



TEN
BIBLE
LESSONS

DR. ROBERT C. PUTNAM



Ten Bible Lessons

Ten Bible Lessons

by

Dr. Robert C. Putnam

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INTRODUCTION

This Bible study course consists of a series of ten lessons. It is hoped that they will create and develop an interest in Bible study by presenting some of the outstanding spiritual truths the Bible contains, as revealed by the words and deeds of certain of its important figures. It should be helpful in teaching Sunday School. Emphasis is on the application of worthy qualities of thought in human experience.

The student should provide himself with a copy of the Authorized Version of the Bible and a set of Bible markers. At the beginning of each lesson, except the first, a group of Bible references marked "Preparation" is given. These references should be read from the Bible before beginning each lesson.

At the beginning of each lesson a set of references called "Markers" is given. The Bible markers should be placed in the Bible at these references. When each lesson is read, the corresponding markers enable the student to turn quickly to the citations as he progresses and to read them directly from the Bible. It must be emphasized that the references under the heading "Markers" are not to be read prior to reading the lesson, but are for the placement of the Bible markers and are to be read in the course of studying the lesson.

The foregoing procedure will be of greatest benefit to the student. It will enable him to see clearly the Biblical authority for the statements made in each lesson and will cause him to return always to the Bible for inspiration.

This course is the outgrowth of many years of Bible study by the author and contains a fraction of what he has

learned by his own study and inspiration, from the writings of others and from consultation and courses given by others. Much of what is presented is original. Much is not. After many years it becomes almost impossible to rediscover the sources of many ideas especially after they have been modified by the writer and thus may no longer be in agreement with their origin.

For the truths herein presented the author cheerfully ascribes to others whatever they may care to claim. For any errors herein the author accepts all blame. To the following, who have influenced the author through their writings, letters or conversation, special gratitude is due:

M. Eddy, B. Hill, B. Knapp, and L. Marsh.

Dr. Robert C. Putnam

Ten Bible Lessons

LESSON I

THE BIBLE

Markers

1. Rev. 20:11, 12
2. Rev. 1:1
3. John 21:15-17, 20-22
4. Matt. 22:29
5. John 10:8
6. Mark 12:1-12
7. Deut. 18:15
8. Matt. 10:5, 6
9. Luke 16:8
10. II Peter 3:8
11. Matt. 24:37

Lesson I

THE BIBLE

The word "Bible" has reached us through Latin from the Greek word meaning "books." It is the word now used to designate the Holy Scriptures, which is a collection of books considered sacred by Christians.

- (1) Let us look at Rev. 20:11, 12. We read "And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened." This

expression "the books" is, in Greek, exactly the same expression from which the word "Bible" comes. Thus we may equally well read "and the Bible was opened." We learn from this that the Bible is in heaven. This means that when we reach heaven, the books, or the Bible will be there. In other words, the truths contained in the Bible are there, hence are eternal and will remain forever.

The Bible is the textbook for this course. Our textbook is more than 2,000 years old. Can you imagine a teacher of chemistry or physics using a textbook 2,000 years old? Indeed, if the textbook were ten years old, the pupils would look askance at it. Perhaps this is an indication of the relative truthfulness of the facts being taught. Euclid's geometry is perhaps the only other subject of antiquity similar to the Bible which may still be considered true today. No one, however, would suggest studying geometry to elevate his moral and spiritual state.

(2) We have found that the book of Revelation tells us that the Bible will be found in heaven, that its truths are eternal. By what authority is this statement made? Let us look at Rev. 1:1, "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John." We find that Jesus is the author of Revelation and that John wrote down what God revealed to Jesus. Hence we have it on the authority of Jesus himself that the truths of the Bible will be found in heaven.

(3) John was the beloved apostle who survived the ordeal of the boiling oil according to Tertullian and was finally exiled to the Isle of Patmos where Jesus appeared to him when he was about ninety years old and dictated the book of Revelation. You may recall (John 21:15-17, 20-22) that when Jesus was leaving the disciples after his resurrection that he asked Peter three times "lovest thou me" and then Peter turned to John and asked what the latter was to do. Jesus replied, "If I will that he tarry till I come what is

that to thee? Follow me." Thus Jesus indicated he intended to return.

- (4) Let us look at Matt. 22:29, "Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." In accord with his advice, let us turn to the list of the books in the front of the Bible.

The Bible is divided into two testaments. The Old Testament consists of books written by prophets living before the time of Jesus. Their prophetic utterances, however, are not confined to the period before Jesus but refer to events before, during and after the time of Jesus.

The New Testament consists of books written during or after the time of Jesus. In this case also the subjects and prophecies presented by these writers include events extending from creation to the arrival of the heavenly kingdom.

The final decision on the selection of the books to be included in the Bible essentially as we have them in the Authorized Version was made at the Council of Nicaea in 325 A.D. It was at this Council that the great argument which had been dividing the Church was discussed. The argument was essentially over whether Jesus was God or was the Son of God. It was greatly complicated by definitions and implied meanings but basically it reduced to the above. Those who taught that Jesus was God won out. The facts of spiritual existence, however, are not subject to majority vote.

The Old Testament canon had already been chosen since it had been translated from Hebrew to Greek by the Jews in preparing the Septuagint for the benefit of Jews who could not read Hebrew. It was principally New Testament canon that was under discussion. Unfortunately at this time, the Book of Barnabas, which contains a careful summary of the prophecies concerning Jesus in the Old Testament, was omitted. Barnabas was a companion of Paul. The book he wrote contains a summary of many of the prophecies concerning Jesus in the Old Testament

and wonderful explanations of their significance and fulfillment. It truly reveals the place of Jesus in prophecy.

The Book of Barnabas was placed in the New Testament Apocrypha. This was a collection of books whose authenticity was in doubt, and which were written at the time of the preparation of the New Testament. Barnabas is based entirely on the Old Testament, hence its value, but the others sound as if they were written to tell the reader what he would like to hear. Apocryphal today means "spurious" or "false," but originally it meant "hidden." The ancient priests thought there were some things too important to put into the hands of the common people. Apocryphal was the term used to designate these.

The first books of the Old Testament are to some extent in chronological order. One set of historical books is the group beginning with Genesis and extending through II Kings with the omission of Ruth. These chronicle events from creation through Abraham to Moses, then the Exodus, followed by the leadership of Joshua, the period of the Judges, the Prophet Samuel, the reign of David, and on down to the destruction of Jerusalem in 586 B.C. and the captivity of Judah by Babylonia.

The first five books, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy are known as the books of Moses or the Pentateuch or five books. The more inspired portions of these books were very probably written by Moses. Moses gave the basic law. Later vast amounts of dogma, ritual and ceremonies were added by the priests and attributed to Moses in order to put the stamp of authority on these additions.

The historical books of the Old Testament through II Kings are composed of a number of documents written by collectors of writings. These include the Elohistic document in which God is called Elohim, the Jehovistic in which God is called Jehovah, the J E document consisting of a combination of the first two, writings of the priests, and the Deuteronomic document supposed to have been discourses delivered by Moses shortly before

his departure. In the next lesson in this course we shall consider in detail the name and nature of God and refer in more detail to the Elohist and Jehovistic documents.

Following the Pentateuch there are twelve historical books from Joshua to Esther. Joshua was Moses' successor and he recounts the conquest of Canaan and the division of land among the tribes of Israel. In the books of Samuel is the history of Samuel and the reign of Saul and David. In the books of Kings there is a history of Israel and then of the divided kingdom. In Chronicles is the record of David, Solomon and the kings of Judah. In Nehemiah is an inspired account of the rebuilding of the walls of Jerusalem.

The next five books from Job through Song of Solomon are called the poetical books. The book of Job depicts the age-old problem of good and evil and Job's successful, practical solution of this problem. Psalms is an inspirational collection of songs, poems and prayers. Proverbs is an excellent collection of moral maxims and discourses, many of which might be profitably taught to children and committed to memory.

The next five books, Isaiah through Daniel, represent the thought of the four major prophets Isaiah, Jeremiah, Ezekiel and Daniel. All prophesy far into the future. Some prophesy into and beyond the present era. Isaiah is filled with prophecies of the Messiah.

The twelve remaining books of the Old Testament beginning with Hosea are known as the books of the minor prophets.

*Summary of the Books
of the Old Testament*

5 Pentateuch	Gen.—Deut.
12 Historical	Josh.—Esther
5 Poetical	Job.—Song of Sol.
5 Major Prophets	Isa.—Dan.
12 Minor Prophets	Hos.—Mal.

It is generally conceded that the Bible has both a literal and a spiritual meaning. From a literal standpoint the Bible appears as an historical record of the Hebrew people. This historical record in the Old Testament has been examined using a fine-toothed comb by historians, archeologists and philologists. In years past scholars have felt that there were vast divergences between the historical record of the Bible and the history of the Bible period obtained from other sources. Increasing investigations over long periods, however, have in general resolved many of these differences. The Bible has been shown to exhibit remarkable accuracy considering the many authors, the vast period it covers and the many sources from which it was compiled. There are volumes of information obtained by archeologists confirming the historical record in the Bible.

If history were the only subject of the Bible then this book would be just as dated as a chemistry book 2,000 years old. It would be read by just about as many people as read chemistry books of that vintage. It is not the historical but the spiritual value which makes the Bible timeless in its application and interest and which maintains it as the most widely read book in the world. It is not of crucial importance whether the events recorded actually occurred. The truths taught, the logic, the deductions, the consequences are just as true as they ever were and just as applicable to the solution of the problems of mankind. The fact that investigations are constantly discovering new facts which support the historical record of the Bible is encouraging to the student in his present application of spiritual truths, but he is no wise dependent on their verity, as his acceptance of Biblical teachings is dependent on present application and proof.

Literally considered, the Bible is the history of the Hebrew people. Spiritually viewed, it is the record of the effect of the varying concept of God on the fortunes of

(5) the Hebrews. The Old Testament presents God. The New Testament presents his Son. The Old Testament has innumerable references to the Son and to the manner and even time of his coming. The references, however, are all heavily veiled and it was not at all clear to the people what they might expect. This failure of the prophets to make clear to the people the coming of the Christ, despite the many hidden symbols and references, caused Jesus to declare (John 10:8), "All that ever came before me are thieves and robbers." They had robbed Jesus of his rightful place. The people had been told about God, but not about Christ. In the Old Testament people turned to God. In the New Testament they turned to his Son. Jesus presented the true idea of God and the people were absorbed by the facts of this new view of God. Unfortunately, they personalized this idea of God and eventually came to worship Jesus and then called Jesus God. In so doing, God was lost.

What is it that made the spiritual history of the Hebrew people unique? What was it that enabled them to triumph in the face of such adversities? What did they have that was lacking in other religions? The answer is this. It was the revelation that there is one, infinite, spiritual God. This separated them from all others. It was the fact that they had one God and only one. It was the sense that He was unlimited in power and presence. It was the concept that He was spiritual and not material. This early revelation to the prophets which begins the Bible was the source of their power. Why? Because it is absolutely true. When they obeyed this idea in thought and deed they were on God's side and invincible. When they fell away from the power conferred by the sense of one infinite God to belief in many gods, they then had no god. A limited god is no god. A material god is no god and powerless. The very idea of God involves the concept of infinity. As soon as God is less than infinite, there is the implication of another power. We are then faced with

two powers. This is like saying that there are two opposing rules. If we believe that there are two contradicting rules, we cannot solve our problems.

In temples in the Orient one will find idols with multiple arms, legs and eyes. This is an effort to make the god all-seeing and all-acting, i.e., to confer on matter a power it does not possess. In some temples will be found hundreds of identical idols with multiple arms and eyes. This is an effort to make gods all-powerful and omnipresent. This is because the gods are material and limited, and to make up for their limitations, the number of gods is multiplied.

As soon as one allows a symbol to represent God, even though it is understood to be only a symbol, then God shares his power with the symbol and soon the symbol is the only god and the true God is lost. Right in the second verse of the first chapter of Genesis God is called Spirit. To symbolize Him in matter is to lose the proper sense of Him as Spirit. This is so important that the Second Commandment warns against graven images.

This is the basic difference between the original Hebraic sense of God and many other religions. Most others either materialized their sense of God or else started on a material basis and never rose above it. The Hebrews accepted that the power of their one God was omnipotent, infinite.

You may have heard the common statement so often voiced by divinity students that the god or gods of the Chaldeans, the Egyptians, the Hebrews, the Hindus, the Buddhists and the Christians is the same god under different names. Nothing could be further from the truth. There are as many different concepts of God as there are people. These concepts are not by any stretch of the imagination the same god. It is the very fact that the early concept of god held by the Hebrews was so close to the true concept of god that they were distinguished from all others. Others did not have the same god under

another name. They had another god and it differed as night from day from the Hebrew concept of god. The God called Spirit by Moses is not the god called Baal by the Canaanites under another name. The qualities of Spirit are not the qualities of Baal. People are not all worshipping the same god under different names. Differing concepts of god involve different gods and the worship of different gods must give way to the one true concept of God revealed in the Bible to which all must come. Jesus was the great demonstrator of what this true concept of God is.

The events recorded in the Old Testament close at about 350 B.C. although some of the actual writing of the books may have occurred later. The Septuagint translation of the Old Testament into Greek was prepared about 285 B.C. Later occurred the Maccabean revolt and eventually the conquest of Judea and Jerusalem by the Romans.

The New Testament begins with the four Gospels, Matthew, Mark, Luke and John. The word gospel means good story or good tale. The story of Jesus and his ministry is repeated to some extent in each of the Gospels. A large number of incidents are related in John which are not found in the other three Gospels. This seems to indicate that John may have seen the others before he wrote his and so omitted some of the events they related and added some that they omitted.

Matthew and Luke give the genealogy of Jesus, whereas John gives his spiritual origin. Matthew and Luke recount the virgin birth of Jesus. Except for the brief account of Jesus' birth and the flight of Mary and Joseph into Egypt and their return, and a mention of Jesus in the temple at the age of twelve, the four Gospels cover only the three-year period of Jesus' ministry beginning when he was about thirty. They do not concern themselves with the history of his life but with his statements of truth and their demonstration. It is the

truth that he taught and demonstrated that transformed the thought of ages and began a new era.

- (6) Jesus related a parable depicting the reception which the prophets had received and which He himself was receiving. Let us read Mark 12:1-12. The story tells the people that God has sent his prophets, but see how the people have treated them. Now the Son is here. How will they treat him? He essentially said "I am the Son." He was making it crystal clear. Why did He continue to preach to the Children of Israel although they were attempting to kill him? It was because He had been sent to teach and heal the Children of Israel by God. Moses said (Deut. 18:15), "The Lord thy God will raise up unto thee a Prophet from the Midst of thee, of thy brethen, like unto me—unto him ye shall hearken."
- (7) Jesus said (Matt. 10:5, 6), "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not—But go rather to the lost sheep of the house of Israel."
- (8)

- (9) Jesus foresaw that those to whom he had not been sent would be more receptive to his teachings, but in accordance with God's promise to the Hebrews, Jesus fulfilled his mission of teaching the truth to them. He said (Luke 16:8), "The children of this world are in their generation wiser than the children of Light." The children of the Light were the Hebrews. He was saying that the Gentiles were wiser than the Children of Israel.

In the Old Testament non-Jews are called heathen. They weren't necessarily idol-worshippers. In the New Testament non-Jews are called Gentiles.

Although he did not leave a written record, Jesus' faith in the immortality of his words was such that he knew his work would not be in vain.

The Book of Acts of the Apostles related the events following Jesus' departure and is a historical book recounting the influence of Jesus' teachings and their practice by the apostles as they spread the gospel. In this

book are recounted events relating to Peter and concerning Paul's conversion and ministry. Paul traveled through the Greek and Roman world preaching to the Children of Israel, but gradually the Gentile world began to listen. It has been suggested that their lack of a long prophetic tradition overlaid with thick layers of priestly dogma enabled them to recognize more easily a new prophet and the vitality of his truth. It is interesting to consider how many times in religious history a prophet, trained in the traditional church, has arisen to proclaim a new and higher sense of eternal Truth, and been immediately denounced by all the hide-bound, dogma-laden members of his own group, with the result that a new religion has been born solely by force of circumstances and with no initial intent on the part of the new leader. Jesus tried to reform the Church of Judah. It refused to change. As a result Christianity was born. Later Luther tried to reform the Christian Church. It refused to change. As a result Protestantism was born.

In Paul's Epistle to the Hebrews he gives a marvelous explanation to the Jews of the symbolic significance of their rites and ceremonies and how they pointed to Jesus. Then he explains that Jesus has come so they should leave the symbols and ceremonies and listen to his teachings.

The next books of the Old Testament consist of a series of letters written by Paul to various churches and individuals in such a vein as would appeal best to the church or person being exhorted. Next are some letters by others and finally the Revelation or Apocalypse of John as revealed to him by Jesus.

The Authorized Version contains all that the student needs as a guide and is sufficient for this purpose. There exist a few other books not regularly included, known as the Apocrypha. The Old Testament Apocrypha contains some books which add a little information. Some of the events sound rather mythical and were properly kept apart.

As already explained the New Testament Apocrypha contains one excellent book called Barnabas which recounts many of the events in our Old Testament pointing to Jesus' place in Bible prophecy. Other books are of lesser interest and one of them is an attempt to invent a historical record of Jesus' life as a youth.

Bible Chronology

In order to place events in the Bible in their proper relation, it is necessary to have a knowledge of Bible chronology. This need not be extensive nor of extreme accuracy, but the memorization of a few dates will be found helpful.

The historical record of the Bible begins with the allegory of Adam and Eve. This event is placed in the garden of Eden. Eden may have been the Edin of Babylonia on the bank of the Euphrates. The date of this event has been set at about 4000 B.C. Susa (the Shushan of the Bible) was a city located near the head of the Persian Gulf. Eridu was a seaport on the Persian Gulf.

The next important Biblical event is the Flood occurring about 2348 B.C.

The next event is the birth of Abraham in 2000 B.C. Abraham is the first person in the Bible called a "Hebrew" meaning "from the other side." This referred to his coming from the other side of the Euphrates River. The term "Hebrews" was used by others to designate those who had migrated from Ur in Babylonia (Chaldea), which is in northeastern Arabia. Abraham first migrated northward to Haran and then southwestward to Canaan.

The next important date is 1700 B.C. when Joseph was sold to the Ishmeelites. Then we have the Exodus occurring about 1500 B.C. Next we have David King over all Israel about 1000 B.C.

Following this is the division into two kingdoms about 975 B.C. The northern kingdom was called Israel and

the southern was called Judah. Important prophets of the northern kingdom were Elijah, 875 B.C., and Elisha, 850 B.C. Israel had its capital at Samaria and it was finally captured by Assyria about 722 B.C. A large deportation of the population occurred and the conquerors became a foreign element which mixed with the Israelites to become the Samaritans.

The northern kingdom's capital was finally Samaria. The people were largely involved in idol-worship. Finally the Jews ostracized the Samaritans as indicated by the story of Jesus and the woman at the well.

Recall Jesus' parable of the Good Samaritan. See the significance of this parable when the priest and Levite passed by but a Samaritan gave the injured one help. He was showing that only goodness counted.

Judah, the southern kingdom had important prophets at the following dates:

Isaiah	700 B.C.
Micah	700 B.C.
Jeremiah	600 B.C.
Ezekiel	575 B.C.
Zechariah	520 B.C.

Jerusalem in Judah was captured by Babylonia in 586 B.C. and the Jews dispersed in the Babylonian Empire. In 536 B.C. Babylon was captured by Cyrus the Persian. The Persians were tolerant of the Jewish religion and various groups returned to Jerusalem. Nehemiah rebuilt the walls about 440 B.C. and the Jews developed their system of religion known as Judaism. In 330 B.C. Alexander the Great defeated the Persians and Greek influence became predominant. Following Alexander, about 285 B.C., the Septuagint, the translation into Greek of the Old Testament was prepared for Greek-reading Jews to provide them with their religious teachings and to combat Greek philosophy. In 166 B.C. the Jews gained independ-

ence by the Maccabean revolt. This ended in 63 B.C. with the capture of Jerusalem by Pompey the Roman general. It was about the period of 166 B.C. that the book of Daniel appears to have been compiled. The historical events in this book, however, deal with a much earlier period, about 500-600 B.C. when Daniel lived.

According to our present calendar it appears that the birth of Jesus occurred about 4 B.C. and his crucifixion and ascension about 29 or 30 A.D.

Jerusalem was destroyed by Titus in 70 A.D. The ascension of John occurred about 90-100 A.D.

*Summary of Bible Chronology
(approximate dates)*

4000 B.C.	Adam period
2384 B.C.	Flood
2000 B.C.	Abraham
1700 B.C.	Joseph in Egypt
1635 B.C.	Death of Joseph
1571 B.C.	Birth of Moses
1500 B.C.	Exodus
1000 B.C.	David
975 B.C.	Division into two kingdoms
875 B.C.	Elijah (Israel)
850 B.C.	Elisha (Israel)
722 B.C.	Israel captured by Assyria
700 B.C.	Isaiah (Judah)
604 B.C.	Daniel in Babylon
600 B.C.	Jeremiah (Judah)
575 B.C.	Ezekiel (Judah)
520 B.C.	Zechariah (Judah)
586 B.C.	Judah captured by Babylonia
536 B.C.	Babylonia captured by the Persians
440 B.C.	Nehemiah
330 B.C.	Persians defeated by Alexander
166 B.C.	Maccabean revolt
63 B.C.	Jerusalem captured by the Romans

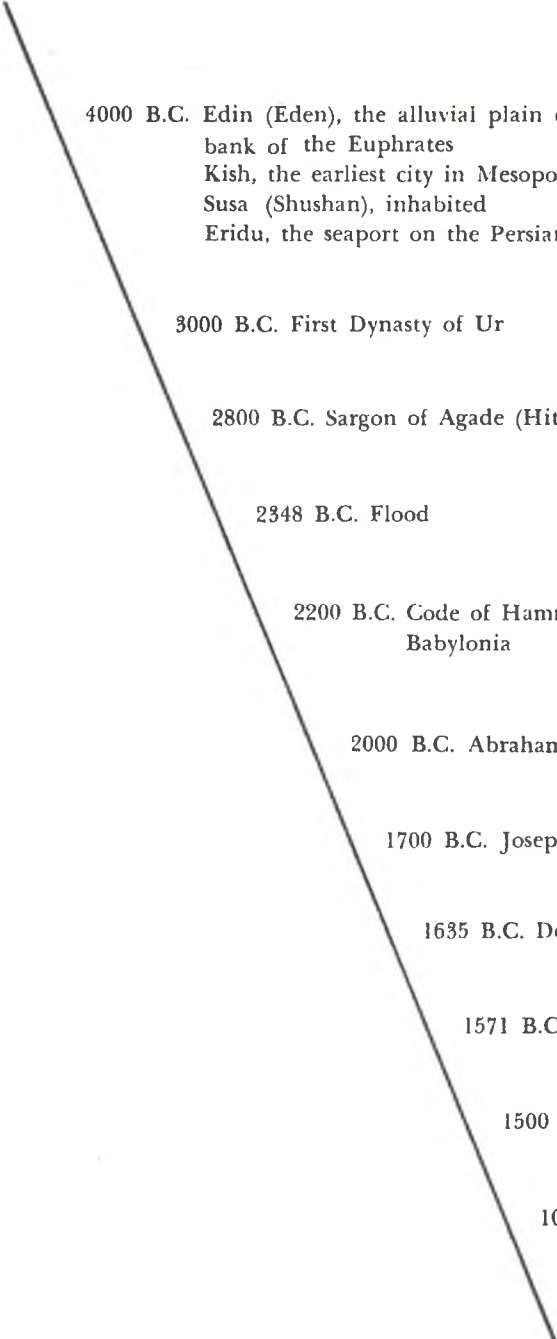
4 B.C.	Jesus born
29 A.D.	Ascension of Jesus
70 A.D.	Jerusalem destroyed by Titus
90 A.D.	Ascension of John

(10) The historical and prophetic Bible record covers the whole span of civilization stemming from the Adam period as the Hebrews saw it. Creation was complete in seven days. In II Peter 3:8 we read, "But, beloved he not ignorant of of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." On this basis one may conclude that this civilization is to be completed in 7,000 years. That is, the kingdom of heaven would be reached in that time. If we consider this a conditional prophecy, then this result will be achieved in such a time provided man measures up to the requirements. If not, it may take a million years.

The seven one-thousand-year periods are represented in Revelation by the opening of seven seals in chapter six and by the blowing of seven trumpets in chapter eight. A careful study of these will show their relation to important events occurring at the thousand year intervals.

(11) In Jesus' time some people thought that the kingdom of heaven would come at any moment. Jesus indicated otherwise, however. He knew that tremendous growth was required and that it would take a long time. He said (Matt. 24:37), "But as the days of Noe were, so shall also the coming of the Son of man be." Noah lived 950 years and thus we find that the second coming of Christ would take at least this long and this event must precede the arrival of the heavenly kingdom.

It is now six thousand years since Adam, leaving a scant thousand to fulfill the conditions required to be able to complete all prophecy. It appears that unless the solutions to the problems of mortal existence are going to drag on without limit we may expect a sudden surge in the near future.



4000 B.C. Edin (Eden), the alluvial plain of Babylonia on the
bank of the Euphrates
Kish, the earliest city in Mesopotamia
Susa (Shushan), inhabited
Eridu, the seaport on the Persian Gulf

3000 B.C. First Dynasty of Ur

2800 B.C. Sargon of Agade (Hittite)

2348 B.C. Flood

2200 B.C. Code of Hammurabi, King of
Babylonia

2000 B.C. Abraham

1700 B.C. Joseph in Egypt

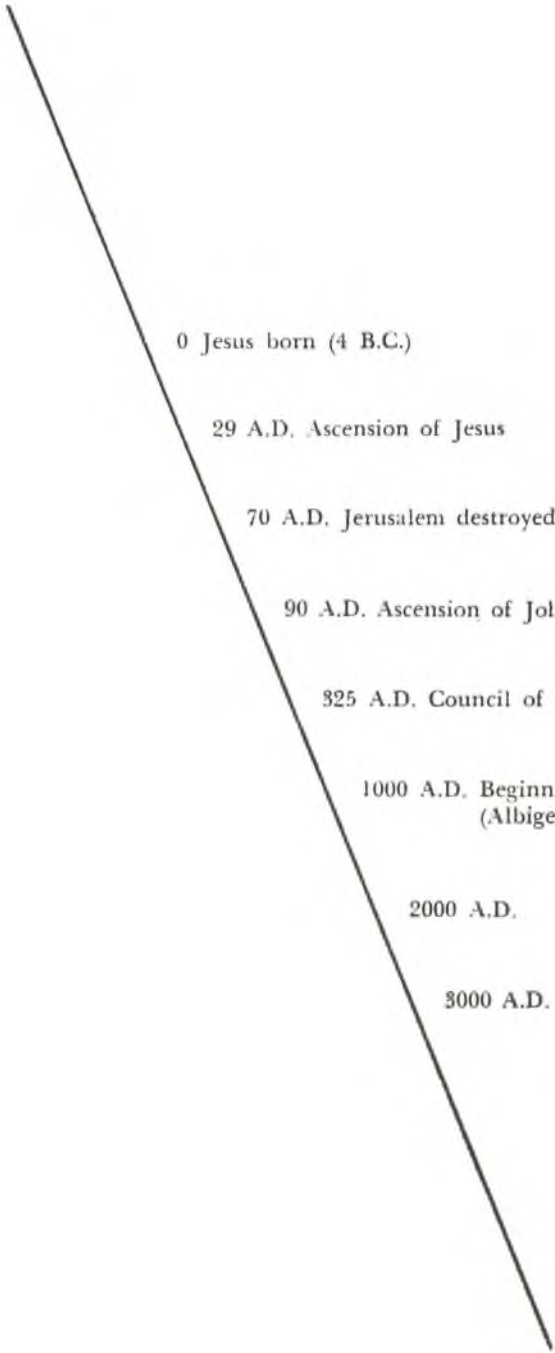
1635 B.C. Death of Joseph

1571 B.C. Birth of Moses

1500 B.C. Exodus

1000 B.C. David

	1000 B.C.	David
	975 B.C.	Division into Israel and Judah
	875 B.C.	Elijah (Israel)
	850 B.C.	Elisha (Israel)
Isaiah (Judah)	722 B.C.	Israel captured by Assyria
	700 B.C.	
Jeremiah (Judah)	604 B.C.	Daniel in Babylon
	600 B.C.	
Judah captured by Babylonia	586 B.C.	
Ezekiel (Judah)	575 B.C.	
Zechariah (Judah)		
	536 B.C.	Babylonia captured by the Persians
	520 B.C.	Zerubabel rebuilds the temple at Jerusalem
Malachi	440 B.C.	Nehemiah rebuilds the walls of Jerusalem
	400 B.C.	
		Septuagint
	285 B.C.	
Maccabean revolt	166 B.C.	Book of Dan.
Jerusalem captured by the Romans	63 B.C.	
		Jesus born
	0 (4 B.C.)	



0 Jesus born (4 B.C.)

29 A.D. Ascension of Jesus

70 A.D. Jerusalem destroyed by Titus

90 A.D. Ascension of John

325 A.D. Council of Nicaea

1000 A.D. Beginning of Protestantism
(Albigenses)

2000 A.D.

3000 A.D.

LESSON II

G O D

Preparation

Gen. 17:entire

Gen. 22:entire

Markers

- | | |
|--------------------|--------------------|
| 1. Gen. 1:1 | 16. I John 4:8 |
| 2. Gen. 2:1 | 17. I John 4:12 |
| 3. Ex. 6:2, 3 | 18. II Cor. 4:18 |
| 4. Gen. 17:1, 2 | 19. John 3:8 |
| 5. Hebr. 11:19 | 20. Jer. 29:11 |
| 6. Gen. 22:13 | 21. Ps. 40:17 |
| 7. Gen. 1:2 | 22. Hab. I:13 |
| 8. Gen. 41:38 | 23. Ezek. 18:1-3 |
| 9. John 4:24 | 24. Rom. 3:8 |
| 10. Deut. 30:20 | 25. Jer. 17:10 |
| 11. Ps. 36:9 | 26. Matt. 6:8 |
| 12. Lev. 26:11 | 27. I Cor. 3:20 |
| 13. Deut. 32:4 | 28. Luke 12:2 |
| 14. Lev. 24:12 | 29. I Cor. 2:9, 10 |
| 15. Mark 12:30, 31 | |

Lesson II

GOD

The subject of the Bible is God. The central theme of the Bible is the victory of good over evil and the appearing of the Christ. It depicts how the fortunes of man change with his varying concept of Deity and his obedience to this concept. It is of transcendent consequence to the solution of the problems of existence that man reach the proper concept of God, his nature, attributes and qualities and learn how to apply them in human experience.

(1) The book of Genesis is composed of several documents of which the most important are the Elohist and Jehovistic documents. In the first, God is called Elohim (Gen. 1:1) and this is the term translated "God" in the first chapter of Genesis.

In the second verse of this chapter, God is called Spirit; hence it is Spirit who creates in this first account of creation.

Elohim is the term which signifies God who is Spirit. It is a plural word and contains the implication of the trinity and of a God who is the creator of both man and woman as given in the first chapter of Genesis. El signifies strength and Elohim means the strong one.

(2) In Genesis 2:1 we read, "Thus the heaven and earth were finished, and all the host of them." According to this, the account of creation was complete. We find, however, a second account of creation given in the second chapter of Genesis beginning with the word "But" in the

sixth verse. In this account man begins from dust and the Lord God that created him is called Jehovah. This term "Jehovah" is generally translated Lord God and is the Jewish national name of God. The exact original of Lord God is Jehovah Elohim or Jehovah God. Jehovah was originally JHVH and the name was not supposed to be spoken aloud because of its sacred nature. It subsequently was used in magical practices. The original concept of God as Spirit had given way to a tribal deity with human qualities. This development of the concept of God as a tribal deity was probably due to the influence of the various pagan nations where the Hebrews dwelled. There are evidences of several documents antecedent to the book of Genesis as we have it. The use of the two terms for God implies the existence of at least two of these sources.

(3) The great contrast between the terms Elohim and Jehovah is signaled by the thunderous statement in Exodus 6:2,3 "and God spake unto Moses and said unto him, I am the Lord—And I appeared unto Abraham, unto Isaac and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." This leaves no question as to who is the true God. It indicates that the concept of God has fallen from that held in Abraham's time to that held in Moses' time.

(4) Abraham was the first person in the Bible to whom God revealed himself as "Almighty" (Gen. 17:1, 2). The term "Almighty" as a name for God was appropriate to the event about to occur in the life of Abraham and Sarah. Abraham had had a child, Ishmael, by his wife Hagar, the bondwoman, but he had been promised to be the father of many nations and this was to be by a son born to his wife Sarah. Both he and Sarah were very old and this seemed an impossibility. The word "Almighty" is a translation of El Shaddai.* The word "El" is the same as

* See the Scofield Reference Bible, Oxford University Press, 1917, Gen. 17 note.

El in Elohim signifying strength and thus means the male or indicates God as Father. The word "Shaddai" comes from shad meaning breast and means breasted and signifies the female or indicates God as Mother. Thus, the primary meaning of El Shaddai translated Almighty is Father-Mother. This was a most appropriate revelation to Abraham and Sarah, as it meant that God is the true creator rather than man and is the source and substance of man and the universe and supplies strength and nourishment to his creation.

It should be understood that the Hebrews were not the first people to discover God as having male and female powers and to be the creator and nourisher of man. Many civilizations had long before ascribed such powers to various deities. The Egyptians had various gods of fertility, agriculture and so forth, and the cross found on monuments in Egypt represented the union of male and female principles.

In China nature was considered to consist of Yang, the male principle, and Yin, the female principle. These united to form the third principle, Life.

Following the revelation of God as Father and Mother, it became evident to Abraham and Sarah that if God is the creator, then they could have a child.

The birth of Isaac when Sarah was ninety proved how the higher concept of God as Almighty overcame material laws relative to creation. Sarah and Abraham had laughed when told she would have a son, but the concept of God as creator or the real Father and Mother ceased to be a laughing matter when it was proved that God's law supersedes mortal beliefs. Thus it was shown that God is Life and the source of Life and matter is not. Abraham had gained such a sense of God as Life that when called upon to sacrifice Isaac upon the altar because of the sacrificial concepts of that period, he took the necessary steps to carry out the sacrifice "accounting that God was able to raise him up, even from the dead," as we read in

- (5) Hebrews 11:19. Here we see Abraham symbolizing God who "spared not His own Son" (Rom. 8:32) and Isaac symbolizing Jesus "obedient unto death" (Phil 2:5-8).* An angel of the Lord stayed his hand and a ram was provided for the sacrifice instead (Gen. 22:13). The ram or male lamb symbolized Jesus, the Lamb of God who was to make the supreme sacrifice two thousands years later to show mortals the proper way out of evil. The improved sense of creation in the birth of Isaac foreshadowed the virgin birth of Jesus accomplished when it was seen that God is the only creator of man, for God is both Father and Mother, El Shaddai, or Almighty.
- (6) The terms, Elohim, Jehovah, etc., name but do not define God. Some sense of the meaning is gained by a study of the derivations of the terms.

In order to enlarge upon the meaning of the terms, the Hebrews used various compound terms:

Jehovah—Elohim	The Lord God	Gen. 2:7
Jehovah—jireh	The Lord will provide	Gen. 22:13, 14
Jehovah—rapha	The Lord that healeth	Ex. 15:26
Jehovah—nissi	The Lord our banner	Ex. 17:18-15
Jehovah—shalom	The Lord our peace	Judge 6:24
Jehovah—raah	The Lord my shepherd	Ps. 23
Jehovah—tsidkenu	The Lord our right- eousness	Jer. 23:6
Jehovah—shammah	The Lord is present	Ezek. 48:35

The use of such terms attached attributes to God and these attributes tended to be human rather than divine. Gradually Deity became humanized. The very term Jehovah-Elohim was a humanization of the term Elohim. Thus man's view of God fell.

God's view of himself, however, was quite different. God did not leave himself undefined. He provided other

* Scofield, Gen. 22 note.

names for himself which defined himself without the use of modifiers. These other names are synonyms for God.

We may ask, How do synonymous terms for something differ? Why have synonyms? A synonym may name or it may explain. The terms God, Deity, Elohim name but do not explain. A dictionary tells us that synonyms are words having the same general sense but which differ in application. In early times most names were used to describe the nature of an object or idea.

Let us now consider some terms by which God both names and explains himself from his viewpoint, and then we shall see how a dictionary will show how they differ in application.

The first term God (Elohim) applies to himself, namely, Spirit, appears in the second verse in the Bible.

Bible Names for God

- (7) *Spirit.* Gen. 1:2—And the earth was without form and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
- (8) Gen. 41:38—And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?
- (9) John 4:24—God is Spirit . . .
- (10) *Life.* Deut. 30:20—That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him—for he is thy life and the length of thy days. Also Ps. 36:9.
- (11)
- (12) *Soul.* Lev. 26:11—And I will set my tabernacle among you—and my soul shall not abhor you.
Also Job. 23:13;
Job. 12:9, 10;
Isa. 42:1;
Matt. 12:18.
- (13) *Truth.* Deut. 32:4—He is the Rock, his work is perfect

—for all his ways are judgement—a God of truth and without iniquity, just and right is he.

Also Ps. 31:5;

Ps. 119:142.

- (14) *Mind.* Lev. 24:12—And they put him in ward, that the mind of the Lord might be shewed them.

Also Job. 23:13.

Since the five foregoing terms for God may all be found in the first five books of the Bible, or the books of Moses, it is evident that Moses was acquainted with five names or synonyms for God.

- (15) *Love.* To Jesus was revealed the sixth name for God. This name is Love. He taught that God is Love and his ministry was a living demonstration of love. In Mark 12:30 he said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment and the second is like, namely this, Thou shalt love thy neighbor as thyself. There is no other commandment greater than these."

- (16) John the beloved apostle said (I John 4:8), "He that loveth not knoweth not God—for God is love."

The name of something is usually intended to express its nature. These six names for God, found in the Bible, express the nature of God from God's viewpoint.

With the aid of a dictionary we can easily discover how the foregoing names differ in application.

Spirit

Dict.: Animating or vital principle, energy, incorporeal being, substance, the seat of action, the active power of Deity.

Gen. 1:2—"The Spirit of God moved . . ."

activity
energy
substance

Life

Deut. 30:20—"He is thy life and the length of thy days."

eternality

Soul

Dict.: an individual, distinct from body, but often used in connection with body; the sensitive principle in man; spiritual power.

individuality
spiritual sense

Truth

Ps. 119:142—"Thy law is the truth."

law

Mind

(20) Dict.: intellect, thought, reason, the faculty of memory.
Jer. 29:11—"For I know the thoughts that I think toward you . . ."
Rev. 17:9—"And here is the mind which hath wisdom."

intelligence
wisdom
memory
thinking
knowing

Love

Rom. 13:10—"Love is the fulfilling of the law." Love expresses infinite giving.

The very idea of God implies the existence of a supreme being who is infinite in power. Since infinite power can only be possessed by one, there can only be

one infinite or one God. If this God is Mind, then there can be only one Mind. If this God is Spirit, then there can be only one Spirit. The success of the Hebrews must be attributed to their realization of the fact early in their history that there is only one God. This fact is embodied in the First Commandment. This fact obeyed, separated them from all others. It was the failure of others to have one all-powerful God and that God, Spirit, that was the root of pagan failure in matters of religion.

If man is to be Godlike, he must prove it by reflecting the attributes of God. What are some of these attributes as revealed by the Bible?

<i>Mercy</i>	Ps. 136 entire	Deut. 4:30, 31 Ps. 86:4, 5
<i>Justice</i>	Job. 37:23 Ps. 98:6-9	Deut. 32:3, 4 Matt. 5:44, 45
<i>Wisdom</i>	Prov. 3:19-21 Dan. 2:20	Ps. 104:24 Rom. 11:33
<i>Understanding</i>	Prov. 2:6 Isa. 40:28	Isa. 29:16 Jer. 51:15
<i>Goodness</i>	Ps. 145:7 Nahum 1:7	Matt. 9:17 Ps. 34:8 Ps. 33:5
<i>Righteousness</i>	Ps. 145:7, 17 Ps. 119:137	Ps. 48: 10
<i>Grace</i>	Ps. 84:11 Titus 2:11	II Cor. 1:12 Eph. 2:4-8
<i>Love</i>	I John 4:16 Jer. 31:3	Deut. 7-8 John 3:16
<i>Compassion</i>	Ex. 3:7 Micah 7:18, 19 Deut. 30:3	Jer. 12:14, 15
<i>Forgiveness</i>	Ps. 103:1-3 I John 1:9	Matt. 6:14
<i>Gentleness</i>	Ps. 18:35	Isa. 40:11

<i>Greatness</i>	Deut. 3:24 Ps. 95:3	Ps. 77:13 Ps. 145:3
<i>Holiness</i>	Ex. 15:11 Rev. 15:4	Ps. 99:9 Isa. 6:3
<i>Immutability</i>	Ps. 102:27 Hebrew 1:12	Mal. 3:6 James 1:17
<i>Impartiality</i>	Job. 34:18 Rom. 10:12	Matt. 5:45
<i>Omnipotence</i>	Job. 42:2 Isa. 43:13	Ps. 115:3 Matt. 19:26 Luke 1:37
<i>Omnipresence</i>	Deut. 4:39 Jer. 23:24	Isa. 66:1 Acts 17:27
<i>Omniscience</i>	Job. 31:4 Ps. 147:5	Job. 34:21 Hebrew 4:13
<i>Perfection</i>	Deut. 32:4 Eccl. 3:14	Ps. 18:30 Matt. 5:48

In reflecting God's qualities and attributes man must manifest good human qualities. What are some of these qualities as revealed by the Bible?

<i>Faith</i>	Hebr. 11:1-40 I Sam 17:37	Matt. 17:20 II Chron. 20:12
<i>Honesty</i>	Lev. 19:35,36 Rom. 12:17	Prov. 11:1 Rom. 13:8
<i>Industry</i>	Prov. 6:6 Prov. 13:11	Prov. 10:5 Prov. 20:13
<i>Integrity</i>	I Kings 13:7-10	II Kings 12:15
<i>Hope</i>	Rom. 8:22-25 I Peter 3:15-17	Rom. 15:4 I John 3:1-3
<i>Compassion</i>	Ex. 2:6 Luke 10:33,34 Acts 28:1,2	II Chron. 28:15 Acts 16:25-34

<i>Meekness</i>	Luke 6:29 James 1:21 Num. 12:3	Gal. 5:22,23 I Peter 3:4 Matt. 11:29
<i>Forbearance</i>	Eph. 4:1-3	Col. 3:9-14
<i>Temperance</i>	Luke 21:23 Titus 2:1-4	I Cor. 9:24-27 James 1:26,27
<i>Love</i>	I Peter 1:22 John 13:1 I John 4:16	I Thess. 3:12 John 15:13
<i>Purity</i>	Ps. 24:3,4 I Peter 1:22	Matt. 5:8 James 1:27
<i>Holiness</i>	Lev. 11:45 Hebr. 12:14	II Cor. 7:1 II Peter 3:10, 11
<i>Patience</i>	Luke 21:19 Hebr. 10:35-37	James 1:2-4

God is the subject of the Bible. By being acquainted with the names and nature of God and with his qualities and attributes, we are enabled to reflect these qualities and, in turn, manifest good human qualities. To the degree that we do this shall we be found proving our understanding of God's nature. The good human qualities mediate between God and man. Jesus manifested qualities which made him the Mediator. In Hebrews 12:24 we read, "Jesus the mediator of the new covenant." Christ is an eternal mediator. The whole problem of existence consists of gaining an understanding of God and his spiritual creation and putting this knowledge into practice.

- (17) God is Spirit. Can Spirit be seen humanly? In I John 4:12, we read, "No man hath seen God at any time."
- (18) Why is this? In II Cor. 4:18, we read, "While we look not at things which are seen, but at the things which are not seen—for the things which are seen are temporal but the things which are not seen are eternal." This clearly explains that spiritual things cannot be seen by temporal or material means.

- (19) In John 3:8 it says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth—so is everyone that is born of the Spirit." This is a fine comparison and is made even clearer when one discovers that the word for wind is "pneuma" and that this also the word translated "Spirit." Thus we learn that Spirit is like the wind, invisible, but it can be felt and its effects seen. No one denies the existence of wind. Then why question the existence of God just because he cannot be seen? We have learned that God is omnipotent. Indeed, he is infinite power itself. No one asks to see 100 kilowatts or 100 horsepower. We do all kinds of things by means of electricity and yet who can say he has seen it?

God is Spirit but he is also Mind. This means that omnipotent power is mental, exists as Mind. We speak of intelligence and even humanly discuss it at great length, even think to measure it, yet no one has seen it. Why? Because it is mental not physical. Since God is Mind, he must be the substance which thinks. Indeed, being infinite and therefore the only Mind, he must be the only thinker.

- (20) In Jer. 29:11, we read, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

- (21) In Ps. 40:17, we read, "But I am poor and needy, yet the Lord thinketh upon me—thou art my help and my deliverer."

The word for "God" and the word for "good" are the same in many languages. Throughout the Bible the theme is the triumph of good, God, over evil.

- (22) Does God know evil? In Hab. 1:13 we read "Thou art of purer eyes than to behold evil, and canst not look on iniquity." It is evident that God, being infinitely good, cannot know or countenance the real existence of evil. Being good, God cannot create or transmit his supposed opposite. In Ezekiel 18:1-3 we read, "The word

of the Lord came unto me again, saying, What mean ye, that ye use this proverb concerning the land of Israel; saying, The fathers have eaten sour grapes and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel." Then evil inheritances have no basis in God.

(24) A common view held by some, although seldom admitted, is that the end justifies the means. This is used to justify the commission of crimes on the basis that the ultimate intent is good. This is used to justify destruction of one's enemies, murder for refusal to accept conversion and the like. Such a view is based on a false concept of God. This is the Jehovah God that loves and hates. If God hates, then man reflecting God would hate. The root of this error is the false concept of God. God, who is Love, cannot hate. And man reflecting Love cannot do else but love. The false doctrine that the end justifies the means receives a rebuke from Paul when he says in Romans 3:8, "Let us do evil that good may come? Whose damnation is just."

Since God is omniscient and infinite, this must extend to the divine vision. There can be nothing of good which is unknown to God and nothing of evil which cannot be uncovered and eliminated by His infinite goodness.

(25) In Jer. 17:10 we read, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." In Matt. 6:8
(26) we read, "Be ye not therefore like unto them—for your Father knoweth what things ye have need of before ye ask him." In I Cor. 3:20 we read, "And again, the Lord
(27) knoweth the thoughts of the wise, that they are vain."
(28) In Luke 12:2 we read, "For there is nothing covered that shall not be revealed, neither hid, that shall not be known."

(29) In I Cor. 2:9,10 we read, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into

the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit—for the Spirit searcheth all things, yea, the deep things of God.”

The Bible gives us six names for God, namely, Mind, Spirit, Soul, Life, Truth and Love. As discussed, another name used is Elohim, meaning strength or omnipotence; which is a plural word leading to the thought embraced in the term El Shaddai, which means strength and breasted, or implies God to be Father and Mother and is translated “Almighty.” Another term, translated “Lord,” was Jehovah, the Jewish tribal God, and various combinations of this with other words were employed.

Some of the attributes of God are mercy, justice, wisdom, understanding, goodness, righteousness, grace, love, compassion, forgiveness, gentleness, greatness, holiness, immutability, impartiality, omnipotence, omnipresence omniscience, and perfection. The attributes are to be reflected by man.

Some of the human qualities which man should manifest are faith, honesty, industry, integrity, hope, compassion, meekness, forbearance, temperance, love, purity, and holiness. In proportion as man expresses those qualities which constitute his real selfhood will he be found in the divine likeness. This is the task before man and in the degree that he fulfills his part will he receive the power of God and thus manifest in some degree the omnipotence, omnipresence and omniscience of Deity.

LESSON III

N O A H

Preparation

Gen. Chap. 6-9

Gen. Chap. 11:1-9

Markers

1. Gen. 6:9
2. Gen. 6:14
3. Lev. 17:11
4. Hab. 1:13
5. Hebr. 11:7
6. Gen. 8:20
7. II Peter 1:21
8. Isa. 54:9
9. I Peter 3:20
10. Matt. 24:37
11. Luke 17:26,27
12. Gen. 10:6,8-10
13. Gen. 11:7,8
14. Acts 2:1-18

Lesson III

NOAH

(1) In Genesis we read that “Noah was a just man and perfect in his generations and Noah walked with God” (Gen. 6:9). Because of the great corruption in the world, a vast upheaval was approaching which would be manifest humanly as a flood. Noah, because of his goodness, discerned the cumulative evil, and through God’s guidance made plans to surmount it and to preserve himself and his family during this period of tribulation.

In order to save himself Noah began the construction of an ark under God’s guidance. This ark became a symbol of salvation or safety. It was the same mental consciousness present with Noah that we later find present with the infant Moses when he was saved by being put into the ark in the river Nile. Again, it was the same sense of the preserving and saving power of God present with the adult Moses when he put the tables of the Ten Commandments into the ark with the pot of manna and Aaron’s rod that budded.

(2) Noah was told, “Make thee an ark of gopher wood—rooms shalt thou make in the ark, and shall pitch it within and without with pitch” (Gen. 6:14). Pitch was to make the ark watertight. In a higher sense it was to keep out the world flood of evil. The drawing together of the parts of the vessel may be likened to the drawing of man to God. This unity of man with God is what enables man to surmount and ride over the flood of evil. The word “kaphar” translated “pitch” is the same word translated atonement in the Bible (see Lev. 17:11). Just as pitch

(3)

makes a vessel one unit, so the atonement of man makes him to be at one with God. To make an atonement for sin was to sacrifice or give up evil and thus unite oneself to God. Noah's sense of atonement or at-one-ment* with God saved him and his family from being swallowed by evil. The root of the word translated pitch or atonement meant to cover. The vessel was covered with pitch. The sacrifice to be made on an altar was to cover sin whereby an atonement for sin was made. The first mention of an altar in the Bible is the one built by Noah for sacrifice after the flood.

The sacrifice made upon an altar was a substitute to be punished instead of the evil-doer. The one seeking atonement provided the sacrifice with the thought that he had repented and the sacrifice represented giving up something of value, and his atonement a return or reuniting with God.

The sacrificial offerings represented and pointed to the final sacrifice to be made by Jesus when he offered himself on the cross. Jesus' offering was to substitute himself as a sacrifice for others, to accept upon himself the punishment for the sins of others and thereby atone for the sins of all, to cover their sins, and to bring about the at-one-ment of all with God.

In the time of Noah the flood of evil took the form of a flood of water. In Moses' time the flood of evil took the form of the plagues. In our times it appears in the form of epidemics, depressions, wars and droughts. Noah saved himself and his family from being overwhelmed. He surmounted the waves of evil. His method and success point the way for us to follow in dealing with present-day waves of evil.

Did God send the flood? If God had sent the flood, Noah would have been disobeying God in overcoming it.

* The Scofield Reference Bible, Oxford Univ. Press, 1917, Ex. 29:33 note.

- (4) We learned in an earlier lesson that the Bible tells that "God is of purer eyes than to behold evil" (Hab. 1:13). Hence the flood was not God-sent but a product of mortal errors and symbolic of their breaking up. Thus today we should look upon evil as not God-sent but rather as something which can be eliminated by the power of God.

The ark symbolized salvation, preservation and safety. By entering into the consciousness symbolized by the ark, Noah was saved. This consciousness was the sense of the power and presence of God, good. Today, that same sense of God's power and presence is available and is essential for protection against the floods of error.

Noah sealed and covered the ark with pitch. Through atonement or unity with God we seal ourselves against the penetration of evil into our consciousness and demonstrate that we are covered with truth and united by an indissoluble bond to God. Our atonement is accomplished by sacrifice, the sacrifice or elimination of evil from consciousness. The ark symbolizes Christ as a refuge and means of salvation. The atonement keeps out the waters of judgment and keeps the believer safe in Christ.*

- (5) In Hebrews 11:7 we read, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark." This expression translated fear is in the original meaning circumspection or wariness, so that a more accurate rendering is "Noah, being wary, prepared an ark." Thus we find that Noah was alert and awake to the approaching danger.

- (6) After the flood, Noah sent forth first a raven, then a dove. The raven, being black, may have symbolized the past, the world flooded with evil. The white dove, symbol of hope, pointed to the future reached by atonement and sacrifice. Noah (Gen. 8:20) then prepared an altar and sacrificed upon it, symbolizing the true sacrifice of the flesh or of mortal desire and human will. The sacrifice

* Scofield, Gen. 6:14 note.

upon the altar only symbolized the removal of sin; it did not accomplish its removal. The end of sin is only accomplished by the atonement, the mental and moral transformation that dissolves it out of consciousness and action. The sacrifice following the flood may be considered an expression of gratitude for deliverance.

We may summarize Noah's method of meeting a world-problem in the following steps.

1. Spiritual alertness to the approach of error.
2. Realization of the safety and salvation provided by God.
3. Taking the human footsteps to provide safety.
4. Purification and atonement of consciousness.
5. Realization of the covering provided by this atonement to prevent the seepage of error into consciousness.
6. Steadfastness in rising above the flood.
7. Patience and hope expressed as the flood subsides.
8. Sacrifice for past errors and humility in dropping the past and accepting God's promises for the future.
9. Gratitude for deliverance.

We may further summarize Noah's solution of the world-problem as the expression of the following:

1. Alertness
2. Perception
3. Protection
4. Humility
5. Guidance
6. Sacrifice
7. Purification
8. Atonement
9. Wisdom
10. Steadfastness

11. Patience
12. Faith
13. Hope
14. Realization
15. Gratitude

In Gen. 6:8 we read, "Noah found grace in the eyes of the Lord." Why should Noah find favor with God? Surely it must have been because he had a special place in God's plans. This grace operated as a divine influence to uplift and sanctify him. Then let us add this all-important factor.

16. Grace

Jesus tells us of a disaster in which a group of people were lost. This wave of evil and its prevention are described as follows (Luke 13:4,5): "Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall likewise perish." Thus repentance from materiality is that quality indispensable to freedom from world evil. Let us add it to our list.

17. Repentance

Careful attention should be given to the expression of these qualities in human experience. They enabled Noah to surmount a flood of evil. They will do the same for us. Is not the whole solution of the problem of mortal existence contained in the reflection of good qualities?

Babel

In Genesis, chapter 11, we read of the moral decline of the descendants of Noah. Babel is the Hebrew word which in Greek is rendered Babylon. Babel stands for confusion. Babylon was the capital of the country of Chaldea called Shinar in Genesis.

The record states that there was one language and

one speech. If this unity had been based on an understanding of the one God, it would have lasted. Evidently this was not the case, as it didn't last. It must have been man-made. This reminds one of Japanese thought-control in World War II, which they believed made them invincible because they all thought alike. This points to the fact that first one must reflect God and then the unity will be God-based and agreement will be by individual guidance not imposed by human will. Second, the agreement of thought must be on Truth. To be agreed on error is to have no basis in Truth.

Following this false unity came mortal ambition to make a name by building a tower to heaven or to reach God by mortal means. Thus we have a united effort to achieve worldly renown by reaching a spiritual state by mortal methods. Desire for worldly renown is a false motive. Using material means is a false method. The end result was Babel, confusion.

The tower was also intended to be higher than any future flood might reach. This indicated a disbelief in God's promise to Noah that the world would never be inundated by a flood of water again.

The brief story of the tower of Babel has been considered by some to be a prophecy of events in the church. First, there was the unity of the Apostolic Church. Then worldly rather than spiritual methods were employed which developed into the Christian Church with a man-made unity. Then came the confusion of tongues and division into many sects.

The descendants of the three sons of Noah are popularly supposed to have peopled the world. The descendants of Ham (hot) constituted the Hamitic tribes of Egypt and Africa in general. The descendants of Shem (name) constituted the Semitic races of Syria (Aram), Chaldea (Arphaxad), Assyria (Asshur), Mercia (Elam), and Arabia (Joktan). The descendants of Japhet (enlargement) settled in the isles (i.e., the coasts) of the Gentiles (Gen. 10:15).

This included the coasts of the Mediterranean in Europe and Asia Minor. From here they spread northward over Europe and part of Asia.

The importance of Noah is attested by the validity attributed to prophecy and by the references made by later prophets about Noah. These statements constitute a validation of the story of Noah.

(7) In II Peter 1:21 we read, "Prophecy came not in olden time by the will of man—but holy men of God spake as they were moved by the Holy Ghost."

(8) In Isaiah 54:9 we read, "For this is as the waters of Noah unto me—for as I have sworn that the waters of Noah should no more go over the earth so have I sworn that I would not be wroth with thee, nor rebuke thee." This reference by Isaiah in quoting God's statement is a confirmation of the flood and a reminder of God's promise to Noah that there would never be another flood of water that would cover the earth. It is also a statement of the irrevocable nature of God's promises.

(9) In I Peter 3:20 we read, "Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." This implies that God held off the flood until Noah was ready. Viewed in the light of the fact that God who is good does not cause evil, it can be seen that the flood of error was held off by God's power brought to bear by Noah's unity with God until he was ready to surmount it.

The Scripture tells us that Noah lived 950 years. In Matthew, Jesus discussed the second coming of Christ. In order to show that it would be a long time in the future, he said (Matthew 24:37), "But as the days of Noe were, so shall the coming of the son of man be." This is a confirmation of Noah's great age.

(11) In Luke 17:26,27 Jesus said, "And as it was in the days of Noe, so shall it also be in the days of the Son of man. They did eat, they drank, they married wives,

they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all." This confirms the fact that, as stated in Genesis, materialism occupied in the minds of the people and eventually became the flood that overwhelmed them.

Previous to the flood Noah had been interested in husbandry. Following the flood Noah planted a vineyard. We do not know if Noah knew of the effects of wine. He drank the wine and became drunk in his tent and was unclothed. His son Ham came in and saw him and went out and spread the story. However, his other two sons, Shem and Japhet covered him and awaited his recovery. As a consequence, Noah cursed Canaan and his descendants, but blessed the others. Canaan was the son of Ham and it was the land of Canaan which the Israelites under Joshua eventually conquered and settled. The Israelites were the descendants of Shem.

The action of the sons of Noah teaches us a valuable lesson. When another is found to have a fault, we should not spread it abroad and thus fasten it more firmly on the individual, but rather we should keep it quiet and endeavor to heal the problem and thus free the individual from it.

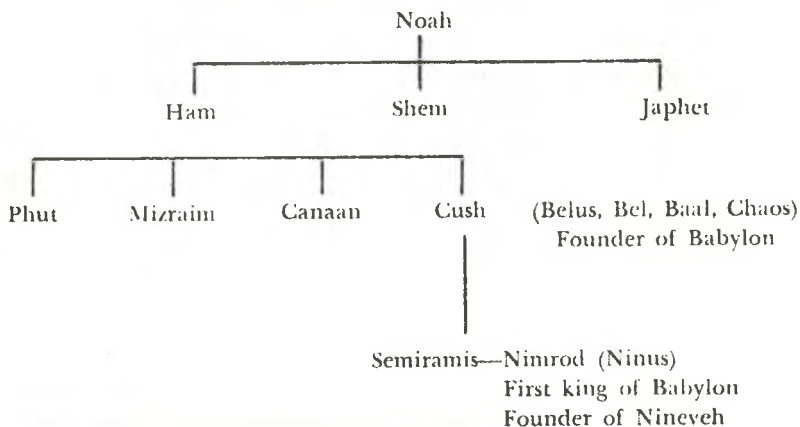
(12) Another son of Ham was Cush* (Gen. 10:6). A son of Cush was Nimrod the hunter (Gen 10:8-10). The tower of Babel was the beginning of Babylon in Chaldea (Shinar). Cush was the founder and Nimrod the first king. Cush and Nimrod were the leaders in the tower-building program and the falling away of mankind from the true way.

Cush was identical with Belus or Bel or Baal. Bel signified the Confounder. Cush or Bel confounded the people by their efforts to build the tower of Babel to heaven. Originally they were of one language but Cush or Bel confounded their language. Another form of Cush

* See Hislop, "The Two Babylons," 1948, published by Loizeaux Brothers, New York, for a general discussion of Babylonian worship.

(13) is Chaos. Chaos is both a state of confusion and the god of confusion. Ovid has Janus, "the god of gods" from whom all other gods had their origin, say of himself, "The ancients called me Chaos." The symbol of Janus was a club which, in Chaldean, means to scatter abroad. This enables us to understand the Bible reference to confounding their language and scattering them abroad (Gen. 11:7,8).

Nimrod, son of Cush, was popularly thought to have been the one under whose direction the tower of Babel was started. He was the first king of Babel or Babylon and also founded Nineveh. Nimrod means rebellion and he is identical with Ninus (the son).



Cush means black (he was a Negro).

Bel signifies Confounder.

Chaos is both a state of confusion and the god of confusion.

Chaos is Janus, the god of gods.

Symbol of Janus is a club, which means to scatter abroad.

Nimrod means rebellion. He was a hunter.

Ninus means the son.

Semiramis is the goddess of fortifications.

Belus (Baal) the male god.

Beltis (Astarte, Ishtar) the female god.

These descendants of Ham became the gods of the Chaldeans, and the Babylonish paganism spread throughout the East. It carried down through the centuries into Greece and Rome, and the various rites and deities were carried over practically intact into the Christian Church under new names.

The various forms of worship in Babylon spread throughout the world. Let us consider just a few of these.

1. Worship of mother and son

This appeared as worship of Beltis (Astarte, Ishtar) and Ninus. It was the same when it appeared as worship of Semiramis and Ninus, the latter serving as father and son. This worship of virgin mother and son was found long existent in China before Christians arrived.

2. Easter ceremonies

This is the worship of Astarte or Ishtar. In Britain on Beltane (from Bel), on the first of May, worship at Druidical stone circles consists of jumping through fire just as in Baal worship.

3. Sign of the cross

The mystic Tau (T) of the Chaldeans and Egyptians was used as a mark in baptism of those initiated into the mysteries in Chaldea. It was a symbol of authority. The Vestal Virgins of pagan Rome wore it suspended from their necklaces.

4. Lent

Cassianus, the monk of Marseilles, writing in the fifth century, said that "the observance of the forty days had no existence so long as the perfection of that primitive church remained inviolate." It was borrowed from the worship of the Babylonian goddess. Such a Lent was held in the spring by the Mexicans in honor of the sun. The Egyptian Lent of forty days was in commemoration of Adonis or Osiris.

5. Buns and eggs

Hot cross buns and dyed eggs were from Chaldean rites. The buns were used in the worship of the Queen of Heaven, the goddess Easter (Ishtar) in the days of Cecrops, founder of Athens, 1500 B.C. Much later Jeremiah takes note of this (Jer. 7:18): "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of Heaven, and to pour out drink offerings unto other gods, so that they may provoke me to anger." The mystic egg of the Babylonians fell from heaven into the Euphrates. Out of it came Venus, i.e. Astarte, Ishtar or Easter.

6. Christmas and New Year's Day

The day of Jesus' birth is unknown. Chrysostom wrote in Antioch about 380 A.D., "It is not yet ten years since this day was made known to us." Hence no such festival of Christmas was ever heard of until the fourth century in a place right by the Holy Land. Tertullian wrote about 230 A.D., "By us who are strangers to Sabbaths (Jewish-Sabbaths), and new moons and festivals, once acceptable to God, the Saturnalia, the feast of January, the Brumalia, and Matronalia are now frequented; gifts are carried to and fro, New Year's Day presents are made with din, and sports and banquets are celebrated with uproar; oh, how much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians."

"Yule" is Chaldean for infant or little child. The 25th of December was Yule day or Child's day to the ancient Anglo-Saxons long before any contact with Christianity. The so-called Christians gradually adopted the Babylonian worship of mother, son, Easter, sign of the cross and innumerable other ceremonies.

How could Rome, a pagan nation be so quickly

taken over by Christianity? The adoption of Christianity by Constantine is not sufficient to account for this. The fact is that Christianity was taken over by paganism and adopted pagan ceremonies. This made it easy for pagans to adopt Christianity since it involved mainly a change of names for their gods and ceremonies. In destroying paganism the Church became pagan. This made it simple for pagans to adopt the new religion, but it was no longer the Christianity taught by Christ Jesus.

The fact that purification by water had failed to effect a permanent transformation for the better—this in no way lessened the marvelous accomplishment of Noah in overcoming the world-flood of evil.

From Japhet descended the Gentile or non-Israelite or foreign nations translated “heathen” in the Bible. The word had no religious connotation. From the descendants of Shem God will choose a portion and make a new covenant. This covenant began with Abraham.

(14) The division of thought which occurred at the building of the tower of Babel had its origin in the belief of human will. Each person had a different view based on human opinion. These views were so diverse that the people could not understand one another. This confusion was eventually corrected by the right method as shown by the disciples more than two thousand years later on the day of Pentecost (Acts 2:1-18). At this time we find “they were all with accord in one place.” This unity of thought based on their unified knowledge of one God poured out such a blessing upon them that although all who spoke were Galileans, each one of those about them heard the wonderful truth of God in his native tongue. Nothing could stop the expression of truth when all were united in receiving it. This is the basis of true unity and it came about through the acceptance of one God and one Christ.

LESSON IV

ABRAHAM AND ISAAC

Preparation

- Gen. 12:entire
- Gen. 13:entire
- Gen. 14:14-24
- Gen. 16:entire
- Gen. 25:19-34
- Gen. 27:entire

Markers

1. Gen. 12:1-4
2. Gen. 15:18
3. Matt. 12:46-50
4. Gen. 12:10
5. Gen. 14:18
6. Hebr. 6:13-20
7. Hebr. 7:1-28
8. Ps. 110:4
9. Gen. 15:13,14
10. Hebr. 11:8-19
11. Gen. 14:13
12. John 8:56
13. Gen. 25:19-34
14. Gen. 26:1,2,7,12,13,26,35
15. Gen. 27:1-4
16. Gen. 28:1,2,8,9
17. Gen. 17:18-20
18. Gen. 21:9-21

Lesson IV

ABRAHAM AND ISAAC

- (1) God had made a covenant with Noah (Gen. 9), but man had failed to keep it, as indicated in the confusion of tongues at the tower of Babel (Gen. 11); hence a new covenant was needed. This covenant is given in Gen. 12:1-4: "Now the Lord had said unto Abram (high father), Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will shew thee and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran." In Gen. 15:18 we read, "In the same day the Lord made a covenant with Abram saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

(2) God had made a covenant with a small portion of the human race in order that it might purify the whole of mankind. The Bible account from Abraham on is an account of the actions and fortunes of the Hebrews until the arrival of Jesus and his extinction of the idea that race constitutes the basis of the acceptance of man by God.

- (3) In Matt. 12:46-50 we read, "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren stand without,

desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hands towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Thus faith in and acceptance of the will of God was finally seen as the only true basis for an eternal covenant. At the point we are discussing, however, the covenant is made with Abram.

- (4) After receiving the covenant there was a famine in the land (Gen. 12:10) and Abram went to live in Egypt. He referred to his wife Sarah as his sister (she was his half-sister) to protect himself from the Egyptians who might want her and would kill him if it were known that they were married. They later left Egypt and returned to Bethel. Egypt represents the world, evil, darkness. Bethel was a holy city even before the time of Abraham. It was a city of the Canaanites.

- (5) Lot was Abram's nephew. He dwelt in the plain of Jordan. During a series of battles he was captured. Abram, on hearing of this, pursued Lot's captors into the land of Dan and freed Lot and returned. On his return he met Melchizedek, king of Salem, that is, Jerusalem, who is called the priest of the most high God (Gen. 14:18), (El Elyon), and possessor of heaven and earth. Abram immediately gave tithes of all he possessed to this king. This king to whom God was known as the most high God was a Gentile king since Abraham was the first Hebrew. Moreover this Gentile was the priest of the most high God. He typified Christ as both king and priest. For Abraham, the father of all Hebrews, to acknowledge him was to acknowledge that his priesthood and rulership exceeded anything that could come from Abraham. This is elegantly explained in Hebrews 6:13-20 and 7:1-28.

- (6) (7) Melchizedek symbolized Christ two thousand years before Jesus appeared. Abraham recognized this. Like Christ he symbolized peace as King of Salem, which means

(8) peace. He had no descent as Jesus' divine origin was reckoned from the Word in John. He was a king as Jesus was to be a king. He, like Jesus, was a priest, but not by human appointment (Ps. 110:4). He had eternal life as had Jesus.

(9) The captivity of the Israelites in Egypt was foretold to Abraham in Gen. 15:13,14: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance." They spoiled the Egyptians. They had been unpaid as slaves, so they came out with great substance; this was their pay.

It had been promised Abram that he would be a father of a multitude, yet he was old and without children. At his wife's suggestion (Gen. 16:1-16), he married and had a child by Hagar, the Egyptian handmaid, when he was eighty-six. This son was called Ishmael, which means "God shall hear." He was to become the father of the Arab nation, but he was not the son representing the promise made to Abram. How Abram had a son by Sarah when he was one hundred years old (Gen. 17) after God had been revealed to Abram as Almighty has already been discussed in Lesson II. The sense of God as both the strong one, or Father, and the feeder and nourisher, or Mother, opened the way for the fulfillment of the promise. Abram's name, which means "high father," was changed to Abraham, which means "father of many nations." This was followed by the birth of Isaac and the offering of Isaac upon the altar as discussed previously. Recall how following the Flood, Noah sacrificed upon an altar out of gratitude for his salvation and how this blood sacrifice foreshadowed the animal sacrifices of the future. Noah didn't invent animal sacrifice, as the heathen nations had done this for ages.

In order to distinguish the Hebrews from others and also to effect a greater purification, the rite of circum-

cision was instituted. This was purification by blood. Blood symbolized life, as did water, and its sacrifice was held to accomplish a purification. Like all material rites, it could accomplish its purpose only in belief. The circumcision of the heart which it symbolized could only be accomplished by a moral regeneration.

Abraham circumcised three hundred and eighteen men. As explained by Barnabas, this symbolized the purification to be accomplished two thousand years later when Jesus sacrificed himself upon the cross for the redemption of the whole world. The symbols for eighteen are J H, which are 10 and 8, standing for Jesus. The symbol for three hundred is T, which represents the cross. Thus the number symbolizes Jesus on the cross.

- (10) In Hebrews 11:8-19 Paul summarizes some of the events in the life of Abraham. In verse 10 he tells us that "he looked for a city which hath foundations, whose builder and maker is God." This may be more accurately rendered "he waited for a city which hath foundations, whose architect and builder is God."

We may summarize the events in Abraham's life as follows:

1. Terah and his sons Abram and Nahor and their wives leave Ur of the Chaldees and go into the land of Canaan to Haran.
 2. Abraham called of God at age 75 to leave his father's house. He goes to Bethel. He looks and waits for a city which hath foundations, the City of God. He is promised the land and that he will be the father of a great nation.
 3. There is a famine and he goes to Egypt.
 4. Abraham and Lot separate. Abraham called a Hebrew (Gen. 14:13).
 5. Abraham delivers Lot.
 6. Abraham meets Melchizedek and gives him tithes of all.
- (11)

7. Revelation of God as El Elyon, the Most high God (the highest God).
8. Abraham is promised seed as the stars of heaven.
9. Abraham has Ishmael by Hagar, the Egyptian, Sarah's handmaid, at the suggestion of Sarah.
10. Revelation of God as El Shaddai, the Almighty, meaning the strong one and breasted or implying Father and Mother. Abram becomes Abraham.
11. Circumcision instituted (318 circumcised).
12. Destruction of Sodom and Gomorrah; Lot saved.
13. Isaac born when Abraham is 100 years old and Sarah 90 years old.
14. Offering of Isaac on the altar.
15. Elevation of Abraham's sense of sacrifice. Substitution of the ram.
16. Passing of Sarah at age of 127 years.
17. Abraham sends his servant to his own people to find a bride for Isaac.
18. Isaac marries Rebekah when he is 40 years old.
19. Abraham marries Keturah.
20. Abraham dies when 175 years old.

Summary of Main Events in Abraham's Life:

1. Called of God, Abraham seeks the heavenly city.
2. Receives God's promise that in him shall all the families of the earth be blessed.
3. Receives the covenant that from him will come a great nation and that he shall be blessed and they shall possess the land and he will be a father of many nations, i.e., of all men of faith whether Jew or Gentile.
4. Abraham meets and acknowledges Melchizedek as greater than he as priest and king of the most high God.
5. Revelation of God as El Shaddai, The Almighty.
6. Circumcision instituted.

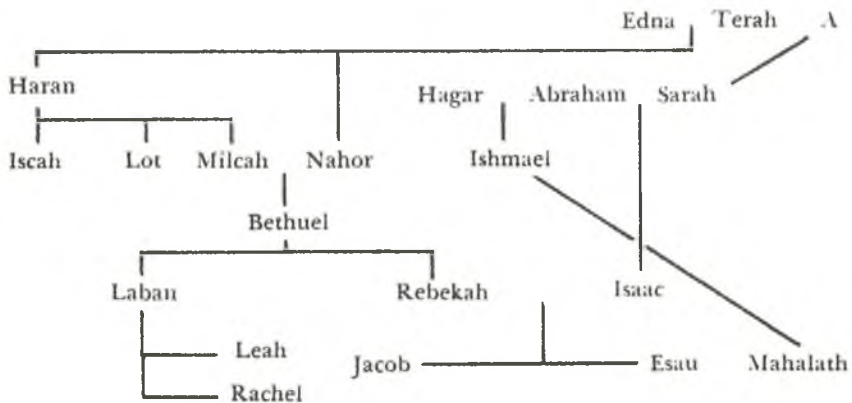
7. Isaac born. Beginning of the fulfillment of the promise.
8. Offering of Isaac on the altar. Substitution of the ram.

Events indicative of the Christ revealed to Abraham the first Hebrew:

1. In thee shall all the families of the earth be blessed (Gentiles through Christ), (Gen. 12:3).
 2. Meeting with Melchizedek, symbolic of Christ.
 3. Circumcision of the 318.
 4. Offering of Isaac and substitution of the ram.
- (12) 5. Jesus' statement, John 8:56.

The key to Abraham's life was faith. He had faith in God. Through faith he discerned a heavenly city. Through faith he accepted God's promise and covenant. Through faith he discerned God as Almighty. Through faith he discerned the Christ. Through faith he was willing to give up Isaac accounting that God was able to raise him up from the dead and being willing to part from the sense that he apart from God could be a creator.

GENEALOGY OF THE PATRIARCHS



Children of Jacob (Israel)

By Leah	By Rachel	By Bilhah (Rachel's maid)	By Zilpah (Leah's maid)
Reuben	Benjamin	Dan	Gad
Simeon	Joseph	Naphtali	Asher
Levi	(Ephraim,		
Judah	Manasseh)		
Issachar			
Zebulun			
 Dinah			

Isaac

(13) In Gen. 25:19-34 we read of the birth of Esau and Jacob. We learn that they represent two nations. It is predicted that the elder shall serve the younger. Jacob caused Esau to sell his birthright. This was evil on Jacob's part followed by evil on Esau's part for falling in with it. Jacob's desire for the birthright indicated that he valued it and therefore showed some faith in God, faith which Esau lacked.

(14) There was a famine in the land (Gen. 26:1,2) but Isaac was told not to go to Egypt. When the people of Gerar asked about his wife, he called her his sister for fear of the men (Gen. 26:7). The famine and the reference to his wife as his sister exactly paralleled events in Abraham's life.

(15) Isaac became very prosperous (Gen. 26:12,13) and went to dwell in the valley of Gerar. Esau married two Hittites, which upset Isaac and Rebekah (Gen. 26:35). Isaac then arranged to bless Esau (Gen. 27:1-4), but Rebekah heard it and arranged with Jacob to steal the blessing for him, as Isaac was old and his eyes dim. Jacob lied to his father

and said he was Esau. The name Jacob means “supplanter.” God had determined before the birth of Esau and Jacob that Jacob would also be blessed, but lack of faith by Jacob and Rebekah caused them to steal it. Esau’s blessing could not be stolen from him nor could Jacob’s be gained by stealing. Jacob obtained the blessing not because of, but in spite of, his deceit. Thus far Esau’s qualities have been much better than Jacob’s, and it is evident that future suffering will be the harvest of the evil Jacob has sown.

(16) Esau planned to murder Jacob so Rebekah sent him away. Isaac sent Jacob to marry a daughter of his wife’s brother, Laban. When Esau (Gen. 28:1,2,8,9) saw that Jacob was told not to marry a Canaanite, and that Isaac was displeased with the wives he had, then he also married Mahalath, the daughter of Ishmael.

(17) Abraham had two sons, Ishmael and Isaac. God promised that he would establish his covenant with Isaac. (Gen. 17:19). He also promised that Ishmael would be father of a great nation (Gen. 17:18-20). When Sarah demanded that Hagar should go away, she fled, and in despair in the wilderness God heard her and again promised that
(18) of Ishmael should come a great nation (Gen. 21:9-21). Ishmael means “God shall hear.”

It had been promised to Abraham that he would be the father of many nations. As explained before, this expression meant other nations besides the Hebrew nation. He would be father of both Gentile and Hebrew nations. His two sons symbolized these two elements.

Isaac in like manner had two sons, Esau and Jacob, who symbolized both Gentile and Hebrew nations. Ishmael married an Egyptian and had twelve sons and one daughter. Jacob also had twelve sons and one daughter.

A prophet may be the highest source of revelation at a given time or place. This does not mean that he never makes a mistake. A mistake does not mean he is less anointed. We do not approve or imitate a mistake if we

recognize it as such. To turn away from the prophet is to turn away from God's anointed. This is a serious error because it clouds our sense of his mission.

Isaac blessed Jacob when he thought he was blessing Esau. When he discovered his mistake, he couldn't reverse it, for he was obeying God. God's blessing could not be reversed. There was also a blessing for Esau.

Let us ask ourselves this question: When you call to God, does he hear you? Think through your answer to this question before reading further. Does God hear the human call for help?

Why call to God if he doesn't hear? Why pray to God if he doesn't hear? If God doesn't hear, you have no God. For prayers to be answered God must hear. The Bible tells us that Hagar called and God heard her. Ishmael means "God shall hear." Prayers are answered, so God must hear. The Bible tells us that God is Mind. When calling him we are calling mentally. To reach Him we must elevate our consciousness. We reach Him through the true human consciousness. How did the prophets foretell events unless they could call to God and he answered? Jesus said, "I do always those things that please Him" (John 8:29).

How reach those who don't believe in God? If God is all-powerful, no consciousness can be closed to Him. The fact that God is perfect in Heaven and is All doesn't prevent but enables Him to hear us. God knew Jesus and Jesus' identity. God knows all, so He must know us.

LESSON V

JACOB AND JOSEPH

Preparation

- Gen. 28:10-22
- Gen. 29:1-30
- Gen. 30:31-43
- Gen. 31:11-55
- Gen. 32: entire
- Gen. 33:1-10
- Gen. Chaps. 37, 39-45, 49, 50

Markers

1. Gen. 12:8
2. Gen. 28:10-22
3. Gen. 31:24
4. Gen. 32:24
5. Gen. 33:10
6. Gen. 35:11
7. Gen. 45:4-8
8. Isa. 11:1,10
9. Rom. 15:12
10. Rev. 19:7,8
11. Gen. 48:13-22
12. Gen. 49:10

Lesson V

JACOB AND JOSEPH

(1) After Abraham had received the promise of a blessing from God and of being the father of a great nation, he went to a mountain on the east of Bethel (Gen. 12:8) and built an altar there. Bethel was originally a Canaanite city and it was formerly called Luz. It appears, according to Gen. 12:8, to have been called Bethel even before Abraham's arrival, despite the statement of Gen. 28:19. Bethel means "House of God."

(2) Isaac sent Jacob to take a wife of the daughters of Laban, Jacob's uncle (Gen. 28:1,2). On the way he stopped to sleep and had a vision of a ladder reaching to heaven and of angels ascending and descending on it. He, in turn, received the same promise of the land as had been given to Abraham (Gen. 28:10-22). Thus Bethel became a holy place and he became a chosen vessel.

We may think of the ladder as the means by which God's angels or messengers communicate with men. In John 1:51 Jesus says, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Just as Jacob received God's messages so did Jesus. The ladder may be thought of as symbolizing the Christ, the Mediator, the means by which God communicates to man.

The career of Jacob typifies the struggle of good with evil, of the higher nature of man with the lower. His career was a series of heights and depths of experience. On the way down he cheats his brother of his birthright

(Jacob means "supplanter"), deceives his father and steals Esau's blessing so that he has to flee. He rises out of this darkness at Bethel when he has the vision of the angels. He then goes to Haran and meets Rachel (Gen. 29:1-30) and serves seven years for her. Laban then deceives him and gives him Leah instead. He also gives him Rachel with the promise that he must serve seven years more for her. The deception of Jacob by Laban is a clear case of Jacob's reaping what he has sown. He deceived his father; his uncle has now deceived him. Jacob is not forsaken by God, but is reaping his reward for the way he has chosen. His actions toward his brother Esau, which showed such a lack of brotherly love, now show their fruits in the jealousy or lack of love between his wives. He and Laban now practice deception on each other over the division of cattle (Gen. 30:31-43).

(3) Jacob still remains a chosen vessel of God. He starts upward again when he hears God's call to return to the promised land to Bethel (Gen. 31:11-55). He leaves secretly with his wives and children and goods. Rachel steals Laban's images. Laban pursues Jacob but Rachel hides the images. Laban is told by God not to speak to Jacob either good or bad (Gen. 31:24). This is significant. Both have been good at times and bad at other times. They build a heap of stones for a witness and sacrifice upon it and promise that neither will pass it for harm to the other.

Jacob went on his way and learned that Esau was on his way to meet him with four hundred men (Gen. 32:6). He arranges to send droves of cattle ahead as a present to appease his brother. The problem which he had created for himself by his treatment of Esau twenty years before demanded a solution. The cattle represented a human means of appeasement. But a true solution demanded a rise in consciousness sufficient to bring forth a high enough sense of love that no hate could stand before it. In this crisis we find that Jacob was left alone and it

- says there wrestled a man with him until the breaking of the day (Gen. 32:24). Being alone he was not wrestling with a person but with his false sense of God and man. In this struggle he was aided by a message from God and he was finally victorious. He attained a height here in Peniel (Face of God) not previously reached. As a result his name was changed to Israel which means "Prince of God." His problem was solved by his transformation. He then met Esau. Love had replaced hate and Esau was happy to see him. Jacob said, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen. 33:10). This is a remarkable healing for both Jacob and Esau.

- (4)
- (5)
- In the following years Jacob (Israel) suffers more sorrows when his daughter, Dinah, is defiled and her brothers revenge themselves on the city. Jacob returns to Bethel and they put away their strange gods. He builds an altar again and God reveals himself to Jacob as Almighty, as he did to Abraham, and it is promised that he will be father of nations and kings (Gen. 35:11).

- (6)
- His succeeding days see more problems brought on by the actions of his sons until Joseph saves all from famine and finally Jacob blesses his sons and grandsons.

Joseph

The story of Joseph is one of the finest in the Bible and is worth careful study. We find that Jacob loved Joseph more than his other children. He must have foreseen that Joseph was to play some part in the salvation of the Jews. Joseph had a dream which seemed to indicate that his parents and brothers would be obedient to him. His father observed the saying, but his brothers were envious. It began to be apparent that Joseph had a place in the divine plan, but his brothers failed to see it. Their hatred led them to put him in a pit and then sell him to some merchantmen. Reuben saved him from being killed.

The brothers then gave Jacob the impression that Joseph had been killed by a wild beast. Joseph was sold to Potiphar, captain of the guard and an officer of Pharaoh. Joseph became his overseer, but was eventually put in jail because of a false accusation made against him. While in the jail he correctly interpreted dreams for the chief butler and chief baker of Pharaoh. Eventually Pharaoh had a dream and the chief butler remembered Joseph and he was brought before Pharaoh. He then interpreted his dream as signifying seven good years to be followed by seven lean years. Pharaoh then made Joseph second to himself in Egypt and Joseph carried out plans which saved all from starvation. Joseph married Asenath, a Gentile, and had by her Manasseh and Ephraim.

Because of the famine and of the report that there was corn in Egypt, Jacob sent ten of his sons to Egypt to buy corn, keeping at home Benjamin, the youngest, now that Joseph was presumed dead. When they saw Joseph they didn't recognize him and he demanded they bring Benjamin to prove what they had said and that they weren't spies. Then they realized that they were guilty for their treatment of Joseph and this was their punishment. Simeon was kept in Egypt, but the others returned with corn only to find that the money was also in their sacks. The famine increased and they returned to Egypt taking Benjamin with them. Joseph then had a feast for them. Meanwhile the sacks of the men were filled with food and their corn money put in. In Benjamin's sack, a silver cup of Joseph's was also put in without the knowledge of the men. After their departure, Joseph's steward followed them and accused them of the theft, whereupon the silver cup being found, they returned to Joseph. Joseph then said that Benjamin would be his servant and the rest could depart. Benjamin and Joseph were the only sons of Rachel, and since Joseph was thought to be dead, only Benjamin was left of the sons of Rachel. Judah then asked to be bondman in place of Benjamin.

(7) Joseph then revealed himself to his brothers. He told them (Gen. 45:4-8) that they should not be grieved, nor angry with themselves, for it was God and not they who sent him to save life and to preserve them to posterity and save their lives.

Let us now analyze the story of Joseph. We know that Jacob wanted to marry Rachel, but had to take Leah first. As a consequence, Rachel's children, Benjamin and Joseph, were sons of his favorite wife. Perhaps this is part of the reason for Jacob's preference for Joseph. However, they were all Jacob's children and they had no choice of mother, so that Jacob should have loved them all equally. This would have shown that he was not influenced by personality. Jacob may have foreseen the special place Joseph had in God's plan, but if he did, he could have explained this to his other children and pointed out that they should give special attention to Joseph while at the same time loving them all equally and bringing out the proper sense of brotherhood. To Jacob his sons represented different phases of mortal thought, as will be seen when we discuss his parting predictions concerning their future. If these phases of personality had been seen as no part of the man created by God who had a God-given individuality, the sons would have been led to part with their false sense of things. Preferring Joseph brought out resentment in his brothers, whereas a revelation of Joseph's real individuality could have brought the brothers a sense of his true nature and their own higher natures.

After Joseph had his dream which signified the obedience to be made to him by his brothers, his brothers determined to do away with him. If Joseph had kept the dream to himself, it would have been wiser. He is to be excused on the basis of his youth, being only seventeen.

Reuben, Jacob's first-born, saved Joseph. Reuben's love saved Joseph from death, but did not save him from slavery. The hatred of the other brothers caused them to make Jacob believe Joseph had been killed and ex-

posed their lack of affection for Jacob. Henceforth Joseph had to make his own way by God's guidance.

Being sold into slavery to the Ishmeelites, he was in one sense saved from death by them. The Ishmeelites were descendants of Ishmael, the other son of Abraham. As Isaac and Ishmael represented the Hebrew and Gentile worlds, we find Joseph being saved, though in slavery, by the Gentiles. This foreshadows Jesus, whose teachings were rejected by the Jews, but accepted by the Gentiles.

Joseph rose to his position of authority under Potiphar by reflecting worthy qualities until finally he was falsely accused and put in jail. The false accusation as so often happens, was exactly the failing of the accuser.

Joseph interpreted the dreams of the butler and baker at their request, telling the truth even though it meant informing the baker he would die. A lie had put Joseph in jail. Truth took him out.

The success of Joseph's mission in saving the land from famine indicated remarkable qualities as a seer and as an administrator. His brothers had wanted to destroy life. God enabled Joseph to save life.

Joseph's treatment of his brothers was to awaken them from their false ways. Being falsely accused of the theft of the silver cup when they were not guilty exposed their former false treatment of Joseph. The holding of Benjamin in bonds symbolized their former act of selling Joseph into slavery.

Judah then offered to be Joseph's slave in place of Benjamin. This was a remarkable act of unselfishness, bravery and love, and was a far cry from the attitude the brothers had shown toward Joseph when they were moved by hatred.

Joseph revealed himself to his brethren and showed his mercy and love toward them. He thus proved that his heart held no hatred nor resentment. He then made a remarkable statement that not they but God had sent him

to Egypt to go before them to save life. He saw them as unwitting agents in the divine plan and that God had turned their evil intent to the purposes of good. This was a marvelous sense of God and showed his ability always to see the divine hand as present and to understand God.

We may summarize the themes of Joseph's life as

- | | |
|----------------------|---------------------------|
| 1. Rejection | (by the Jews) |
| 2. Sold into slavery | (for 20 pieces of silver) |
| 3. Apparent death | |
| 4. Resurrection | |
| 5. Exaltation | (among the Gentiles) |
| 6. Marriage | (to a Gentile) |

Note exactly how they typify the themes in Jesus' life.

- | | | |
|----------|--|---|
| | 1. Rejection | (by the Jews) |
| | 2. Betrayal | (for 30 pieces of silver) |
| | 3. Crucifixion | |
| | 4. Resurrection | |
| (8), (9) | 5. Exaltation | (among the Gentiles)
(Isa. 11:1,10; Rom. 15:2) |
| | 6. Symbolic marriage
of the bride and
the lamb | |
| (10) | Rev. 19:7,8 | |
| | Rev. 21:9-11 | |
| | Isa. 54:1,3,5 | |
| | Zech. 9:9 | |
| | Matt. 21:4-6 | |

- (11) Joseph had two sons, Manasseh the elder son and Ephraim who was the younger son. In Gen. 48:13-22 we find that Jacob blessed both sons but bestowed the greater upon Ephraim, the younger son. He made Ephraim and

Manasseh heads of tribes. Later, when the children of Israel were again found in Canaan, a part of Canaan was allotted to the tribe of Ephraim, and eventually after the revolt of Jeroboam, the territory of Ephraim became identical with the northern kingdom of Israel. Jacob promised that Manasseh also should become great (Gen. 48:19). Later in Canaan his tribe was divided and each was given territory. Jacob told Joseph that eventually he would return to the land of his fathers (Gen. 48:21), which meant Canaan. Moses later brought his body from Egypt. He also informed him that he was given one portion above his brethren (Gen. 48:22). This referred to the gates of the Holy City, in which both Joseph and his son Manasseh have a place (Rev. 7:4-8).

Jacob then revealed the various types of thought exemplified by his twelve sons (Gen. 49) and their tribes. It was a warning of the various modes of thought which needed correcting and of future events concerning the tribes.

By Leah

Reuben—Behold a son—firstborn, beginning of Israel's strength, unstable as water, incest.

Simeon—Heard—cruelty, revenge.

Levi—Joined—cruelty, revenge.

(12) Judah—Praised—to be praised and bowed to by his brothers. The passage in Gen. 49:10 referring to Shiloh indicates from whom the Messiah will come. Shiloh means peace and is here used as the designation of a person. This person is the Prince of Peace (Isa. 9:6), or Jesus.

Issachar—Reward—to become a servant.

Zebulun—A habitation—to dwell at the haven of the sea. Their land reached from the Mediterranean to the Sea of Galilee.

By Rachel

Joseph—Increase—a fruitful bough; the Almighty blesses him, the blessings of God have prevailed above the blessings of his ancestors.

Benjamin—Son of my right hand—youngest son of Jacob, called Benoni (son of my sorrow) by Rachel when dying in childbirth—to ravin as the wolf, i.e., rob and prey upon others.

By Bilhah (Rachel's maid)

Dan—A judge—an adder in the path, that biteth the horse heels, so that his rider shall fall backward. It is a serpent that tries to cause truth to be reversed.

Naphtali—Wrestling—a hind (female deer) let loose, giver of goodly words.

By Zilpah (Leah's maid)

Gad—A troop—he will overcome at the last.

Asher—Blessed—his bread shall be fat.

This brings us to the end of the book of Genesis. Joseph leaves directions that when they eventually leave Egypt for the land which God promised them, his bones should be taken along with them.

Genesis, as well as the other books of the Old Testament, strongly influenced the New Testament. Genesis is quoted more than sixty times in the New Testament. It is a book of contrasts. Beginning with the true account of creation based on a spiritual concept of God, it follows with a second account describing an opposite creation based on a tribal God. The sense of God rises and falls. The account of the fortunes of the twelve tribes foretold by Jacob bespeaks a very mortal sense. Thus mortal man requires redemption, and this brings us to the book of Exodus.

LESSON VI

M O S E S

Preparation

Ex. Chap. 1-3, 7-12

Ex. 20:3-17

Markers

1. Ex. 3:6
2. Luke 20:37,38
3. Ex. 20:3-17
4. Mark 12:29-31
5. Ex. 19:9-25
6. Ex. 24:12-18
7. Ex. 31:18
8. Ex. 32:1-6
9. Ex. 32:15-20
10. Ex. 34:1-4,28,29
11. Deut. 10:1-5
12. Ex. 16:33
13. Heb. 9:4
14. Ex. 15:22-25
15. Ex. 15:27
16. Num. 11:16,17
17. Deut. 34:5-7

Lesson VI

MOSES

The book of Exodus shows how God redeems his people from bondage and symbolizes the redemption of man from the flesh. Redemption is preliminary to salvation. Moses showed the way of redemption—the law versus the senses.

To redeem is to rescue and deliver from the bondage of sin. Exodus means departure. Outwardly it was the departure from Egypt. In its higher meaning the Exodus was the departure from the flesh to Spirit. Thus the higher redemption was redemption from materialism. Egyptian darkness was but one of its forms. Exodus is something that has been going on since the beginning of materialism.

Pharaoh began to oppress the Hebrews because he feared their power, and finally he ordered that every son that was born to them should be cast into the river Nile (Ex. 2:1-10). When Moses was born he was put into the river but in an ark. This ark was, in its spiritual significance, the same ark that saved Noah. Moses was too young to save himself. God's law of salvation, of safety, was operating to save his anointed. Moses had come because of the Law, and the Law saved him that he might become God's Lawgiver.

The ark was treated with pitch to make it tight so that sin could not sink it. We have already learned when

studying the experience of Noah that the root meaning of pitch is atonement or at-one-ment meaning a drawing together. Thus by unity of consciousness with God is salvation or safety reached.

There were three forty-year periods in the life of Moses. In the first period occurs his birth, his education when he is brought up among the Gentiles by Thermuthis, daughter of Pharaoh, and his murder of an Egyptian whom he found smiting a Hebrew. Because of this he fled to Midian and thus ended the first forty-year period. The account of the murder of the Hebrew is not in Josephus, but he states that Moses fled because of plots against him in Egypt due to success in leading the Egyptians to defeat the Ethiopians.

While in Midian Moses married a Gentile, Zipporah, daughter of Jethro, priest of Midian. Moses had been redeemed from death when a babe by God's law of life. If we assume the murder to be true, his murder of the Egyptian showed his need of again gaining the proper sense of life. He had tried to correct evil with a greater evil. He must learn that one must substitute good for evil and thus free one from evil. This true sense of God as good and as Life gradually came to Moses' consciousness during his forty-year stay in Midian and he was slowly transformed and made ready for his great mission. He had to overcome the sin he had committed by gaining the proper sense of God as the only Life.

The manner of Moses' call at the age of eighty showed that he had indeed been redeemed from his sin. He saw a burning bush that failed to be consumed (Ex. 3:1-5). In this event, he discerned an eternal power above matter being manifested. He rightly concluded that this was the power of God and thus he saw God as Life itself. If God was Life man had no right to take it away; thus Moses was finally healed of his sin. Fire symbolized life to the ancients and through this symbol God spoke to Moses,

(1) saying (Ex. 3:6), "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

(2) Jesus tells us (Luke 20:37,38) that this proves that the dead are raised. In other words, Abraham, Isaac and Jacob were alive, for God is a God of the living not of the dead. This is a further indication that Moses recognized God as Life.

Moses then asked God his name (Ex. 3:13,14). The reply given was "I am That I Am." The words so translated mean to be or exist. It might equally well have been translated "I am Being Itself." The great I AM is the Divine Being. The very nature of God revealed to Moses was truly marvelous. He was revealed as self-existent Being or Life itself.

Moses asked how he was to convince the people that God had appeared to him (Ex. 4:1-9). He was then given three signs. The first sign was the casting down of his rod to the ground whereupon it became a serpent. On taking it up, it became a rod again. The shepherd's rod represented his authority or power over the sheep. This power was the power of human will. When the rod became a serpent, he discovered that human will was evil. When he picked it up, or handled the evil, it became a rod again. Thus the evil was found to be but a belief. By substituting the divine will for the human by becoming meek, Moses obtained the divine power.

The serpent was the same serpent that appeared in Genesis to Adam and Eve. It was the belief in original sin, or that man is a creator of life rather than that God is Life.

The second sign, that of the hand in the bosom representing leprosy and its repetition resulting in its cure showed leprosy was a belief—a belief that blood gave life. This was the sign of healing. He was told that they would believe the voice of this sign. When they should see the sign of healing then they would listen to his ex-

planation of what it meant and how it was performed. This would give Moses the opportunity to teach. It was the key sign and the one employed by Jesus to accomplish his great mission.

A third sign was given similar to the coming first plague. Water from the river was turned to blood on the dry land. Water was a symbol of life and blood was a symbol of life. Their interconversion showed that the life of one was the same as the life of the other and that neither was Life or God.

The first sign showed that life in matter is a belief. The second showed that sickness or death in matter is a belief. The third showed that water and blood must be beliefs since they could be changed and hence have no identity or life of their own. Since Life was not in matter, it must be Spirit or God.

Moses then went with Aaron to see Pharaoh. The problem was to uncover one by one the evils that held the children of Israel in bondage and heal if possible, but at least to free them from their grasp. The contest with Pharaoh resulted in ten plagues. Moses did not cause the plagues, but his uncovering of the Egyptian evils revealed the plagues already present in their thought. They then became outwardly manifested and their exposure aided in their destruction. Moses reversed the evils on a mortal plane.

The reversal of life in matter on a mortal basis, becomes death in matter. The Nile, life in matter, became blood and the fish died, which was death in matter. True reversal would be to substitute Life as Spirit, God, for the belief of life in matter.

First Plague—Blood (water)

The water of the river Nile was turned to blood. The Nile was considered sacred and was thought to be a source of life. It was turned to blood, also thought to be a source of life, but now everything in the river died. How could

one believe the river to be sacred when all in it died? How could one believe that blood gave life, a belief in original sin, or that man is a creator when all in the river of blood died? Moses showed his dominion over these beliefs and over water.

Second Plague—Frogs (on land from water)

A week after the first plague, the plague of frogs appeared. Frogs came up out of the river and covered the land. The frog was considered to be a sacred animal. The tremendous multiplication of frogs showed that to “be fruitful and multiply” might be carried too far. Indeed, it showed that multiplying good ideas not matter was the real meaning. It was difficult for the Egyptians to believe the frog was sacred when he was overrun by them and they became such an annoyance. The frogs covered the land. When Moses overcame them he showed his dominion over the earth.

Third Plague—Lice (from the land)

In the third plague, the dust of the land became lice. The lice swarmed on everyone and this became a great trial to the Egyptians who were very clean physically though not mentally. Lice are parasites and this demonstrated the uncovering of the parasitic beliefs of the Egyptians. The Hebrews were their slaves and thus the Egyptians were parasites living on the free labor of the Hebrews.

Fourth Plague—Flies (from the air)

The next plague was a swarm of flies throughout the land except in Goshen where the Hebrews lived. This represented a belief of evil coming from the air. That demons inhabited the air was an ancient belief and Moses proved his dominion over the air when he got rid of the flies.

Fifth Plague—Cattle Disease

The cattle were Egyptian deities. In the next plague they all got sick and died. This uncovered cattle worship.

The fish had died. Now the land animals have died. The plagues are getting closer to the Egyptians.

Sixth Plague—Boils

In the next plague the Egyptians themselves suffered. Moses sprinkled ashes towards heaven and it became dust and resulted in boils on the Egyptians and their animals. The sprinkling of dust toward heaven in worship of Ra, the sungod, was an Egyptian rite. The plague uncovered this evil, i.e., worshipping the sun. The religious ceremony which should have brought good produced evil.

Sun worship was but part of a larger field thus uncovered, namely astrology, the idea that men's lives are under control of the heavenly bodies. Sun worship could result in sunburn and moon worship in lunacy. The moon was supposed to control the life of all women through the monthly period. In Psalm 121:6, however, we read, "The sun shall not smite thee by day, nor the moon by night." Again, scarifying the body is not presenting it "holy, acceptable unto God" (Rom. 12:1), for such a disarranged body must represent a deranged mind.

Seventh Plague—Hail and Fire and Thundering

The seventh plague consisted of hail, and fire mixed with hail, and terrible thundering. Men and beasts suffered, and trees and plants were destroyed. The fire mixed with the hail was a contradiction. How could they exist together? Yet they did. This showed forth the contradictory beliefs of the Egyptians. Their whole system of worship and life was filled with contradictions. How could God, Spirit, be worshipped in matter as the sun, the Nile, animals and images? This plague clearly showed the penalty for accepting such contraries into thought.

We should ask ourselves what contradictions we are accepting in thought and if we are working to eliminate them. Do we accept all men as equal in quality before God? Do we live this fact by refusing to be influenced by race, creed or color? Do we obey the Golden Rule? Hypocrisy is saying one thing and doing another. It is

a contradiction in thought and it is exposed by the seventh plague.

The thunderings during this plague frightened the Egyptians. These unusual noises revealed their beliefs in soothsaying and spiritualism. Moses' removal of the plague showed his dominion over all the elements. He showed his power to transmute the elements by transforming their properties, for how else can they be identified?

Eighth Plague—Locusts

The plague of locusts appeared and they destroyed all the herbs and fruit which had not been destroyed by the hail. Not a green thing was left. Their food was gone. They had thought that the Nile, i.e., water was life. But that had failed them. Then blood had been thought to be life, but that had failed. Then their animals had been destroyed. Now the last remnant of life in matter in trees and plants had failed them. Their materialism was exposed and found to be incapable of supporting life. The locusts represented materialism—one belief preying upon another. The Egyptians had been living on the Hebrews. Moses finally caused the locusts to be carried away by a wind.

Ninth Plague—Darkness

The plague of darkness came over all the land of Egypt for three days. It was so thick it could be felt. The children of Israel, however, had light in their dwellings. This darkness frightened the Egyptians terribly. They would encounter each other or animals or be shaken by noises in the darkness. The darkness represented evil hidden from the light, those things such as stealing, lying, killing done in darkness, hidden in the blackness of evil thought. The sun-god could not shine. Even the spiritualists and soothsayers couldn't see.

Tenth Plague—First-Born

In the tenth plague we reach the climax of Moses' contest with Pharaoh and his uncovering of evil. We

may recall that when Moses was born Pharaoh had decreed that all the male children born to the Israelites were to be thrown into the river. Now comes the death of the first-born of Egypt. Moses had been able to expose and solve all the errors revealed thus far by himself, but the final plague required the cooperation of all the Israelities in the atonement. This plague dealt with original sin. The belief that man is a creator rather than God and that he creates man through man is the belief of original sin. It is a sinful belief of man's origin. This was such a powerful belief that it required the combined efforts of the Israelites to protect themselves from it. A ceremony was performed to symbolize the meaning. A lamb was sacrificed and the blood sprinkled on the side posts and upper door post of the house. This lamb sacrificed so that the angel of the Lord would pass the house and so that their first-born would be protected, represented the Lamb of God, or Christ Jesus, who would sacrifice himself 1500 years later to show all mankind the way of salvation. This ceremony became known as the Passover and symbolized the sacrificial atonement required of man to overcome the belief of original sin. Jesus raised the sense of sacrifice from that of a ceremony to the transformation of thought which is a higher sense of sacrifice.

The hyssop which was dipped in the blood to sprinkle the door posts was a plant thought to have healing properties. Jesus was the true healer and he made healing the central purpose of his life-work. When on the cross, hyssop was dipped in vinegar and gall and offered to him to deaden the pain, he rejected it, for he refused to use material means to allay his suffering as he did not use medicine in his healing work.

The supper eaten by the Israelites on that dark night of the Passover was prophetic of the Last Supper eaten by Jesus and his disciples in celebration of the Passover the night before his crucifixion.

The plague touched both man and beast. The sacred animals were destroyed by a power which was obviously higher than what they were believed to represent. Let us recapitulate the plagues and discuss them in groups.

1. Blood	water	Nile sacred, life in matter and of matter
2. Frogs	water—earth	Frog sacred animal—false multiplication
3. Lice	earth	Parasitic beliefs
4. Flies	air	Demons in the air
5. Cattle	land	Cattle worship
6. Boils	land—air	Dust to heaven—sun worship, astrology
7. Hail, fire and thunder	air	Contradictory beliefs, spiritualism, fire
8. Locusts	air	Predatory beliefs, materialism
9. Darkness	air	Sun-god, hidden sins, stealing, lying, murder, spiritualism
10. First-born	land—air	Original sin

Moses exposed and overcame all the gods of the Egyptians. The God of the Israelites triumphed over all the false gods of Egypt.

The plagues may be grouped in threes, 1-3, 4-6, 7-9. The warning was given to Pharaoh in the morning in the first of each group, i.e., Nos. 1, 4, and 7. In the first and second of each group the plague is announced beforehand—in the third it is not.

At the third plague, the magicians were unable to imitate it and they acknowledged the finger of God. At the sixth plague they were unable to stand before Moses; at the ninth Pharaoh refused to see Moses any more.

In the first three plagues the Israelites suffered also, but in the rest they were protected from them.

The ancients believed everything was composed of four elements:

Fire
Water
Earth
Air

Moses showed his dominion over these elements by his quelling the plagues. By transformation of the elements by changing their properties he showed his dominion over all matter. How did Moses gain his dominion? It was by the fifth or immaterial element, the quintessence which is Spirit, God.

In like manner, Jesus showed his dominion over the elements when he said (Matt. 10:8), "Heal the sick"—save them from the fires of suffering; "Cleanse the lepers"—wash away their sins; "Raise the dead"—lift them from the earth; "Cast out devils (demons)"—destroy the angels of Satan.

The Israelites left Egypt and journeyed across the Red Sea and into the wilderness. In the wilderness they were without food. Moses then provided them with manna from the sky. The manna fell from the sky on six days, but not on the seventh. Twice as much fell on the sixth day. From this they learned that one day, the Sabbath, was different from the others. This occurred weekly for forty years. At the end of their wanderings, before he left them, Moses received the Ten Commandments under the most awe-inspiring circumstances, indicative of the vast truth they signified and of their infinite power and importance. The Commandments summarized the things the Israelites had learned to do by nature from their experiences. The Commandments may be related to the plagues.

The Commandments are summarized below:

- | | | |
|-----------------|---|-------------|
| 1. One God | } | Plagues 1-8 |
| 2. No images | | |
| 3. Name in vain | | |

- | | | |
|----------------------|---|-----------|
| 4. Sabbath | — | Manna |
| 5. Father-Mother God | — | Plague 10 |
| 6. Killing | } | Plague 9 |
| 7. Adultery | | |
| 8. Stealing | | |
| 9. False Witnessing | | |
| 10. Coveting | | |

The first eight plagues brought an understanding of the first three Commandments. They exposed the beliefs of worshipping false gods, having more than one god, having graven images and of taking his name or nature in vain, i.e., believing that the true God can't overcome evil.

The feeding by manna brought an understanding of the fourth Commandment. The tenth plague revealed God as the Father and Mother, or creator, of man and overcame original sin, thus revealing the fifth Commandment. The ninth plague of darkness uncovered the things done in darkness and thus brought an understanding of the last five Commandments.

(4) The Ten Commandments may be conveniently divided into two groups of five each. The first five tell of man's relation to God. The second five tell of man's relation to his fellow man. Jesus summarized them in this fashion when he said (Mark 12:29-31), "The first of all the Commandments is, Hear, O Israel—the Lord our God is one Lord—and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself." Thus the first five call for man to love God and the last five call for man to love his fellow man.

The Commandments are stated mostly in a negative fashion. One may gain a positive aspect by thinking of those names for God which bring forth the appropriate positive qualities which will enable one to fulfill the divine commands, as shown below.

	<i>Commandment</i>	<i>Name For God</i>
(3)	1. One God	Spirit
	2. No images	Spirit
	3. Name in vain	Mind
	4. Sabbath	Truth
	5. Father-Mother God	Life
	6. Killing	Life
	7. Adultery	Love
	8. Stealing	Soul
	9. False witnessing	Truth
	10. Coveting	Love

The Commandments may be considered entirely from the point of view of creation.

1. The one God is the only creator.
2. Graven images are not representative of God and therefore are false creations.
3. The one creator must be able to accomplish His purpose to reveal his creation as solely spiritual.
4. The Sabbath or day of peace and harmony is established in creation as the seventh day.
5. God, the Father and Mother of the universe, created man in His own image.
6. Creation is giving or revealing life.
7. Man reflecting God is complete, and this reveals the unity of true creation.
8. Man's individual being was created by God and is always present.
9. One can only bear witness to true creation.
10. God has created all complete, thus supplying all needs.

(5) The Law was first given to Moses orally at the blowing of the trumpet from heaven (Ex. 19:9-25). The people came to the foot of the mount and Moses went up and spoke with God and God answered him with a voice. There were clouds, lightnings, darkness, smoke, thunder

and the voice of the trumpet which impressed the people with the awful significance of the event. The Commandments as given here were entirely on a spiritual basis and were laws of limitation which the Hebrews had been taught to follow naturally and were now summarized. They were originally ten words and were expanded later.

- (6) Moses received the Law a second time (Ex. 24:12-18) when he was called up to the mount and was there forty days and forty nights. Then Moses received two tables of stone written with the finger of God (Ex. 31:18). Meanwhile the people, tired of waiting, made themselves a golden calf and worshipped it (Ex. 32:1-6). Moses then returned from the mount with the tables of stone. When he saw what they had done he cast them on the ground and broke them (Ex. 32:15-20). In his anger, his human will got the best of him, and through human will he broke all the Commandments.

- Moses was finally called to receive the Ten Commandments for the third and final time. This time he had to hew the tables of stone himself, but the Law was again written by God himself (Ex. 34:1-4, 28,29; Deut. 10:1-5). The tables were put in the ark to prevent them from ever again being broken by human will. This was the same sense of ark which saved Noah and also saved Moses when he was a baby. In the ark was also kept the pot of manna so that future generations could see the food which sustained the Israelites in the wilderness.
- (10) The manna remained uncorrupted in the ark (Ex. 16:33;
(11) Hebr. 9:4).

Moses' face shone when he came down from the Mount the third time.

The Israelites couldn't look at him. He put a veil on his face to talk with them. When he went in to speak with God he removed the veil from his face. It was a veil of matter (Ex. 34:28-35). The spiritual significance of this is beautifully explained by Paul in his Epistle to the Corinthians (II Cor. 3:entire).

In the forty-year period extending from the departure from Egypt to the giving of the Ten Commandments and Moses' leaving, the great Lawgiver guided the Children of Israel through many experiences in the wilderness. We shall consider a few of these.

- (14) We read that the Israelites were without water and they came to Marah and found the waters bitter. We are told that Moses was then shown a tree which when cast into the waters made them sweet (Ex. 15:22-25). The waters represented the bitter experiences which they had suffered, their cross. These experiences could be converted into a blessing. This tree was the Christ or the true idea of God which Moses was teaching the people. This true idea was symbolized in Genesis by the Tree of Life, in Jeremiah by the Branch, in Zechariah and Revelation as one of the two olive trees. Jesus was crucified on the tree. It was that true idea, the Christ, which Jesus taught and for which he suffered, that provided the means of redemption. Exodus, in its higher sense, signifies man's departure from the flesh, his exodus from the flesh to the kingdom of God, Spirit. Exodus points the way of man's redemption. This way is the Christ, the acceptance and the living of the true idea of God.

Miriam and Aaron, Moses' sister and brother, criticized him for marrying an Ethiopian woman (colored woman) (Num. 12:1-16). Miriam was twelve years and Aaron three years older than Moses. Miriam got leprosy as a result. God told them that if Moses were a prophet he would be told in dreams or dark speeches what to do, but that Moses was higher than a prophet and God talked to him face to face. The whole host had to wait seven days for Miriam's healing. This is an important lesson. One must not criticize God's anointed.

- (15) At Elim (Ex. 15:27) the Israelites found twelve wells of water and seventy palm trees. Here they had rest and refreshment. The twelve may have symbolized the tribes and the seventy the elders upon whom the spirit of the

- (16) Lord came to assist Moses (Num. 11:16,17). Looking into the future we see they also symbolized the twelve apostles and the seventy sent out by Jesus.

The Israelites had come to the Red Sea. It barred their way. It was a symbol of death to them until a way was opened for them to pass through this "valley of the shadow of death." Then to Marah and the bitter waters of suffering were healed. Then to Elim where the good waters awaited them. Their redemption was continuous. Then to Sinai where the way to a permanent and final redemption was shown.

The Israelites were anxious to reach the promised land. Their behavior over the forty-year wilderness period was largely a failure to measure up to the divine standard. Nevertheless, a promised land awaited them, but it would not be the real promised land, the land of Spirit. They entered with Joshua the land of Canaan. This was the land of promise only in a human sense.

Moses was also preparing to enter the promised land, but this was the land of Spirit, the kingdom of heaven. It is most likely, despite Deut. 34:5, that Moses did not die, as he and Elijah, who also overcame death, appeared with Jesus on the Mount of Transfiguration. If his natural force and vision were unabated, there was no reason to die. Considering his accomplishments, we may be confident that he didn't (Deut. 34:6,7).

In Ex. 17:9-13 we read of the battle of the Israelites with Amalek. When Moses held up his hands Israel prevailed, but when he let them down, Amalek prevailed. Because his hands were heavy, he sat on a stone and Aaron and Hur stayed up his hands and Amalek was discomfited. What did this signify? Moses sat on the Rock, Christ. His hands were held up in the sign of the cross. Thus did Moses symbolize Christ and the cross. (See this explanation by Barnabas in Barnabas 11:3-5). Moses showed the people the way of redemption under the Law. Christ revealed salvation through grace.

LESSON VII

ELIJAH AND ELISHA

Preparation

- I Kings 17:entire
- I Kings 18:17-46
- I Kings 19:1-12
- I Kings 21:entire
- II Kings 2:1-15
- II Kings 4:entire

Markers

1. I Kings 17:1
2. I Kings 19:4
3. I Kings 19:11,12,16,19-21
4. I Kings 21
5. Luke 9:54-56
6. Mal. 4:5
7. Matt. 17:1-13
8. II Kings 2:14
9. II Kings 2:23-25
10. II Kings 3:15-20
11. II Kings 4:1-44
12. II Kings 5:1-14
13. II Kings 6:8-17
14. II Kings 8:1-6

Lesson VII

ELIJAH AND ELISHA

Elijah

Following the departure of Moses, Joshua became the leader of the Israelites. Then came the period of the Judges. After them Samuel the prophet appeared, and then came Saul, David and Solomon. Thus a period of five hundred years passed. The kingdom was then divided into the northern kingdom of Israel and the southern kingdom of Judah.

In Israel the seventh king to rule was Ahab. The kings were Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Ahab. Ahab married Jezebel, daughter of Ethbaal, king of Tyre. At her request, he built a temple to Baal in Samaria. Ahab's daughter was Athaliah who married Jehoram the son of Jehoshaphat, king of Judah. As a result, Baal worship was mixed with the worship of Jehovah in both Israel and Judah.

The importance of Elijah is shown later by the fact that Moses and Elijah appeared before Jesus on the Mount of Transfiguration. Moses represented the Law and Elijah represented Prophecy. Jesus was the fulfillment of Law and Prophecy. Moses, Elijah and Jesus all overcame death, the last enemy.

- (1) Elijah suddenly appeared before King Ahab (I Kings 17) and proclaimed a drought in the land because Ahab and the people worshipped Baal. Elijah then went to the brook Cherith and was fed by ravens until the brook dried up. Then he went to stay with the widow woman

of Zarephath. While there he saved her from starvation, seeing that the barrel of meal and cruse of oil did not fail during the drought. He raised the son of the widow from death.

Elijah then appeared before Ahab again and the contest between Elijah and the prophets of Baal ensued. Sacrifices were laid on an altar and the prophets of Baal called on their gods to answer with fire. There was no answer. Then Elijah had the people draw near. He had water poured over the sacrifice and the altar. When he called on the true God, he was answered by fire. This demonstration convinced the people. Then Elijah slew the prophets of Baal. Elijah predicted the end of the drought, whereupon a storm arose and he ran before Ahab to the entrance of Jezreel. When Jezebel heard what Elijah had done to the prophets of Baal, she threatened his life. Elijah had convinced the people that they should cease their worship of Baal and turn to the true God. The murder of the prophets of Baal was an effort to correct evil by destroying the evil-doers. This was a personalization of evil. The correct method was shown by Jesus much later in his healing work where the individual was freed from the evil belief. This saved the person and cast out the evil.

- (2) Elijah fled into the wilderness and sat down under a juniper tree and said, "Oh, Lord, take away my life—for I am not better than my fathers" (I Kings 19:4). This clearly shows that he realized his mistake in destroying the prophets of Baal. Then an angel appeared to him and he found food and drink and he was able to travel forty days and nights to Mt. Horeb in the strength of the food. Mt. Horeb is Mt. Sinai, the holy mount, where Moses received the Ten Commandments. We may see in this Elijah's return to the true sense of Law. This is not the law saying "an eye for eye," or that some are saved and some condemned, but that law wherein all my find

(3) salvation. Here he learned that God is not in the earthquake, wind or fire but in the still small voice (I Kings 19:11,12). Elijah was next told to find and anoint Elisha as his successor (I Kings 19:16). He did so and Elisha followed and ministered unto him (I Kings 19:19,21).

(4) Ahab coveted Naboth's vineyard (I Kings 21), and Jezebel conspired and had Naboth killed. Elijah then appeared and predicted the end of Ahab. Then Ahab repented and consequently the evil due to come upon his house was delayed until the days of his son (I Kings 21:29).

Following the death of Ahab, his son, Ahaziah, reigned in Israel. He fell ill and sent messengers to inquire of Baal-Zebub if he would recover. Elijah met the messengers and told them it was because they did not have the true God in Israel that they were going to inquire of Baal-Zebub.

(5) The king sent a captain and fifty men to seize Elijah and they were destroyed by fire. This was repeated with another fifty. Evidently Elijah was fearful of going with them and they were destroyed. This event was rebuked by Jesus in Luke 9:54,56 with the statement "For the Son of man is not come to destroy men's lives, but to save them."

Elijah and Elisha went together across Jordan and Elijah ascended into heaven by a whirlwind. Elisha saw the chariots of fire and a double portion of the spirit of Elijah rested upon Elisha.

(6) In Malachi 4:5 it is predicted that Elijah would be sent before the day of the Lord. Since Elijah represented prophecy, we may conclude that prophecy and its completion in the final restoration of the kingdom of heaven on earth would precede the final spiritualization of all things (Matt. 17:1-13).

(7)

Prophecies of Elijah

1. Drought (I Kings 17:1)
2. End of drought (I Kings 18:41)
3. Death of Ahab (I Kings 21:17-19)
4. Death of Ahaziah (son of Ahab) (II Kings 1:1-4)
5. Death of Jehoram (son of Ahab) (I Kings 21:29; II Kings 9:24-26)
6. Death of Jezebel (I Kings 21:23; II Kings 9:36-37)
7. Death of Jehoram (son of Jehoshaphat) (II Chron. 21:12-14)
8. Spirit rests upon Elisha (II Kings 29:13)

Every prophecy made by Elijah was fulfilled. His mission was to work to destroy Baal worship. He prophesied to show that the worship of false gods is fatal to the worshipper. He pointed to the one true God, the God of the Israelites. He demonstrated the superiority of his God over the false gods, yet the leaders and people were not permanently converted. On the completion of his work, he ascended and the work was continued by Elisha. We may summarize the events in his life as follows:

1. Appearance before Ahab and prophecy of drought (I Kings 17:1).
2. Fed by ravens (I Kings 17:6).
3. At Zarephath supplies oil and meal and restores the son of the widow woman to life (I Kings 17).
4. Contest with the prophets of Baal (I Kings 18:21) and their destruction.
5. Storm and ride across the plain to Jezreel (I Kings 18:41).
6. Flight from Jezebel into the wilderness where he is

fed by an angel and goes 40 days on the strength of the food.

7. At Mt. Sinai (Horeb) he receives the word of the Lord and learns that God is not in earthquake, wind or fire, but in the still small voice. (Fire at the altar, wind in the storm).
8. At Mt. Sinai he is sent to find and anoint Elisha as his successor.
9. Denounces Ahab and Jezebel for the murder of Naboth.
10. Appears on the path of the messengers of Ahaziah going to the shrine to determine the outcome of his illness.
11. Destroys the fifties sent to seize him by the king.
12. Ascends.

Elisha

Elisha was the successor of Elijah and continued his work. He represented a contrast to Elijah. Elijah was a desert-dweller. He appeared in a city only to deliver a message and disappear. Elijah wore long untrimmed hair and a girdle of skin. Elisha was a city-dweller. His hair was trimmed and he wore the usual garment of an Israelite.

(8) Elisha began by taking the mantle of Elijah and smiting the waters of Jordan, which parted to let him pass (II Kings 2:14). He was invited to stay at Jericho, although they admitted the water was bad and the land barren, whereupon he healed the waters.

(9) On his way to Bethel (II Kings 2:23-25) he was mocked by some children, whereupon he cursed them. As a result the children were attacked and harmed by two bears. Here we find Elisha faced with the same problem as Elijah. How to destroy the seeming evil in man and save the person. The solution to this problem was not

properly achieved until the advent of Jesus. It depended upon the concept of God as Love as revealed to Jesus and taught by him. The meeting of evil with more evil compounded the evil, but did not heal. This problem is involved in the concept of the Law as a punishment containing no sense of mercy. Mercy is an attribute of God which the sense of God as Love unfolds.

The events in the life of Elisha are not all in chronological order. We shall discuss them in the order in which they are presented.

(10) The kings of Israel, Judah and Edom had met together to fight the king of Moab, but were prevented because of lack of water. Elisha was called and he provided them water without rain (II Kings 3:15-20).

(11) The next account (II Kings 4:1-7) tells of a certain woman, one of the wives of the sons of the prophets, who had lost her husband and whose creditor was to take her sons for bondsmen. She had nothing but a pot of oil in the house. Elisha commanded her to gather more vessels and to pour out. She did and filled all the vessels. Elisha then told her to sell the oil, pay her debt and live on the rest. This reminds us of the story of Elijah and the widow of Zarephath where he multiplied the oil and meal. The sense of God as the true source of substance has been demonstrated by Moses, Elijah, and Elisha and will be again shown by Jesus.

Prior to Jesus the people thought of the prophets as able to perform miracles, but did not think of this possibility as applying to themselves. The advent of Jesus changed this view, for he said, "Go and do likewise." Jesus was able to communicate to others the knowledge of how to heal. He could do this because he knew God as Love.

The state of the people depends on the people's concept of God. As long as God is thought of as Father, men will accomplish much, but women won't, and thus we

hear little of accomplishments by women in the Bible as yet.

Elisha stopped one day and ate at the house of a woman of Shunem (II Kings 4:8-37). After he had stopped a number of times, she prepared a chamber where he might sleep when he passed that way. He tried to find a way to reward her thoughtfulness and finally his servant Gehazi mentioned that she was without child and her husband was old. Elisha then promised that she would have a child, and so it came to pass. At a later time the child fell ill and died. To her husband's inquiry as to why she wanted to go to the man of God, she replied, "It shall be well." She then went to Mt. Carmel to Elisha. When he discovered what had happened, he sent Gehazi with his staff with orders to greet no one en route and to lay the staff on the child. Gehazi returned to report that the child was not awakened. We may see in the staff a symbol of human authority which was not sufficient to raise the child. Elisha then came himself and lay upon the child and he awoke. This reminds us of Elijah who raised the son of the widow woman and who also lay upon the child. Apparently it was the thought of life passing into the body of the child from the prophet that caused each to do this.

At Gilgal (II Kings 4:38-41) pottage had been seethed for the sons of the prophets and a strange vine had been put in. The plant turned out to be poisonous, but Elisha caused meal to be put in and the pottage was healed and they had no harm. A man then came (II Kings 4:42-44) and brought barley and corn. It was multiplied to feed a hundred men and they all ate and left thereof.

(12) The next story is of the healing of Naaman the leper, (II Kings 5:1-14). In this story Elisha instructs Naaman to wash seven times in the river Jordan. The washing symbolized cleansing, as a leper was considered unclean. To do it seven times signified a complete purification

as seven represent completeness. Naaman, however, turned away in a rage because he thought of the rivers of Damascus as far superior to the waters of Israel. This may have signified that his sense of nationalism was keeping him from being healed. God is not a national but a universal God. When his servants suggested that what he had been asked to do was a small thing, a sense of humility came to his consciousness and this dissolved his pride and he went down to Jordan and was healed. He must have seen that it was not the river, but his changed consciousness through which a sense of man's perfection came, enabling him to look into the river and see himself as the image and likeness of God. The following includes some of the qualities of thought which may have led to his healing:

1. Acceptance of a prophet as specially endowed by God.
2. Diligence in seeking the prophet.
3. Overcoming of a sense of nationalism.
4. Obedience.
5. Completeness in his response.
6. Acknowledgment of his healing.
7. Realization that God was the source of his healing and acceptance of the God of Elisha as the only true God.

(13) During the war between Syria and Israel, Elisha aided the king of Israel by telling him of the plans of the Syrian king as soon as he made them (II Kings 6:8-17). This ability to discern the thought of another was a striking example of Elisha's spiritual altitude. The Syrian king then surrounded Dothan where Elisha was in order to capture him. When the latter's servant saw this and was frightened, Elisha prayed that his eyes might be opened and then he saw that the mountain was full of horses and chariots of fire round about Elisha. The

Syrians were then smitten with blindness and led into Samaria. Their eyes were then opened and they were fed and sent back to Syria.

Later Samaria was besieged by the Syrians and because of the siege there was a great famine. Elisha predicted that they would have plenty of food. This prophecy was fulfilled when the Syrians fled and left everything behind (II Kings 6:24 to II Kings 7:20).

(14) The next event was Elisha's prediction of a famine and his advice to the Shunammite woman that she go elsewhere for seven years to avoid the famine (II Kings 8:1-6). Numerous other events occurred until finally Elisha died and was buried. Another man subsequently died and was let down into Elisha's tomb, whereupon the man revived through faith in the continuing influence of the prophet.

The long succession of remarkable events in the life of Elisha covered a period of sixty years. They ranged from opening the Jordan, to multiplying the food, to raising the dead. We may list them as follows:

1. Becomes successor to Elijah	II Kings 2:13
2. Crosses Jordan	2:14-15
3. Heals the waters	2:19-22
4. Provides water for the army	3:15-20
5. Increases the widow's oil	4:1-7
6. Raises the Shunammite's child	4:18-37
7. Heals the deadly pottage	4:38-41
8. Feeds the multitude	4:42-44
9. Heals Naaman, the leper	5:5-15
10. Causes the ax-head to rise to the surface	6:1-7
11. Discloses the plans of the Syrian king	6:8-12
12. Opens the eyes of the young man to see his protection	6:13-17

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| 13. Leads the blinded Syrians
away | 6:18-20 |
| 14. Prophecies plenty during the
siege | 6:24 to 7:20 |
| 15. Saves the Shunammite woman
from famine and obtains the
restoration of her property | 8:1-6 |

The works performed by Elijah and Elisha make one think of Moses and Jesus respectively. Elijah like Moses had to fight with tyranny and idol worship and each was confronted with personalized evil. Each fed the people and performed miracles in a warlike atmosphere. Elisha, like Jesus, was able to follow with more works of restoration and healing in a calmer atmosphere, like the sunshine after the storm.

LESSON VIII

P R O P H E C Y

Preparation

Gen. 12:3

Matt. 1:1

Acts 3:25

Gen. 49:10

Micah 5:2

Matt. 2:1

Dan. 9:25

Neh. 2:1-8

Luke 3:23

Isa. 7:14

Matt. 1:18

Matt. 2:23

Hosea 11:1

Ps. 110:4

Hebr. 5:5,6

Hebr. 6:20

Gen. 14:18

Isa. 61:1,2

Luke 4:14-21

Isa. 53:3

John 1:11

Luke 4:28-30

Isa. 42:1-7

Matt. 12:14-21

Zech. 9:9

Matt. 21:1-11

John 12:12-16

Ps. 41:9

Mark 14:10

Zech. 11:12

Matt. 26:15

Zech. 11:13

Matt. 27:6,7

Ps. 68:18

Luke 24:50,51

Matt. 1:18-25

Matt. 2:1-15

Luke 2:8-15

Luke 2:25-34

Luke 2:36-38

Markers

1. Ps. 24:3,4

2. Gen. 12:3

3. John 8:56

4. Gen. 49:10

5. Gen. 25:21-23

6. Gen. 48:18,19

14. Ex. 15:23-25

15. Isa. 11:1

16. Jer. 23:5,6

17. Zech. 3:8

18. Zech. 6:12

19. John 15:1-7

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| 7. Gen. 17:4,5 | 20. Isa. 5:1-7 |
| 8. Ex. 17:9-13 | 21. Ps. 1:3 |
| 9. Num. 21:5-9 | 22. Rev. 2:7 |
| 10. John 3:13-15 | 23. John 10:8 |
| 11. II Cor. 5:21 | 24. Matt. 12:15-21 |
| 12. Deut. 18:15 | 25. Luke 24:46,47 |
| 13. Gen. 2:9 | 26. Num. 11:26-29 |

Lesson VIII

PROPHECY

Throughout history events of great moments have been foretold by prophets. What greater event could there be than the arrival on earth of the one who was to show all mankind the way to universal salvation? Such an event would not be foretold by a single prophet but by a whole multitude of prophets over a long period in order that the people might be well prepared for his arrival. Such was the case with Jesus. Beginning with Genesis, the Bible is filled with revelations concerning Jesus and the Christ-Truth which he would bring, as foreseen by spiritually minded men for two thousand years. We shall now study these prophecies and their fulfillment in order that we may better appreciate who Jesus really was and thus understand the power and truth of his teachings. Let us keep in mind that many of the prophecies relative to Jesus were things of a most improbable nature in order that their fulfillment might the more powerfully convince men of his divine origin. The fact that the prophecies were made at widely separated periods, yet coincided

in a remarkable degree indicates that the prophets were all looking into the same spiritual realm and voicing what they saw of God's plan.

(1) There are two kinds of prophecy. One is conditional; the other is irrevocable. In Ps. 24:3,4 we read, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart—who hath not lifted up his soul unto vanity, nor sworn deceitfully." This imposes a condition of purity for entering heaven. One's entrance is conditional upon his purity.

(2) In Gen. 12:3 the Lord said to Abram, "In thee shall all families of the earth be blessed." This is an irrevocable prophecy and promise that through the coming of Christ as exemplified by Jesus, salvation will be universal.

God is the subject of the Bible and the theme of the Bible is the unfolding of Christ or Truth to man. Christ is in every book and unites them into one Book. Christ is the seed as origin of Abraham, of Isaac, of Jacob, of Judah, of David, of Mary. Jesus is seed as offspring of Abraham, of Isaac, of Jacob, of Judah, of David, of Mary. Seed is both origin and offspring.

(3) Jesus recognized that Abraham foresaw the coming Christ. He said (John 8:56), "Your father Abraham rejoiced to see my day and he saw it, and was glad." The mystery of the circumcision of the 318 men by Abraham has been mentioned before. Recall that Barnabas (8:11-13) has explained that the T is the symbol for 300 and represents the cross and the letters J and H representing 10 and 8 stand for Jesus.

(4) In Gen. 49:10 we read, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come—and unto him shall the gathering of the people be." Shiloh means "peace," and as Jesus was known as the Prince of Peace and was of the tribe of Judah, we can understand the significance of this prophecy.

We have seen how the promise was made to the Jews and Gentiles when God said to Abram, "In thee shall all families of the earth be blessed."

We are grateful for the faith of Abraham. Paul says, "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebr. 11:1). Thus through faith we lay hold on the future. This first step is indeed a true human quality which mediates between God and man and through which the divine reaches the human.

- (5) The same occurred with Isaac in Gen. 25:21-23: "And Isaac intreated the Lord for his wife, because she was barren; and the Lord was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder (greater, Jacob) shall serve the younger (lesser, Esau)." Thus Esau and Jacob symbolized the Gentile and Jewish worlds.

- (6) The same symbols appeared at the blessing of Ephraim and Manasseh when Jacob gave his principal blessing to Ephraim the lesser, saying, "But truly his younger brother (Ephraim) shall be greater than he (Manasseh) and his seed shall become a multitude of nations" (Gen. 48:18-19). Hence both Rebekah and Jacob recognized that the Gentiles would be ascendant. Abraham was to be a father of many nations. The one nation was Israel. The many nations were the Gentile nations. Hence the Christ was also to come to the Gentiles (Gen. 17:4,5).

- (7) Recall that in Exodus 17:9-13 we read of the battle of the Israelites with the Amalekites. As previously related, Moses stretched out his hands and as long as they remained outstretched, Israel prevailed. When he put them down, Amalek prevailed. Moses finally sat on a rock and Aaron and Hur held up his hands until Joshua had

defeated the Amalekites. Moses was holding out his hands in the sign of the cross. He symbolized the cross and Jesus, and showed that only through faith in him would they conquer. He rested upon the rock, Christ.

- (9) When the people rebelled against Moses, they were attacked by serpents (Num. 21:5-9), so that Moses was finally commanded to make a brass serpent and put it on a pole. When anyone who was bitten by a serpent looked upon the brazen serpent, he was healed.

- The serpent was popularly believed to be the origin of sin, as in the tale of Adam and Eve. It represented sin. Brass represented judgment. Thus a brazen serpent symbolized the judgment of sin just as a brazen altar represented the judgment of God and a brass laver the judgment of man washing away sins. By lifting up their faith to a mere brazen serpent those who had sinned and had been bitten were healed. This faith in a mere symbol produced wonders. Then how much greater wonders would be accomplished by faith in him who would save them from all sin. The brazen serpent on the pole foreshadowed Jesus on the cross who would overcome all sin bringing the divine judgment. Jesus confirmed this when he said (John 3:13-15), "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up—That whosoever believeth in him should not perish, but have eternal life."

- (10) In II Cor. 5:21 it says, "For he hath made him to be sin for us who knew no sin—that we might be made the righteousness of God in him."

(11) In its lower sense the serpent represented evil but from a more elevated sense, a different viewpoint, it represented wisdom, as Jesus indicated (Matt. 10:16), and the poisonous sense disappeared. Recall that when Moses cast down his rod it became a serpent, when he picked it up it became a rod again. To the evil mind Jesus was

a sinner, disobeying the accumulated traditions of the ages. To the wise mind Jesus was lifted up, seen as coming from God, and the destroyer of the serpent of original sin.

- (12) Moses made a clear-cut prophecy of the coming of the Messiah in Deut. 18:15 when he said, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

- (13) From Genesis to Revelation, the Christ is symbolized by a tree, the cross on which Jesus was crucified. This is the tree spoken of in Gen. 2:9. It is the tree which (14) sweetened the bitter waters of Marah in Exodus 15:23-25.

- (15) Jesus is the Branch grown out of the roots of Jesse (Isa. 11:1). In Jeremiah 23:5,6 we read, "Behold, the days (16) come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely—and this is his name whereby he shall be called "The Lord Our Righteousness."

- (17) In Zechariah we find two more references to the Branch, as follows (Zech. 17:3-8): "Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring (18) forth my servant the Branch"; and second (Zech. 6:12): "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord."

- (19) In John 15:1-7 Jesus refers to the Christ as the true vine in contrast to Israel the vineyard which brought forth wild grapes or sour fruit and oppression, as explained in (20) Isa. 5:1-7. In Psalms 1:3 we read, "And he shall be like (21) a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

(22)

In Revelation we read (Rev. 2:7), "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

The Old Testament is filled with prophecies of the coming Messiah. The New Testament is replete with statements explaining his fulfillment of these prophecies. Many of these were given in the Preparation for this lesson.

Jesus' ancestry was foretold. He was to be a descendant of Abraham and thus of Isaac and Jacob. "In thee shall all the families of the earth be blessed" (Gen. 12:3). "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1). "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25).

Jesus was also to come from the tribe of Judah and be a descendant of David as previously mentioned (Gen. 49:10).

The place of his birth was predicted: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem" (Matt. 2:1).

The time of his birth was predicted. "Know therefore, and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times" (Dan. 9:25). A week is seven years. Sixty-nine weeks is 483 years. Artaxerxes gave Nehemiah permission in 454 B.C. to go to Jerusalem to

rebuild the wall (Neh. 2:1-8). Since 483 added to 454 B.C. gives 29 A.D., Jesus was then about 29 years old. "And Jesus himself began to be about thirty years of age" (Luke 3:23). Thus Daniel accurately predicted when Jesus would begin his ministry.

A startling prediction was the statement by Isaiah that Jesus would be the son of a virgin. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel" (Isa. 7:14). "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. 1:18).

It had been prophesied that he would be born in Bethlehem, would be called a Nazarene (Matt. 2:23) and would be called out of Egypt. "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1). This was difficult to understand beforehand, but became clear after the birth of Jesus, followed by the flight into Egypt, the return and the dwelling in Nazareth.

As Jesus was descended from Judah, he could not be a priest after the order of Aaron (a Levite). "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek" (Ps. 110:4). See also Hebr. 5:5,6; Hebr. 6:20; Gen. 14:18.

His healing ministry was predicted by Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isa. 61:1,2). Jesus called for the Book of Isaiah and read this passage and told his hearers, "This day is this scripture fulfilled in your ears" (Luke 4:14-21), thus showing that he was fulfilling prophecy in accord with God's plan.

Isaiah foresaw the rejection of Jesus by the Jews and acceptance by the Gentiles (Isa. 53:3; John 1:11; Luke 4:28-30; Isa. 42:1-7; Matt. 12:14-21). This was a remarkable prophecy and foreshadowed an unexpected development, since salvation was of the Jews but was going to be accepted by the Gentiles.

Zechariah correctly predicted an important event when he described Jesus' triumphal entry into Jerusalem. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." (Zech. 9:9; Matt. 21:1-11; John 12:12-16.)

The ass was a symbol of sensuality to the ancients. To those opposed to Jesus, he was the product of adultery. To his followers, his birth was the purest possible and the corrective of original sin. To them his riding the ass symbolized his victory over all sin. Both for those for him and those against him, he was correctly riding the ass, but from opposite viewpoints. The ass was also considered an evil omen. Those who greeted him at his entry into Jerusalem would soon turn and call for his crucifixion. Only those who saw him in his true place as God's anointed would remain faithful.

In Psalms is foretold his betrayal. "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Ps. 41:9). "And Judah Iscariot, one of the twelve, went unto the chief priests, to betray him unto them" (Mark 14:10). Even the price of his betrayal was foreseen (Zech. 11:12; Matt. 26:15) and what finally became of the money (Zech. 11:13; Matt. 27:6,7).

In Psalms was prophesied his ascension. "Thou hast ascended on high, thou hast led captivity captive" (Ps. 68:18; Luke 24:50,51). We have seen how the prophecies extended through the Old Testament. At the time of Jesus' birth five prophecies appeared to herald his coming.

Matt. 1:18-25	The Angel
Matt. 2:1-15	The Wise Men
Luke 2:8-15	The Shepherd
Luke 2:25-34	Simeon
Luke 2:36-38	Anna

The vast amount of prophecy which the Old Testament contains of the first coming of the Christ indicates the great importance of this event. All the important prophets foresaw and spoke of this event. in order to prepare mankind for it. To some prophets the nature of the event was clearer than to others, hence their prophecies were clearer. In many cases the symbolism of Jesus' coming was obscure and difficult to interpret beforehand. The prophets often spoke in parables either because it was not clearer to them or because they intentionally veiled the real meaning. Jesus himself spoke mostly in parables some of which were quite deep and some of which he did not explain. Perhaps some of the prophets felt that since the people in general paid little heed to their utterances they were not ready to have them made clearer, or to hear more even when this was possible.

(23) Jesus said (John 10:8), "All that ever came before me are thieves and robbers—but the sheep did not hear them." Jesus may have been referring to those who misled the people, but he said "All . . . were thieves and robbers." Did he perhaps mean that by failing to make absolutely clear who Jesus was, the prophets had so obscured the facts with symbolism that they had robbed Jesus of his true place in God's kingdom?

In any case, despite innumerable prophecies, the people were unprepared for Jesus. One large factor that weighed here was the general mental attitude of the people. They looked for a king like David or Solomon who would restore the material glory of Israel. When it turned out that his kingdom was a spiritual kingdom, few materialists were satisfied with it. Christianity was too

sacrificial, and remains so to this day for the worldly-minded. From this viewpoint one might say that the lack of preparation for the reception of Jesus' teachings was primarily the fault of the people themselves. Certainly the prophets had exhorted them.

Nevertheless, there were many people of good character, not overly given to worldliness. Why then did they not follow him? The answer is found in a development which has repeated itself down through the ages.

The Law, as originally given, was simplicity itself. It was then followed by directions for establishment of a priesthood, divine services, sacrifices and tabernacles or churches. As time went on the rules and regulations increased and priestly advice, traditions and interpretation were added until the people seldom heard of what the prophets and lawgivers actually had said, but only what the priests wanted them to hear. The vast additions to the originals and the interpretations of them, and the commentaries on the commentaries constituted the volumes of the Mishna, Gemara, Halachoth, Midrashim and Kabbala.

Thus the people were found not obeying the Law, but interpretations far removed from the Law. The original spiritual factors were lost and only ceremonies remained. The accumulated oral and written traditions constituted Phariseeism. Because of Phariseeism the people were unprepared for the true Jesus. They revered the letter which was not God-given, but man-invented, and so lost the spirit.

(24) Jesus quoted the Bible. The Pharisees quoted the Mishna. It was Phariseeism which Jesus fought and by which he was crucified. He was sent to the Jews and came to them as God had promised. The prophets, however (Matt. 12:15-21), foresaw his rejection by the Jews and acceptance by the Gentiles. Jesus continued with the Jews until the final rejection after his resurrection when even the apostles had to be convinced.

(25) Then he told them to preach to all nations beginning at Jerusalem (Luke 24:46,47). Next he appeared to Paul and sent him to be the apostle to the Gentiles. The Gentiles had no layer of tradition concerning the meaning of the Law such as constituted the Church of Judah and could receive the Christ in its simplicity.

Jesus was a Jew, taught by the Church, who tried to reform the Church. He was rejected. He did not set about starting a new church. His teachings constituted a purification of the old and became the basis of the Christian Church. Then the whole story was repeated over again. The Christian Church became the Roman Catholic Church. It became overlaid with ceremonies, dogma and clerical interpretations with a vast priesthood. The original simple spirituality of the early Christians and their healing power disappeared. Finally, among others, appeared a priest of the church, Luther, who tried to reform it. The church was too powerful to be reformed. Consequently, the upheaval called the Reformation occurred and Protestantism was born. Getting the Bible into the hands of the people brought on the Reformation. The people could interpret the truth for themselves, and it had little resemblance to priestly dogma.

Moses brought the Law. Elijah symbolized Prophecy. Jesus fulfilled the Law in its higher meaning and in reference to all those things written in the Law of Moses concerning him. He fulfilled Prophecy because nearly all the important prophecies of the Old Testament concerned him (Luke 24:44,45). When about to complete his work, he appeared on the Mount of Transfiguration with Moses and Elijah thus symbolizing the fulfillment.

Let us observe that first there were the prophecies preceding Jesus' appearance. Next came the prophecies at the time of Jesus' birth. Then John the Baptist bore witness, saying, "Behold the Lamb of God" (John 1:36). Later Jesus said that his works bore witness to him and were a greater witness than that of John (John 5:36). His

healing work was a greater witness than prophecy because it was the fulfillment of prophecy. There was no longer any need for signs and symbols of the coming of Christ. Jesus did not symbolize the man of prophecy. He was that man.

It was of such crucial importance to understand his position as the Christ and as God's witness (John 18:37) that after his resurrection both on the walk to Emmaus (Luke 24:13-32) and when meeting with the eleven (Luke 24:44,45) he explained the Scriptural prophecies concerning himself and how he had fulfilled them.

To deny the Christ-example is to deny God's method of salvation and thus to cast aside the Holy Scriptures in their true meaning. Hatred of Christ is the sin of the ages. A proper sense of Jesus as God's anointed, seen throughout the Bible in his proper place, will heal such sin with Love, the power which enabled the Master to accomplish his healing work.

Jesus interpreted the Bible to the people by reading from it and quoting from it. We must do the same. We must read it, study it, and listen to how God has interpreted it to others. But we must keep going back to the inspired Word of the Bible.

(26) The spirit of prophecy is just as available today as in Biblical times. By spiritualization of thought everyone may become a priest and a prophet of God. In Numbers 11:26-29 we read that Eldad and Medad prophesied in the camp, but that Joshua wanted Moses to forbid them, so that Moses alone would be the prophet. But Moses replied, "Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

LESSON IX

CHRIST JESUS

Preparation

Matt.: Chaps. 5-7

Markers

- | | |
|-----------------|--------------------|
| 1. Matt. 10:8 | 9. Rev. 5:5 |
| 2. Mat. 9:2-8 | 10. John 6:33 |
| 3. John 8:58 | 11. John 1:9 |
| 4. Matt. 5:3-12 | 12. Matt. 17:9 |
| 5. I Cor. 10:4 | 13. Luke 24:4 |
| 6. John 15:1 | 14. John 20:12 |
| 7. John 10:11 | 15. Matt. 16:13-17 |
| 8. Rev. 17:14 | 16. Rev. 1:5 |

Lesson IX

CHRIST JESUS

For two thousand years the prophets told of the coming Messiah. Finally he appeared and began his brief ministry. In three short years he started a revolution which was to gather momentum and sweep the West. It destroyed Greek philosophy. It replaced barbarism with civilization. It provided a basis for Western culture. It gave answers where others could only ask questions. It emphasized Spirit rather than the flesh.

What was the prime distinction of Jesus' ministry that raised and separated it from all others? It was healing. This was the keynote. Jesus devoted three solid years to healing. He healed the sick and he healed the sinner. He raised the dead and showed the way to a full salvation. There are more than twenty-five individual healings recorded in the Bible. Many others were performed and the accounts say he healed all that were in need of healing. Jesus daily and hourly healed the people. This was the proof that he was the Messiah and that he spoke the truth. This was what he enjoined upon others and was the sign given to Moses. It showed that what Jesus said was of greater value, more powerful and more truthful than all that had been said before.

Jesus revealed a new name for God. That name was Love. What hint of God as Love do we have from those who preceded Jesus? There is very little. Some of the earlier prophets healed, but none were able to teach others to heal. Jesus was the first to reveal and prove God to be Love and this enabled him to teach others to heal. Love expresses man's true relation to God and to his fellow man. Love means infinite giving. Love is the fulfilling of the law.

(1) Until man learned of God's impartial love to all, it was thought that healing was a special gift. Now all could become kings and priests unto God. One cannot claim to understand and practice Jesus' Christianity unless he can heal as he did. Jesus said (Matt. 10:8), "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." This is the order of difficulty of the problems. It is easier to heal the sick than to cleanse the lepers. It is easier to raise the dead than to cast out devils.

Since Jesus could heal at will, he must have understood how he performed the healing work. If a careful study is made of Jesus' healings with a view to discovering how he performed his healing work, one will find that

(2)

there is one healing which contains the key. This is the healing of the palsied man in Matthew 9:2-8. It says, "And, behold they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?" Right here is the key. Jesus says that healing sin and sickness are the same. Let us consider this carefully. To heal a person of sin, it is obvious that a person must first admit that he is doing wrong and then stop doing it. The sin is mentally committed first. The sinner must see that his thought is wrong, correct it with the right idea and then put it into practice. Healing sin is thus seen and acknowledged to be an entirely mental process.

Now Jesus says that as it is with sin, so it is with sickness. This means that sickness is a false mental concept. Then it must be seen and acknowledged to be false, corrected with the true idea, just as in the case of sin, and then the true idea must be followed.

Sin is accepted as something which may be corrected by changing one's thinking. Jesus says that sickness is to be healed in the same way. In other words, a sickness, like sin, is due to holding in thought and following a sick idea. It is to be corrected by a true idea. What is this true idea? It is the fact that man is the image and likeness of God. This idea held in thought will dispel the concept of a sick man. This is the key to the healing performed by Jesus. Just as sin is mental and healed in thought, so sickness must be mental and healed in thought, if we accept Jesus' statement.

Is healing generally performed this way today? If not, why not? When materialism crept into the church, spiri-

tuality was lost and with it went the healing power. The church was left only with healing sin and since the proof as to whether or not a person was healed of sin could be disputed, the church retained its claim to this power. The healing of sickness was then taken over by the medical faculty. Jesus taught that Christianity includes both, and in the healing cited, he gave the key to the healing of sickness.

(3) The word "Christ" means "anointed." It was essentially a title. The word Jesus or Joshua means "saviour." Jesus was both a priest and a king or ruler in God's kingdom. Christ was the title of the office held by Jesus. In English the title usually precedes the name, as in King George, for instance; hence the equivalent would be Christ Jesus. The Christ signified the Truth that Jesus revealed. This Truth revealed by Jesus always existed, as when he said, "Before Abraham was, I am" (John 8:58). The subject of Jesus and the Christ is so vast that many volumes would be inadequate to cover it.

(4) Jesus delivered a famous discourse called "The Sermon on the Mount. The first portion of this sermon contains the Beatitudes (Matt. 5:3-12). Verses 3-9 constitute the first seven Beatitudes. These all deal with transformation of the individual himself. They correspond with the seven days of creation. They are in two groups of three each. The second set of three is in one sense a repetition of the first on a stronger level. The seventh corresponds to the Sabbath. They are as follows:

1. Poor in Spirit
2. Mourn
3. Meek
4. Hunger and thirst
5. Merciful
6. Pure in heart
7. Peacemakers

1. To recognize that one is lacking in spirit should bring about receptivity. A poor person is usually in an attitude of thought where he is ready to receive something. Light or an idea comes to the receptive thought. Light appeared on the first day of creation.

2. Awakening to one's lack of spirit, one mourns over this lack. One must recognize his lack and feel it strongly before he will reform. This brings forth tears or repentance which must start the transformation of consciousness. The tears are the waters of creation appearing on the second day in which eventually man will see his true reflection.

3. Having awakened to his lack, having mourned over it in repentance, one must next attain a state of meekness or humility in order that he can really receive Truth. Lack of humility will inevitably prevent the transformation of consciousness required. The forms of creation are becoming crystallized in consciousness and expression. Having achieved a true sense of humility one is ready for the whole process to be repeated. He is on solid ground which appeared on the third day of creation.

4. Hungering and thirsting after truth one will not merely desire it, but strive for it, work for it and cast out all that hinders its coming. This gives a clearer view of the light and reveals that what appeared to be one light is in reality two lights, as appeared on the fourth day, thus opening a wider view of God's creation. Lack of the spirit has become a striving for spiritual concepts. Human intellect must yield to spiritual understanding.

5. On the second day, one sorrowed because of lack of the spirit. To be comforted, one must learn to comfort others. To receive mercy, one must be merciful. This is a higher sense. The waters are found to be life-giving just as on the fifth day the waters brought forth abundantly the moving creature that hath life.

6. True meekness is the elimination of all self-will from consciousness, of everything unlike God. Such a state is

only achieved by the pure in heart. It is only they who can see God, for He is absolutely pure. This is the culmination of true creation when the perfect man created by God appears as on the sixth day. When this is achieved, and only then, can come the day of rest.

7. Peace can only be had by the pure in heart, for only they are at peace in their own hearts. This day of peace is the true Sabbath.

Verses 10-12 constitute the eighth Beatitude depicting not man's own purification, but the power of his purification to stand against the world's evil and quell it. The first seven refer to individual sin and how to heal it. The last refers to outside evil and its elimination from consciousness.

We may summarize some of the qualities of thought enjoined upon man by the Beatitudes as follows:

Receptivity
Repentance
Meekness
Striving for righteousness
Mercy
Purity
Peacemaking
Returning good for evil
Steadfastness in Christ
Rejoicing

Jesus was the living expression of such qualities. Jesus was the man. Christ was the holy idea of God that Jesus presented, the idea revealing the real man made in God's image constituted of God's qualities. Referring to the Christ, the Bible says:

- (5) that Rock was Christ (I Cor. 10:4).
(6) I am the true vine (John 15:1).

- (7) I am the good shepherd (John 10:11).
The Lamb shall overcome them: for he is Lord of lords
(8) and King of kings (Rev. 17:14).
(9) the root of David (Rev. 5:5).
the bread of God is he which cometh down from
(10) heaven (John 6:33).
That was the true Light which lighteth every man
(11) that cometh into the world (John 1:9).
On the Mount of Transfiguration Jesus talked with
(12) Moses and Elias (Elijah) (Matt. 17:9). As previously
stated, Moses represented the Law and Elias repre-
sented Prophecy. Jesus was the fulfillment of the Law
and Prophecy. He was in complete obedience to divine
Law and he was the one around whom most of the
Prophecy in the Bible revolved. His arrival was its
(13) fulfillment. Moses and Elias also appeared at the tomb
(14) at the resurrection (Luke 24:4), (John 20:12).
Jesus demonstrated the Fatherhood of God.
(15) Jesus occupied the office of Christ (Matt. 16:13-17).
(16) Jesus occupied the office of one witness (Rev. 1:5).

More than two hundred events in Jesus' ministry have been recorded. His unparalleled accomplishments involved both his teachings and his works. Their unorthodox nature was startling because either they had never been said or done before, or at most, works of similar nature had been achieved only rarely by others. We may summarize some of them as follows:

1. He healed the sick.
2. He restored sight, hearing and speech.
3. He raised the dead.
4. He forgave sins.
5. He healed sinners.
6. He practiced what he preached.
7. He put God as the highest authority.
8. He made statements on his own authority.
9. He contradicted oral and written tradition.

10. He gave a higher meaning to law and often disobeyed laws of the past.
11. He spoke directly as God's Son and therefore was a higher authority than the prophets who preceded him.
12. He drove the money-changers from the temple.
13. He said that not one stone of the temple would be left upon another.
14. He said his words would not pass away.
15. In the Garden he said that not his will, but the Father's will be done.
16. He taught that the flesh was nothing and that Spirit was all.
17. He accused the Pharisees and Sadducees of putting burdens on the people.
18. He said that the whole law was comprehended in love for God and man.
19. He completed his work.
20. He allowed himself to be crucified.
21. He raised himself from the dead.
22. He explained his place in prophecy.
23. He ascended.

Sermon on the Mount

1. Beatitudes (Matt. 5:1-12).

2. Salt of the earth and light of the world (vss. 13-16).

Those who had received the word of the prophets and obeyed were blessed. The Jews were blessed, but if they (the salt) had lost their savour they were good for nothing. "Ye are the salt of the earth" is said to all who will listen and obey in spirit and in truth, and they become the salt of the earth, the light of the world. Let the good works shine.

3. Jesus came not to destroy but to fulfill the law (vs. 17) and the prophecy. What he lived to destroy was not the true law but the false. It was ceremony and tradition, power and splendor which must give way to meekness and humility. The prophets had not really prepared

the people for a humble Saviour, a meek King. They had interpreted the kingdom as on earth rather than in heaven. Christianity was too sacrificial.

4. The true law must be fulfilled (vss. 18-28) in its higher meaning. Righteousness must be greater than the mere appearance of goodness. It must exceed the mere carrying out of ceremonies and ritual (vs. 20). It must come from within and be real.

It is not enough to abstain from murder. One must not have angry or hateful thoughts, nor hold ought against another. Sacrifice is voided, made worthless by evil thoughts (vss. 21-24).

Agree with thine adversary (vss. 25,26)—awake to resist evil—otherwise he will carry you off to evil which merits judgment and punishment. The word “agree” means to be of a “good mind”; in other words, use your head with your adversary and don’t be misled. The adversary is all evil, all false concepts, especially Phariseeism.

Adultery is committed by many in their hearts and this is punished even though there is no outward act (vss. 27,28). It is therefore first committed mentally. It is therefore mental sin which must be healed. This voided the ceremonies of Phariseeism, for the only true correction of sin must start in thought and no sacrifice could substitute for it. Jesus’ whole emphasis was on thought and motive.

Cut off thy right hand—cast out every evil thought; otherwise the whole body is led into sin (vss. 29,30).

5. As woman had no rights in those days and Jesus was exemplifying the Fatherhood of God, he said (vss. 31,32) a woman could not be put away except for adultery. She could not be put away by a unilateral decision of the man except for that cause. He said that one who married such a woman was committing adultery.

6. Jesus cautioned against swearing oaths and said let t be yea or nay and that is enough (vss. 33-37).

7. An eye for an eye (vss. 38-48). Return good for evil.

Love your enemies. God sends rain on the just and on the unjust. Jesus rejected the old doctrine completely. He demanded a complete about-face in his insistence on love for God and man.

8. Do good privately, pray privately. Let the motive be unselfishness rather than vainglory. (Matt. 6:1-6).

9. True prayer is not constant repetition. The Lord's Prayer is the prayer of the Lord Jesus. (Matt. 6:7-15).

10. When fasting avoid an outward show of it (Matt. 6:16-18). Truly fast rather than give an appearance of fasting. Note the constant stress on thinking rather than appearances. Jesus emphasized the spirit rather than the letter. Thus he showed that a mere ritual without the transformed thought which should go with it was worthless. This hinted the end of all ritual, for in the end ritual becomes nothing but a hindrance to growth.

11. The Spirit versus the flesh (Matt. 6:19-34).

Heavenly treasure versus mortal treasure.

Seek good rather than evil.

Serve God, not Mammon.

Look first to God, then food, clothing and shelter will be supplied.

Seek first the kingdom of God and all else will be added.

Solve today's problems today and trust in God's care for tomorrow.

All the above is based on the First Commandment, "Thou shalt have no other gods before me."

12. Matt. 7:1-5—Judge not that ye be not judged. That is, condemn not. Cast out one's own errors before trying to cast out the errors of others.

13. Matt. 7:6—Don't cast your pearls of truth before the unprepared thought.

14. Matt. 7:7-11—Ask for truth and it will be given by the Father.

15. Matt. 7:12—The Golden Rule is the fulfillment of the law and of the teachings of the prophets.

16. Matt. 7:13-14—The way to heaven is straight and narrow.

17. Matt. 7:15-20—Judge prophets by their fruits.

18. Matt. 7:21-23—Only he that does the will of God can enter Heaven.

19. Matt. 7:24-27—Jesus' sayings constitute a rock on which to build one's life.

20. Matt. 7:28,29—Jesus taught with authority and did not depend on others for authority.

Christ Jesus taught and embodied in his life as perfect an example of man as God's reflection as one could hope to find on earth. He manifested qualities beyond human comprehension. The marvel of his work was its proof that divine qualities can be made practical in human experience.

His teachings were astonishing in their simplicity. He said, "Love one another" (John 13:34). What could be simpler? Then he showed under the most trying circumstances how to live that love. Do we always live that love or do we just love those who love us? When we can always feel and manifest the affection demanded under every circumstance when we are mistreated, deceived, envied, lied about and hated, then we are proving that we understand and are practicing what Jesus required. This is the kingdom of heaven. It is mentally being cognizant of and living in harmony.

To be utterly innocent of hate, malice, resentment, annoyance, is to gain the divine consciousness. Love is indeed the greatest thing in the world. Being the greatest, it would appear to be the rarest. Without Love, God, nothing is of any consequence. It is probably the most discussed subject, yet how little practiced.

Jesus showed his love by his unselfishness. It was limitless. Everything he did was for others. Nothing was for himself. He came into the world only to show others the way out of the world.

Love encompasses all. Humanly speaking one may be intelligent, but still unloving. However, Love is intelligent. One may be active, energetic, industrious, but still unloving. Yet Love is Spirit and includes all these. Nothing is too hard or too much trouble when Love is in charge.

Jesus' example showed that the qualities of God give man dominion not only in heaven, but on earth. He showed that omnipotence is not merely a pleasant expression, but a demonstrable fact.

Jesus' works stunned the thinkers and the leaders of his era. The great wonders wrought by earlier prophets were for the most part long in the past. They were almost as remote to that age as the age of Jesus is to us. His works brought them sharply up to date. Suddenly they became true again.

Jesus tried to instill the proper sense of goodness, of divine Love, in the hearts of his listeners. This is practical. Love is something that we all can express. It is available as a universal talent for all to use. It is right at hand. It is something to do right now. When we do express it, the Christ is again come to earth. As the Master said, "Lo, I am with you always, even unto the end of the world" (Matt. 28:20).

How can one help himself to express more love? By realizing that the I or Ego, the divine nature in each one, is God. To see clearly that God is the Mind of man, the Life of man, the Soul of man, is to see God everywhere. Jesus said, "I and my Father are one" (John 10:30).

Before one can say, "God is my life," he must so live that he makes it true. Likewise to be able to say, "God is my love," requires living a life of love, thus proving man to be God's reflection.

Do we think that this is fine philosophy for relations between individuals and at home, but unrelated to the larger world affairs so overriding in men's lives? Then we cannot believe that Jesus has really provided the

practical way to the solution of the world's problems. If this were the case, then the way to universal salvation would be unrevealed.

World salvation begins with the individual and progresses to the universal. Before wars between nations stop, wars between and within individuals must stop. Meekness, innocence, guilelessness, affection, love, purity, come to the individual and then to the world. To fail to see God in some measure in every man prevents one seeing God everywhere. Jesus never failed in this respect. He always saw God's image before him. Sometimes the person before him totally rejected Jesus' view and refused to be healed, but Jesus did not change his view.

Viewpoint is a key. From what viewpoint do we behold ourselves and others? Is it God's viewpoint or man's? What we see and experience depends on the viewpoint. Although Pilate had gnawing doubts, from his viewpoint Jesus was a failure. From the viewpoint of Lazarus, Jesus was the way-shower to universal salvation.

This way is the living and expression of the divine qualities. There is only one Way. It is not dependent upon human systems, methods and means. It may use them, but does not require them. Jesus showed the Way, but did not provide all the laws and rules. His faithful followers then began their work and great progress was made until ecclesiastical domination in his name smothered the true Way for a thousand years. The world must return to the Way Jesus showed. No one has ever found or shown or proved that he knows of a better Way.

There is no mortal measure of this Way. Fame or title or position or wealth cannot measure it. The only measure is to "Come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13). This is the measure of the spiritualized man.

Jesus came to reveal to us the true idea of God, the Christ. He required that we prove our understanding and

acceptance of this idea by our expression of the Christly qualities. He laid great stress on God as his origin, and by inference the same applies to us, as we are all one in Christ.

To accept the idea presented in the First Commandment that there is only one God is to accept the idea that God is infinite, is All. If God were not All, then where God left off, another god would begin. If there is only one God, and there is only One, he must of necessity be All in every way.

To be All he must be present everywhere, or omnipresent. To be everywhere means to include and embody all knowledge and thus to be omniscient. To know all and to be everywhere present is to be all-powerful, hence He is omnipotent. To be limitless, He must have always existed. Thus He must include all time and space. The one God is limitless in every direction.

Mortal existence begins with limitation. It assumes another God, namely, matter, thus taking infinity away from Spirit. This begins at birth. One is born either male or female. He partakes of the qualities of either a Father-God or a Mother-God. The rest of mortal existence consists of a struggle to regain one's original completeness wherein one reflects the total nature of the One God. This takes the form of marriage, birth and all that pertains to mortal growth in an effort to overcome the original limitation which occurred at birth. Jesus recognized this when he said, "Ye must be born again" (John 3:7). Thus did he present the new birth that starts with Spirit.

Jesus made healing the central theme of his work. He healed sin and he healed sickness. He did not limit his sense of salvation, however, to these alone. He knew that for salvation to be universal, it must include the end of all materiality, all matter; that it must include the solution of all problems.

Let us suppose that at some moment all sin and sickness were to cease, would heaven have been achieved? Not

at all. There would still remain the limitations which constitute mortal existence to be removed.

These are the limitations on extension. They are the limitations of time and space. Jesus overcame them both when he transported the vessel and all aboard across the sea. He showed that his knowledge of God included an understanding of omnipresence, hence that space is a thought of limitation. He could be wherever he chose to be. Moreover, he could be there immediately. Thus the limitation of time was removed. As the Bible says, "There should be time no longer" (Rev. 10:6).

If man is unlimited by space, then there is nothing which can be hid from him as he reflects God's omnipresence. If man is unlimited by time, then he can know the past and the future because eternity is the reality.

Overcoming the limitations of time and space by human means are steps in the right direction until the period when man can follow in Jesus' footsteps is reached. He dissolved away limitation by his conscious communion with God. He demonstrated his final and everlasting dominion over limitation at the ascension.

Jesus' life was an expression of the divine order operating in human experience. He brought the divine power to bear on human events and healed, uplifted and rejuvenated, thus changing disorder into order. Since heaven signifies harmony and perfection, a sense of heaven should bring harmony here.

Material things left to themselves inevitably go downhill. Matter and mortality, anything that has no life, constantly goes in the direction of increasing disorder and disorganization to final chaos or infinite disorder. This is the destruction of individuality.

Anything alive, expressing life, grows and increases in individuality, constantly increases in order, humanly seen as increasing in its degree of organization. This distinguishes Life from death. Living things derive their life from the divine and grow toward it, become more orderly, more individual.

This makes a clear distinction between the living and the dead. Iron left to itself rusts, loses its purity, its individuality. That which lives increases in purity, order and distinction. Since it is evident that nothing can exceed its origin, it surely means that as man rises he is being restored to his original nature from which he appears to have fallen. But evil has no origin in good and must ultimately disappear. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13).

How shall we follow in Jesus' footsteps? By obeying his words and imitating his deeds. By expressing the Christly qualities. This is the key to the kingdom. By such qualities expressed, will we become conscious of harmony. Let us constantly work to express these qualities in our daily affairs that we may merit the individuality divinely bestowed upon us.

A few of these qualities found in the Gospel of John are given below.

Grace	John 1:17
Truthfulness	1:17
Humility	1:27
Guilelessness	1:47
Spirituality	4:24
Discernment	4:29
Spiritual Sense	4:35
Judgment	5:22
Faith	6:29
Mercy	8:11
Receptivity	8:47
Gratitude	12:3
Purification	13:5-9
Love	15:12
Compassion	19:26,27

LESSON X

THE SECOND COMING OF CHRIST

Preparation

Isa. 54:entire
Rev. 10:entire
Rev. 12:entire
Rev. 22:entire

Markers

- | | |
|--------------------|---------------------|
| 1. John 17:4 | 17. Ezek. 3:1-3 |
| 2. John 16:12,13 | 18. Dan. 12:4,5 |
| 3. John 14:16,17 | 19. Rev. 5:1-5 |
| 4. John 14:26 | 20. Rev. 20:12 |
| 5. Zech. 4:entire | 21. Rev. 3:12 |
| 6. Rev. 11:3,4 | 22. Rev. 3:1 |
| 7. Micah 5:2,3 | 23. Rev. 4:5 |
| 8. Gen. 35:16,19 | 24. Rev. 21:22 |
| 9. Gen. 48:7 | 25. Micah 4:8 |
| 10. Jer. 23:6 | 26. Rev. 21:1-3 |
| 11. Jer. 33:16 | 27. Rev. 21:5,9,10, |
| 12. Matt. 13:33-35 | 12,14,16,18,21, |
| 13. Rev. 12:entire | 23-27 |
| 14. Rev. 10:entire | 28. Rev. 22:1,2 |
| 15. Zech. 5:1,2 | 29. Rev. 21:27 |
| 16. Ezek. 2:9,10 | 30. Rev. 22:17 |

Lesson X

THE SECOND COMING OF CHRIST

- (1) In John 17:4 Jesus said, "I have glorified thee on the earth. I have finished the work which thou gavest me to do." This is a remarkable statement. In three short years Jesus had completed his mission. His work was finished. Did this mean that all revelation was complete? Not at all.
- (2) In John 16:12 he said, "I have yet many things to say unto you, but ye cannot bear them now." It is evident that he had completed his work, yet there was more to be said. Therefore revelation was not yet complete. There must remain a further revelation. In John 16:13 he said, "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." It is evident that a further revelation would come which would guide to all truth, i.e., it would complete revelation and leave nothing unrevealed.
- (3) In John 14:16,17 Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even the Spirit of truth." It is indicated that Jesus was one comforter, but that another comforter would come which would remain forever and would complete all revelation. The coming of Jesus and his presentation of the truth was the first coming of Christ. The arrival of the second comforter was to be the second coming of Christ. We shall now inquire into the details of this second coming as revealed by the Bible.
- (4) (See also John 14:26.)

(5) Following the capture of Judah by Babylonia in 586 B.C. the Hebrews were taken to Babylon. In 536 B.C. the Persians captured Babylonia. Later Zerubabel (born in Babel) was permitted to return in 520 B.C. to rebuild the temple at Jerusalem. It was after this in 440 B.C. that Nehemiah was allowed to return and rebuild the walls of Jerusalem. In Zechariah 4 we read of the vision at the time of Zerubabel concerning a golden candlestick with a bowl on the top surrounded by seven lamps and seven pipes that feed the lamps. On either side are two olive trees through which two pipes empty the golden oil out of themselves.

Gold is a symbol of God and the golden oil is the truth which comes from God. The lamps illuminate the truth and the pipes give it forth. There being seven, we find that the truth is completely illuminated and completely expressed. How is this accomplished? By the two olive trees which we are told are the two anointed ones that stand by the Lord of the whole earth. When both have done their work, the truth will have been completely revealed, completely expressed and completely illuminated.

(6) In Rev. 11:3,4 we read, "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the God of the earth."

It is obvious that Jesus was the first witness or olive tree and that he received power from God. In like manner, there is to be a second witness or olive tree clothed with power who will be the second comforter.

(7) In Micah 5:2,3 we learn more of the two witnesses. Recall that Micah lived long before Jesus. We read, "But
(8) thou Bethlehem Ephratah, (i.e., Bethlehem-judah) (Gen.
(9) 35:16-19; 48:7) though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me

that is to be ruler in Israel; whose goings forth have been from old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." We learn from this that the second witness will be a woman. She is the Comforter of which Jesus speaks. We also learn that following her revelation the remnant, or those who have been lost, will return.

- (10) Jeremiah also foresaw the two witnesses and that one was to be a man and the other a woman. In Jer. 23:6 we read, "In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." In Jer. 33:16 we read, "In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness."

Let us recall that God was revealed to Abraham as El Shaddai, or Almighty, and that El means the strong one and shad means breast, hence the thought of Father and Mother. As Jesus demonstrated God to be Father, so it would be fitting for a woman to reveal the Motherhood of God.

- (12) In Matt. 13:33-35 Jesus tells us that the woman will take things of the kingdom of heaven and hide them in three measures of meal until the whole is leavened. He also says that this woman has been kept secret from the foundation of the world.
- (13) In Rev. 12 Jesus tells us there appeared a great wonder or sign in heaven and this wonder was the woman who was to bring forth a man child which was to rule all nations. As Jesus' presentation of truth constituted the first coming of Christ, so the woman's presentation of her child was to constitute the second coming of Christ.

- (14) How was this truth to be presented? In Rev. 10 after the sixth angel has sounded, there appears another mighty angel come down from heaven. This is the same woman

that appeared in heaven in chapter 12. The angel has in his hand a little book open. Then we are told that the seventh angel will sound and the mystery of God will be finished. This book was foreseen by other prophets, but was closed.

(15) After Zechariah saw the vision of the two olive trees, or the two witnesses, he saw a flying roll (scroll) (Zech. 5:1,2). Ezekiel saw a roll of a book and the effect of eating (16) it was the same as described later in Rev. 10:9,10 (Ezek. 2:9-10; 3:1-3). The book was revealed to Daniel and he (17) was commanded to seal it (Dan. 12:4,5). The sealed book (18) is then seen in Revelation 5:1-5 where Jesus explains that (19) no man can open it. If no man can open it, then a woman must open it, and this is the woman described by Jesus in Revelation, chapters 10 and 12, the second witness, the second coming of Christ, who will bring the Comforter.

(20) In Revelation 20:12 we read, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." We learn several things from the foregoing. First, the dead come eventually to stand before God, so they are not dead. Second, the books were opened. "The books" refers to the Bible, which means just that and consists of many books or scrolls. Third, another book is opened. This must be the book seen by the prophets, sealed by Daniel, and opened or written by the woman God-crowned. Fourth, judgment is according to whether one's works are in accord with the statements contained in the Bible and the little book. (Other references to the Book of Life, Rev. 3:5; 21:27; 22:19.)

What does the Bible tell of the time for the second coming of Christ? Jesus said (Matt. 24:37), "But as the days of Noe were, so shall also the coming of the Son

of man be." Noah lived 950 years hence it would be at least that long after the time of Jesus.

Daniel explains (Dan. 9:26) that it will be sixty-two year weeks after the Messiah when the city is destroyed. This is 434 years plus 33 years for the age of Jesus giving a date 467 A.D. The fall of Rome is set at 476 A.D., to which this may refer. Daniel says (Dan. 12:11,12) that one is blessed who waits 1335 days. If he means years, then an approximate date is 476 plus 1335 or 1811 A.D.

Peter tells us that "one day is with the Lord as a thousand years" (II Peter 3:8). As there were seven days of creation, mortal existence is supposed to extend over seven days or seven thousand years. In Revelation seven angels blow seven trumpets, one angel every thousand years. It is following the sounding of the sixth angel that the little book and the woman God-crowned appear. A recent computation puts Adam at 4157 B.C. If we add to this six thousand years we arrive at 1843 A.D.

Let us summarize what we have learned from the Bible about the second coming of Christ.

1. The second coming is another Comforter—Jesus' coming being the first.
2. The Comforter will bring to remembrance everything Jesus said.
3. The second coming will complete the revelation of Truth.
4. The second revelator will be the second anointed one standing by the Lord of the whole earth.
5. The second revelator will be the second witness.
6. The second revelator is symbolized as the second olive tree and the second candlestick.
7. The second revelator will be a woman.
8. As Jesus demonstrated the Fatherhood of God, it would be natural for a woman to demonstrate the Motherhood of God.

9. The woman will insert the heavenly truths in world thought to leaven it.
10. The facts about this woman have been kept secret from the foundation of the world.
11. The child or truth that the woman will bring forth will rule all nations.
12. The truth will appear in the form of a book.
13. The book was sealed and seen only as a vision but could not be read until the woman opened or wrote it.
14. The Bible and the Book of Life are in heaven.
15. Man is judged out of the books.
16. The Book of Life is not the Bible rewritten, but a further revelation completing all revelation.

(21) In Rev. 3:12 we read, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

From the foregoing we learn that in the latter days a new name will be revealed for God. Since the Book of Life will complete the revelation of God this new name will be found there. As six names for God were revealed in the Bible, the new name will be the seventh. Seven was a symbol of completeness to the ancients and this is in accord with other statements in Revelation concerning the seven Spirits of God and the seven stars (Rev. 3:1) and the seven lamps of fire burning before the throne (Rev. 4:5).

(22) Not only will a new name for God be revealed, but a new name will be given to his followers. This is appropriate, for the transformation affected by the book will be so radical as to require a new name. The Bible was the work of many prophets. The Book of Life will be

the work of one woman, yet it will be found in heaven with the Bible.

The Jewish Church was based on the revelation of God as far as it went at the time of the Church's formation. To Moses were revealed five of the names for God. The church before the time of Jesus must of necessity have been founded on an incomplete knowledge of God. Its foundation was incomplete, and hence the church could not be the final church unless it accepted the further revelations when they appeared. It did not do so.

Jesus revealed the sixth name for God. He founded a church, but not a church organization, as that was not his function. He knew that the founding of a permanent church organization must await the completion of revelation. His followers founded a new church organization as the Church of Judah refused to accept the new revelation of God as Love. The new church became the Christian Church. This church was based on the knowledge revealed by the six names for God. Unless this church is prepared to accept the final revelation in the Book of Life, it cannot be the final church.

(24) After the Book of Life appears, the completeness of God will have been revealed and then and only then will the complete foundation for the church have been laid. Hence only the woman can build the final church, which should remain until the New Jerusalem appears in which there is no temple, "for the Lord God Almighty and the Lamb are the temple of it" (Rev. 21:22).

(25) In Micah we read, "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

New Jerusalem

(26) We learn in Revelation that John saw a new heaven and a new earth and that the former had passed away (Rev. 21:1). We are thus led to expect that when God is found supreme the present heaven and earth will be replaced by a new heaven and earth which will be permanent. The sea also will disappear.

The new heavenly city is called New Jerusalem and is symbolized by a bride adorned for her husband (Rev. 21:2). We are told that the tabernacle or church of God is with men and that he will dwell with them (Rev. 21:3). This being the case, no material church where God may be thought to be especially present will be needed, as he will be seen to be everywhere. The Lord God Almighty (El shaddai, Father-Mother God) and the Lamb will be the temple of it (Rev. 21:22).

(27) In this New Jerusalem there will be neither suffering, nor pain, nor sorrow, nor death (Rev. 21:5). Everything will be made anew.

The New Jerusalem is the bride, the Lamb's wife. It is holy and has descended out of heaven from God (Rev. 21:9,10).

The city has twelve gates representing the twelve tribes of Israel and twelve foundations representing the twelve apostles of the Lamb (Rev. 21:12-14). The breadth, length and height are equal (Rev. 21:16). Everything is square, upright and honest in it. The city was of pure gold (Rev. 21:18-21). Gold is a symbol of God, thus God is found throughout the city. The gold was clear like glass. Nothing in the city is hidden, for there is nothing to hide since all is good.

The city has no sun or moon because God and the Lamb light it. Those who are saved walk in this light. Because of this eternal light, there is no night, and the gates are always open for the entrance of those who have

reached its purity and thus are found written in the Book of Life (Rev. 21:23-27).

(28) In the city there is a pure river of water of life coming from the throne of God and the Lamb. On either side is the tree of life. These are the two olive trees and the two candlesticks standing by the God of the earth. The leaves of the trees are for the healing of the nations. The leaves of the first tree are the pages containing the truths of the Bible, throughout which the coming of Christ is foreseen in the Old Testament and seen in the flesh in the New. The leaves of the second tree are the pages of the Book of Life brought by the woman and containing the truths for the healing of the nations (Rev. 22:1,2).

(29) Following the statement that none can enter the heavenly kingdom except those written in the Book of Life (Rev. 21:27) we read (Rev. 22:17), "And the Spirit and the bride say, Come and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Thus Spirit and the Woman call to all to drink of the heavenly truths in the Book of Life and thus enter the kingdom.

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