

1. Four World Empires:

a. Babylon – The Golden Head (Daniel 2:31, 32, 37-38). The origin of the Babylonian Empire was back in the days of Nimrod, who was the founder and first ruler of Babylon (Genesis 10:8-11). Nebuchadnezzar was not the first king of the empire, but the head of the beginning of Gentile dominion in the earth. The regime over Israel began when she had been removed (Jeremiah 15:4; 24:9; 29:18). Here was both an absolute monarch and a universal monarchy (Daniel 5:17-19; Jeremiah 27:6-7; 28:14; Ezekiel 26:7-21; Daniel 1:1-2).

b. Medo-Persian – The Silver Breast and Arms (Daniel 2:32,39). It was Darius and Cyrus who collaborated and took Babylon (Daniel 5:30-31). Cyrus was named in Scripture 175

years before he took Babylon (Isaiah 44:28; 45:1-5). Silver is a metal inferior to gold, harder than gold; but while there is deterioration in fineness, quality and value, there is progress in strength, utility, and durability. A kingdom inferior to Babylon (Daniel 2:39; 6:1-14; Esther Chs. 6-9).

c. Greece – The Brass Belly and Thighs (Daniel 2:32,39). Here is a metal inferior to both silver and gold but much harder than these two. There is still deterioration in quality and value; but progress in hardness, strength, utility and durability. Alexander the Great conquered the Medo-Persian Empire, but after eight short years died of intemperance and malarial fever in B.C. 323. After his death the empire was divided among his four generals.

d. Rome – Iron and Clay Legs and Feet (Daniel 2:33, 40-43). This kingdom is not here named, but it is pointed out (Daniel 9:26). Rome was the empire that dominated Palestine in the days of Messiah the Prince and it was Rome that destroyed Jerusalem in A.D. 70.

This fourth kingdom is in three parts:

- (1) Legs of iron, vr. 40 cf. vr. 33.
- (2) Feet of iron & clay, vr. 41 cf. 33.
- (3) Toes of iron & clay, vr. 42, cf. 33.

Iron is a metal baser than brass. There is here deterioration in quality and value; but again progress in hardness. Note that clay is no metal at all; hence no adequate comparison can be made. There is no doubt but what the iron represents the Gentile power which in the end deteriorates because a foreign element, Clay, mixes with it. The Clay here might well represent apostate Judaism which will come to the fore and seek to take over the kingdom and Rulership (see Jeremiah 18:1-6; Isaiah 64:8; 45:9; Psalms 40:2).

2. Four World Beasts:

- a. Lion – Babylon (Daniel 7:1-4)
- b. Bear – Medo-Persia (Daniel 7:5)
- c. Leopard – Greece (Daniel 7:6)
- d. Non-Descript Beast – Rome (End all kingdoms) Daniel 7:7-8).

3. The Fourth Beast (Daniel 7:7-8).

This fourth beast of Daniel corresponds to the First Beast of Revelation (Daniel 7:7; Revelation Ch. 13). When John wrote the first three beasts or kingdoms were already history. He lived in the time of the fourth. The fourth empire has been in mystery form for many years. All the former kingdoms will finally head up in a revived Roman Empire (Revelation 17:5, 8).

III. THEIR CONSUMMATION

1. Gentile Dominion Will End (Luke 21:24 – “fulfilled”)

“Until” – when? Not yet. Jews not in complete control of Jerusalem.

2. God's Dominion Will Come (Daniel 2:34, 44-45).

The "STONE" will crush all Gentile power (Matthew 25:31; Revelation 11:15; 19:11-15).

Conclusion:

1. During the times of the Gentiles Israel is to be scattered among all the nations and four great Gentile kingdoms will bear rule over Jerusalem. These four kingdoms are Babylonia, Medo-Persia, Greece, Rome and Rome in mystery form as today, and a combination of all the kingdoms in the future. These kingdoms are represented figuratively: 4 metals in Daniel 2; 4 beasts in Daniel 7; 4 horns in Zachariah 1:18-21; 4 worms in Joel 1:4; 2:25; 4 judgments in Ezekiel 14:21; and 4 judgments in Jeremiah 15:3-4.

2. Then the Kingdom will finally come.

LESSON NO. XIII – THE KINGDOM IN PROPHECY

INTRODUCTION:

With this lesson we begin our studies of the King and the Kingdom in Prophecy. We have tried to trace the Historic Course of the Kingdom from its beginning in Adam down to the present time, in this "iron and clay" stage of the formation of the Ten Toes, the "Times of the Gentiles".

All the prophets lived under the expectation of the coming of a Kingdom. But not all the details were revealed to them (Daniel 12:9). A clear light dawns when we come to the N.T. (Acts 15:13-18! See Amos 9:11-12).

I. ITS COMING PREDICTED (Isaiah 9:6-7)

1. Partially Fulfilled (Isaiah 9:6)

The Child was born at Bethlehem; the Son was given from Heaven. Not all of these offices are consummated as yet. Note for example, "Prince of Peace".

2. Performed on David's Throne (Isaiah 9:7)

The government is to be on David's throne, in Christ's kingdom. (See Ezekiel 37:24-25).

3. Procured by Judgment and Justice (Isaiah 9:7b).

"The zeal of the Lord of hosts will perform this." It will not come by the preaching of the Gospel. It will not be based upon love and mercy only (See 2 Kings 19:31). The fulfillment is seen in part only in the presentation of the King in the N.T. (Matthew 4:17)

II. ITS COMING PROLONGED (Hosea 3:4-5)

“many days ... afterwards.”

1. Without Potentate and Priest (Hosea 3:4)

For all these long centuries Israel, since the Babylonian Captivity, has been without a true King or Priest.

2. Within “three days” (Hosea 6:2).

We might remember that one day with the Lord is as a thousand years (2 Peter 3:8).

3. With David in the Latter Days (Hosea 3:5).

Their return will bring in the promised Davidic rule and the goodness of the Lord.

Note: This long interval is seen in such passages as Isaiah 61:1-2 with Luke 4:16-20. “KING (MYSTERY – CHURCH) DOM” (inion).

III. ITS COMING PERFECTED (Daniel 7:13-14)

1. Not Given at Bethlehem

There is nothing regal about the stable, the manger, the little insignificant hamlet of Bethlehem, the shepherds who were thought of in terms of “innocent stupidity”. It did not come when Christ was a baby.

2. Will Come on Mt. Zion (Psalms 2:6; 110:2; Isaiah 59:20; Joel 3:16,21).

“The Lord also shall roar out of Zion and utter His voice from Jerusalem; and the heavens and the earth shall shake” Joel 3:16.

3. Expected by Israel (Luke 19:11; Acts 1:6).

Why? – 1 Peter 1:11: “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.”

Note “time,” when the glory should follow. They understood not the long interval in which we live, the time of the Church.

4. Perfected When Nobleman Returns (Luke 19:12).

“to receive for himself a kingdom and then return.”

5. Until the Times of Restoration (Acts 3:21)

The prophets spoke of the restoration of Israel to the land (Romans 11:26).

Conclusion:

1. There is never a hint that the Church takes the place or supersedes the Kingdom, or makes the promises unto the Fathers ineffective.
2. King will come, but not at “this time” Acts 1:6.
3. But “afterwards” (Hosea 3:5), in due time, then the King returns.

LESSON NO. XIV – THE DAVIDIC COVENANT

INTRODUCTION:

1. In 2 Samuel chapter seven we have one of the great prophesies of the King and the Kingdom as seen in the Davidic Covenant.
2. Covenants are of two kinds: (1) Conditional, in which God says, “If ye will ... I will” (Exodus Ch. 19). (2) Unconditional, in which God wills regardless of what man does. Such a covenant as this is found in 2 Samuel Ch. 7.

I. THE PRINCIPLES OF THE DYNASTY (2 Samuel Ch. 7)

1. Its Substance
 - a. A Posterity “house” vr. 11. “Also the Lord telleth thee that he will make thee an house.”
 - b. A Royal Authority “throne” vr. 13. “I will establish the throne of his kingdom for ever.”
 - c. A Kingdom “My people Israel” vr. 10. “I will appoint a place for my people Israel and will plant them.”
2. Its Security vr. 15
 - a. Disobedience cannot abrogate it.
 - b. Sin is foreseen and provided for “my mercy”.
3. Its Sovereign vr. 8.
 - a. First a Shepherd “I took thee (David) from the sheepcote, from following the sheep, to be ruler over my people, over Israel.”

b. Then a Sovereign

John 10:11 – The Prophet, in Death.

Hebrews 13:20 – The Priest, In Resurrection.

1 Peter 5:4 – The Potentate, In Second Coming.

“Son of David” refers to dynasty – Matthew 1:1; Luke 1:32; Revelation 22:16.

Since the time of the Captivity there has been failure; but one King of the Davidic dynasty has been crowned in Jerusalem – Jesus, crowned with thorns.

II. THE PERPETUITY OF THE DYNASTY (2 Samuel 7:16; 1 Chronicles 17:7-15; 22-24)

1. In Jesus Christ – “Son of David” (1 Chronicles 17:11, 14; Psalm 89:27; Micah 5:2).
2. David understood its perfection (1 Chronicles 17: 23).
3. All Israel in safety (2 Samuel 7:9, 22).
4. Not abrogated in Isaiah’s time (Isaiah 55:3-4).
5. Israel waited for it (Mark 15:43; Luke 2:25-35).
6. False views corrected (Luke 19:11-27).
7. Had not appeared at Last Supper (Luke 22:18).
8. Looked for by the Apostles (Acts 15:16).
9. Not abrogated in Paul’s time (Acts 13:34; 26:22; 28:23).
10. It will come (Rev. 11:17).

Conclusion:

1. This Covenant is immutable. The question is: Has Israel been “cut off” from the Covenant? Some say, “yes.” But this Covenant is assured by God’s oath (Psalm 89:3, 4, 34). It was sworn to David (Psalms 89:3-4). His seed established; His sovereignty erected (Note Contents of Oath vrs. 20-29). God cannot lie (Hebrews 6:18). There are two immutable things: God’s counsel or Word, and His Oath (Hebrews 6:16-18).

It was prophesied by Zacharias (Luke 1:67-73).

Violators of oath punished (Ezekiel 17:16-18).

God will never break it (Ezekiel 16:59-60).

2. This Covenant unaffected by man’s disobedience (Psalms 89:30-33; Romans 11:25-36). God’s faithfulness unaffected by man’s faithlessness (2 Timothy 2:13). God’s calling irrevocable (Romans 11:25-29). Note the “ifs” and “nevertheless” and “I will not” (Romans 11:30-34). This was not the original covenant (2 Samuel 7:14-15).

3. Signified by the Host of Heaven (Psalms 89:36-37; Jeremiah 33:19-26). The enemies saying is refuted (Jeremiah 33:24-25). “Day and Night” are seals of oath (Jeremiah 33:20-25). “Sun, moon and stars” a witness (Jeremiah 31:35-37; Psalms 89:29, 36-37).

LESSON NO. XV – A HEAVENLY KINGDOM ON EARTH

INTRODUCTION:

1. A Kingdom must be characterized by certain outward evidences:
 - a. A kingdom must have a Sovereign – Christ.
 - b. A kingdom must have Subjects – People.
 - c. A kingdom must have Sovereignty – Land.
 - d. A kingdom must have a Scepter – Throne of Authority.

2. Scripture knows of no “metaphorical” or “symbolical” use of the term kingdom. Therefore it must never be spiritualized away from the actual material idea.

I. HEAVENLY IN ORIGIN AND AUTHORITY (Daniel 2:44-45).

1. Not a kingdom In Heaven, but Of Heaven.

It is so used in the N.T. See Matthew 3:2; 4:17; 5:3; 7:21; 8:11; 10:7; 11:11; 13:11; 16:19; 18:1; 19:14; 20:1; 25:1; 25:14. Matthew primarily uses “Kingdom of Heaven” while the other Gospels, Mark, Luke and John primarily use “Kingdom of God”. In the Gospels they are synonymous expressions.

2. Stone “Cut out of the mountains without hands” Daniel 2:45.

This means without human help. Shows its heavenly origin and character.

3. “God of Heaven set up a Kingdom” Daniel 2:44.
4. “It shall never be destroyed” Daniel 2:44.

It will be an invincible God-rule on earth.

5. “Will destroy all earthly kingdoms” Daniel 2:44.

It will crush all the kingdoms of earth and replace them.

6. “It shall stand forever”

It is founded by God and set up in Christ and the Laws of Heaven will prevail.

II. EARTHLY IN OPERATION AND APPLICATION (Daniel 2:34-35; Isaiah 62:1-7)

1. Where the Gentile Nations stood (Daniel 2:34).

It smote the feet of the image and replaced it.

2. A Mountain filling the whole earth (Daniel 2:35)

Mountains associated with earth (Matthew 4:8).

3. The description is earthly (Isaiah 62:1-7).

Note: “Gentiles,” “Kings,” “Thy Land,” “Jerusalem,” “The Earth.”

4. The Righteous Branch shall reign “In the earth” (Jeremiah 23:5).

5. The Lord King over all the earth (Zechariah 14:9).

The whole scene here from verses 9 through 21 is earthly, not heavenly. Note: The N.T. Expressions: “Thy will be done on earth,” “Reign upon the earth.” (Matthew 6:10; Revelation 5:10)

III. UNIVERSAL IN OVATION AND ATONEMENT (Psalms 72:8-19)

1. “Unto the ends of the earth” vr. 8.
2. “All kings shall fall down” vrs. 10-11.
3. “All nations shall serve Him” vr. 11.
4. “He shall deliver, spare, redeem” vrs. 12-14.
5. Prayer and Praise continually vr. 15.
6. “His name shall endure forever” vrs. 17-19.

Conclusion:

1. In Daniel 2:35 we note, “the whole earth”
2. In Zechariah 14:9 we note, “all the earth”.

LESSON NO. XVI – ISRAEL REGATHERED AND RESTORED

INTRODUCTION:

1. Israel is NOT finally rejected (Romans 11:25)
2. She will eventually return to the Land (Jeremiah 31:31-34).
3. Then will the promises of the covenant be fulfilled (Amos 9:11-15).

4. This cannot refer to the Church because the Church has never been in captivity.
5. See the Apostolic understanding of this prophecy (Acts 15:16-17)

I. THE PLACE (Back to their homeland Jeremiah 16:14-16).

1. “From all lands” (vr. 15) Not only from Babylon and Persia.
2. “Into their land” (vr. 15) This will be a re-gathering into Palestine.
3. By means of “many fishers” (vr. 16) This is by the method of persuasion. He is going to lure them home (Amos 4:2).
4. By means of “many hunters” (vr. 16) This is the method of force. He will hunt them, ferret them out of all their hiding places among the nations and drive them home. (Example Hitler & Stalin)

NOTE: This was not fulfilled in the return from Babylonian Captivity, for only a few returned (See Ezra and Nehemiah). This pertains to the “Children of Israel” (vr. 15) – The Nation.

II. THE PRINCIPLE (Ezekiel 37:1-14)

1. The dry bones come together (vr. 7). This is a picture of re-gathering in unbelief (National).
2. No breath in them as yet (vr. 8). No spiritual life because there has been no national repentance.
3. Then they lived (vr. 10, 14). Conversion follows re-gathering (See Jeremiah 31:31-34).
4. The Whole House of Israel (vr. 11). The Nation, all the tribes, not a few.
5. Many have lost hope (vr. 11).

III. THE PURPOSE (Zechariah 12:1-14).

1. “In that day” (vr. 3) This is “The Day of the Lord” when the nations have gathered together against Israel.
2. “I will smite” (vr. 4) The Lord Himself shall take part in this war. He has fought before (Judges 5:20; Psalms 24:8).
3. “The Lord shall save” (vr. 7) Israel will be kept from destruction (Matthew 24:21-22).

4. “I will pour upon” (vr. 10) The greatest heaven-sent revival is yet to come. See Romans 11:26; Isaiah 66:8; Revelations 7:9 and 14).

5. “They shall look upon me” (vr. 10) In that day they will know Jesus, their Messiah (See Numbers Ch. 21; John 3:14-15; 19:34, 37; Revelation 1:7).

6. It will begin at Jerusalem (vr. 11) The mourning will be like that at Hadadrimmon, near Megiddo. (See 2 Chronicles 35:22-25 – When King Josiah was slain).

Conclusion:

1. The Jews are daily coming home to Palestine, but in unbelief.

2. This is a sure sign of the trend of the times; and that we can be living in the beginnings of the end.

3. When Jerusalem has finally been released from the hand of the Gentiles, then these prophecies will take place. See Luke 21:24.

LESSON NO. XVII – THE KINGDOM ESTABLISHED

INTRODUCTION:

1. In the Church God is today taking out people, making of them a Body, the Church. They are made of both Jew and Gentile.

2. When the Kingdom comes, it will come in great power and majesty and Christ will reign on the earth through His ruler, David.

I. ESTABLISHED SUDDENLY (Daniel 2:34-35).

1. A Stone falling (vr. 34)

2. Without human aid (vr. 34)

3. Destroying all governments (vrs. 34-35)

4. Filling the whole earth (vr. 35)

II. ESTABLISHED JUDICALLY (Zephaniah 3:8; Micah 4:1-13).

1. The Lord’s Indignation (Zephaniah 3:8) Note “anger” and “jealousy”.

2. Poured upon the nations (Zephaniah 3:8) See Matthew 25:31ff.

3. Nations intent to destroy Israel (Micah 4:11) The Lord has other plans, Micah 4:12.

4. The Kingdom comes (Micah 4:8).

III. ESTABLISHED REGALLY (Zechariah 14:1-9)

1. In the “Day of the Lord” (vr. 1)
2. The Lord will fight (vr. 3) Fought for Israel in days of Joshua).
3. Upon the Mount of Olives (vr. 4)
4. Lord’s Kingship Established (vr. 9)

Conclusion:

If the Church represents all the Kingdom promises fulfilled, then all these prophecies become meaningless. What assurance have we that the rest of the Word is reliable?

If we spiritualize these passages, then all are to be spiritualized, even those relative to Messiah. This is what the Reformed Jew as well as the Modernists does. What then becomes of Christianity?

LESSON NO. XVIII – JERUSALEM, CAPITAL OF HEAVEN ON EARTH

INTRODUCTION:

1. The Kingdom of Heaven on earth will have an earthly capital and that capital will be Jerusalem.

2. Jerusalem means: “vision or possession of peace”. It has also been called “Jebus” from Jebusites who originally possessed it. (Joshua 18:16, 28; Judges 19:10,11; 1 Chronicles 11:4, 5) “Salem” meaning “summit” (Genesis 14:18; Psalms 76:2; Hebrews 7:1, 2) “Ariel” meaning “Lion of God” (Isaiah 29:1, 2, 7) “City of God” or “The Holy City” (Nehemiah 11:1, 18; Matthew 4:5) “Princess among Provinces” (Lamentations 1:1) “City of David” because together with Joab, David took possession of it and made it the metropolis of his domains (2 Samuel 5:7, 9; 1 Kings 2:10, 8:1; Nehemiah 3:15; Isaiah 22:9).

3. It is located 15 miles from the Jordan River and Salt Sea and 31 miles from the Mediterranean Sea. It was built on four hills – Zion, Acre, Moriah and Bezetha. It was surrounded on the East, West and South by a valley.

I. REVELATION OF THE CITY (Isaiah 2:2-4; Psalms 122)

1. Symbolism of a Kingdom (Isaiah 2:2) “mountain” see Daniel 2:35; Revelation 17:9-10.

2. Surety of Fulfillment (Isaiah 2:2) “last days”. This kingdom shall be established on the destroyed kingdoms of men – “established in the top of the mountains”.

3. Service from Jerusalem (Isaiah 2:3) Zion will be the law-giving capital. The Lord will be the King (Isaiah 2:4).

4. Success Attained (Isaiah 2:4) A picture of Peace, never yet realized. Psalm 122 never fully fulfilled in the past.

Note: House, Gates, City, Tribes, Thrones, Walls, Palaces etc. Psalm 122.

II. RELIGIOUS CENTER OF EARTH (Zechariah 8:20-23).

1. Earthly Conditions Existing – “Many cities” (vr. 20), “strong nations” (vr. 22), “come and seek” (vr. 22), “language” (vr. 23). and “skirt of a Jew” (vr. 23).

2. Lord Will Dwell in Jerusalem (vr. 22).

3. The Jew will have the Priority (vr. 23). In the Church there is no distinction made between Jew and Gentile – all are one in Christ.

III. RESIDENCE OF THE KING (Joel 3:16-21).

1. He shall “roar” out of Zion (vr. 16) see Zech. 14:4.

2. Israel is in View (vr. 16). Israel will be converted, “So shall ye know”. (vr. 17)

3. Kingdom Blessings Pictured (vr. 18).

4. Judgment on Israel’s Enemies (vr. 19).

5. Permanent Restoration (vr. 20).

6. The Lord the King dwells in Jerusalem (vr. 17,21).

Conclusion:

No city in all the world has been more often plundered, ravaged, destroyed and rebuilt. Under Rehoboam, it was taken and pillaged by Shishak, 1 Kings 14:26, 27; 2 Chronicles 12:2-9. Under Amaziah it was taken by Joash king of Israel, 2 Kings 14; 2 Chronicles 25. The Assyrians took it in time of Manasseh, 2 Chronicles 33:11. Nebuchadnezzar ravaged it more than once and after a siege of two years, burned it with fire, 2 Kings chs. 24-25; 2 Chronicles 36; Jeremiah 52. Antiochus Epiphanes ravaged it and murdered 40,000. A.D. 70 Titus after the most horrible siege, reduced it to a heap of ruins. Her worst is yet to come from the armies of Gog and Magog, Luke 19:41-44; 21:23; Zechariah 14:1ff.

LESSON NO. XIX – KINGDOM CHARACTERISTICS

INTRODUCTION:

1. Romans 14:17 – “For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.”

2. Matthew 6:10 – “Thy will be done in earth, as it is in heaven.”

I. PEACE AND RIGHTEOUSNESS (Psalms 72:1-7) This is a Kingdom Psalm.

1. God’s King will carry out God’s Judgments (vr. 1). God has purposed that Jesus Christ shall judge all. He will do a perfect job.

2. God’s King will give Justice to poor and needy (vrs. 2, 4).

3. God’s King will give Justice to poor and needy (vrs. 2, 4).

4. Peace will be the result of Justice and Righteousness (vr. 7).

II. PROSPERITY AND LONGEVITY (Isaiah 65:19-25)

1. Long life will be the order of the day (vrs. 20, 22).

a. Dying at 100 years as dying in childhood (vr. 20).

b. “As a tree” – trees are known to be 1000 years old (vr. 22).

2. Nature will respond with plenty (vr. 21)

3. Work will have its compensation (vrs. 22-23).

4. Communication with Heaven Immediate (vr. 24). (In days of Daniel it took 21 days to get an answer).

5. Animal Kingdom Restored (vr. 25)

Note: Serpent is not restored. He still eats dust – curse).

III. PROTECTION AND HAPPINESS (Isaiah 11:6-9)

1. Nature no longer “bloody in tooth and claw” (vr. 6).

2. The curse completely removed (vrs. 7-8 see Romans 8:20-21).

3. Will take place on the Holy Mountain (vr. 9).

4. All will know the Lord (vr. 9).

Conclusion:

1. Such will be Heaven's rule on earth.
2. If "all things" are to be restored (Acts 3:21), why not the earth, Eden, Creation.
3. It is not materialism to understand these promises literally.

LESSON NO. XX – THE KINGDOM LAND

INTRODUCTION:

1. "I will remember the land" was Gods promise (Leviticus 26:42).
2. If Israel sinned, "yet for all that" (Leviticus 26:44) "I will not" (a) "Destroy them utterly," (b) "To break my covenant".
3. If Israel "returns to the Lord" (Deuteronomy 30:2) which they will do, (Romans 11:26), Then God will "bring them into the land" (Deuteronomy 30:5).

I. EARTHLY CURSE REMOVED (Hosea 2:15,23; Joel 2:21).

1. "Valley of Achor ("trouble") where Achan (sin) was judged, Joshua 7:26 is a type of Israel's repentance.
2. Then follows restoration (Hosea 2:16, 19, 20).
3. The curse removed (vr. 18).
4. The heavens will give rain, as of old (vr. 21).
5. Fertility restored (vr. 22).
6. Joel 2:21, 27 is a literal promise of restoration of material blessings. "Spiritualizing" this passage is unwarranted.

II. EDENIC CONDITIONS TO PREVAIL (Isaiah 35)

1. "Lebanon," "Carmel" and "Sharon" (vr. 2) are geographical places in Palestine, not heaven.
2. God will "come with vengeance" (vr. 4) judgment in "The Great Tribulation".
3. The land, turned into "wilderness" by sin, will become a garden of beauty by the "return" (vrs. 1, 10).

4. The beasts will return to tameness (vr. 9).
5. Sickness will cease (vrs. 5, 6).

III. EVERLASTING COVENANT IN POWER (Jeremiah 31:31, 34)

1. The New Covenant will be with “Israel” and “Judah” (vr. 31) – who had been in Egypt vr. 32; not the church.
2. It will be “after those days” (vr. 33) – Compare this with Acts 15:16, “after this”.
3. “They” (Israel and Judah, vr. 31) – “Shall be my people” vr. 33.
4. “Their” sins forgiven (vr. 34) and “the Law” written in “their” hearts, vr. 33.
5. All will know God (vr. 34) – Compare Romans 11:26, “all Israel”.

Conclusion:

1. A careful reading of Leviticus 26, Deuteronomy 28, 29, and 30 will assist materially in giving a full understanding of this lesson.
2. A multitude of Scripture passages will become clear if understood with reference to Israel’s earthly, future blessing in the land.

LESSON NO. XXI – KINGDOM APOSTLES VERSUS CHURCH APOSTLES

INTRODUCTION:

1. Much confusion has existed because the “Word of Truth” is not “rightly divided” between distinctly Kingdom in character and that belonging to the Church, which is His Body.
2. Law and Grace, Moses and Christ must be distinguished (John 1:17).
3. The Twelve Apostles of the Kingdom must be distinguished from the Seven Apostles to the Church (Matthew 10:1-5; 28:16-20; Ephesians 2:20; 4:11).
4. There can be no real understanding of Dispensational Truth unless one distinguishes between the twelve Apostles of the Kingdom, and the seven Apostles of the Church. Any misunderstanding or mixture here will be ruinous to “rightly dividing” between the Kingdom and the Church.

I. THE KINGDOM APOSTLES

1. Their Names: Matthew 10:1-4; Mark 3:13-19; Luke 6:12-16; Acts 1:13-26.

There are four lists of the names of the Twelve Apostles; three in the Gospels and one in the Acts. In each list the order of the names varies, but with this remarkable agreement that they are always given in three groups, the first of each group being the same (Peter, Philip and James, the son of Alphaeus) while the other three, though they vary in order within the group, are never given in a different group.

<u>Matthew 10:2-4</u>	<u>Mark 3:16-19</u>	<u>Luke 6:14-16</u>	<u>Acts 1:13, 26</u>
PETER	PETER	PETER	PETER
ANDREW	JAMES	ANDREW	JAMES
JAMES	JOHN	JAMES	JOHN
JOHN	ANDREW	JOHN	ANDREW
PHILIP	PHILIP	PHILIP	PHILIP
BARTHOLOMEW	BARTHOLOMEW	BARTHOLOMEW	THOMAS
THOMAS	MATTHEW	MATTHEW	BARTHOLOMEW
MATTHEW	THOMAS	THOMAS	MATTHEW
JAMES	JAMES	JAMES	JAMES
LEBBAEUS	THADDEUS	SIMON	SIMON
SIMON	SIMON	JUDAS	JUDAS
JUDAS	JUDAS	JUDAS	MATTHIAS

a. SIMON PETER – Simon (Matt. 10:2; Mark 3:16; Luke 6:14; John 1:42; Peter (Acts 1:13) so surnamed (Matt. 10:2) by Christ (Mark 3:16; Luke 6:14) who also called him Cephas (John 1:42). He was the son of Jona (John 1:42) and a native of Bethsaida (John 1:44).

b. ANDREW – (Matt. 10:2; Mark 3:18; Luke 6:14; Acts 1:13) of Bethsaida (John 1:44) and Peter’s brother (Matt. 10:2; Luke 6:14).

c. JAMES – (Matt. 10:2; Mark 3:17; Luke 6:14; Acts 1:13) of Zebedee (Matt. 10:2; Mark 3:17) surnamed by Christ with John Boanerges (Aramaic, son of thunder) (Mark 3:17).

d. JOHN – (Matt. 10:2; Mark 3:17; Luke 6:14; Acts 1:13) the brother of James (Matt. 10:2; Mark 3:17) surnamed by Christ with James, Boanerges (Mark 3:17).

e. PHILIP – (Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13) of Bethsaida (John 1:44).

f. BARTHOLOMEW – (Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13).

g. THOMAS – (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13) called Didymus (John 11:16; 21:2).

h. MATTHEW – (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13) the Publican (Matt. 10:3; Luke 5:27; called also Levi (Mark 2:14; Luke 5:27) the son of Alphaeus (Mark 2:14).

i. JAMES – (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13) the son of Alphaeus (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13).

j. LEBBAEUS – (Matt. 10:3) whose surname (Matt. 10:3) was Thaddeus (Matt. 10:3; Mark 3:18) called also Judas, brother of James (Luke 6:16; Acts 1:13) and Judas (not Iscariot) (John 14:22).

k. SIMON – (Matt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13) the Canaanite (Matt. 10:4; Mark 3:18); called Zelotes (Luke 6:15; Acts 1:13).

l. JUDAS – (Matt. 10:4; Mark 3:19; Luke 6:16) Iscariot (Matt. 10:4; Mark 3:19; Luke 6:16) who betrayed Him (Matt. 10:4; Mark 3:19; John 6:71; 12:4; 13:2, the son of Simon (John 6:71; 12:4; 13:2, 26).

m. MATTHIAS – (Acts 1:15-26).

2. Their Number (12).

The numbers twelve and multiples of twelve are so definitely woven into the history of God's people Israel that no mistake should be made as to the place of this number in the History and the Prophecy of the Kingdom.

This is a perfect number signifying perfection of government, or of governmental perfection. It is found as a multiple in all that has to do with rule.

The earth passes through the twelve signs of the Zodiac which completes the great circle of the heavens of 360 (12x30) degrees or divisions, and thus governs the year.

There were 12 patriarchs from Seth to Noah and from Shem to Jacob.

There were twelve tribes of Israel and no more are named in any one list although there actually were 13.

There were 12 Judges or Saviors.

In the N.T. we have the twelve Apostles, twelve foundations in the Heavenly Jerusalem, twelve gates, twelve pearls, twelve angels.

The New Jerusalem will be 12,000 furlongs square and the walls 144 cubits (Revelation 21:16,17).

The sealed in Revelation 7:4 will be 144,000.

The stones on the High Priest's breastplate, the stones taken out of Jordan, the number of the spies are twelve in number.

Jesus was twelve years old when He appears in public (Luke 2:42).

Twelve legions of angels mark the perfection of angelic powers (Matt. 26:53).

3. The Nature of Their Ministry (Matt. 10:1-5; Mark 3:14-15; Luke 9:1-6; Matt. 28:16-20).

a. The Message – The message was to preach the Gospel of the Kingdom. They were to proclaim, "The Kingdom of Heaven is at hand" (Matt. 3:2; 4:17; 10:7). This message included both repentance and water baptismal regeneration (Matt. 3:2; 4:17; 28:19-20; Mark 16:15-18; Acts 2:38).

b. The Miracles – (Acts 2:22; 2 Corinthians 12:12; Hebrews 2:4; John 5:20). Miracles are spoken of as being: (1) Powers (Dunamis); (2) Wonders (Teras); (3) Works (Ergon); (4)

Signs (Semeion). In Matthew chapters 8 and 9 there are all 3 realms in which miracles were performed.

(1) Disease: The Leper (Matt. 8:1-4); Centurion's servant (Matt. 8:5-13); Peter's Mother-in-law (Matt. 8:14-18); Man sick of palsy (Matt. 9:1-8); Woman with issue of blood (Matt. 9:20-22); two blind men healed (Matt. 9:27-31).

(2) Demons: In the elements (Matt. 8:23-27); At Gadara (Matt. 8:28-34); Dumb man with demon (Matt. 9:32-34); Many possessed with demons (Matt. 8:16-18).

(3) Death: Jairus' daughter (Matt. 9:18-19, 23-26); Widow's son (Luke 7:11-18); Lazarus (John 11:38-44). These Apostles were commanded to "cast out demons," "heal all diseases and sicknesses," "To raise the dead," and "to preach the Kingdom of Heaven". Before the crucifixion and the resurrection their message and working of miracles were circumscribed to the lost sheep of the house of Israel only (Matt. 10:5-6). After the crucifixion, resurrection and Pentecost they were to go to all nations (Matt. 28:16-20).

c. The Magistrates – During the Kingdom here on earth they will sit "upon twelve thrones, judging the twelve tribes of Israel". They will be judging in matters political, social and religious.

II. THE CHURCH APOSTLES

1. Their Names

a. PAUL – Acts 14:14; Romans 1:1; 11:13; I Corinthians 1:1; 4:9; 9:1; 2 Corinthians 1:1; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1 Timothy 1:1; 2 Timothy 1:1, 11; Titus 1:1. Called also Saul (Acts 8:1; 9:1; 13:9). Of the Tribe of Benjamin (Romans 11:1; Philippians 3:5). Born at Tarsus (Acts 9:11; 21:39; 22:3). Zealous Pharisee (Acts 22:3; 23:6; 26:5; 2 Corinthians 11:22; Galatians 1:14; Philippians 3:5, 6). Educated in the school of Gamaliel (Acts 22:3; 26:4). A Roman citizen (Acts 16:37; 22:25-28).

b. BARNABAS – Acts 14:14. Called Joses (Acts 4:36). "The Son of Consolation" and Jupiter (Acts 14:12-18). A prophet (Acts 13:1). A Levite who gave his possessions to be owned in common with other apostles and disciples (Acts 4:36-37). Presents Paul to the apostles at Jerusalem (Acts 9:25-27). Accompanies Paul from Antioch to Jerusalem (Acts 11:30). Returns with Paul to Antioch (Acts 12:25); Goes with Paul to Seleucia (Acts 13:4); to Iconium (Acts 13:51; 14:1-7. Goes to Derbe (Acts 14:20). Is sent as a commissioner to Jerusalem (Acts 15; Galatians 2:1-9); Disaffected toward Paul (Acts 15:36-39); Is reconciled to Paul (1 Corinthians 9:6). Piety of Acts 11:24. Devotion to Christ Acts 15:26).

c. APOLLOS – 1 Corinthians 4:9 (6). An eloquent Christ convert, preaches in Ephesus (Acts 18:24-28; in Corinth (Acts 19:1; 1 Corinthians 1:12; 3:4-7). Refuses to return to Corinth (1 Corinthians 16:12). Paul writes Titus about (Titus 3:13).

d. SILAS – 1 Thessalonians 1:1; 2:6. Called also Silvanus (1 Thessalonians 1:1); Sent from Jerusalem to Paul at Antioch (Acts 15:22-34). Became Paul's companion (Acts 15:40, 41; 2 Corinthians 1:19; 1 Thessalonians 1:1; 2 Thessalonians 1:1). Imprisoned with Paul in Philippi

(Acts 16:19-40). Driven with Paul from Thessalonica (Acts 17:4-10). Left by Paul at Berea (Acts 17:14). Rejoins Paul at Corinth (Acts 18:1, 5).

e. TIMOTHY – 1 Thessalonians 1:1; 2:6. Parentage of (Acts 16:1). Reputation and Christian character (Acts 16:2; 1 Corinthians 4:17; 16:10; 2 Timothy 1:5; 3:15). Circumcised: becomes Paul's companion (Acts 16:3; 1 Thessalonians 3:2).

f. EPAPHRODITUS – Philippians 2:25; 4:18. The Epistle to the Philippians was sent from Rome by Epaphroditus.

g. TITUS – 2 Corinthians 8:23. ("messenger" is "apostolos"). A Greek companion of Paul. Paul's love for (2 Corinthians 2:13; 7:6, 7, 13, 14; 8:23; Titus 1:4. With Paul in Macedonia (2 Corinthians 7:5, 6). Character (2 Corinthians 12:18). Accompanies Paul to Jerusalem (Galatians 2:1-3). Ordained bishop to the Cretans (Titus 1:5, 7). With Paul in Rome (2 Timothy 4:10). Goes to Dalmatia (2 Timothy 4:10).

2. Their Number (seven)

This is the number of spiritual perfection. It tells of the Sabbath and marks off the week of seven days. The seven seals, seven trumpets, seven parables of Matthew 13.

3. The Nature of Their Ministry

a. A Ministry of Reconciliation (2 Corinthians 5:14-21; Colossians 1:20-23). God through Jesus Christ has been reconciled to man; now it is for man to be reconciled to God by accepting the finished work of Christ on the cross.

b. A Ministry of Revelation (Ephesians 3:1-9). This ministry has to do with the "Mystery of Christ," "The Unsearchable riches of Christ," and "the eternal purpose". It is the revelation that God has now made "one new Man" out of both Jew and Gentile in the "One Body".

c. A Ministry of Perfection (Colossians 1:24-29). The dispensation of the Grace of God is a ministry which fills full the Word of God and presents every man perfect in Christ, because "Christ is in you".

Conclusion:

1. We must therefore always make a distinction where God makes a difference.

2. "In the beginning God created the Heavens and the earth" (Genesis 1:1). Here in creation the pattern is set for God's redemptive program, namely to have a redeemed earthly people, Israel, on a regenerated earth as His Kingdom of Priests. He will also have a redeemed heavenly company, known as "The Church which is His Body". One might as well confuse the heavens and the earth as to confuse the distinct purposes and programs of the Kingdom and the Church.

LESSON NO. XXII – THE KINGDOM IN MYSTERY

INTRODUCTION:

“Then said He unto them, therefore every Scribe which is instructed unto the Kingdom of Heaven is like unto a man that is a house-holder, which bringeth forth out of his treasure “THINGS NEW AND OLD”. (Matthew 13:52).

The Kingdom of Mysteries: Matthew ch. 13)

- (1) The Sower and the Seed and the Soil (explained).
- (2) The Tares and the Wheat (explained).
- (3) The Mustard Seed (not explained).
- (4) The Leaven (not explained).
- (5) The Hidden Treasure (not explained).
- (6) The Pearl (not explained).
- (7) The Drag-net (Partly explained).

This chapter is most important both in Matthew and in the whole N.T. From the Message and Miracles of Jesus we now come to the Mystery of the Kingdom. Chapters 11 and 12 reveal to us the rejection of the Message, the Miracles and the Messenger.

What is now going to happen to the Kingdom of Heaven? Matthew Chapter 13 is the answer.

(1) The Places

These parables or mysteries are divided into two groups:

a. By the Sea Side.

“The same day Jesus went out of the house and sat by the sea side.” (Matthew 13:1). This first verse of the chapter is full of significance. It is a prophetic suggestion of His final break with Israel. No word of God is void of power or empty of meaning.

It was on that day, that is, on that memorable Sabbath day, when The Lord Jesus took His true place among His people as the One greater than David, greater than Solomon, greater than Jonah, the Lord of the Sabbath.

He went out of His own house which represents Israel and He went “by the sea side” representing the nations. The sea in Scripture is ever a type of the restless Gentile nations. (Daniel 7:2, 3, 17; Revelation 17:1, 15). It reveals that Israel having rejected Jesus now shows that the Kingdom would take on a larger aspect and involve the nations too.

b. In the House

“Then Jesus sent the multitude away and went into the house” Matthew 13:36. He now returns to the house again and speaks the last three parables. These have definite and special reference to the people of Israel at the end time.

(2) The Parables

“He spake many thing unto them in parables.” (Matt. 13:3) “Why speakest thou unto them in parables? (Matt. 13:10) “He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” (Matt. 13:11)

A parable may be defined as truth veiled in pictorial language and not understood by the rejecters, but revealed to believers. This marks the first of Jesus’ parabolic discourses. They follow rejection.

“All these things spake Jesus unto them in parables; and without a parable spake he not unto them” (Matt. 13:34). “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand” (Matt. 13:13).

Three things are here spoken of the rejecters: They are blind; They are deaf; They are ignorant. Moral and spiritual blindness, deafness and ignorance had possessed them.

Jesus then proceeds and gives the great pronouncement of Judgment upon His people, then the blessing upon His disciples (Matt. 13:14-17). The pronouncement was first spoken by God the Father in the O.T. (Isaiah 6:9-10) and later by the Holy Spirit through Paul (Acts 28:25-27). Thus Israel as a nation committed a triple rejection of the truth from God the Father; The Son and the Holy Spirit.

These parables are called: “Mysteries of the Kingdom of Heaven” (Matthew 13:11). This verse is further illuminated by verse 15: “That it might be fulfilled which was spoken by the prophet saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world”.

By a mystery in Scripture is meant a truth undiscoverable by human reason and made known only by Divine Revelation. It is something not revealed nor understood until the time for its fulfillment has come.

So Jesus now gives a panoramic view of the condition of the Kingdom of Heaven from His rejection to the time of its coming in power and great glory. It takes in the present interval. Here is a picture of so-called Christendom in the world.

THIS IS NOT THE CHURCH, except as the Church is in Christendom.

Let us then proceed to take a bird’s eye view of these seven parables which record and explain the evident failure of the effort begun by John the Baptist, carried on by the Lord and His Apostles to set up a Heavenly Kingdom upon earth.

A. PARABLE OF THE SOWER (Matt. 13:3-9, 18-23).

1. The Instruction (vrs. 3-9)

a. A Sower (A farmer) vr. 3. This sower went forth to sow. It is the picture of a farmer sowing in the springtime.

b. The Seed (vrs. 4-8). There were four sowing of the seed.

c. The Soil (vrs. 4-8). There were four soils into which the seed fell. (The Wayside – Stony places – Thorns – Good ground).

d. The Success (vrs. 4-8). There are four kinds of results. (Seed snatched away; Seed rootless; Seed choked; and Seed fruit-bearing in three degrees).

2. The Interpretation (vrs. 18-23)

Jesus Himself gives the interpretation of this parable and also of the second. We need not be in the dark concerning what He meant. These two parables would form patterns for the right interpretation of the other five. It is necessary to refer to the explanation of the second parable to get some details for the first. The reason for this is that the first places primary emphasis upon the four kinds of soil into which the seed fell, more so than the other features.

a. The Sower – “He that soweth the good seed is the Son of Man” (vr. 37). Jesus Christ is the Sower of the Seed. He was active while on earth in person. He is still active in glory through His Holy Spirit who is on earth. For the Holy Spirit is the Spirit of Christ and speaks on behalf of Christ (See John 16:13-14).

b. The Seed – The Seed is spoken of as twofold:

(1) The Word of the Kingdom (vr. 19). The Message of the Kingdom which is centralized in Christ. He is the Author and Finisher of the Faith.

(2) The Children of the Kingdom (vr. 38). But not only the message, but also the believer is likened to the “Good Seed”. So that Christ sows not only good seed, but good children and subjects of the Kingdom.

c. The Soils (vrs. 19-23). – There are four kinds of soil which is paramount in the teaching of this first parable. The number four is always representative of the world. We read in verse 38 “The field is the world”.

(1) The Wayside Soil (vr. 19). The beaten path that lay through every oriental field in those days. Likened to the rebellious heart devoid of understanding. Here “The Wicked One” is the same as “The enemy ... the Devil” in vr. 39. The Devil “catcheth away” this seed and it fails in its mission.

(2) The Stony Ground Soil (vrs. 20-21). Palestine is a stony ground of soft limestone with just a little dirt on top in most places. It is hilly too and the soil is often washed away entirely or little is left. Hence no depth of soil.

(3) The Thorny Ground Soil (vr. 22) – This represents sinful pre-occupation. Thorns as elsewhere were prevalent in Palestine. They grow more rapidly than good seed and also are more prolific. This sowing may be that of Peter and the eleven during the Acts Period from Pentecost on. But riches and wickedness choke this Word and it becomes unfruitful. These are double minded hearers. If there is plenty of soil for weeds, there is also for the good seed. (See Acts 2:38; Luke 8:14 with Hebrews 6:1; 6:4-6; 10:34; Acts Ch. 5; 8:13).

(4) The Good Ground Soil (vr. 23) – This represents sincere preparation. These are those who hear and understand the Word and fruit is borne. This will no doubt be the sowing of the future, perhaps by the 144,000 during the Tribulation and into the Millennial Kingdom. This will be the Harvest. It will fall in good soil and bring forth fruit. (See Matt. 24:14; 28:19-20; Rom. 11:26; Isaiah 60:21; Ezekiel 11:19; Hosea 14:7).

Conclusion:

In the first three soils there is no permanent harvest. The fourth presents a three-fold harvest – 100, 60 and 30 fold. Only one-third of one-fourth of all the seed sown will come to

harvest. This first parable tells the story of Psalm 126:6 representing as it does the first and second advent of our Lord when Christ comes again. He will be the Lord of the Harvest and bring Heaven's government to Earth.

LESSON NO. XXIII – THE REVELATION OF THE MYSTERY

INTRODUCTION:

1. The King came, proclaimed the Laws of the Kingdom (Matt. 5-7), performed Kingdom miracles (Matt. 8-9) and yet the Kingdom was not set up and the Kingdom blessings were not consummated. Why?

2. Following the crucifixion, resurrection and ascension of the King, His Apostles went out and did confirm the “great Salvation” which began with the Lord and was now witnessed by “signs and wonders and divers miracles and gifts of the Holy Spirit” (Heb. 2:3-4 and Acts Chs. 1-12 particularly). Yet the Kingdom was not set up and the King did not return. The reason is seen in Acts 2:32-41; 3:17; 4:3.

3. Then Paul comes upon the scene and reveals that there is to be a “dispensation of the Grace of God ... which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit” (Ephesians 3:2,5).

4. A mystery in Scripture is not something mysterious or unknowable but something that could not be known outside of revelation; not known until revealed. Such was the secret or mystery of the Church.

I. THE KING “CUT OFF” (Daniel 9:24-27).

1. SEVENTY WEEKS – Kingdom Blessings vr. 24 (“thy people”) 490 years.

- a. “to finish the transgression.”
- b. “to make an end of sins.”
- c. “to make reconciliation for iniquity.”
- d. “to bring in everlasting righteousness.”
- e. “to seal up the vision and prophecy.”
- f. “to anoint the most holy.”

2. SEVEN WEEKS (vr. 25)

From the commandment to restore and rebuild Jerusalem (not temple, but walls) there shall be seven weeks or 49 years.

3. SIXTY-NINE WEEKS (vr. 26)

Then after sixty-nine weeks or 434 years shall “Messiah the Prince be cut off”. The margin translates “but not for himself” by “shall have nothing”.

4. ONE WEEK (vr. 27)

Note that there are no Kingdom blessings promised between “cutting off” after the sixty-ninth week and the “consummation” following the seventieth week. Judgment will continue to the full end.

II. THE KINGDOM INTERRUPTED (Isaiah 61:1-2; Luke 4:16-21).

1. King’s First Advent Fulfilled

Note that in Luke 4:16-21 the Lord stopped reading in the middle of the verse and closed the book. He ended with “the acceptable year of the Lord”.

2. Kingdom Interrupted Elsewhere

a. Daniel 9:24 – “everlasting righteousness” did not follow “reconciliation for iniquity”.

b. Luke 1:31-33 – The rule of Christ did not follow His incarnation.

c. Isaiah 9:6-7 – The government of the Son did not follow the birth of the child.

3. Kingdom Glory Did Not Follow Suffering (1 Peter 1:10).

4. Kingdom Restoration at Second Advent (Acts 3:21).

III. THE MYSTERY INTERVENING (Ephesians 3:2-6; Colossians 1:25-26)

1. Not Revealed until “now” (Eph. 3:5). Hence it was not seen in the O. T. nor during Christ’s earthly ministry, nor known by the twelve Apostles.

2. The Mystery, The Body, The Church (Eph. 3:1-10; Col. 1:24-29).

3. The Church, Its Own Resurrection (Philippians 3:11 – “out-resurrection”).

4. This Church To Be Revealed in Glory (Colossians 3:4).

There are three spheres of blessing:

a. The Earth – Those with terrestrial bodies. Saved Jews and Gentiles living upon the earth.

b. The New Jerusalem – For the faithful remnant, The Bride, The Overcomers.

c. The Heavens – For the Church, which is His body.

Conclusion:

The rejection of the King, the “cutting off” of the “anointed One” interrupted the continuity of the prophecy and The Kingdom. This in turn ushered in this Dispensation of the Grace of God. At its completion God will again take up His prophetic program and continue His plan with Israel.

LESSON NO. XXIV – THE CHURCH WHICH IS HIS BODY

INTRODUCTION:

1. The “cutting off” of the “Messiah”. In Daniel 9:26 we have a “cutting off” of the Messiah after the sixty-ninth week. Between the sixty-ninth and the seventieth weeks we have a long interval of almost 2000 years. It is this period that we are now interested in which marks off the “dispensation of the Grace of God” and deals with the Church which is His Body.

2. The Word Church – This word is a combination of two words in the Greek; the preposition “out” and the verb “called”. Together they can be transliterated, “called-out-ones”. This Greek word occurs some 111 times in the N.T. It is used in seven different ways:

- a. The ekklesia or church of the people of Israel in the Wilderness (Acts 7:38).
- b. An assembly of people called out by some common cause (Acts 19:32-40).
- c. An assembly of people called out by the civil magistrate (Acts 19:39).
- d. The synagogue of believing Jews (James 2:2; Revelation Chs. 2, 3).
- e. It may be used of a congregation of worshippers (1 Corinthians 11:18; 14:33-35).
- f. Of a local church in a certain place, such as the church at Corinth, at Thessalonica, at Antioch (1 Cor. 1:2; 1 Thess. 1:1; Acts 13:1).
- g. Of all believers who make up the Church which is the Body of Christ (Ephesians 1:22; 3:10; Colossians 1:18).

Therefore it is obvious when we use the word “church” we must distinguish among its various uses in Scripture.

I. THE FORMATION OF THE CHURCH (Ephesians 3:1-13)

1. Its Historical Time-Limit (Eph. 1:4; 3:5, 9)

The Church was in God’s mind before creation. It is older than the Kingdom. The Church was not a subject of O.T. prophecy. The prophets saw two mountain peaks – The Sufferings and the Glory of Christ. The interval of over 1900 years they did not see. It was a deep secret, a dark mystery, an unknown fact to them (See 1 Peter 1:11). The Church has its historic time-limit here on earth between the setting aside of Israel at Acts 28:28 and the Second Advent of Christ.

2. Its Functional Out-Working (Ephesians 1:15-23; 3:13-21)

In God’s dealing with the Church everything is spiritual, secret, and silent. With Israel God dealt on a physical and psychical basis. The appeal was to the senses, what she could see, hear, touch, and smell. The out-calling, up-building and up-taking of the Church is all a matter of a secret working.

Israel was subject to angelic ministrations; the church to the Holy Spirit’s administration.

3. The Church is an ORGANISM, not an organization. It is a living, vital reality. It is called “His Body” (Eph. 1:22-23); “Household of God” (Eph. 2:19); “Holy temple” (Eph. 2:21); “Habitation of God (Eph. 2:22); “The church” (Eph. 5:25-32).

II. THE FOUNDATION OF THE CHURCH (Eph. 1:22; 2:20-22; 4:1-6)

In 1 Corinthians 3:11 Paul reminds the New Covenant believers that “no other foundation can any man lay than that is laid, which is Jesus Christ. The work that Christ did at His first advent makes Him the foundation of the “Church which is His Body”. There should be a complete unity of all believers in the Body of Christ. Disruption and schism have been the constant cancer in the Body of Christ. The unity made in Heaven is broken into fragments here on earth. The main reason for all the various denominations and sects is the failure to understand and to practice the truth revealed unto the Church. The sects are constantly invading the truth God gave to Israel; some taking more, some less. Kingdom truth brought into the Church can make for nothing but confusion.

Unity is a precious principle. “With all lowliness and meekness, with long-suffering, forbearing one another in love: endeavoring to keep the unity of the Spirit in the bond of peace” (Eph. 4:2-3).

1. One Body (Eph. 4:4) – Every believer today is made a member of this denomination – THE ONE BODY. “Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ; According as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love (Eph. 1:3-4). If all would recognize their position there would be no schism.

2. One Spirit (Eph. 4:4) – The Holy Spirit is One, a Person; and living in one member He lives in all members in the Body. There is but One Spirit to quicken, to enliven, to instruct and to empower. Church unity is not a compromise, but an incorporation.

3. One Hope (Eph. 4:4) – “One hope of our calling.” Israel had her calling and hope, which was earthly, physical, psychical. As emigrants clustered on one deck bound for the same new land; as joint-heirs of a great inheritance speeding together to it by express train, so we are heading for our eternal inheritance in the Heavenlies in Christ.

4. One Lord (Eph. 4:5) – This is the middle unity. As we enter the Church which is His Body, Jesus Christ is our Savior; but as we cross the threshold he is our Lord. Thus we must refuse all other lordships, either Papal or Royal.

5. One Faith (Eph. 4:5) – Being that “all have sinned and come short of the glory of God” (Rom. 3:23) and all must be saved “by grace through faith; and that not of yourselves” (Eph. 2:8) there can be but one faith – a faith in the finished work of Christ. It is when we inject our works into the one faith that we ruin the work of faith in Christ alone.

6. One Baptism (Eph. 4:5) – The Bible speaks of four different kinds of baptism: Water, Fire, Passion, and Spirit. The believer today is “Buried with Him in baptism, wherein also ye are

risen with Him through the faith of the operation of God Who hath raised Him from the dead (Col. 2:12). Christ's Passion (Acts 1:3) is the baptism that we are identified with in this age.

7. One God and Father (Eph. 4:6) – Here is the source and font of all unity. He is the secret center “Who is over all” as a canopy to protect us; and “through all” as a dynamic of service; and “in all” as a citadel of Deity.

“Call not yourselves Lutheran” cried Luther. “Who is Luther, but a miserable bag of dust and ashes. Call yourselves after Him Who died for you.”

The foundation is Christ together with the seven new Apostles and Prophets of the Church, Paul and Barnabas (Acts 14:14); Apollos (1 Cor. 4:9, 6); Silas (1 Thess. 1:1; 2:6); Timothy (1 Thess. 1:1; 2:6); Epaphroditus (Phil. 2:25; 4:18); Titus (2 Cor. 8:23) – “messengers” are “apostles”).

III. THE FUNCTION OF THE CHURCH

The great mystery of godliness will best illustrate the mission of the church. “The mystery of godliness” (1 Timothy 3:16). “This is a great mystery; but I speak concerning Christ and the church” (Eph. 5:32). We recall that a mystery in Scripture is not something that is mysterious, but a sacred secret made known by revelation only.

1. “God was manifest in the flesh.” As Jesus Christ was manifest here on earth in a human body of flesh; so the church, a heavenly body is here on the earth manifested through its members.

2. “Justified in the Spirit.” “Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ” (Rom. 5:1). Christ was “justified” or vindicated in His true character (Matt. 11:19; Luke 7:35; Romans 3:4). He was approved to be righteous. The Father testified at the Baptism (Matt. 3:17); at the Transfiguration (Matt. 17:5); and at the Resurrection (Rom. 1:4).

3. “Seen of angels.” This is the next revelation concerning Christ. The angels saw Jesus Christ incarnate; His divine nature they had evidently never seen. Of the Church it is said: “To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God” (Eph. 3:10).

4. “Preached unto the Gentiles.” So also of Christ and the Church. “Made known among the Gentiles” (Col. 1:27). “That I should preach among the Gentiles the unsearchable riches of Christ” (Eph. 3:8).

5. “Believed on in the world.” So also Christ and the Church. “the gospel which ye have heard and which was preached to every creature which is under heaven; whereof I Paul am made a minister” (Col. 1:23b).

6. "Received up into glory." "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ Who is our life shall appear then shall ye also appear with Him in glory" (Col. 3:2-4).

"The Head is already in glory, and the members now wait for nothing else but to be "received into glory".

Conclusion:

To be members of this wondrous Body, the wondrous Secret, is the highest blessing bestowed upon man during the age-times.

No purpose of God is greater, because it is His original purpose.
