

The Ten Commandments

Bible Law Course

Doctrine, Covenants and Bible Law

Contracts And Covenants In The Bible

In Webster's dictionary:

Covenant: An agreement, to agree, to be of one mind, come together.

Contract: (1) An agreement or covenant between two or more persons, in which each party binds himself to do or forbear some act, and each acquires a right to what the other promises. A mutual promise upon mutual consideration or cause which binds the parties to a performance; a bargain; a compact. (2) An agreement, usually written, enforceable by law. (3) A formal agreement of marriage or betrothal. (4) A document containing the terms of an agreement.

The Hebrew and Greek words translated "covenant" have the same meaning as the word "contract." Here are the definitions of the words translated "covenant." In Strong's Concordance, the Old Testament Hebrew word is #1285. In the New Testament it is Greek word #1242.

Covenant: (1285) A compact. Translated confederacy, covenant, league.
(1242) A contract. Translated covenant, testament.

The covenants of the Bible are:

- * Declarations on the part of God as to what he promises to do in accordance with certain sworn statements or,
- * Two party contracts to which he has bound himself.

A knowledge of the covenants of the Bible is absolutely essential if you are to have an understanding of God's purposes on this earth. Most covenants were initiated by God and form the background of revelation. No one understands the Bible message until these contracts are mastered. There is a disgraceful ignorance on the part of scholars as to the covenants of the Bible especially the "new" covenant.

Covenants are contracts. Contracts can be verbal or written. Contracts can be conditional or unconditional. It is a rule of law that: (1) if one party makes an offer and; (2) if the second party accepts that offer; (3) then they have entered into a contract. Offer and acceptance result in a contract. For example:

(1) If a teenager comes to your door and says, "I'll mow your grass for \$5.00." You have a decision to make...you can accept or reject the offer. If you reply "O.K.," have you and the teenager entered into a contract?

Yes. No.

(2) If you accept the offer and the teenager mows your grass in a workmanlike manner, are you then contractually obligated to pay him \$5.00?

Yes. No.

To illustrate a conditional contract: If you say to your son, "Son, if you graduate from high school with a 3.0 or better grade average, then I will pay your way through college." Here is an unconditional contract: "Son, when you graduate from high school I will pay your way through college."

The first example was conditional. The son had to do something to receive the benefit. He had to get good grades. In the second example was unconditional because the parent had obligated himself to pay the college tuition but the son did not have to do anything to qualify to receive the benefit.

(3) An employer might say, "Everyone with a perfect attendance record in the next three months will receive a \$50.00 bonus." Is this a conditional or unconditional contract?

() Conditional. () Unconditional.

(4) If this was a conditional covenant, what did the employee have to do to receive the benefit?

A frustrated parent might say to a child with ability but poor grades, "Look, if you graduate with a 3.0 average, then I will pay your way through college." It may be safe to say that few fathers are going to make unconditional contracts with a disobedient child such as, "When you graduate from High School I will pay your way through college." But, if a parent did have a son who was obedient, respectful and hard working that parent might be so happy with that child that he would say, "Son, when you graduate from high school, I promise to pay your tuition to college."

(5) Read Genesis 22:15-19 and 26:5. Why was God the Father pleased with Abraham?

Genesis 22:15-18
(15) And the angel of the Lord called **unto Abraham** out of heaven the second time,
(16) And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only {son}: (17) That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which {is} upon the sea shore; and thy seed shall possess the gate of .his enemies;
(18) And in thy seed shall all the nations of the earth be blessed; **because thou hast obeyed my voice.**

Genesis 26:1-6
(1) And there was a famine in the land, beside the first famine that was in the days of Abraham. And **Isaac** went unto Abimelech king of the Philistines unto Gerar. (2) And the Lord appeared unto him, and said. Go not down into Egypt, dwell in the land which I shall tell thee of: (3) Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto **Abraham thy father**; (4) And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; (5) **Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.** (6) And Isaac dwelt in Gerar:

(6) In Genesis 22 God made a covenant with Abraham. In Genesis 26 God made another covenant with Abraham's son. Why did God make promises to Isaac?

(7) Did Isaac have to do anything to receive the benefits of the promise to Abraham?

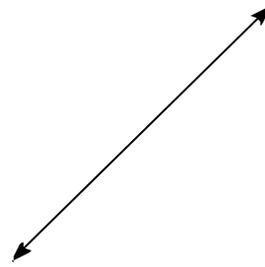
- () Yes. () No.

(8) The covenant between God and Isaac was:

- () a. Conditional: "If you do this, then I will do that."
 () b. Unconditional: "This is what I promise to do to or for you."

Genesis 22:15-18

(15) And the angel of the Lord called **unto Abraham** out of heaven the second time, (16) And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only {son}: (17) That in blessing I will bless thee, and in multiplying **I will multiply thy seed as the stars of the heaven, and as the sand which {is} upon the sea shore; and thy seed shall possess the gate of his enemies;** (18) And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.



Genesis 24:58-67

(58) And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go. (59) And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. (60) And they blessed Rebekah, and said unto her, Thou {art} our sister, **be thou {the mother} of thousands of millions) and let thy seed possess the gate of those which hate them.** (61) And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way. (62) And Isaac came from the way of the well Lahairoi; for he dwelt in the south country. (63) And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and behold, the camels {were} coming, (64) And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. (65) For she {had} said unto the servant. What man {is} this that walketh in the field to meet us? And the servant {had} said. It {is} my master: therefore she took a vail, and covered herself. (66) And the servant told Isaac all things that he had done. (67) **And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her:** and Isaac was comforted after his mother's {death}.

(9) In Genesis 24:60 the covenant promise passed to Rebekah, the wife of Isaac. It is written, **"be thou (Rebekah) the mother of thousands of millions, and let thy seed possess the gate of those which hate them."** The Jews have always been small in number. There are about 20 million Jews in the world today. In North America alone there are about 200 million Christians of the White race. No one knows accurately how many more millions are to be found in Europe, England, South America, Australia, South Africa, and other nations. **Which race, most nearly, fulfills this promise to Rebekah, "be the mother of thousands of millions?"**

- () a. The White race. () b. The Jewish race.

(10) We also read, **"and let thy seed possess the gate of those who hate thee."** Think about these points.

(1) Some colored races have a dislike, even a hatred for the White race. (2) The word "gate" means "an opening, a door, gate or port." A port is a gate to the sea. (3) Look at a map of the world. In the Americas some of the world's sea gates are the Bering Straights, The Panama Canal, The Strait of Magellan. In the Atlantic Ocean, The Azores, In Europe, The Straights of Gibraltar, the English Channel. In Africa, The Cape of Good Hope and the Suez Canal. Other land and sea gates, in Turkey, the Bosphorus Straights and the Dardanelles. In India, the Kyber pass. **Until recently, on every continent and in every ocean, almost without exception, the world's land and sea gates are in the hands of:**

- () The White Race. () The Jewish Race.
 () The Black race. () The Yellow race.

(11) Has God kept his covenant through Rebekah?

- () Yes. () No.

Gate - Strong's Concordance, Hebrew dictionary page 119.

8179. **sha'ar**, *shah'ar*; from 8176 in its orig. sense; an opening, i.e. *door or gate*: - city, door, gate, port (X-er).

8176. **sha'ar**, *shaw-ar'*; a prim. root: *to split or open*, i.e. (lit., but only as denom. from 8179) *to act as gate-keeper* (see 7778); (fig.) *to estimate*: - think.

Here are examples of other Bible Covenants:

The Adamic Covenant: Unconditional. Given after “the fall.” It contains the first promise of the Redeemer. Genesis 3:14-18

God’s Determinate Covenant: with every living thing. Unconditional. It is a divinely given assurance which guarantees against world-wide destruction. It is not to be confused with the covenant with Noah which follows immediately. Genesis 8:20-22

The Covenant with Noah: This is assurance against any world-wide destruction by flood. The rainbow is a token of this covenant. Genesis 9:1-17

The Great Abrahamic Covenant: This is the covenant we spent some time with in the beginning of this lesson. This covenant was made with Abraham after he met certain conditions. This covenant was passed on unconditionally to his descendants as we illustrated in questions 6 - 11. This great promise offered material and spiritual blessings to Israel and through them to the rest of the world. This covenant was to have its fulfillment in the latter days. Genesis 12:1-3,7, 13:14-17, 15:1-6,18, 17:22, 18:17-19, 21:12, 22:1-2, 7-18.

(12) When starvation or natural disaster falls upon different nations, who fulfills Genesis 12:3 by sending food, “Care” packages and other forms of aid?

- a. Buddhist Japan.
- b. Atheistic Russia.
- c. Black Africa.
- d. The oil rich Moslem Arab nations.
- e. Jewish Palestine.
- f. Communist China.
- g. Christian America.

Willie- “Teacher says we’re here to help others.”
Pa- “Of course we are.”
Willie- “Well, what are the others here for?”

The Covenant with Isaac: Unconditional. It embraces all the blessings offered to Abraham plus additional benefits. Genesis 2:40, 26:3-5, 24

The Covenant with Jacob: Unconditional. All the blessings to Abraham, Isaac and Jacob are passed on to Joseph and his descendants. Some say they are to be fulfilled in the Jews in Palestine. Others say they are being fulfilled now in the White Christian race in America, England and other Christian nations. Only one people carry all marks of identification listed in these unconditional covenants. When you take time to study these covenants keep in mind this question of identity. Genesis 27:27-29, 28:3-4, 13, 22, 32:12, 28, 35:1-12, 48:3-4.

The Covenant of the Sabbath: Unconditional. Not that there are no conditions laid down, for there are. But the Sabbath was given as an unconditional mark to identify Israel. Although it has been greatly corrupted as prophesied in Isaiah 58:13-14, and we are paying dearly, the Christian nations still have a national day of rest.

(13) We call Sunday the first day of the week. We print our calendars with Sunday as the first day of the week. Everyone says Sunday is the first day of the week. But is Sunday really the beginning of the week? If I were to write a letter telling you that I would drop by for a visit this week end, when would you expect me?

- Thursday or Friday.
- Saturday or Sunday.
- Monday or Tuesday.

(14) If I were to write a letter saying, “I will drop by the first of the week,” when would you expect me?

- Thursday or Friday.
- Saturday or Sunday.
- Monday or Tuesday.

In industry most pay periods are calculated from Monday to Sunday. Sunday being the last day of the weekly pay period. You factory workers need only look at your pay stub to verify this.

(15) Therefore, not by the wall calendar, but by common usage, when does one week end and another week begin?

- () a. Begin Sunday, end Saturday. () b. Begin Monday, end Sunday.

Ranchers put a brand upon their cattle. This brand identifies the owner of the cattle. The cattle have no control over the identifying mark. Likewise, true Israel has no control over God's Sabbath brand. Just as in the Western Movies, some "cattle rustlers" may try to make over the brand and claim it as their own, or falsely brand cattle to hide true ownership. But a careful inspection will reveal the true owner.

This is one reason why in Lesson 10 we said, "Sunday is the Sabbath of Moses' solar calendar." There are many other covenants, both conditional and unconditional. In this Lesson we will direct our attention toward the New Covenant.

The Decision For Christ In The Old Testament

(Before continuing read Exodus 1:7-17, 5:4-9 and 19:1-15)

In Exodus God presented Himself to Israel and they entered into an agreement. That contract was called "The Old Covenant." In Exodus 19:3, shortly before the Law was given at Mt. Sinai, we read the offer, "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, thus shalt thou say unto the House of Israel;

Ye have seen what I did unto the Egyptians, and how I bare you on **Eagles wings**, and brought you unto myself. Now therefore; If you will obey My voice indeed, and keep My covenant, **Then** you will be a peculiar treasure unto me above all people: for all the earth is mine."

(16) "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord had commanded him." And all the people answered together and said;

(17) "And Moses returned the words of the people unto the Lord." Three days later, at Mt. Sinai, on the feast of Pentecost (Lesson 10) God told these people what He would have them to do by giving them His law. **Which came first?**

- () a. The decision, "all the Lord hath said we will do."
() b. All the rules they were expected to obey.

(18) These people made a "decision for Christ," the decision was;

- () a. To do whatever God wanted them to do.
() b. Give their hearts to the Lord.
() c. We will not have this God to reign over us.

It seems the gate broke between Heaven and Hell. Saint Peter appeared at the broken part of the gate and called out to the devil, "Hey Satan, it's your turn to fix the gate this time."

"Sorry," replied Satan. "My people are too busy to worry about fixing a mere gate."

"Well then," scowled Saint Peter, "I'll have to sue you for breaking our agreement."

"Oh, yeah," yelled the devil, "where are you going to get a lawyer?"

In Exodus 19:8 the people verbally entered into the Old Covenant with the words of acceptance, "All that the Lord hath said we will do." However, in Exodus 24 this verbal contract was reduced to writing. This written contract was called "The Book of the Covenant."

(Before continuing read Exodus 24 and Hebrews 9:19-20.)

(19) In a formal ceremony with the offer and acceptance of mutual promises the Old Covenant was sealed in blood. In Exodus 24:7 the people again spoke the words of acceptance. What were these words of acceptance?

Jeremiah 3:6-8

(6) The Lord said also unto me in the days of Josiah the king, Hast thou seen {that} which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. (7) And I said after she had done all these {things}, Turn thou unto me. But she returned not. And her treacherous sister Judah saw {it}. (8) And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of Divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

Hebrews 8:6-12

(6) But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. (7) For if that first {covenant} had been faultless, then should no place have been sought for the second. (8) **for finding fault with them**, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. (10) For this {is} the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

(11) And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. (12) For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

(20) In the Bible this contract was a marriage between God, the husband, and Israel, the wife. In Jeremiah 3:8 we read about a divorce. In the book of Hebrews Paul refers to this marriage contract and declared that it failed because one of the parties to the contract was at fault. Who violated the terms of the contract? (Hebrews 8:8)

- () a. The people of Israel (wife).
- () b. God (husband).

(21) What will God do now?

(Last half of Hebrews 8:8 and Jeremiah 31:31-33)

Jeremiah 31:31-33

(31) Behold, the days, come, saith the Lord, that **I will make a new covenant with the house of Israel, and with the house of Judah:** (32) Not according to the covenant that I made with their fathers in the day {that} I took them by the hand to bring them out of the land of Egypt; **which my covenant they brake**, although I was an husband unto them, saith the Lord:

(33) But this {shall be} the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

The New Covenant

(22) Hebrews 8:6 says that this New Covenant is based upon “better promises.” What are the “better promises” mentioned in Hebrews 8:10-12?

- A. I will _____
- B. And (I will) write them (What?) in their hearts.
- C. And I will be to them a God and they shall be unto me a people.
- D. I will be merciful to their unrighteousness.
- E. And their sin I will remember no more.

Romans 15:8

Now I say that Jesus Christ is a minister of the circumcision for the truth of God, to confirm the **promises** {made} unto the fathers:

While the Bible contains promises of eternal life, notice that neither the Old Covenant nor this New Covenant contained a promise of eternal life. These two covenants are not “decisions for salvation.” The promise of eternal life to “whomsoever will” is based upon other Bible promises such as the covenant with Adam. This New Covenant is a kings and priests covenant with Israel and Judah. Perhaps that’s why people get confused. They know eternal life is a free gift, not of works but of grace. They also seem to realize that the New Covenant requires “works.” Not knowing that there are many covenants, they become confused concerning God’s requirements in the areas of faith, grace and works. Notice Hebrews 11 lists “the fathers” saved by faith. Able, Enoch, Noah, Abraham, Sara, These all lived and died before either the Old or New Covenant. Romans 15:8 tells us that Christ came to confirm these existing promises made to us and our fathers.

(23) In the second promise above, what was the “them” to be written in our hearts? (See 22B)

(24) Now, what laws are these that will be written in our hearts and minds with the New Covenant?

- () a. The laws of Secular Humanism and liberal politicians.
- () b. The laws that God had already given to His people at Mt. Sinai.

What Becoming A New Covenant Christian Includes

Many Christians have accepted Jesus Christ as their personal savior or made a “decision for Christ.” They did this with a good attitude and with all sincerity but without realizing that this decision for Christ has to do with the New Covenant and obedience to God’s Law. Their attitude was right but the clergyman either sincerely misinformed them or deliberately deceived them. He deceived them simply by remaining silent about the law and terms of the new contract and never explaining the old contract.

It compares with a door to door salesman walking away with a signed contract that you have not read. The result is trouble because, not knowing the contract, you will probably be in violation of the contract. In a written contract you will usually find a statement to the effect that, verbal statements by the salesperson are not a part of the contract. The Bible has few words of praise for clergymen. You might say, God may disclaim all or part of their sales talk. Most Christians do not read their Bibles just as most people do not read their life insurance, car insurance and other contracts. They just trust the salesman.

As a result Christians are unknowingly in violation of The New Covenant. The covenant is about the Law of God but the average clergyman says, “the law is done away in Jesus.”

Jeremiah 23:21-26

(21) I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. (22) **But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.** (23) {Am} I a God at hand, saith the Lord, and not a God afar off? (24) Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. (25) I have heard what the prophets said, that prophesy lies in my name, saying, **I have dreamed, I have dreamed.** (26) How long shall {this} be in the heart of the prophets that prophesy lies? yea, {they are} prophets of the deceit of their own heart;

When you join an organization, you are expected to obey certain rules. If you are an employee, you covenant to perform certain duties and to obey certain people. In return you receive a pay check and fringe benefits. The employment covenant may be in the form of “shop rules” and a union contract. If you join a club, you are expected to attend meetings, participate in activities, pay dues, perhaps dress in a certain way and follow certain rules of conduct, and so on. In return you receive the benefits of club membership.

It is exactly the same way when you make a “decision for Christ.” You are pledging allegiance to Jesus Christ as both Lord and King.

This is a binding contract or covenant. In effect you, like a bride at a wedding, have promised to love, honor and **obey**. In return, Jesus Christ, like a bridegroom, promises to make you his peculiar treasure, to love you, to **protect** you, to provide for you and so on.

Lesson 12 was about war. Divine protection comes to Israel simply because God is the husband and Israel is the wife. A husband is obligated to protect his wife.

So now that you understand the New Covenant is a new contract. This contract is based upon better promises. God promises to do “something good for you” If you promise to “love honor and obey” as best you can. It is your decision, you have the option to accept or to reject His offer.

People who accept will do what is right in God’s eyes. People who reject will continue to **do what is right in their own eyes** in effect saying “**No, I will not have this man to reign over me.**”

(25) What was Jesus Christ’s attitude toward the citizen who made a decision and said, “NO! I will not have this man (Jesus Christ) to reign over me?” (Luke 19:12, 14 & 27)

(26) Is Luke 19:12,14 & 27 a New or Old Testament doctrine? (See 2 Chronicles 15:13)

() Old. () New. () Both Old and New.

Luke 6:46-49

(46) And why call ye me, Lord, Lord, and do not the things which I say? (47) Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: (48) He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. (49) But he that heareth, **and doeth not**, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

Luke 19:12-14

(12) He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. (13) And he called his ten servants, and delivered them ten pounds, and said unto them. Occupy till I come, (14) But his citizens hated him, and sent a message after him, saying, **We will not have this {man} to reign over us.**

Luke 19:27

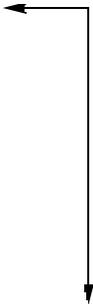
But those mine enemies, **which would not that I should reign over them, bring hither, and slay {them} before me.**

Revelation 5:9-11

(9) And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; (10) **And hast made us unto our God kings and priests: and we shall reign on the earth.** (11) And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

2 Chronicles 15:12-15

(12) And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; (13) That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. (14) And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. (15) And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the Lord gave them rest round about.



Christians who enter into this New Covenant contract become “managers” and “officers” (kings and priests) entrusted to live by the law. They are no longer “under” the law but “under” grace.

We Are Not Under The Law But Under Grace! (What does that mean?)

Many New Testament Christians will say, "I am not under the law but under grace." They associate "being under grace" with a belief that, "the law is done away in Jesus." Let's look at the word "under" to see if they correctly understand this Bible teaching. Here is part of the definition of the word "under" as found in Webster's Dictionary.

UNDER: Held in control or restraint; used predictively.

Examples of being **under** the law.

Parents can **predict** that children will misbehave. Therefore, parents try to keep their children **under control** and to **restrain** their children by making rules. The children are punished when they disobey.

In industry managers can **predict** that hourly employees will extend their coffee breaks and otherwise be less than productive unless they are kept under control and **restrained** by "shop rules." Punishments run from verbal rebuke to discharge.

In the Military, officers are likewise charged with keeping their enlisted men **under control** and **restrained**.

(27) But what about the parent, manager and officer? Are they above the law., i.e., are they at liberty to break the rules they expect others to live by?

() Yes. () No.

The Difference Between Being Under The Law And Under Grace

The military officer and business manager were given their positions because they had demonstrated that they were trustworthy and would both follow and enforce the rules without being under direct supervision. The military officer and business manager are under a form of grace.

Jeremiah 7:10 reflects the attitude of the liberal, humanistic churches with their "not under the law, but under grace," new morality, "who are you to tell me" attitude.

A New Testament Christian lives by God's Law because he wants to, not because he has to. He does not want to do it his way, rather he wants to do it God's way. That Christian is under grace. The **MAJOR** deception in Christianity is simply a false or unexplained New Covenant.

Jeremiah 7:1-12

(1) The word that came to Jeremiah from the Lord, saying, (2) Stand in the gate of the Lord's house, and proclaim there this word, and say. Hear the word of the Lord, all {ye of} Judah, that enter in at these gates to worship the Lord. (3) Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. (4) Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, {are} these. (5) For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; (6) {If ye} oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: (7) Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. (8) Behold, ye trust in lying words, that cannot profit. (9) Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; (10) **And come and stand before me in this house, which is called by my name, and say. We are delivered to do all these abominations?** (11) Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen {it}, saith the Lord. (12) But go ye now unto my place which {was} in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.

Left hanging in prior lessons.

1. Complaints against the Old Testament.
2. Paul's writings.
3. Did Jesus approve of interest on money?
4. The New Testament and pork.
5. Verses quoted to disprove God's National Holidays.
6. Moses' marriage to the Ethiopian woman.

The Old Testament Is, Well "Old"

The word "old" is used to indicate that which is replaceable, or that which was replaced. That is the understanding of "New Testament" Christians. A major victory for the wicked is in the mental trashing of two thirds of scripture with the nameplate "old."

(28) "For had ye believed Moses, ye should have; (John 5:46-47)

- a. Been converted and saved."
- b. Become an expert in the Old Testament."
- c. Believed Me for Moses wrote of Me."

(29) Who are the ye in John 5:46?

The wicked know, if we do not accept and study the Old Testament, the New Testament **is closed** to our understanding. You can verify this yourself simply by bringing to the attention of a "New Testament" Christian just about any part of this course. You will be utterly frustrated in your effort to persuade him to your point of view, even the simplest points. This is so because Jesus Christ said, in Luke 16:31, ". . . **if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.**" Of course, the "they" referred to in this verse are the Jews. Still, God is no respecter of persons. If you or your "New Testament" Christian brethren will not hear Moses and the Prophets . . . "neither will they be persuaded."

(30) In so many words, Jesus Christ was also saying;

- a. The Jewish rabbis should teach the Old Testament in our Christian Schools.
- b. The Jews did not believe Moses. If they did they would have followed Christ and become Christians 2,000 years ago.

(31) The fact that today's Jews are still Jews rather than Christians proves they still

do not _ _ _ _ _ Moses and the Old Testament.

Paul's Writings

Three Pages of **Lesson 7** are an example of how the Old and New Testaments explain each other. In 90 verses Paul quoted the Old Testament 35 times. To understand Paul's writings, it is necessary to read the portion of the Old Testament that he is referring to. It is simply not possible to understand the explanation without knowing what is being explained. It is even worse if you don't even know that something is being explained!

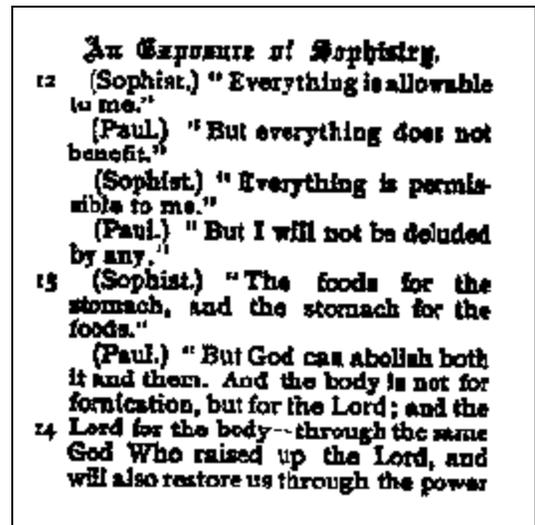
(32) Another problem revolves around “who said what.” If the Bible quoted someone saying, “It’s all right to kill,” what would this mean?

- () a. Someone said, “It’s all right to kill.”
- () b It’s all right to kill.

Many people believe that Paul said “Everything is allowable to me.” and “Everything is permissible to me.” (See Jeremiah 7:10) Sometimes these verses are quoted to justify the eating of pork. The Ferrar Fenton Bible is a modern English version showing quotations as quotations, dialogue as dialogue, and noting where the Old Testament has been quoted.

Paul’s writings on the law are often misunderstood because the word “law” can have several different meanings. For example:

1. **The Law** meaning the **Ten Commandments**.
2. **The Law** meaning **the first five books of the Bible**; Genesis, Exodus, Numbers, Leviticus, and Deuteronomy.
3. **The statutes**: Laws based upon the Ten Commandments.
4. **The judgements**: One of the commandments is “Thou shalt not kill.” The judgement for murder is “The murderer shall surely be put to death.” Exodus 21:12
5. **The ordinances**: Baptism, the Lord’s Supper, and marriage are examples of ordinances.
6. **The rituals**: These are the rituals of the Levitical priesthood. When Paul writes about “the works of the law,” he is referring to the rituals such as burnt offerings and sacrifices. They ceased when the Levitical priesthood ended.
7. **The Law** meaning man’s law. The millions of laws propounded by bureaucrats regulating our every activity. This is the law that was nailed to the cross.



The confusion with Paul’s writings have much to do with the misunderstanding of Paul’s use of the word “law.” When studying Paul’s writings you must:

- (1) See if Paul is quoting from the Old Testament. If so, to understand Paul’s explanation study the verses quoted.
- (2) When the subject is “the Law,” be very careful to correctly determine whether Paul is talking about commandments, statutes, ordinances, rituals, etc.
- (3) Determine if the verse contains Paul’s words or words spoken to Paul by someone else.
- (4) Try to find a second or third witness in either the Old or New Testaments.

Did Jesus Christ Approve Of Interest On Money ?

(Read Matthew 25 and Luke 19)

(33) Many ministers interpret the parable of the wicked servant in a way that approves of interest on money. As you well know, in Exodus 22:25, Leviticus 25:35-36, Deuteronomy 23:19 and other places God’s Law forbids interest on money. The penalty for theft by means of a debt-usury banking system is death. Therefore, the popular teaching that Jesus Christ approved of interest or usury on money:

- () a. must be in error or misunderstood because it contradicts the Old Testament.
- () b. must be correct, because many churches are happy to borrow from and pay interest to bankers.

Luke 19:20-27

(20) And another came, saying, Lord, behold, {here is} thy pound, which I have kept laid up in a napkin: (21) For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. (22) And he saith unto him, Out of thine own mouth will I judge thee, {thou} wicked servant. Thou knewest that I was an austere man, **taking up that I laid not down, and reaping that I did not sow:** (23) Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? (24) And he said unto them that stood by, Take from him the pound, and give {it} to him that hath ten pounds. (25) (And they said unto him, Lord, he hath ten pounds.) (26) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. (27) But those mine enemies, which would not that I should reign over them,

Matthew 25:24-30

(24) Then he which had received the one talent came and said. Lord, **I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:** (25) And I was afraid, and went and hid thy talent in the earth: lo, {there} thou hast {that is} thine. (26) His lord answered and said unto him, {Thou} wicked and **slothful** servant, thou knewest that I reap where I sowed not and gather where I have not strawed: (27) Thou oughtest therefore to have put my money to the exchangers, and {then} at my coming I should have received mine own with usury. (28) Take therefore the talent from him, and give {it} unto him which hath ten talents. (29) For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. (30) And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Theft

(34) Luke 19:22-23 could possibly mean:

- () a. **Out of your own mouth** I will judge thee, if you thought that I was a thief, why didn't you steal for me by charging interest?
- () b. **You knew that I approve of usury**, therefore, you should have collected interest on the money I gave you. (If you thought that I approved of usury then why did not practice what you claim to believe?)

(35) Luke 19:11-27 teaches:

- () a. Christ approved of the charging of interest on money.
- () b. The slothful servant thought Christ was a thief who stole by means of usury.

Matthew 25:14-30 is a second witness to Luke 19:12-27. To understand the full message of the Bible we have to put forth effort to discover all that is there. One way is to search and compare different writings on the same subject. In Matthew 25:26 the wicked servant was called "slothful." (Inactive, sluggish, lazy, indolent and idle)

(36) The servant said in effect, "I thought you believed in usury." Jesus replied in effect, "If that's what you believed, then why didn't you act upon your belief? Instead you did nothing!" Why was Jesus angry with the slothful servant?

- () a. Because he did not act upon his professed beliefs.
- () b. Because he misunderstood the Bible teaching.
- () c. Because he believed in usury.

Paul talked about our **works**. He said that some of our work would be no good. (Wood, hay and stubble.) Nevertheless, the worker would, unlike the slothful servant, receive salvation. The slothful servant was judged (punished) because he had no works, "at least you could have put my money out to usury." The faithful servants worked with what they had according to their understanding (or misunderstanding) and ability.

ICorinthians 3:11-15

(11) For other foundation can no man lay than that is laid, which is Jesus Christ. (12) Now if any man build upon this foundation gold, silver, precious stones, **wood, hay, stubble;** (13) Everyman's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. (14) If any man's work abide which he hath built thereupon, he shall receive a reward. (15) If any man's work shall be burned, he shall suffer loss: **but he himself shall be saved;** yet so as by fire.

James 2:14-19

(14) What {doth it} profit, my brethren, though a man say he hath faith, and have not works? can faith save him? (15) If a brother or sister be naked, and destitute of daily food, (16) And one of you say unto them. Depart in peace, be {ye} warmed and filled; notwithstanding ye give them not those things which are needful to the body; what {doth it} profit? (17) Even so faith, if it hath not works, is dead, being alone. (18) Yea, a man may say, Thou hast faith, and I have works: **shew me thy faith without thy works, and I will shew thee my faith by my works.** (19) Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

Some people are confused because the Bible speaks about judgment according to our works, but they should not be at all. The Bible everywhere teaches that salvation is by grace through faith, but judgment is by works. The reason for that is very simple, faith is invisible and is only seen in our works as James says, **“show me thy faith without your works and I will show you my faith by my works.”** It is impossible to show faith apart from our works so therefore, it is our works that will be the evidence of the reality of our faith.

You will not be judged by your verbal acceptance of Jesus Christ as your personal savior. You will not be judged by your membership in a church. You will not be

judged by some ecclesiastical connection or position. You will not be judged by some sacramental activity such as baptism or the Lords Supper.

You will be judged by reality. The reality of your commitment to Jesus Christ and your love of God will be determined by your faith as manifested in your actions. How will it be in that day for you? Every person will be judged according to his works? In the parable of the ten servants, they were judged by their works. The servant with the greatest (visible) works demonstrated the greatest (invisible) faith. The servant with no (visible) works lost what little he had as it was taken from him and given to another.

Does The New Testament Approve Of Pork?

Here are some of the verses quoted to “prove” we can eat pork. In these verses, read very carefully to see what is there, not what you may have been conditioned to think is there.

(37) In 1 Timothy 4:3-5, verse 3 mentions meats that “God hath created to be received with thanksgiving....” What meats hath God created to be received with thanksgiving?

- The unclean. The clean. Both.

(38) Verse 4 states. “Every creature of God is good, and nothing is to be refused, if it is received with thanksgiving.” Does that include rats, bats, mice, pigs, and missionaries?

- a. No. The verse implies, “every creature created for food is good to eat.”

- b. Well, we can still eat pork if it is corn fed.

(39) In I Timothy 4:3 Paul mentions “forbidding to marry” and “abstaining from meats.” What does Paul mean by “abstaining from meats?”

- a. Vegetarianism, the belief that we should not eat meat, only vegetables.

- b. Clean and unclean meats.



(40) In Romans 14:1-3 when Paul says “some eateth herbs”, what is he talking about;

- a. Some are vegetarians.
- b. Clean and unclean meats.

(41) In Luke 11:37-41, where you find the words, “all things are clean unto you,” what is the subject under discussion

- a. Ritual washing of hands, pots and pans.
- b. Clean and unclean food that Jesus Christ served the Pharisee.

(42) 1 Corinthians 10:25-27, “Whatsoever is sold in the shambles, that eat . . .” The “shambles” was the meat store in the market place. Whenever you say a “blessing” before a meal you are offering it to your God. Non-believers sometimes offered their food to their god or idol before placing it on sale in the store. What is Paul talking about?

- a. Clean and unclean meats.
- b. Food offered to idols.

(43) Acts 10 and 11: Peter saw a vision of a sheet filled with all manner of four-footed beasts of the earth and wild beasts, and creeping things and fowls of the air. Peter was told to kill and eat. Peter said, “Not so Lord, for I have never eaten anything that is common or unclean.” (Acts 10:14) What two kinds of meat did Peter mention?

- a. Common or unclean.
- b. Clean or unclean.

The word “common” is word 2839 in the dictionary of Strong’s Concordance. It means “defiled.” The clean animals in the sheet were defiled when they made contact with the unclean animals. For example, in a bacon, lettuce and tomato sandwich, the clean bread, clean lettuce and clean tomato is defiled by contact with the unclean bacon. Peter would not eat the sandwich even if the slices of bacon were removed. The sandwich has been defiled by the bacon and is now “common.”

(44) Peter was an Apostle. He knew Christ personally. The vision was in 42 AD This was twelve years after Christ’s death on the cross. If Christ “purged all meats,” etc., making pork clean, then Peter, a leader in the New Testament Church, would have to be very stupid to avoid those delicious unclean meats for the past twelve years. **What do you think?**

- a. Peter did not eat unclean meats before or after the vision.
- b. Peter was a slow learner.

Rodney (after being to Sunday School)
- “Say, Dad, our lesson told about evil spirits entering the swine.”

Father “Yes, my son. What do you wish to know?”

Rodney “Was that the way they got the first deviled ham?”

(45) In Acts 10:28, the Bible tells us the meaning of the vision. **What did the vision mean?**

- a. Christ told us to eat unclean meats.
- b. That we should not call any man common or unclean.
- c. Our savior died on the cross to cleanse pigs of worms.

Verses Quoted To Prove The Old Testament Holidays Are Done Away

Here are a few of the verses used to “prove” God’s holidays have been done away and that we should observe Christianized versions of pagan or Babylonian holidays.

(46) Isaiah 1:14, “Your new moons and your appointed feasts My soul hateth: they are a trouble to Me; I am weary to bear them.” Whose holidays are mentioned in this verse?

- a. God’s Holidays. (My holidays)
- b. The holidays observed in today’s world. (Your holidays)

(47) In fact, to identify the holidays of Isaiah 1:13-14 with the holidays of Leviticus 23 and Deuteronomy 16, is to charge God with iniquity. **What does Isaiah 1:13 say about “your holidays?”**

- a. They are Holy Convocations.
- b. It (the keeping of these holidays) is iniquity.

(48) Amos 5:21, “I hate, I despise your feast days, . . .” Whose feast days does God hate and despise?

- a. His mentioned in Leviticus 23 and Deuteronomy 16.
- b. Ours, such as Easter, Valentine’s Day, Halloween, etc..

(49) Colossians 2:16, “Let no man judge you in meat, or in drink, or in respect of a holiday, or of the new moon, or of the Sabbath days.” Does this verse say any holiday is done away?

- Yes. No.

(50) Are you going to let any man judge you in meat, or in drink, or in respect of a holiday?

- Yes. No.

The teacher was telling her class a long, highly embellished story of Santa Claus, and the mirth of Willie Jones eventually got entirely beyond his control.

“Willie,” said the teacher sternly, “what did I whip you for yesterday?”

“Fer lying,” promptly answered Willie; “an I was jest wonderin’ who was goin’ to whip you.”

Moses And The Ethiopian Woman

Numbers 12:1 reads, “And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he married: for he had married an Ethiopian woman.”

Before commenting upon Moses marriage to the Ethiopian, you think about this, if you tell people that God’s Law forbids integration and inter-racial marriage, they are sure to rebuke you with the comment, “well Moses married a Negro.” Doesn’t it strike you somewhat odd that people know all the “wrong” verses and none of the “right” verses. Not one of these same people can quote Ezra 9 and 10. They know nothing about the hundreds of other verses forbidding race-mixing. Likewise, the wicked, the righteous, the Christian and the non-Christian can also quote, “judge not lest you be judged.” They even quote non-verses such as, “God loves everyone,” “God hates the sin but loves the sinner.” From the tavern to the church, someone has done a tremendous job of educating. That same someone had also made sure we are also ignorant about many things. Could this selective education be by accident?

In the Book of Jasher, you can find a detailed account of Moses life. Below we quote several verses from chapters 71-76. Read the account and judge for yourself:

Quoting From The Book Of Jasher

(Jasher 71:1-76:13 A history book)

Chapter 71

71:1 And Moses was eighteen years old, he desired to see his father and mother and he went to them to Goshen, and when Moses had come near Goshen, he came to a place where the Children of Israel were engaged in work, and he observed their burdens, and he saw an Egyptian smiting one of his Hebrew brethren.

Chapter 72

72:21 At that time the war and the siege were against Cush, Moses fled from Egypt **from Pharaoh who sought to kill him for having slain the Egyptian.**

72:23 And Moses was nine years in the camp of Kikianus king of Cush. 72:29-36 (In these verses Kikianus dies and the people select Moses to be their new king.)

72:37 And all the people and nobles swore unto him (Moses) to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus, and they made Moses king over them that day.

Chapter 73

73:32 And Moses feared the Lord God of his fathers, so he came not to her, nor did he turn his eyes to her.

73:33 For he remembered how Abraham had made his servant Eliezer swear, saying unto him, thou shalt not take a woman from the daughters of Canaan for my son Isaac.

73:36 Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.

73:37 And Moses feared the Lord his God all his life, and Moses walked before the Lord in truth, with all his heart and soul, he turned not from the right way all the days of his life; he declined not from the way all the days of his life, in which Abraham, Isaac and Jacob had walked.

Chapter 76

76:3 And in the fortieth year of the reign of Moses over Cush, Moses was sitting on the royal throne whilst Adoniah the queen was before him, and all the nobles were sitting around him.

76:4 And Adoniah the queen said before the king and princes, what is this thing which you, the children of Cush, have done for this long time?

76:5 Surely you know that for forty years that this man has reigned over Cush he has not approached me, nor has he served the gods of the children of Cush.

76:6 Now therefore hear, O ye children of Cush, and let not this man more reign over you as he is not our flesh.

76:7 Behold Menacrus my son (by Kikianus) is grown up, let him reign over you, for it is better for you to serve the son of your lord, than to serve a stranger, a slave of the King of Egypt.

76:12 So Moses went forth from the land of Cush,...and Moses was sixty six years old when he went out of the land of Cush, for the thing was from the Lord, for the period had arrived which he had appointed in the days of old, to bring forth Israel from the affliction of the children of Ham.

76:13 So Moses went to Midian, for he was afraid to return to Egypt on account of Pharaoh, and he went **and sat at a well of water in Midian.**

Joshua 10:13

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. {is} not this written **in the book of Jasher?** So the sun stood still in the midst of heaven, and hasted not to go down about a whole day

Exodus 2:11-15

(11) And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. (12) And he looked this way and that way, and when he saw that {there was} no man, **he slew the Egyptian**, and hid him in the sand, (13) And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? (14) And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. (15) Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh,

← **The rest of the story.**

Exodus 2:15-21

and dwelt in the land of Midian: and **he sat down by a well**, (16) Now the priest of Midian had seven daughters: and they came and drew {water}, and filled the troughs to water their father's flock. (17) And the shepherds came and drove them away; but Moses stood up and helped them, and watered their flock. (18) And when they came to Reuel their father, he said, How {is it that} ye are come so soon to day? (19) And they said. An Egyptian delivered us out of the hand of the shepherds, and also drew {water} enough for us, and watered the flock. (20) And he said unto his daughters, And where {is} he? why {is} it {that} ye have left the man? call him, that he may eat bread. (21) And Moses was content to dwell with the man: and he gave Moses **Zipporah** his daughter.

**Moses' Speech about God's Law continued in
Deuteronomy Chapter Twenty One
(Read before continuing)**

(51) Who is held responsible for investigating possible crimes such as the finding of a body along a highway?

- () a. The FBI () b. The next of kin.
- () c. The officials of the nearest town or city.

Most Christians are unaware that at four different times Pilate stated that Jesus Christ was innocent of all charges.

The **first time** in Luke 23:4 at the end of the first trial before Pilate. The **second time** in Luke 23:14-15 and John 18:38. This was confirmed at the trial before Herod. The **third time** was during the appeal before Pilate. This was the third appearance in court. John 19:4 The **fourth time** was after the third trial. The Jews wouldn't take "no" for an answer. Pilate's words are found in Luke 23:22 and John 19:6.

Finally, in frustration Pilate said to Jesus, "What am I to do with you?" Jesus answer, "Do as written." Pilate asked, "How is it written?" Jesus answer, "Moses, the Psalms and the Prophets have prophesied concerning me. Pilate, as for you, you do as written and wash your hands of this affair." (Quoted from the Apocryphal book, The Gospel of Nicodemus.)

John 18:40

(38) Pilate saith unto him, What is the truth? And when he had said this, he went out again unto the Jews and saith unto them, **I find in him no faults {at all}.** (39) But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? (40) Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 19:1-9

(1) Then Pilate therefore took Jesus, and scourged {him}. (2) And the soldiers platted a crown of thorns, and put {it} on his head, and they put on him a purple robe, (3) And said, Hail King of the Jews! and they smote him with their hands. (4) Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that **I find no fault in him.** (5) then came Jesus forth, wearing the crown of thorns, and the purple robe. And {Pilate} saith unto them, Behold the man! (6) When the chief priests therefore and officers saw him, they cried out, saying, Crucify {him}, crucify {him}, Pilate saith unto them, Take ye him, and crucify {him}: for **I find no fault in him.** (7) The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. (8) When Pilate therefore heard that saying, he was more afraid; (9) And went again into the judgment hall, and saith Whence art thou? But Jesus gave him no answer.

Luke 23:1-24

(1) And the whole multitude of them arose, led him unto Pilate. (2) And they began to accuse him, saying, We found this {fellow} perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. (3) And Pilate asked him, say Art thou the King of the Jews? And answered him and said. Thou sayest {it}. Then said Pilate to the chief priests and {to} the people, **I find no fault in this man.** (5) And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. (6) When Pilate heard of Galilee, he asked whether the man were a Galilaean. (7) And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. (8) And when Herod saw Jesus, he was exceeding glad for he was desirous to see him of a long {season}, because he had heard many things of him; and he hoped to have seen some miracle done by him. (9) Then he questioned with him in many words; but he answered him nothing. (10) And the chief priests and scribes stood and vehemently accused him. (11) And Herod with his men of war set him at nought, and mocked {him}, and arrayed him in a gorgeous robe, and sent him again to Pilate. (12) And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. (13) And Pilate, when he had called together the chief priests and rulers and the people, (14) Said unto them. Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined {him} before you, **have found no fault in this man** touching those things whereof ye accuse him: (15) **No, nor yet Herod:** for I you to him; and, lo, **nothing worthy of death is done unto him.** (16) I will therefore chastise him, and release {him}. (17) (For of necessity he must release one unto them at the feast.) (18) And they cried out all at once, saying, Away with this {man}, and release unto us Barabbas: (19) (Who for a certain sedition made in the city, and for murder, was cast into prison.) (20) Pilate therefore, willing to release Jesus, spake again to them. (21) But they cried, saying, Crucify {him}, crucify him. (22) **An he said unto them the third time,** Why, what evil hath he done? **I have found no cause of death in him:** I will therefore chastise him, and let {him} go. (23) And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. (24) And Pilate gave sentence that it should be as they required.

(52) Why did Pilate wash his hands before the crowd of Jews?

- () a. Pilate was really guilty and just tried to quiet his own conscience.
- () b. Pilate obeyed Jesus Christ and the law written in Deuteronomy 21:1-9.

For more information about the events at Christ's trial and crucifixion a chapter entitled "New Facts About the Death of Christ" is in the book **Bible Holidays and Their Prophetic Significance To America**. Discover the missing day of torture. This information is hidden from the general public but readily available in any Bible.

(53) When you write your will, what are you to leave your first-born child?

- a. An equal share.
- b. A double portion of all that you have.

The first-born is primarily responsible for your care in old age. However, he can be disinherited for misconduct. Ruben and Esau are Bible examples of first-born who were disinherited.

(54) What are parents to do with an "incorrigible child?"

- a. Disinherit him.
- b. Throw up your hands saying, {What's a parent to do?"
- c. Take him to the elders of the city and bring charges.

(55) If the court finds that the child is stubborn and rebellious, (incorrigible) then what?

(56) Why? _____

(57) Why was Christ's body removed from the cross before sundown? (Deuteronomy 21:23)

Pilate Lectures The Jews.

(From the history book Nicodemus 6:8-15 as found in The Lost Books of the Bible published by World Bible Publishers.)

8 Again they cry out and say to Pilate, you are not a friend of Caesar, if you release this man? for he hath declared that he is the son of God, and a king. But are you inclined that he shall be a king, and not Caesar?

9 Then Pilate filled with anger said to them. Your nation hath always been seditious, and you are always against those who have been serviceable to you?

10 The Jews replied, Who are those who have been serviceable to us?

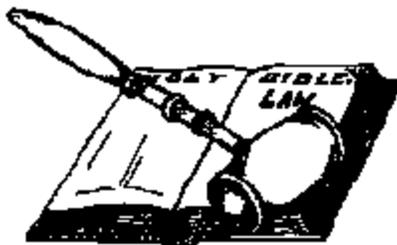
11 Pilate answered them, Your God who delivered you from the hard bondage of the Egyptians, and brought you over the Red Sea as though it had been dry land, and fed you in the wilderness with manna and the flesh of quails and brought water out of the rock, and gave you a law from heaven:

12 Ye provoked him always, and, desired for yourselves a molten calf, and worshipped it, and sacrificed to it, and said. These are Thy Gods, O Israel, which brought thee out of the land of Egypt!

13 On account of which your God was inclined to destroy you; and your God heard Moses, and he forgave, your iniquity.

14 Afterwards you were enraged against, and would have killed your prophets, Moses and Aaron, and they fled to the tabernacle, and ye were always murmuring against God and his prophets.

15 And arising from his judgment seat, he would have gone out; but the Jews cried out, We acknowledge Caesar to be king and not Jesus.



Bible Law Course

Lesson Thirteen

Test Sheet

1. Yes. 2. Yes. 3. Conditional.
 No. No. Unconditional.
4. _____
5. _____
6. _____
7. Yes. 8. a. 9. a. 10. White. 11. Yes.
 No. b. b. No.
12. a. e. 13. Thursday or Friday. 14. Thursday of Friday.
 b. f. Saturday or Sunday Saturday or Sunday.
 c. g. Monday or Tuesday. Monday or Tuesday.
 h.
15. a. b. 16. _____
17. a. 18. a. 19. _____
 b. b. _____
20. a. 21. _____
 b. _____
22. _____
23. _____ 24. a.
 b.
25. _____
26. Old. 27. Yes. 28. a. 29. _____
 New. No. b.
 Both. c.
30. a. 31. _____
 b.

Bible Law Course - Lesson Thirteen - Test Sheet Cont.

- 32.** a. **33.** a.
 b. b.
- 34.** a.
 b.
- 35.** a.
 b.
- 36.** a.
 b.
 c.

- 37.** Unclean.
 Clean.
 Both.
- 38.** a.
 b.
- 39.** a.
 b.
- 40.** a.
 b.
- 41.** a.
 b.

- 42.** a.
 b.
- 43.** a.
 b.
- 44.** a.
 b.
- 45.** a.
 b.
 c.
- 46.** a.
 b.

- 47.** a.
 b.
- 48.** a.
 b.
- 49.** Yes.
 No.
- 50.** Yes.
 No.
- 51.** a.
 b.
 c.

- 52.** a.
 b.
- 53.** a.
 b.
- 54.** a.
 b.
 c.

55. _____

56. _____

57. _____

