

Introduction

- 1) In the writings of the Old Testament there are recorded many of the object pictures God used to teach spiritual lessons to Israel and to us. These “object lessons” had at least four descriptive terms, two of which are “types” (1 Cor. 10:11) and “shadows” (Heb. 10:1). One of these types was the candlestick (Ex. 25:31), and another the brazen altar (Ex. 39:39).
- 2) When our Lord was here he spoke in parables (Matt. 13:3), such as “the prodigal son” (Lk. 15:11-24) or “the houses built by the wise and foolish men” (Matt. 7:24-27)
- 3) Many fail to realize that God has types today, but it is not animals or structures, but individuals and the local church. By these the Lord teaches the angels (1 Cor. 4:9; 11; Eph. 3:10).

The spiritual dimension for instructing the angels by the individuals and local assembly

It is always a wonder to me that God uses humans to teach angels for they do not have a bible. Angels were created holy but intellectually knew sin was contrary to God, then, when those angels who sinned were cast out, they learnt from experience. God also teaches them lessons from the behavior and dress of those in a local church. When teaching the subject of “headship” the Holy Spirit will cause Paul to write of three heads, “God”, “Christ”, and “man” (1 Cor. 11:3). He informs us that man has a head, that is Christ, and the woman has a head, that is the man. But, He is going to go deeper and gives instruction on the preeminence of the Lord. To show the glory of the preeminence of Christ, God’s desire is for the sexes to be clothed differently regarding what is on their heads. To the lady, God’s desire is for her to symbolically honour the man by having a covering on her head (1 Cor. 11:5) and for man to symbolically show the preeminence and glory of Christ, his head by not wearing a covering (1 Cor. 11:4). Angels then look on a collective company and see Christ being honored by each taking their place in the government of God. There is another observation, it is not only the celestial angels who are watching but also infernal, and they know they rebelled against God by disobedience. We must be careful we do not give Satan opportunity to accuse God of inconstancy when He fails to punish us when we rebel.

The spiritual dimension for the instructing of the saved by the individuals and the local assembly

- 1) The spread of the gospel is the work of the individual: “Go ye into all the world” (Mk. 16:15)
- 2) The spread of the gospel is a command to be obeyed (Matt. 28:19-20)
- 3) They became workers together with God (2 Cor. 6:1)
- 4) It ought to be an activity of worship, for the word “serve” (Rom. 1:9) is a priestly word.

The spiritual dimension for the instructing of the unsaved by individuals and the local assembly

- 1) One of the purposes God left us on earth after salvation and had saints form collective groups was for the spread of the gospel (Matt. 28:19; Mk. 16:15). When the Lord was here, He was the manifestation of God, and that is what the individual and the church is to be now, as plainly taught in 1 Tim. 3:15-16. One of the ways the church manifests the character of God is by the preaching of salvation, the righteousness and grace of God. The gospel is the presentation of the all sufficiency of the sacrifice of the Lord, the total bankruptcy and weakness of man in his sins to appease the God He angers. (Psa. 7:11)
- 2) There are several passages which concisely explain what the gospel is:
 - a) “Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures” (1 Cor. 15:3-4)
 - b) It is the message which contains the news of the “power of God unto salvation” (Rom. 1:16)
 - i) I have heard it said that the gospel is the “dynamite” of God. Such is not the case, but it is the “dynamic”, energy put forth, not energy put forth to destroy as dynamite does.
 - c) It is a message to be received by faith (Rom. 4:1-5)
 - d) It is the “glad tidings of good things” (Rom. 10:15)

- e) It is the “word of truth” (Eph. 1:13)
- f) It is the message of dire consequences for those who reject it (2 Thess. 1:8; 1 Pet. 4:17). The spiritual dimension for the instructing of the unsaved.

Some of the designations of the gospel:

- a) “The beginning of the gospel of Jesus Christ, the Son of God” (Mk. 1:1)
- b) “The gospel of the grace of God” (Acts 20:24)
- c) “The gospel of God” (Rom. 1:1)
- d) “The gospel of His Son” (Rom. 1:9)
- e) “The gospel of Christ” (Rom. 1:16)
- f) “The gospel of peace” (Rom. 10:15)
- g) “The glorious gospel of Christ” (2 Cor. 4:4)
- h) “The gospel of your salvation” (Eph. 1:13)
- i) “The gospel of our Lord Jesus Christ” (2 Thess. 1:8)
- j) “The glorious gospel of the blessed God” (1 Tim. 1:11)
- k) “The everlasting gospel” (Rev. 14:6)
- l) The “gospel of the Kingdom” (Matt. 4:23).

When the good news is preached there are different aspects, for the Jew of the Lord’s time and in Daniel’s 70th week it will be the good news that despite how things look with the rule of the beast, God’s kingdom under His Son will come. In Acts there is constant reference to them preaching the kingdom of God (Acts 8:12) which is the moral aspect of the kingdom, which ought to be manifested in each saint (Rom. 14:17).

We live in a world which is under the condemnation of God. Lot lived in such a world as did Noah. With the impending judgment of God there was no time to waste in non essentials. Life was swiftly coming to a close and every individual they saw, (save those who believed the message) (Lot’s wife did not believe) was going to perish. They had a vision of perishing souls, and perhaps this is missing in our situations. If there is no vision there will be no passion. Without passion and a burden for the glory of God, the gospel will be as a tale that is told, the results of which are no conversions, dead formality, conscience eased, and deadened Christians. I wonder why God should have mercy on us when we fail to have it on the unsaved?

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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