

The
GOLDEN KEY

BEN M. BOGARD



Lesson Six

You were instructed at the beginning of lesson 4 to spend at least 30 minutes studying the chart at the end of the textbook. You will be tested on portions of the chart during the test for this lesson. Lesson test is open book so you may use the chart at the end of the textbook which you can enlarge in order to have a clearer view of it than the one in the test questions. Dr. VBK

You may access the chart at any time by clicking [HERE](#).

Lecture 6

What Use Have We For The Old Testament?

HISTORY

Inspired
Confirmed by Archaeologists
Tells Good and Bad
Warning for Us
Misuse of Historical Events

PROPHECY

TYPES

CONCLUSION

You may access the chart at any time by clicking [HERE](#).

What Use Have We For The Old Testament?

We have learned that the Law was done away and the prophets were done away *as a rule of faith and practice*. What use then have we for the Old Testament?

The Old Testament is very valuable for three things. It contains:

- (1) *History*
- (2) *Prophecy*
- (3) *Types*

A careful study of the Old Testament is *necessary to a correct understanding of the New Testament*. In the New Testament are numerous references to *Old Testament events* and familiarity with the history of those events is necessary to an understanding of what the New Testament teaches.

HISTORY

Inspired

The history contained in the Old Testament is not different from history written by any historian, except that *Old Testament history is inspired*. Historians make mistakes and sometimes what they relate is untrue, but in the Old Testament, *every word is inspired*.

The history of creation is given in the Old Testament. It is the only Book where we can learn the exact facts concerning the origin of things. Genesis is hated by atheists and skeptics, in

fact the infidel world, because it gives God as the Creator of all things. If Genesis is true, then the doctrine of *evolution is untrue*. They cannot both be true.

Confirmed by Archaeologists

The Old Testament has been confirmed by archaeologists. The spade has uncovered ancient ruins which show that the Biblical account is true, and at no time has it been shown that the Bible account is false or even in the slightest detail in error. To know history accurately, one must know the Old Testament.

Tells Good and Bad

The history in the Old Testament tells the *bad* as well as the *good* in men and women. Why tell the bad? If only the good in the Bible characters were related, we might form the idea that they were *more than* human, and it would be discouraging to us, but when the bad conduct of such men as David and Solomon and Samson and even Abraham is recounted, we can see that they were human and in need of a Savior the same as we. We can learn how that men and women are saved notwithstanding their imperfections – the glorious doctrine of salvation by grace is exemplified.

Warning for Us

What these Old Testament characters did is not intended as an example for us. Sometimes what they did is a terrible warning to us. The bad things are not recorded for us to copy, but we can learn how God dealt with His people. For instance, we can read with profit how Noah built the Ark under the instructions of God, but *we are not to practice building arks*. We can read with profit how Moses built the tabernacle, exactly as God showed him how to build it, but we are not to practice building tabernacles. We can read with profit how Abraham offered his son, Isaac, in sacrifice. What they did is not intended as our rule of faith and practice from the Old Testament.

Misuse of Historical Events

Some of the historical events in the Old Testament were *types* of things in the New Testament, but where such is the case we are plainly told in some place that they are types. For instance, the crossing of the Red Sea is a type of baptism and the elevating of the serpent of brass is a type of the crucifixion of Christ, but we are somewhere told that these are intended as types. To give *spiritual meaning* to the historical events related in the Old Testament is a dangerous practice, unless we are distinctly told somewhere in the Bible that the event has a spiritual significance.

See Ed. Note on next page.

PROPHECY

By prophecy we mean *history written in advance*. God knew all His works before He did them. *He knew what He was going to do and when He was going to do it*, and He inspired the prophets to foretell it. Prophecy is not a guess but an actual account of events before they come to pass. It is one of the best proofs of the inspiration of the Bible.

We are not under the prophets as a *rule of faith and practice* but what they prophesied will certainly come to pass. We do not go to the prophets to learn what to do in our religious life, but we go to the prophecies to learn *what God intends to do with us* and with all the rest of mankind. God's purposes are revealed by the prophets. A study of prophecy is not only fascinating but very profitable.

What God will do is revealed in prophecy and what we should do is revealed in the New Testament.

TYPES

A *type* is a picture, a shadow. The Old Testament abounds in types and a study of them makes the work of Jesus as our

Ed. Note:

A comment here is appropriate because earlier theologians generally wrote from man's point of view instead of from God's point of view. From man's point of view time is a linear function. The past is the past the present is the present and the future is the future, and time is a linear function connecting these three divisions that we call past, present, and future.

For us, as temporal beings, we are bound to progress along that time-line from present to future. And the past is what we call History. We can only read about History or view it in a documentary or have someone tell us about their experiences in the recent past (limited by their own existence), but we can only personally experience it as far back as we have personally existed on the time-line from past to present. Our personal experience of "History" is limited on this end by the present, minus any finite amount of time, and on the other end, by our birth. And our lives are lived only in the present, not the past or as we can call it, our personal "history," because it cannot be physically relived but only recalled in memory, and not in the future, because it is not yet available to us. As we progress along the timeline, infinite divisions of a micro-second by infinite divisions of a micro-second, what we once perceived as future on one side of that infinite division of a micro-second, becomes the present as we experience that infinitely small passage of time and progress into the next infinite division of a micro-second. Traveling along time but living only in the present.

We are bound by time because that is the way that God designed us. We need time, and the progression of it from present to future, in order to exist. In fact, our very universe would cease to exist if there were no time. Its existence depends on, and its very essence is intermingled with, time and the progression of it. The very processes that allow our universe to exist have to have an element of time for them to operate.

That is the viewpoint from which brother Bogard has written this current book. His statements in this section show that his explanation is from a "temporal" (bound by time) viewpoint.

By prophecy we mean history written in advance. God knew all His works before He did them. He knew what He was going to do and when He was going to do it, and He inspired the prophets to foretell it. Prophecy is not a guess but an actual account of events before they come to pass. It is one of the best proofs of the inspiration of the Bible.

This statement, from man's point of view, is correct; and, because he is writing to people, appropriate and truthful. However, we will now expand upon this a bit in order to give you a wider perspective and understanding of Prophecy. Because of the time constraints of this course, I will try to be as brief as possible.

The first thing we must understand is that God is not a temporal being; i.e., He is not bound by time. Time is not necessary to or for His existence as it is for ours. In fact, time exists within the mind of God- God does not exist in the constraints of time. He is what I choose to call an "atemporal being". He is "outside" of time. If He had not created time, He would still exist; whereas, we would not. His very name carries this meaning.

y^eh^ova^h *yeh-ho-vaw'* (the) *self Existent or eternal; Jehovah, Jewish national name of God: -*

Jehovah, the Lord.

He is self-Existent, eternal- meaning without beginning or end. To be distinguished from infinite in temporal duration.

With this understanding of God and His existence we can see that He is outside of time. And since He is outside of time and not bound by its progress nor bound by duration, then He is equally present in His totality at all points in what we perceive as our "time" existence. To Him there is no "past" nor "present" nor "future" in the way that we perceive them. All of time, to Him but phrased in a way that we can understand it, is an ever-present "now."

This can be seen by the scriptural statements made by God- both Father and Son.

Exo 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

God, in these statements, is claiming that He exists as an ever-present “**I am**”. Speaking of what was at the time that Jesus spoke the words of John 8:58 an historical time, He claimed not that He “had existed” before Abraham but that He was existing in the present tense before Abraham was. Finite terminology breaks down at this point because we are trying to explain current existence in the past as well as the present as occurring simultaneously. We can intellectually grasp the concept but to truly understand it is hard for us if not impossible because the science upon which we base our temporal understanding of events is a time-bound science. Our experience, by which we try to understand events is also time-bound so we are left somewhat adrift in our grasp on the understanding of the concept given in God’s statements in scripture. Suffice it to say that we must simply consider God’s existence in His totality at all points equally in our “time-line” as something He has told us in His scriptures as a fact that we can only partially understand. But it is one that we can accept and apply to Prophecy.

Since God is equally at all points in our “time-line” then He can inspire the writers of scripture to write of events both past and future, the events recorded in Genesis to the events recorded in the Revelation, with ease. This is because He is not having them write of the things He “has done” in the past, but rather He is describing the things that He “is now doing” in the past. It is obvious that He can have them Prophecy because He is equally present at all points in our “time-line” and He is simply describing to them and through them, and in some instances even showing them, what He is doing in what they, as temporal beings, perceive of as “the past” but which is, for Him, really “now.” Likewise, He does not have them write prophecies of what He is going to do in the future, meaning future as perceived by the inspired writer bound by time writing to other beings also bound by time, but rather He is simply showing them and describing to them and through them the things that He “now is doing” in the future. To Him, as we have already seen, all of time is an ever-present now. Therefore, for Him to show the writers and to inspire them to write about what He is doing “now”, which to them seems 1 year or 10 years or 100 years or 1,000 years in the future, is no feat at all. It is no harder than if we describe to someone, or show someone, what we are doing right now and then make sure they use exactly the right words to describe it.

I have presented this explanation as an alternative to the one presented by brother Bogard. His explanation is quite true and appropriate because he is a temporal being writing to other temporal beings explaining, in our temporal terms, how God brings about Prophecy in the Bible by writing “**history written in advance.**” The explanation that I have presented is simply an alternative written from a slightly different viewpoint predicated on the precept of an Atemporal Being inspiring the writers of the scriptures to write about what is “now” to Him and merely perceived as “future” by us because of our existence as temporal beings bound intrinsically into time and the progression of it. Rather than viewing prophecy strictly as God inspiring the Scripture writers to write about what He was going to do because He knew in advance what He was going to be doing, we now have an alternate viewpoint to use along with that viewpoint. The alternate being that prophecy is God inspiring them to write about what God is “now doing” in both the past and the future; and that He “is doing” those things simultaneously in both past and future. Therefore prophecy in either direction may be miraculous to us, but for God it is next to nothing at all. Only recounting things to the Prophets and then making sure they write it down exactly as He shows it to them or recounts it to them.

Either way, Prophecy is a wonderful thing wrought by the hand of God through the inspired recorders and proclaimers of it.

Dr. Van - July 11, 2011

Savior clear, and also what the church is and does is made clear. A type is a shadow – a shadow of things to come.

We should use the types mentioned in the Bible and not be guilty of manufacturing types. In past years a great book was written, known as *Butler's Analogy* and it was widely read. It had such influence on the preachers of a past generation that every similarity was taken as a type of something. It developed a generation of preachers who *spiritualized everything*. Many preachers indulge in that sort of thing to this day.

The Bible should be allowed to mean *just exactly what it says*. If we do not know the meaning of the words used in a passage, we should go to a dictionary and learn the meaning *just exactly as we do when reading any other book*, or as we do when reading a newspaper. *The Bible means what it says*. Many times I have been asked what a passage *means* and my answer is: *It means exactly what it says*.

A man asked me one time what it means where Moses cast down a rod and it became a serpent and God told him to “take it by the tail.” My answer was, “*It means what it says.*”

The questioner persisted, and said, “What does it mean by *taking it by the tail?* ”

My answer was: “It means not to take it by the head or the middle, but by the *tail.*”

“But,” said the questioner, “does it not have some spiritual meaning?” It certainly does not have any spiritual significance. It is *not a type* of anything for the reason the *Bible nowhere says it should be so used*. *The Holy Spirit made all the types He wanted, and certainly we should not be guilty of making any more. Such as that is mending the Word of God and is equivalent to adding to the Bible.*

When we read of the *Passover* and then read where Jesus is our Passover, we know that the Passover is a type because the Bible says so.

When we read of Moses lifting up the serpent in the wilderness, we know that this was a type of Christ because Jesus said it was:

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14).

Everything and every event in the Bible that was intended to be a type is mentioned somewhere by some inspired writer as being a type. *We should not be guilty of inventing types, because the Spirit has given us all we need.*

CONCLUSION

1. The history in the Old Testament shows the frailty and imperfection of the human race, hence, the need of a Savior.
2. Prophecy in the Old Testament foretold the coming, suffering and dying of the Savior.
3. Types of the Old Testament *foreshadowed* what the Savior would do in saving us.

Thus, the study of the Old Testament is very valuable.

You were instructed at the beginning of lesson 4 to spend at least 30 minutes studying the chart at the end of the textbook. You will be tested on portions of the chart during the test for this lesson. Lesson test is open book so you may use the chart at the end of the textbook which you can enlarge in order to have a clearer view of it than the one in the test questions. Dr. VBK

QUESTIONS

1. Since the Old Testament is not our rule of faith and practice, what use do we have for it? _____

2. What is a type? _____

3. Is it easy to be guilty of manufacturing types? _____
4. How is knowledge of the history of the Old Testament profitable to us? _____

5. What do we mean by prophecy? _____

6. Why is prophecy good for our study? _____

