

## Lesson One — Grasping the Big Picture

*Day One — First Things First*

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*Day Three — Types and Anti-types, Part 1*

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The first thing we must do as we begin to delve into the Scriptural presentation of the picture of marriage is to lay down the foundation upon which the complete picture will rest. If we are to understand this picture properly, we must study it *the way God gave it*. In short, we must grasp a few keys of interpretation, after which we can see how God initially instituted marriage, and then build upon the picture in the way He built upon it!

Therefore, it may be necessary that we do a review of some interpretive keys in this first week of study. We will review how God gave us the Word, and how we are to study, understand, and interpret His Word.

### Day One — First Things First

Why don't you stop for a moment and pray, asking God to grant to you a better, more complete understanding of how He has put things together in His Word. Tell Him you want to see Scripture the way He gave it. Ask Him to teach you!

Okay, let's get started. To begin, we must understand *how* God gave us His Word. Look carefully at what the prophet Isaiah says concerning *how* God gives understanding and knowledge of His Word, and *to whom* He will give it —

#### **Isaiah 28**

**9 Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. 10 For precept must be**

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**upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little...** (KJV)

Observe what the passage says. To whom will God *teach knowledge* and *make to understand doctrine*?

From a spiritual perspective, what do you think that means?

How will He teach knowledge and give understanding?

**√<sup>1</sup> Explain this key of interpretation or understanding in your own words:**

In coming to *any part* of God's Word, we must always be aware of a truth about which Paul wrote to Timothy —

## **II Timothy 3**

**16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 that the man of God may be adequate, equipped for every good work.**

How much of Scripture is described in this verse?

From this passage, describe what Paul says Scripture is profitable for.

According to this passage, what does the *Word of God* do for the *man of God*?

Go back and circle the word *profitable*. What do you think it means that something is *profitable*?

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<sup>1</sup> √ These will serve as summary markers for information you will need on Day Five of next week's study. So, be sure to do these brief summaries as you come to them.

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In this previous passage from II Timothy, Paul deals with the fact that *all Scripture is inspired by God*. The word *inspired* is a translation of the compound Greek word *theopneustos*, which means *God-breathed* (*theo*, from *theos*, meaning “God”; *pneustos*, from *pneuma*, meaning “breath”). The English words *breath* and *spirit* are translated from the same Greek word *pneuma*. In I Corinthians, Paul writes that God’s Words are *spiritual* thoughts put into *spiritual* words. Hence, the Scriptures are *God-breathed* — *God-breathed* thoughts put into *God-breathed* words (I Cor. 2:13).

When a person is *born again* — having been brought out of spiritual death into spiritual life through faith in the death and shed blood of Jesus Christ — his/her spiritual journey through God’s Word can begin. If this journey is to lead to spiritual maturity, at some point the individual must go to Genesis and lay down the beginning of things according to the way God gave them. He/she must come to the understanding that God laid out a foundation in the beginning in a particular fashion, and it is upon this foundation that continual understanding must be built. The process of maturity takes place over time with understanding coming a little from here and a little from there in Scripture.

In this study, we will do just that! Next week we will begin in Genesis to lay the foundation for the picture of marriage, seeing where the picture begins. Then, we will journey through the different portions of God’s Word seeking to grasp the overall scope of marriage from Genesis to Revelation, seeing how God begins, develops and completes the picture. All in all, we will witness how God puts the picture of marriage together in Scripture from Genesis to Revelation.

√ **Explain this key of interpretation or understanding in your own words:**

Tomorrow we will look at more ways to interpret and/or understand Scripture! Please remember to pray for yourself and the others in your study group.

## Day Two — The Story of Jesus Christ

Begin with prayer. Ask God for a better understanding of the person and work of Jesus Christ — past, present and future.

Read this statement the Apostle John writes in the first part of his gospel:

### **John 1**

**1 In the beginning was the Word, and the Word was with God, and the Word was God.**

**... 14 And the Word became flesh, and dwelt among us...**

What did John mean by *the Word becoming flesh*?

The Bible tells a story. Based upon what John wrote, Whose story is the Bible about?

The story in the Bible has one main plot, with innumerable subplots. Each and every subplot plays into the overall plot. This story has One Main Character, with several other characters relating to the Main Character. The Main Character is Jesus, God the Son. The other characters are: God the Father, God the Holy Spirit, God's holy angels, God's arch enemy (Satan) and his fallen angels, and man. The setting of this story is mainly the earth with some scenes taking place in the heavens. The story opens in conflict and ends in the resolution of that very same conflict. Ultimately, it is important to see that *the overall main Character* is God's Son, Jesus Christ; and *the overall story* is about God's Son, Jesus Christ. Everything has to do with Jesus. Everything! This cannot be overstated!

Following are a few passages which depict the truth of what is stated in the previous paragraph. Notice how Genesis 1:1 and John 1:1 are related. The idea is repeated again in Colossians chapter one.

**Genesis 1:1 In the beginning God created the heavens and the earth.**

**John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being.**

**Colossians 1:16 For by Him all things were created... all things have been created by Him and for Him. 17 And He is before all things, and in Him all things hold together.**

All of that which is written in God's Word is written about the person and work of Jesus Christ. As we will see in a moment (and throughout this week's study), the whole Old Testament is about Jesus Christ. It also becomes evident that the whole New Testament is about Him as well. All Scriptures should be viewed with this in mind.

As we will see in a moment, Jesus' Own words reveal that any and all of the Old Testament could be used to teach about Him. Let's look at it.

Jesus spent approximately three years in public ministry. At the end of this time, and after His death and resurrection, Jesus still needed to teach His disciples something about the way in which they viewed the Old Testament Scriptures. We would do well to learn the same lesson these disciples learned. Following are the details of what happened.

It was a particular event which happened on Resurrection Day. Two disciples set out on the seven-mile journey from Jerusalem to Emmaus. Their hearts were downcast because of the previous days' events, *i.e.* the crucifixion of the One they had hoped would redeem Israel, though they had heard the report that some of the women had seen a vision of angels who were saying that "He [Jesus] was alive." Without the two disciples knowing Who He was, Jesus began walking and talking with them. He questioned them as to their thoughts and conversation. The disciples' response to Jesus concerning these events revealed a very definite lack of understanding on their part in concerning the way the Old Testament was put together. This lack of understanding (something which should not have been the case for these disciples) evoked a seemingly harsh response from Jesus:

**Luke 24**

**25 And He said to them, "O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27 And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.**

What descriptive term did Jesus use in describing these two disciples?

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According to Jesus' Own words, what were the disciples 'slow' to do?

From what Jesus said, write out what the disciples had missed, and how Jesus corrected their mistake.

How pervasive does it appear their mistake was in handling the Scriptures, which at that point in time was only the Old Testament?

According to what Jesus taught, how much of the Old Testament is about Him?

Moses wrote the first five books of the Old Testament. By "beginning with Moses," Jesus was saying is that one could go anywhere in the first five books and learn about the Christ. Additionally, one could also go to any of the books of the Prophets and learn about Him. Thus, Jesus "explained to them the things concerning Himself in all the Scriptures." These sections of the Old Testament are pervasively about Him! But that's not all! Read on.

The events of that day continued. When Jesus and the disciples arrived at their destination, the two men asked Jesus to stay with them; still they did not recognize Who He was. Jesus complied with their request. Then, as they sat down to eat something interesting happened.

## **Luke 24**

**30 And it came about that when He had reclined at the table with them, He took the bread and blessed it, and breaking it, He began giving it to them. 31 And their eyes were opened and they recognized Him; and He vanished from their sight. 32 And they said to one another, "Were not our hearts burning within us while He was speaking to us on the road, while He was explaining the Scriptures to us?"**

According to the text, at what moment did they recognize Who He was?

Based upon that which had just been revealed to the two disciples about the true content of the Old Testament, why do you think they recognized Jesus at that moment? (Think about it!)

Drawing from this whole story, and seeing the Scriptures the way Jesus taught them, what effect did this understanding have on the two disciples (v. 32)?

It was at the moment that Jesus broke bread with them, that the disciples recognized Who He was. Then He disappeared from their sight. They realized that the broken bread pointed to His broken body — something that had happened three days earlier! And based upon what Jesus had just taught them about the Old Testament Scriptures, they could put two and two together and realize, through seeing the broken bread, with Whom it was they were talking. Then He disappeared from their sight.

Through Jesus' Own teaching, these two disciples had come to realize *the key* to understanding Old Testament truths — that the whole of the Old Testament is about some facet or revelation of Jesus Christ! And the result of grasping this key had a result in their hearts concerning Scripture — it caused their hearts to burn within them! Oh! May our hearts burn within us!

Once the disciples recognized Him, He disappeared from their sight. Evidently, the purpose of His walking and talking with them had been accomplished — He had taught them what He wanted them to know how the Scriptures were laid out in order for continued learning to take place. And now *we are learning this truth as well*. We should see Jesus throughout the Written Word!

At once, the disciples made their way back to Jerusalem to let the other disciples know that they had seen and had been with the resurrected Christ. Once there, while the two disciples were relating their encounter with Jesus to this larger group, Jesus appeared in their midst, and spoke with them. He needed to teach them this very same key of interpreting Scripture as He had taught the two disciples earlier in the day. Here is how He ended His discourse with them:

**Luke 24**

**44 Now He said to them, “These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.” 45 Then He opened their minds to understand the Scriptures...**

According to this passage, where did Jesus say one could go to find all things that are written about Him?

In showing the group of disciples that this is the way to view Scripture, what did Jesus do for them? (See v. 45.)

Apparently, uppermost in Jesus' mind (even on the day He was raised), was teaching His disciples this truth of understanding and interpreting Scripture — all Scripture is about Jesus Christ! Isn't that interesting?

√ **Explain this key of interpretation in your own words:**

Before we leave this key of interpretation and go on, let's consider the other side of the coin, so to speak. We have just seen the *positive side* of grasping this key of interpretation — the two disciples, and later a larger group of disciples, *moving from a place of foolishness to a place wherein their hearts burned within them*. Now let's look at a picture on the *negative side* of the issue. Let's look at a group of people *who refused to accept that the entire Old Testament was about Jesus. And the result was that they remained in ignorant foolishness*. (So many people today make this very same mistake; they don't view the whole of Scripture as being instructive concerning Jesus Christ. Oh may we not make the same mistake!)

In the following passage, notice the reprimand Jesus gave to the Pharisees, those who should have known the same Old Testament Scriptures as did the two disciples on the road to Emmaus and those who claimed to be Moses' disciples (John 9:28). After a fairly lengthy discourse with these Pharisees in John chapter five, Jesus said to them:

**John 5**

**45 “Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. 46 For if you believed Moses, you would believe Me, for he wrote about Me. 47 But if you do not believe his writings, how will you believe My words?”**

Rephrase the scope of what Jesus said.

I think I would rather be reprimanded as foolish and learn what the two disciples learned on the road to Emmaus, than have Jesus say to me what He said to the Pharisees. Wouldn't you? What would you have to change in your reading of Scripture to have your hearts burn within you?

That's it for the day. See you tomorrow.

## Day Three — Types and Anti-types, Part 1

The key we looked at yesterday is vitally important in one's study of Scripture. This key introduces a vast and inexhaustible means of understanding God's Word and understanding the way in which He gave it. Simply stated the key is: **Any and all parts of the Old Testament (the writings of Moses, the Prophets and the Psalms) is instructive concerning either the person or work of Jesus Christ.**

We have looked at the fact that the Bible tells a story, and that story is *all* about Jesus Christ. If one does not grasp this fact, there can be no proper understanding of Old Testament Scriptures. At the beginning of yesterday's homework, we saw that the Apostle John wrote, “*the Word* was made flesh and dwelt among us” (1:14). In the respect that all the Old Testament Scriptures are about Christ, John could only have been referring to the *complete Old Testament becoming flesh* in the Person of Jesus Christ. Jesus Christ is the

Living Word, the One of Whom the written Word speaks. In that sense, “*the Word became flesh*” — The Word took on human flesh at the time of the incarnation.

Remember, this week we are striving to understand some of the keys of interpreting Scripture. We have seen that:

- **God gives knowledge and understanding little by little.**
- **All Scripture is inspired by God, and is profitable.**
- **The entire Bible is the story about Jesus.**

The whole of Scripture is about the Lord Jesus Christ!

Along these lines, the importance of seeing how the Old Testament relates to the New Testament is inestimable. Each testament sheds light on the other. God’s Word is given *progressively* and *with purpose*. It comprises one large Body of Truth, with every part fitting into the whole, and every part needing to be understood in light of the whole. The revelation of the Word is progressive in that, with just a few keys for interpretation, one can begin in Genesis and work his way through the Bible progressively, and a lifetime of learning can ensue! In fact, a person could literally study for a lifetime, and only begin to traverse this inexhaustible Book!

For the next two days we will be studying through a portion of A.W. Pink’s book entitled THE DIVINE INSPIRATION OF THE BIBLE. The following indented portions are excerpted from this book verbatim. This part of Pink’s book has so much in it that I thought it would be most beneficial if you could simply read it for yourself. Feel free to underline and make notes in the margins as you read and study, then briefly summarize each section using the space provided for NOTES. (Any bold type has been added for emphasis.)

In the way of introduction, Pink states:

“The Bible contains nothing that is superfluous. From beginning to end the Scriptures testify of Christ. **Inanimate objects** like the ark, which tells of the security in Christ from the storms of Divine wrath; like the manna, which speaks of Him as the Bread of Life; like the Brazen Serpent uplifted on the pole, which typified Christ being “made a curse for us;” like the Tabernacle, which presents Him as the meeting-place of God and men — all foreshadowed the Redeemer. **Living creatures** like the Passover lamb, the sacrificial bullocks, goats and rams, all pointed forward in general and in detail to the great Sacrifice for sins. **Institutions** like the Passover, which prefigured His death; like the waving of the First-fruits, which forecast His resurrection; like the Feast of Pentecost with its two loaves baked with leaven, telling of the uniting into one Body of the Jew and the Gentile; like the Burnt, the Meal and Peace “sweet savor” offerings, which proclaimed the excellency of Christ’s person in the esteem of God — all emblemized our blessed Saviour. And many of the **leading personages** of the Old Testament biography gave a remarkable delineation of our Lord’s character and earthly ministry.”

Then what follows are some of the personages Pink mentions as individual’s who typified Christ throughout the Old Testament. But as Pink says, these are only a sampling of the types we could find. This is not an exhaustive list by any means. See if you think this list depicts an unfathomable depth of God’s Word!

“**Abel was a type of Christ.** His name signifies vanity and emptiness which foreshadowed the Lord Jesus who “made Himself of no reputation,” literally “emptied Himself” [Phil. 2:7], when He assumed the nature of man who is “like unto vanity” [Ps.

72:9)]. By calling, Abel was a shepherd, and it was in his shepherd character he brought an offering to God, namely, the firstlings of his flock — speaking of the Good Shepherd who offered Himself to God. The offering, which Abel brought to God, is termed an “excellent” one [Heb. 11:4] and as such it pointed forward to the precious blood of Christ, the value of which cannot be estimated in silver and gold. Abel’s offering was accepted by God, God “testifying” His approval of it: and, in like manner, God publicly witnessed to His acceptance of Christ’s sacrifice when He raised Him from the dead [Acts 2: 32]. Abel’s offering still *speaks* to God — “by it he being dead, yet speaketh;” so, too, Christ’s offering “speaks” to God [Heb. 12:24]. Though guilty of no offense, Abel was hated by his brother and cruelly slain at his hand, foreshadowing the treatment which the Lord Jesus received at the hands of the Jews — his brethren according to the flesh.”

NOTES:

**“Isaac was a type of Christ.** He was the child of promise. His nativity was announced by an angel. He was supernaturally begotten. He was born at an appointed time. He was named by God [Gen. 17:19]. He was the “seed” to whom the promises were made and thro’ whom they were secured. He became obedient unto death. He carried on his own shoulder the wood on which he was to be offered. He was securely fastened to the altar. He was presented as a sacrifice to God. He was offered on Mount Moriah — the same on which, two thousand years later, Jesus Christ was offered. And, it was on the “third day” that Abraham received him back ‘in a figure from the dead’ [Heb. 11:19].”

NOTES:

**“Joseph is a type of Christ.** He was Jacob’s well-beloved son. He readily responded to his father’s will when asked to go on a mission to his brethren. While seeking his brethren he became a “wanderer in the field” [Gen. 37:15] — the “field” figuring the world [see Matt. 13:38]. He found his brethren in the Dothan which signifies the law — so the Lord Jesus found His brethren under the bondage of the law. His brethren mocked and refused to receive him. His brethren took counsel together against him that they might put him to death. Judah [Judas is the Greek form of the same work] advised his brethren to *sell* Joseph to the Ishmaelites. After he had been rejected by his brethren, Joseph was taken down into Egypt in order that he might become a saviour to the world. While in Egypt,

Joseph was tempted, but without any compromise he put from him the evil solicitation. He was falsely accused and thro' no fault of his own was cast into prison. There he was the interpreter of dreams — the one who threw light on what was mysterious. In prison he became the savor of life to the butler, and the savor of death to the baker. After a period of humiliation and shame, he was exalted to the throne of Egypt. From that throne he administered bread to a hungering and perishing humanity. Subsequently Joseph became known to his brethren, and in fulfillment of what he had previously announce to them, they bowed down before him and owned his sovereignty.”

NOTES:

See you tomorrow.

## Day Four — Types and Anti-types, Part 2

We'll continue in Pink's book:

“**Moses was a type of Christ.** Moses became the adopted son of Pharaoh's daughter — so that legally he had a mother but no father, thus typifying our Lord's miraculous birth of a virgin. During infancy his life was endangered by the evil designs of the civic ruler. Like Christ's, his earthly life was spent in Egypt. Later, he renounced the position of royalty, refusing to be called the son of Pharaoh's daughter; and he who was rich, for the sake of his people, became poor. Before he commenced his life's work, a long period was spent in Midian in obscurity. Here he received a call and commission from God to go to deliver his brethren out of their terrible bondage. The credentials of his mission were seen in the miracles which he performed. Though despised and rejected by the rulers in Egypt, he nevertheless, succeeded in delivering his own people. Subsequently, he became the leader and head of all Israel. In character he was the meekest man in all the earth. In all God's house he was faithful as a servant. In the wilderness he sent twelve men to spy our Canaan, as our Lord sent out twelve Apostles to preach the Gospel. He fasted for forty days. On the mount he was transfigured so that the skin of his face shone. He acted as God's prophet to the people, and as the people intercessor before God. He was the only man mentioned in the Old Testament that was a prophet, priest and king. He was the giver of the Law, the builder of a Tabernacle, and the organizer of a Priesthood. His last act was to “bless” the people [Deut. 33:29], as our Lord's last act was to “bless” His disciples [Lu. 24:50].”

NOTES:

**“Samson was a type of Christ** — see the Book of Judges. An angel announced his birth [13:3]. From birth he was a Nazarite [13:5] — separated to God. Before he was born it was promised that he should be a saviour to Israel [13:5]. He was treated unkindly by his own nation [15:11-13]. He was delivered up to the Gentiles by his own countrymen [15:12]. He was mocked and cruelly treated by the Gentiles. [16:19-21, 25] yet he was a mighty deliverer of Israel. His miracles were performed under the power of the Holy Spirit [14:19]. He accomplished more in this death than he did in his life [16:30]. He was imprisoned in the enemy’s stronghold; the gates were barred, and a watch was set; yet, rising up at midnight, in the early hours of the morning — “a great while before day” — he burst the bars, broke open the gate, and issued forth triumphant — a remarkable type of our Lord’s resurrection. He occupied the position of “judge,” as our Lord will in the last great day.”

NOTES:

**“David was a type of Christ.** He was born in Bethlehem. He is described as “of a beautiful countenance and goodly to look upon.” His name means “the beloved.” By occupation he was a shepherd. During his shepherd life he entered into conflict with wild beasts. He slew Goliath — the opposer of God’s people and a type of Satan. From the obscurity of shepherdhood he was exalted to Israel’s throne. He was anointed a king *before* he was coronated. He was pre-eminently a man of prayer [see the Psalms] and is the only one in Scripture termed “The man after God’s own heart.” He was a man of sorrows and acquainted with grief, suffering chiefly from those of his own household. Repeated attempts were made upon his life by Israel’s ruler. When his enemy [Saul] was in his power he refused to slay him, instead, he dealt with him in mercy and grace. He delivered Israel from all their enemies and vanquished all their foes.”

NOTES:

**“Solomon was a type of Christ.** He was Israel’s king. His name signifies “Peaceable,” and he foreshadows *the millennial reign of the Lord Jesus* when He shall rule as Prince of Peace. He was chosen and ordained of God before he was born [I Chron. 22:9]. He was anointed before he was crowned. He rode upon another’s mule, not as a warrior, but as the king of peace in lowly guise [I Kings 1:33]. Gentiles took part in the coronation of Solomon [I Kings 1:38], typifying the *universal* homage which Christ shall receive during the millennium. The Cherethites and Pelethites were soldiers, so that Solomon was followed by an army at the time of his coronation [I Kings 1:33; cp. Rev. 19:11]. Solomon

began his reign by showing mercy to and yet demanding righteousness from Adonijah [I Kings 1] — such will be the leading characteristics of Christ’s millennial government. Solomon was the builder of Israel’s Temple [cp. Acts 15:16]. At the dedication of the Temple, Solomon was the one who offered sacrifices unto the Lord; thus the king fulfilled the office of priest [I Kings 8:63], which typifies the Lord Jesus who “shall be a Priest upon His throne” [Zech. 6:13]. Solomon’s “fame” went abroad far and wide and “all the earth sought to Solomon” [I Kings 10:24] as all the nations will pay him homage [I Kings 10] as all the nations to Christ during the millennium [see Zech. 14:16]. All Israel obeyed him [I Chron. 29:22]. During his reign, for the first and last time till our Lord’s return, Israel’s land enjoyed rest and peace. The glory and magnificence of Solomon’s reign has never been equaled before or since — “and the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel” [I Chron. 29:25].”

NOTES:

See you tomorrow.

## Day Five — Summary

Make a list of all the keys of interpretation/understanding you have learned this week. You’ll find your summaries of these keys where the large check marks are throughout your homework, beginning in Day One of this week.

### **Think for a moment:**

With what you have learned in this week’s study, what do you think we will have to keep in mind as we look at the various marriages in Scripture? In other words, how will this week’s study facilitate your understanding of marriage?