

SCRIPTURE RESEARCH VOLUME 1

NUMBER 13

The Kingdom Gospel

"THE GOSPEL OF THE KINGDOM." What is it? The word "gospel" in Greek is EUAGGELION. It means: "Good news, glad tidings." The kind of "good news" to which reference is made is determined by either an exact designation, such as: "of the kingdom," "of Jesus Christ," etc. or the context.

The expression: "The Gospel of the Kingdom" is to be understood as—**KINGDOM GOOD NEWS**. "The Kingdom" is the subject of the good news.

The word "kingdom" in Greek is **BASILEIA**. It means: **ROYAL RULE**,—including, of course, **THE KING** and **THE REALM**.

"The Gospel of the Kingdom" is the **GOOD NEWS** of **THE ROYAL RULE**. What **ROYAL RULE**? Dan! 2:41 explains:

"And in the days of these kings shall the God of heaven **SET UP** a kingdom, which **SHALL NEVER BE DESTROYED**: and the kingdom shall not be left to other people, bat it shall break in pieces and consume all these kingdoms. **AND IT SHALL STAND FOREVER.**"

That is "good news" for Israel; "good news" for the earth; yea, it is "good news" for The Church to know, but not to appropriate as though it concerned The Church, whose destiny is heavenly.

In the days of John Baptist this kingdom was said to be **AT HAND**. Cp. Matt. 3:2. The kingdom was not **SET UP**, however, because The King was rejected. You cannot have a kingdom without a king.

The reader is now referred to the first three occurrences of the expression: "The Gospel of the Kingdom." 1st. Matt. 4:23:

"And Jesus went about all Galilee, teaching in their synagogues, and preaching THE GOSPEL OF THE KINGDOM, and healing all manner of disease among the people."

When Jesus went into the synagogue of the Jews what Scriptures formed the basis of His preaching? The Old Testament Scriptures. Cp. Lu. 4:17-21.

It is well to note the fact that in Matt. 4:23, it is synagogue preaching accompanied by healing. The healed folk represented what condition was to be expected when the kingdom of the heavens was actually SET UP.

2nd. Matt. 9:35:

"And Jesus went about all the cities and villages, teaching in their synagogues, and {preaching THE GOSPEL OF THE KINGDOM, and healing EVERY sickness and EVERY disease among the people."

This text covers the same ground as Matt. 4:23.

3rd. Matt. 24:14:

"And this GOSPEL OF THE KINGDOM shall be preached in all the world for a witness unto all nations; and then shall the end come."

In this 24th Chapter of Matthew, verse 13 tells us that salvation depends upon endurance. Then it must be a gospel of endurance. The endurance must be UNTO THE END. The "end" of what? What is one to "endure"? The answer to these questions is-found in the context. Beginning with Matt. 24:5, we have:

1—Pretended christs. Be not deceived.

2—Reported wars. Be not troubled.

3—Embroided nations

Consequent distress

Advancing sorrow Be not offended.

Persecuted believers)

4—Pseudo-prophets) Wax not cold

Abounding lawlessness)

All of these things one must endure to be saved.

This GOSPEL OF THE KINGDOM shall be preached in all the world FOR A WITNESS; and THEN shall the END come. End of what? Note what follows, via: verses 15-30. The end of the Tribulation. Is the Church of which Christ is Head to be here on earth to the very end of the Tribulation ? If not, are we to preach a gospel absolutely foreign to our SALVATION, RELATION, and DESTINATION?

Fundamentalist-Kingdom-Gospel-Preachers today form a splendid allied group furthering Modernistic propaganda. Modernists harp much on "The Gospel of the Kingdom." No one has any right to make synonymous The Church of which Christ is Head, and The Kingdom of which Christ is King. To give unto Peter "the keys of the kingdom of Heaven" did not mean that Peter was given the keys of .The Church made known to Paul by Special Revelation.

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B / 16. Thy servant.

A / 17. Jehovah's supply.

From this structure we gather the scope of the Psalm. It is called

A prayer of David.

It is a prayer based upon (i) what Man is, and (a) what God is.

- ***(1) WHAT MAN IS:***
- *Poor and needy (v. 1); but God's servant, because he is one whom*
- *God favors (v. 2, marg.}. As needy, he needs mercy (v. 2, 16),*
- *salvation (v. 2), preservation (v. 2), lifting up, and strength (v. 3, 16).*
- ***(2) WHAT GOD IS:***

- *Good* (v. 5, 13, 15); *the answerer of prayer* (p. 7); *great* (v. 10); *full of*
- *compassion, gracious, long-suffering, plenteous in mercy and truth* (v. 15); *the giver of strength and comfort* (v. 16, 17).

But the whole Psalm must be studied in the light of its structure and its scope. The central member, it will be noted, has the glory of God for its great subject.

THE GREAT COMMISSION, THE PROBLEM STATED

While it is not questioned that all the Bible is for us, for our learning, yet not all the Bible is addressed to us. This is illustrated in Matthew 10:5, 6 where the disciples were expressly told by Christ not to go to the Gentiles but to the lost sheep of the House of Israel. This, for them, would be in direct contradiction to the terms of the Great Commission in Matthew 28 where they as Jews or Israelites were to go to the Gentiles.

The question to which we must find an answer is inherent in all questions of interpretation, i. e. where does this fit in God's plan of things? Is it ... past? ... present? ... future? Does it belong to Israel or to the Body of Christ as revealed in Ephesians and Colossians? The would be student of the Word of God who does not distinguish the things that differ (Philippians 1:10 R.V.) and rightly divide the Word of Truth (2 Timothy 2:15) respecting things that belong to the Jew, the Gentile, the present out-calling and the different dispensations, will be exceedingly embarrassed in his search for the truth.

Is the so-called Great Commission of Matthew 28:18-20 addressed TO US? Is it our marching order or must we now interpret it of a yet future company of Israelites who are to make disciples of Gentile nations? We would suggest a consideration of the following passages of Scripture wherein the Nations are disciples of the Nation and God of Israel (prophetically spoken, of course); Zechariah 8:22-23 - how strange to our ears would be the last part of these verses i.e., Gentiles saying to a Jew, "We will go with you for we have heard that God is with you. " No less strange now would be Gentiles saying, "Come ye, and let us go up to the mountain of the LORD, to the House of the God of Jacob." Isaiah 2:3 cp. verses 2-4. How remote today seems the truth expressed in Isaiah 9:6, 7 or 11:9, 10-Gentiles under the banner, government and world-wide knowledge of the Messiah!

The Apostle Paul, in 1 Corinthians 1:17, states, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of word lest the cross of Christ should be made of none effect." Did the other Apostles understand that the Great Commission was prophetic when they agreed not to go to Gentiles in Galatians 2:9? "And when James, Cephas (Peter), and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen (Gentiles), and they unto the Circumcision (Jews)."

THE GREAT COMMISSION IN THE LIGHT OF MATTHEW'S GOSPEL

The fact that Matthew's account of the life and times of Jesus the Messiah, is called a "Gospel" has led to confusion, especially among those who fail to recognize that the term "Gospel," i.e., good news, is not limited to the good news about the death, burial and resurrection of Christ in relationship to the believer and his salvation (1 Corinthians 15:1-4). In Matthew's record the disciples preached a Gospel concerning a kingdom that omitted all the cardinal truths of Christianity -justification by faith, the substitutionary death of Christ, God being reconciled to the world, the acceptance of the believer IN Christ, the identification of the believer with Christ in His death, burial and resurrection, the believer being seated together with Christ in the heaven-lies, the dispensation of the Grace of God, the annulling of the law, the setting aside of Israel, the Body of Christ, the manifestation of the believer with Christ in the heavenlies, the privileges of the Jew (handwriting of divine ordinances against the Gentile) taken away -- even the fact that Christ was going to die and be raised again was not preached by the disciples since they did not know of it till nearly the end of Christ's earthly ministry. Note Peter's reaction in Matthew 16:22 when Christ first announced His rejection and death, "Then Peter took Him and began to rebuke Him, saying, "Be it far from Thee, Lord: this shall not be unto Thee." They did not understand the death, burial and resurrection of Christ, and further more the truths it involved were hid from them. The Scriptures say so. ..Luke 18:33, 34. cp. also Luke 9:44 and Mark 9:31, 32. Matthew's record does not contain a single sentence foreign to the purposes for which it was written, i. e., Christ Jesus as Israel's Messiah-King, the Son of David, the Son of Abraham (Matthew 1: 1). The reign of Christ over the whole earth is to be from David's throne. (Isaiah 9:6, 7 cp. Zechariah 14:6) Thus would Genesis 12:2, 3 be

fulfilled. Christ, as Son and Inheritor of David's throne and the promises made to Abraham, is first offered to Israel (priority of blessing is the inherent right of agency). The first Question asked in Matthew 2:2 is, "Where is He that is born King of the Jews?" When Christ defines His mission in Matthew 15:24 it is noteworthy that He says, "I am not sent but unto the lost sheep of the House of Israel." When He sends His disciples forth it is to the "Lost sheep of the House of Israel, " (Matthew 10:6).

John the Baptist, Christ and the disciples all preached "the Gospel of the Kingdom" (Matthew 4:23). The essence of this "Gospel" is found in the words "Repent ye for the Kingdom of (from) Heaven(s) (heavens by Metonymy put for God Himself Who is dwelling there) is at hand (drawn nigh - what draws nigh may withdraw). (Matthew 3:2; 4:17; 10:7) This Kingdom on earth that was to come from God and first offered to Israel in the person of its King, spoke of protensive things for Israel if they would accept its mandate and King BEFORE it was set up, a token of what extra blessings they could have had is seen in the reward given to the 12 apostles in Matthew 19:28, "That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. " (See also verse 29)

The true Israelite in the coming age (since now the Kingdom of Heaven is postponed) will expect, with the coming of the Son of Man, the restoration of the kingdom to Israel and the inauguration of the promised rule of the heavens upon earth. When He began His ministry by proclaiming that "the Kingdom of Heaven is at hand," that gospel of the kingdom did not mean that God was about to rule in heaven, but that, in fulfillment of Messianic prophecy Divine government was about to be established upon earth. This is summed up in the words of Matthew 6:10, "Thy Kingdom come. Thy will be done in earth, as it is in heaven. " Human apostasy and sin cannot thwart God's purposes, but now what had been "nigh" was postponed, the Kingdom purposes await that prophetic day when in fact, "All power is given unto Christ in heaven and on earth." (Matthew 28:18) That this is prophetic is seen from Hebrews 2:8 where it is stated, "But now we see not yet all things put under Him."

THE GREAT COMMISSION AND THE BOOK OF ACTS

The Great Commission directs the Apostles to go out and make disciples (teach here is not the same word in the Greek as in verse 20) of the Gentiles. If we look into the book of Acts we discover them preaching to Jews only. The command and vision needed to lead Peter to the house of Cornelius, took Peter unawares since prophetically the Gentiles were to be blessed THROUGH Israel and when Israel was in a place of blessing. His reaction to the implication of the vision is strange indeed (Acts 10:14) if he were working under the Great Commission. Peter's words in Acts 11:17, "What was I, that I could withstand (forbid) God?"... as well as his being called to account for going to a Gentile. Stranger still the words of Acts 11:19, "...preaching the word to none but unto the Jews only. " At the Council of Acts 15 no one was led to speak of the Great Commission as authority for ministering to Gentiles. Not once in Acts or else where is the Commission spoken of, nor is there a single baptism into the Name of Father, Son and Holy Spirit.

Paul's ministry while in Antioch was confined to Jews (Acts 14:27) for if Gentiles had been reached during his FIRST visit, it would not have been necessary upon his return to announce that God had opened the door of faith to Gentiles. Note Acts 13:5, ". . . they preached in the synagogues of the Jews," and likewise verse 14. Only when the Jews rejected the word did they turn to the Gentiles (verse 46). Paul, as his manner was, went to the synagogue. Note the following: Acts 17:2; 17:10; 17:17; 18:4; 18:19; 19:8. When he arrived in Rome it was the chiefs of the Jews whom he summoned together and when they refused his message, he dismissed them and his ministry to Israel as FIRST is finished. (Acts 28:17-28)

The Gospel of the Grace of God, preached by Paul, was not received by Paul at the hands of the 12 Apostles which would have been the case if they or he had been working under the Great Commission. Paul, in Galatians 1:11 and 12 states, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. " Paul's words in Galatians 2:6, "... for they who seemed to be somewhat in conference added nothing to me, " would be meaningless if the Great Commission had been the marching orders of the church of this dispensation. The verdict of Galatians 2:9 whereby James, Cephas, and John agree to confine their ministry to the Circumcision while Paul goes with his companions to Gentiles is far removed from the intent of the Great Commission.

ISRAEL BLESSING THE NATIONS

In Romans 11:26 and 27 we read, "And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. " And thus at long last, Matthew 1:21, "...for He shall save His people (Israel) from their sins," is accomplished. To see how this is done see Zechariah 12:10, etc. Now Matthew 2:6 is fulfilled, a Governor out of the Princes of Judah to rule His people, Israel.

Israel, as a nation, had been set aside. She had stumbled and suffered loss. This had been used of God to bring the knowledge of salvation and reconciliation to the world through the Apostle Paul. (Romans 11:11,15) This diminishing of Israel worked to the enriching of the Gentiles and their loss, God turning from them, worked a corresponding turning to the Gentiles, i. e. reconciliation. Now please note carefully the last parts of verses 12 and 15 of Romans 11, "... how MUCH MORE their fullness? " and "... what shall the receiving of them be, BUT LIFE FROM DEAD." Israel's loss brought blessing to the Gentiles, BUT NOTHING in comparison to the blessings they will receive when God again takes her up. Reconciliation is compared to death in view of the glories the nations will experience when Israel is in the place that God intended her to be. Cp. Isaiah 2: 1-4; 11:1-10. To make disciples of all nations in that day will be a far different task than that which is being conducted today, i. e. not making disciples of nations {of which there is no evidence) but a calling out from all nations the Church, the Body of Christ. See Ephesians and Colossians.

THE TERMS OF THE GREAT COMMISSION

All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all the nations; baptize them into the Name of the Father, and of the Son, and of the Holy Spirit; and teach them to observe every command which I have given you. And remember, I am with you always, day by day, until the close of the age. " (Matthew 28:18-20-Weymouth)

The terms of the Great Commission are three in number:

- 1. Go and make disciples of all nations.*
- 2. Baptize them into the Name, etc.*

3. *Teach them to observe all the commandments given by Christ.*

The first point has been covered in the body of this study, i. e. that of Jews sent forth to make disciples of Gentile nations. The second point we will but touch upon briefly: There is no record of this baptism being carried out in the Scriptures. If during the transitional book of Acts baptism had been carried out in the Name of the Father (instead of Christ) the greater would have or could have included the lesser, but not the other way around. In the Gospels baptism was into the Name of the One Who was to come. In Acts - into the Name of the One Who had come and been rejected.... in Matthew it will be a work that will require "all pow-er"¹¹ to secure the submission of Gentile Nations to the Great Name here revealed. Baptizing INTO the Name, etc. had reference to a change of relationships, i.e. that these nations are to be identified with this great Name of God. Baptism into water is a far cry from the meaning and intent of this baptism.

The third point in this commission has been watered down in order to force the commission into a program that would work today. They were to teach the very same things that Christ had taught them. Since we are living in an entirely different dispensation than that of the ministry of Christ to His disciples and Apostles, we do not have to decide which commands in Matthew's Gospel are to be observed today. In the event you wish to place yourself under this commission and Observe the commands of Christ, we will list a few: When you...

Have a lawsuit:

"And if any man sue thee at the law, and take away thy coat, let him have thy cloak also. " Matthew 5:40

Are asked for a loan:

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away." Matthew 5:42

Ask forgiveness:

"And forgive us our debts, as we forgive our debtors." Matthew 6:12

Expect forgiveness:

"... but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 6:14,15,

Are about your business:

"... Take no thought for your life, what ye shall eat or what ye shall drink: nor yet for your body, what ye put on..." Matthew 6:25

Minister:

"Heal the sick, cleanse the lepers, raise the dead ..." Matthew 10:8

Travel:

"Provide neither gold, nor silver, nor brass in your purses. " Matthew 10:9

Are packing:

"Nor script (bag, purse) for your journey, neither two coats, neither shoes (two pr. ?)... " Matthew 10:10

Enter a city:

"And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go hence." Matthew 10:11

Enter a house:

"And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. " Matthew 10:13.

Are leaving:

"And whosoever shall not receive you... shake off the dust of your feet. " Matthew 10:14

We could go on and on and mention other verses like Matthew 18:18 and 19, but we will desist. The wise man will have obeyed 2 Timothy 2:15 and rightly divided the Word of Truth and judged all things from the words of the ascended Christ to the Apostle Paul, God's apostle,

preacher, teacher, minister, sufferer and pattern for the Gentiles - of this dispensation, of course.

We would conclude this portion of our study with the beautiful words of Micah 4:2b and 5. All five verses should be read for here the nations will have been made disciples and Israel's great mission and purpose accomplished.

"... for the law shall go forth of Zion, and the Word of the Lord from Jerusalem." "For all people will walk every one in the Name of his God, and we will walk in the Name of the Lord our God forever and ever. "

OUR TASK TODAY IS TWO-FOLD

First, the Gospel of the Grace of God, God's Gospel, which is news of GRACE proclaimed, not to Israel | only, or to the nations as such, but to individual sinners (whether Jew or Gentile... without distinction. It is summed up in Romans 3:24, "Being justified freely (with-out cost or cause, gratuitously) by His Grace through the redemption that is in Christ Jesus. " This was the good news of God being reconciled to the world. (2 Corinthians 5:18-21) Texts could be multiplied but enough has been said.

The second part of our task today is summed up in 2 Timothy 2:2, "And the things that thou hast HEARD OF ME (Paul) among many witnesses, the SAME commit thou to faithful men, who shall be able to teach others also. " Here we have a continued ministry of conveyance of truth by faithful men to faithful men. The truth to be thus conveyed is to be that which was taught and spoken by Paul. The latter epistles of his ministry contain the truth concerning the Body of Christ, the Church. That which was transitional in his ministry -as to the Jew first, gives place to his Gentile ministry. Note his words in Ephesians 3:1,2, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward."

Do you teach this truth? Do you believe that a dispensation (house-hold government) of Grace was given to Paul? ...for us? This was called the fellowship (dispensation) of the Mystery (secret) because from the beginning of the ages it was hid in God (Ephesians 3:9) and from the ages past and former generations (Colossians 2:26), and because it could not be traced out in prophetic Scriptures of the past, it was called, "... the Unsearchable Riches of Christ." (Ephesians 3:8)

This truth for saints involves a knowledge of the glorified and ascended Christ; a distinct hope and calling from that of Israel; and inheritance in Christ and He in us, and this in the heavenlies, far above all. See chapter 1 of Ephesians.

Instead of the Jew having a special prior privilege (as in the Gospels, Acts and early Epistles), Jew and Gentile believers are made "ONE NEW MAN," Ephesians 2:15. Jewish laws which were to keep her apart and not numbered among the nations (Numbers 23:9), were done away (Ephesians 2:10-19; Colossians 2:14,16 and Gentiles blessed with Christ apart from Israel as a nation.

Do you believe the Word of God through Paul? Then hear:

"Those things, which ye have both learned, and received, and heard, and seen in me (Paul) do: and the God of peace shall be with you. "
(Philippians 4:9)

R. H. S.

QUESTION: *If the "I" in Matt. 28:20 means the physical presence of the Lord, what does the "I" to Matt. 18:2 denote?*

ANSWER: *The difficulty people have with these two passages of Scripture is due to an attempt to force the order into the present period of grace. They both belong: to the kingdom order.*

In Matt. 18:20 the expression—"into My name" indicates the character of His presence.

Matt 28:20 is dealing with the matter of DISCIPLING NATIONS. Cp. v. 19.

When the Nations, as such, are disciplined and taught, Christ will personally and physically be with His people, and will continue with them here upon earth. He will have returned, and the Nations will be enjoying blessing thru Israel. The Millennial Kingdom is here in view. As yet, the prescribed order for baptism herein given has never scripturally been followed. That order is reserved for the Nations. (H. N. B.)

AARON'S BEAUTIFUL BLESSING

How often our hearts have been lifted by the priestly blessing which God committed to Aaron and his sons. On this wise, " He said, "ye shall bless the children of Israel:"

- *"The LORD bless thee, and keep thee:*
- *The LORD make His face shine upon thee, and be gracious unto thee:*
- *The LORD lift up His countenance upon thee, and give thee peace" (Num. 6:24-26).*

With these words the nation was prepared for the march to the Holy Land.

Even today this blessing holds a prominent place in synagogue worship. The rabbi recites it in Hebrew, standing with outstretched hands. Since the Reformation it has been used also in Protestant churches.

My Hebrew Bible is open before me as I write these comments. I note that verse 24 has three words, verse 25 five words, and verse 26 seven words, a total of fifteen. Dr. E. W. Bullinger, in his work, "Number in Scripture," says that fifteen specially refers to acts wrought by the energy of divine grace (Noah's ark was borne by the flood fifteen cubits upwards, Genesis 7:20, and Hezekiah's reprieve from death was for fifteen years 2 Kings 20:6). Certainly no human literary genius could compose such lines as these. They are indeed, to borrow the words of the Psalmist, "songs in the house of my pilgrimage" (119:54).

The three words of verse 24 are "Jehovah, " "bless" and "keep. " In Hebrew, when "bless" and "keep" are combined with their prefixes and suffixes, we have the sentence, "The LORD bless thee, and keep thee." We have also three great truths: Jehovah is the source of their blessing, He will bless, and, He will keep.

"Jehovah, "usually represented by "LORD" in English, seems to have been a personal name, meaning "the Eternal," whereas "Elohim" meant "the Supreme."

"I like to think of it as "the Savior-God, " indicating a relationship between God and His people. As Jehovah He is the Savior of Israel and

also the Savior of the world. Thus "Jesus" or "Joshua" means "Jehovah is salvation."

When Aaron said, "Jehovah bless thee," he meant, "The LORD will provide for thee. " And when he said, "keep thee, " he meant that the LORD would guard and preserve them. These meanings are implicit in the original Hebrew words, barak and shamar, even as the oak is implicit in the acorn. The LORD was their provision and their preservation; He was then, and He will be in the future.

So it is with us today, not as "Israelites," but as members of "the church which is His body" (Ephesians 1:22-23). He has blessed us "with all spiritual blessings, " He will deliver us "from every evil work, " and. He will preserve us "unto His heavenly kingdom" (Ephesians 1:3; 2 Timothy 4:18).

Verse 25 has five words in Hebrew. Five is the number of grace and two things are prominent here: Light and grace. A literal translation would be: "Jehovah make His face to give light unto thee, and be gracious to thee."

Our King James Version says, "The LORD make His face shine upon thee. " But the Hebrew means more than "shine;" it means "be light" and "give light."

The noun form is used in the creation account, "Let there be light: and there was light. "

God had been their light in the exodus. The same word is used there: "The LORD went before them . . . in a pillar of fire, to give them light" (Exodus 13:21). He will be their light in Christ's kingdom: "The LORD shall be thine everlasting light, and the days of thy mourning shall be ended" {Isaiah 60:20}.

They were the recipients of law, but now Aaron asks for grace: 'Jehovah ... be gracious to thee. " "Be gracious" means to pity, to favor someone. Aaron had asked God to "keep" them; now he asks God to "favor" them.

Centuries later One shall come Who will be their Light and their Favor, He will be "the light of the world" (John 8:12) and "the grace of God" (Titus 2:11). The Father is the source of all blessing (Numbers 6:24) but the Son is the channel of all blessing (Numbers 6: 25).

Verse 26, which completes the blessing, has seven words in Hebrew. Seven is the number of spiritual perfection.

This verse contains two requests. The first is, "The LORD lift up His countenance upon thee," or literally, "lift up His face unto thee," which means for Him to look at a man. It is a serious thing when God looks at someone. For the wicked it means destruction, "The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth" (Psalms 34:16). But for the Godly it means life: "The eye of the LORD is upon them that fear him ... to deliver their soul from death, and to keep them alive in famine" (Psalms 33:18-19).

The second request is that the LORD "give thee peace." The Hebrew may be translated, "prepare for thee peace." "Peace" is the familiar and beautiful shalom, which, essentially, meant safety and soundness.

How appropriate that Aaron's blessing should close with "peace." God has prepared peace for all men--for Israel, for the nations, for every individual who will receive Him—in the person of the Lord Jesus Christ.

QUESTION: What is the difference, if any, between the word "propitiation" in 1 Jno. 2:2, and the word "atonement"?

ANSWER: The Greek word translated "propitiation" is "hilas-mAs." It occurs again in 1 Jno. 4:10, which reads:

"Herein is love, not that we loved God, but that He loved us, and sent His Son the propitiation for our sins,"

In Rom. 6:11, we have the Greek word "katallagee" translated "atonement." In 2 Cor. 5:18, the word is translated "reconciliation."

The word means: "to restore to favor."

The "propitiation" of 1 Jno, 2:2 corresponds to the "atonement" of such passages as Ex. 29:38, "a sin offering for atonement"; Lev. 25:9 "the day of atonement"; Num. 5:8 "the ram of the 'atonement'." The Hebrew word is "klp-poo-re^m."

Both "propitiation" of 1 Jno. 2:2 and "atonement" as found in these O. T. texts are words conveying the Idea of expiation. That is: "the covering of sin by means of sacrifice."

It is all summed up in Rom. 3:25: "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God."

ABRAHAM, HIS NAME Genesis 17:5,6

His Name Heads a Family and An Economy of God

He was called:

- 1. Father of Nations Romans 4:17-18*
- 2. Father of Circumcision Romans 4:12 Compare Genesis 17:10-14 (Covenant in his flesh)*
- 3. Father of Uncircumcision Romans 4:11 Compare Galatians 2:2,7,8 and 5:1-6*
- 4. Father of all them that believe Romans 4:11*
- 5. Father of the Lord Jesus Christ Matthew 1:1; Galatians 3:16*
- 6. Father to Israel Luke 1:54*

Compare Romans 9:4,5; Galatians 4:31; Romans 9:8

Sarah was "mother" (Genesis 17:15-16).

Abraham was given (heirs). Romans 9:7,8

(Children of Promise)

(Children of faith) Galatians 3:7, 29

(Children of Abraham)

and daughters. Luke 13:16

GRACE AND ABRAHAM

By Grace - Romans 4:16 (Compare 4:4)

Grace in Abraham's family; that is, the Remnant of Israel, the Earnest of the whole.

Romans 11:5, 6 - this of Grace...

Pointing up the fact that after the crisis of Acts 2 and 3 with the re-offer of the King and Kingdom to Israel, that a "shift" in God's dealings with Israel was taking place.

Abraham, an "Election," i.e. selection.

ABRAHAM'S RIGHTEOUSNESS

I. Abraham had been a recipient of promises, blessings, etc. for 45 years before he became a righteous man in the eyes of God.

A. How righteous?

1. Believed God Galatians 3:6... About what? Genesis 15:5,6; Romans 4:3, 22

2. He, by faith, saw Christ's Day and was glad. John 8:56-58

3. Not by works Romans 4:2

4. By faith Romans 4:4,5,9

5. Imputed only Romans 4:6-8

6. When...

a. Before circumcision Romans 4:10

b. Before Law and apart from Law Romans 4:13, Galatians 3:8, 10,11,17-19; Rom. 3:21-26

c. Before Israel

d. Before, but in view of the Savior's birth, death and resurrection. Romans 4:23, 24

ABRAHAM'S BLESSINGS

The original bequest. Genesis 12:1-3 "Blessing, " as used in the O.T. involved a legacy. Compare Genesis 27:12, 30, 35, 36, 38, 41.

A. This was to be a "joint blessing, " that is, others along with Abraham and Israel.

1. These others were "Gentiles. " (Galatians 3:8, 9. Contrast this with the "joint" of Ephesians 3:6.

2. *Paul sees in this verse of Galatians 3:8, 9 a premise for a saved, righteous out-calling of Gentiles (or they could not be jointly blessed with Abraham).*
3. *This out-calling of Gentiles with Abraham in no wise affects the spiritual blessings of the saved Gentiles in the heavenlies in Christ. (Ephesians 1:3,4) This out-calling was before the foundation of the world. .. certainly prior to Abraham, to Israel or the Land, etc.*
4. *The blessings of Abraham were to be on Gentiles as well as Israelites. (Genesis 28:4; Galatians 3:14.*
5. *These blessings were many, not just salvation alone. (Genesis 22:17; Galatians 3:16)*
6. *The blessings of Abraham involved those promises made to Abraham, his seed, and to Gentiles.*
 - a. *Some were exclusive to Abraham alone; some inclusive to Abraham and Israel.*
 - b. *Some were inclusive to Gentiles.*
 - c. *Some were: redemptive; spiritual; physical;*

ABRAHAM'S COVENANT

I. The Covenant. Exodus 2:24

- A. *Unconditional Genesis 15:12-18*
- B. *Respecting:*
 1. *Israel and the Land.*
 2. *A nation of Abraham Genesis 17:2-16*
 3. *Circumcision, the land and Sarah's Seed. Genesis 17:7, 8,11 (Compare Galatians 3:15)*

ABRAHAM AND HIS "SEED"

I. His Inheritance. ..Where? Who?

1. *Abraham with Gentiles, shall sit down with Isaac and Jacob in the Kingdom of Heaven. Matthew 8:11.*

2. *Abraham and his seed (both) were to inherit the Land of Palestine. (Genesis 12:7; 26:3; 15:7,8-18; 28:3,4; 17:8; 35:12.*
3. *Abraham was promised the world; that is, KosmoB. (Romans 4:13) Thus the Messianic-Davidic Kingdom was bound to the prior promise to Abraham.*
4. *Abraham, while being in and partaking of the intermediate (iron) kingdom, looked also to the New Jerusalem, the New Heavens and the New Earth. (Hebrews 11:10; Revelations 21:9-10. Revelations 21:12 and 14 link this city with Israel, the 12 Apostles, and, identifies the city as the Bride, the Lamb's wife. This is far removed from the super-heavenlies with which we have to do in Ephesians and Colossians.*

II. Who was Abraham's seed?

A. A personal seed (.); that is, lineage. (Genesis 22:17 - stars and sand)

1. *As the stars (... compare 15:5 As the sand (.)) To whom spoken? (this land) Compare Exodus 32:13; Deuteronomy 1:10 Stars fallen. (Deuteronomy 28:62; Nehemiah 9:23-26.*
2. *As the dust of the earth {pl.} (Genesis 13:16; 28:14)*
3. *A multitude (pl.)*

(Sarah) Genesis 16:10

- *Seed in their generations (.). His Seed "in lineage." (Genesis 17:7-10; Kings 17:6*

(of Abraham) compare 17:17 (of Sarah)(pl.) Matthew 1)

5. His Seed in bondage (pl.) (Genesis 15:13,14) Israel "in Egypt."

6. His seed in Isaac (.). (Romans 9:7,8) Israelites "in Christ. "

7. His seed, "Christ." (singular, lineal and supernatural) (Galatians 3:16; Genesis 22:17)... compare

8. All the seed (.). "Jew and Gentile. "

(Romans 4:16) Heirs of Abraham's promises.

9. If Christ's, THEN Abraham's seed (.). (Galatians 3:29,.. compare Romans 4:13)

SARAH? Mother (pl.) of Jew and Gentiles.

(Galatians 4:23-31... compare verse 26)

"For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God" (Eph. 2:8); "for what with the Scriptural Abraham believed God, and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt; but to him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:3-5).