

Walking the Old Paths, Episode 5 transcript

Welcome to the Walking the Old Paths podcast. I'm JP, your host on this journey through the Bible. Each week we embark on a systematic study of the scriptures from Genesis to Revelation. In today's episode, I'll be introducing you to the mention principles. That we'll be taking along with us on our journey through the old paths of Scripture.

All right, friends, I hope you have enjoyed learning about these principles of interpretation that we have been learning so far. Today we will be packing with us three more important principles that will help us on our journey through the old paths. But before we get into them, let's refresh our memories of what we have learned so far.

Our first one we learned about was the dispensational principle. Now that was the principle whereby God deals with man in a particular way during a particular time. The dispensational principle is a powerful tool that helps us rightly divide God's book, so we know how things fit together, and how we can properly apply the Bible to our lives.

The second principle we looked at was the context principle. That principle whereby God gives light to a text through the surrounding texts, or through remote texts that have the same theme. The context principle is an indispensable principle that must be applied to every verse, chapter and book of the Bible. Today we will be looking at the mention principles, also called the laws of mention.

These three laws will help guide us on our journey and, when applied with other principles, will add a depth of understanding to the Word of God. There are three mention principles that we will discuss today and add to our backpack as we prepare to start walking. They are the first mention principle, the progressive mention principle, and the full mention principle.

Let's take a look at each one and explore their definition and how we can use them. First we will look at the first mention principle. As it is named, it is the principle by which the first mention of a subject or truth found in the Bible has special significance, and that it gives us insight into the mind of God concerning that subject or truth, as it is carried out through the Bible.

Just in case you missed that, let me repeat it. It is the principle by which the first mention of a subject or truth found in the Bible has special significance, in that it gives us insight into the mind of God concerning that subject or truth, as it is carried out through the Bible.

The late doctor A.T. Pearson said concerning the law of first mention, this is a law we have long since noted and have never yet found it to fail. The first occurrence of a word, expression, or utterance is the key to its subsequent meaning, or it will be a guide to ascertaining the essential truth connected with it.

[Doctor Hartill and his book Principles of Biblical Hermeneutics](#) said concerning the first mentioned principle, and I quote, “There is only one speaker throughout all Scripture, although there are many mouths, only one providing governing, controlling mind. No matter when, where or how the message is given, God is the speaker. And since there is only one speaker, and since that speaker knows from the beginning what he is going to say, he can so shape the first utterances as to forecast everything that is to follow.”

Let me give you an example of this in Scripture. Egypt is a picture of sin in the Bible. But how do we come to that interpretation? Egypt was mentioned 611 times in the Bible.

In its first mention it sets the meaning throughout the scripture. You'll recall back in episode two of the Dispensational Principle, we talked about the dispensation of promise and the man Abraham. If you have your Bibles, turn with me to Genesis chapter 12. Here we will see the first mention of Egypt.

Now, in verses one and two, we saw that God calls out Abraham out of his country. “Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:” [\[Genesis 12:1-2\]](#)

Now we see down here in verse six that Abraham sees the land that God will give him. “And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto

Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord.” [\[Genesis 12:6-8\]](#)

So we say that Abraham, he passed into the land that he was to inherit, that his seed was to inherit.

But we see now that he continues moving. And in verse nine, it says, “And Abram journeyed, going on still toward the south.” [\[Genesis 12:9\]](#)

Now nothing is without significance in the Bible. God put it in there because it adds to the context of what we're talking about. Now we see: “And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon: Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.” [\[Genesis 12:10-13\]](#)

Now we see that Abraham here does not rely and trust upon what God had told him. First of all, he kept moving down into Egypt, and God did not tell him to not go there.

But we see what happens in Egypt, and that's the problem. As he came there, he realized, you know, my wife, she is very good looking. And these Egyptians are going to see her and note, take note of how she is really good looking, and they're going to kill me so that they can take her. So he tells his wife this kind of to tell this little half-truth.

Now, Sarai is his half-sister, but that's, but she's also she's also his wife. So there there's this little half-truth that Abram is telling here to try to get away with this. You know, tell the Egyptians that you're my sister. Which is not untrue. She's his half-sister. So that way it will go well with you and for me. The “my soul shall be saved alive because of thee” at that point.

So fear led him to telling a half-truth about his wife. He put his own wife at risk for his own well-being. And Abram prospered in this lie.

“And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.”

And now notice this: “And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.” [\[Genesis 12:14-16\]](#)

So just like Abraham thought, they took note of her beauty, and they inquired about it. Well, they told Pharaoh the half-truth, and because of that he took Sarai into his home. And he treated Abraham well. So he Abraham prospered by it.

But God had already promised back earlier in this chapter that he was going to take Abram, and then he was going to make him into a great nation. So God was not going to go back on this. And he prevented the defilement of Abraham's wife by inflicting great plagues upon Pharaoh's house.

And we see that in verse 17, “And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife.” [\[Genesis 12:17\]](#)

So Pharaoh gets must have got the truth out of her that, she belongs to Abram as his wife and Pharaoh confronts him now: “And Pharaoh called Abram and said, What is this that thou hast done unto me? why didst thou not tell me that she was thy wife? Why saidst thou, She is my sister? so I might have taken her to me to wife.” [\[Genesis 12:18-19a\]](#)

He says to him, he rebuke some for this. Why did you lie to me? I would have taken her and caused great plague and a problems upon me and my people because of this.

And he says, “take her, and go thy way. And Pharaoh commanded his men concerning him: and they sent him away, and his wife, and all that he had.” [\[Genesis 12:19c-20\]](#)

Pharaoh could have put him to death. But you see God was protecting Abram even when Abram was not fully trusting in God during this time. And because of this, Abram lost his good testimony before Pharaoh, and he was forced to leave in shame and disgrace.

And here's where we draw this conclusion, that of Egypt as a picture of sin in the Bible. Because Egypt represents compromise with this world, where we too, as Christians, when we get involved with it, when we no longer trust God and we move to the world's way of thinking, the world's way of compromise, we do lose our testimony and we suffer shame and disgrace.

Now, if that weren't bad enough, there came out of Egypt with what became another snare to Abram and Sarai. And that was an Egyptian handmaid named Hagar.

So if you turn over a few more pages over to Genesis chapter 16, we see: “Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.”

Guess where they picked her up at? “And Sarai said unto Abram, Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.” [\[Genesis 16:1-4\]](#)

Abram was promised by God that he would make Abram into a great nation, but he and his wife Sarai were old and childless. But instead of believing the promises of God, they took matters into their own hands, and Sarai convinced Abram to take Hagar the Egyptian to be his wife.

“That Sarai might obtain children by her”, which thing became a snare to them, and has been a problem between the Jews and the Arabs ever since.

We look down in verses 11 and 12 and says, “And the angel of the Lord said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.” [\[Genesis 16:11-12\]](#)

Now that's the Arab nation now that dwells around, Israel. And we know from the news that, they are at constant battle between them. That the Arabs hand is against Israel, and, Israel's hand is against them. And this all goes back to Hagar the Egyptian and, while it it's not her fault she was given to Abraham by Sarah, it's Abraham and Sarah's fault that we see this.

And again, we have that picture of compromise and sin that can occur for the believer today when we, join ourselves to the world's way of thinking.

Okay, let's move on to our second mention principle: the progressive mention principle. This is the principle by which God increasingly reveals any given truth as it progresses through the Bible.

Even the casual reader of the Bible will notice that God gives more and more details as you move through the Bible on a subject that adds details to things you read early on.

Doctor Hartill, in his book *On the Principles of Biblical Hermeneutics*, said concerning this principle, “The thought of progress in Scripture ought to give to us one right method of Bible study, and that method lies right on the surface. The Bible was written by books. It was built up by books, so it ought to be studied by books. It is a book of books. Follow a certain subject through Scripture. You will find that it becomes complete through a steady growth. There are great highways in Scripture and we have to travel them just as we travel other highways. We will thus accumulate knowledge. There are many speakers, but one mind.”

Well, as we walk the old paths through the Bible, we too will be able to follow many subjects throughout and add to our learning and understanding as we trace them through what Hartill referred to as the great highways of Scripture.

Again, if you recall from our study on the dispensations, there is a vast amount of history that the Old Testament covered.

Again, if you recall from our study on the dispensations, there is a vast amount of history that the Old Testament covered the revelation of God and His word was slow, spanning thousands of year. And between the Old and New Testaments, there is a period of silence about 400 years. Then the speed changed and God's revealed word came quickly, covering years now instead of centuries.

This again is important to understand because when we are looking at the different dispensations, we need to keep in mind the amount of revelation that they had at the time. And this is called historical appropriateness.

Let's take a look at an example of progressive truth and trace it through the Bible. Predictions that foretold of the coming Messiah, the Lord Jesus Christ.

Now, the first reference to the coming Messiah came when sin entered the world. Back in [Genesis 3:15](#) it says, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." That's the first reference we see here: is this seed that shall come of the woman, that shall bruise the head of the serpent.

Now the serpent's going to bruise his heel, but the coming one is going to bruise his head. Now several centuries pass before we are given any additional information, and we are told that the Satan bruiser would come through Abraham. And again, we trace that back in Genesis chapter 12 and verse three: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." [\[Genesis 12:3\]](#)

That one who was foretold to bruise the head of Satan wasn't coming from just anyone. It was now narrowed down from all the families of the earth to Abraham. You see how important it was for God to protect Abram and his wife, Sarai. Now, some of you who know your Bibles already can see that there is a problem.

Remember, Hagar? Abraham married her and she gave birth to Ishmael. Would the promise of the coming one come through Ishmael? The answer is no. God's promise to Abraham was to come through his wife, Sarah. Now in Genesis 17:19 it

says, “And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.” [\[Genesis 17:19\]](#)

So we see that God promised now to Abraham. Now he is narrowing it down. There is between Isaac and Ishmael, and God chooses Isaac, who is called the son of promise. Now Isaac had two sons, Esau and Jacob, and it was through the younger Jacob that God continued the promise. And in Genesis chapter 28 we read this in verse 13 and 14: “And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.” [\[Genesis 28:13-14\]](#)

That promise was given to Jacob.

We had Abraham, then we had Isaac, and now we have Jacob. God is continuing to show forth the line that that coming one that Satan bruiser would come through.

Now, Jacob, he had 12 sons, and out of those 12 sons, Judah was chosen. Each time we see a limiting factor and a narrowing of the line of the Messiah.

From there we have from the house of David was chosen by God. So far we have seen a progression of revelation of the family line that the Messiah would come through. But now that we have moved from these historical books to the prophetic books, we start to get into specific prophecies concerning the one who would come. We're going to take a look at just a few of these.

Now he would be born in Bethlehem in Micah 5:2 it was foretold: “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.” [\[Micah 5:2\]](#)

We also see in Daniel 9:25 the time that he would be born: “Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and

two weeks: the street shall be built again, and the wall, even in troublous times.”
[\[Daniel 9:25\]](#)

Now we also see that there will be a forerunner before the coming of the Satan bruiser.

Malachi 3:1: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.” [\[Malachi 3:1\]](#)

Well, we know in the New Testament that that was John the Baptist. He was the messenger that was to come before the Lord was to come.

Now we also see that in Zechariah 11:12 there's a prophecy that says he will be sold for 30 pieces of silver: “And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.”
[\[Zechariah 11:12\]](#)

We also see that they would pierce his hands and feet, signifying the type of death he would suffer. And keep in mind that this was before Roman crucifixion was even invented.

And in Psalm chapter 22, verse 16, we see: “For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.”
[\[Psalm 22:16\]](#)

In Psalm 34:20, we also see another interesting prophecy that none of his bones will be broken. And it says, “He keepeth all his bones: not one of them is broken.”
[\[Psalm 34:20\]](#) Why is that significant? Well, when Christ was crucified, it was on the Sabbath day, and they would not leave the bodies up on the cross. On a Sabbath day, they would have to take them down, so they would have to break the legs of the people crucified. That way it would speed up death.

But Christ gave up the ghost before this happened. He and they were shocked by this, that he had been, that he was dead already. So that is what makes that prophecy so interesting. “He keepeth all his bones. Not one of them is broken.”

We also see that he would go and die willingly as a sheep goes to his slaughter.

Isaiah 53:7 tells us and, “He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” [\[Isaiah 53:7\]](#)

These are just a taste of the many prophecies in the Old Testament concerning the Lord Jesus Christ.

At first nothing more was known but that the coming one would bruise the head of the serpent. But by the time we get to the end of the Old Testament, we are loaded with additional details concerning the Messiah. My friend, can you see how wonderful and amazing the Word of God is? That is progressive revelation.

Now we come to our third and final mention principle.

The full mention principle. The principle where God gathers up all the scattered fragments of truth in the Scripture and puts them into one exhaustive statement. [Doctor Phillips and his book Bible Explorer's Guide](#) said concerning this principle, “On matters vital to the faith and spiritual life, God invariably at some place in His Word, gathers the various threads of teaching together and gives a comprehensive statement on the matter.”

To give you a few you could look up and study on your own: Consider the tongue in James chapter three. Restoration of Israel: you can look that up in Romans chapter 11. In Hebrews chapter 11, we see the trials and the triumphs of faith. Or how about the law in Exodus 20, the Ten Commandments? For the Christian today, we can look up and talk about the whole armor of God in Ephesians chapter six and verse 10-17. Or in 1 Corinthians, chapters 12, 13 and 14: the spiritual gifts.

And as a side note too, that whenever you study the spiritual gifts, always read these three chapters together and note the significance of chapter 13 being placed right in the heart of the discussion.

Now, the example I want to look at with you is one that is of utmost importance to the Christian, and that is the resurrection. This is a great example where God has

given us his full mind concerning a subject, and not just any subject, but one which all the hope of Christians stands. Without the resurrection of Christ we will be without hope and still lost in our sins. It is that important.

So turn with me over to [First Corinthians chapter 15](#), and let's make some observations on this treaty of the resurrection. Now, first I want you to notice that the chapter break here is a good one. Chapter 14 ends the discussion on the spiritual gifts in chapter 16 begins with instructions on church giving.

Remember, we want to take a look at those chapter breaks and make sure we are not missing something or any context that sheds additional light on what we are studying.

Paul begins this chapter here with a new thought. “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;” [\[1 Corinthians 15:1\]](#)

Now the thought he is going to convey to us is that of the gospel. And we see that clearly defined here in verses three and four: “For I delivered unto you first of all that which I also received, how that 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:” [\[1 Corinthians 15:3-4\]](#)

So right here in this chapter, this tree of the resurrection that we are getting in verses three and four the death, the gospel is defined for us. It is the death, burial, and resurrection of the Lord Jesus Christ.

Now if you continue going, you will see here in verses five through eight, they give the witness of the resurrected Christ. Now first it talks about Peter witnessing this resurrection, and then the 12 disciples, and after that 500 brethren at once. And then it was James, and then the apostles again. And last of all, we see that it was one born out of due time. That is the Apostle Paul. [\[1 Corinthians 15:5-8\]](#)

We see here that Paul is addressing now a problem that arose in the church concerning the resurrection of the dead.

This was a false teaching of the Sadducees. If you can recall, the liberal sect of the Sanhedrin, and nothing really has changed. The liberals always denied the literal interpretation of the Bible back then and still today. They do it.

And that's what the Sadducees were. They were the liberal sect, and they denied that there was a resurrection. While Paul is dealing with that in this: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" [\[1 Corinthians 15:12\]](#)

Like we preach Christ to you, why are you saying that there is no resurrection of the dead?

Now Paul's going to follow this to its logical conclusion in verses 13 through 19. And we see. "But if there be no resurrection of the dead, then is Christ not risen?" If you guys are going to believe that there is no resurrection of anybody, then at the same time, you can't say that Christ was resurrected. He's not risen.

In verses 13 through 19, Paul follows this thought to its logical conclusion. He says, but if there is no resurrection of the dead, then is Christ not risen? You're saying to me that there is no resurrection, but yet you believe that Christ was resurrected from the dead? Well, that can't be. If there is no resurrection, then neither was Christ.

And if Christ was not risen from the dead, our preaching is vain, and your faith is vain. Why are you even believing on him if he was not risen from the dead? That is the logical conclusion that Paul is drawing from this here. And if Christ be not raised from raised, your faith is vain; and you are yet in your sins.

That is how important the resurrection is to the gospel message that we give. The resurrection is the proof that Jesus Christ paid for our sins, that they are paid for, that God accepted that payment, and that we can be saved because of faith in Him and His shed blood. If we only have this hope in Christ. The Bible says that we are, of all men, most miserable.

The resurrection is that important. God gave us a whole chapter here to explain that to us. Now, in verse 20, it begins here with a conjunction, "but", all right, signifying that there's a change here in thought. But now is Christ risen from the

dead? Paul rebuked them for this illogical thinking that there is no resurrection of the dead. [\[1 Corinthians 15:13-19\]](#)

And he's telling them, yes, Christ really was raised from the dead. Therefore we too shall be raised from the dead. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." [\[1 Corinthians 15: 21-22\]](#)

Now in verses 35 through 49, we see here that it deals with the question, what kind of body we will have in the resurrection.

And most likely, this was an argument that the liberal Sadducees had for there being no resurrection, because it says, but some man will say, how are the dead raised up? And with what body do they come? This was probably one of their arguments, and Paul gives a forceful rebuke to the straw man argument, explains the new body we shall be given at the resurrection.

"Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body." It says, "All flesh is not the same flesh: but there is one kind of flesh of men," there's another "of beasts, another of fishes, and another of birds. There are also celestial bodies, and terrestrial bodies: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." And he says: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." [\[1 Corinthians 15:36-44\]](#)

And that is what he is saying here. The body that we have, this is not the one that's going to go into heaven. This is not the one that's going to be resurrected. We will be given a new one. We will be given one that is raised in incorruption. It was this one was sown in weakness, but the new one we'll have is raised in power.

This is a natural body. We're going to be given a spiritual body. And he says there is differences between them. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." [[1 Corinthians 15:45-47](#)]

Friend, you got an earthy body. You have a body that is sown in corruption. It is weak. It carries with it the originality of sin that we are born with in this world. And this is not the body you are going to take with you in heaven.

And some of you are very glad for that. I know I am. I have some health issues. I don't want that. I want a new body. I want a body that works properly, good and it is healthy. I need one that is without sin and I carry that with me.

You know, as a Christian we are saved, yes, but we still battle with this body of corruption this weak body. And I'm so glad there will be given a body of immortality, a body that is raised in power, that is raised in incorruption.

My question to you today is: are you trusting the resurrected Christ as your Savior? Have you been born again? If Christ were to come today, would you be left here on earth as an unbeliever?

Or will you be changed in the twinkling of an eye, where corruption shall be changed to incorruption, and where this mortal body shall put on immortality? If you don't know, why don't you take it to the Lord and ask him to save you?

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." [[1 Corinthians 15:55-57](#)]

I hope today's lesson was a blessing to you, my friends. If it was, would you drop me an email? Let me know. <mailto:mjpmanson@walkingtheoldpaths.com>.

Help support this ministry by subscribing, liking, and sharing it with others. You can find us on Facebook, Instagram and X.

We are getting closer to beginning our study in Genesis. Just two more principles we are adding before we have our gear together and are ready to hit the old paths. So be back next week as we take a look at the application principle.

Until next time friends: be steadfast, unmovable, always abounding in the work of the Lord. For as much as you know that your labor is not in vain in the Lord.