
a *Grace Notes* course

The Acts of the Apostles

an expositional study
by Warren Doud

Lesson 118: **Acts 7:16-28**

Acts 7:16-28

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Instructions

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

1. Study the lesson by reading the passage in ACTS, studying the notes, and studying the other passages of the Bible which are cited. It is a good idea to read the whole book of Acts regularly, perhaps at least once a month. This will give you a good overall view of the events in ACTS.
 2. Study the topics in the same way, paying close attention to all of the Bible verses which are mentioned.
 3. Review all of the notes in the ACTS study and the topics
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is “open book”. You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to SAVE the file.
 6. Return the completed Quiz to Grace Notes, either by e-mail or regular mail. There are instructions below in the Quiz section.
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Acts 7:16-28

Acts 7:16 And were carried over into Shechem, and laid in the sepulcher that Abraham bought for a sum of money of the sons of Emmor the father of Shechem.

“And were carried over into Shechem”

The Bible records the deaths and burial of Jacob and Joseph, but has no information beyond this verse about the burial of the brothers of Joseph.

If one version (the Syriac) is correct, the verb should be in the singular, “was carried,” to indicate that it was Jacob who was carried over. Even so, Jacob was not buried in Shechem, but in the cave of Machpelah (Gen. 50:13).

The Cave of Machpelah, also known as the tomb of the Patriarchs, in Hebron, was where Abraham and Sarah, Isaac and Rebecca, Jacob and Leah, were buried. (Rachel was buried near Bethlehem, some say by the side of the road, after she had died in childbirth. Gen. 35:19). Abraham had bought the real estate at Machpelah, that included the cave, from the sons of Heth, and of Ephron, the son of Zohar the Hittite (Gen. 23:16,17).

But Joseph, and apparently his brothers, were buried in Shechem, or reburied there when the Jews came out of Egypt and brought the bones of the Patriarchs with them. The Bible is silent about the rest of the patriarchs, but they were probably buried in Shechem also, because no mention of their burial in any other place is found in the Bible or in Jewish histories. We can be sure that Joseph’s bones were treated this way.

Josh. 24:32, “And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph.

Gen. 33:18,19, “And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. And he bought a parcel of a field, where he had spread his tent, at the hand of the children

of Hamor, Shechem’s father, for an hundred pieces of money.

However, we see from these scriptures that it was Jacob, *not Abraham*, who had purchased the land from Hamor, in Shechem. There is no fully satisfactory explanation for this discrepancy; although there are some plausible theories.

1. Many scholars believe that a copying error was made at some time, in which Abraham’s name was inserted here in the place of Jacob’s. The idea is that Luke originally wrote “which he bought for a sum of money from the sons of Emmor.” A copyist then, not having a subject for the Greek verb in the immediate context, inserted the name of Abraham, not paying sufficient attention to the Old Testament history which would have cleared up the matter.
2. Some say that the statements in these verses refer to both purchases, those by Abraham at Machpelah and by Jacob at Shechem.

But as there is no way, really, to clear this up, we’ll have to leave it at that.

Acts 7:17

Acts 7:17 But when the time of the promise drew near, which God had sworn to Abraham, the people grew and multiplied in Egypt, [KJV]

The “promise” is God’s promise to Abraham, that his seed would be delivered out of their affliction and servitude and would be brought into the land of Canaan, to inherit it and serve God there.

During the time they were in Egypt, the Jews grew from a small family of 75 people to a nation estimated (in Num. 1:46; 3:39) at 603,550 men, not including old men, women, and children, and not including 22,000 Levites, for a total estimated at more than 2 million persons.

In spite of the various methods that were taken to destroy them and lessen their numbers, they prospered mightily, by the grace of God. In spite of the terrible suffering, privation, and humiliation they endured, trusting in the Lord to deliver them as He had promised. In fact, they prospered the most during the periods of greatest hardship.

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Exo. 1:12, “But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

Topic: Suffering

Acts 7:18

Acts 7:18 Till another king arose, which knew not Joseph.

“Till another king arose,” – basileu-etero~ - “another *kind* of king”.

The pharaoh who made Joseph governor of Egypt was a king of the Hyksos dynasty, the so-called “shepherd kings.” The new king was “Ahmes, who drove out the Hyksos.” (Knobel) Thutmose I, II, and III and Hatshepsut, who were associated with the Jews of Moses’ time, were of the new dynasty.

“who knew not Joseph” – This transfer of power occurred 60 years after Joseph’s death, so Joseph’s history and his past services meant nothing to the new king. He was sweeping out all of the old administration, to put in his own people. Also, it may be that either he disapproved of the system of government that Joseph had installed, or the administration had decayed since Joseph’s death. That the old dynasty was overthrown so readily is an indication of the latter.

Acts 7:19

Acts 7:19 The same dealt subtly with our kindred, and treated our fathers evilly, so that they cast out their young children, to the end they might not live. [KJV]

READ Exodus 1:8-22

“The same dealt subtly” – outo~ katasofisameno~ - “fraudently; with deceit; sneakily”. The word is derived from “wisdom,” but came to signify “to act cunningly.”

Gen. 27:34,25, “And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, Thy brother came

with subtlety, and hath taken away thy blessing.

The Egyptians were so notorious for sly dealing that there was a word in Greek, **aiguptiazein**, which means “to Egyptize,” that is, “to act cunningly.”

“and treated our fathers evilly” – The Egyptians kept them in very hard slave labor, making mortar and brick, employing them in building walls, cities, pyramids, towers, changing the course of rivers, and many other terribly hard tasks.

“that they might not live”, that is, that the male children of the Jews might not grow up and increase the numbers of Jews. The children were either to be killed at birth, by the midwives, or if they were found later, all the people were instructed to cast them into the rivers to drown them.

Acts 7:20

Acts 7:20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: [KJV]

“Moses was born” – the name “Moses” is Egyptian, meaning “taken out of the water.” His parents were Amram and Jochebed, who were of the tribe of Levi.

“and was exceeding fair”

Here’s a place where the KJV has left something important out of the translation. This phrase is **asteio~ tw qew** which means “fair to God” or “fair in the sight of God.” The Hebrew of Exodus 2:2 simply says that Moses was a “goodly” child, meaning that he was a perfect, well formed child. The Septuagint translates this as “seeing him to be beautiful,” the word “God” not appearing either in the Hebrew or the Greek of the Septuagint. Stephen adds the **tw qew**

The word **asteio~** is from the word **astu~** “a town.” In the simplest early sense, the word meant “town bred” or “from the city.” This had the connotation of refinement, elegance, or comeliness, as comparing sophisticated and well-dressed townspeople with simple, rustic country folk. Thus the translation “goodly” in Exodus.

“and nourished up in his father’s house three months.” – undoubtedly the secret that a Hebrew male child was still alive could not be kept for long.

Acts 7:21

Acts 7:21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

“And when he was cast out” – some versions add “into the river.” His parents made a floating basket from bulrushes and a tarry substance, pitch, which made it waterproof.

“Pharaoh’s daughter took him up...” aneileto – “picked him up”; possibly, “picked him up to adopt him.” Found in several places in Greek literature referring to someone’s taking up a child that had been exposed to die by its parents. It was a common practice among Spartans, for example, to expose unwanted females, or children which were born with defects or which appeared to be feeble. In *The Clouds* of Aristophanes, a woman says, “I exposed the child, and some other woman, having taken it, adopted it (**aneileto**). Seen in Oxyrhynchus Papyrii, a child was “taken up from a dung heap to be used as a slave.”

According to Josephus, and some other histories, Pharaoh’s daughter intended to raise Moses as her own son and to groom him for the throne. Josephus says that her name was Thermuthis, but other historical indications are that this princess may have been Hatshepsut, the daughter of Pharaoh Thutmose II. Since the Pharaoh had no legitimate son; it was Hatshepsut’s plan, rather than having the son of Thutmose II’s concubine become Pharaoh, to prepare Moses for the throne. Indeed, much of what we know about Moses career in Egypt leads us to think that he was indeed being prepared for high office.

In the event, Moses declined the throne of Egypt, as we see here in Stephen’s account, as well as in the Old Testament record, in that when he was 40 years old, he decided to throw in his lot with the people of God.

When Thutmose II died, it was indeed the son of the concubine who became Thutmose III, the

Pharaoh of the Exodus which occurred when Moses had spent 40 years in Midian and returned to Egypt to lead the people out.

Thus, Moses life is seen in three 40-year segments, the third period being the time spent in the wilderness wanderings, with Moses’ death occurring just as the Israelites were finally entering the land of Canaan.

Acts 7:22

Acts 7:22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

The Egyptians were noted as the most advanced, intelligent, and best educated people in the world. One Jewish writer said that “of the ten portions of wisdom which came into the world, the Egyptians had nine, and all the rest of the people on earth had the rest.” In 1 Kings 4:30, when Solomon’s wisdom was being described, it was said to excel “the wisdom of all the children of the east country, and all the wisdom of the Egyptians.”

Moses was taught arithmetic, geometry, astronomy, poetry, music, medicine, hieroglyphics. He was a great engineer and builder; and there is considerable evidence that he was a successful and famous military leader.

“mighty in words” – This means he had a wide command of language and could express himself properly on any subject. Thieme says that Moses lied to God when he claimed later not to be able to speak well, God then assigning Aaron to the speaking role, with Aaron thereafter causing Moses quite a bit of trouble from time to time.

“...and deeds”

Josephus gives the account of Moses being the leader of the Egyptian army which defeated the Ethiopians, who had invaded Egypt, driving them back into their country and taking their capital city, Saba, which was thereafter called Meroe.

Acts 7:23

Acts 7:23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

READ Heb. 11:23-27.

Now Exodus 2:11 simply says, "It came to pass in those days when Moses was grown..." There is no mention of his age. It was the well-established tradition, however, that Moses' life was divided into three 40-year periods: 40 years in Egypt, 40 years in Midian, and 40 years in the wilderness.

There is little questions that Moses, even though he lived his life in the palace and in the court of Pharaoh, had full acquaintance with the people of Israel.

There is no reason to think that the phrase "it came into his heart" means anything more than that he decided to visit the Hebrews. Some commentators state that it was God the Holy Spirit who placed the thought in his mind. But there is no record of that sort of revelation having taken place. God did appear to Moses in person and direct him at various times in his life; Moses recorded these things in detail where appropriate, but said nothing about divine presence in this case.

Acts 7:24

Acts 7:24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian:

READ Exodus 2:11-15

"smote the Egyptian" – to administer a deadly blow.

Acts 7:25

Acts 7:25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

This is not mentioned in the Pentateuch, so it offers an interesting problem. Why did Stephen introduce this idea? Barnes says "it is not at all improbable," because "when it was understood that he had come and taken vengeance on one of their oppressors, it might have been presumed that he regarded himself as directed by God to interpose and save the people."

But this is an unwarranted logical leap, because one can imagine, otherwise, that the people likely had no idea of why Moses had killed the Egyptian.

They might as easily have supposed, that as a person of high rank and reputation, a favorite at court, and an adopted son of Pharaoh's daughter, that he could kill anyone he wanted, with impunity. But this would also have been a wrong assumption, as we see that Pharaoh himself sought to kill Moses for the crime (Exo. 2:15)

While this is Luke's inspired rendering of Stephen's statement, if we do not presume that Stephen was divinely inspired in his speech, we might attribute this to Stephen's surmisings.

At any rate, the Hebrew men present had no such understanding, whatever Moses might have thought.

Acts 7:26-28

Acts 7:26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, you are brethren; why do you wrong one another?

Acts 7:27 But he that did his neighbor wrong thrust him away, saying, Who made you a ruler and a judge over us?

Acts 7:28 Will you kill me, as you did the Egyptian yesterday?

There is nothing to indicate that there were other people present in this scene.

"would have set them at one again" - Moses tried to reconcile the two Hebrew men. **sunelassen autou~ ei~ eireinen** "to change them into peace."

It is always the man that is doing the wrong that is the hardest to reason with. He was not having anything to do with this Moses who was trying to conciliate the men.

Or, "do you want to kill me?" The man didn't really believe that Moses wanted to kill him, but he was continuing to push him away, verbally.

In verses 38, 39, Stephen uses the same terminology to describe Israel's rejection of Moses, and he is beginning to set up his argument that the Sanhedrin, the Jewish leaders of his own day, we no different in their rejection of a Redeemer.

Circumcision

One of the first acts of circumcision in the human race involved Abraham.

Genesis 17:6-11 And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

This initial act of circumcision was the seal of Abraham's faith in God's promise of possessing the land. It was the indication that Abraham believed God's word. Abraham separated himself unto the Lord and to the Lord's promise.

Circumcision is, therefore, a sign of regeneration for the Jews. It was to the born again Jew what water baptism is to the born-again believer in the Church Age, a sign.

Circumcision is also used by God as a teaching mechanism, a visual aid to provide a picture of regeneration by faith. The circumcision of male children on the 8th day was an act of dedication by the parents. By this means they declared that they would teach salvation by faith to their children. They anticipated that their children would become believers.

Col. 2:11-13 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

Circumcision is also a picture of positional truth, especially the identification with Jesus Christ in His death, burial, and resurrection.

There can be no victory in the Christian way of life without victory over the old life, over the sin nature. This is the application of positional truth to experience.

The Lord also used circumcision as a picture of Israel's restoration to fellowship and service.

READ Joshua 5:1-9

This restoration, by faith, was necessary for the victory the Israelites were about to experience (Jericho) and for the time of rest they were about to enter. There can be no victory over Canaan until there is victory over carnality (Egypt). Circumcision denotes separation from the world and the flesh, self-judgment, yieldedness, dedication, commitment.

Romans 4:9-13 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that

righteousness might be imputed unto them also.

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Circumcision is a sign of imputed righteousness; it is the sign that one has believed and is cleansed by the blood of Christ and has God's Righteousness credited to his account. Gen. 15:6; 2 Cor. 5:21.

The true significance of circumcision was not in the physical act being perpetuated but in the reasons the ritual was begun in the first place. Circumcision was a sign that something had already taken place, namely, Abraham's salvation.

Circumcision was also a seal. A seal indicates the validity of the thing to which it is attached. It has no significance apart from that which it covers. Circumcision was a seal attached to something valuable, salvation.

During the Church Age, water baptism is the outward sign of an inward faith. Circumcision was the outward sign for the Jews before the Church Age.

Religious Jews tried to make the seal valuable in itself. They attached spiritual value to the act of circumcision, ignoring the substance. They contended that circumcision was needed for salvation, which led to the formation of a ritualistic religion.

Abraham was saved by faith, long before he was circumcised. He is, therefore, the "father of all who believe" because he is the pattern of those who were saved in status quo uncircumcision, whether Jew or Gentile.

The Genealogy of Jesus Christ

Introduction

Matthew and Luke have taken the time to record the genealogies of our Lord. Since they wrote

under the inspiration of God the Holy Spirit, we can assume that this information is important.

Thanks to the Pharisees' fascination with genealogies, at the time that these men wrote there was a great archive of information on the subject, and so they were able to accurately trace the line of Christ.

Luke traces the line of Christ through his mother, Mary. That is why 3:23 reads (or should read if it does not) "Jesus... being the son (as was supposed of Joseph) of Eli..."

- Women were seldom included in Jewish genealogies, and so Luke only had the information about the patrilinear progenitors of Mary. He does start with her, however, even though he does not mention her name.
- Luke did take the time to write the complete story of Mary and the immaculate conception, so he also took the time to write up her lineage.

Matthew traces of the line of Christ through Joseph, and thus back to Abraham. Luke takes Mary's line back to Adam.

- Though Joseph was not Christ's biological Father, our Lord traced his legal heritage through him. That is why Matthew's line stops at Abraham. His line had to do with Israel, and Israel began with Abraham.
- Since the line of Mary is Christ's biological line, the line is traced clear back to Adam.

Both of the genealogies skip generations.

- This was a common practice in the Jewish handling of these things.
- The reasons varied. It could be that the information was no longer available, or that the genealogist considered a certain generation unimportant. The reason does not matter. Just keep this fact in mind.

Luke's Genealogy.

Luke's genealogy is unique in that it traces its line in the opposite direction from the norm. However, we will start with Adam and go forward, in spite of Luke's deviant behavior.

Adam

It is fitting that we start with Adam, because Adam was the first head of the human race. By looking at Adam's life we can discover the beginnings of our problems... and solutions. Adam is perhaps the one man in these genealogies with the greatest connection to Christ.

Rom 5:12-21, "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men because all sinned"

When God created Adam, He gave him the legitimate authority to rule planet earth. When God created Adam, He created him body, mind, and spirit.

- Adam's human spirit formed the basis for his relationship with God in the Garden.
- Adam's body gave him the basis for logistical provision in time and space.
- Adam's mind gave him the basis for volitional decision and true worship of God.

When Adam sinned, the following things happened.

- He surrendered his authority to rule planet earth to Satan.
- His human spirit was removed from his body, causing spiritual death. He could not pass on this human spirit to future generations.
- His body received an old sin nature, which would be genetically transmitted to all future generations.
- His mind became corrupted by the old sin nature, but still remained functional. He still had a conscience, which contained a frame of reference for right and wrong.

Therefore, all of Adam's progeny would suffer the following consequences:

- They would be born spiritually dead, sharing the condemnation for Adam's sin.
- They would be born with the indwelling presence of the old sin nature in the cell structure of their bodies (and yes, genetics confirms this).
- They would be born with a soul, and thus would be able to choose for themselves the

courses of their lives (and so genetics means very little).

- They would be born with a human conscience, and thus be able to discern right from wrong,

Romans 2:14-15, "For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them..."

Romans 5:13,14, "for until the Law sin was in the world; but sin is not imputed though [concessive use of the present participle] there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come."

The first part of this statement communicates the utter degeneracy of the post-sin, pre-flood era, and their great hope in the last Adam.

- The Law of Moses provided very much in the way of Divine Establishment restraint on the old sin nature.
- Without that restraint, the human race became extremely involved in the cosmic system, even to the point of sexual relations with angels.
- c. And yet even at that time, their personal sins were not imputed to them. They were instead reserved for imputation to Jesus Christ

The second part of the statement has to do with the continued effects of spiritual death.

- Although their personal sins were not imputed to them, spiritual death still continued unrestrained.
- This shows the heart of the matter. Real spiritual death has to do with the imputation of Adam's sin. Salvation has to do with the imputation of our personal sin into Adam.
- We did not commit Adam's sin - Adam did. We do receive the imputation of that sin at the moment of human birth.

Romans 5:15,16 contrasts the two Adams:

"But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. And the gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification."

Adam's original sin resulted in the spiritual death of the entire human race, except for the second Adam, Jesus Christ.

The work of Christ on the cross in receiving the imputation of the personal sins of the human race resulted in the opportunity for the human race to regain spiritual life in God.

Salvation is a free gift, but it must be taken - accepted. It is offered to the entire human race without exception.

Salvation arose from the sins of all being imputed to the one.

Spiritual death arose from the sins of one being imputed to the all.

Romans 5:17 tells us about realms of power and authority related to sin.

"For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ."

Adam's sin put Satan into authority in the world and in the human body. As a result the entire world was enslaved to Satan through the world branch of the cosmic system.

The individuals of the world were enslaved to him through the individual branch of the cosmic system; But Christ's substitutionary spiritual death gave the human race the authority to take their lives back.

- The abundance of grace is a brief description of post salvation spiritual assets.

- The gift of righteousness is the imputation of the work of Christ into the new believer at salvation.

Therefore even in the devil's world we can rule our own lives through God's control.

Romans 5:18 provides a further explanation of the principle.

"So then just as through one transgression there resulted condemnation to all men, even so through one act of righteousness [a judicial sentence, handed down by a judge] there resulted justification of life to all men."

The Greek word **dikaio.ma** indicates a judicial sentence passed down from a judge.

- In this case, it is the death sentence passed down from God the Father to Jesus Christ. Christ died under the sentence of death for us.
- The judicial decision is permanent - and thus lasts for all eternity. God will never rescind His judgment of our sins in Jesus Christ. We are secure forever because of this.
- This judicial sentence is also an act of righteousness for the perfect Christ chose to die for sinful mankind.

Because of God's judicial sentence and Christ's righteous act provide the basis for our justification.

- The righteousness of Christ is then imputed to everyone who believes in Christ.
- This righteousness is used by God in order to justify our salvation. We are qualified to live forever with Him.

Romans 5:19 begins the summary,

"For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous."

Adam's sin was imputed to all, and therefore all were made sinners.

Christ's work of righteousness on the cross will provide righteousness to all who believe on Him.

f. The final two verses of the chapter:

Romans 5:19,20, "Now the Law came in the side door [pareiserchomai] so that the transgression [unbelief - the unforgiveable sin] might increase [grow in importance as an issue]; but where the sin increased [as an issue], grace abounded all the more [salvation provision] that, as the sin reigned through [spiritual] death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord."

The purpose of the Law is not to increase personal sin. Actually it limits it.

The unforgivable sin, unbelief, is in view here. The unforgivable sin is the rejection of Christ's work on the cross.

Because of spiritual death, the imputation of Adam's sin, the unforgivable sin ruled and does rule over all those who refuse to believe in Christ.

The Law increases the unforgivable sin as an issue, because the Law defines both sin and the grace provision of God.

As sin increased as an issue, so also did grace, and the grace provision of God.

Eternal life is the sum total of life after salvation for both time and eternity.

We live eternal life if we take hold of our portfolio of post salvation provision, and if we live eternal life, then we rule over all aspects of the cosmic system.

Therefore, in Adam we all died. In Christ, we can all live. This is the essence of the baptism of the Spirit.

1 Cor 15:20-28 and 35-49, tells us what Adam has to do with our future life in God.

I Cor. 15:20-22 introduce the matter.

"But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive."

This passage points out there is more to human life than life, and more to physical death than death.

Physical death is only a tragedy if it occurs while one is also spiritually dead. Human life is only meaningful insofar as it is spiritual.

Adam's sin resulted in the spiritual and physical death of all mankind. Christ's death resulted in the provision of salvation for all mankind.

Christ's resurrection resulted in the provision of a resurrection body for all believers. Christ was the first to be resurrected, but there will be many more.

1 Cor. 15:23 and 24 set forth the order of resurrections.

"But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He delivers up the kingdom to the God and Father, when he has abolished all rule and all authority and power."

The word for order in this passage has to do with human organizations of various kinds. Primarily, it is a word used of military formations. In a military formation, things always happen in a certain order, and that is what is in view here.

- First, Christ is resurrected.
- Second, all believers from the church age receive their resurrection bodies.
- Third, all believers from all other periods of history are resurrected.
- It is at the end of history that all rule is abolished.

arche. is the word for rule, and it serves as the general category.

exousia and **dunamis** define the two types of rulership; **exousia** for legitimate authority, and **dunamis** for illegitimate.

It is all abolished because the kingdom of heaven is put into place, where Christ rules all.

The kingdom which Christ delivers is His millennial kingdom.

I Cor. 15:25 and 26 explain the reason for the extension of Christ's millennial rule,

"For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death."

Christ will reign in His kingdom until the job is completely finished. He reigns from the right hand of the Father even now. He will reign on planet Earth in the millennium.

In this case, reigning or ruling means more than just sitting on a throne. It means an active and benevolent rule towards all who are His rightful subjects. All who believe in Him remain just that - His rightful subjects.

There are many enemies of Jesus Christ: humans and angels - and even death.

Death will be the last of these enemies to fall to the power and authority of Jesus Christ.

Death was brought into the world by Adam, though Satan was Christ's first real enemy.

1 Cor. 15:27 and 28 comment on the victory that has already been won.

"For he has put all things in subjection under His feet. But when he says, 'All things are put in subjection,' it is evident that He is excepted who put all things in subjection to Him. And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all."

God the Father has placed all things under the rulership of Christ - positionally. The cross and the resurrection were the dual strategic victories that absolutely assured the overall victory of God in the angelic conflict, and completely reversed the adverse effects of Adam's sin.

- The cross was the strategic victory over sin; all the sins of man were imputed to Christ on the cross, and judged in Him.
- The resurrection was the strategic victory over physical and spiritual death. Physical death because of the resurrection body; spiritual death because of the resurrection mind.

The conflict will continue, even though the handwriting is really on the wall at this point. Evil fights on though completely beaten.

God the Father is the exception to the rule. All is under Christ's subjection because of the cross, resurrection and ascension. God the Father is the exception to that. He will remain in authority over the Son forever.

The purpose of this subjection is so that from beginning to end, God might remain in authority - and it is fitting that He is.

- He was in authority over Christ in eternity past.
- He remained in authority throughout human history, and even until now.
- And therefore it is right that he remains forever.

(Verses 29-34 form a parenthetical statement that is not pertinent to our study, so we will skip them

1 Cor. 15:35 picks up the subject of the actual resurrection.

"But someone will say, 'How are the dead raised? And with what kind of body do they come?'"

We know how death came into the world - through Adam's original sin came both spiritual and physical death. We should also come to understand how life will come again.

Paul begins his explanation of the mystery with an analogy from the world of agriculture. "That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else."

- The seed is planted in the shell of the human body, and the human body must die in order for the seed to grow.
- An entire corn stalk is not sown in order to grow another; just a seed, and that is it.
- An entire resurrection body is not placed inside of our own; just the kernel, the seed of one is placed.

1 Cor. 15:38,39 are an explanation of the individuality of the resurrection bodies of all creatures.

"But God gives it a body just as He willed, and to each of the seeds a body

of its own. All flesh is not the same flesh, but there is one flesh of men and another flesh of beasts, and another flesh of birds, and another of fish."

God made a sovereign decision to make our resurrection bodies in a certain way. Since it is God's decision, it is going to be a wonderful body.

The flesh of each order of creatures is different, and so are the resurrection bodies of all humans.

Heaven means inequality - among resurrection bodies.

It is impossible to tell from a seed what it will grow into. So it is with the resurrection body. You cannot tell from looking at someone how they will turn out in heaven. Only God can tell.

The resurrection body is the result of what you do on earth with your human spirit, which is the seed.

If you cultivate it and nourish it, it will grow into something fantastic. If you neglect it, it will be not much.

1 Cor. 15:40,41 continue the explanation.

"There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory. So also is the resurrection of the dead."

The heavenly bodies are used to analogize the difference in the glory of the earthly categories. The sun is great and glorious - the moon just its reflection. Stars are far off and dim. All are different according to the will of God.

1 Cor. 15:42,43 tell us the about the soil into which the seed of the resurrection body is sown.

"It is sown in a perishable body, it is raised in an imperishable body; it is sown in dishonorable, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a soulish body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body."

The soil into which the seed is planted is the human body. The body is the perishable, the dishonorable, the weak, the soulish.

The soulish is from the Greek word psuchikos. Soulish is used elsewhere in Scripture (1 Cor 2:14; James 3:15; Jude 1:19) to connote a person without a human spirit.

The weakness is from the Greek word astheneia, which emphasizes the inability of the human to make the conversion.

The perishable is obvious.

The dishonorable points the old sin nature in the cell structure of the human flesh.

And now a comparison is made between the earthly body of Adam and his race, and Christ and His followers.

1 Cor. 15:45,46, "So also it is written, 'The first man, Adam, became a living soul.' The last Adam [Christ] became a life-making spirit. However, the spiritual is not first, but the natural; then the spiritual.

Adam's bad decision resulted in the spiritual death of the entire human race. This is summed up in the phrase **psuche zosan** - "living soul."

- A living soul is one that has human life, but not spiritual.
- Human life is the sum of biological and soul life, or psuche zosan.

The second man's, Christ's, good decision resulted in the spiritual life of all who would believe in Him.

All who believe are given spiritual life in the form of the human spirit. All who receive the human spirit have human life, and eternal life.

The order of things was for Adam to come first, and then Christ. The problem must appear before the solution.

The conclusion is in 1 Cor. 15:47-49.

"The first man is from the earth, earthy; the second man is from heaven. As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly. And

just as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Seth

Seth was Adam's third son, and after the death of Abel and the banishment of Cain, Seth would renew Adam's line.

Seth represents a new hope and new beginning. He was the appointed replacement for Abel, and that is the meaning of his name (Gen 4:25-26).

Seth would father Enos at the age of one hundred and five, and he would die when he was nine hundred and twelve years of age.

During this time in human history, people lived to ages which seem impossible today.

The line of Christ had been cut off when Cain murdered Abel. Seth is the renewal of that line. In a sense, he is Abel's substitute; his designated hitter.

Enosh

Enos is the Greek rendering of this name, which is more correctly pronounced Enosh. The Greeks were indiscriminate in their rendering of the Hebrew sin and shin, and that is why the difference.

There is one significant fact about this man: his life marks the beginning of the great apostasy of the antediluvian civilization.

Gen 4:26, "to Seth also a son was born, and he called his name Enosh. At that time men began to cry out against the name of Yahweh."

The word for 'begin' in this verse is **h.Uh.al**, and it means to pierce or penetrate something for the first time. It had a universally negative connotation. It referred to rape, and other horrible crimes that included penetration. It referred to the abuse of land, and even pollution. In the context of Gen. 4:26, it means to begin something that should never begin. It is, in essence, a rape of something that was innocent.

The verb 'to call' also can be used in the negative sense. **qArA'** means in its basic form to call or summon someone. However, in its more severe

connotation, it has the sense of crying out, or screaming against someone, and that is how it is used here.

The inseparable preposition '**bh**' is attached to **shEm Yahweh** in the final part of the verse. This preposition can have many meanings, but the one that fits best here is 'against'.

The word **shEm** is translated 'the name of'. The ancient Hebrews believed that a person's name represented his very essence (WGRP).

Therefore, during Enosh's lifetime, there was a great bitter outcry against the name of the Lord. This was the beginning of the great period of apostasy and idolatry that would characterize the antediluvian civilization.

Enosh himself is not associated with the bitter outcry - it is likely that he remained faithful to God in spite of public opinion about Him.

Cainan

Although spelled C-a-i-n-a-n in Luke's translation, this is the Hellenization of **Qinan** of the Hebrew.

We have no other information on this man, other than his place in the line of Christ.

Mahalaleel

He is the son of Cainan (Kenan). There is no other reference to this man in the Bible.

His name literally means, "to the praise of God".

Enoch

Now we have someone we can talk about.

Genesis 5:22-24 tells his story:

"Enoch lived with God for three hundred years after the birth of Methuselah (his son). Thus all the days of Enoch came to three hundred and sixty five years. Enoch lived with God, and he was not, for God took him."

Hebrews 11:5 provides us with further interpretation:

"By faith Enoch was transferred [to heaven] so that he should not see death; and he was not found because God took him up; for he obtained the witness that

before his being taken up he was pleasing to God."

Jude verses 14 and 15 quotes from the apocryphal book of Enoch, and it says,

"And about these also Enoch, in the seventh generation from Adam, prophesied, saying, "Behold, the Lord came with many thousands of His holy ones, to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him."

When he was sixty five years of age, Enoch was transferred - body, soul, and spirit - to the presence of God in heaven. There he stayed for three hundred years, at which time his soul and spirit were painlessly removed from his body, and he was transferred to paradise.

Enoch also was a prophet while he remained on planet earth, and he talked about his own generation, as evidenced by his prophecy recorded in Jude's epistle.

Enoch lived in a time of great apostasy. This time began during the life of Enosh, and was fully developed by the time Enoch came around.

The apostasy of that time was unbridled, since the Mosaic law had not yet been written.

Rom. 5:20, "And the Law came in the side door, so that the sin might increase; but where sin increased, grace abounded all the more."

The time included a tremendous amount of demonism, even to the point of sexual relations with them. The demons were attacking the genetic line of Christ, hoping to pollute His human genetic purity and thus destroy His role as mediator.

Therefore, they seduced human women (and only women), and impregnated them. By the time of Noah's life, all but Noah's family had succumbed.

The human women were weakened by their hatred of God (see Enosh), and easily enticed by the attractiveness of these demons.

There was great violence, and the human race was in a constant state of war. The half-angelic humans had great superhuman powers (see Hermes, Aphrodite, Apollo, Neptune, etc.), and they were superintelligent and superattractive (see Helen of Troy and Aphrodite) as well.

Many strange and terrible creatures roamed the earth, the brood of demons. Their fossil record remains - thanks to the great fossilizing powers of the flood.

It was in this time that Enoch lived, moved to maturity following the plan of God, and was transferred to heaven by the omnipotence of God. Enoch did not see physical death because of his maturity, and he stands as a precursor to resurrection.

- Although Enoch was not truly resurrected, his transfer to heaven was very much like a resurrection.
- During all his time in heaven, Enoch stayed in his human body, yet face to face with God. It is probably a comment on his maturity that he was able to stand it, though in his sinful body.
- After three hundred years of life with God, he was then transferred to paradise, under the earth.
- At the resurrection of Christ he was transferred to heaven along with all the Old Testament Saints.

Methuselah

Methuselah is Enoch's son, and Lamech's father. His name means "man of the dart". It is an intriguing name, but we do not have the foggiest idea why.

Methuselah has the distinction of being the oldest man in Biblical history, and perhaps of all time.

Long life was a sign of blessing during Biblical times, and was synonymous with quality of life. This being true, then Methuselah represents the quality of eternal life within Christ's line.

Lamech

Lamech forms the link between Methuselah and Noah. He lived to the age of 777.

Nothing else is known of Lamech, but if he raised Noah, it is likely he raised him right.

Noah

Gen. 6:1-2, "Now it came about, when men began to multiply on the face of the land, and daughters were born to them. The sons of God [fallen angels] saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose."

This is the period of history which we have studied so closely the last few sections. Again, it was exceptionally degenerate, with little in the way of checks and balances.

Gen. 6:3, "Then the Lord said, "My Spirit shall not contend in man forever, because he is flesh in his going astray; but his days will be one hundred and twenty years."

God the Holy Spirit was working non-stop during that time. He was contending with the souls of the human race, convicting them, judging their acts, so that they might turn to God through Jesus Christ.

From this moment on, there would be one hundred and twenty years and no more.

Gen. 6:4, "The Mephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. Those [children] were the mighty men who were of old, men of renown."

This verse makes the origin of the Nephilim quite clear. They are the offspring of fallen angels and human women.

It also identifies the Nephilim with the age of heroes, made famous by the oral tradition that came through Noah and his sons.

Gen 6:5-7 gives us God's evaluation of this period of time:

"Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.. An the Lord was sorry that He had made man on the

earth, and He was grieved in His heart. And the Lord said, 'I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them.'

The revelations of Divine emotion in this passage are really anthropopathisms. These are the assignment of human emotions to God in order to explain some aspect of Divine policy. It is an easy way to explain the doctrine of dispensations to the uninitiated.

God did not grieve, and He was not sorry. It only appeared so because of the dispensational change of policy. It was time to judge the present civilization and move on to the next.

It was all a part of the Divine outline of history, and it did not mean that God did not know about this apostasy in eternity past.

It is true that this was not God's direct will for the people of this time, and that he was saddened by their negative volition.

Gen. 6:8-9 tells us God's evaluation of Noah,

"But Noah found favor in the eyes of the Lord... Noah was a righteous man, blameless in his time; Noah walked with God."

The "eyes" of God represent his evaluative abilities, measuring Noah to His standards of righteousness.

The only way that Noah could have done so is through God's grace plan, including belief in the future savior, Jesus Christ.

That Noah walked with God is a sure indication of his fulfillment of God's post-salvation plan.

Gen. 6:10-22 records God's plan for the destruction of life on planet earth, and Noah's salvation. A flood will come, so Noah will need a boat. The waters will come from above and below the earth - Gen 7:11.

Noah will save many of the earth's animal species - Gen. 7:13-16. Many others will be destroyed - Gen. 7:21-23.

Due to the intermingling of salt and fresh water, and the amount of silt in the water, all but the hardiest of the fish would be killed as well.

Thus Noah and his family were preserved; while the others died to await their future judgment.

Noah's three sons and their wives repopulated the earth, and began the post-diluvian civilization.

Shem

Shem was a voyager on the ark, and the firstborn son of Noah. He cared for his nephew Canaan after it was discovered that he had been abused by his father Ham, Genesis 9:20-27.

In that account, He is called blessed by Noah - a recognition of his spiritual maturity.

Christ's Genealogy from Shem to Abraham

Introduction

When Noah began the building of the ark, God made a covenant with him.

Gen 6:18, "But I will establish My covenant with you; and you shall enter the ark - you and your sons and your wife, and your sons wives with you."

Entering the ark was equivalent to entering in to the covenant with God. The covenant was continued when Noah made his sacrifice at the landfall of the ark - when he left the ark (this was really the first ark of the covenant).

Gen. 8:20, "Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird and offered burnt offerings on the altar."

God spells out the details of the covenant:

Gen. 8:21, "And the Lord smelled the soothing aroma; and the Lord said in His heart, 'I shall not again personally cause the cursing of the earth because of man. There is evil in the imagination of man from his infancy. And I shall not again personally cause the destroying of every living creature as I have done.'"

So, God makes a promise to Noah, and to the entire human race, even to you and I in this

passage. He will never again flood the earth with water.

- This is the background to the verb which is translated 'cursing'.
- **qalal** means to diminish something. When it is used of water, it means to drain it.
- It is this same verb which is used to describe the draining of the water after the flood.
- The word used for 'earth' is Adamah. Adamah in the feminine means earth and all its inhabitants, and so it is here.
- The final part place the blame squarely where it belongs: on man.
- Therefore, this is a promise, specifically, to never flood the earth for what man has done.

The second part has to do with the destruction of all life. God will not destroy all life on the earth.

Notice the comment in between: There is evil in the imagination of man from his infancy."

In spite of man's evil imagination, God will not again destroy the earth and its inhabitants. Man's imagination is evil from infancy, and note not from his youth.

In Gen. 8:22, the future conditions of the planet are defined:

"While the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

With the tilting of the earth's axis, all of the named conditions will exist. This is in contrast to the previous stable conditions of the planet. The environment is going to be rougher from here on out.

Man's relationship to the animal kingdom is changed by the new covenant, as described in Gen. 9:2-4.

"And the respect of you and the terror of you shall be on every beast of the earth and on every bird of the sky; with everything that creeps on the ground, and all the fish of the sea, into your hand they are given. Every moving thing that is alive shall be food for you;

I give all to you, as I did the green plant. Only you shall not eat flesh with its life, its blood."

The change means that the beasts will respect good human beings, and be terrified of the bad. In all cases their subordination is required. It is because of fear that animals are violent.

All animals are now O.K. to eat. The lifeblood of that creature must be drained before it is eaten, but that is the only requirement.

The third part of the covenant had to do with capital punishment.

Gen. 9:5-6, "And surely I will require your lifeblood; from every beast I will require it. And from every man, from every man's brother I will require the life of man. Whoever sheds man's blood, by man his blood shall be shed, for in the image of God He made man."

This is crucial, for before the flood there was no capital punishment, which is the major restraint on criminal activity. Capital punishment is ordained from this moment forward. If man or beast kills a man, he will be killed by man.

This would be a major difference from before the flood. Man is now responsible for policing himself, which provides a restraint on the function of the old sin nature.

The fourth part of the covenant is the sign of the promise.

Read Gen. 9:8-17

So the covenant is made and the transfer is made to post-diluvian civilization. Let's pick up the line of Christ again with Shem.

Shem

Shem was the son of Noah. He was about 98 years old when he entered the ark with the rest of his family. He fathered many children, including Arphaxad, who would carry the line of Christ.

The land occupied by the descendants of Shem (Gen. 10:21-31) encompasses all of what would become the Jews under the covenant of Abraham. It includes Syria, Chaldea, parts of Assyria, Persia, and the Arabian peninsula.

Noah predicts that the people of Canaan would serve under the Semites.

Arphaxad, or Arphachshad

He was born two years after the flood, conceived not long after the ark hit dry land.

He apparently settled in the mountainous country in the Northeast, and we really do not know much else about this man.

Cainan

Cainan was the son of Arphaxad. He is not mentioned in the original table of nations in Gen., but for some reason Moses skipped him and went to his son, Shelah. Nothing else is known about this man.

Shelah

The son of Cainan; the father of Heber.

Heber

This man's name means 'fellowship'. In the Hebrew, it is really Eber.

The son of Shelah, the father of Peleg.

He is the founder of the Hebrew race, and he gave his name to it, Gen. 10:21.

Peleg

His name means division, and it was during his lifetime that the nations were divided.

The first crisis of the postdiluvian civilization was due to the tower of Babel. When God put down that attempt, the nations of the earth were formed, and the earth divided into geographical national boundaries for the very first time.

Reu

He is the son of Peleg and the father of Serug. His name means, 'friend'. Nothing else is known.

Serug

He is the son of Reu. His name means 'shoot, or tendril' in the Hebrew. There is an ancient city by this name, and it may have something to do with this man.

Nahor

Do not confuse this man with the brother of Abraham. This Nahor lived in the 23rd century

BC, and is the grandfather of Abraham. His name means snorting or snoring.

Terah

He was born in Ur of the Chaldees. His name means 'antelope'. Joshua 24:2 tells us that this man was involved in idolatry. He did take place in the big move to Canaan, with the rest of the family. He died about 2100 BC

The Abraham Connection

From Abraham to David, there are fourteen generations. Abraham-Isaac-Jacob-Judah-Perez-Hezron-Ram-Admin-Amminadab-Nahshon-Salmon-Boaz-Obed-Jesse-David.

Between the genealogies in Luke and Matthew there is only one difference, and that is the Luke's insertion of Admin between Ram and Amminadab. This points out the reality of skipped generations in genealogy lists.

It was a common practice to skip a generation and go from grandfather to grandson. Sometimes that generation was skipped due to a spiritual failure in the person in question; more often, there is no reason given.

We will concentrate on Abraham, Nahshon, and Boaz in this line.

This line covers the age of the patriarchs, from God's covenant with Abraham to the next covenant with David. Its chronology runs from Abraham's birth in 2160 BC to Israel under king Saul in 1004 BC

Abraham.

Gen 12:1-3 records Abram's first call:

"Now the Lord said to Abram, 'Go forth from your country, and from your relatives and from your father's house, to the land which I will show you; And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed.'"

Abraham had to leave his own country because God had a wonderful place reserved for him and his progeny. He also had to leave because his first home and his family and relatives would have been a fatal distraction to him.

THE COVENANTS TO ISRAEL.

God provided the nation of Israel a fantastic portfolio of grace blessings in the form of covenants. A covenant is based on the attributes of God.

- It finds its motive in the love of God. There is nothing treacherous or deceitful about a covenant.
- It finds its modus operandi in grace. God gives based on his thinking, power, and merit.
- It finds its dependability in faithfulness. The blessings always wait for Israel to take them.
- It finds its timing and organization in order. Everything is arranged by the capabilities of God in eternity past.
- It finds its enactment in the sovereignty of God. God chooses to bless Israel.
- It finds its revelation in the truth of God. God is forthright and clear and honest in His communication of the details of His covenants. He always keeps His Word.

The only thing that Israel is to provide is their acceptance of the very first covenant, which is the spiritual one. The spiritual covenant is the relationship with God provision. In it, God provides Israel with everything that they need to have a national relationship with Him.

- They have the information that they need in order to have a relationship with Him.
- They have the power that they need in order to have a relationship with Him.
- They have the righteousness that they need in order to have a relationship with Him.

This relationship with God is the greatest of all the covenants, and it provides the best of the blessings.

Abraham is an example: until he got his relationship with God on track, he would not receive the remainder of his covenant blessings.

During the age of Israel, only racial Jews receive the blessings of the covenants to Israel.

Individual Gentiles may still fulfill the plan of God for individuals, and they may share in the covenants to Israel by way of blessing by association.

The covenant to Abraham includes the promised land, a new and unique race, blessing by association to all who bless his race, a curse on the anti-Semitic, and a messianic clause.

- The land is defined in Gen 15:18-21.
- The Jews must fulfill the spiritual covenant, and accept Christ as Messiah in order to fully inherit this land. This will not occur until the second advent of Christ. This is the messianic clause.
- The new and unique race is formed at the conception of Abraham's first son by Sarah, providing a brand new genetic race through the seed of Abraham.
- All who bless the Jews are in turn blessed by God. Throughout history the Jews encounter a massive amount of murderous persecution. Whenever a person or a nation provides protection, or aides them in some way, or just has a virtuous mental attitude about their race, that person or nation is blessed by God.
- All who curse the Jews are in turn cursed by God. anti-Semitism is a death wish.

Abram did as the Lord commanded, and went out from Ur when he was 75 years of age.

Abram means, "top father (as in rank), or exalted father (as in respect)".

Sarai means, "contentious woman".

When he arrived in the new land at Shechem, he worshipped God. Soon after Abram arrived in the new land, a terrible famine hit, and he went down to Egypt to eat. This caused a complication.

- Abram feared that he would be killed by the Egyptians if they knew that Sarai was his wife, because she was very beautiful.
- He was an oaf, and cared more about his safety than what would happen to Sarai in the Egyptian harem.

- Therefore, he lied to the Egyptians, and told them that Sarai was his sister.
- Pharaoh took Sarai for his own, but by stealing her (unwittingly) from Abram he was the first to invoke the cursing clause of the Abrahamic covenant.
- When the cursing hit, Sarai blabbed the whole deal to Pharaoh, and so Pharaoh was upset with Abram, but he did not kill him! He was honorable and gave Sarai back and sent the whole entourage back to Canaan.
- When he arrived, Abram held a worship service in honor of the Lord. Apparently he had recovered from his devious ways.

When Abram returned to the land, he and his nephew Lot were so prosperous that their herds were always getting tangled together, and their shepherds were at the point of engaging in a range war. Therefore, Lot decided to go down into the Jordan valley with his bunch in order to avoid further confrontations.

After a time, Lot became entangled in a local war. Genesis 14 tells the story.

- When Lot was living down in the Jordan valley, the kings of Sodom and Gomorrah fought a big battle, where they were defeated.
- Lot got himself tangled up in it all somehow, and he was captured by the victors. They took their spoil and Lot as well and left for points North.
- Abram heard about this and did the honorable thing: he took the men of his household, 318 all told, and formed them into a fighting force.
- They must have been well trained, because they pulled off the most difficult of all military maneuvers, a coordinated night action.
- They rescued Lot and all his goods, and returned to their homes.

It is here that Abram has another worship service.

Next is the story of Abraham's offspring.

ABRAHAM'S OFFSPRING

The story of Sarai's treachery begins in Genesis 16.

"Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar. So Sarai said to Abram, 'Now behold, the Lord has prevented me from bearing children. Please go in to my maid; perhaps I shall be built up through her.' And Abram listened to the voice of Sarai. And after Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife. And he went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. And Sarai said to Abram, 'May the wrong done me be upon you. I gave my maid into your arms; but when she saw she had conceived, I was despised in her sight. May the Lord judge between you and me.'"

This was not a good marriage. We have already seen the treachery of Abraham, and now it is Sarai's turn.

Sarai is barren, and no doubt she had quite a complex about it. So Sarai conceives a plan. Maybe Abram was bugging her all the time about children. Maybe the incident with Pharaoh had turned her off to him in some way.

Because of all this, Sarai just wanted to get it over with. However, she did not realize, that God's plan included her as well.

And Abraham was dumb enough to go along with the plan.

Of course, Hagar conceived right away, and after living for so long with Sarai, the contentious woman and no doubt the contentious master, she could not help but exult over her.

Poor Sarai. Her plan had failed miserably. What was worse, she had this daily reminder of her failure to give Abram an heir. Every time that Hagar craved new and unusual food combinations she probably winked in Sarai's direction.

The first thing that Sarai did was to try to take it out on her husband. "I may have suggested it, but

you didn't have to go through with it. This is all your fault!" She had become quite irrational.

The second thing that Sarai did was to try to take it out on Hagar. She verbally and mentally and physically abused this poor pregnant woman. Hagar had to leave.

But the Lord would deal justly with Hagar, and she believed in him, and returned to the authority of Sarai, and things were better from then.

Now this plan had backfired terribly, and both Abram and Sarai suffered for it.

There is no Biblical record of the next fifteen years. But we know from the next part of their lives, Abram and Sarai have improved their relationship with God tremendously.

In Genesis 17, the story picks up again.

"Now when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, 'I am God Almighty; walk before Me, and be blameless. And I will establish My covenant between Me and you, and I will multiply you exceedingly.' And Abram fell on his face, and God talked with him, saying, 'As for Me, behold, My covenant is with you, and you will be the father of a multitude of nations. No longer will your name be called Abram, but your name will be Abraham; for I will make you the father of a multitude of nations. And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come forth from you. And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.'

God renews the covenant with Abram because Abram has grown spiritually to the point where he

has capacity for all the great covenant blessing that God has prepared for him.

Abram falls on his face because he now has true humility. This is a humility that can only come from an intimate knowledge of God. Abram developed that knowledge over the fifteen years since the Hagar disaster.

Now Abram is Abraham, the father of a multitude. Now he is ready for the next test.

Gen. 16:9, "God said further to Abraham, 'Now as for you, you will keep My covenant, you and your descendants after you throughout their generations. This is My covenant, which you will keep, between Me and you and your descendants after you: every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin; and it will be a sign of the covenant between Me and you.'"

Had Abraham not been a mature believer, he probably would have said something along the lines of, "You want me to do what to my what?!" Instead, he humbly complies.

And, he must have been a great leader, because his entire household was under the requirement as well. "You want us to do what to our whats?!"

But this was the beginning of the miraculous birth of Isaac.

The Birth of Isaac

Gen. 17:15, "Then God said to Abraham, 'As for Sarai your wife, you will not call her name Sarai, but Sarah will be her name. And I will bless her, and she will be a mother of nations; kings of peoples will come from her.' Then Abraham fell on his face and laughed, and said in his heart, 'Will a child be born to a man one hundred years old? And will Sarah, who is ninety years old, bear a child?' And Abraham said to God, 'Oh that Ishmael might live before thee!' But God said, 'No, but Sarah your wife will bear you a son, and you will call his name Isaac; and I will establish My

covenant with him for an everlasting covenant for his descendants after him.'"

The birth of Isaac would mean the creation of a new race on the planet - the race of the Jew.

The new race had these assets:

- Client nation status. They were a nation that had a special relationship with God, and they were used as a witness to the entire world.
- A special code, in the Mosaic Law.
- A great land in which to live.
- Fantastic leadership, in the Davidic dynasty.
- A wonderful future, under the leadership of Jesus Christ in the Millennium.
- Unique mental prosperity, which provides the basis for success in any endeavor.

The purpose for the new race was to represent God as a witness to the entire world during the last half of the Old Testament dispensation; to stand as the sole witness to the world during the tribulation; to serve as the basis for the people of the millennium.

The new race was being propagated for their leader, who would come more than two thousand years later.

The impact of the new race in history. Pro-Semitism would always receive blessing by association. Anti-Semitism would always receive cursing by association.

In this passage, Abraham listens to what God has to say, and comes to an erroneous conclusion.

- He thinks it through, laughing all the while.
- Sarah cannot have children.
- I cannot give her what she needs to have children.
- Then the Lord must want to use Ishmael as my seed, and must have all along!
- Wrong, says God.

Isaac to Jesse

Isaac was born to Abraham and Sarah. He would marry Rebekah, and father the twins, Jacob and Esau. It is worthwhile to note that Rebekah, too, was barren. She was the second in the line to find

healing in God. Another miracle to continue the line of Christ.

Jacob. This man was no prince, at least at first. He took advantage of his older brother, Esau, and took his birthright from him. Later he would wrestle with God, and in that match he would win God's respect. God changed his name to Israel, 'wrestler with God'.

Judah was one of the twelve sons of Israel. Tamar, the widow of both his first and second sons, tricked him into sexual relations by disguising herself as a prostitute. Tamar did this as revenge, because Judah had wronged her by not giving her to his third son. She became pregnant by this liaison, and bore him twin sons. Judah would go on to spiritual maturity, in spite of his early handicaps.

Perez was the second born son of Judah, the second of twins. However, he was the one through which the line of Christ would run. Not much is known about this man, except his birth.

Hezron forms a link in the genealogy, but not much else is known about him.

Ram forms another link.

Amminadab We know only one thing about this man: His daughter was the wife of Aaron the High Priest under Moses. He was a man of the Exodus, and he died in the desert.

Nahshon. Now we can tell something of this man. His sister Elisheba was married to Aaron. He was also a man of the Exodus generation, the captain of the tribe of Judah. He must have been a talented military leader, but he died in the desert with the rest of his generation.

Salmon married Rahab, the famous prostitute of Jericho. Although little is mentioned of Salmon, Rahab deserves mention.

- She was a prostitute in the town of Jericho, and when two spies from the army of Israel come to scout the town they are going to destroy, they happen upon Rahab's house of ill repute (O.K., even 3500 years ago military men had an instinct for this sort of thing).
- She saved these two spies from certain death by hiding them.

- Rahab speaks to the two spies, and here is what she said, "I know that the Lord has given you the land, and that the terror of you has fallen on us, and that all the inhabitants of the land have melted away before you. For we have heard how the Lord dried up the water of the Red Sea before you when you came out of Egypt, and what you did to the two kings of the Amorites who were beyond the Jordan, to Sihon and Og, who you totally destroyed. And when we heard it, our hearts melted and no courage remained in any man any longer because of you; for the Lord you God, He is God in heaven above and on earth beneath."
- Then the spies promise her that she and her family will be spared, and they are.

Rahab and her extended family were the only survivors of the town of Jericho. All the others were killed. Rahab lived out her years with the nation of Israel, and she married Salmon.

Boaz was the son of Salmon and Rahab the prostitute. It was his destiny to marry a foreign woman named Ruth.

- Elimelech lived in Bethlehem with his wife Naomi and two sons, Mahlon and Chilion.
- A famine came upon the land, and so Elimelech took his wife and sons to the land of Moab.
- Elimelech died in Moab, and after his death, his sons took Moabite women for wives. Their names were Ruth and Orpah (not Oprah).
- Sadly, both the sons also died before they could give sons to their wives.
- After some quibbling, Ruth determined to return to Bethlehem with her mother in law, while the other daughter in law stayed in Moab.
- Ruth believed in God, and she wanted to be in the land of promise.
- By her hard work in the fields she earned the respect of Boaz, a man of Bethlehem, and eventually he would marry her.
- Through Ruth and Boaz, the line of Christ was continued.

Obed was the son of Ruth and Boaz, and he was the grandfather of David.

Jesse, Obed's son, was David's father.

Up to this point, we have studied some of the covenants of God with Israel.

The **Noahic Covenant**, where God promised never again to destroy the world by flood, and where God established man's responsibility to capital punishment.

The **Abrahamic Covenant**, where God established a new racial species.

The **Mosaic Covenant**, which was the national policy covenant for the nation of Israel.

Next God established the **Davidic**, or Messianic, Covenant. This was the leadership covenant for the nation of Israel.

The leadership covenant for Israel described a man who would be their great leader, and who would combine the three offices of prophet, priest, and king.

CHRIST FULFILLED ALL THREE COVENANTS.

As prophet, He spoke of His kingdom, and offered it to the Jews, but they rejected Him.

As priest, he died for the sins of the world, but the Jews would not receive Him.

Because the Jews rejected Christ as prophet and priest, He could not be their king, which was their only desire. Because of the Jew's rejection of Christ, His earthly kingdom was delayed, and the church age was inserted into history.

The Jews were not unlike many other people in history. They desired an outside solution to their problems, a panacea that would remove their troubles quickly and permanently.

- They did not see that their humility was required, and the circumcision of their hearts needed to precede the rescue of their nation.
- They were too proud to back down from their arrogant legalism, and love of the cosmic system.
- From their pride they desired a king that would solve their problems, so that they could go on with their arrogance.

- From their pride they rejected the man who was also a prophet and a priest.
- There are many passages in the Old Testament which refer to the Messiah, the king after the pattern of David.

Gen 3:15, "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."

This is the first prediction of the Messiah. It communicates to Satan that the future Messiah will come from the seed of the woman.

Because of the process of meiosis, each month the woman produces an ovum which is without the genetic pollution of the old sin nature. This made it possible for Mary to conceive by the Holy Spirit, and bring forth a child that did not have the old sin nature, and thus would not receive the condemnation of Adam's original sin.

The last part of the prophecy concerns the ultimate victory of Christ. Christ will wound the head of Satan. This is a metaphor, and can refer to many things. It is probably a reference to the death, resurrection, ascension, and session of Christ.

Satan will wound the heel of Christ. Although this is often interpreted as referring to the cross, the meaning of `Aqibh does not lend itself well to this. More likely it refers to the followers of Jesus Christ, who are subject to persecution throughout the ages. This is likely especially in light of its position opposite of **rO'sh**, head.

Gen 12:3, "I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves."

Of course, this is the Abrahamic covenant. Through the seed of Abraham came Christ, and through the death of Christ all nations and all people were blessed.

Gen 22:18, "and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice."

This is a reaffirmation of the Abrahamic covenant.

The reflexive pronoun 'themselves' denotes the function of volition related to salvation and post salvation spiritual growth.

Christ the Messiah is the source of these blessings.

Gen. 49:8,10, "Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father's sons shall bow down before you. The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs; and to him shall be the obedience of the peoples."

These verse confirm that the Messianic line runs through Judah.

It also emphasizes the royalty of the Messiah - that he would be a king.

Deut 18:18, "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth, and he shall speak to them all that I command him."

This is a preview of the prophetic office and function of Christ. Christ will speak only what God commands.

It is worthwhile to note that the Jews had this verse available to them, and yet they still rejected Christ.

2 Sam 7:11-16, "from the time that I appointed judges over my people Israel; and I will give you rest from all your enemies. Moreover the LORD declares to you that the LORD will make you a house."

When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom.

He shall build a house for my name, and I will establish the throne of his kingdom for ever.

I will be his father, and he shall be my son. When he commits iniquity, I will

chasten him with the rod of men, with the stripes of the sons of men;

but I will not take my steadfast love from him, as I took it from Saul, whom I put away from before you.

And your house and your kingdom shall be made sure for ever before me; your throne shall be established for ever."

This is a prediction of the coming of king David. Furthermore, it predicts that the house of David will last forever. It also describes the relationship of God to the Messiah: Father to Son.

It hints at the death of the Messiah - that He will take the stripes (the whipping) of men.

2 Sam 23:5, "Yea, does not my house stand so with God? For he has made with me an everlasting covenant, ordered in all things and secure. For will he not cause to prosper all my help and my desire?"

Here is communicated the everlasting nature of the Davidic covenant. It exists in the Divine decree. It is secure, regardless of what Israel will do, and they will do a lot. Also it is the communication of the prosperity which comes from the Messiah.

READ Psalm 2

This is the first reference to the Messiah as the anointed one. The word 'Christ' means 'anointed one'.

Anointing with oil was a metaphor for the ministry of the Spirit.

- People in ancient times used oil for light. The Spirit sheds His light on the Word, so that we might understand it.
- People in ancient times used oil for a medicinal ointment. The ministry of the Spirit with the Word heals our souls.
- People in ancient times used oil as a cosmetic. The ministry of the Spirit leads to true beauty - the beauty of the soul full of Truth.
- People in ancient times used oil to anoint the bodies of the dead. The Spirit is the member of the Godhead who resurrects the dead.
- People in ancient times used oil to cook and flavor their food. The ministry of the Spirit in

the Word flavors our lives, making them not only palatable, but enjoyable.

Christ was the Messiah, the anointed one. He is the keystone of our faith, and without Him and all that He has done our faith has no meaning. The Spirit ministered to our Lord from his birth. In Jesus Christ was manifest the fullness of the Holy Spirit - all of the things that anointing represents.

READ Psalm 16,

The key phrase in this passage is "in thy right hand". Jesus Christ would sit down at the right hand of God after the ascension. This is called His Session.

The session of Christ represents the finished state of all His work, and the accomplishment of the strategic victory of the angelic conflict.

Read Psalm 22.

This is a long passage that records with perfect accuracy the first person narrative of Christ on the cross.

The gospels have very little information on what Christ thought while He was dying for our sins - just a few short verbal expressions. However, the thoughts were recorded one thousand years before the event - in this Psalm.

The physical details given in this Psalm hit the experience of crucifixion right on the head. In fact, there is no other explanation.

Read Psalm 110

In this passage there is a repetition of the session of Christ. Furthermore, it emphasizes the royalty of the Messiah, and his priesthood.

Melchizedek was a priest and a king during the age of the patriarchs. He once had a brief association with Abraham. Melchizedek was the king of Salem, which was the city of Jerusalem at that time. Christ will be the king of Jerusalem in the millennium and in the eternal state.

Finally, there is mention of His sovereignty, which He will reveal to the entire world for the first time at the second advent.

Read Isaiah 2.

Isaiah chapter two concentrates on the millennial rule of Christ. Christ will rule over a magnificent

kingdom, in which peace and prosperity are the rule.

All the arrogance of man and the fallen angels is brought down, because of the greatness of the day of the Lord. An end will come to all idolatry. An utter and final end.

You should note that this passage hints at the idea of idolatry as being the source of the earth's many ills, including poverty and war.

Isaiah 7:14 records two details concerning the Messiah. That His mother will conceive Him while a virgin, and she will call His name Immanuel.

READ Isaiah 9:1-7

Here again is the millennial reign of Jesus Christ.

Also, this passage establishes the location of the hometown of Christ, and the place where much of His ministry will take place.

Zebulun and Naphtali are two tribes of Israel. Their tribal boundaries form the area to the West and Southwest of the Sea of Galilee.

Included in these territories is the town of Nazareth, the hometown of Jesus Christ.

They are made glorious because of the ministry of Christ around them.

READ Isaiah 11:1-5

This passage concentrates on the prophetic character of Christ.

Through the Spirit and the Word, Christ will be the greatest prophet of all time.

Isaiah 40 proclaims the coming of the Messiah to the people of Israel.

Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins. A voice cries: "In the wilderness prepare the way of the LORD, make straight in the desert a highway for our God. Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places

a plain. And the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken."

This passage predicts the ministry of John the Baptist. This passage hearkens back to the wilderness journey of Israel.

It emphasizes the need for faith perception of the truth. For us, it looks forward to the coming of Christ, or our joining with him.

Read Isaiah 42. It establishes the purpose of the Messiah. "

These verses spell out the purpose of the life of Christ.

- He will bring justice to the nations.
- He will open the eyes that are blind.
- He will set free the prisoners from the dungeon of the cosmic system.

The passage also confirms that these things are a part of the Divine Decree in eternity past.

Read Isaiah 49, which records the call of the Messiah.

This call will result in the salvation of Israel, and of all mankind. It will solve all problems, no matter how great. It will bring about the millennium.

Isaiah 53 records the substitutionary spiritual death of Christ, a priestly function.

**Who has believed what we have heard?
And to whom has the arm of the LORD
been revealed?**

**For he grew up before him like a young
plant, and like a root out of dry ground;
he had no form or comeliness that we
should look at him, and no beauty that
we should desire him.**

**He was despised and rejected by men; a
man of sorrows, and acquainted with
grief; and as one from whom men hide
their faces he was despised, and we
esteemed him not.**

**Surely he has borne our griefs and
carried our sorrows; yet we esteemed**

**him stricken, smitten by God, and
afflicted.**

**But he was wounded for our
transgressions, he was bruised for our
iniquities; upon him was the
chastisement that made us whole, and
with his stripes we are healed.**

**All we like sheep have gone astray; we
have turned every one to his own way;
and the LORD has laid on him the
iniquity of us all.**

**He was oppressed, and he was afflicted,
yet he opened not his mouth; like a
lamb that is led to the slaughter, and
like a sheep that before its shearers is
dumb, so he opened not his mouth.**

**By oppression and judgment he was
taken away; and as for his generation,
who considered that he was cut off out
of the land of the living, stricken for the
transgression of my people?**

**And they made his grave with the
wicked and with a rich man in his
death, although he had done no
violence, and there was no deceit in his
mouth.**

**Yet it was the will of the LORD to
bruise him; he has put him to grief;
when he makes himself an offering for
sin, he shall see his offspring, he shall
prolong his days; the will of the LORD
shall prosper in his hand,**

**he shall see the fruit of the travail of his
soul and be satisfied; by his knowledge
shall the righteous one, my servant,
make many to be accounted righteous;
and he shall bear their iniquities.**

**Therefore I will divide him a portion
with the great, and he shall divide the
spoil with the strong; because he poured
out his soul to death, and was numbered
with the transgressors; yet he bore the
sin of many, and made intercession for
the transgressors.**

This is really important, because it records the purpose of the death of the Messiah. He is to die a substitutionary spiritual death, one that will pay for the sins of all mankind. It is a great sacrifice, and so God gives Him a great destiny.

Jer 23:5-6, "Behold, the days are coming," declares the Lord, "When I shall raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely ; and this is His name by which He will be called, the Lord our righteousness."

Daniel 7:27, "Then the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him."

This is a passage which describes the eternal kingdom of God under the rulership of Jesus Christ.

It tells of the gathering of all nations, human and angelic, and their subordination to Christ at the Great White Throne.

Micah 5:2, "But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity."

The eternal nature of Jesus Christ is set forth here. He is truly God. Micah also identifies His birthplace - Bethlehem.

Zech 12:10, "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first born."

This is a little different. It records the crucifixion of Christ as it relates to the Jews who demand His crucifixion. The Jews turned against Christ, and demanded his death over that of Barabbas, a common criminal who had participated in an insurrection against the Roman rule.

Malachi 3:1, "Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the Lord of hosts.

There are two predictions here. First, the prophet predicts the ministry of John the Baptist. Second, there is a prediction concerning the scouring of the Temple, which actually occurred on two occasions.

King David, the Forerunner of Christ

King David was the forerunner of Christ in at least three ways:

In his selection by Samuel the prophet.

In the establishment and administration of his kingdom.

In his fantastic relationship with God. The words of a man on his deathbed reveal a lot about him. David, for all of his sin and tragedy was a man of God.

Read 1 Samuel 16:1-13, "David the son of jesse declares, and the man who was raised on high declares, the anointed of the God of Jacob, and the sweet psalmist of Israel, the Spirit of the Lord spoke by me, and His word was on my tongue. The Rock Israel spoke to me, He who rules over men righteously, who rules in the fear of God, is as the light of the morning when the sun rises, a morning without clouds, when the tender grass springs out of the earth, through sunshine after rain. Truly is not my house so with God? For He has made an everlasting covenant with me, ordered in all things, and secured; for all my salvation and all my desire, will He not indeed make it grow? But the

worthless, every one of them will be thrust away like thorns, because they cannot be taken in hand; but the man who touches them must be armed with iron and the shaft of a spear, and they will be completely burned with fire in their place."

DAVID TO THE EXILE

Joseph's Line, the Legal Line of Christ (Matthew).

Solomon

Solomon was a true genius, and he exploited that genius by having a great relationship with God. "Now God gave Solomon wisdom and very great discernment and breadth of mind, like the sand that is on the seashore. And Solomon's wisdom surpassed the wisdom of all the sons of the east and all the wisdom of Egypt. For he was wiser than all men, than Ethan the Ezrahite, Heman, Calcol, and Darda, the sons of Mahol; and his fame was known in all the surrounding nations. He also spoke 3,000 proverbs, and his songs were 1,005. And he spoke of trees, from the cedar that is in Lebanon even to the hyssop that grows on the wall; he spoke also of animals and birds and creeping things and fish. And men came from all peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom."

Yet, Solomon became involved with the queen of Sheba, and his lust for her nearly destroyed him. Toward the end of his life he wrote a testimony to the folly of his lust. We have that testimony recorded in the Bible - it is the book of Ecclesiastes.

"Futility of futilities! All is futility!" Is the tone of the book.

Solomon then proceeds to record all of his accomplishments, and all of his doings, he says, added up to nothing.

His final conclusion was this: "The conclusion, when all has been heard, is: fear God, and keep His commandments, because this applies to every person. for God will bring every act to judgment, everything which is hidden, whether it is good or evil."

Rehoboam

The son of Solomon, he was a weak king, and although he wanted the right things, he lacked the leadership to bring them about.

He wanted a unified kingdom, but the Northern kingdom of Israel split from him.

He wanted the pure worship of God, but the entire nation rebelled and conducted even the most depraved forms of idol worship.

He was an immoral man, and he had a knack for making bad decisions from a position of weakness.

Abijah

Abijah saw the split of the two nations in a very black and white way. The Northern kingdom had rebelled, and must be forcibly brought back under the reign of one. That one, of course, was him.

He fought a great battle with Jeroboam, and though he won, he was unable to bring the rebels under his rule. The kingdom remained divided.

Abijah was also an immoral man, and he too was a failure as a king.

Asa

Asa returned to the pure worship of God. Although he allowed idolatry to exist, he emphasized what was true and right: the ritual plan of God.

Prosperity also returned to the southern kingdom. Many came down from the north because in him they saw a renewal of David's glory.

However, he did make a great mistake towards the end of his life. Zealous to make the northern kingdom return to the rule of God, he allied with a pagan nation, Syria.

Asa became ill and did not seek God's help. Depending on his household physicians, he died.

Jehoshaphat

This man, a king, was a winner. He sought the Lord with all his heart, and he made his nation a good place. When his nation was threatened, he turned the entire nation to God.

Read 2 Chron. 20.

Jehosaphat was benevolent and wise, and both his foreign and domestic policies were effective. He

lived out his life peacefully, satisfied because of his great relationship with God.

Joram

Not much is known about this man, other than his father.

Uzziah

Uzziah was another great man, who followed the Lord for most of his life. He grew to have a great relationship with God under the ministry of the prophet Zechariah.

He had a great career as king, but he became proud, and in his pride he overstepped the bounds of his authority and tried to perform a priestly function. For that sin, God gave him leprosy, and he remained a leper until the day of his death.

Jotham

Jotham was also a great king, and he turned out to be great even than his father, for he did not become arrogant because of his success.

He died a contented man, confident before God of his eternal future.

The people were not completely responsive to his leadership, but Judah still became much stronger through him.

Ahaz

This man was a loser. He refused to depend on God - refused to believe in Him. He was instead an idolater, and as king he did many evil things.

He allied Judah with Assyria, and paid tribute to Tiglath-Pileser their king, even sending him the Temple treasures.

When he died, no one missed him, and the people did not think him worthy to be buried with the other kings of Israel.

Hezekiah

Hezekiah was a good and Godly king, who from his relationship with God desired to repair the damage that his father had done.

The Assyrian menace was great during this time, and he did everything he could to strengthen his own nation so that they might withstand the enemy.

- The first priority was spiritual and moral.

- After that he saw to it that the economy and the army were greatly improved.
- The Northern kingdom of Israel went out under the fifth cycle of discipline during his reign, and their destruction together with the Sunday school ministry of Isaiah served to bring the southern kingdom under the Divine standards once again.

Under his rule a great building program took place.

Hezekiah became deathly ill, and it looked like the end was near. However, he had no heir at the time, and of course the line of Christ was through him. He prayed for his own life, and trusted in God, and God extended his life for another 15 years. It was during that time that he fathered a son, Manasseh.

Manasseh

Manasseh ruled for fifty five years. His was the longest rule of any of the kings of Judah. He was an extremely evil man, who hated God and his Word.

The prophets prophesied against him, but he only persecuted them all the more.

Because he was so evil, God sent the Assyrians against him, who captured him and carted him off to Babylon.

This Divine discipline worked, because Manasseh repented, and removed all the idols and idolatrous altars that he could.

Though he had been very evil, he died in peace, knowing the forgiveness of his savior.

Amon

Unfortunately, Amon imitated all of the evil of his own father, and failed to repent. He died the victim of a conspiracy, and his eight year old son took the throne in his place.

Josiah

When Josiah had reigned for 12 years he began a great purge of all the idol worship in the land. A few years later, he oversaw the cleansing and repairing of the Temple. While the priests were doing this, they discovered the book of the Law, and drew great conviction from it.

However, it was too late for the southern kingdom, and the wrath of God was already unleashed.

Josiah died in peace before the destruction of the nation, and did not have to witness the terrible invasion of the Babylonians.

Jehoiakim

Jehoiakim was an evil, idolatrous man who ruled as king during the destruction of the nation of Judah.

He is not mentioned - Matthew skips over him because of his evil and the terrible destruction that occurred during his reign

His son Jeconiah, or Jehoiachin is mentioned by Matthew.

Mary's Line, the Biological Line of Christ (Luke)

Note: We are taking this one all the way to Christ.

Nathan

Nathan was a son of David and Bathsheba. He is the quiet son, for nothing much is said about him in Scripture. Even so, he was a link in the biological line of Christ.

Mattathia

Nothing much is known about this man.

Menna, Melea, Eliakim, Jonam, Joseph, Judah, Simeon, Levi, Matthat, Jorim, Eliezer, Joshua, Er, Elmadam, Cosam, Addi, Melchi, Neri

Nothing is said about any of these men in the Bible.

Shealtiel

This is where a crossover point occurs. Both genealogies stop here. This is where the nation went into exile. Shealtiel was not the true son of

Jeconiah, but instead, the line of David continued in this man because Jeconiah failed to produce an heir. This is why Matthew's genealogy claims Jeconiah as this man's father.

Zerubbabel

He is the head of Israel at the time of the return from exile. Zerubabel is the result of the marriage between Pedaiah and the wife of Shealtiel. Shealtiel died without leaving an heir, and so it was his brother's responsibility to step in for him.

1 Chron. 3:19 identifies Pedaiah as the true father, while Shealtiel was only his wife's first husband. The line continued.

According to the book of Ezra, this man was a key figure in the rebuilding of the Temple He was a good man who did much for the worship of the true God of Israel.

Rhesa, Joanan, Joda, Josech, Semein, Mattathias, Maath, Naggai, Hesli, Nahum, Amos, Mattathias, Joseph, Jannai, Melchi, Levi, Matthat

The biological line of Christ continued in these men. Nothing else is known of them.

Eli

Father of Mary.

Mary

From the Exile to Joseph Joseph's Line, the Legal Line of Christ, as Expounded in Matthew

Shealtiel, Zerubbabel, Abiud, Eliakim, Azor, Zadok, Achim, Eliud, Eleazar, Matthan, Jacob

Joseph, the husband of Mary and stepfather of Christ

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Lesson 18 Quiz

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

This Quiz may have Multiple Choice, True/False, Fill-in-the-Blank, and Short Answer questions. Type your responses after the word "Answer:" following each question. The last question is an essay question and requires you to write a few sentences. Type your response following the questions.

Quiz

1. Where was Jacob buried?

Answer:

2. The name of Moses is Egyptian and means _____.

Answer:

3. Moses was very well educated in Hebrew doctrine and practices, but not in Egyptian science and law. [True/False]

Answer:

4. Moses was _____ years old when he led the children of Israel out of Egypt and into the wilderness.

Answer:

5. The circumcision of Abraham was a seal of his _____ in God's _____.

Answer:

6. In what scripture passage do we read that we are "buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead"?

Answer:

7. In the Church Age, what ritual is an outward sign of an inner faith?

Answer:

8. The genealogy of Jesus Christ is recorded in two gospels, _____ and _____.

Answer:

9. Who was the father of Enosh?

Answer:

10. Who is the grandfather of Abraham?

Answer:

End of Quiz
