

## OT-OV

### Lesson 50

1. Last week I taught in part Genesis chapter eighteen and nineteen comparing the life of Abraham with his nephew Lot.

2. I want to review some of that learned and then pick up with new material on page two.

Gen 18:2 Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground.

1. Vs 2: Three men; two angels (Gen 19:1)

1.1 To Abraham, this appearance was "God in three persons."

Gen 19:1 The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground.

1.2 To Abraham was being fulfilled the promise, "If a man loves me, he will keep my word and we will come to him and make our home with him." (Joh 14:23)

1.3 They came in a manner and form that Abraham could comprehend, and they lodged and ate with him in fellowship.

1.4 Lot received the heavenly messengers but only two. There has been much supposition as to why only two as over against the three who visited Abraham. Barnhouse has conjectured:

"Lot did not know the power of the Holy Spirit. He knew God in creation and the Lord in redemption, but the Spirit is not known to the worldly Christian."

1.5 In Gen 18:2 we see Abraham ran to meet the divine entourage; Lot however only rose up to meet His divine delegation. (Gen 19:1)

1.6 The difference between the believer who walks by faith and the one who is walking in the world is evident by the manner in which each receives the Lord. Abraham, separated from the world, he had no other Master but the Lord.

1.7 There was nothing to occupy Abraham's attention, and when the Lord appeared, He ran to meet Him.

1.8 Lot was preoccupied with worldly things. He rose up to welcome the Lord, but there was no instinctive quickening of his senses to be ready for the Lord and to welcome Him gladly.

1.9 The carnal Christian must overcome the inertia of the world. This can only be done by following the protocol of God—taking-in the Word under the filling of the Spirit.

2. When God knocks and we positively respond, He comes to fellowship with us. It is however up to us to make Him feel at home in our hearts.

Rev 3:20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

3. Abraham is eager to welcome and feed his guests. They are provided the safety of his home.

4. Abram was God's man in God's place and so all went well with the quietness and smoothness of the Lord's ways. There was little safety in the big city where evil prevailed.

Gen 19:4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:  
Gen 19:5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

5. Lot's communion was disturbed and distracted. He was where he should not have been and the things of the world were bound to interfere.

5.1 Lot and his family were about to receive discipline from the Lord; Abram on the other hand was about to receive a reiteration of their special blessing for time -- Isaac.

6. As a carnal Christian Lot could have no fellowship with his Divine guests. He was no better than the natural man because He chose to live carnally being both in and of the world.

Rom 7:14 For we know that the law is spiritual: but I am carnal, sold under sin.

Rom 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

1Co 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

6.1 Let's review the Doctrine of The Three Classes of Men:

## Doctrine of the Three Classes of Men

1. There is an obvious difference in the character and quality of the daily life of Christians. This difference is acknowledged and defined in the New Testament. There is also a possible improvement in the character and quality of the daily life of Christians.
2. This improvement is experienced by all such Christians who fulfill certain conditions. These conditions form an important theme in the Word of God.
3. The Apostle Paul, by the Spirit, has divided the whole human family into three groups:
  - 3.1 The "natural man," who is unregenerate and thus, unchanged spiritually;
  - 3.2 the "carnal man," who is a "babe in Christ," and walks "as a man"; and
  - 3.3 the "spiritual" man.
4. These groups are classified by the Apostle according to their ability to understand Bible doctrine. Doctrine is taught by God the Holy Spirit to positive believers.
5. Christ predicted this in Joh 14:26 and 16:13.

Joh 14:26 But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

Joh 16:13 Therefore when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Joh 16:14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.

6. In I Corinthians 2:9 to 3:4 the threefold classification of mankind is described.

1Co 2:9 However, as it is written: "No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him"--

1Co 2:10 but God has revealed it to us by his Spirit. The Spirit searches all things, even the deep things of God.

1Co 2:11 For who among men knows the thoughts of a man except the man's spirit within him? In the same way no one knows the thoughts of God except the Spirit of God.

1Co 2:12 We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us.

1Co 2:13 This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words.

1Co 2:14 The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned.

1Co 2:15 The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment:

1Co 2:16 "For who has known the mind of the Lord that he may instruct him?" But we have the mind of Christ.

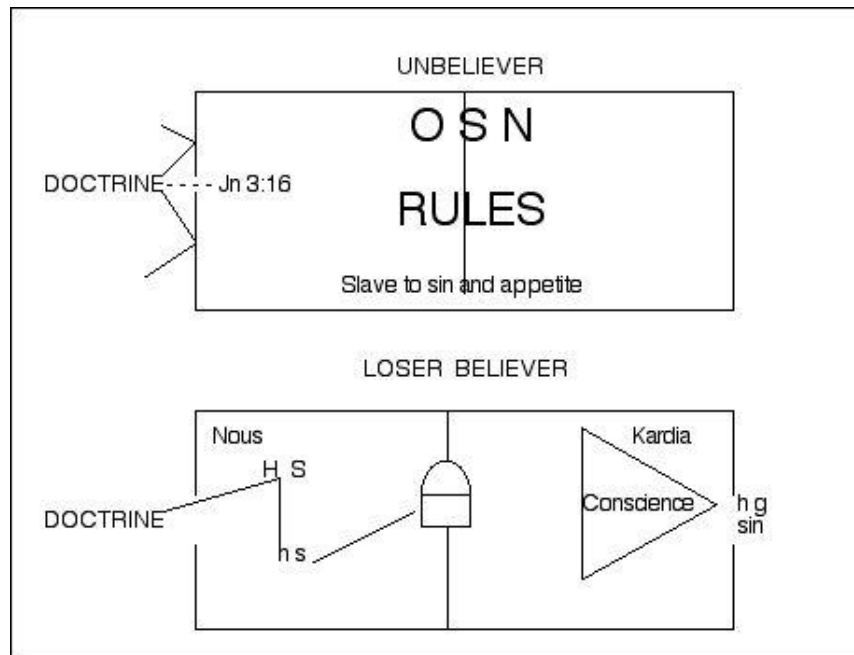
1Co 3:1 Brothers, I could not address you as spiritual but as worldly--mere infants in Christ.

1Co 3:2 I gave you milk, not solid food, for you were not yet ready for it. Indeed, you are still not ready.

1Co 3:3 You are still worldly. For since there is jealousy and quarreling among you, are you not worldly? Are you not acting like mere men?

1Co 3:4 For when one says, "I follow Paul," and another, "I follow Apollos," are you not mere men?

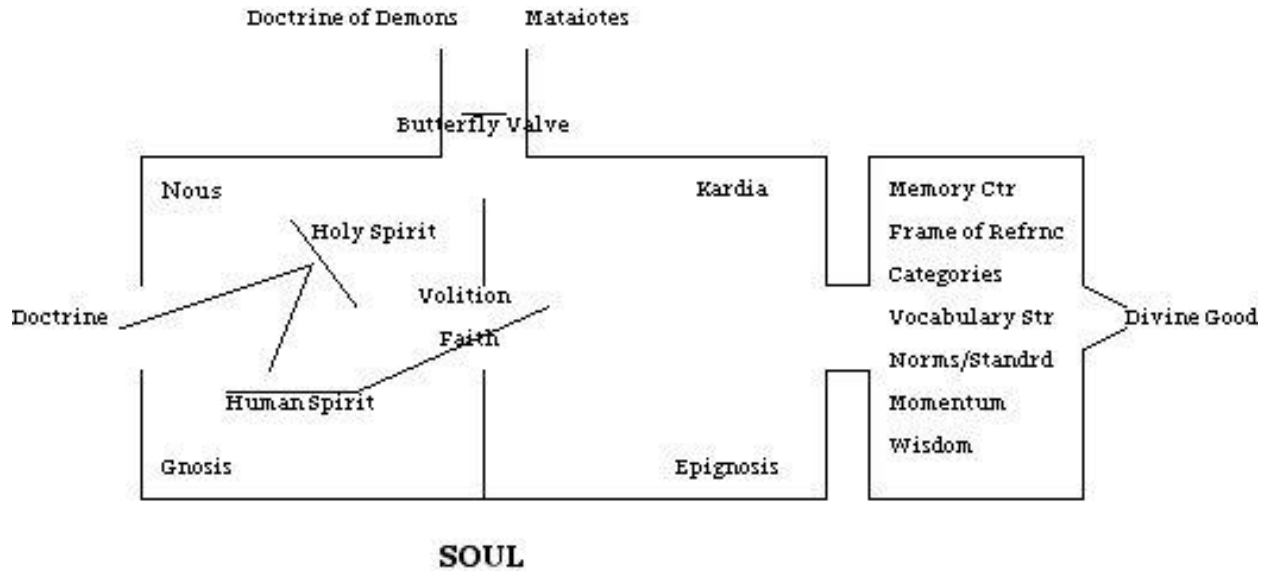
6.1 A chart will help introduce the concept of what we are about to study. Recall, the natural man is the unbeliever. He cannot understand Bible doctrine. Then there is the carnal believer or loser believer who also cannot understand Bible doctrine.



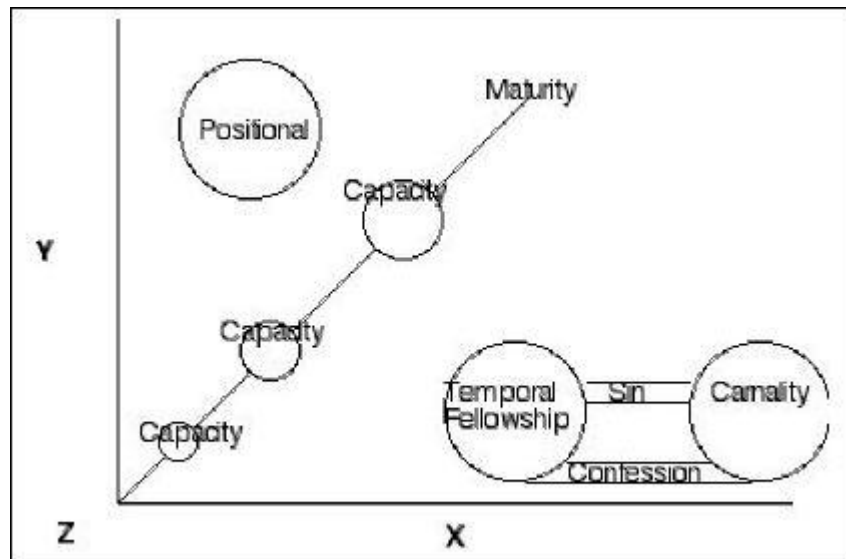
7. The passage opens as follows: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit."

8. A distinction is here drawn between human knowledge received through the eye-gate, the ear-gate, or the "heart" (the power to reason), and Bible doctrine taught by God the Holy Spirit.

8.1 Another chart will facilitate our understanding of how doctrine is taught by God the Holy Spirit to the positive believer or as Paul says: the spiritual man.



9. There is no reference here to any revelation other than that which has already been given to us in His Word and such revelation is boundless. "For the Spirit (Who reveals) searcheth all things, yea, the deep things of God." We can never exhaust or master all that God would have for us to know. His truths are inscrutable—incapable of being totally mastered. We are always moving in the direction of spiritual maturity.



10. Men are classified according to their ability to understand and receive the "deep things of God." Into these "deep things of God" no unaided man can go. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (knows them).

11. An unaided man may enter freely into the things of his fellow man because of "the spirit of man which is in him." He cannot extend his sphere. He cannot know experimentally the things of God. Our intellectual prowess can only take us so far.

12. Even though man, of himself, cannot know the things of God, the Spirit knows them, and a man may be so related to the Spirit that he too may know them. By this I mean: we are born—again, after which we name our sins to God and take-in the Word of God and are thus, related to the Spirit, i.e., we can now taught by the Spirit.

12.1 The passage continues: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we may know the things [the "deep things of God," which eye hath not seen, etc.] that are freely given us of God."

12.2 "We [that is, all saved, excluding none] have received the Spirit Which is of God." Here is a great potentiality. Being so vitally related to the Spirit of God as to have Him abiding within, it is possible to come to know "the things that are freely given to us of God." We could never know them of ourselves: the Spirit knows, He indwells, and He reveals.

13. This divine revelation is transmitted to us in "words" which the Holy Spirit teacheth, as the Apostle goes on to state: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual."

14. God's Book is a Book of words and the very words which convey "man's wisdom" are used to convey things which "eye hath not seen, nor ear heard, neither have entered into the heart of man."

15. Nevertheless unaided man cannot understand these "deep things of God," though couched in words most familiar to man, except as they are "revealed" by the Spirit. Let's now look at the natural man.

End Lesson