"Then many false prophets shall rise up, and deceive many. And because lawlessness shall abound, the love of many will wax cold. But he who endures to the END shall be saved. And the gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the END will come." (Jesus in Matthew 24:11-14)
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There is no substitute for the reading of the Writing Prophets themselves even as there is no substitute for the actual reading of the NT (New Testament) and the whole Bible. Like one Bible teacher said many years ago, "Read your Bibles, they will throw a lot of light on the commentaries." Then again with something as difficult as the Writing Prophets, especially in order to ascertain the relevance for today, some guidance is helpful based on hours with those Writing Prophets. When Philip the evangelistist caught the Ethiopian reading from the queen of the Writing Prophets, Isaiah, Philip asked, "Do you understand what you are reading?" The Ethiopian replied, "How can I except some man should guide me?" Thus each reader of the Writing Prophets or of a commentary such as this on the Writing Prophets needs to have some nudge like for the Ethiopian in the direction of Christ and other things most clearly known in the NT to help with the OT (Old Testament). Often you will find in the pages of this commentary the statement "What God considers most important in the OT in order to quote in the NT"; and that is the real "study guide", that and the ASI for Authorized Semi-Public Interpretation. While this is a day of "itching ears" Bible teachers with either "private" interpretations of the Bible, out of the total context of the Bible; or even more popular Bible teachers and preachers who claim for themselves extra-biblical interpretations. {You know what I mean, those who say "The Lord told me" or "God gave me a word", as if, like Apostle Paul wrote in Corinthians, either "the Word came out of them or came to them only."} Yet Peter wrote in II Peter 1:20, and that Word of God still stands like a prophecy against any man or woman who would claim to have a private interpretation that glories themselves and makes a profit, "no prophecy of the Scripture is of any private
interpretation”. God Authorized a more public interpretation consistent with all the Apostles and Prophets; and it would be the API if it were not for the fact that academic scholarship or credentials or even popularity is not sufficient for the understanding and teaching of the Bible, hence the ASI for Authorized Semi-Public Interpretation. Perhaps the biggest mess ever made with the Bible of the OT among any society was by the religious leaders of Judaism during the life of Christ; and while we will not repeat here the labels Christ had for these scribes, Pharisees, Sadducees, and priests of His day, you will recall that they were blind, they could not understand, and they had come to substitute the teachings of men for the commandments of God. Well, that is happening again today as we see an unbelievable number of men and women who teach the Bible for profit; and we appreciate some of the extent today of the popular “heap ing up of teachers with itching ears” of II Timothy 4:3,4, which matches if is not greater than the present intolerance among churchmembers and denominations of sound doctrine.

1-1: God’s Efforts to Collect a People for His Name.

The history of the OT, indeed of OT and NT times, is a struggle on the part of God to get a people for His name that will keep His covenants. Since like the Apostle James said at the Great Jerusalem Conference, “known unto God are all His works from the beginning”, God knew that it would be a struggle from the 80 years in the wilderness to cull a real people from Israel through the periods of judges, the united kingdom, the divided kingdoms, captivity, restoration, the time of Christ, the termination of the Jews for new people in the kingdom three and one-half years after the crucifixion, the increase in number of Gentiles as His people, all the way to the Fullness of the Gentiles with the spreading of the Gospel to every nation, and then the Falling Away of the Gentiles except for a remnant, much like what happened to two-thirds of the Jews during Daniel’s period of the probational covenant. God expected all this; no doubt, He has a certain number of people in mind for His eternal kingdom, and perhaps one reason that the Second Coming has been extended so long is because God has determined that certain number. Even as He designated early in history and in Genesis that man would populate the whole earth, so He needs a certain number of kingdom members to repopulate the new earth. In short, all of the rebellion against God’s covenants was expected by God, planned on by God, and God knew that it would take thousands of years to repopulate His kingdom while taking only a small remnant out of each generation that claimed some association with God.

1-2: 19 Writing Prophets.

The impression that this is only the 16 Writing Prophets is somewhat of a simplification in that there is an introductory chapter on Psalms also, from the Prophet David, with a little of the Prophet Solomon from Proverbs, and even a little from the Prophet Job as dictated by the Magic Outline of the Bible under 12 topics as
used in all five volumes of the LEARN CHRIST commentaries. However, we no way can such a chapter do justice to the extent of the messages in this Bible literature of Wisdom and Praise. In short, the bulk of this volume is on the 16 Writing Prophets, the 4 so called major prophets because of the size of their books--Isaiah, Jeremiah, Ezekiel, and Daniel, and the 12 minor prophets. Actually, to be more precise, this is on 19 Writing Prophets, the 16 major and minor with Moses, David, and Job.

1-3: The Message of the Writing Prophets.

The message of the Writing Prophets, if we can consider that they have one most prominent and consistent message throughout all 16 books, as you will find discussed in the next chapter, goes something like this: “God’s people are not acting like God’s people; a more immediate disaster or disasters is here or on the way for punishment unless they repent as a nation, called a day of the LORD and Lord; and the ultimate and final day of the LORD and Lord is pending fulfillment with an eternal punishment for the unbelievers (this included God’s people that cultivate an evil heart of unbelief in departing from the living God) and eternal reward for believers whose names are written in the book of life, the final disaster at the end of the Age after the Second Coming of Christ. Now all of this message is not in the 16 Writing Prophets per se; but the kernel is with slight explanations and further revelations to be given in the New Testament. As we study the message in these Prophets, having in this century as in the past two hundred centuries a complete Bible of 66 books, we reserve the right to use all of the Bible truth on each book.

There are two corollary messages to this “The Message” that we would seek to make clear from the writings of these 16 Prophets: (1) that God is in control of history, that God makes history on the daily and routine level as well as at the level of nations and the world, that God knows all His works of history from the beginning to the end, works on individuals and works on nations, and that God is actively and always involved in the making of history to the extent that the contemporary hurricanes, tornadoes, and earthquakes with incidents also like 911 are under His immediate control (we will need to discuss how God has much of the natural and beyond world under automatic control, but always with the option of immediate intervention which He quite often exercises); and (2) that the 16 Writing Prophets were writing words of God, and of Scripture, quite often they simply recorded words of direct dictation from God.
Prophets and Apostles

A Study Guide To
Learn Christ from the Apostles and Prophets

Volume 1

SunGrist
Christ for Individuals

A Study Guide To

Learn Christ from the Apostles and Prophets

Volume 2:
5 books of the Apostle John

Revelation, the Gospel of epistles of John

John, and the three little
"Believe and Be Baptized"

A Study Guide To

Learn Christ from the Apostles and Prophets

Volume 3: 14 letters of the Apostle Paul

SunGrist
You may think of David as more a King than a Prophet, and indeed David was King after the first King in Israel, Saul, and father of the third and last kings of the United Kingdom before it split during the days of Solomon into the northern kingdom of Samaria and Israel and the southern kingdom of Judah and Jerusalem. Jesus often during His life on earth quoted from the Prophet David, and you will find in the first messages of the book of Acts that the Apostles and evangelists used quotes from the Prophet David to prove that Jesus was the Christ, the Son of God. With extensive study and hopefully from reading previous LEARN CHRIST commentaries, you know that the Apostle Paul in the 14 books he wrote often quoted primarily from Isaiah and David. You will see that especially in the Gospel of Hebrews and Romans, but also in I and II Corinthians. You know also that if you opened up the Old Testament, the probability because of their size would be that you automatically found yourself either in Isaiah or the Psalms.

2-1: What God Considers Most Important from Psalms.

There is not the attempt to cover all 150 chapters of the book of Psalm as a commentary alone could be written alone on that one large book of the Bible, and indeed Charles Spurgeon has written many volumes on the book called the Wisdom of the Psalms. We will primarily chose those Psalms that God considered most important to have quoted in the New Testament, some by Jesus, some by other Apostles like Peter and James, but most by the Biblical scholar of all times, the Apostle Paul. I am aware how some fundamentalist, without sufficient experience with the total context of the Bible and neglecting the Authorized Semi-Public Interpretation, like to
say that every verse of the Bible is equally important; but that is not true, since there is a very discrete number of verse quotes from the OT that God had included in the NT, approximately 155. God through the Spirit and through Jesus and the Apostles carefully chose this discrete number of quotes for the NT in order to have the world of Gentiles and Jews know what is most important. You might say that what was most important in the OT was repeated in the form of quotes and references in the NT, and beyond that all the quotes are explained either by Jesus or one of the Apostles. (I will explain later how Paul sponsored Dr. Luke and John Mark, the only two non-Apostle writers of the New Testament.) It is Jesus and the Apostles, in keeping with the statement by Peter and the Spirit that “no scripture is of any private interpretation”, give the non-private, that is public modified to be the semi-public interpretation of Scripture, the ASI. It is semi-public in that the “natural man receives not the things of the Spirit of God”; and in that God does not want the PhDs and ThDs, independent of the discernment of the Spirit to know what is in the Bible anyway. They can and do study about the Bible and talk and write about the Bible, but the Bible is different from other scholarly books in that special conditions have to met for understanding. These special conditions called hermeneutics which the Bible itself establishes is for the whole world that God choses to do so to get at the ASI. So many would-be Bible scholars, and even Bible teachers, are like the tenderfoot who goes running through the woods without seeing the beauty or the wildlife; and they come out the trail on the other side of the forest thinking that they have seen it all!

One of those important principles of Biblical interpretation according to the ASI is to keep any verse, chapter, or book in the total context of the Bible. If you have read any of the other LEARN CHRIST commentaries you know how that is practiced, or if you have read one of the 4 books on Bible teachings, especially the efforts to keep Mark in the total Bible context. Therefore each of the chapters of this commentary, one for each of the Writing Prophets, will commence with that part of the Quickswep by Quotes of volume 1 that applies to the OT book under consideration. However, a short reminder of what Q squared is all about. It has been generated in this manner: (1) first all the quotes of the OT in the NT are listed, the approximately 155; (2) then the list is sequenced according to a probable sequence in which the OT books were written (this although not perfect, it is more helpful than looking at the sequence in our Old Testaments were the majors and minors are grouped together), and you will find that sequence in the Appendix at the end of this book (it actually was developed in volume 1, “The Prophets and Apostles”; (3) from that Appendix and the reading of those quotes with the ASI a topical subject outline was made while retaining the same historical sequence of the OT Prophets (at least, approximately). For example the part of the topical outline imposed on the historical sequence for the first part of Psalm is entitled “God, Man, and the Son of Man”, and the second half of the book of Psalm has imposed on it a subject outline entitled “Wisdom of God”.

LEARN CHRIST commentaries
You should understand that the topical subject for each quote with NT interpretation and the topical subject for each book or group of OT books comes from exegesis. In other words, based on the historical sequencing of the Appendix, and with a reading of Old and New Testaments for those verses and books, a topical exegetical summary was made for each. You can find below an example of the Appendix for Psalms 1-18, and of course the whole Appendix at the end of this volume 5. You may want to briefly look at them before we get into the derived and exegetical topical outline in the next section.

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You will notice that there are quotes in the NT from chapter 1-18 in Acts, from Jesus in Matthew, from Paul in Hebrews and Romans and also from Mark and Luke. You will also notice that only chapters 2, 8, 12, 16, and 18 are quoted in general. {There is some overlap between topical subjects and since sometimes a particular quote from the OT with the NT explanation may fit under two general topics, but you will see those as we move along.}

If you look at the Bible as having only 12 major subjects, they are as determined by the historical sequence of the books (approximately) as follows: (1) the Living God of the Living (Genesis thru Exodus 19); (2) The Righteousness of God and Man, which of course includes the 10 commandments and Law with Exodus 20-Numbers; (3) The Composite Witness of the Bible, how in the total context of Deuteronomy with where it is quoted in the NT truth and law is established at the mouth of two or more witness; (4) God, Man, and the Son of Man in Job and the first of Psalms, "Son of Man" being of course one of the favorite terms of Jesus for Himself and for the OT Prophets; (5) the Resurrection of Jesus, amazingly the subject of Psalms 16-35 as made clear with where it is quoted in the NT; (6) Wisdom from God, of course
Proverbs and Psalms: (7) The Gospel also dominated by Psalms with much advance information for us on Jesus from David and the Spirit of Christ as well as with the explanations of the real and full meaning from Jesus and the Apostles; (8) Listening More Important than Sacrifice, a lesson the majority from Israel never learned and likewise the majority of the children of God today have never learned, from the historical books and Isaiah 1-39, Jonah, Joel, Amos, and Hosea (you can naturally see how we will begin this look at all the writing prophets, after this chapter on David in Psalms, with Isaiah and then 4 of the minor Prophets--Jonah, Joel, Amos, and Hosea; (9) What Happened to the Jews as the Chosen People of Israel, also in Isaiah 1-39, the answer of which in spite of NT explanations like by Paul in Romans and Daniel in Daniel are not only not understood but vastly misunderstood (but we will discuss this important subject in the chapter on Isaiah as assisted by the many NT explanations where Isaiah is quoted); (10) The Salvation of God is the other big subject of Isaiah, especially in 40-52, and likewise the quotes in the NT from Jesus and the Apostles give us full insight based on Isaiah as to what that salvation is and is not; (11) The New King of Israel, you know that to be Jesus of Nazareth although the nature of His kingdom in spite of all the Old and New Testament explanations is still not properly comprehended, but we will discuss that as we look at the last part of Isaiah, then at the Prophets Micah, Nahum, and Jeremiah (you see how we will go through chapters from David [1] to Isaiah [2] to Jonah [3] to Joel [4] to Amos [5] and then Hosea [6]; and then to [7] Micah, [8] Nahum, and [9] Jeremiah); and lastly the twelfth major topic of the Bible ends much like it began on The Living God Wants Others to Live, wrapping up the major prophet of Jeremiah with Habakkuk, another major prophet that of Daniel, also Haggai, the last of the major Prophets Ezekiel (last as far as topics), also Zechariah and Malachi. We left out Zephaniah to complete the 12 minor prophets (so called because of the size of the books, and thus you can expect the chapters on the major Prophets such as Isaiah, Jeremiah, Daniel, and Ezekiel to be larger than the chapters on the minor prophets such as Zephaniah, and our chapters are summed up as: [10] Habakkuk, [11] Zephaniah, [12] Daniel, [13] Ezekiel, [14] Zechariah, and [15] Malachi; and then to be complete although they are seldom quoted or referenced in the New Testament, we will in chapter 16 cover Obadiah and Zephaniah.

2-2: **God, Man, and the Son of Man in Psalms 1-18.**

Psalms, both the content and the subjects, is so large that it is included in three major topics of the 12 topic outline of the Bible: (1) Psalm 1-18 with Job in "God, Man, and the Son of Man"; (2) Psalm 16-36 (there is some overlap) in the fifth major topic of the Bible, "The Resurrection of Jesus" {always remember that the Bible is a gradual revelation of God, sometimes jumping a little ahead and sometimes going back to fill in gaps, coming to a great climax in Jesus and with the New Testament); (3) some of Psalms in the "Wisdom from God" topic, chapters 37-77;
and the book wrapped up, 78-150, in the topic “The Gospel”. As you would suspect every chapter of the book of Psalms is not quoted in the NT; for example in reality the topic of “The Gospel” only includes Psalm 78-118 as that is all that is quoted in the NT.

1. **How God deals with men and with men Through Christ!**

1. Some evident things about God in the Bible of Job and Psalms.

   (1). God can do everything and anything without any limitations to His power in heaven and on earth.
   (2). God knows every thought and every action of every man on earth.
   (3). God tricks the wise men in their own methods of craftiness like an adult playing with toys and children.
   (4). God exalts the humble in His sight. They can be down and out and still though humble in the ways of the world not necessarily be humble in the sight of God, and it is even harder for the up and out to be humble in God’s sight for they trust in their own riches or financial security.

2. Job 5:13 and I Corinthians 3:19: God catches the wise in their own craftiness.


   (1). Job 42:2.

   "Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but no mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:1-6 KJV)

   (2). Mark 10:27.

   **{NOTE: TWO MOST IMPORTANT AND FUNDAMENTAL DOCTRINES OF ALL THE BIBLE ARE SET FORTH HERE: (1) THE POWER OF GOD, NOTHING IS IMPOSSIBLE FOR GOD; AND (2) WHO THEN CAN BE SAVED SINCE IT IS SO DIFFICULT FOR A RELIGIOUS AND WELL ESTABLISHED LEADER IN SOCIETY TO BE SAVED?}**

   "And Jesus, looking around, said to His disciples, How hard it will be for those who are wealthy to enter the kingdom of God. And the disciples were amazed at His words. But Jesus answered again and said to them, Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. (Why, because most of them unlike Job can not say, ‘Wherefore I abhor myself, and
repent in dust and ashes.) And they were even more astonished and said to Him, 'Then who can be saved? Looking upon them, Jesus said, With men it is impossible, but now with God; for all things are possible with God." (Mark 10:23-27 NASV)

{NOTE AGAIN: IF NO OTHER QUESTIONS ARE ANSWERED IN THIS BOOK, THE ESSENTIAL AND MOST ESSENTIAL QUESTION THAT MUST BE ANSWERED IS THAT OF THE DISCIPLES TO JESUS, WHO THEN CAN BE SAVED? AND WHERE WE START IN THE REST OF THIS BOOK TO ANSWER THAT QUESTION IS WITH THE IMMEDIATE REPLY OF JESUS, WITH THE POWER OF GOD TO WHOM NOTHING IS IMPOSSIBLE.}

2. God the Creator and Father looks at man, men, and then testifies to men.

1. God the Creator notices that the Gentiles rage against Him and that the people of Israel imagine a vain thing and things about Him: Psalm 2:1,2 and Acts 4:24-26.

2. God the Father has decreed and testified in the Bible as well as at the baptism of Jesus in the presence of many as the voice came from heaven that Jesus of Nazareth is, was, and is His Son: Psalm 2:7, Matthew 3:17 and 17:5, Hebrews 1:5 and 5:5, II Peter 1:17, and Mark 9:7.


   "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." (Psalm 2:7 KJV)


   "And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens, saying, This is My beloved Son, in whom ia am well pleased." (Matt 3:16,17 NASV)

   (3). Matthew 17:5.

   "And Peter answered and said to Jesus, 'Lord, it is good for us tobe here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah. While he was still speaking, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, 'This is My beloved Son, with whom I am well-pleased; hear Him!" (Matthew 17:4,5 NASV)

   (4). Hebrews 1:5.

   "For to which of the angels did He ever say, 'Thou art My Son, Today I have begotten thee? And again, 'I will be a father to Him, and He shall be a Son to Me?" (Hebrews 1:5 NASV)

   (5). Hebrews 5:5.
“So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, ‘Thou art my Son, Today I have begotten thee...” {NOTE: This is the first time in this Bible study of the progressive revelations of the Bible from Genesis to Malachi that we have encountered Jesus as the great high priest.}

“...just as He says also in another passage, ‘Thou art a priest forever according to the order of Melchizedek.” (Hebrews 5:5,6 NASV) {NOTE CONTINUED: And we will come to this second quote in Hebrews 5:5,6 when we get in the progression to Psalm 110:6.}

(6). II Peter 1:17.

“Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance, For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him the holy mount. (II Peter 1:15-18 KJV) {NOTE: So that the Apostle Peter in writing for a permanent record adds his own testimony as a witness to Jesus with the witness of God the Father and that of Jesus Himself!}


“Then a cloud formed, overshadowing them, and a voice came out of the cloud, ‘This is My beloved Son, listen to Him!’” (Mark 9:7 NASV)

LISTEN TO HIM, JESUS OF NAZARETH, THE BELOVED SON OF GOD!

3. God chooses men and ways less esteemed among men as far as status in order to receive Honor and Praise to His name: Psalm 8:2 and Matthew 21:16.

3. What Can God tell us about ourselves as men and women?

1. Psalm 8:3,4: When we consider the magnitude and vastness of all that God created in the Universe, how in the world can He give mind to a little man and beyond that visit man on the planet earth through the Person of the Lord Jesus Christ?

2. Psalm 8:5,6: What does God specifically think of man based on the way He created him.

   (1). God made man a little lower than the angels, and recall that this is the generic man of Genesis of male and female.

   (2). God gave honor and glory to man by creating him in His own image or likeness, and God keeps that thought pattern in mind in all His dealings with man.

   (3). God entrusted man with all the other works of His Creation, placing man in dominion over all these works of Creation.
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(4). God remembers man.
(5). God visits man.

3. Hebrews 2:6: We must go beyond the primary level of meaning about Man to that about the Son of Man, the Lord Jesus Christ, who in Himself fulfilled all that God originally meant for man and more; and you see that in Hebrews 2:8

"Thou hast put all things in subjection under His feet. For in subjecting all things to him, He left nothing that is not subject to him, But now we do not yet see all things subjected to him."  (Hebrews 2:8  NASV)

4. I Corinthians 15:27.

Granted that there are many stories, many chapters, verses, and books in the Bible; but the total subject matter for the practical purposes of Christian faith can be summarized as faith in God, Christ, the Holy Spirit, the Bible, and Salvation. Get that and you have enough of the Bible for life. The following important passage helps to establish the present and eternal relationship between God the Father and Christ the Son.

"The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things re put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."   (I Corinthians 15:26-28 KJV)

(1). There are still some enemies such as death that has not be subjected to Christ as the Son of Man, or Christ as the Lord of heaven and earth.
(2). God the Father has ordained that all in heaven and earth be under the feet of Christ, and heaven is already there. May Gods will be done on earth as it is in heaven as more people still on earth are subjected to the Lordship of Jesus Christ.
(3). God the Father did not put Himself in subjection to the Lord Jesus Christ.
(4). After the Second Coming of Christ when everything on earth also comes under the actual Lordship of Jesus then Jesus will Himself be subjected to the LORDSHIP of the Father.
(5). God the Father may ultimately be all in all.

4. When God Looks Down From Heaven.

What did God find during the time of David and before when He looked down from heaven to take a close look at man (I suspect this was and is all the time)?

1. Psalm 14:1-3: (1) God found fools who said in their hearts that there is no God; (2) He found a corrupt humanity of abominable works and an absence of doing good; (3) When He searched again among men to see if any of man understood and
sought God, He found that they all had missed the essential way, found filthiness, and a lack of doing good.

2. Romans 3:10.

“As it is written, ‘There is none righteous, not even one; there is none who understands, there is one who seeks for God; All have turned aside, together they have become useless; thee is one who does good, There is not even one.” (Romans 3:10-12 NASV) {THIS IS HUMANITY WITHOUT FAITH AND RIGH-TEOUSNESS THROUGH FAITH, HUMANITY WITHOUT JESUS CHRIST!}

2-3: The Crucifixion and Resurrection of Jesus.

It will be apparent as we proceed how many of the OT quotes in the NT are about Jesus; and how much they really tell us about Jesus before we come in that context of the NT to the interpretation and explanation. For example, shortly you will look at how God could not during the 3 days in the grave after the crucifixion leave the soul of Jesus in Hades; the very words Christ would speak on the cross before burial and resurrection; and how also in the crucifixion not a bone in Christ’s body would be broken.

I. What God did for Christ the firstborn and therefore what He also does for all that will believe in Christ as the secondborns!

1. Psalm 16:8-11: God is at my right hand; I feel secure and realize that honor will be achieved; the pains of the flesh are assuaged by hope; God will not leave my soul in hell; and God will not allow His Holy One to see corruption in the grave; God will show me the path of everlasting life where in His Presence there is fullness of joy; and at His right hand there is pleasure forever. {NOTE: The only way Jesus could place the Father on His right hand and also be at the right hand of the Father is for the two to be facing in opposite directions which was true at the Crucifixion as Jesus became a curse for us!}

2. Acts 2:25: Listen again to the witness of the Apostle Peter as he preached on the first day of Pentecost after the historical coming of the Holy Spirit in power and fullness.

“Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. For David says of Him, ‘I was always beholding the Lord in my pres-ence; For He is at my right hand, that I may not be shaken, Therefore my heart was glad and my tongue exulted; moreover my flesh also will abide in hope; because thou wilt not abandon my soul to Hades, nor allow thy Holy One
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to undergo decay. Thou hast made known to me the ways of life; Thou wilt make me full of gladness with thy presence.”  (Acts 2:22-28 NASV)

A Paraphrase on This Sermon from Peter

The Apostle Peter's First Sermon was naturally on Jesus of Nazareth after he had explained what had been seen as manifestations of the historical coming of the Holy Spirit in power and fullness to take the place of Jesus on earth, Jesus immediately before having Ascended back to the right hand of God the Father. First what Peter had told them about the Coming of the Holy Spirit to take the place of Jesus with a quote and explanation from Joel 2:28-32 (Acts 2:14-21): These men who are speaking on other languages that so that all men present here can hear in their own language, are not drunk; but is that historical event predicted by the Prophet Joel. It is that at the beginning of the last days, in other words right now, God will pour out the fullness of His Spirit; and with this fullness of the Spirit will also come: (1) A more widespread and democratic knowledge of God through the widespread presence and power of this Spirit as young and old, servant and free, men and women receive the Spirit; (2) prophecy will also become more democratic as contrasted to the Prophets in the Bible who wrote Scriptures of the Apostles of the New Testament; (3) All this will happen between this beginning of the last days and the end of time when the old earth becomes the new earth as the sun and moon are turned into darkness at the end of time; and (4) The sole method of salvation from this beginning of last days to this end of time will be that “Whosoever shall call upon the name of the Lord shall be saved.”

Second what Peter told them about Jesus and salvation: God the Father gave His own testimony of witness to Jesus through miracles, wonders, and signs that obviously had to come from God and which Jesus performed as well as the voice that came from heaven at the baptism and transfiguration of Jesus. God did this in your midst in the midst of Israel and in the First Century as all Israel well knew. Yet Israel crucified Jesus on a tree, or cross, making Him a curse in the sight of God which was really the predetermined plan and foreknowledge of God as we have seen predicted in the Old Testament long before the First Century A.D. God in order to complete salvation and the testimony to His own Son raised Jesus up from the dead. You see if He was His own Son, and He was, it was impossible that death and the grave could hold Him captive. And like David wrote in Psalms as a prediction of that which was to come and as a decree from God of what was already settled in heaven that remained to be fulfilled on earth was that God would not leave Christ's soul in hell for more than three days, that He would not allow the physical body of Christ to suffer the corrupting influence of the grave, and that as the Firstborn He would be restored to life and the Presence of God.

II. What God will do for humanity during the period of time from the beginning of the last days after the Ascension of Christ and the end of time!
1. Psalm 18:25 and Matthew 5:7: God will bless the merciful by giving them mercy. Blessed are the merciful; for they shall obtain mercy. (KJV)

2. Psalm 18:49 and Romans 15:9: God will spread the praise of His name and the name of Jesus among the Gentiles, another aspect of the democratic ways of God after the Coming of the Spirit in fullness.

III. Now we are in a position to understand Jesus cry of "My God, my God why hast thou forsaken me?" of Psalm 22:1 and Matthew 27:46.

1. It is to be understood in the total context of Psalm 22 which starts with the Crucifixion of Jesus and the words of Jesus on the cross in 22:1 and ends in 22:28-31 with establishment of the kingdom of Christ on earth in its fullness.

2. First we should realize that other portions of Psalm 22 relate ahead of time events about the crucifixion as they pierced the hands of Christ and as they cast lots for His garments: Psalm 22:16-18 and Matthew 27:35; also John 19:24.

3. Psalm 22:22 and Hebrews 2:12: Both He, Christ, who does the sanctifying, or setting apart of Christian in salvation, and those sanctified, that is the Christians, has the same source from the One God the Father; and therefore Jesus as the Firstborn is not ashamed to call the secondborns Christians as brethren.

4. So God the Father turned His back on Christ the Son was He was dying on the cross for the sins of the world, while Christ was being made a curse on the cross which a righteous God could not stand; and to that extent God the Father had to forsake Him for three days according to the plan that they had made in the counsels of eternity while Christ was on the cross being made a curse, and while Christ went to hell, the intermediary place after death for those who do not go immediately to heaven where He preached to the dead spirits.

IV. Who Then Will See God and Be Saved?

1. Those who are sensitive the Conscience of others as well as his own Christian Conscience, seeking their good as well as his own good: Psalm 24:1 and I Corinthians 10:26.

2. Those who have received a legally declared purity of heart through justification by faith and an inward potential of purity of heart through the daily process of sanctification, and that will also become the pure of heart with complete redemption or glorification at the Second Coming of Christ: Psalm 24:3-5 and Matthew 5:8.

3. Those who learn to love life and see longevity of life: Psalm 34:12-16 and I Peter 3:10-12.


   (1). In the crucifixion they hated Christ without a cause.
(2). Not a bone in Christ’s body was broken like the Passover Lamb, but rather when His side was pierced out flowed blood and water, the sign of death by a broken heart.

2-4:  WISDOM FROM GOD

While we certainly think of the Proverbs from Solomon as a book of Wisdom, we should also think of the book of Psalms as also among the Wisdom literature, especially when we look at the details of that wisdom as in this section.

I. Two Kinds Response/People.

1. Let a man ask in faith and without a desire to consume it on his own lusts in order to get wisdom from God: Proverbs 2:3-6 and James 1:5. Although, of course, we are looking at the Prophet David in Psalms, we at the same time are practicing the habit of keeping the book of Psalms, even with NT interpretations, in the total context of the Bible. What better context than that of Proverbs from the son of David and the king that followed him, noted throughout the world for his wisdom, and from the Apostle James who wrote a book about the “wisdom from above”. James 1:5 and chapter context, with its admonition to ask of God wisdom, is more a paraphrase than a quote of Proverbs 2:3-6 with its “the LORD gives wisdom” (2:6). The chapter context of Proverbs 2 introduces knowledge, skill, and wisdom, and understanding. Wisdom is generally considered the ability to make decisions. The chapter context of James 1 makes the further clear that wisdom like so many other things we ask from God comes through faith; and we know the subject of the whole book of James to be primarily on faith, the faith which saves because it is faith that shows itself in works and then the other faith which the devils have and tremble because they know the intellectuals about God, but which does not save. Even as you have in James and Proverbs the two kinds of faith, so you have the two kinds of people responses in the believing faith and the faith which the devils have and tremble.

2. The Wisdom of God includes discipline of the LORD, Proverbs 3:11,12 and Hebrews 12:5,6. Beyond this is “what the Bible says”, we should see that the Bible says it that way because God is that way. Bible truths, knowledge, skill, understanding, and wisdom are based on the character of God Himself. When we understand Bible truth we are understanding God. When we obey Bible truth we are getting closer to the character of God Himself. You know how God says, “Be holy, because I am holy.” Holiness is a big part of the character of God, and when we practice holiness and righteousness, we are following the example of God. The complete verses of Proverbs 3:11,12 are quoted by the Apostle Paul in Hebrews 12:5,6, introduced by Paul with “you have forgotten the exhortation which speaks to you as to sons” (12:5a). The point being, and that is the explanation of Paul in 12:7-11 being that you should be glad if God deals with you like sons, even when that is chastening for correction like any father would do for his son; because that
means rather than being a bastard, you are a very adopted son of God. God does it for our profit in order to promote "holiness" in our lives; and while it may not seem joyful at the time, it does promote the peaceable fruit of righteousness. You might say that God is helping us along as we "seek first the kingdom of God and His righteousness" as Jesus advised.

3. To turn sinner from error of ways, Proverbs 10:12 and James 5:20. It takes the whole context of Proverbs 10 to see the relationship between 10:12, where "hatred" and "love" are contrasted while the outcome of hatred in "strife" and the outcome of love in the "covering for sins" is also contrasted, and with James 5:20 where the person who puts enough effort into turning a sinner from the error of his way also: (1) saves a soul from death, and certainly that is the ultimate in love; and (2) covers a multitude of sins, the salvation itself taking care of that multitude. However, if you look at the total context of Proverbs 10, you will find in verse 10:3 how righteousness delivers from death, in 10:4 how the righteous soul to prosper (you have to be careful here in using the word prosper or prosperity lest the advocates of the Gospel of Wealth, Prosperity, and Success, and there are many today in many different pulpits and on TV, take this to mean material prosperity when it is really referring to the soul growing rather than being famished), and on through you can see the similarity of the two verses in the respective contexts.

4. Some do the deed of their father the devil, Proverbs 18:4 and John 7:38. And this is the ultimate contrast here between saving faith and dying faith, between wisdom from above and wisdom that is world-centered, between life and death, and between deeds for God the Father, even after the chastening for holiness, contrasted to the deeds of the father the devil. Jesus shocked many of the religious leaders of His day by saying that "You are of your father the devil, and the deeds of your father you do." When you come right down to the nitty-gritty all men are either a servant of God or of the devil, a servant of God of the mammon of men which also leads to servitude to the devil, the servant of righteousness or the servant under the bondage of sin. When Jesus quotes in John 7:38 "He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water", the Apostle John explains that this is a reference to the Coming of the Holy Spirit which was not yet given, the Holy Spirit whom all believing in Jesus would receive. How much of that do we really find in the context of Proverbs 18, although we readily recognize the "well-spring of wisdom is a flowing brook" as that living water does flow from God as the Source of the Wellspring, more specially God the Holy Spirit. As Jesus gave the great commission to "believe and be baptized", the believe was for us to do and the "be baptized", the one baptism of Romans and of the one doctrine of baptism of Ephesians, is synonymous with salvation. It is the work of God through the Spirit of God in the life when the believer believes. This you would also find to be the theme of my volume 3 of the LEARN CHRIST commentaries on the 14 letters of the Apostle Paul, "Believe and Be Baptized". That is a lot of Bs, but it is also a lot of being.
II. Some wise and unwise responses to God.
1. Those who have the knowledge of Jesus then return to worldly entanglements are like dogs returning to vomit: Proverbs 26:11 and II Peter 2:22.
2. To plan on tomorrow apart from the will of God is foolish: Proverbs 27:1 and James 4:13.

III. Making life’s decisions in terms of the terminal One Day.
1. After tribulation the sun and moon will be darkened, the stars will fall from heaven, and the powers of heaven will be shaken: Ecclesiastes 12:1-3 and Mark 13:24.
2. Then the meek will inherit the earth: Psalm 37:11 and Matthew 5:5.
3. In preparation for this new people of the new heavens and earth God has provided a body, the body of Christ, as He took away burnt offerings and sacrifices: Psalm 40:6-8 and Hebrews 10:5.
4. The unwise eats bread at the table of Christ while they lift up their heel against Him: Psalm 41:9 and John 13:18.

IV. God’s Eternal Wisdom rests in Christ.
1. God the Father, Psalm 45:6,7 and Hebrews 1:8, says of God the Son:
   (1). Your throne is forever, O God;
   (2). Rule of your kingdom is righteousness; and
   (3). You loved righteousness, hated iniquity.
2. Some statements by Christ before made on earth:
   (1). They hated me without cause: Psalm 69:4 and John 15:25.
   (2). The reproaches of God fell on me: Psalm 69:9 and Romans 15:3.

2-5: THE GOSPEL
Even as perhaps you did not expect the resurrection and crucifixion from the book of Psalms, perhaps you did not also expect the Gospel of Jesus Christ to be in Psalms.

I. The Time Finally came.
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4. This is the time to hear the voice of God, not hardening the heart: Psalm 95:7-11 and Hebrews 3:15; 3:7; and 4:7.

II. Some things God the Father says.
1. Of The Son You are Eternal though the earth passes away: Psalm 101:25-33 and Hebrews 1:10.
2. Of angels, ministers and a flame of fire: Psalm 104:4 and Hebrews 1:7,8.
3. To Son, Sit on my right hand until I make your enemies your footstool: Psalm 110:1 and Hebrews 1:13.
4. That Christ is a priest forever after the order of Melchizedek: Psalm 110:4 and Hebrews 5:6,7,21.

III. Believe and Speak.
Snatching, Stumbling, and the Falling Away

reconciliation of Falling Away with the Security of the Believer
Matthew quotes from Isaiah approximately 17 times. Paul in Romans and Hebrews quotes from Isaiah approximately 17 times. A coincidence, I doubt it, Paul like Jesus planned ahead. And of course those 17 quotes of Matthew from Isaiah are primarily from Jesus Himself. Paul, I think, wanted to follow the example of Jesus who quoted often from the Prophet Isaiah; however, Paul did not want to go beyond His Master Teacher, the Lord Jesus Christ. And you will be surprised to know that Paul, the frequent quoter of OT Scriptures in most of his 14 books, only quotes from Isaiah in Hebrews and Romans. {That sounds like a plan also, right! Whether the Holy Spirit gave Paul that plan, Jesus gave Paul that plan in Saudi Arabia, or Paul developed that plan when back at Tarsus after His conversion and time with Jesus in Arabia, is not nearly as important as it is that we see that this is the way the Bible is!} Now, why do you think that Paul would quote from Isaiah only in Hebrews and Romans? The answer is also straightforward. Paul before conversion on the road to Damascus was a lawyer of the Hebrew nation; and since the law of the nation was the religious law of the OT, this meant he was primarily an expert on the OT law. Paul was before conversion also among that famous group of religious leaders, in fact one of the foremost of them, known as the Pharisees, who unlike the other group, the Sadducees, believed in a body resurrection from the dead. In short, Paul knew the OT Scriptures well, but only on the surface like many in the academic community today. After conversion and after time with Jesus in Arabia and during the so-called 7 silent years at Tarsus, Paul had to reread the OT in light of what he had learned from Jesus. And since salvation {since salvation is not really a Biblical word and “Gospel” is, the word Gospel should be substituted for salvation} was something that he had
just experienced and something that he wanted to explain to others, it would seem
total sense to start with salvation in Isaiah; so we would ask ourselves the question of
internal evidence in the Bible, is the book of Isaiah a book on salvation? Really, is
the book of Isaiah a book about the Gospel? We can easily and quickly answer that
question by a brief look at the 17 times that Jesus quoted from this Prophet of
Prophets.

3-1: The 17 quotes from Isaiah in Matthew.
1. Isaiah 35:5-6 and 61:1 is quoted in Matthew 11:5. Actually here in Matthew,
Jesus more paraphrases Isaiah 35:5-6 and 61:1 than referring to it as quote, but
the wording makes clear the source as Isaiah. John the Baptist, in prison and ask-
ing if Jesus was really the Messiah as he had spoken, would recognize these words
from Isaiah immediately. The “Gospel” you find in 61:1 in the Hebrew equivalent of
“good tidings”, and the similarity of the healing acts of Jesus concerning the blind,
lame, and deaf of both Isaiah 35:5-6 and Matthew 11:5 are obvious.
   a. Matthew 11:5: “The blind see and the lame walk; the lepers are cleansed
      and the deaf hear; the dead are raised up and the poor have the gospel
      preached to them.”
   b. Isaiah 61:1,2: “The Spirit of the Lord GOD is upon Me, because the
      LORD has anointed Me to preach good tidings to the poor; He has sent Me to
      heal the brokenhearted, to proclaim liberty to the captives, and the opening
      of the prison to those who are bound…”
   c. Isaiah 35:5-6: “Then the eyes of the blind shall be opened, and the ears
      of the deaf shall be unstopped. Then the lame shall leap like a deer, and the
      tongue of the dumb sing. For waters shall burst forth in the wilderness, and
      streams in the desert.” {Notice the eloquence of Isaiah with the same
      thoughts.}

The context of Isaiah 35 leaves little doubt that Isaiah is a book of salvation
with such words as “He will come and save us” (35:4b); and that Isaiah is announc-
ing the same Gospel of the kingdom of God as John the Baptist and Mark with the
words of “A highway shall be there, and a road, and it shall be called the Highway
of Holiness.” (35:8). {We recognize that the “Highway of Holiness” will
preach; and one of the most encouraging aspects of it besides the obvious
connection to Romans, the subject of which is “righteousness by faith”, is that
whoever walks this road, though a fool, will not look foolish.)

And I am sure you recognized how Jesus back at His hometown of Nazareth and
when in the synagogue on the Sabbath day was given the book of Isaiah, chose to
read from Isaiah 6:1,2. Luke per the written instructions of Paul in a parchments
of OT quotes it directly and in entirety. Luke prefixes this quote from Jesus with
the words “And He {Jesus} was handed the book of the prophet Isaiah. And when
He had opened the book, He {Jesus} found the place where it was written” (Luke
4:17), and concludes the quote from Isaiah with the words “Then He closed the
book (Isaiah), and gave it back to the attendant and sat down.” (Luke 4:20) Jesus
told His hometown, “Today this Scripture is fulfilled in your hearing.” (Luke 4:21)

It should be noted that all of Isaiah 61:2 is not in the quote of Luke 4:18,19,
although the reference in your Bible may say “Isaiah 61:1,2”. Either Jesus did not
chose to get into the “day of vengeance of our God” of Isaiah 61:2, stopping with a
“proclamation of the acceptable year of the LORD”, which is most probable, or per
the instructions from Paul in a parchment for Luke, Dr. Luke chose to leave out the
other parts of the verse. This latter was also done commonly by the Gospel writers
as you will see by a comparison of the four Gospels in a good harmony like A.T. Rob-
ertson’s. After all, it is not possible to quote all of the OT in the NT. However since
Robertson references Isaiah 2:18,19 with Isaiah 55:5-6 and Isaiah 6:1,2 as being
quoted by Jesus in Matthew 11:5, I am sure that Robertson intended that the Day of
the Lord, most generally a day of vengeance, be equated with the Gospel of glad tid-
ings. (But you will find that Robertson was greatly influenced like most funda-
mentalists by the kingdom concepts run amuck of Darby and Scoffield.) As to
whether Isaiah intended the two be equated remains to be seen in our study. There
are several factors, besides the context of Isaiah, Romans, and Hebrews, that must
be considered: (1) often in OT prophesy the valleys and the mountains get intermin-
gled in the first few sweeps like in Daniel, then separated with the more detailed
sweeps; and (2) there is a lot of internal evidence in the OT that both good and bad
things were included in the Day of the LORD in the thinking of the Hebrew people,
as to whether God and the Prophet of God intended it that way is another matter. In
some cases they could have simply been recording a history of the thinking of the
people.

2. If we would seek to find from the NT a prime theme of Isaiah {by the way always
the best way to learn the OT}, we might briefly look at the first quote from Isaiah
(Isaiah 1:9) which is found in Romans 9:29.

a. Romans 9:29: “And as Isaiah said before: “Unless the LORD of Sabbath {of
Hosts} had left us a seed, we would have become like Sodom, and we would have
been made like Gomorrah.”

b. Isaiah 1:9: “Unless the LORD of hosts had left to us a very small remnant,
we would have become like Sodom, we would have been made like Gomorrah.”

You will recall how when God destroyed Sodom and Gomorrah by fire and over the
protests of Lot, after Lot failed to find one righteous person in the those large cit-
ties, there was zero remnant left; and the Prophet Isaiah looking into the future cap-
tivity of Israel by first the Assyrians and then the Babylonians, where only a
remnant would return in the Restoration on Ezra and Nehemiah from Captivity, had
in mind both a physical and spiritual “very small remnant”. The book of Malachi
makes it clear that only a small spiritual remnant of the physical remnant that
returned to Palestine experienced salvation; and of course Paul, appointed by Christ
to make it clear what would happen to both Jews and Gentiles as far as salvation was
concerned, always stressed “seed” in the singular as contrasted to the larger size of
a remnant, even a remnant of the remnant of Malachi. You will find in our study of Romans that the seed is singular for Christ as Paul explains the Gospel that was preached to Abraham (Genesis 12:1-3 and Romans 4); that the seed is some cases as in descriptions of a large nation from Abraham can be like the sands of the seashore; and lo and behold that seed can be more of the Gentiles than of the Jews.

3-2: A Remnant of Israel Saved, Romans nine-eleven.

While we might consider the Gospel {you know how Romans is often considered the Gospel according to Paul} and the Gospel of Salvation the prime theme of the book of Romans {even of Hebrews with a thrust more for the Jews}, a necessary sub-theme of that would be “what happened to the nation of Israel as the originally chosen people of God?” That sub-theme is also answered in Hebrews as well as in Romans, as you will remember how Paul explains in Hebrews how most of the chosen nation of Israel to come out of Egypt fell in the wilderness, the fall being both from eternal rest and of a home in Palestine. Of course, you might say that God in the 80 years in the wilderness--40 with the first generation and 40 more with the second--God was really making an actual nation of His chosen people built around Moses, Aaron {of course Moses and Aaron did not enter the promised land}, Joshua, Caleb, and all the young people under 21 years of age; and certainly you would have a point there. Regardless, it behooves us to do some exegesis right here and now on the “remnant of Israel” from Romans 9-11, starting with the four quotes and Paul’s interpretations in Romans 9:22-33. (It is always difficult to study Paul’s letters in an outline form with divisions as the argument is most general a whole argument; and by the way when we say Paul’s interpretation, what is really meant is the interpretation from the Holy Spirit, the same interpretation Jesus gave Paul in Arabia, and the same as the ASI described in the Preface of this book.)

1. Paul formulates a minor conclusion in Romans 9:22,23: Much of the recorded history of Israel in the OT is summarized as a test of the patience, longsuffering, and the wrath of God toward a people prepared for eternal destruction {it appears that Paul has already written Hebrews on the great falling away of the people of God in the wilderness}; and the rest of the story is God’s riches placed on the vessels of mercy vessels is a key word for the destroyed ones and the recipiens of mercy} which are prepared for eternal glory.

   a. These vessels of eternal destruction and eternal glory are both Jews and Gentiles; and

   b. The perspective is what God has done, or the election and justice of God that is previously developed in Romans 9; and

   c. It is an time and eternity perspective in these verses as well as in salvation in Romans and the total Bible--that is, God planned it beforehand, both the destruction and the mercy for His glory. When Paul discusses what has happened
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2. Paul quotes in Romans 9:25,26 from Hosea 2:23 and Hosea 1:10 to show how God called Jews and Gentiles to be “My people”. I think it is obvious from the context of these two books, Romans in the NT and Hosea in the OT, that we can distinguish between the “children of Israel” and the “chosen nation of Israel”, many of whom fell in the wilderness, and the category of “My people” of God who experienced and continue to experience salvation. Further God in His Word has chosen another phrase to call His real elect, and that is “sons of the living God” (Romans 9:26 and Hosea 1:10).

3. The Prophet Isaiah warned of what would happen in the future of the nation of Israel, after Israel cutoff the Messiah and according to the abominations of desolation of Daniel, how the nation would grow in number and diminish in numbers for salvation; and Paul quotes from Isaiah 10:22,23 in Romans 9:27-28.
   a. The children of Israel as a nation will grow, according to Isaiah, to number like the sands of the seashore (and even as God promised Abraham to make of him a great nation);
   b. Only a small number, called a remnant, would actually experience salvation;
   c. There is a work of salvation among Israel, which Isaiah calls “the work” that God will cut short (we must go back to the context of Isaiah 10 to look in more detail for THE WORK to see if is the equivalent of the 70 weeks of Daniel that Israel has left to make reconciliation); and
   d. The Lord will make a short work upon the earth and of the earth, and we must recognize perhaps the most detailed description of the destruction of the earth of the whole Bible in Isaiah.

4. Paul quotes again from Isaiah (Isaiah 1:9) in Romans 9:29 to the extent that the nation of Israel would have been seedless like Sodom and Gomorrah had not God left them a small remnant called “seed”.

5. You know how Paul likes conclusions and to be understood. “What shall we say then?” (Romans 9:30) What we shall say is that Israel pursued righteousness in their past history and did not attain it, and the Gentiles did not previously pursue righteousness and have tainted it. The reason is that the Jews unlike the Gentiles did not pursue RIGHTEOUSNESS BY FAITH.

6. Paul says that the Jews stumbled at the stumbling stone as predicted by Isaiah in Isaiah 8:14 and 28:16. It was not that the Jews were not warned what could happen; they were told of both the stumbling away from salvation and the stumbling stone required for salvation; and they chose to ignore the message of their own Prophets.

   “Behold, I lay in Zion a stumbling stone and rock of offence, and whoever believes on Him will not be put to shame.” (Isaiah 8:14; 28:16 and Romans 9:33)
3-3: From “The Bible in Context”, Two Sections from chapter Three.
Rather than to reinvent the wheel, and since we have that awesome work of an outline of the total Bible in chapter 3, we will utilized two of the 12 sections that outline the Bible that are on Isaiah. Those are entitled:

IX. What Happened to the Jews as the Chosen nation?

X. The Salvation of God

With these two sections do we not only get a summary of what the book of Isaiah is all about, but also we get other Old Testament quotes related to the same subjects outlined with them.

What Happened to the Jews as the Chosen Nation?

I. Jesus taught in parables to explain what happened to the original people of God.

1. Jesus told the parable of the wicked vinedressers with Israel as the nation who rejected the rightful owner and killed His Son, Isaiah 5:1,7 and Matthew 21:33, and Mark 12:2.

2. Jesus quotes from Isaiah to explain parables and the nature of Bible understanding itself, and in doing so explains what most of Israel of His day could not understand about salvation, Isaiah 6:9,10 and Matthew 13:14,15 and Mark 8:18.

II. God as predicted in Daniel and as reinforced in Isaiah was giving Israel one last big chance with the Messiah, the sign would be of a virgin with child and that the child would be called "Immanuel" for "God with Us", Isaiah 7:14 and Matthew 1:23. (I hope you see how this is outlining Isaiah for us with its primary subjects and subject, and leading us into Romans and Hebrews.)

1. Whoever in the world falls on this stone shall be broken (alias salvation, and the salvation of meekness, repentance, and faith), and on whomever this stone falls is destroyed (ah, the key is the stone---Christ, and salvation in Christ with a righteousness by faith), Isaiah 8:14,17 and Matthew 21:44.

2. But Jesus called and calls "brethren" the children that God has really given to Him, Isaiah 8:14,17 and Hebrews 2:13.

3. Though the number of people in the nation of Israel throughout the years between Abraham and Christ were numbered like sand on the seashore, only a remnant of those would be saved, Isaiah 10:22,23 and Romans 9:27.

4. God early chose that His Son would come from the family of Abraham and King David, the real "seed", never changing along the way in history His mind or His intentions, Isaiah 11:1-10 and John 7:42 and Romans 15:12.

III. Israel up until the seventy weeks of Daniel had the same choice as the Gentiles that Christ would either be a stone of stumbling and a rock of offence to them, or that whoever (Jew or Gentile) believed in Him and the God Who sent Him would not be ashamed of that belief.

1. If there is no life after death, in other words no "not being ashamed of faith", let us eat, drink, and be merry for tomorrow we die and cease to exist, Isai-
And in that day the Lord God of hosts called for weeping and for mourning, for baldness and for girding with sackcloth, But instead, joy and gladness, saying oxen and killing sheep, eating meat and drinking wine: 'Let us eat and drink, for tomorrow we die!' Then it was revealed in my hearing by the LORD of hosts, surely for this iniquity there will be no atonement for you, even to your death, says the Lord God of hosts.” (Isaiah 22:12-14) {And the light of Paul’s interpretation of this passage from Isaiah, which is really God’s and the ASI, this “no atonement” can easily be interpreted as no good resurrection from the dead for Israel except for the remnant.}

2. At the Second Coming of Christ death will be swallowed up in victory: Isaiah 25:8 and I Corinthians 15:54.

3. All Israel that was chosen to be saved shall be saved: Isaiah 27:9 and Romans 11:27.

4. Whoever believes in Christ, Jew or Gentile, shall not be ashamed of that faith: Isaiah 28:16 and Romans 9:33, also Romans 10:11.

IV. What God did to Israel until the time of the fullness of the Gentiles is completed.


2. Meantime the Jews continued to worship God as if it was real: Isaiah 29:13, Matthew 15:8,9, and Mark 7:6,7.
   (1). Worshiped with lips while hearts were somewhere else.
   (2). Vain worship.
   (3). Worship based on teachings of men in the place of the doctrines of God.

3. God will destroy the wisdom of all these wise men according to the ways of the world: Isaiah 29:14 and I Corinthians 1:19.

3-4: The Salvation of God.

I. God chose the time!

1. First, there was John the Baptist saying in effect THIS IS THE TIME: Isaiah 40:3-5, Matthew 3:3, Mark 1:2,3, John 1:23, and Luke 3:4-6.

2. It was inevitable since these things were already recorded in the Word of God that they would happen: Isaiah 40:8 and Luke 21:32,33.
   (1). Most to happen during Christ’s generation.
   (2). The rest on the final One Day of the LORD as the old earth and old heavens pass away.


II. God Himself took the initiative by sending His own Son to planet earth.

2. God is faithful but He will listen to the cries of men for salvation in a time acceptable to Him: Isaiah 45:14 and 1 Corinthians 14:25.

3. It is inevitable that every knee will voluntarily now and involuntarily at the end of time bow and worship to the praise of God: Isaiah 45:23 and Romans 14:11.

III. Men will come from the four corners of the earth to worship God.

1. Men will come from north, south, east, and west: Isaiah 49:7-12 and Matthew 8:11.


3. Gentiles will come in large numbers in spite of the fact that God’s name has been blasphemed among them because of the Jews: Isaiah 52:5 and Romans 2:24.

4. Paul preached widely the Gospel of Christ where Christ was not already named in order that those who did not previously see and hear might both see and hear: Isaiah 52:15 and Romans 15:21.

IV. Who Has Believed the Reports from God? Isaiah 53

1. To whom has the salvation, or arm of God, been revealed: Isaiah 53:1, John 12:38, and Romans 10:16.

2. Who and how many believed the miracles of healing as Jesus took on Himself the infirmities: Isaiah 53:4,7 and Matthew 8:17.

3. Who and how many believed when John the Baptist made the report, “Behold, the Lamb of God...” (Isaiah 53:4,7 and John 1:29,36)

4. The great report of Jesus from the cross as He is made a criminal and curse for mankind, and according to the predictions of the Old Testament: Isaiah 53:12 and Luke 22:37.

3-5: The New King of Israel, Isaiah fifty-four thru fifty-six.

And since we did not get the last and important chapters of Isaiah under the two subject, we will have to go to a third, which if you look again at chapter 3 on Isaiah 54-66 is entitled “The New King of Israel”. The New King of Israel would become King of the Kingdom of God, a King for both Jews and Gentiles; and the children of Israel had the same opportunity as a nation to accept Him during the life and death of Jesus on this earth as did anyone. In fact, more opportunity; because they personally saw Him and heard Him with their own ears.

I. Jews and Gentiles as citizens in the new kingdom.

1. The unmarried have more children than the Jews: Isaiah 54:1 and Galatians 4:27.

2. None comes to the Father except as drawn by the Father, and all those who are taught by the Father: Isaiah 54:13 and John 6:45.
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4. All the nation of Israel that is really the Israel of the children of God will be saved: Isaiah 59:20,21 and Romans 11:26.

II. Characteristics of the New King of Israel.

1. The message to Zion is that your new King comes meekly, riding on a donkey: Isaiah 61:11 and Matthew 21:5.

2. Jesus told them in Nazareth of how the Spirit of God was upon him: Isaiah 61:1,2 and Luke 4:17,18.

   (1). God anointed Him to preach the gospel to the poor. {A King especially for the poor people.}

   (2). God sent Him to start the release of captives, and to make provisions that the blind might be able to see.

   (3). To provide freedom for the downtrodden.

   (4). To make a Proclamation as to when is the Acceptable Year of the Lord {the last days} that leads to the One Day of the LORD and Lord.

3. Happiness in this new kingdom will come only to those who first mourn because of their inability to do it for themselves: Isaiah 61:1,2 and Matthew 5:4.


1. The New Citizenship found of those who sought it not or who searched not for it (grace): Isaiah 65:1 and Romans 10:20,21.


3. The Christ, the Prophet Messiah, born in Bethlehem, Micah 5:2, Matthew 2:5,6, and John 7:42, to be:

   (1). A ruler of the people; and

   (2). A shepherd of the people.


IV. The Good News of the Gospel of the Kingdom preached by messengers.

1. How welcome across the way on the mountain is the first sight of those who come with the Gospel: Nahum 1:15 and Romans 10:15.

2. Yet most do not believe the report, foolish people without the ability to see or hear: Jeremiah 5:21 and Mark 8:18.

3. God established a House of Prayer but the nation of Israel turned it into a den of thieves: Jeremiah 7:11 and Matthew 21:13, and Mark 11:17.

4. Trust in God.

   (1). Whoever boasts, let him boast only in God: Jeremiah 9:24 and I Corinthians 1:31.

   (2). Trust only in God: Jeremiah 17:5,7 and II Corinthians 11:9.
3-6: 16 more Quotes from Isaiah in Matthew. 
Since we covered one quote from Isaiah in Matthew, Isaiah 35:5,6 and 61:1 (in Matthew 11:5, remember more a paraphrase than quotation, and a summary by Jesus for the imprisoned John the Baptist), we have only 16 of the 17 quotes to briefly summarize. If we check our outline of the whole Bible, that is 3 of the 12 sections of that outline, we will find a topical or subject outline for most of those remaining 16 references.

1. Jesus told the parable of the wicked vinedressers with Israel as the nation who rejected the rightful owner and killed His Son, Isaiah 5:1,7 and Matthew 21:33, and Mark 12:2. And while this does not get us all the way to the beginning at Isaiah chapter 1, it does start with a very important subject in Isaiah 5, the subject of the Bible as a giant parable where some are allowed to understand and other are not allowed to understand.

2. Jesus quotes from Isaiah to explain parables and the nature of Bible understanding itself, and in doing so explains what most of Israel of His day could not understand about salvation, Isaiah 6:9,10 and Matthew 13:14,15 and Mark 8:18.

3. God as predicted in Daniel and as reinforced in Isaiah was giving Israel one last big chance with the Messiah, the sign would be of a virgin with child and that the child would be called “Immanuel” for “God with Us”, Isaiah 7:14 and Matthew 1:23.

4. Whoever in the world falls on this stone shall be broken {alias salvation, and the salvation of meekness, repentance, and faith}, and on whomever this stone falls is destroyed {ah, the key is the stone---Christ, and salvation in Christ with a righteousness by faith}, Isaiah 8:14,17 and Matthew 21:44.

5. But Jesus called and calls “brethren” the children that God has really given to Him, Isaiah 8:14,17 and Hebrews 2:13.

6. Though the number of people in the nation of Israel throughout the years between Abraham and Christ were numbered like sand on the seashore, only a remnant of those would be saved, Isaiah 10:22,23 and Romans 9:27.

7. God early chose that His Son would come from the family of Abraham and King David, the real “seed”, never changing along the way in history His mind or His intentions, Isaiah 11:1-10 and John 7:42 and Romans 15:12.

8. If there is no life after death, in other words no “not being ashamed of faith”, let us eat, drink, and be merry for tomorrow we die and cease to exist, Isaiah 22:13 and I Corinthians 15:32. Maybe you did not also know that to be in the Prophet Isaiah. It is in Isaiah’s pronouncement of the destructive doom of the Old Jerusalem. And in the light of Paul’s interpretation of this passage from Isaiah,
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which is really God’s and the ASI, this “no atonement” can easily be interpreted as no good resurrection from the dead for Israel except for the remnant.

9. At the Second Coming of Christ death will be swallowed up in victory: Isaiah 25:8 and I Corinthians 15:54.

10. All Israel that was chosen to be saved shall be saved: Isaiah 27:9 and Romans 11:27.

11. Whoever believes in Christ, Jew or Gentile, shall not be ashamed of that faith: Isaiah 28:16 and Romans 9:33, also Romans 10:11.

12. God gave them a spirit of slumber until the time of the fullness of the Gentiles is complete: Isaiah 29:10 and Romans 11:8.

13. Meantime the Jews continued to worship God as if it was real: Isaiah 29:13, Matthew 15:8,9 and Mark 7:6,7.

(1). Worshiped with lips while hearts were somewhere else.

(2). Vain worship.

(3). Worship based on the teachings of men in the place of the doctrines of God.

14. God will destroy the wisdom of all these wise men according to the ways of the world: Isaiah 29:14 and I Corinthians 1:19.

{And wow, doesn’t the Bible make a lot more sense when you study it as a whole, and in the context of the whole!}

3-7: Matthew from the “Prophets and Apostles” Appendix.

While we have listed above 14 quotes of Isaiah in the NT, not all of these are from the Gospel of Matthew. It is necessary to look at the complete Appendix, developed in volume 1 on the “Prophets and Apostles” and repeated at the end of this volume, in order to see all the quotes in the NT from Isaiah. You will notice that Isaiah is listed in Table 10 of this Appendix. Matthew is shown in red in the section outline above so that we find in our subject outline, we have included 5 of the 16 needed quotes from Isaiah in Matthew in order to get a better feel of Jesus on Isaiah for our continued study of Hebrews and Romans; and copying the first and second columns from Table 10 of the Appendix, respectively the Old Testament book, chapter and verse and the “Gospel Established” column, which is Matthew, we have the following Isaiah and Matthew. To the right of those two columns is added one for the subject of the quote to assist in your memory and Bible study.

<table>
<thead>
<tr>
<th>Gospel Proclaimed</th>
<th>Quoted By</th>
<th>Gospel Established</th>
<th>Subject of the Quote from the OT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Isaiah 2:18,19</td>
<td>Jesus</td>
<td>11:5</td>
<td>the blind, lame, and deaf--signs for John the Baptist</td>
</tr>
<tr>
<td>Isaiah 5:1ff</td>
<td>Jesus</td>
<td>21:33</td>
<td>parable of wicked vinedressers who kill Son</td>
</tr>
</tbody>
</table>
Some selected NOTES from Matthew and Isaiah.

1. Matthew, also being from Nazareth like Jesus, is the only one of the NT writers who quotes from "the prophets" on how Jesus would be a Nazarene. I wonder why? This is found in Matthew 2:23, but it can not be found as to which Prophets it is quoted from as obviously it is not in our Canon of 39 OT books.

2. Although in Matthew 11:5 as previously discussed, Jesus is making a reply to the question of John the Baptist who begin to doubt about Jesus as Messiah when in prison, and in answering does summarize in paraphrase form the words of Isaiah 2:18,19; however as also previously discussed it is Dr. Luke under the supervision of Paul who quotes all of Isaiah 2:18,19 as no doubt Jesus did as He read from this portion of the book of Isaiah at His hometown in Nazareth.

3. Even as in Isaiah 5:1 and following and Matthew 21:33 and the total context and harmony of the four Gospels you must see Jesus as disgusted and weeping over Jerusalem and Israel, oft making comparison between the nature of the nation as a fruitless fig tree and as wicked vinedressers who would kill the owner of the vineyard. A good summary of the attitude of Jesus toward a city and a nation once selected as the chosen of God is given in Matthew 23:37-39.

"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your
And if you don’t see in this “Your house is left to you desolate” both a Curse on Jerusalem and Israel placed previously on them by God and echoed by Jesus and a similarity to the abominations of desolation of Daniel, I think you are missing something in your Bible study.

3-8: Gospel of the King and the Kingdom.

We would be lead by our outline of the total Bible to believe that Hebrews and Romans can legitimately be called the “Gospel of the New King and the Kingdom”. I am sure when Paul wrote the letter to the Hebrews he had in mind many different things for the readers even as since it is a souped up version of the synagogue address that he delivered in every Roman city all over the world which also in the delivery had many distinct messages for different kinds of Jewish believers and nonbelievers, most of whom were church members; but when you consider Hebrews and Romans from the perspective of the total message of the Bible, which Paul would also have done as the chief editor chosen by the Ascended Christ, then the contribution to the total Bible message would be centered around the Gospel of the King and the Kingdom. Granted as a stand-alone book of the Bible to be studied the book of Romans is the definitive book on the Salvation of God under the key phrase “Righteousness by Faith”, even these subjects support a thesis of the Gospel of the King and Kingdom as a prime subject; and granted as a stand-alone book the book of Hebrews has the grand themes of Christ as the Great High Priest, on the priesthood of believers of all believers, and is the definitive book of the Bible on the “Falling Away”, so also the famous “priest of the Most High God” (Hebrews 7:1), Melchizedek, of the book of Hebrews who is the example of Jesus Christ as a Great High Priest who sits at the right hand of God to “ever make intercession for our sins”, is a King of Salem as well as a priest. This High Priest argument, of course, appealed more to the Jews of the first century synagogues than to us; however, we certainly do appreciate the work that the Risen and Ascended Christ now performs at the right hand of God the Father where He always makes intercession for our sins. That is the work of a priest, the only priest, and the only intercession we need between God and us for our sins; but I would remind you that Jesus only has that access to God the Father as a Priest because He is there at the right hand of God in a position as King.

“Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them....Now this is the main point of the things we are saying: We have such a High priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minis-
We should note now two things: (1) that “sanctuary” or “tabernacle” of Christ, certainly you will admit to be the same as the total body of Christ, the church, is approximately the same as the kingdom of Christ; and (2) when Jesus obtained a more excellent ministry than Abraham, than Melchizedek, and than Moses, it was as the Minister of a better covenant built on better promises, the new covenant based on a righteousness by faith with a corresponding baptism when the laws of God are written into hearts and minds, what we flippantly call the new birth, sanctification, and glorification. Remember that Paul was a lawyer of the Hebrew nation before conversion; and in his synagogue addresses even as in the letter of Hebrews, he makes the legal arguments of Jesus as the Great High Priest after the order of similarity to Melchizedek, Jesus as the perfect High Priest without sin although tempted like as we are while on earth, Jesus as the Minister of a New and Better Covenant which would work, unlike the old covenant that was weak through the flesh, because a new spirit would be put in persons through the new birth, Jesus as the new and better tabernacle with the new and better way into the Holy of Holies of God’s very innermost presence (at the right hand of God the Father) mad possible by the better blood than of bulls and goats, the blood of Christ.

“...how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God.” (Hebrews 9:14) 

3-9: And Baptism.

And by the way, this “cleanse your conscience from dead works to serve the living God” is the One baptism of the Bible. It is the “be baptized” of “believe and be baptized” from Mark of the Great Commission from Jesus. It is the same water baptism that the Apostle Peter writes of in I Peter 3:21,22. As you read it below notice that both Paul in Hebrews 9:14 and Peter in 3:21 mention “conscience” in this baptism which immediately tells you that it is something that takes place in the inward man, and how that both mention an internal cleansing that is not like an outward shower of water.

“There is also an antitype which now saves us--baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.” (I Peter 3:21,22)

This is critical to the title of the book, more importantly it is a significant passage of the Word of God spoken by Peter not to make a lawyer-like argument but rather...
as an assumption of obvious truth. Let us pause to do an exegesis of these two verses.

1. The prime thrust of the passage starts in 3:18 with a reference to how Jesus Himself was put to death in the flesh and made alive by the Spirit, just like we say from Scriptures that water baptism symbolizes the death and burial of Jesus. Remember how we discussed in the Drama Baptism by water of a believer, there are the two baptisms in the background, first the Crucifixion Baptism of Jesus as He experienced death and resurrection, then our own Crucifixion Baptism with our crucifixion with Christ, "nevertheless we live"--our own death and burial through repentance and faith and our own "believe and be baptized" as the living spirit works in our spirits.

2. Jesus during the 3 days in the tomb went and preached to the spirits of Hades, those who died in unbelief during the Flood of OT times not having a good opportunity to hear the Gospel, and how that Noah with 7 other souls being saved by water (actually they were saved more precisely by floating on the water, the water was from this perspective more for the salvation of 8 souls than for the destruction of the whole world) is an "antitype" that "now saves us". "Antitype" is an opposite type so that even as the Drama Water Baptism of believers is a symbol but the opposite type of the Baptism which saves, so also the Water Baptism that saved Noah and 7 other souls is the opposite of the Water Baptism which killed all others.

3. The main Baptism, the type of all types and the type to which all anti-types are compared, of which Peter writes, and which Peter defines here, is “the baptism of salvation”. It has nothing to do with a physical cleaning, or shower, from water. It is internal; it is a matter of an exercise of freedom of choice from the individual conscience; and of course "the answer of a good conscience toward God" implies that it is an answer in the proper direction--that is, the answer of the "believe and be baptized" from Jesus.

{Just remember that the Apostle Peter learned to practice the use of parables like his Master, Jesus; and how Jesus taught with a quote about parables from Isaiah, that all spiritual things--all things of the Bible--are taught in parables. Primarily this means that a parable is a simple common place and typical life story which illustrates a much greater truth of God, but also spiritual things are given in the Bible in a manner that only certain part of the public can see, hear, understand, and be converted. This is the ASI previously explained.}

3-10: The “Baptized into Christ Jesus” of Romans Six.
The Apostles always give a consistent message on the one baptism since they got it from Jesus. Like Peter writes above in I Peter 3:21,22 even so does the Apostle Paul write in Romans 6:3 and following in that famous chapter on the one baptism. (Recall how likewise it was the Apostle Peter who told us that Paul was writing Scrip-
"Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death." (Romans 6:3)

Is Paul talking about the Drama of Believer's Water Baptism here? Well, it could be included in the background this time, but in the foreground is the similarity of what happens inside a believer to the death and resurrection of Christ. It is like in Galatians 3:20, in the "crucified with Christ" summary of the one baptism; and I hope that you have observed that even as Galatians gives us a summary of the one baptism of Romans 6, so also the very book of Galatians is a summary of the book of Romans.

"I been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." (Galatians 2:20)

1. While we could go ahead and develop the one baptism of Romans 6, from 6:3-10 almost independent of the lawyer-like argument that Paul starts and to a certain extent concludes in Romans 6; but in all fairness to the total context of Romans and of the Word of God, the lawyer-like argument of Paul, which starts in Romans 6:1 and 2 with the lawyer like question and answer from Paul of "shall we continue in sin that grace may abound"? (6:1) and the answer of "how can we continue in what we have already died of".

2. We looked in Romans 6:3 of a definition of the one baptism, and what else could "baptized into Christ Jesus" be but the one baptism of the Bible and of Ephesians 4, as being also a baptism into the very death of Jesus Christ Himself.

3. In this one baptism "we were buried with Him through baptism unto death" (6:4), in order that like Jesus was raised from the death of this grave by the power of God, we likewise by an inward power of God were raised to live a new life.

4. I like the New King James here in Romans 6:5 with the usage of the word "united". We are "united together {us and Jesus, isn't that a pleasant uniting} in the likeness of His death." And that uniting with Jesus in death demands that we are also united in His Resurrection.

5. The lawyer continues with a further explanation of the one baptism with "knowing this": "our old man dies with Him"; in fact, "our old man was Crucified with Him" (6:6); and in fact this happened for the specific reason that we might be rid-den of that old man of sin. {You can see Paul here in Romans, where he quotes and relies heavily on the OT warming up for the busting out of the seams of books like Ephesians, etc. where he will develop the concept of the new cre-ation in Christ.}
6. There is a certain freedom of this one baptism in that we are no longer the
slaves or victims of sin. (6:6b) The individual who really died with Christ, repented,
believe, and was baptized by the inward Spirit in the new birth, “has been freed
from sin.” (6:7)

7. “Now if we died with Christ, we believe that we shall also live with Him” (6:8),
another statement of the one baptism in other words; but now the emphasis is more
on the new life in Christ.

8. More definition from the lawyer in 6:9 with a “knowing that”: Christ can only
die once even as Christ can only be raised from the grave once. {You have in
Hebrews 6 a similar argument to be treated later like a focal point for the
commonality of the Gospel of the King and Kingdom in Hebrews and Romans.}

9. Christ died for the sins of the world, once and for all; and when you consider
what Christ and God gave up, even temporarily to make that sacrifice, once and for
all is enough! The life that He lives, Christ lives for God (the same message
of Romans 6:10 is there for us!). And that message is: Reckon yourselves to be dead
to sin and alive to God through the Lord Jesus Christ. (6:11)

3-11: The Doctrine of Baptisms and One Baptism of Hebrews Six.
{Do you think that we put up with a lot of Paul’s “lawyer-like” personality quirks
in order to get the truth of God out of His arguments? Certainly, as God uses
personalities of men like Paul, Amos, Isaiah, Peter, and John in the writing of
His Book just as He used them in their original preaching: and what we get from
Paul in the 14 books which he personally wrote and the three which he sponsored
makes it very worth it. Perhaps we will understand it better if we have the
chance in eternity for a few hundred years to meet Paul in person and discuss
Bible.}

Even as Paul knew personally the argument of “a veil over the eyes in the reading of
Scriptures” of Romans since though a lawyer of Scripture He had failed to see
Christ until the conversion on the road to Damascus, so also in Hebrew when Paul
reprimands the Jews of the synagogues of how they “ought to be teachers” instead
needing someone to teach them again the “first principles of the oracles of God”, he
also recalled how he thought himself a teacher before he truly learned the first
principles. Likewise in Romans 2 when Paul almost seems unfair to the Jews who “rest
on the law and make your boast in God, and know His will, and approve the things that
are excellent”, confident as a guide to the blind and as a light to the darkness, an
instructor of the foolish and a teacher of babes {already in the language you see the
similarities between Hebrews 6 and Romans 2, almost as from the same format},
finally leading Paul to quote from the OT in Isaiah 52:5 and Ezekiel 36:22 how
because of the Jews "the name of God is blasphemed among the Gentiles". (And once
more you see how we can treat Hebrews and Romans as one Gospel, right now the
Gospel of the King and the Kingdom, even as we were surprised to find that all of the
OT quotes of Paul from Isaiah are in Hebrews and Romans. As if to say, I have quoted sufficiently in Hebrews and Romans from Isaiah, so that there is nothing more to quote; and when I stop quoting and start writing based on the conclusions of the earlier 10 books before Ephesians, then I will make it simple and clear without quotes but based on the same conclusions. Such is the case with the one baptism of Ephesians 4:4-6, and likewise the other Ones of one body, one Spirit, one hope of the Christ calling, one Lord, one faith, and one God and Father of all. And I hope at some point to make clear two things about the methodology of Paul, no doubt directed by the Ascended Christ, in his work as chief editor of the NT: (1) the first ten books written like Romans and Hebrews were heavy in OT quotes, petering down in quote density to the writing of Ephesians and the other last four books from the pen of Paul; and (2) Ephesians is a summary of the teachings {doctrines} of the first ten books and therefore also of the OT, some of which you will also see in the parallel of Colossians, also in Philippians and Philemon.)

Now, we need to continue on the One Baptism of Hebrews 6:4-6 which is introduced with the need to be teachers of the first principles of the oracles of God {remember the one advantage Paul developed in Romans of being a Jew was that they were chosen to be custodians of the oracles of God, an obligation that this Hebrew of the Hebrews took very seriously and very personally}, also introduced with an introduction in 6:1-2 of what the first or "elementary principles of Christ" are. We must take heed to this list in order to see how far in our preaching, teaching, and in our books on doctrine that we have departed from the First Principles of the Word of God as dictated in the Word itself. I recall how in a Second Baptist Church in a large Arkansas city when designated to teach a youth class with adult leaders present, how after I had gone strictly down through the book of James, almost word for word, one of those adult leaders asked the question, "Is that Baptist doctrine?" My...my... And that was years ago before we of the SBC and the kingdom of God in America got deeply into the Falling Away, long before the time did come when "they will no longer endure sound doctrine"; and all I can say them and now is that if it is part of the first principles of the Word of God that is far more important than any emphasis that have over the last several hundred of years become known to some as Baptist Doctrine. You know, we need to listen to the Apostle James again on faith and works; we need to listen to the Apostle Paul again on both the Security of the Believer and the Falling Away. If you do not understand both fundamental teachings of the Bible, then it will seem incongruous to you at first that the strongest advocate of all in His Apostolic writings of the Bible, even of the Prophets, was the Apostle Paul on both the Security of the Believer and on the Falling Away. It is the Apostle Paul who made clear in II Thessalonians, though often ignored by Baptists and others, that the Falling Away must come before the Second Coming. There is no way you jump from now to the Second Coming with a passing through the Falling Away; and it was the Apostle Paul
who identified how the time will come when it is almost futile to “preach the word” as church members become intolerant of sound doctrine.

The first principles of the oracles of God (the Bible, the Word of God) are listed with the present emphasis we will make on the “doctrine of baptism”, readily admitting as we have already that there is a plurality of baptisms which by the way does not include the so-called baptism of the Holy Spirit which takes place after salvation and which is the grossly unsound doctrine of the Pentecostals and other charismatics, another group of itching ear teachers that have become famous during this time of the Falling Away, and a good example of how it comes “out of their own desires” in order that (1) they draw attention to themselves and inflate their own egos in worship services; and (2) they desire an emotional experience that is instant proof of salvation and that will last them all week until the next worship so that they will not have to put out extra effort to shown the works of belief. Those other first principles are: repentance from dead works (and already we are into the one baptism), faith toward God, laying on of hands (if there was a little more of the laying on of hands in the commissioning of teachers and preachers, we no doubt would not have the horrendous proliferation of weird and itching ears Bible teachers that we have today made possible because of the toleration of the American Democratic Faith), resurrection of the dead, and eternal judgment. Paul says, we don't want to lay the foundation again of those first principles, which can be summarized by the One Baptism, because we want to go on into Advanced Bible Doctrines. And then like in Romans 6, he identifies the One Baptism in terms again of the Crucifixion of Christ.

“For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.” (Hebrews 6:4-6)

I hope you noticed in the wording the Falling Away which is one of the primary subjects of the book of Hebrews. In fact, in my LEARN CHRIST commentary, volume 4 on “Christ, Paul, and the Falling Away”, I treat the doctrine of the Falling Away largely from the book of Hebrews. I see the book of Hebrews to be a book on the first Falling Away of the Hebrew children in the 40 years of their wilderness wanderings, to have many warnings to present day believers not to do the same—in other words to “beware, lest their be in any of you an evil heart of unbelief in departing from the living God”; and the reader is encouraged to read that volume. However beyond in the Hebrews 6:4-6 passage is the mention of the Falling Away, you should also notice the exact working of “crucify again for themselves the Son of God”. That is not a coincidence; but is a careful wording based on the way the Word of God was originally written. Anyone who crucifies Jesus a second time does it only in their own puny lives and in their own puny little mind, but when the ego that has not died in Christ in initial salvation as it should have therefore becomes a legend in their own
mind, it can seem that they are crucifying Christ a second time if they think they can fall away and then be renewed. The bottom line of this teaching as in all the rest of Hebrews and of Paul and Jesus on the Falling Away and the nature of the new birth is that they who fall away have not been truly saved in the first place. While they may have had a “baptism of the Holy Spirit” in the words of the Pentecostals, or many such baptisms, they have not had the one baptism of which Jesus commissioned in the “believe and be baptized”; they have not experienced if they fall away, the one baptism of Romans 6 where with Christ they die and live to a new life; they have not experienced the nine month new birth of Jesus in John 3 which like physical birth requires approximately nine months; and they have not experienced the One Baptism of Ephesians 4:4-6, the same one baptism of the many baptisms of Hebrews 6.
A short form of volume 5 of the LEARN CHRIST commentaries is given here with a summary of “The Message of the Writing Prophets”. That is primarily David with the four major Prophets and the 12 minor Prophets, so called because of the size not because of the relative importance of the messages. What we will indeed find in that volume and in this summary, especially in the Prophets themselves, is a repeating and singular message that is sort of a foreground for other messages like the “crucifixion and resurrection of the Christ”, the Gospel, and so on; and that “the message” always entails a disaster judgment on God’s people. However, also in every case, it first comes inevitable because God’s people are not acting like God’s people. We will use the background provided by the last chapter and by the Prophet Isaiah to present that “the message”. After all, that is a good starting place both for the Writing Prophets and for the many explanations in his 14 letters where the Apostle Paul quoted from these Writing Prophets, and Isaiah is and has always been considered the foremost of the Prophets. Even if a Bible scholar, you will be surprised to find that one of the most thorough descriptions of the shaking of heaven and earth that Paul refers to in Hebrews 12 is given in Isaiah.

The Message of the Writing Prophets as used in volume 5 and as summarized here is the non-predictive part of the message of the OT Prophets, that part which was primarily a message for God’s people of their own time; however it is the same message that needs to be heard in this day and time. While a better way than the law is given for righteousness, the clarity of the cross and the provision of the new birth; God’s people need to hear the same The Message of the Prophets today that came years
Volume 5: Message of the Writing Prophets

ago. Even if it were for no other reason than the 16 Writing Prophets and David are part of the Word of God, it would be necessary to listen; but in this day of the Falling Away, not from churches as in many cases attendance is going up, but rather a falling away from God, Christ, and the Bible. A Falling Away that is not a classical criticism of the youth since if the second falling away of this generation is like the first falling away of God's people in the wilderness, all youth 19 years of age and younger are safe. It is the Falling Away that Paul makes so clear in II Thessalonians as coming before the Second Coming of Christ; the falling away that Jesus described near the end times as "because sin will abound, the love of many will wax cold, and it is what Paul warned about in his thorough treatment of the Falling Away in the book of Hebrews, where he wrote to God's people, "take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

Here is a very short form of that The Message from all the Prophets: "God's people are not acting like God's people; and they are going to pay for it in disasters, and while the primary disaster will be eternity without God and all that is good, second to that is the blindness that will again come over God's people as it did Israel, an inability to see real spiritual reality which the Prophets called a spirit of slumber, and third to that is natural disasters which must inevitable increase as the groaning of all creation continues and magnifies to the final shaking of both heaven and earth. In other words, according to the Word of God that came through the Prophets natural disasters as earthquakes, hurricanes, floods or all other natural forms of "fire, blood, and vapor of smoke before that great and notable Day of the LORD" are also ways in which God's people will pay for not acting like God's people. The form of that disaster or disasters which will come upon God's people, depends on the specific message of the Prophet."

Granted that you do have a lot of itching ears, would-be contemporary "prophets" like John Haggai who would lead you to believe if you consider yourself to be a member of the church, the body of Christ, that because of your desire which like your other desires as a church member lead you to turn from sound doctrine, that ignore the sound doctrine of the Falling Away which must precede the Second Coming and would have you believe that you will be caught up in the air before the Falling Away and the final tribulation. Not so! How wrong and out of Bible context and enamored with the Scofield Reference Bible notes are those who think that the withdrawal of the Holy Spirit from earth is nothing less than a historical event of the Falling Away. (Some like to claim the only withdrawal of the Holy Spirit as given in II Thessalonians is simply a matter of the Spirit inside of believers. Wow, what a perversion of the simplicity of the Bible; and another case on eschatology of taking a verse and going everywhere preaching. I am often reminded when hearing such weird sounding doctrine of the statement "just let the Bible say what It wants to say". It takes more than a wind bag with all the answers, a deep voice, and
the confidence that comes from popularity for itching ears Bible teachers to subvert such clear and obvious teachings that go all the way back to Daniel of how "when the power of the holy people is completely shattered" then the other last events start taking place, that shattering requires both the Falling Away of God's people and the withdrawal of the Holy Spirit which in turn releases Satan from bondage and leads to the world revelation of the Man of Sin, the Son of Perdition. God's history, or workings in history change; and we just can not expect the world to be the same before and after the Fullness of the Gentiles is complete, before and after the Falling Away has started, before and after the impending signs in the skies above and the earth beneath escalate, before and after the withdrawal of the Holy Spirit and the release from bondage of Satan, before and after the world sees the Man of Sin. It is amazing how history under the direction of God repeats itself; and that is one reason why many people like to call the messages of the OT Prophets as having double and triple meanings, while it is really the full spectrum of the sweeps of God of repeating history. God's people, chosen as a group by God, did not act like God's people, except for a few of them like Caleb, Joshua, and Moses, in the 40 years in the wilderness, in the period of the judges except for occasional revival as the spirit came on a judge like Samson, in the United Kingdom which steadily deteriorated from the kingdom of Saul, David, and Samson, and the ups and downs on righteous and evil kings of the Divided Kingdoms, likewise of the people, and then of the rejection by the majority of the people called God's people during the time of Jesus, that is the nation of Israel. Likewise the Gentiles lead by the United States will again as God's people repeat the history of the Falling Away. This can be recognized as a trend by the Prophets and also the Apostle Paul, although it was also given to them as a divine revelation as part of the Word of God, that the "Spirit speaks expressly that in the latter times, some will depart from the faith"; and then II Timothy is a more detailed description of the Falling Away as church members have a form of godliness that denies the power of God, as church members become intolerant toward sound doctrine, as church members heap out Bible teachers without itching ears and heap up and in Bible teachers with itching ears, as church members are motivated more by their own desires of comfort, security, and status than they are to hear the sound Word of God, as they turn away from the truth, and as God subsequently turns them into fables, where eternal realities no longer seem real and imaginations and superficialities seem more real. {The mechanics of how this specifically happens for individuals although the security of the believer is unquestionable sound doctrine of the Bible is given in the previous commentaries of "Snatching, Stumbling, and the Falling Away" and "What the Churches Don't Want You to Hear" as well as the shorter version of this latter commentary on Mark, "A Cup of Water". A clue is given to you to listen to the lack of sound doctrine in the teaching and preaching of an instantaneous new birth which denies the similarity of the first and physical birth which requires 9 months.
4-1: Isaiah Summarizes the History of Israel by Witness and Prediction.

Also you will find that Isaiah is easily divided into three parts, Isaiah 1-39 where that Prophet describes Israel and Judah during his short lifetime of only 38 years and from 739 - 701 B.C., Isaiah 40-55 describes the history of Israel {I am using it in the sense of the northern and southern kingdoms} BY PREDICTION from 605 - 539 B.C., and Isaiah 56-66 predicting the events and disasters of the period of from 539 - 400 B.C. The actual Biblical history and spiritual welfare of God's people of this last period of the OT comes to us in the books of Haggai, Zechariah, Ezra, Nehemiah, and Malachi, the three Prophets of which will form part of this chapter outline, immediately after Isaiah 56-66. {Likewise the preceding Writing Prophets--Jonah, Amos, and Hosea as a grouping will precede the Isaiah 1-39 division of 739 -701 like they preceded the life and writings of the Prophet Isaiah; the 40-55 division of the predictive Isaiah of 700 to 604, 605 to 539 will be followed by the chronicles of the history and the messages of the time--Daniel, Ezekiel, and Jeremiah; and so on.}

We now know that Bishop Usher in his dating scheme was a little off, especially on the exact date of the birth of Jesus, however it is still a good approximation. Approximately 1500 B.C. the children of Israel were in and rescued from Egyptian bondage to start their 40 years of wilderness wanderings; approximately 1420 B.C. under the leadership of Joshua God's people came into the promised land of Canaan; approximately 1095 after years under the judges and priests the people chose their first king, Saul, of the kingship of David from approximately 1048 to 1018 and then Solomon {Solomon reigned 40 years, I Kings 11:42} and then in approximately 975 the divided kingdom with Judah on the south and Israel on the north, so that when in 739 we come to the history of Isaiah, we are still in the divided kingdoms and facing captivities from Assyrian and Babylon. As general mental guidelines, we can summarize the history of God's group people, the nation of Israel, as truly beginning with the people in the land of Canaan approximately 1420, then (1) 125 years under judges and priests before a king; (2) 120 years under kings and the United Kingdom; (3) a passage of united kingdom history of approximately 236 years before Isaiah started writing the current history of the kingdoms. And for further perspective if you would consider the Pre-Isaiah history of Israel as before 739, starting with into the land of Canaan that would be in the ballpark of 700 years, and post-Isaiah period as another 700 years; so that what you might call the official existence of Israel as a nation and a divided nation is centered around Isaiah. And after in Isaiah 1-39, as presented above, Isaiah records the history in Israel of his own times, then first in 40-55 Isaiah predicts accurately the history for the another 66 years {from 605 - 539} and beyond that to still another 139 years {539 - 400 B.C} bringing up to the end of Malachi and the beginning of the 400 year before Christ intrabiblical period. Of course the ability of the Prophet Isaiah to accurately predict the subsequent history of Israel, with
correspondingly accurate predictions on the life and death of the Christ, has caused many, especially those of historical criticism, to doubt Isaiah until a complete copy was found in the Dead Sea scrolls dated far before the life and death of Jesus. However, what we should really say is that God predicted history through Isaiah; for what you find often in Isaiah is “thus saith the LORD”, or words like “God said” or the LORD spoke. We must think of the words of Isaiah on this subject.

“For as the rain comes down, and the snow from heaven, and do not return there, but water the earth, and make it bring forth and bud, that it may give seed to the sower and bread to the earer, so shall My word be that goes forth from My mouth; it shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.” (Isaiah 55:10,11)

{Oh to be among the remnant of God's people of any time, the sowers who receive seed and the eaters who receive the bread of life, those who beyond living by bread alone live by every word which proceeds from the mouth of God. Those people of God of Israel for the most part were blind, completely cutoff from the knowledge and salvation of God a few years after they cutoff the Messiah. Yet Paul in answer to his own question in Romans of “what profit is it then to be a Jew?” Answers because to them were given the Oracles of God. Israel became custodians of the Word of God, written by a few believing Apostles and Prophets, in spite of the majority opinion which rejected faith in God and Christ.}

4-2: Pre-Isaiah Prophets.

Amos, and Hosea predate Isaiah. Once again if we approximate with Ussher, then Hosea wrote 785 and Amos 787. {Obadiah and Jonah will not be discussed now as they deal with the sins of other than God's people.} Most of this can be verified by the historical books such as I Kings and the habit of the Prophets of dating their books in reference as to who were the kings. {For Amos in verse 1:1 speaks of writing concerning all of Israel when Uzziah was king of Judah and Jeroboam was king of Israel, two years before the great earthquake.} However dates are very secondary to us as compared to the message of the prophets, and what we are after is to briefly find the specifics in each Prophet of the Message of the time for God's people. Exegesis here is just like good Bible expositor's will demand of the book of Revelation that primarily the message had to be first of all a message to the people to whom it was written. That The Message will be the same “The Message” for us! And we will turn to the New International Commentaries for help in outlining, which have remained up-to-date and conservative while scholarly, as compared to most commentators like most Bible teachers have gone astray, missing the ASI and carried away with historical criticism; also to the outlines of the Writing Prophets in the DISCIPLES STUDY BIBLE.

1. Part of an Outline of Amos on The Message.
Unfortunately, or fortunately, the whole book of Amos deals with The Message, primarily the first half which we will quickly look at in the outline of the study Bible mentioned above. It outlines Amos 1:1 through 6:14 as “God confronts the sin of His people.” (First, we should mention that this study Bible finds as the gift of Amos, “God’s Call to Practical Righteousness”, and isn’t that the equivalent of saying that “God’s people are not acting like God’s people”?)

(1). God’s Word is revealed in human words, 1:1-2 and following.

“The LORD roars (you know immediate that God is unhappy with His own people) from Zion, and utters His voice from Jerusalem (1:2)...Thus says the LORD (1:3)...Thus says the LORD (1:6)...Thus says the LORD (1:9)...” and so on through Amos so that you get the idea that Amos like other books of the Bible claim to be the very word of God. Here is the phenomenon of a book of 66 books in the world, a piece of historical evidence, which claims to be the very Word of God; and on which there is no middle ground, since it claims to be the Word of God, you must accept it for what it is or as a fraud of false claims that can not be trusted, and I make this latter statement rhetorically to show the foolhardiness of the alternative argument to accepting the Bible as the Word of God. Just like on Jesus of Nazareth who claimed to be the very Son of God, the claim itself leaves no middle ground between complete acceptance and complete rejection. Unfortunately, most of God’s chosen group people rejected both claims to the Word and to the Son of God.

(2). The specific four sins of God’s people in Judah and Israel are enumerated with a little of their history to justify the impending judgment, 2:4-15.

“For three transgressions of Judah, and for four, I will not turn away its punishment, because {one} they have despised the law of the LORD, {two} and have not kept His commandments. {three} Their lies lead them astray, {four} Lies which their fathers followed. But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.” (Amos 2:4,5)

Here the impending disaster that God will send on His own people is “fire” on Judah and on Jerusalem. Is this literal fire or destruction represented by fire? I think you can answer that immediately as the literal fire of an earthquake, since Amos according to the introduction and for a reason mentioned the great earthquake that would come in two years. The part that people have trouble accepting today is that God the Father would send an earthquake on His own people, but it is true; and we deserve far more than that, as for example the first total destruction of the earth by God in the flood and the final destruction, which by the way is also by fire. The above is for the southern kingdom of Judah, how about for the northern kingdom of Israel?

“For three transgressions of Israel, and for four, I will not turn away its punishment, {one} Because they sell the righteous for silver, and the poor for a
pair of sandals {taking advantage of the poor in the land by the rich is as always in the Prophets and in the US a sin against God}. (Two) They pant after the dust of the earth which is on the head of the poor {they covet their land and houses}, and pervert the way of the humble {they actually mislead the humble in order to achieve personal gain}. (Three) A man and his father go in to the same girl, to defile My holy name {adultery is always twofold in the Bible, adultery toward God and adultery and fornication toward a fellow human being}. (Four) They lied down by every altar on clothes taken in pledge {the poor borrow against their clothing, and the rich confiscate and enjoy it}, and drink the wine of the condemned in the house of their god {a constant habit of God’s people of injustice in the courts while the rich judges and their friends have the gall to drink the very wine of the condemned in the house of God itself--they go to church to celebrate and rejoicing in their prosperity from God when the prosperity has come through injustice and perversion of the poor, and does that remind you of Enron and other executives, all active church members, who fleeced their own poorer employees of their 401ks in order to line their own pockets?} (Amos 2:6-8)

The impending punishment for God’s people in Israel not acting like God’s people is given in Amos 3:11 as (one) an “adversary shall be all around you”, (two) the adversary will sap all of Israel’s strength, and (three) the palaces will be plundered. This was predicted in 787 B.C. and we know it happened approximately 65 years later in 722 B.C. with the Assyrian Captivity of the northern kingdom. As background for this punishment, a little history of the blessings of God is given in Amos 2:9-12 with the disappointing response of God’s people: (one) God destroyed the mighty Emirates who were in the land of Canaan before them in order to make room for His people; (two) God brought His people before that out of the land of Egypt and led them for 40 years in the wilderness; (three) God raised up in the land some of their sons to be Prophets and some to be Nazirites; (four) but God’s people perversely influence the Nazirites with wine and (five) commanded the Prophets not to speak.


Even as Paul condemns a “form of godliness without the power of God” in II Timothy, so also the Prophet Amos, but really God through Amos, condemns a similar “empty religion” in Amos 3:1-15.

“For they do not know to do right, says the LORD, who store up violence and robbery in their palaces.” (Amos 3:10)

It is bad enough for God’s people, today and then, to not do right by fellow citizens and the strangers in the land; but to be so blind as to not “know” how to do right is the greater sin!

(4). God’s love confronts His disobedient people in judgment, 4:1-5:3.
“Hear this word, you cows of Bashan, who are on the mountain of Samaria, who oppress the poor, who crush the needy, who say to your husbands, 'Bring wine, let us drink!' The Lord GOD has sworn by His holiness: Behold, the days shall come upon you when He will take you away with fishhooks, and your posterity with fishhooks....” (Amos 4:1-2)

“The virgin of Israel has fallen; she will rise no more. She lies forsaken on her land; there is no one to raise her up....The city that goes out by a thousand shall have a hundred left, and that which goes out by a hundred shall have ten left of the house of Israel.” (Amos 5:2-3)

(5). Examples of mistreatment of the people by God’s people and yet a ray of hope for a remnant after Captivity, 5:4-27.

“Therefore, because you tread down the poor and take grain taxes from them; you have planted pleasant vineyards, but you shall not drink wine from them for I know your manifold transgressions and your mighty sin: afflicting the just and taking bribes; diverting the poor from justice at the gate....Seek good and not evil, that you may live....it may be that the LORD God of hosts will be gracious to the remnant of Joseph.” (Amos 5:11-15)

2. Part of an Outline of Hosea on The Message.

The part of the study Bible outline pertinent to the message is the outline of Hosea 4:1-9:9 and entitled “unfaithfulness is the basis of God’s controversy with His people” with the 13 divisions of (1) unfaithful people break covenant commitments, (2) unfaithful ministers bring judgment on the people and on themselves, (3) an alien spirit dominates unfaithful people, (4) God chastises His unfaithful people, (5) surface repentance does not satisfy the sovereign God, (6) sharp judgment comes upon fleeting loyalty, (7) loyal love and personal knowledge of God meet His requirements, (8) covenant-breaking hinders restoration of God’s people, (9) making leaders by power politics shuts God out of the process, (10) compromise leads to loss of strength and alienation from God, (11) diplomatic duplicity interferes with God’s redemptive activity, (12) religious perversion ends in apostasy and bondage, and (13) God’s unfaithful people reap more than they sow. Now we only have time and space to look at the subheadings under the outline of (4). Under (4), “God chastises His unfaithful people”, God through Hosea lists (one) God disciplines unfaithful leaders in 5:1,2; (two) God disciplines because He knows His people fully in 5:3; (three) Pride prevents repentance and promotes stumbling in 5:4,5; (four) extravagant giving is no substitute for lapses in living in 5:6-7, and (five) God is the agent of punishment for His people in 5:8-14.

(4). God chastises His unfaithful people, Hosea 5.

One, God disciplines the unfaithful leaders, 5:1,2.
"Hear this, O priests! Take heed, O house of Israel! Give ear, O house of the king! For yours is the judgment..." (Hosea 5:1)

Two, God disciplines because He knows His people, 5:3.

"And Israel is not hidden from Me...Israel is defiled." (Hosea 5:3)

Three, the people of God has misdirected their deeds and have the wrong spirit, 5:4,5.

"They do not direct their deeds toward turning to their God, for the spirit of harlotry is in their midst, and they do not know the LORD." (Hosea 5:4)

Four, Extravagant giving is no substitute for lapses in living, 5:6-7.

"With their flocks and herds they shall go to seek the LORD, but they will not find Him; He has withdrawn Himself from them. They have dealt treacherously with the LORD..." (Hosea 5:6,7)

Five, God is the agent of punishment for His people, 5:8-14. And can you buy that, that God Himself is the mover and maker of disaster for His own people?

"I, even I, will tear them and go away; I will take them away, and no one shall rescue." (Hosea 5:14b)

4-3: Isaiah 1-39.

Now in 739 to 701 we come to Isaiah 1-39 which is the history and message of Isaiah of his own lifetime, and once again looking for The Message for his generation which is the same message for our generation. First a little history of this 39 years of the lifetime of Isaiah: the period of the rise of the last greatness of Assyria, ended finally in 609 BC by the Mede-Babylonian coalition (recall how commentators like Carroll like to summarize the before and after of the Assyrian period as first the Prophets of the Assyrian Period and then as the Prophets of the Chaldean period, Chaldea being a summary territory of both the Medes and the Babylonians, also of Persia); the beginning weaknesses of Assyrians rulers gave all their neighbors including Judah and Israel relief from their expansions, the two kingdoms therefore enjoying a period of peace and prosperity not known since King Solomon; Jeroboam (the second King by that name) was King in Israel and Azariah or Uzziah was king in Judah; this long period of peace and prosperity lead the kings and the subjects to think that God was pleased with them; Amos and Hosea had been sent by God to counter the false sense of security; Judah was a little less corrupted by apostasy; apostasy was defined as spiritual and actual prostitution with idolatry, adultery, and oppression of the people; King Menahem of Israel as early as 752 BC had to pay tribute to Assyria (II Kings 15:19-20), and in 731 the Assyrian King (Pul) took possession of Galilee which was north of the Jezreel Valley (II Kings 15:29); Judah called together her court to decide about being pro or anti-Assyrian, but with Ahaz as King in Judah (735 BC), the foreign policy became Pro, prompting an attack the same year
from the King of Israel and Damascus which lead Ahaz in turn to seek help from King Tiglath-pileser of Assyria (II Kings 16:7-9); Isaiah launched out in 1:21-23 and 2:12-17 that Judah should be rather pro-God than pro or con Assyria; they according to Isaiah would take all offered and the rest by force (Isaiah 8:5-8); after Tiglath-pileser destroyed Damascus, King Ahaz was forced to make a more binding treaty (II Kings 16:10-16 and Isaiah 7:14-16) which demanded recognition of the gods of Assyria, which gave Ahaz and Judah rest for a time but which Isaiah insists they would have had anyway since Tiglath-pileser III died in 727; King Hoshea of Israel, a former vassal, made insurrection against the then king of Assyria, Shalmaneser and in 724 BC started a three year siege against Samaria, the horrors of which are described in II Kings 6:24-29, and the forecasts of their disaster by Amos (3:9-11) and Hoses (8:5-6;14:1) came true though approximately 50 years before the actual event; after Shalmaneser died, the king of Assyria was Sargon who experienced revolts all over his kingdom including one to the south in Babylon and especially in Chaldea, the southern part of Mesopotamia, also problems to the north with the Medes; the son of Ahaz in Judah, Hezekiah reigned with a foreign policy that was anti-Assyrian, shifting toward dependence on the weak Egypt (Isaiah denounced this policy also in 29-31 since Egypt was weak); Hezekiah, according to the Bible was a good king, purging the land of idolatry and the temple of paganized worship, also a revival of the Mosaic law and an aggressive ruler who extended the borders of the kingdom of Judah; Hezekiah attempted to lure some from the northern kingdom of Israel, captive to Assyria; Sargon having achieved dominance over the kingdoms north and south, and as described in Isaiah 14 deemed himself to be “lord of the universe”; Sargon died on the battlefield in 706, being replaced by an also powerful King Sennacherib against whom Hezekiah made an alliance with Philistia, Judah, Edom, and Moab with the coalition attacking the Philistines, also encouraged by Egypt (Isaiah all this politics and scheming as an affront to God, Isaiah 22:5-14; 29:15-16; and 30:1-18); in the campaigns of the first three years of Sennacherib he defeated Babylon, restored his eastern border, and stood at the gates of Jerusalem in Judah; he attached the frontier fortresses of Judah, later Hezekiah paid him tribute, in spite of which he came against Jerusalem demanding surrender and deportation (Isaiah 36:16-18); Isaiah told Hezekiah of deliverance from God, and a plague destroyed the Assyrian Army on the northern border of Egypt while they sought to pursue the Egyptian army.

And with this brief historical background of Isaiah 1-39, we are ready to pursue the main purpose in this chapter of The Message of Isaiah 1-39. If we select from John Oswalt’s outline on Isaiah 1-29 in the NEW INTERNATIONAL COMMENTARIES, we find most of what applies to The Message in Roman Numeral One, “The Present and Future of God’s People, 1:1-5:30.

(1). Israel has forsaken God and provoked His anger, 1:2-9.
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"Alas, sinful nation, a people laden with iniquity, a brood of evildoers, children who are corrupters! They have forsaken the LORD, they have provoked to anger the Holy One of Israel, they have turned away backward." (Isaiah 1:4)

(2). God Desires Justice, not hypocritical worship, 1:10-20.

"Even though you make many prayers, I will not hear...Wash yourselves, make yourselves clean; put away the evil of your doings from before My eyes. Cease to do evil, learn to do good; seek justice, rebuke he oppressor: defend the fatherless, plead for the widow." (Isaiah 1:15b-17)

(3). The Before and After of Jerusalem, 1:21-23.

"How the faithful city has become a harlot! [Sounds Hosea] It was full of justice; righteousness lodged in it, but now murderers. Your silver has become dross, your wine mixed with water. Your princes are rebellious, and companions of thieves; everyone loves bribes, and follows after rewards. They do not defend the fatherless, nor does the cause of the widow come before them." (Isaiah 1:21-23)


"Therefore the Lord says, The LORD of hosts, the Mighty One of Israel, 'Ah, I will rid Myself of My adversaries, and take vengeance on My enemies. I will turn My hand against you, and thoroughly purge away your dross, and take away all your alloy. I will restore your judges as at the first, and your counselors as at the beginning. Afterward you shall be called the city of righteousness, the faithful city." (1:24-26)

We know that while there was a few years of respite in order that the Messiah might live, die, and be resurrected before Israel and Jerusalem were completely cut off with blindness, the theme by and large has passed from earth to eternity, from the old Jerusalem to the new Jerusalem which be lowered from heaven after the Second Coming of Christ. You see this judgment to be on all people of the earth as well as on God's people, the two being divided by "enemies" (and you know that to be a term for God's people who are not acting like God's people and the "enemies" for the rest of the world). You also see that in the following verses of 1:27-31 where the "destruction of transgressors and of sinners shall be together, and those who forsake the Lord shall be consumed (1:28), also in the "both will burn together, and no one shall quench them (1:31b).

(5). Eternal Honor in the "latter days" for Judah and Jerusalem, 2:1-4.

"Now it shall come to pass in the latter days that the mountain of the LORD's house shall be established on the top of the mountains...and all nations shall flow to it....nation shall not lift up sword against nation, neither shall they learn war anymore." (Isaiah 2:1and 2:4b)
I feel sorry for the disciples of Darby and Scofield who try to read into this another revival for Israel, past the momentary respite with return from Persian Captivity in order for Christ to be born...that is try to read into this another time on earth past now and before eternity, a millennium of peace and the restoration of Jerusalem. Stay in context, how can you miss that time is over when all the above takes place. Herein is the major problem of the fundamentalists and others, taking such Scriptures out of context they read in an Age between the Falling Away and the Second Coming with rapture of believers and judgment of the world with rewards and punishments for the wheat and the tares. It takes far more imagination, running everywhere with a verse of Scripture, picking and choosing from the Bible, than to just admit that this is for the very end of this Age, the time of Eternity.

(6). That you must see this in the context of the end of all time and the beginning of eternity is further carried forth in context with the famous Day of the LORD of the OT which starts in 2:5 and runs through 2:22. First in 2:10 with the call for the house of Jacob as well as the whole earth to get inside the rock and to hide in the dirt in order to get away from the terror of the LORD, from the glory of His majesty. What is going to happen on the Day of the LORD? Well, 2:11 the lofty looks of man caused by pride are going to be humbled; the haughtiness of man is going to be bowed down by the reigning and returning Christ, even by the angels as having gathered men from the four corners of the earth they separate the sheep from the goats and tell them why; and the LORD alone shall be exalted in that Day of the LORD. Is that clear enough for you? Further characteristics, second of the Day of the LORD in 2:12 and following as that Day comes upon all proud and lofty, upon all lifted up which will be brought low, even upon the high trees and high mountains—you see it is on nature as well as humanity, on buildings, on other structures of man, on ships and sloops, on the loftiness of man and their haughtiness; and as all idols are abolished, the LORD alone will be exalted in that Day. Men will run into the caves of the rocks from the terror of the LORD at this Day “when He arises to shake the earth” (2:19 & 2:21b, repeated twice).

(7). Then the Day becomes a closer Day of Judgment in chapter 3 and following, a Day of near Judgment for Judah and Jerusalem as compared to the judgment of eternity and on the whole earth which was previously the province of the Day of the LORD. This is the nature of the Prophets, the Day of the LORD in the OT Prophets has two aspects: a day of more immediate and localized judgment with characteristics of the final Day, and a final Day of Judgment and justice with some characteristics of the more immediate and localized judgment. I like to call it sweeps rather than a duplicity of meaning and predictions. God has the same intentions in each case, to right the wrong and to reward the right. In one case, it is eternal justice at work and in the other case it is immediate and rectifying justice at work.
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4-4: Isaiah 40-55, A Message of Hope for People in Exile.

1. Historical events of the world between 605-539 B.C.

While the 40-55 section of Isaiah is not tied to historical events like 1-39, we can easily recognize from the message and messages the God's people are in exile; and while in history no nation has ever returned from exile, it was predicted in Isaiah and happened in 539 B.C. During this 605-539 period of history world dominance shifted from Nineveh and Assyria to Babylon. In 609 a coalition of Babylon and the Medo-Persians dominated Assyria to become the world power. {Medes were a more north eastern group from Assyria and the Persian more eastern.} This world empire of 605-539 is generally called in history the Neo-Babylonian empire, primary under the leadership of King Nebuchadrezzar of Babylon made famous in Daniel from the writing on the wall, but partly because of weaker kings which followed him {and the workings of God in history which determines the bounds of all nations, and over which angels are placed} the Persian Empire took over in 539. Jerusalem fell captive to the Babylonian Empire in 586 with a subsequent deportation of princes and other leaders like Daniel to their Empire {a foreign policy that had also been practiced by Assyrian against Israel in order to eliminate continued opposition}, with an earlier deportation in Judah of 598 as told in II Kings 24:8-17. {You will again recall that the Writing Prophets are divided into the two broad categories of first the Assyrian Captivity period and then the Chaldean period, Chaldea being the southern most part of Mesopotamia and where Abraham came from originally, Ur of Chaldea.}

"In his days Nebuchadrezzar king of Babylon came up, and Jehoiakim {the present king of Judah} became his vassal for three years. Then he turned and rebelled against him. And the LORD sent against him {notice that the Bible claims, and if we have the faith of the Bible and in the Bible we must believe it also, that God Himself sent the army of Babylon against God's people in Judah and Jerusalem because they had long ago ceased to act like God's people} raiding bands of Chaldeans {up to this point in the Prophets the impending disasters on God's people have been more so-called natural disasters, but now God sends "raiding bands of Chaldeans", seeing that there was more than one invasion)...bands of Syrians, bands of Moabites, and bands of the people of Ammon {and more than country sent bands}; He sent them against Judah to destroy it {the purpose of God here is clear--to destroy Judah as a nation, and the reason is to follow, but first we must be reminded as stated in Amos that God never does anything without first telling His people through the Prophets, and the Prophets did warn the people of Judah}, according to the word of the LORD which He had spoken by His servants the Prophets. Surely at the commandment of the LORD this came upon Judah {the writer of II Kings under the leadership of the Holy Spirit wants to remind us that this Captivity was commanded by God, the Great Maker of History}, to remove them from His sight because of
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...the sins of Manasseh, according to all that he had done, and also because of the innocent blood that he had shed; for he had filled Jerusalem with innocent blood, which the LORD would not pardon.” (II Kings 24:1-4)

2. A Message of Isaiah 40-55 from God and through the Prophet Isaiah is that far from complete abandonment of His own people, God has chosen them through whom to show His power over the deities of Babylon. God can and will: (1) destroy the idols of Babylon, (2) redeem His people from their sins, always a personal message to individuals and more important than the prosperity of non-captivity, and (3) to bring the people back to their homeland which has never happened in history. God chose the first king of the Persian Empire, Cyrus, through whom to do this in 539 when the Medo-Persians completed the conquest of the NeoBabylonian Empire that they had been working on for 75 years rebuilding. From the perspective of Cyrus, he adopted a foreign policy of soliciting obedience from dominated subjects by pleasing them, thus as recorded in Ezra 1:1-4 he granted exiles the right to go home and provided money for the rebuilding of their national shrines.

3. God as in Isaiah 40-55 has always demanded that His people recognize Him as the only real God, and further that His activities through His people should lead the rest of the world to know that there is no other god such as Marduk, Ashur, Bel, and Amon-Re.

“I am the LORD, and there is no other; There is no God besides Me. I will gird you, through you have not known Me. That they may know from the rising of the sun to its setting that there is none besides Me. I am the LORD, and there is no other; I form the light and create darkness, I make peace and create calamity; I, the LORD, do all these things.” (Isaiah 45:5-6)

(1). The same God who created light and darkness, yea all the universe, also rules over human history creating nations and the boundaries of nations.

(2). God controls history by bringing calamities and by subverting calamities.

(3). God brings both natural disasters and the calamities of warfare from other nations. If you do not see this, then the God of your mentality is only half a God of the Bible, therefore not God at all but more like the idols. Of course, this is only in your mind; and like Phillips said years in his book, "Your God is too Small". What has developed beyond Phillips is that American Society with a Christian and Bible influence has created an American Conscience, where the social and political conscience itself as become a god--summarized as I do what I think is right and what my conscience tells me is right--and based on the American Democratic Faith. This Faith, unlike the faith of Christ and the Bible, (one) adheres to the majority as right, (two) adheres to a toleration that allows intolerance toward the sound doctrine of the Bible, (three) that promotes the peace which the world gives over the peace which Christ gives and which divides society into two groups--tares and wheat, sheep and goats, believers and nonbelievers. You can bet that in the recent
diasters in this nation of Katrina, tornadoes, and earthquakes as well as other mani-
ifestations of “blood, fire, and vapor of smoke” that must come before that great
and notable Day of the LORD and Lord, are denied by the American Democratic
Faith as calamities from God, even as is 911.

4. The Message in Isaiah 40-55 is more the reedemptive aspect of God’s chastise-
ment of His people. Still God’s people must act like God’s people without false gods,
the first of the Ten Commandments exist as always and as from God, not to make
graven images even if in the mind, not to worship other gods but to worship the Lord
your God with all your heart mind and soul as explained by Jesus and as quoted form
the OT, and not to take the name of the LORD your God in vain, a practice that we
see increasingly in American even among church members and which is one of the
primary signs that we are in the Falling Away of God’s people from God, Christ, and
the Bible. It is also an immutable law of God that ruin, or calamity or disaster, fol-
wows wickedness as surely as the night follows the day.

The Disciples Study Bible summarizes 40-55 as “God’s Word for His Confused Peo-
ple” with the aspects of (1) God comes to His people when judgment has passed,
40:1-31, (2) God holds His people by the hand, 41:1-29, (3) The light of truth in dark-
ness, 42:1-25, (4) God alone is Savior of His people, 43:1-28, (5) Homemade gods can
never save (we would include in that the idols which God’s people tend to make today
in their own minds, according to their own desires, and based on the collective Amer-
ican Conscience with the American Democratic Faith for justification), (6) God may
use an unbeliever, 45:1-25 (after God is the creator of all and the ultimate con-
troller of the universe, although He allows certain natural laws like gravity and
certain freedoms to Satan without His intervention except when necessary in
the answer to pray or guidance), (7) False gods make life’s load heavier, 46:1-13,
(8) Ruin follows wickedness as night follows day, 47:1-15 {this is also an immutability
law of God which is based on His character, personality, and holiness}, (8) Let the
redeemed of the LORD say so, 48:1-52:15, (9) Healing comes to many through the
suffering of One, 53:1-12, (10) God keeps His promises (54:1-17), and (11) God’s fin-

(1). The Message of Isaiah 40.

As in NT times the complete Bible message, often called prophesy, has three
aspects--exhortation, rebuke, and comfort--so chapter 40 of Isaiah can be consid-
ered the Comfort chapter of the Message. To use some of the descriptive words of
the NT on the character of God: “God is not willing that any should perish”; “God is
longsuffering and patient”; “God is slow to anger”; and God is quick to repent, or
change His mind when faced with a change of attitude and action on the part of His
creations. Of course, you must realize that we have a very unique set of circum-
stances of history with which we are dealing here as God has already punished Judah
and Jerusalem with the calamity of captivity, and now His forgiveness and mercy are
tended to His own people: (one) the warfare of God against Jerusalem is ended; (two) God has pardoned the iniquity of the people of Jerusalem; (three) the punishment is behind them as they have now received double from God for all their sins; (four) here is the real message of comfort which will come in approximately 500 years, preparations will be made for the nation and in the nation for the coming of the Messiah, most often in Isaiah called the suffering servant or the Son of Man; (five) Cry out about this comfort and what shall we cry--that all flesh is lovely but like vanishing grass, cry out about the good tidings of the One to come who is your God, cry out that God through the Christ will feed His sheep like a flock, cry out that the God of all knowledge and wisdom is about to act definitively in history, cry out that all nations are to God like a drop in the bucket, nothing, and the isles (that is us Gentiles led by the US) are lifted up as a small thing (as we consider God working through history, especially in Daniel, we realize how insignificant the US is although surely the leader in the Fullness of the Gentiles and in the spreading of the Gospel to every nation; however also in the Falling Away; and that God's center of gravity is always north and south of the holy land), cry out you can not liken God to something to be carved from wood; (six) have you not heard that from the very beginning of Creation that God sits on the circle of the earth and controls human history, bringing the princes and the judges to nothing, God blows on them shortly after they are established and they wither, sometimes He uses the whirlwind to take them away like stubble; (seven) who is like God or equal to God, look at in the creations of the universe at all His might and power; (eight) it is folly to say like Israel that the way they are living is hidden from God and that God is ignoring their just claim for justice; (nine) God does not weary or faint, His understanding of man and the ways of man and nations has no measure, God gives power to the weak and increases strength to those without might.

(2). Truth in darkness, the message of Isaiah 42.

We know from the NT that "in the fullness of time, God sent forth His son"; and that is exactly what is the truth in darkness that is being offered to God's people here. (Never forget also that the real blessing on Abraham as a nation of believers, beyond the blessing of an innumerable number of people as a nation, was for the seed to be the Promised Messiah, the Lord Jesus Christ, and that for He to be the savior of believing Jews and Gentiles, here in Isaiah those Gentiles are describes as those of the "coastlands".)

"Behold! My Servant (the Messiah and the Lord Jesus Christ) whom I uphold, My Elect One in whom My soul delights (God the Father acknowledges at baptism, through John the Baptist, through the Spirit descending in the form of a dove, and on the mount of transfiguration how pleased He was with His Son and what He was doing, not to mention showing His pleasure with granted miracles and signs, and primarily in the resurrection from the dead!) I have pu
My Spirit upon Him; He will bring forth justice to the Gentiles. He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth (you want real justice, God’s people or all, look for it in the teachings and the life of Jesus as for example in the Sermon on the Mount where Jesus demands the seeking first of the kingdom of God). He will not fail nor be discouraged, till He has established justice in the earth (what did Jesus do during His life on earth, He established justice and the kingdom of God on earth); and the coastlands shall wait for His Law (that is us Gentiles led by the US, but that is behind us now for we are near the end of the Fullness of the Gentiles, well into the Falling Away of God’s Gentile people led by the US, and much closer to the Second Coming at which point it will be too late for any major human decisions for repentance--in fact the “now is the time” of Hebrews begs the very issue of the Falling Away in that you do not know at what point God will say of each of His present people, that is enough of the “evil heart of unbelief in departing from the living God” though your idols in your own brains have been finely developed by the American Conscience and the American Democratic Faith, enough because after over 40 years of wilderness wanderings in unbelief, you have passed the point of no return for Promise and Eternity with God.) (Isaiah 42:1-4)

(3). However judgment is still on the way before the Comfort of the Messiah, God’s people are as good as already “robbed” and “plundered” in Isaiah 42:21-25. “Who among you will give ear to this? (the equivalent from God Himself of saying like the Prophets did, “who has believed our report?”)...Who will listen and hear from the time to come? Who gave Jacob for plunder, and Israel to the robbers? (the answer of God’s people should be that the Almighty God, ruler of heaven and earth, the God of all power and all seeing, gave first the northern kingdom to Assyria for robbery and then the southern kingdom of Jacob and Judah to Babylon for plunder)...Was it not the LORD, He against whom we have sinned? For they would not walk in His ways (a repeat of The Message of the Writing Prophets that God’s people are not acting like God’s people), nor were they obedient to His law.” (Isaiah 42:23-24)

4-5: Ezekiel 1-30, the Impending Peril of the Captivity of Judah.

God’s people of Judah, knowing they were more righteous than the northern kingdom of Israel that had gone into captivity, considered themselves like the US does today as the unique recipients of divine providence. They would not face up to the prospect of Captivity in Babylon as Ezekiel warned them in 1-30.

1. The historical circumstances of Ezekiel.

The Prophet Ezekiel was first a priest; but five years after he was carried captive with King Jehoiachin and others to Babylon in 598 B.C., he was called to do the work of a Prophet with a message for the Jewish captives by the river Chebar in lower
Babylon. Twenty-five when taken from home, Ezekiel was thirty when with a vision of the glory of God, he came to recognize God as universal, controlling all person and nations of the world. Like Isaiah he was first a priest, like Daniel he was taken captive to Babylon, and like Jeremiah was a Prophet also concerned with a Captivity message. Ezekiel and his wife with 10,000 other carefully chosen captives were marched to Babylon according to II Kings 24:14. The priests and craftsman, accustomed to respectable and status in Jerusalem, were despised in Babylon, treated like slaves and thieves; and the captors taunted them about their God “Yahweh”, harassing that He was inferior to their own gods.

2. The message of judgment on Judah already happened to the rebellious people of God in captivity, Ezekiel 1-24. Far from being surprised that there were only 16 Writing Prophets of the captivities and restoration, we should be surprised that there were that many in light of The Message that God’s people had to receive from all the called of God Prophets that “God’s people were not acting like God’s people”. While in Jerusalem they had refused to listen to Jeremiah, and now in Babylon they were still rebellious. Of course in the whole captivity period, Assyrian and Chaldean, there were many more false prophets and priests, often preaching peace when there would be no peace for the nation for years to come.

(1). Behind the vision of God was the call of Ezekiel to be a Prophet to a rebellious people that might not listen to him, Ezekiel 2. (This is extra-informative in that it is a detailed example of the Spirit of God and the voice of God moving a Prophet to receive revelations of the Word of God. So unique is the revelations of Scriptures through men called Prophets that it only happened approximately 20 times in the OT, setting this far apart from the contemporary teachers of itching ears who would claim extra-biblical revelations with the magic words “God told me”.)

“So when I saw it, I fell on my face, and I heard a voice of One speaking. And He said to me, ‘Son of man {a favorite word for Ezekiel, repeated often in the book to signify his identification with God’s people}, stand on your feet, and I will speak to you.’ Then the Spirit entered me when He spoke to me, and set me on my feet {evidently Ezekiel still could not stand up, so God stood him up as He spoke}; and I heard Him who spoke to me. And He said to me: ‘Son of man, I am sending you to the children of Israel {although it is primarily Judah in captivity, God still calls them the children of Israel}, to a rebellious nation that has revelled against Me; they and their fathers have transgressed against Me to this very day {God’s people not acting like God’s people was still going on in captivity}. For they are impudent and stubborn children. {Can we say that likewise of God’s people today and in America as they begin to pass through the historical event of the Falling Away?} I am sending you to them, and you shall say to them, ‘Thus says the Lord God’. {Always a telltale revelation through a Prophet or Apostle, that he has been enlisted by God Himself to deliver the very words of God and from God.} As for them (you see, it
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really doesn’t matter that much about them as far as the deliverance of the message, whether they hear of whether they refuse--for they are a rebellious house--yet they will know that a prophet has been among them. {What was important for them to know that a Prophet of God was among them, which within itself showed that God still cared.} (Ezekiel 2:1-5)

(2). Jeremiah in Jerusalem and Ezekiel in Babylon warned of the complete destruction of Jerusalem and the Temple, which happened in 587 B.C., which did happen 11 years after Ezekiel arrived in Babylon and six years after He prophesied it, Ezekiel 4:1-5:17.

Even now the false prophets spoke of a speedy return home; yet Ezekiel spoke of a total collapse of the kingdom of Judah still to come and a total destruction of Jerusalem; it was a message of warning and threat which we might say is the equivalent of The Message of God’s people are not acting like God’s people so that they are going to pay for it, the extent of the penalty and the time of the penalty having been determined by God. {Later will be Daniel that gives us most of the time details of what will happen to the people of God.}

“And I will do among you {the details are of the destruction of Jerusalem in the context} what I have never done, and the like of which I will never do again, because of all your abominations.” (Ezekiel 5:9)

(3). God through Ezekiel condemns the idolatry and sins of Jerusalem, 6:1-7:27.

“Thus says the Lord God: ‘A disaster, a singular disaster; behold, it has come! An end has come, the end has come; it has dawned for you; behold, it has come! Doom has come to you, you who sell in the land; the time has come, a day of trouble is near, and not of rejoicing in the mountains. Now upon you I will soon pour out My fury, and spend My anger upon you; I will judge you according to your ways, and I will repay you for all your abominations.” (Ezekiel 7:5-8)


“And you shall know that I am the LORD; for you have not walked in My statutes nor executed My judgments, but have done according to the customs of the Gentiles which are all around you.” (Ezekiel 11:12)

(5). God will preserve in captivity a remnant, 6:8.

“Yet I will leave a remnant, so that you may have some who escape the sword among the nations, when you are scattered through the countries.” (Ezekiel 6:8)

(6). False prophets and prophetess will be swept away by storm, Ezekiel 13.

4-6: The Mighty Prayer of Daniel that sent Gabriel.

The Prayer of Daniel in Daniel 9 for his own people, confessing the past sins of his people is a summary also of the Message of the Writing Prophets.
1. The historical context of Daniel is just that now like in Ezekiel we look at the other side of the coin, from the perspective of the captives in Babylon.

   (1) Daniel starts with simple statements of history, but history under the control of God.

   “In the third year of the reign of Jehoiakim king of Judah, Nebuchadrezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand (this was the doing of God, the Great Maker of History)…” (Daniel 1:1,2a)

   (2) Belshazzar took the place of his father as king of Babylon, getting in trouble as he did not honor God as did his father and during a feast for thousands he showed off the golden vessels his father had taken from the temple, consequently seeing the writing on the wall (Daniel 5). Part of the message on the wall when interpreted by Daniel stated that his kingdom would be given to the Medes and Persians (5:28), which of course is more of the control of God of history.

   “That very night Belshazzar, king of the Chaldeans, was slain. And Darius the Mede received the kingdom, being about sixty-two years old.” (Daniel 5:30,31)

   (3) King Darius set up over the kingdom 120 satraps (recall that Syro-Palestine was one satraps with the possible headquarters at Damascus), over those three governors and Daniel was appointed as one of those governors.

   “So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.” (Daniel 6:28)

   Darius was the Mede and Cyrus the Persian.

   (4) During the first year of the reign of Darius, king over the realm of the Chaldeans, Daniel was reading from Jeremiah of how Jerusalem and the captivity would be 70 years long. (Daniel 9:2)

2. On this occasion and in this time in history, the governor Daniel started praying so earnestly that the angel Gabriel was dispatched immediately from heaven to fly swift to answer the fervent prayer of Daniel as to what would be the fate of God’s people, Daniel 9.

   (1) The end goal of the prayer is given in 16-19 is for mercy and rescue of God’s city and God’s people.

   First it is a prayer for the righteous God to turn His anger and fury away from Jerusalem.

   “O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from Your city Jerusalem. Your holy mountains, because for our sins, and for the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us.” (Daniel 9:16)
Recall how Paul states in Romans that because of the Jewish religious leaders the name of God is blasphemed among all the nations.

Second it is a prayer that God will again make His face to shine on His sanctuary for His own name’s sake. In other words to salvage His own reputation in the world.

“Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord’s sake cause Your face to shine on Your sanctuary, which is desolate.” (Daniel 9:17)

Third based on, not the righteous deeds of the people but rather because of God’s “great mercies”, Daniel continues to fervently pray that God take a fresh look at the desolations of the city that is called by God’s name.

“O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.” (Daniel 9:18)

Fourth, Daniel pleas for God to: (1) forgive, (2) listen, (3) act, and (4) not delay; and all this for the city and the people that are called by His name.

“O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name.” (Daniel 9:19)

Daniel did get an answer to his prayer. In fact many answers which told the future history of God’s people, of Jerusalem, and of the nation of Israel. God sent Gabriel to lay it out for him and Daniel recorded it in Daniel 9:24-27, starting with the 70 years of captivity foretold by Jeremiah, somewhat veiled in the message from Gabriel as “seventy weeks” (9:24). The bottom line answer went something like this: there would be an on schedule short restoration \{seven weeks and sixty-two weeks\} of God’s people to Jerusalem with the rebuilding of the temple long enough for the Messiah to come, but after God’s people kill the Messiah there will only be a few years until permanent desolations will come on the city and the temple, indeed on all of those presently called God’s people.

(2). In the prayer of Daniel 9:3-19 we see the history of God’s people as a wicked and rebellious history.

First, Daniel prayed “to the LORD my God, and made confession (9:3). Notice the God that Daniel addresses: it is the “great and awesome God”; the God Who keeps His covenant and mercy only with those who love Him and keep His commandments.

Second in 9:4,5 Daniel list some of the things “we the people“ of God have done throughout our history departed: (a) we have sinned and committed iniquity; (b) we have done wickedly and rebelled; (c) we have departed from Your precepts and Your judgments; and (d) we have not heeded the prophets, the servants of God, that
spoke in God’s name to our kings, our princes, our fathers, and to all the people in
the land.

Third Daniel contrasts the righteousness which belongs to God to the shame that
belongs to the people of God. What is the shame of face to the people of God?
Daniel identifies first the people of God as: (a) the men of Judah, (b) to the inhab-
itants of Jerusalem, (c) also the inhabitants of all Israel, this would include the
northern kingdom, (d) includes those left in the land and those captive in other far
away countries where God, the great maker of History, “has driven them”.

Fourth Daniel echoes again in 9:7b how God’s people did not act like God’s people,
God driving them out of the land because of “the unfaithfulness which they have
committed against You.”

Fifth in 9:8 since God’s people “have sinned against God”, their shame of face has
come on their kings, princes, and fathers.

Sixth in 9:9 another contrast between the mercy and forgiveness of God and the
rebellion of the people.

Seventh, another way in which God’s people did not in their history act like the
people of God--they did not obey in 9:10 the voice of God to walk (live) in His laws
as given through His servants the Prophets.

Eighth, Daniel recalls the covenant made between God and man under the leader-
ship of Moses and in front of God at Mount Sinai, a covenant that include a promise
of blessings in the land if they obeyed and that included a curse with an oath if
they did not obey. Daniel acknowledges in his prayer that the people of God, those
called by the name of God, did not obey God’s voice and transgressed the law.

Ninth in 9:12 Daniel acknowledges in his continued and fervent prayer that God had
“confirmed” His words of covenant with curse by bringing a DISASTER upon them.

“And He has confirmed His words, which He spoke against us and against our
judges who judged us, by bringing upon us a great disaster; for under the
whole heaven such has never been done as what has been done in Jerusalem.”
(Daniel 9:12)

This made history in disasters far beyond even Katrina. Never has a city been
called by God’s name and a people called by God’s name had God destroy them as
did Jerusalem. And in 9:13, Daniel references the record law of Moses {first five
books of the Bible} of how this promised disaster would come on the people of God
is the covenant with the stipulations of obedience was not obeyed.

Tenth in 9:13, Daniel acknowledges that “we the people” of God still have not made
our prayer before our God, a prayer of confession of iniquity and a prayer to
understand the truth of God.
God has in 9:14: (a) kept the disaster in mind, and (b) brought the disaster upon us, and (c) all the works like this which God has done are done in righteousness. Daniel of all Prophets, but rather typical of all prophets, saw God as the great maker of history. It was God and God alone who brought the Assyrians and the Babylonians upon God’s people because of their sins; and though subsequently He had punished them through the loss of their kingdoms, the disaster and desolation still remained on Jerusalem and Israel.

Those three minor Prophets--Haggai, Zechariah, and Malachi, give the same picture of God’s people back in the Promised Land, and religiously complacent as Isaiah 56-66, Isaiah 56-66 by prediction and those minor Prophets by observation. The description of God’s people back in and restored in the Promised Land if only until a few years after the cutoff of the Messiah covers the history of 539--as you recall when Cyrus sent the exiles home--until 400, the end of the Bible history in Malachi and the beginning of the intrabiblical period.

1. A short brief on the history of 539-400.
After Cyrus made the formal decree of freedom and backing, Zerubbabel led, according to Ezra in 2:64-65, a group of 50,000 of God’s people back to Judah and Jerusalem. Leaving businesses and homes in Babylon, those who could prove their Jewish lineage back to Judah, were encouraged by the hopes of “the promised land” and of how they could purge out those errors in the nation that had led to the Captivity in the first place, but once there the realities were perhaps harsher and dominating over the hopes: those descendants left behind did not welcome them, treating them with hostility and suspicion, work on the Temple was quickly abandoned as survival in the land dominated, and it took 20 more years for Haggai and Zechariah to motivate a continuation on the work. The second temple was completed in 516 B.C. (you recall that the first magnificent Temple was built by Solomon). When a second wave of returnees came in 75 years with Ezra and Nehemiah, the civil and religious life in Judah was at a low; and with the new leadership, a revival of Jewish identity developed among God’s people, which by the way were about to be assimilated by the culture around them. Judah was still a unit of the Persian Empire, called the Fifth Satrapy and the region beyond the Euphrates River. (today would be called SyroPalestine), probably the capital city was Damascus.

2. Haggai with a message to God’s people to reconsider priorities.
The Message of the Writing Prophets to God’s people changes slightly back in the Glorious Land.
(1). Materialistic pride and greed can not take priority over the seeking first of God’s priorities, priorities for the righteousness of God and His kingdom to use the words of Jesus.
“Now this is what the LORD Almighty says: ‘Give careful thought to your ways. You have planted much, but have harvested little. You eat, but never have enough. You drink, but never have your fill. You put on clothes, but are not warm. You earn wages, only to put them in a purse with holes in it.’” (Haggai 1:5,6)

(2). God withholds blessing and fertility from a selfish people who do not glorify Him.

“Therefore because of you the heavens have withheld their dew and the earth its crops. I called for a drought on the fields and the mountains, on the grain, the new wine, the oil and whatever the ground produces, on men and cattle, and on the labor of your hands.” (Haggai 1:10,11)

God through the Prophet Haggai says that He is in control of nature and the disasters of nature, and since God makes that claim we must both believe it and heed it. God controls the dew, the blessings on crops, God controls the droughts, God controls blessings on men and cattle and on the fruit of men’s labors when they are His people. And all God wants is the glory and honor that is due to His name.

3. Zechariah with a message to God’s people places the emphasis on another complete day of restoration of God’s people, on the Day of the LORD. Announcement of the Day of the LORD.

“A day of the LORD is coming…” (Zechariah 14:1)

4. Malachi with The Message to God’s people with an emphasis, also needed today, of how behavior is more determined by the surrounding people than by true reverence for God.

“Then you shall again discern between the righteous and the wicked, between one who serves God and one who does not serve Him.” (Malachi 3:18)
CHAPTER 5

Magic Outline of the Bible

Sorry, I can think of no other word than "magic" to use for this 12 subject topical outline of the Bible which at the same time is an approximate record of the time sequence of God's progressive revelations in the Bible. The marvel of both a topical and Bible-book sequential outline of the Bible comes out of the way God had the Bible of Old and New Testament books written, another marvel of the way He has and continues to work in history. (Revelation is complete, but the process of illumination goes on!) Paul as chief editor of the New Testament, having written 14 of the 27 NT books and sponsored 3 others, was key to the manner in which God, Christ, the Spirit of Christ, and the Holy Spirit used a careful selection of quotes to be taken from the Old Testament and repeated in the NT, with explanations and further revelations based on those quotes; however, Jesus started the trend, as you will notice especially from Matthew how often He quoted from the OT and with what respect it had for it as the Word of God (taught by God Himself, Jesus knew both the original source and how it was Scriptures); also the other Apostles like Peter and John, indeed all the writers of the NT were either Apostles or had special apostolic sponsorship as John Mark and Luke did from Paul. God Himself created the consistency and harmony of the Bible itself by controlling the time, places, and events that made up the quoting of the OT in the NT, with subsequent explanations and amplifications. Of course, the consistency of the Bible as far as content and as far as method of writing is based on the consistency of the character of God Himself.

Subject Outline of the Bible.

I. The Living God of the Living
Volume 5: The Message of the Writing Prophets

II. Righteousness of God and Man
III. The Composite Witness of the Bible
IV. God, Man and the Son of Man
V. The Resurrection
VI. Wisdom From God
VII. The Gospel
VIII. Listening More Important Than Sacrifice
IX. What Happened to the Jews as the Chosen nation?
   X. The Salvation of God
   XI. The New King of Israel
XII. The Living God Wants Others to Live

What is amazing is that the whole Bible of 66 books, 39 in the Old Testament and 27 in the New Testament, can be outlined under 12 major subjects! I will tell you upfront why that is possible: because of the Old Testament quotes in the New Testament, and because the New Testament provides the proper interpretation of those Old Testament quotes. The first three topics are given only for reference as they outline the Law of Moses, the first five books of the Bible, as quoted in the NT and with explanations.

{You see you can not just say the first three topics outline the Law of Moses since the proper interpretations of these quotes form the NT is also part of the magic outline, that is some of the guidance of God that makes it beyond norm to the magic. We would call it supernatural, which of course both the writing, preservation, and promotion of the Bible is; but we do not wish to presume on God in a bold claim that the outline itself is supernatural. It is not, only to the extent that God blesses it; but it is a believers approximation of the supernatural and gradual revelation. For a more thorough look at these first three topics from the Law of Moses as well as a look at all of the 12 topics, the reader is referred to volume 1 of the LEARN CHRIST commentaries, entitled “Prophets and Apostles”. Yes, Moses was also a Writing Prophet.}

The next four topics--"God, Man, and the Son of Man"; The Resurrection"; “Wisdom from God”, and “The Gospel"--largely are based on Psalms and the other Wisdom Literature of the Bible, with their quotes in the NT, therefore as previously discussed form a minor part of this volume. There will in this volume also be very little of topic VIII, "Listening More Important than Sacrifice" since this largely is that part of the outline of the Bible that deals with the historical books. {You now Chronicles, Kings, Joshua, Judges, and etc.} Although we must consider a great amount of Hebrew history as we consider the 16 Writing Prophets, especially Isa-
iah where you have by record and prediction most of the OT history from the time of Isaiah though the life and death of Christ. My goodness, Isaiah even goes beyond that with one of the most thorough descriptions in all the Bible of the final shaking of this earth with the heavens. The last four topics of the magic outline--"What Happened to the Jews as the Chosen People of God?; "The Salvation of God"; "The New King of the New Israel"; and "The Living God wants Others to Live"--corresponds to the 16 books of the Writing Prophets, therefore is the main focus of this volume. In fact, we will accept as a major challenge for the last chapter of this volume to do a rewrite of those last four topics based on the Bible research that has been done in this volume.

5-1: THE LIVING GOD OF THE LIVING
I. God, Man, and Marriage.

Genesis

   (1). Let US make man in OUR image bespeaks of the plurality of God during the time of creation.
   (2). In our image and after our likeness tells of some of the glory of man that during Creation was acquired from God.
   (3). The dominion of man over all the other works of Creation tells of the First Commission of man to be a pioneer in the exploration and control of the works of Creation.
   (4). The Bible refires to man as male and female so that in marriage male and female becomes a complementing couple of male and female. That is the way God originally created them; and in marriage that is the way He intends for it to keep going according to Jesus, and absolutely no person is to have any part in the separation of those two which God has joined together.

   (1). From Gen 2:7 we learn that: (a) God created man physically from something that already existed, from the elements of the earth; (b) As far as the actual existence or inward spirit of man that came from God breathing into him the breath of life; and (c) With that spirit of life also man became a living soul.
   (2). From Gen 2:24 we learn of the one flesh characteristics of marriage that God still intends and has always intended, that oneness emphasized by Jesus and the Apostles in the New Testament.
   (3). While Paul in I Cor 15:45 is emphasizing the difference between the first Adam and Christ the second Adam, also the difference between the natural and the spiritual body, the first man from earth and the second from heaven, he also contrasts the living soul and the living spirit.
(4). As a man departs from the household of his mother and father, cleaving to a wife in marriage, the two become in God's sight as one flesh (Matthew 19:5,6 and Mark 10:7,8).

(5). So serious is this matter of joining with God that the Bible considers when a man has a relationship with a harlot that he becomes one body with her (I Cor 6:16).


(1). Genesis 5:1,2 reinforces and builds on previous doctrine as God calls their name, male and female, Adam.

II. God and the Gospel.


(1). With God's call to Abraham to another land, God gave the everlasting covenant of: (a) From Abram's seed God would make the great nation of Israel; (b) Through his seed Christ the name of Abram would be great; and (c) Through Abram all the families and nations of the earth would be blessed.

(2). Paul writes in Galatians 3:8,9 that:
   a. When God said "In thee shall all nations be blessed" God was preaching the Gospel to Abraham;
   b. This all nations meant the Gentiles, or heathen which is the favorite word of the Bible for Gentiles;
   c. This Gospel is justification through faith; and
   d. All Gentiles and Jews who believe in Christ becomes the seed of Abraham through faith.

2. Genesis 15:5,6, Romans 4:18, and James 2:23.

(1). In Genesis 15:5 God identifies that the seed of Abram will be as numerous as the stars of the sky, and in Genesis 15:6 since Abraham believed God will He said this the belief was counted for righteousness.

(2). In quoting "So shall your seed be" from Genesis in Romans 4:18, Paul emphasizes how Abraham believed in hope against hope that he would indeed be the father of many nations although he had at the time no sons.

(3). The Apostle James in James 2:23 reiterates how the faith of Abraham was counted as righteousness, adding that Abraham was called the friend of God.


(1). As God changes the name of Abram to Abraham, He says "A father of many nations have I made thee".

(2). Paul tells us in Romans 4:17 that this quote from Genesis 17:5 tells us two things about God Himself:
   a. God is a life-giving God; and

LEARN CHRIST commentaries
b. God is a God that can call into existence what did not previously exist.

III. God of the Living, our Father in Heaven.

   (1). God told Abraham and Sarah that though old and stricken in years they would have a son, and when Sarah laughed God said, Is any thing too hard for the LORD?
   (2). Jesus in Mark 10:27, not in the same context but with a paraphrase of the same meaning, talks of salvation as all things are possible with God.

   (1). All nations will be blessed with salvation through the seed of Abraham.
   (2). That Seed is singular, the Seed is Christ.

   (1). Judah told Oman to raise up children to his brother Er whom God had slain.
   (2). When the Sadducees brought up the matter of raising children by a died brothers wife and as to whose wife she would be in the resurrection, Jesus told them that what was important was that God was the God of the living, the God of the living Abraham, Isaac, and Jacob.

Exodus

   (1). God told Moses in the call at the burning bush that He was the God of Moses father, the God of Abraham, Isaac, and Jacob.
   (2). About the dead being raised to life, Jesus quotes Moses and Exodus 3:6 how God is the God of Abraham, the God of Isaac, and the God of Jacob; and with the emphasis on God as each time God with repeated with Abraham, Isaac, and Jacob.

   (1). God has Moses tell Pharaoh that he has been put on the throne of Egypt for two reasons: (a) To demonstrate the power of God in securing the freedom of Israel; and (b) That the name of the living God and the God of the living might be declared over all the earth.
   (2). In quoting that in Romans 9:17 and in explaining the meaning in Romans 9:16,18, Paul is telling us of how God is in control of world events; and what is important does not depend on the will of man or the competitiveness of man, but rather on the mercy of God, and that ultimately God will have mercy on whom He alone desires.

(1). The Passover feast in remembrance of God’s rescue of Israel from Egyptian bondage among other things included that the lamb of the feast should not have a bone of the body broken, a direct quote of which we will see later in Psalms.

(2). When the Apostle John in John 19:36 tells of how at the Crucifixion of Jesus, and since Jesus was already dead contrary to custom, not a bone in His body was broken, John is quoting from both Exodus and Psalms 34:20. {Psalms 34:20 is directly quoted, and the reference from Exodus 12:46 is closer to a paraphrase.}

7. Exodus 16:18 and II Corinthians 8:15.

(1). During God’s supply of manna during the 40 years in the wilderness, those who gathered much had nothing left over and those who gathered little were not hungry so that it was completely by the grace of God and according to the individual needs.

(2). Paul quotes this in II Corinthians to illustrate equality among Christians in the churches, or to illustrate the democratic nature of salvation.

5-2: Righteousness of God and Man.

I. The Ten Commandments.

1. Exodus 20, Luke 18:20, Mark 7:10, Matthew 5:38, Romans 13:8,9, and James 2:11. {These are the Ten Commandments according to Jesus and the Apostles.}

2. Exodus 21:17 and Mark 7:10: speaking evil of mother and father was considered so serious to God that those who did such were to be put to death.

3. Exodus 21:24 and Matthew 5:38: under the law it was to be life for life, eye for eye, and tooth for tooth’s greatly did God respect human life and welfare and desire Israel to do the same.

4. Exodus 32:6 and I Corinthians 10:7: Paul reminds Christians at Corinth not to be idolaters even as the children of Israel were while Moses was on Mount Sinai getting the Ten Commandments.

II. The Laws of a Holy God {the laws went beyond the commandments to regulations, civil law which would be the law of the new nations, and how to organize}.

Leviticus

1. Leviticus 4:18-20 and Hebrews 9:22: not a paraphrase or a quote, but rather in Hebrews 9:22 Paul summarizes what blood could do in the laws and ordinances of the Old Testament, the practices of which Leviticus 4:18-20 is typical.

2. Leviticus 11:44 and I Peter 1:16: God requires that His people be Holy since He Himself is Holy.

3. Leviticus 18:5,16 and Galatians 3:12: any person who desires to live under the Laws must live by keeping the Laws.
   (1) In these just and holy requirements of the Law of Leviticus since "I am the LORD", His name is not to be sworn by falsely nor profaned.
   (2) With this quotes as a starting point, Jesus says don’t make any oath.

III. How Did the Law Read during the time of Jesus.

   1. Luke 10:26: "And He {Jesus} said to him, 'What is written in the Law? How does it read to you?'" (NASV)
   2. Leviticus 19:18 and Luke 10:27: (1) To Love God with all the heart, mind, and soul; and (2) To Love your neighbor as yourself.
   3. Leviticus 18:5 and Luke 10:28: "And He (Jesus) said to him, `You have answered correctly; DO THIS, AND YOU WILL LIVE.'" (NASV) (NOTE: If you could really do this, keep these laws, you would live eternally. If now and during NT times, as the Scriptures tell us is true, that is if "the law is our schoolmaster to bring us to Christ, was it also the schoolmaster to bring the remnant of the remnant in OT times to Christ. I think so, although they looked forward to the atonement while we look behind; and we are told that the Gospel was preached to Abraham, how can we fail to see that it was also preached to all God’s people of the OT times. Indeed we will see how much in the last chapters, with all the “Prophet Messiah” references in the Prophets, how much really the Writing Prophets did speak of Christ, and of the Gospel aspects of Christ. Can we say then that God’s people of the OT, like the Gentiles and the Jews of whom Paul wrote in Romans, that “they are without excuse for their sins”.}

IV The Laws Jesus Came to Fulfill, not Destroy.

   1. Leviticus 19:18 and Matthew 5:43: You have been told to love your neighbors and hate your enemies?
   2. Be like God (Matthew 5:44,45): "But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.” (NASV)
   3. Galatians 5:14, Romans 13:8,9, and James 2:8: All the Law is fulfilled in Love for Neighbor as yourself.
   4. Leviticus 20:9 and Mark 7:10 (with Exodus 20:12 and Deut 5:16): Since in the Law the requirement to "Honor father and mothers has already been established and quoted here, it follows also on the ordinances of the law, or applications, that those who curse mother and father should die. (NOTE: The emphasis of Jesus in Mark 7:13 is that the religious leaders were trying to invalidate the Word of God by their traditions.)
   5. Leviticus 28:12 and II Corinthians 6:16: God desires a distinct or special people among whom He can dwell and be their God. (NOTE: In Isaiah 52:11 as quoted in II Corinthians 6:17 this is to be a clean and separate people.)
V. The real way to eternal life, to fulfillment of righteousness and the Laws, is through faith in the Crucifixion of the Lord Jesus Christ for the sins of the world.

**Numbers**

1. Numbers 9:12 and John 19:36 reminds us that as predicted in the Old Testament not a bone in the body of Christ was broken during Crucifixion.

**5-3: The Composite Witness of the Bible.**

I. The Importance of Witnesses.

**Deuteronomy**

1. Deuteronomy 5:16, Exodus 20:12 and 21:17, Leviticus 20:9, and Mark 7:10 where with Honor to parents and the law of death with dishonor, Jesus teaches that what is inside man rather than what goes inside him is defiling.

2. Importance of knowing the Commandments: Deut 5:16-20 and Mark 10:19.

   {You know the commandments, DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, DO NOT DEFRAUD, HONOR FATHER AND MOTHER.} (Mark 10:19 NASV)


   1. First is THE LORD OUR GOD IS ONE LORD, Deut 6:4,5 and Mark 10:29,30.


5. The importance of a special people to bear witness to God begins here and runs throughout the Old Testament: Deut 7:6 and Titus 2:14.


II. OKAY, HOW IS MAN TO LIVE?

1. Live by Listening to what Jesus, the Prophet Messiah has to say: Deut 18:15,19, Acts 3:22,23, and Acts 7:37. {Listen to the Apostle Peter as he preaches quoting from the Prophet Moses in Deuteronomy: Moses said, 'The Lord God shall raise up for you a Prophet like me from your brethren; to Him you shall give heed in everything He says to you. And it shall be that every soul that does not heed that Prophet shall be utterly destroyed from among the people.} (Acts 3:22,23 NASV)

2. Live by Listening to the testimony of God the Father to God the Son: Mark 9:7, a paraphrase of Deut 18:15,19 except from God Himself, and a direct quote in Psalm 11:7. {Then a cloud formed, overshadowing them, and a voice came out of the cloud, 'This is My beloved Son, listen to him!} (Mark 9:7 NASV)

3. Live by Listening to other reliable and trustworthy witnesses: Deut 19:15. {One witness shall not rise up against a man for any iniquity, or for any sin, in
any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. (Deut 19:15 KJV)

(1). Deut 19:15 and Matthew 18:16: if your brother sins against you but refuses to listen, take your grievance to him byway of two or three witnesses; and if that does not work take it before the local church.

(2). Deut 19:15 and II Corinthians 13:1: Listen to the Apostle Paul! {This is the third time I am coming to you, EVERY FACT IS TO BE CONFIRMED BY THE TESTIMONY OF TWO OR THREE WITNESSES. (II Cor 13:1)}

(3). Deut 19:15 and John 8:17: Listen to Jesus Himself! {Even in your law it has been written, that the testimony of two men is true. I am He who bears witness of Myself, and the Father who sent Me bears witness of Me. (John 8:17,18)}

(4). Deut 19:15 and I Timothy 5:18: Listen to the elder of any local church {same as the pastor or bishop} right up to the point that any accusation against him has been established in that local church at the mouth of two or three witnesses.

III. How Can you Listen to a Common Criminal Like Jesus of Nazareth who was cursed in that He was hanged or crucified on a tree {cross}? Deut 21:22 and Galatians 3:13


“And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; His body shall not remain all night upon the tree, but thou shalt in any wise bury him that daffier he that is hanged is accursed of God;) that thy land be not defiled; which the LORD thy God giveth thee for an inheritance.” (Deut 21:22,23 KJV) {NOTE: Jesus was very familiar with this portion of the Word of God as He was with all of the Old Testament, and when crying “My God, my God, why hast thou forsaken me”, a cry of grief more than questioning He knew that God had to turn His back on such a curse on Christ for the sins of the whole world.}

2. Galatians 3:13. {ALL OF GODS WORDS AND WORD IS SERIOUS AND TO BE TAKEN SERIOUSLY WHETHER WRITTEN IN THE OLD TESTAMENT OR NEW TESTAMENT! Christ redeemed us from the curse of the Law, having become a curse for us for it is written, ‘Cursed is every one who hangs on a tree. (Galatians 3:13 NASV)}

(1). We were cursed by the Law since striving to live by them and therefore keeping them, we knew ourselves to come far short; and therefore without real life!

(2). Jesus in the death on the Cross became a curse in our place.

IV. Listen to Jesus seriously on a few other matters. {NOTE: Especially if you think you were not under a curse because of your failures to live up to the Law and therefore did not need for Christ to become a curse in your place!}

(1). Deuteronomy 24:1.

“When a man hath taken a wife (this is not necessarily the way you are cursed), and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another mans wife.” (Deut 24:1,2 KJV)


“And it was said, 'Whoever divorces his wife, let him give her a certificate of dismissal; but I say to you that every one who divorces his wife, except for the cause of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery. (Matt 5:31,32 NASV)

(3). Mark 10:4.

“And some Pharisees came up to Him, testing Him, and began to question Him whether it was lawful for a man to divorce a wife. And He answered and said to them, What did Moses command you? And they said, Moses permitted a man to write a certificate of divorce and send her away. But Jesus said to them, 'Because of your hardness of heart he wrote you this commandment. But from the beginning of creation, God made them male and female. For this cause a man shall leave his father and mother, And the two shall become one flesh; consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate.” (Mark 10:2-9 NASV)


(1). Be just in judgment in that the punishment correspond with the violation; don't muzzle the ox as he treads the corn, and let a brother raise up children to his dead brothers wife.

(2). It was written for our sakes more than for oxen in order that the worker may work with hope of reward for his works.

(3). The elder (pastor or bishop) that works hard at preaching and teaching should receive likewise double compensation.


(1). Your dead brothers name is not to disappear from Israel. {NOTE: Why should the eternal laws of God be so concerned about this one single name of a brother who died before he could have any children. After all the last name of the dead childless and the brother would be the same!}

(2). According to Jesus it is more important to realize that in heaven there is no marriage, rather men are like the angels; and that men do not did who believe in God and Christ like Abraham, Isaac, and Jacob, because they are still alive with
the Living God! (Luke 20:28,38 and Mark 12:19) \{NOTE: The real concern is that any mans name, alias himself and his real existence, not disappear from the eternal Israel of Gods real people of believing Jews and Gentiles!\}

V. Listen also to a few other matters from the Apostle Paul in the Word of God!

1. Deuteronomy 27:26 and Galatians 3:10: (1) Cursed is every man that does not confirm all the laws of God by doing all of them; and (2) None can truly be justified by the Law, only by faith.

2. Deuteronomy 32:12 and I Corinthians 10:20: (1) The LORD God led Israel and their was no strange gods among them; and (2) The Gentiles sacrifice to demons not to God, and the Christian is to have no part in this worship of demons.

5-4: God, Man, and the “Son of Man”.

I. How God deals with men and with men Through Christ!

1. Some evident things about God in the Bible of Job and Psalms.

(1). God can do everything and anything without any limitations to His power in heaven and on earth.

(2). God knows every thought and every action of every man on earth.

(3). God tricks the wise men in their own methods of craftiness like an adult playing with toys and children.

(4). God exalts the humble in His sight. They can be down and out and still though humble in the ways of the world not necessarily be humble in the sight of God, and it is even harder for the up and out to be humble in Gods sight for they trust in their own riches or financial security.

Job

2. Job 5:13 and I Corinthians 3:19: God catches the wise in their own craftiness.


(1). Job 42:2.

“Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withheld from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but no mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.” (Job 42:1-6 KJV)

(2). Mark 10:27. \{NOTE: TWO MOST IMPORTANT AND FUNDAMENTAL DOCTRINES OF ALL THE BIBLE ARE SET FORTH HERE: (1) THE POWER OF GOD, NOTHING IS IMPOSSIBLE FOR GOD; AND (2) WHO THEN CAN BE
SAVED SINCE IT IS SO DIFFICULT FOR A RELIGIOUS AND WELL ESTABLISHED LEADER IN SOCIETY TO BE SAVED?)

“And Jesus, looking around, said to His disciples, How hard it will be for those who are wealthy to enter the kingdom of God. And the disciples were amazed at His words. But Jesus answered again and said to them, Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. (Why, because most of them unlike Job can not say, “Wherefore I abhor myself, and repent in dust and ashes.) And they were even more astonished and said to Him, ‘Then who can be saved? Looking upon them, Jesus said, With men it is impossible, but now with God; for all things are possible with God.” (Mark 10:23-27 NASV) {NOTE AGAIN: IF NO OTHER QUESTIONS ARE ANSWERED IN THIS BOOK, THE ESSENTIAL AND MOST ESSENTIAL QUESTION THAT MUST BE ANSWERED IS THAT OF THE DISCIPLES TO JESUS, WHO THEN CAN BE SAVED? AND WHERE WE START IN THE REST OF THIS BOOK TO ANSWER THAT QUESTION IS WITH THE IMMEDIATE REPLY OF JESUS, WITH THE POWER OF GOD TO WHOM NOTHING IS IMPOSSIBLE.)

II. God the Creator and Father observes man, men, and then testifies to men.

Psalm 1-15

1. God the Creator notices that the Gentiles rage against Him and that the people of Israel imagine a vain thing and things about Him: Psalm 2:1,2 and Acts 4:24-26.

2. God the Father has decreed and testified in the Bible as well as at the baptism of Jesus in the presence of many as the voice came from heaven that Jesus of Nazareth is, was, and is His Son: Psalm 2:7, Matthew 3:17 and 17:5, Hebrews 1:5 and 5:5, II Peter 1:17, and Mark 9:7.

   “I will declare the decree: the LORD hat said unto me, Thou art my Son; this day have I begotten thee.” (Psalm 2:7 KJV)

   “And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased.” (Matt 3:16,17 NASV)

   (3). Matthew 17:5.
   “And Peter answered and said to Jesus, ‘Lord, it is good for us to be here; if You wish, I will make three tabernacles here, one for You, and one for Moses,
and one for Elijah. While he was still speaking, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is My beloved Son, with whom I am well-pleased; hear Him!" (Matthew 17:4,5 NASV) {NOTE: What God adds in His own testimony to Jesus as compared to the transfiguration after a similar testimony at the baptism is HEAR HIM. Paul did not mean in Ephesians 4:20,21 that like Peter, James, and hundreds of others you had to be there physically as Jesus taught. What he meant was that through the help of the Spirit of God you must see and hear from yourself, personally. This is the key to who can be saved! By listening to Jesus and His words of life!}

(4). Hebrews 1:5.

“For to which of the angels did He ever say, ‘Thou art My Son, Today I have begotten thee? And again, ‘I will be a father to Him, and He shall be a Son to Me?’" (Hebrews 1:5 NASV)

(5). Hebrews 5:5.

“So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, ‘Thou art my Son, Today I have begotten thee...” {NOTE: This is the first time in this Bible study of the progressive revelations of the Bible from Genesis to Malachi that we have encountered Jesus as the great high priest}.

“...just as He says also in another passage, ‘Thou art a priest forever according to the order of Melchizedek.” (Hebrews 5:5,6 NASV) {NOTE CONTINUED: And we will come to this second quote in Hebrews 5:5,6 when we get in the progression to Psalm 110:6.}

(6). II Peter 1:17.

"Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance, For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him the holy mount. (II Peter 1:15-18 KJV) {NOTE: So that the Apostle Peter in writing for a permanent record adds his own testimony as a witness to Jesus with the witness of God the Father and that of Jesus Himself!}


“Then a cloud formed, overshadowing them, and a voice came out of the cloud, 'This is My beloved Son, listen to Him!'” (Mark 9:7 NASV)

LISTEN TO HIM, JESUS OF NAZARETH, THE BELOVED SON OF GOD!
3. God chooses men and ways less esteemed among men as far as status in order to receive Honor and Praise to His name: Psalm 8:2 and Matthew 21:16.

III. What Can God tell us about ourselves as men and women?

1. Psalm 8:3,4: When we consider the magnitude and vastness of all that God created in the Universe, how in the world can He give mind to a little man and beyond that visit man on the planet earth through the Person of the Lord Jesus Christ?

2. Psalm 8:5,6: What does God specifically think of man based on the way He created him.

   (1). God made man a little lower than the angels, and recall that this is the generic man of Genesis of male and female.

   (2). God gave honor and glory to man by creating him in His own image or likeness, and God keeps that thought pattern in mind in all His dealings with man.

   (3). God entrusted man with all the other works of His Creation, placing man in dominion over all these works of Creation.

   (4). God remembers man.

   (5). God visits man.

3. Hebrews 2:6: We must go beyond the primary level of meaning about Man to that about the Son of Man, the Lord Jesus Christ, who in Himself fulfilled all that God originally meant for man and more; and you see that in Hebrews 2:8

   “Thou hast put all things in subjection under His feet. For in subjecting all things to him, He left nothing that is not subject to him, But now we do not yet see all things subjected to him.” (Hebrews 2:8 NASV)

4. I Corinthians 15:27. [Granted that there are many stories, many chapters, verses, and books in the Bible; but the total subject matter for the practical purposes of Christian faith can be summarized as faith in God, Christ, the Holy Spirit, the Bible, and Salvation. Get that and you have enough of the Bible for life. The following important passage helps to establish the present and eternal relationship between God the Father and Christ the Son.]

   “The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things re put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.” (I Corinthians 15:26-28 KJV)

   (1). There are still some enemies such as death that has not be subjected to Christ as the Son of Man, or Christ as the Lord of heaven and earth.

   (2). God the Father has ordained that all in heaven and earth be under the feet of Christ, and heaven is already there. May Gods will be done on earth as it is in heaven as more people still on earth are subjected to the Lordship of Jesus Christ.
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(3). God the Father did not put Himself in subjection to the Christ.

(4). After the Second Coming of Christ when everything on earth also comes under the actual Lordship of Jesus then Jesus will Himself be subjected to the LORDSHIP of the Father.

(5). God the Father may ultimately be all in all.

IV. What did God find during the time of David and before when He looked down from heaven to take a close look at man? [I suspect this was and is all the time]

1. Psalm 14:1-3: (1) God found fools who said in their hearts that there is no God; (2) He found a corrupt humanity of abominable works and an absence of doing good; (3) When He searched again among men to see if any of man understood and sought God, He found that they all had missed the essential way, found filthiness, and a lack of doing good.

2. Romans 3:10.

“As it is written, ‘There is none righteous, not even one; there is none who understands, there is one who seeks for God; All have turned aside, together they have become useless; there is one who does good. There is not even one.” (Romans 3:10-12 NASV) [THIS IS HUMANITY WITHOUT FAITH AND RIGHTEOUSNESS THROUGH FAITH, HUMANITY WITHOUT JESUS CHRIST!]

5-5: THE RESURRECTION OF JESUS.

I. What God did for Christ the firstborn and therefore what He also does for all that will believe in Christ as the secondborns! Psalms 16-35

1. Psalm 16:8-11: God is at my right hand; I feel secure and realize that honor will be achieved; the pains of the flesh are assuaged by hope; God will not leave my soul in hell; and God will not allow His Holy One to see corruption in the grave; God will show me the path of everlasting life where in His Presence there is fullness of joy; and at His right hand there is pleasure forever. [NOTE: The only way Jesus could place the Father on His right hand and also be at the right hand of the Father is for the two to be facing in opposite directions which was true at the Crucifixion stashes became a curse for us!]

2. Acts 2:25: Listen again to the witness of the Apostle Peter as he preached on the first day of Pentecost after the historical coming of the Holy Spirit in power and fullness.

"Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. For David says of Him, 'I was always beholding the Lord in my pres-
For He is at my right hand, that I may not be shaken, Therefore my heart was glad and my tongue exulted; moreover my flesh also will abide in hope; because thou wilt not abandon my soul to Hades, nor allow thy Holy One to undergo decay. Thou hast made known to me the ways of life; Thou wilt make me full of gladness with thy presence.” (Acts 2:22-28 NASV)

{NOTE: A Paraphrase on This Sermon from Peter--The Apostle Peters First Sermon was naturally on Jesus of Nazareth after he had explained what had been seen as manifestations of the historical coming of the Holy Spirit in power and fullness to take the place of Jesus on earth, Jesus immediately before having Ascended back to the right hand of God the Father. First what Peter had told them about the Coming of the Holy Spirit to take the place of Jesus with a quote and explanation from Joel 2:28-32 (Acts 2:14-21): These men who are speaking on other languages that so that all men present here can hear in their own language, are not drunk; but is that historical event predicted by the Prophet Joel. It is that at the beginning of the last days, in other words right now, God will pour out the fullness of His Spirit; and with this fullness of the Spirit will also come: (1) A more widespread and democratic knowledge of God through the widespread presence and power of this Spirit as young and old, servant and free, men and women receive the Spirit; (2) prophecy will also become more democratic as contrasted to the Prophets in the Bible who wrote Scriptures of the Apostles of the New Testament; (3) All this will happen between this beginning of the last days and the end of time when the old earth becomes the new earth as the sun and moon are turned into darkness at the end of time; and (4) The sole method of salvation from this beginning of last days to this end of time will be that “Whosoever shall call upon the name of the Lord shall be saved.” Second what Peter told them about Jesus and salvation: God the Father gave His own testimony of witness to Jesus through miracles, wonders, and signs that obviously had to come from God and which Jesus performed as well as the voice that came from heaven at the baptism and transfiguration of Jesus. God did this in your midst the midst of Israel and in the First Century all Israel well knew. Yet Israel crucified Jesus on a tree, or cross, making Him a curse in the sight of God which was really the predetermined plan and foreknowledge of God as we have seen predicted in the Old Testament long before the First Century A.D. God in order to complete salvation and the testimony to His own Son raised Jesus up from the dead. You see if He was His own Son, and He was, it was impossible that death and the grave could hold Him captive. And like David wrote in Psalms as a prediction of that which was to come and as a decree from God of what was already settled in heaven that remained to be fulfilled on earth was that God would not leave Christ’s soul in hell for more than three days, that He would not allow the physical body of Christ to suffer the cor-
rupting influence of the grave, and that as the Firstborn He would be restored to life and the Presence of God.}

II. What God will do for humanity during the period of time from the beginning of the last days after the Ascension of Christ and the end of time!

1. Psalm 18:25 and Matthew 5:7: God will bless the merciful by giving them mercy Blessed are the merciful; for they shall obtain mercy. (KJV)
2. Psalm 18:49 and Romans 15:9: God will spread the praise of His name and the name of Jesus among the Gentiles, another aspect of the democratic ways of God after the Coming of the Spirit in fullness.

III. Now we are in a position to understand Jesus cry of “My God, my God why hast thou forsaken me?” of Psalm 22:1 and Matthew 27:46.

1. It is to be understood in the total context of Psalm 22 which starts with the Crucifixion of Jesus and the words of Jesus on the cross in 22:1 and ends in 22:28-31 with establishment of the kingdom of Christ on earth in its fullness.
2. First we should realize that other portions of Psalm 22 relate ahead of time events about the crucifixion as they pierced the hands of Christ and as they cast lots for His garments: Psalm 22:16-18 and Matthew 27:35, also John 19:24.
3. Psalm 22:22 and Hebrews 2:12: Both He, Christ, who does the sanctifying, or setting apart of Christian in salvation, and those sanctified, that is the Christians, has the same source from the One God the Father; and therefore Jesus as the Firstborn is not ashamed to call the secondborns Christians as brethren.
4. So God the Father turned His back on Christ the Son was He was dying on the cross for the sins of the world, while Christ was being made a curse on the cross which a righteous God could not stand; and to that extent God the Father had to forsake Him for three days according to the plan that they had made in the counsels of eternity while Christ was on the cross being made a curse, and while Christ went to hell, the intermediary place after death for those who do not go immediately to heaven where He preached to the dead spirits.

IV. Who Then Will See God and Be Saved?

1. Those who are sensitive the Conscience of others as well as his own Christian Conscience, seeking their good as well as his own good: Psalm 24:1 and I Corinthians 10:26.
2. Those who have received a legally declared purity of heart through justification by faith and an inward potential of purity of heart through the daily process of sanctification, and that will also become the pure of heart with complete redemption or glorification at the Second Coming of Christ: Psalm 24:3-5 and Matthew 5:8.
3. Those who learn to love life and see longevity of life: Psalm 34:12-16 and I Peter 3:10-12.

   (1). In the crucifixion they hated Christ without a cause.
   (2). Not a bone in Christ’s body was broken like the Passover Lamb, but rather when His side was pierced out flowed blood and water, the sign of death by a broken heart.

5-6: Wisdom from God.
I. Two Kinds Response/People.

   **Proverbs**
   
   1. Let a man ask in faith and without a desire to consume it on his own lusts in order to get wisdom from God: Proverbs 2:3-6 and James 1:5.
   3. To turn sinner from error of ways: Proverbs 10:12 and James 5:20.
      (1). Saves a soul from death; and
      (2). Covers a multitude of sins.
   4. Some do the deed of their father the devil: Proverbs 18:4 and John 7:38.

II. Some wise and unwise responses to God.

   1. Those who have the knowledge of Jesus then return to worldly entanglements are like dogs returning to vomit: Proverbs 26:11 and II Peter 2:22.
   2. To plan on tomorrow apart from the will of God is foolish: Proverbs 27:1 and James 4:13.

III. Making life’s decisions in terms of the terminal One Day.

   **Ecclesiastes**

   While the Prophet Solomon primarily speaks of this diminished light from aging, the consistency of the words and phrases with that of the diminished lights after the final tribulation of Jesus in Mark 13 and Matthew 24, so that as in many proph-ecies we naturally look for something more immediate like aging and something more distant like the final shaking of the heavens and the earth as the sun and moon will be darkened, the stars will fall from heaven, and the powers of heaven will be shaken: Ecclesiastes 12:1-3 and Mark 13:24.

   **Psalm 36-77**

   2. Then the meek will inherit the earth: Psalm 37:11 and Matthew 5:5.
3. In preparation for this new people of the new heavens and earth God has provided a body, the body of Christ, as He took away burnt offerings and sacrifices: Psalm 40:6-8 and Hebrews 10:5.

4. The unwise eats bread at the table of Christ while they lift up their heel against Him: Psalm 41:9 and John 13:18.

IV. God's Eternal Wisdom rests in Christ.

1. God the Father, Psalm 45:6,7 and Hebrews 1:8, says of God the Son:
   (1). Your throne is forever, O God;
   (2). Rule of your kingdom is righteousness; and
   (3). You loved righteousness, hated iniquity.

2. Some statements by Christ before made on earth:
   (1). They hated me without cause: Psalm 69:4 and John 15:25.
   (2). The reproaches of God fell on me: Psalm 69:9 and Romans 15:3.

5-7: THE GOSPEL.

I. The Time Finally came.

Psalm 70-150


4. This is the time to hear the voice of God, not hardening the heart: Psalm 95:7-11 and Hebrews 3:15; 3:7; and 4:7.

II. Some things God the Father says.

1. Of The Son You are Eternal though the earth passes away: Psalm 101:25-33 and Hebrews 1:10.

2. Of angels, ministers and a flame of fire: Psalm 104:4 and Hebrews 1:7,8.

3. To Son, Sit on my right hand until I make your enemies your footstool: Psalm 110:1 and Hebrews 1:13.

4. That Christ is a priest forever after the order of Melchizedek: Psalm 110:4 and Hebrews 5:6,7:21.

III. Believe and Speak.


2. II Cor 9:9 and Psalm 112:9.


3-8: Listening More Important Than Sacrifice.

I. Listen to God.

**I Samuel**

1. Love of God and neighbor is and always was in the Old Testament more important than burnt offerings and sacrifices: I Samuel 15:22 and Mark 12:33.

2. To listen to Christ as Lord is more important than the legal requirements of the Sabbath day: I Samuel 21:1,6, Luke 6:3,4, Mark 2:25, and Matthew 12:2,3.

**II Samuel**

3. When you listen to God in the predictions of the Bible you have to listen twice as hard as the predictions often have double meaning—that is, a wider spectrum of meaning than immediately obvious as here where it applies to King Solomon and King Jesus: II Samuel 7:12,14 and John 7:42.

**I Kings**

4. Listen to God talk about His own remnant of Israel when He tells Elijah that He has reserved 7,000 for Himself that have not bowed the knee to Baal: I Kings 19:10-18 and Romans 11:4.

II. Listening Signs from the Early Prophets and Jesus.

**Jonah**

1. The Listening Signs for This Generation is Both Solomon, Jonah and Jesus as recorded in the Bible while in Nineveh’s generation it was the Prophet Jonah and in Jesus time it was Him the Prophet Messiah: Jonah 3:1-4 and Luke 11:29.

**Joel**

2. Listen to the Apostle Peter on the first day of Pentecost after Christ’s Ascension as he quotes from the Prophet Joel to explain both what happened on that day, and what would happen from this the beginning of the last days until the end of time: Joel 2:28-31 and Acts 2:16-21.

3. Listen to the Prophet Joel start the ball rolling on the prime them of the Bible about eschatology, the One Day of the LORD: Joel 3:13, Mark 4:29, and Mark 13:24.

III. Listen to God Himself tell in the Bible to what extent the nation of Israel was and was not His chosen people.

**Amos**

1. Immediately after rescue from Egyptian bondage God turned away from most of Israel, giving them up to worship the host of heaven; Amos 5:25-27 and Acts 7:42.

2. God takes a people for His name from among the Gentiles: (Amos 9:11,12 and Acts 15:15-17)
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Hosea

3. These same Gentiles shall be called sons of the living God: Hosea 2:23 and Romans 9:25,26.

Isaiah 1-39

4. If God had not chosen a small remnant out of Israel they would have been like Sodom and Gomorrah: Isaiah 1:9 and Romans 9:29.

IV. Listen to God Himself in His book on matters or eschatology, or last things.

1. You must first of all see the double nature of predictions as related to eschatology as when the Old Testament said, “I will call my Son out of Egypt.” (Hosea 11:1 and Matthew 2:15) (NOTE: The Son has a double meaning: (1) First it is the nation of Israel as the Son; and (2) Then it is Christ as the Son.)


3. Day of the LORD: Isaiah 2: 3,12,18, and 19, and I Corinthians 14:36, II Thessalonians 2:2, also 1:10.

4. Isaiah 35:51; 61:1 and Matthew 11:5

3-9: What Happened to the Jews as The Chosen People of God?

I. Jesus taught in parables to explain what had happened to the Jews as the chosen people of God, indeed made clear that all things were spoken in parables implying that even the Bible itself is written in parables in order that only a few can understand the Authorized Semi-Public Interpretation (ASI), that is that Scripture “is of no private interpretation”.

1. Jesus told the parable of the vineyard where Israel is the nation that rejected the rightful owner, God, of the vineyard by killing His Son (Isaiah 5:1,7 and Mark 12:2 and Matthew 21:33). (This is approximately the time and place, along with the curse by Jesus of the fruitless fig tree and of the woes on Jerusalem for not accepting under His wings, that the beginning time marker started ticking to mark the three and one-half years that the Jews had left before their own cutoff predicted by Daniel, and further identified by Zechariah as the fate of two-thirds of the Jews.)

2. The OT and Jesus explain the nature of parables as such that they who hear many not understand and be converted, but Jesus told His Apostles and disciples that these parables were made for them to understand (Isaiah 6:9,10, Matthew 13:14,15, and Mark 8:18).

II. God did give all in Israel another chance in the time of Christ and for three and one-half years after His crucifixion, even with the beginning of His life, a sign—something the Jews always liked and asked for was a sign—that sign was of a virgin, Mary, with child, and the notice from God that He would be called “Immanuel”, meaning that “God is with us”, which He was at that very time in Christ—“God was in Christ reconciling the world until Himself.” (Isaiah 7:14 and Matthew 1:23)
1. “Whoever that falls on this stone (later in parts of THE MESSAGE of the Prophets we will find that God placed a stone that was a stumbling block in front of the Israel that had broken His covenants so often and so continuous, that stumbling block being the necessity of faith in the cross of Jesus) should be broken, but on whom the stone falls is destroyed (Isaiah 8:14,17 and Matthew 21:44).

2. But still Jesus calls and called “brethren” the children that God has given Him (Hebrews 2:13 and Isaiah 8:14,17) {Frank Graham, this sounds a little like the “election” of Calvinism here, although also we know the freedom of choice of Arminianism to also be here.}

3. Though the number of people in the nation of Israel throughout the years between Abraham and Christ were as the sands of the seashore in number, only a remnant of those will be saved (Isaiah 10:22,23 and Romans 9:27).

4. God early chose that His Son, the Seed, would come from the family and lineage of Abraham and King David, never changing His mind or altering His course on this decision (Isaiah 11:1-10, John 7:42, and Romans 15:12).

III. Israel had the same choice as the Gentiles, in fact the first and loudest choice, that Christ would either be a stone of stumbling and a rock of offence to them, or whoever believed in Christ and the God who sent Christ would not be ashamed.

1. If there is no life after death, let us eat, drink, and merry (Isaiah 22:13 and I Corinthians 15:32).

2. At the Second Coming of Christ death will be completely swallowed up in victory (Isaiah 25:8 and I Corinthians 15:54).

3. All Israel that has been chosen of God to be saved will be saved, that all Israel being identified earlier by Paul in Romans as the Israel of Gentiles and Jews (Isaiah 27:9 and Romans 11:27)

4. Whoever believes in Christ, Jew or Gentile, shall not be ashamed of that faith: Isaiah 28:16 and Romans 9:33, also Romans 10:11.

IV. What God did to Israel until the time of the fullness of the Gentiles is completed.


2. Meantime the Jews continued to worship God as if it was real: Isaiah 29:13, Matthew 15:8,9, and Mark 7:6,7: (1) Worshiped with lips while hearts were somewhere else; (2) Vain worship; and (3) Worship based on the teachings of men in the place of the doctrines of God.

3. God will destroy the wisdom of all these wise men according to the ways of the world: Isaiah 29:14 and I Corinthians 1:19.

5-10: The Salvation of God.
I. God chose the time!
Volume 5: The Message of the Writing Prophets

Isaiah 40-52

1. First, there was John the Baptist saying in effect THIS IS THE TIME: Isaiah 40:3-5, Matthew 3:3, Mark 1:2,3, John 1:23, and Luke 3:4-6.

2. It was inevitable since these things were already recorded in the Word of God that they would happen: Isaiah 40:8 and Luke 21:32,33: (1) Most to happen during Christ's generation; and (2) The rest on the final One Day of the LORD as the old earth and old heavens pass away.


II. God Himself took the initiative by sending His own Son to planet earth.


2. God is faithful but He will listen to the cries of men for salvation in a time acceptable to Him: Isaiah 45:14 and I Corinthians 14:25.

3. It is inevitable that every knee will voluntary now and involuntarily at the end of time bow and worship to the praise of God: Isaiah 45:23 and Romans 14:11.

III. Men will come from the four corners of the earth to worship God.

1. Men will come from north, south, east, and west: Isaiah 49:7-12 and Matthew 8:11.


3. Gentiles will come in large numbers in spite of the fact that Gods name has been blasphemed among them because of the Jews: Isaiah 52:5 and Romans 2:24.

4. Paul preached widely the Gospel of Christ where Christ was not already named in order that those who did not previously see and hear might both see and hear: Isaiah 52:15 and Romans 15:21.

IV. Who Has Believed the Reports from God? {Another way the Bible asks the question how many and who has believed the Prophets and Apostles, the book of the Bible as the Word of God and respect them!}

Isaiah 53

1. To whom has the salvation, or arm of God, been revealed: Isaiah 53:1, John 12:38, and Romans 10:16.

2. Who and how many believed the miracles of healing as Jesus took on Himself the infirmities: Isaiah 53:4,7 and Matthew 8:17.

3. Who and how many believed when John the Baptist made the report, "Behold, the Lamb of God..." (Isaiah 53:4,7 and John 1:29,36)

4. The great report of Jesus from the cross as He is made a criminal and curse for mankind, and according to the predictions of the Old Testament: Isaiah 53:12 and Luke 22:37.
5-11: The New King of the New Israel

I. Jews and Gentiles as fellow citizens in the new kingdom.

**Isaiah 54-66**

1. The unmarried have more children that the married, the Gentiles have more children of God than the Jews: Isaiah 54:1 and Galatians 4:27.

2. None comes to the Father except as drawn by the Father, and all those who are taught by the Father: Isaiah 54:13 and John 6:45.


4. All the nation of Israel that is really the Israel of the children of God will be saved: Isaiah 59:20,21 and Romans 11:26.

II. Characteristics of the New King of Israel.

1. The message to Zion is that your new King comes meekly, riding on a donkey: Isaiah 61:11 and Matthew 21:5.

2. Jesus told them in Nazareth of how the Spirit of God was upon him: Isaiah 61:1,2 and Luke 4:17,18.
   (1) God anointed Him to preach the gospel to the poor. (A King especially for the poor people.)
   (2) God sent Him to start the release of captives, and to make provisions that the blind might be able to see.
   (3) To provide freedom for the downtrodden.
   (4) To make a Proclamation as to when is the Acceptable Year of the Lord (the last days) that leads to the One Day of the LORD and Lord.

3. Happiness in this new kingdom will come only to those who first mourn because of their inability to do it for themselves: Isaiah 61:1,2 and Matthew 5:4.


1. The New Citizenship found of those who sought it not or who searched not for it (grace): Isaiah 65:1 and Romans 10:20,21.


**Micah**

3. The Christ, the Prophet Messiah, born in Bethlehem, Micah 5:2, Matthew 2:5,6, and John 7:42, to be: (1) A ruler of the people; and (2) A shepherd of the people.


IV. The Good News of the Gospel of the Kingdom preached by messengers.

**Nahum**
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1. How welcome across the way on the mountain is the first sight of those who come with the Gospel: Nahum 1:15 and Romans 10:15.

   Jeremiah 1-30

2. Yet most do not believe the report, foolish people without the ability to see or hear: Jeremiah 5:21 and Mark 8:18.

3. God established a House of Prayer but the nation of Israel turned it into a den of thieves: Jeremiah 7:11 and Matthew 21:13, and Mark 11:17.

4. Trust in God: (1) Whoever boasts, let him boast only in God: Jeremiah 9:24 and I Corinthians 1:31; and (2) Trust only in God: Jeremiah 17:5,7 and II Corinthians 11:9.

5-12: The Living God Wants Others to Live.

I. God’s desire after His originally chosen nation of Israel has continuously broken His covenant, forsaken Him, and served other gods.

   Jeremiah 31-52


   2. Gods desire to walk among and dwell in His own people: Jeremiah 31:1 and II Corinthians 6:18.

II. The just, justified, or righteous must live by faith in God.

   Habakkuk


   Daniel

   2. Kingdom of God starts out small then grows larger: Daniel 4:9 and Mark 4:32.

III. The sanctified and glorified must live by faith in God.

   1. The beginning of glorification is when see the Son of Man coming in great power and glory: Daniel 7:13, Matthew 24:20, and Mark 13:26.


   3. Before the Second Coming there will be a time of tribulation in which even the heavens and earth are affected: Daniel 12:1-3 and Mark 13:19.

   4. Shook only the earth before, the last time will shake earth and the heavens: Haggai 2:6 and Hebrews 12:26.

IV. Final Messages to Disciples and to All.

   Ezekiel

   1. To Disciples: do you not see, hear, and remember: Ezekiel 12:2 and Mark 8:18.


   Zechariah
5. Disciples: will strike down the Shepherd and the sheep will be scattered: Zechariah 13:7 and Mark 14:27.

Malachi

7. The Voice of One Crying in the wilderness "NOW": Malachi 2:10 and Matthew 11:10 and Mark 1:2.
CHAPTER 6

Psalm 78: What Happened to God's People?

While THE Message is consistent throughout the Prophets that "God's people are not acting like God's people", and God will send disaster, the aspects of parts of that message have the many faces of vain worship, injustice and mistreatment of the people in the land, spiritual adultery, violation of the covenant with God of Mount Sinai, rebellion, and idolatry and covetousness. That the people called by God's name would do these things is always difficult to face up to, then and now. And it is not that you have to take a part of the Message from one Prophet, say David, and then another part from Daniel, and so on through the Prophets until you have pieced the whole message together. Most of these faces of "God's people are not acting like God's people" are repeated in all the Prophets: that is the significance of THE MESSAGE. What is different is the eloquent means of expression chosen by each Prophet, something which today we call "style". Also there is a shade of difference in the social and political circumstances of God's people at the time of the delivery of the message from the Prophet. Even the worship of God's people was bad and "vain"; and I hope we see an obvious comparison between then and today as we see God's people putting on a show of mouth movement in active worship and lip movement in exciting praise and song, realizing that there is a superficiality to such displays as can also be called a vain worship while "the heart is far from God".

6-1: Vain Worship with Mouth and Lip Service.
The vain worship was with much mouth and lip service while the heart was far away from God. Isaiah said it was true in the Israel of the divided kingdom of approximately 760 A.D.; Jesus said it was still true of the religion of Judaism of His time;
Paul tried to deal with in I and II Corinthians such excited worship of God in public where everyone had a word, a song, and a praise so that there was much disorder as each worshipper went their own way glorifying themselves (and it seems that this has always been a characteristic of the Pentecostal types—get holy and active and religious for 30 minutes on Sunday and then you will not have to worry about it during the rest of the week.}

1. Vain Worship in Isaiah.

"Who said God's people during the time of the Prophet Isaiah were practicing vanity in their worship services", meaning they might as well not be doing it since vanity means that it counted for nothing in the sight of God? Well it is God Himself who expresses this, and Isaiah only records it.

“Therefore the Lord said: ‘Inasmuch as these people draw near with their mouths and honor Me with their lips, but have removed their hearts far from Me, and their fear toward Me is taught by the commandment of men…’” {we must include this as an aspect of the Message which has been consistent throughout history, from the Prophets, from Jesus, and Paul dealt with such extra-biblical revelations with unequal respect for those revelations in the letter to Corinth—it is also related to an inadequate respect for the Word of God that came from the Apostles and Prophets whereby churches and some charismatic leaders develop the attitude that the Word of God “came to them only, or came out of them only”}. (Isaiah 29:13)

Dr. Charles Meister, late and president emeritus of ENMU, is respected both for his commitment to Christ and for his scholarship in American Studies; however when Dr. Meister would see in the greatness of America the many churches of America, I am afraid that he had conveniently overlooked the consistent message of the Prophets, of Jesus, and of Paul of how much—perhaps most of this time of the Falling Away—of that worship is useless, vain, and is paid no attention to by God at all. It fascinates me how some dedicated Christians today expect to receive benefits from the prayers of a local church that has long ago taken its heart away from God, selling out to unsound doctrine and even the intolerance toward sound doctrine. Except for a moment of fame in the public record for prayer, where did that prayer go? If the heart is far from God, how far do you think the prayers or going to be? Or is it that you think if enough people in a local church express enough heartless prayers to God, the combined effect will be good? Foolishness! It is about time we face up to the period of history that we are in: it is no longer the SBC of 20 years ago; America has drastically changed under the influence of sin and the waxing cold of the faith of many church members; and you just can longer expect the benefits of spiritual blessings that were once experienced in the churches. Israel had the same problem: there was the Temple God had blessed and for which God had given the instructions for building, and even the place where He
agreed to have His name called, at one time, and where He could be met in worship in a special way; there was His city, Jerusalem, and from the time that He took the Hebrew children out of Egypt, they were not only lead in a special way with miracles, wonders, and signs, but also they were called by Him by His name; but now, this was “Ichabod”, times had changed. Israel had rebelled with no promise of repentance; Israel had forsaken the covenant that was made with a promise of either blessings from God if kept or curses from God if broken. In fact, you would have to say that with a very few and short exceptions, the whole history of Israel was a history of forsaking God and His covenant and of rebellion toward God. Especially is this true as we come to the 700 year plus history that runs from Isaiah through the rest of the 16 Writing Prophets to Malachi. Most of this time Israel to the north and Judah to the south (often still called as the one Israel by the Prophets) either faced the guaranteed disaster of captivity by Assyria or Chaldea, or were recovering from that Captivity, again in the intrabiblical period and into New Testament Times facing or dealing with Greek and Roman Captivity. {The Prophets state over and over the reason for these disasters of captivities was because they refused to heed the Word of God.} The problem is that the crossover point in American history and American History of Christianity, or call it American Church History, happened approximately 20 years ago, by and large undetected by the majority of churches and church members. And don’t you think it was the same way in the Israel of Isaiah, their worship was vain and yet they thought it was adequate; and we can only account for their in terms of “blindness”, then and now. A failure to really know what is going on. If you think this goes too far, try to find a message of teaching today on the Falling Away. The silence bespeaks of a lack of unsound doctrine itself! And this is another part of the message that we must consider in this chapter, the spiritual blindness to the real truth.

2. The vain worship in Ezekiel takes on the aspect of showing “much love with the mouth”.

“As for you, son of man, {again I hope you realize that God is Himself talking to the Prophet Ezekiel, remember it previously was God speaking more to the people of Israel, although in both of these cases since the words were written down, both heard them}, the children of your people are talking about you beside the walls and in the doors of the houses; and they speak to one another, everyone saying to his brother, ‘Please come and hear what the word is that comes from the LORD.’ {Sorry but I think of this when I hear the people of Prestonwood in justification of a new satellite building in Frisco in order to go from 23,000 to 30,000 members, and overtaking both Bellevue and Lakewood, say it is “the message” that is important--isn’t that the equivalent of what we hear from many church member today, come to our church or synagogue and hear the Word of the Lord. Sounds good, right; but they were not sincere, they really
like many today went for entertainment, and that is exactly what God is telling Ezekiel that is happening to him.

“So they come to you as people do (today and then they will fill the space), they sit before you as My people (listen they sit before the preacher as if they are the people of God, and they do have some superficial reasons for such a justification), and they hear your words (here is more wasted mouth and lip service, this time from the Prophet of God speaking the Word of God on deaf ears), but they do not do them (this is another part of the message of the Prophets that we must list—they hear the words of the Prophets and Apostles but do not do them; and do we not immediately think of James where early Christians were also “hearers of the Word only and no doers”)

“...for with their mouth they show much love, but their hearts pursue their own gain...” (Ezekiel 33:31b)

If we add what Isaiah said about vain worship as mouth and lip service while the heart is far from God to what Ezekiel tells us about the same mouth and lip service which attempts to make a show of “much love” for God, then we realize where the hearts are while their hearts are far from God, they “pursue their own gain”.

“Indeed you are to them as a very lovely song of one who has a pleasant voice and can play well on an instrumentality they hear your words, but they do not do them.” (Ezekiel 33:30-32)

Entertainment, that was what a lot of worship then and now was and is all about. People want to shout, and jump up and down, get entertained by the preacher and continue to entertain themselves. It is like a lovely song and how many lovely and exciting and excitable songs do we hear in worship today; it is like one with a pleasant voice, and so many do have well-developed and pleasant voices (even the Mormon Tabernacle Choir with their pleasant voices we could enjoy today, if we did not know by their doctrines and covenants that they are under two curses from God, that of substituting for the Gospel with their Gospel of Restoration and adding to the Scriptures with their four other Bibles, which they claim is Word of God, but which we know to be extra-biblical and of Satan). Loud instruments and emotions played an important role in worship then as now! However the bottom line of this worship, in Isaiah and Ezekiel, is that it is vain worship: “they hear your words, but they do not do them.” Doctrine is not doctrine without applications even as teaching is not real teaching without results!

3. The Prophet David in Psalms also spoke of vain worship of the mouth and lips, using the eloquent words of “flattered Him with their mouth” and “lied to Him with their tongue.

Would that we had time to look at all of Psalm 78 where the Prophet David first recounts all the blessings of God on His people in the wilderness, starting with rescue from Egypt and law and covenant on Mount Sinai, the care and guidance in the
wilderness, and also recounting yet how they rebelled and when God slew thousands of them, they sought to return to God. Even then....“even then" the Prophet David writes in Psalms 78:35-37.

“Then they remembered that God was their rock, and the Most High God their Redeemer. Nevertheless they flattered Him with their mouth, and they lied to Him with their tongue; for their heart was not steadfast with Him, nor were they faithful in His covenant.” (Psalms 78:35-37)

Can you imagine the vanity of any individual of God’s people that has the gall to attempt a flattery of the Most High God? Yet in vain worship with mouth and lips only, not matter how charismatic, where the heart is far away is within itself an attempt to flatter God. It also leads to the Falling Away as the children of Israel did in the wilderness after seeing the works and care of God for 40 years. It as Paul writes in Hebrews, a matter of “an evil heart in departing from the living God.” Does history repeat itself, in the wilderness and with the majority of God’s people there who were neither allowed to enter the promised land nor eternal rest, and in the Falling Away of this generation; yes, and Paul writes to caution against that in Hebrews, stating that this children of Israel were examples for us of what not to do, and then writes in II Timothy of the inevitable of the intolerance toward sound doctrine of the Falling Away, also in II Thessalonians of the inevitable of the Falling Away before the Second Coming. And churchmembers, the hope of being saved from the Falling Away and the consequences of the Falling Away because of the young people is a false hope: when the time comes, and it is near, for the completion of the Falling Away--then the young people 19 years of age and younger are exempt, never having the 40 years of seeing the works and miracles of God as you have, that is, if the second Falling Away of our generation is like the first falling away of God’s people in the wilderness.

6-2: Spiritual Blindness to What is Happening.

You know how Jesus also had much to say about this spiritual blindness to truth of perhaps the most religious generation and people that have ever lived, the people of Israel during the lifetime of Christ. You know how Paul had even more to say about it in the book of Romans, lamenting how “brethren, my hearts desire and prayer to God for Israel is that they might be saved...”, also writing in Romans how “blindness in part as happened to Israel until the fullness of the Gentiles be come in”. (By the way part of our blindness in America today is that we missed the transition in history between the Fullness of the Gentiles where the Gospel is spread to every nation, and the beginning of the Falling Way where church members: (1) become intolerant toward sound doctrine; (2) massively on TV and in church pulpits pile up a fortress of itching ear teachers with extra-biblical revelations; (3) are motivated in the choice of their church leaders and in particular worship
leaders by their own "wants" and "desires"—most often to feed their "cares of this world"; (4) they turn away from the truth, and I might add the truth about the truth in favor of baldness, they "blind yourselves and be blind" (Isaiah 29:9); and (5) they turn into the fables of Mormonism, Roman Catholicism, special revelations, and fundamentalism.

1. "Blind yourselves and be blind" in Isaiah.

"Pause and wonder!" {Yes, that is what it is time for the church in America to do today—pause and wonder, if there are still enough eyes to see and ears to hear left in the churches! Did I warn you of the eloquence of Isaiah and others of the Prophets?} Blind yourselves and be blind! They are drunk, but not with intoxicating drink. For the LORD has poured out on you the spirit of deep sleep, and has closed your eyes, namely the prophets; and He has covered your heads, namely the seers." (Isaiah 29:9,10)

You know the number of foreigners who came to American years ago to tell of the American character, and of how America was good because her pulpits were ablaze with the righteousness of God and for man. No more, history has changed; and our churches are blind to that massive change in history. I don’t know how they can be completely blind except the extent to which and the areas in which they chose to be blind; for there is still extensive "cover-up" of what is wrong in churches, especially is there a cover up of church splits, divisions, arguments, bad church behavior, and the oft running off of men of God who will truly preach sound doctrine.

Recently I heard a message from Frank Graham, pastor of the 23,000 member Prestonwood Church and former president of the SBC, on "The Truth about Grace", or some similar title. I had become interested from the objections expressed on the interned to his coming to deliver a speech to Southern Seminary, since it was purported the writer that Graham was anti-Calvinist and Southern Seminary had Calvinism as an official doctrine. I think almost everything Graham said from the Scriptures was true, except perhaps his misapplication of a verse in Romans to maintain that every man on the face of the earth is given "a measure of faith"; but the problem with Graham is the same as with other fundamentalists like Falwell, Adrian Rogers, and Charles Stanley, it is with what they live out of Scriptures, even while claiming a stance of moderation and balance on Scriptures. The plain truth from Scriptures is that both Arminianism and Calvinism is true. You can see that from one single incident in the life of Paul and as recorded in the book of Acts. Paul was on the way to prison in Rome; the ship was in a storm; and God appeared to Paul to tell him positively that no a soul on board would be lost, which Paul repeated to the crew. {You see this is the foreknowledge and foreordained of God, in short Calvinism.} However when some members of the crew decided to abandon the ship in favor of a life raft, Paul told them if they made that decision {Arminianism} then they would not be saved. How can both be true? Based on the
Scriptures, they are; and both are to be preached as part of the Word of God, in spite of the puny natures of our minds that can not likewise understand many other paradoxes like how light can be wave and particle. And I wonder if the person like Graham or his fundamentalists buddies are not as guilty of disrespect for the Word of God by preaching partial truth as is the man who teaches extra-biblical revelations. To distort the Word of God is to distort the Word of God whether you do it by omission or by extra-biblical revelations. And you know, I just can not see why this message on grace was so important, and defensively to be preached, to Graham unless what he did not say was more important. If he is trying to claim that there are certain periods during which God does not withdraw the gift of grace from certain peoples, then he is missing much of the message of the Prophets to God’s people and much of the message of the Falling Away.

(1). Isaiah presents several reasons for this blindness among God’s people, one of which is that the Word of God is a sealed book.

Oh yes, they read the Scriptures each Sabbath in the synagogue; and it was part of the worship service to read from the Word of God--they heard it often and was even part of what came out of their lips and mouth in worship, singing some of the words of the Psalms if not expressing other Scriptures. However, then as today, especially in the famous Bible belt where they is much carrying around of the Bible, classes to supposedly study the Bible--which most often turn into apologies for ignoring those verses and an expression of extra-biblical opinions much like the Gnostics who had their select groups that received wisdom which other church members could not from the Bible. In short, the Bible today is a sealed book in the face of much discussion “about” the Bible. It is possible to teach and preach “about the Bible” without actual teaching and preaching the Bible; and Americans today at the same time of the unsound doctrines of the Falling Away have become expert at talking about a Bible whose truths are really sealed away from them. What makes you think you are any better or more religious than God’s people in the day of Isaiah, or the religious of Jesus’ time, or those in the church at Corinth, and Galatia, and others to whom the Apostle Paul wrote?

“The whole vision has become to you like the words of a book that is sealed, which men deliver to one who is literate (oh, we have our literate college and seminary graduates, and even the doctors of the Jesus Seminar), saying, 'Read this, please’. And he says, 'I cannot, for it is sealed.' Then the book is delivered to one who is illiterate, saying, 'Read this, please' And he says, 'I am not literate'” (Isaiah 29:11,12)

Recently I heard the pastor of the FBC of Dallas lament how “nothing significant had happened in that church for the last twenty years”. {Isn’t that amazing that it approximately canonicity with both the beginning of the Falling Away and the takeover of the SBC by the fundamentalists.} At least, he was honest, and on the
radio too, not trying to cover-up which is the more common practice of pastors today, and other church members; but also lamented how much Bible study actually went on in his church. “Oh”, he pleaded, “there is no shortage of Bible study”. Well, this is also what Isaiah is talking about here among God’s people of his own time. {And you will notice that this is Isaiah himself speaking, of course under inspiration, as contrasted to the Isaiah 29:13 and on, where the Lord God Himself is speaking.}

(2). Another reason for the blindness among God’s people is that they no longer listen to the real Prophets and seerers. There were many other prophets during the time of Isaiah that preached “peace, peace, while there was no peace” that were listened to more than Isaiah, and especially was this true of Jeremiah who ever day made the trip over to the temple gates to preach a message to God’s people that they refused to listen to. Jesus reminded Israel of “which of the Prophets did you not persecute”. Not only did God’s people not listen to the Prophets but quite often they showed their disdain for the message and the messenger by outright persecution. We think of Fox’s Book of Martyrs, well we should also think of God’s Book of Martyrs, and of how many of the Writing Prophets were both ignored and persecuted. Today that bespeaks more of them than of the Prophets; and yet we are repeating history during this time of the Falling Away of unsound doctrine and the love of many waxing cold as sin and lawlessness abounds.

2. Jesus taught in parables that these blind people of God might not understand or see.

Jesus even introduced the concept Paul had to develop more fully that the Scriptures of the Bible itself are written in parables, “all things come in parables” (Mark 4:11), in order that only a few selected by God may have the grace to see and understand. {Once again Frank Graham is in trouble for a failure to admit of the sovereignty of God, not overcome by any Arminianism or Calvinism, whereby God gives by measure some faith and some grace to differing men.}

By the way on the matter of blindness and seeing what Prophet do you think Jesus quotes from? Yes, Isaiah, and Isaiah 6:9,10 as if in this subject of blindness of God’s people we are dealing with both a major theme of Isaiah and the other Prophets, but also of Jesus and the whole Bible. {Somebody has to explain why most of Israel rejected Jesus, and how as Paul said in the reading of the OT itself, even though God ordained them as custodians of the same, their is a veil over their eyes.}

“so that ‘seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them.’” (Mark 4:12 and Isaiah 6:9,10)

We are enlightened a little more here on the process of how one can see and not see, in that another kind of seeing is added to the second seeing, that is a matter
of perception “see and not perceive”--the worse kind of seeing which really does not allow a perception of what is being seen. In our times, it is the seeing of many Scriptures in the Bible belt and in best sellers even in New York, without either the perception of the end of the Fullness of the Gentiles, nor of the perception of how far our church are into the Falling Away. The Second Coming will still catch us unawares because we fail to perceive the prerequisites--the Falling Away, the visual of the man of sin, the son of perdition, the withdrawal of the Holy Spirit, and how the present intolerance toward sound doctrine, with an unhealthy superior tolerance for the American Democratic faith with a confidence in the majority, is so a great sign of the Falling Away with rebellion against God in churches and out toward God’s own teachings on marriage, also reinforced by Jesus and the Apostles, how the taking of God’s name is so common among church people, and so on.

What a shame here in Mark and Isaiah that it is not the heathen or even the Gentile that is being addressed: it is God’s people that see but do not perceive; it is God’s people that often and in many worship services hear and yet do not understand, likewise read the Scriptures and do not understand as the reading and study is not consistent with the ASI; it is God’s people who do not exercise the turning around of repentance, the opposite of rebellion; and the tragedy of all tragedies, it is God’s people who do not have their sins forgiven.

6-3: Substituting for Doctrines the Commandments of Men.

Jesus in the quoting from Isaiah 29:13b added the word “doctrine”, which is nothing less than “teachings with results”. Isaiah recorded the heart rendering words from God Himself as to how a proper fear or respect for God had been replaced by the teachings of men.

1. The Commandments of Men in Isaiah 29:13b.

“And their fear toward Me is taught by the commandment of men.” (Isaiah 29:13b)

So many ways there are that the commandments and traditions of men {Jesus Himself added the traditions to the commandments} can be substituted for true worship and for the true Word of God: (1) like at Corinth when everybody has a song, and a word, and a praise and with disorder; (2) when the ladies in the church break their silence demanded by Scriptures in the home and in the church, to come up with extra-biblical revelations and a select and unique wisdom beyond that of the Word {you know I think that if you investigated closely the messages of women like Joyce Meyer who rebels against God’s Word on silent women in the church, and in their messages on the everyday life, or the extraordinary life, or even delve more closely into the good life from the best selling book of Joel, you would find that the cares of this world, the deceitfulness of riches, and other things, especially the forbidden “pride of life” as well as other covetousness has been added back to the Gospel; (2) the superficial and superfluous teachings that came out of a church or a church
member when they think, contrary to what Paul wrote them in Corinthians, that the Word of God either came to them only or came out of them; and anytime “we have always done it this way” -- that is tradition -- takes the place of the authority of the Scriptures.

2. Jesus condemned in His own time the common practice among the religious of God’s people to substitute the teaching of men for the doctrines of God as given in the Revealed Word of God. Most often it was the religious leaders of God’s people that Jesus condemned for a substitution of Scriptures, the scribes, Pharisees, and Sadducees. You see what danger you are in when rather than read the Scriptures for yourself as God and Jesus and the Apostle ordained, you allow other men’s interpretations and commandments, even customs, to come between you and the God of the Bible, between you and your own “priesthood” as a believer. (We can mark much of both the fundamentalists takeover of the SBC, with all the subsequent problems of warfare in the last 20 years such as between Baylor, Southwestern Seminary, SBC leaders and the Texas Baptists, and the Falling Away from the time we also find the disappearance of the “priesthood of believers” as a taught and preached Bible doctrine as well as a full understanding of both Inspiration of Scriptures and applied respect for those Scriptures.) It is prayed that the five volumes of the LEARN CHRIST FROM THE APOSTLES AND PROPHETS, with a blessed by God spiritual understanding of both the real way to learn Christ, and of how the Scriptures must be those biblical, not extra-biblical, that come from the 12 Apostles and 16 Prophets. (Of course, we would add the others like David, Solomon, Moses, Job, etc.) Jesus condemned this practice of too much respect for the teachings and commandments of men so often, and in so many ways, that it is difficult to know where to start and where to end. However, our real problem today is that we have difficulty in dealing with any hypocrisy, especially a hypocrisy that would come form those we have respected as religious leaders, the same religious leaders that comfort us by convincing us in some form that we are the very elect of God. (It is on the twin doctrines of the “Priesthood of Believers” and “Proper Respect for the Word of God” that the SBC was allowed by God to make a significant contribution not only in the one church, its certain members supplying at one time a head or mouth to the total body, but also to the Fullness of the Gentiles and the preaching of the gospel to every nation which will bring the end of time and this age; and it is the disappearance with intolerance toward sound doctrine that has brought down the SBC beyond possible hope of restoration, the final nail in the coffin coming as the fundamentalists, not even real southern baptists, brought their spirit of warfare into what we once had and appreciated.) Oh yes, they try to make up with their mouths and lips what is lacking in heart, and they try to divert you from where their hearts went when they drifted from God to personal gain, with the Gospel of Prosperity, extra-
bibilical revelations, and dynamic worship services for show more than substance! I remember approximately 15 years ago when the effects of the fundamentalists takeover started hitting the local churches like in Alamogordo, New Mexico. You remember about the same time southern baptist rejected the leadership of men like Winfred Moore in favor of the fundamentalists like Charles Stanley and Adrian Rogers [not even real southern baptists] went after the seminary professors, forcing many of them to go to Baylor or form a new Seminary in Arlington. Well, a good ole fundamentalist boy from an El Paso church, interested more in getting his retirement from the retirement board than for the total body of Christ, and in the furtherance of his own career, told the church members at Alamogordo, “Just be patient and it will work out”. They did, and it has worked out in a detrimental way. I am sure by now, he has his career and retirement completed; and participates in the gigantic effort to cover up what has happened to perhaps the all-time most evangelical and dedicated to Christ denomination, the late, great SBC. Do such preachers, pastors, and denominational leaders not remind you of the false prophets of the time of Isaiah and Ezekiel? {The same ones who said “peace, peace, while there was no real peace”}.

Yet back to the teachings and preaching of Jesus, with OT quotes, on the substitution of the teachings of men for doctrines of God. I just do not know how we have been able to ignore them and overlook them!

(1). Jesus words and quote to the scribes and Pharisees who came from Jerusalem, Matthew 15:1-9.

These religious leaders started the quarrel with the disciples, who did not according to “the tradition of the elders” wash their hands elaborately before the eating of bread; and then when Jesus entered the fracas became a matter of how they had distorted by their tragedians the OT Scriptures on something as basic as honor for mother and father. They had actually found a way for convenience and profit to negate the commandment itself in that name of a teaching of men to replace the commandment. Jesus took them on with, “Thus you have made the commandments of God of no effect by your tradition”. Then he calls them hypocrites!

“Hypocrites! Well did Isaiah prophesy about you, saying: ‘These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men.’ (Matthew 15:7–9 and Isaiah 29:13)

Would that today we had the intolerance, counter to the toleration of the American Democratic Faith, to call such religious leaders “hypocrites” {you see I guess, that history does not repeat itself and that we in America, the land of the free and the home of the brave, could not possible have any denominational leaders who we would chose to call “hypocrites”--I understand a listener at one of Bush’s speeches called Bush such, and they almost arrested him}; would that we had the respect for the
minority over the majority--also counter to the majority emphasis of the American Democratic Faith--to call false prophets and false teachers these extra-biblical revelators with itching ears. Even as we do not have the Learn Christ of the Apostle Paul, and the respect for the Bible of the Apostles and Prophets unless it is modified by the tragedians of men, we also do not have the courage of the Jesus who is the author and finisher of our faith; and likewise we have a false concept, also borne on the wings of the American Democratic Faith, where peace is not the peace of Jesus, but rather the peace of the world.

(2). Jesus had to tell the religious leaders of His day, in this case especially the Sadducees, who based on the OT Scriptures denied a resurrection form the dead, that they neither understood Scriptures of the power of God.

Isn't it tragic when you need to tell those who have specialized in religion and the Bible, some at the best and most prestigious of colleges and seminaries and with doctors degrees, that in all their effort and their studies they have failed to understand the very Scriptures on which they tried to specialize. Herein, we often fail in that we have regard for education and specialization for religious leaders even as for doctors and lawyers. This will not work, because the Bible is unlike any other avenue of skill and knowledge. Rather than help in understanding the Bible, as Paul makes clear in Corinthians, the wisdom of this secular world actually makes it impossible to understand the Bible. What you will find is that those with doctors degrees and other credentials of schools are more concerned about how they fit into the academic community than they are with faithfulness to the Word of God; and to think that the academic community is isolated from the world and the wisdom of the world is very foolhardy indeed. It does not take long for a Seminary, even the Southwestern Seminary with the good beginnings of Carroll teaching through the Bible and then Scarborough, that must respect the academic community to fall under the influence and control of that academic community. Hey, they can not continue to earn their salaries if they do otherwise! When Carroll left the death bed message for Scarborough to keep the Seminary attached to Christ, it was noble and worth a goal; but with the dominance of the fundamentalists control of the SBC and the advent of the Falling Away, like the largest churches, the seminaries have become leaders in the Falling Away.

"Jesus answered and said to them, 'You are mistaken, not knowing the Scriptures nor the power of God.'" (Matthew 22:29)

(3). Do we have religious leaders today, like the scribes and Pharisees, Jesus called hypocrites in Matthew 23:13, who shut up the kingdom of God for themselves and their hearers?

"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against me: for you neither go in yourselves, nor do you allow those who are entering to go in." (Matthew 23:13)
Would it not be a marvel, even a miracle, if religion and the religious leaders, did not repeat in this day and time. Can you not think of any religious leaders who by their very religious teachings, doctrines, and practices actually hinder their church members from salvation. Rather, they place on their listeners much vain legion and unnecessary loads. Where are we and what are we doing? Either taking it because they comfort us on our sins, which we intend to continue anyway, or they convince us that in spite of all we are the very people of God, the elect; and how many ways do such religious leaders today have to say that!

(4). Do we have religious leaders and groups today who will come into the homes of widows and others in need to make loud and charismatic prayers, in pretence and with vain worship although much mouth, for personal gain and status. (It seems that the charismatic fundamentalists have found a new way to worm into homes at the death of loved ones to make long pretenses prayers, even expecting immediate healing of the loved ones form their prayers which hardly ever happens, and for the loved ones to sit up in beds to speak in tongues, and to tell marvels of heaven. Somehow these charismatic fundamentalists, more the kind that we use to call missionary baptists, have gotten in bed with hospice organizations, and are repeating the havoc of their unsound doctrine on unsuspecting widows and their relatives.)

“Woe to you, scribes and Pharisees, hypocrites! For you devour widows’ houses {yes, that is exactly what this new breed of fundamentalists are doing}, and for a pretense make long prayers {yes, they will prayer as long as you will allow, and sing, and shout and make it down right miserable for the poor sinner that is suffering and dying on their death bed--perhaps one of the greatest hypocri-sies of all time}. Therefore you will receive greater condemnation.” (Yes, your day is coming!) (Matthew 23:14)

(5). What extent some of these fundamental instant new birth advocates go to in order to make one convert to their extra-biblical teachings, that convert becoming as bad as their example, or worse. You know we can fill a pew and a church with empty people, and the Mormons and Roman Catholics are testimony alone to the fact that though evangelistic and fervent, this is not sufficient to overcome any and all extra-biblical teachings.

“Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.” (Matthew 23:15)

(6). Why is it all times and all nations through history have had blind guides for leaders in the Scriptures, and yet we in our day and in the US have none? Those who go to church, worship, are active even with matters of outward performance like the paying of the tithe; and yet they use such religiosity and church membership as a clique to “neglect the weightier matters of the law”, the matters of “justice, mercy,
and faith.” And you will find that also as a consistent part of the message of the Writing Prophets.

“Woe to you, blind guides, who say...For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.” (Matthew 23:16,23)

6-4: Hearers of the Word and Not Doers.
Perhaps before reading this volume on the message of the Prophets, you thought that being a doer of the word as well as a hearer was only part of the message of the Apostle James. Not the Prophet Ezekiel has the equivalent message as God actually tells him the secret of what God’s people are really doing: “they hear your words, but they do not do them.” (Ezekiel 33:32) They seek personal gain in their worship. They show much love for God only with their mouth, with instruments, with song and pleasant solos and choirs. The Prophets as part of their the message recorded the disasters themselves, and also the reason for the disasters as part of the message. In spite of very religious practices, such as the giving of the tithe and temple attendance, the weightier matters of the law like justice, mercy, and faith have been neglected.

6-5: Restoration and Promised Blessings.
McComiskey in his “introduction” to volume 3 of the Minor Prophets--where Zephaniah, Haggai, Zechariah, and Malachi are discussed--after words of “how can the gloomy forecasts of captivity for Israel and Judah lift the heart today” speaks of the good parts in the Message of the Prophets.

“They speak of the love of God as well as his justice. Their prophecies are not all doom, but are often rich with hope. Hosea based his hope on God’s compassion. Joel envisioned a new era for the people of God. Amos spoke of the restoration of David’s collapsing monarchy. And Micah foresaw the coming Ruler whose hyperbole would be the insignificant town of Bethlehem.”

6-6: Joel as a Launching Pad for the Good Parts of the Message.
Like we used Jonah and Amos for a launching pad for the bad parts of The Message of the Writing Prophets, we will use Joel as a launching pad for some of the good parts. We are reminded of the message of Joel previously discussed, and in particular the words of Joel 2:12 -- in spite of the impending judgment of the invading army, if they will repent, who knows if He will change His plan of Judgment.

"'Yet even now, says the LORD, 'return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments.' Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and repents of evil. Who knows
Volume 5: The Message of the Writing Prophets

whether he will not turn and repent, and leave a blessing behind him, a cereal offering and a drink offering for the LORD, your God?” (Joel 2:12-14 RSV)

While we are groveling with all the parts of The Message that God's people are not acting like God's people in many ways, we should also consider such positive matters as (1) There can be a return to the Lord at any time unless He has made a cutoff decision, like He did after 40 years to the children of Israel in the wilderness, or as after the time of Christ when He cutoff Israel by blindness unto the Fullness of the Gentiles is complete, or like He can do for any individual when with "an evil heart of unbelief" they go beyond the now time of the Holy Spirit, and when the period of the Falling Away comes for Gentiles with sin and lawlessness when they really can no longer hear, heed, or endure sound doctrine; and (2) We must consider the whole character of God as gracious and merciful, slow to anger, abounding in steadfast love, and does relent of His decisions for punishment. You will recall even the message of Jonah, no doubt the oldest of the Writing Prophets while Job as the oldest Prophet; and how that message continued the element of God relenting when He heard the prayers and repentance of the city of Nineveh.

1. Relenting of punishment in Joel.

God promised several disasters, like locusts, and then relented. Of course, we have a history of God for that in Jonah and when seeing repentance in the great city God relented of the punishment of destruction.

2. If God's people who are called by His Name will repent, they can know that He is in the midst of them and that He is our God.

"You shall eat in plenty and be satisfied (the material prosperity that God promises is really more like a lack of hunger, we might call it a prosperity of daily bread, quite unlike the Gospel of Wealth and Prosperity with success of today), and praise the name of the LORD your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I, the LORD, am your God and there is none else. And my people shall never again be put to shame." (Joel 2:26,27)

This is not only a promise that follows repentance and calling on the name of the LORD by the chosen people, but it is a promise and prediction that will come to pass; however, it becomes more spiritual than physical. Although there is a promise of physical blessings on a nation as that nation honors God, there is the spiritual blessing that starts with Joel 2:28 as the Holy Spirit is democratically poured out on all flesh.

3. The Promise of a all God's People Blessing of the Holy Spirit (this is also an historical event, the Coming of the Holy Spirit on earth in a special way, and to stay until withdrawn during the Falling Away) at the Beginning of the Last Days.
“And it shall come to pass afterward, that I will pour out of my spirit on all flesh: your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions (perhaps Obadiah was a young man as he saw a vision). Even upon the menservants and maidservants in those days, I will pour out my spirit.” (Joel 2:28,29 RSV)

4. The Promises of the New Heaven and the New Earth, after the Day of the Lord destroys the old heaven and the old earth.

Quickly even as the "last days" of Joel 2:28-32 and Acts 1 end with the old heaven and earth rolling up like a scroll and the advent of the new heaven and earth, so from that point on in Joel (2:30) the emphasis is on the end time.

“So you shall know that I am the LORD your God, who dwell in Zion, my holy mountain. And Jerusalem shall be holy and strangers shall never again pass through it. And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the stream beds of Judah shall flow with water; and a fountain shall come forth from the house of the LORD and the water the valley of Shittim.” (Joel 3:17-18 RSV)

It amazes me that we don't readily see that with a new heaven and a new earth that John saw in the book of Revelation, and the new Jerusalem that John saw lowered down from heaven to earth, that there is the new Zion of the holy mountain; and a new chosen people of God, complete in number of Jews and Gentiles. This is the wrap up of all time as we know it. Where we have so much difficulty with the Prophets is in the failure to realize the message of Romans as to who the real nation of Israel is, consequently also the new Jerusalem, Zion, and etc. Restoration to the Lord is individually available most of the time, and available to nations of God's people at certain periods and for certain intervals as determined by God; for we know: {Many of these things God told Moses about Himself at the renewal of the covenant on Sinai as Moses had requested to know God better, to see God, and to hear the proclamation of the name of God, which God permitted all except seeing Him face to face, which no man could do and live!} (1) God is Gracious and Merciful; (2) God is Slow to Anger; (3) God is Abounding in Steadfast Love; (4) God in response to repentance and prayer does “relent” of a judgment for punishment passed on individuals, cities, and nations; (4) God promises Spiritual Prosperity and Material Prosperity (daily bread) in the Message of the Writing Prophets; (5) the greatest blessing from God besides Christ and salvation is the Coming of the Holy Spirit, also related to salvation, to planet earth to take the Place of Jesus; and (6) then there is the everlasting promise of the New Heaven and the New Earth, with a new temple and a new Jerusalem and a new government, the government of Christ's kingdom.

6-7: Acts of God, Diasters as part of The Message of the Prophets.
While we like to talk today, at least in legal terms, of physical disasters in terms of “acts of God”, we as a people of God today are not convinced truly that drought, hurricanes, tornadoes, and earthquakes are sent by God; and especially do we not want to believe that military disasters at the hands of a foreign enemy like 911 are brought by God as more immediate punishment for the sins of God’s people in a nation. But is it true? If we are faithful to a conservative and Spirit led interpretation of the Writing Prophets, do we come to see physical disasters like a plague of locusts or a volcanic eruption as an effort by the God of the Universe to get our attention, if not a specific punishment for a specific period of sins. And how do we fit such immediate acts of punishment from God in natural disasters into the giant scheme of the universe falling to pieces immediately before the Second Coming, a process that I like to call “slow destruction by automatic control”, that spoken of by Paul in Hebrew as “the whole creation groaneth” until now, and also in the punishment of God sent on the whole world in the Flood which was a “shaking” of the earth only as contrasted to the final shaking which will be of the heavens and the earth. (You know what I mean as you read often in Scriptures of continuous signs throughout history of “blood, and fire, and vapor of smoke”, and even more often of the diminished lights of the stars, the sun, and the moon.)

But should we not be looking more in the NT for such guidance on disasters from God: say for example as from the Apostle Peter as he writes of how “all the elements will be destroyed with a fervent heat”; as for example from those parts of Hebrews (chapter 12) mentioned above from Paul; and even from Jesus in Matthew and Mark where He also teaches of how “the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers (even gravity and gravitation attraction) of the heavens will be shaken (we might call it the final and great shaking of heaven and earth)” (Matthew 24:29), immediately after the tribulation of those days caused by: (1) the Falling Away; (2) the increase in sin and lawlessness with a subsequent waxing cold of the hearts of God’s people; (3) the withdrawal by God of His Holy Spirit from the earth with the loosing of Satan; and (4) the increased physical and natural tribulations caused by the disintegration of the universe (physics likes to call it entropy whereby the organization of the universe runs down, but they like think of it in terms of many more years than indicated by the history of the Scriptures). Well by answer to look to the NT more than the Writing Prophets for insight on disasters from God is twofold: (1) we will simultaneously look at the OT and NT, goodness let us utilize all that God has given us in full truth; and (2) we have not begun to fathom the benefits of God’s revelations in the Writing Prophets on physical disasters, and we are far from convictions that God yearly works to control history through many means, including physical disasters. For example, you may be surprised to realize how descriptive, even far beyond the NT, is a chapter of Isaiah on the final shaking of heaven and earth.

6-8: The Final Shaking of the Heavens and the Earth in Isaiah 24.
All of Isaiah 24 (you may find in some of it an more immediate punishment, but you can not miss the words of “all the earth” in most of it) is of the impending and inevitable judgment of God on the whole of the earth, the whole of which you will want to read for the real details of the final shaking, although now we briefly look at only a few verses.

“Behold, the LORD makes the earth empty {you do not see limited emptiness in those words, and this work of destruction by the LORD reminds one His work of creation at the beginning in the sense that God speaks and it happens--isn’t it strange that the same "wise of this world" that find millions of years as a necessary explanation for Creation, also find millions of years as necessary for the running down of the universe, all precipitated by an inward desire to eliminate God from the formula} and makes it waste {well, you have little doubt as to the ultimate outcome of the old heavens and the old earth even before you read of the "elements melted with a fervent heat" of the Apostle Peter}, Distorts its surface {God distorted the surface of the earth during the Flood, starting from an eruption of a mountain range in the Ocean with a subsequent continent drift as once all the continents were attached, and it will be distorted again in some marvelous way that we can not fully comprehend as God ushers in a new heavens and a new earth} and scatters its inhabitants {the inhabitants of the whole earth will be scattered}...

(24:1)

"The land shall be entirely emptied and utterly plundered" {while you can see a little immediate punishment and disaster from God on Judah and Jerusalem, recall it was the Prophet Isaiah that got the ball rolling on prophesies of doom for Jerusalem, taken up also by Jeremiah and then also by Ezekiel who was already in Captivity in Chaldea before the Fall of Jerusalem, you must see also the “entirely” and the “utterly”, and keep it in the context of the whole earth started in verse 1}. The LORD has spoken this word. “ (24:3)

It is “the earth” that mourns in 24:5, also the earth that fades away; the world in 24:5 also has the same fate as the earth (we might think of the world as the organizations, buildings, and all creations of man); it is the “haughty people of the earth” (opposite of humility, that is it is the prideful people) that languish; and when we read of how “the earth is also defiled under its inhabitants” in 24:5 we think of both how the population of the world destroys through global warming, etc, and also of the curse that God placed on the earth in Genesis when sin first entered His creation; and you see this in 24:6 in the words "the curse has devoured the earth, and those who dwell in it are desolate (isolated from God); and you can learn what was revealed to Peter also in the 24:6 where "the inhabitants of the earth are burned", and in fact you have a little more insight in that "few men are left"; and while it would be quickly agreed in the nature of most OT prophecies of disaster that have both an immediate fulfillment and a more distant one, the 24:7 through 24:16 would apply to the impending disaster form God on Jerusalem...
and Judah, you can not miss the transition back in 24:17 to all “inhabitants of the earth”.

Why does God through His Word do that, that is pass the judgment of a disaster that is both more immediate and at the end of time? Well, I think one reason is that God wants His people to realize that little comes suddenly or without prior warning; that God is not fickle, and that what He does is consistent and has a plan that started even at the initial stages of the earth. In other words, there is an automatic plan of control for the continuous shaking and ultimate destruction of the this earth with the heavens above, under the positive and direct control of God; and even immediate judgments with natural disasters is a small part of that automatic go to the end destruction. In other words, the destruction by God as punishment for sins of Jerusalem in 586 B.C. was just a small part of His overall plan to punish at the end of time the sins of all people. God in all cases and in the big case is the same! (Isaiah 24:19-23)

The Physical Disaster of all Physical Disasters to God’s People in the Writing Prophets was in 586 B.C. with the fall of Jerusalem, the destruction of the temple, and the scattering of the people of the southern kingdom of Judah into Captivity. There is the Locusts of Joel, Amos, and Nahum, some of which we have already looked at. The disasters as guaranteed from God to get attention and for threats are early in the history of Israel, as God tells through Moses and the Song of Moses (Deut 32) how “I will heap disasters on” the people of God when, as they inevitable will, based on their inclinations and behavior, break God’s covenant.

6-9: The Destruction of the Universe in Zephaniah.

Isaiah with Joel and Amos were not the only Prophets to speak of the ultimate disaster brought by God of the destruction of the universe, Zephaniah did also and that is the bulk of His message. It is as if by the time of Zephaniah, that people had bought on the inevitable judgment through Daniel that there would be a probational covenant of a probational time to start at the Crucifixion of Christ, and run for three and one half years. Surely the people in reading their own history must have known that always and continuously broke the covenant of God, that God punished them, and they were also always asking for forgiveness, at least a few, in order to be rescued from the punishment. Already the remnant of the remnant, that only a few of God’s people of every and each generation would be put in the book of remembrance must have begun to dawn on them, although Zechariah and Malachi would near the end of the OT times make it clear. It is as if no longer looking for justice, faith, and mercy in more immediate days of the LORD, they were looking for consolation and blessing in the ultimate Day of the LORD, at the end of the age.
A Cup of Water

a condensed version of
Mark with comments
What the Churches Don’t Want You to Hear!

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Paul wrote that while the Greeks always seek after wisdom, the Jews seek a miracle-sign. Jesus became near the end of His ministry frustrated more by the unbelief of His own Jewish nation than their constant demand for "signs", showing by that frustration in the replay from the determined religious leaders that bugged Him insistently, saying, "No sign will be given you except the sign of Jonah." The primary remaining sign that Jesus would give them was His own Resurrection from the dead, three days after crucifixion even as Jonah was three days in the belly of the whale before he could for all practical purposes come back to life. It was this very miracle of God that preceded Jonah into Nineveh, making this large city through which Jonah had to walk three days as he preached God's message of repentance, receptive to the message so that they did repent. Do we consider this message of repentance from God through Jonah part of The Message to God's people? Yes, no, and maybe: while certainly "repentance" would be part of the message to God's people of Israel as well as of God's people {we must look closer in the book of Jonah and with any help from the NT of how these "heathens" could be called God's people; although of course we realize that in this early point of Hebrew history, Israel was not that far removed from their Mesopotamia valley connections and relatives, Abraham was called to go out of Ur of Chaldea, the southern part of the rich and populous Valley largely identified as the land of the Tigris and Euphrates Rivers, often called the cradle of civilization} in wicked Nineveh, the specific message as the Word of the LORD came to Jonah is twofold (Jonah 1:2 and 3:2).
7-1: Jonah saved from the belly of the fish to dry land in answer to prayer. Of course, the most significant part of the prayer that God heeded was the part of a willingness for obedience, the preach the message God gave him in the first place for the wicked city of Nineveh.

"Arise, go to Nineveh, that great city, and cry out against it: for their wickedness has come up before Me." (Jonah 1:2)

"Now the word of the LORD came to Jonah the second time {this time Jonah was more receptive since God had just spoken to the fish (2:10) so that Jonah was vomited out}, and preach to it the message that I tell you." (Jonah 3:2) Jonah’s prayer to God for rescue from the belly of the fish is one chapter long which includes a horrible description of what Jonah experienced for three days and three nights (1:17): in the depths of the deep sea as the billows and waves could be heard passing over him, the water inside the belly and the weeds, as the earth disappeared and the very bottom base of the mountains were around him, Jonah fainted and started praying. No doubt, part of the message would include Jonah’s own salvation of God from the whale, as we said a miracle that the seamen on the ship would have spread into Nineveh, also would have included his own realization that “those who regard worthless idols forsake their own Mercy” (2:8).

This message that God gave Jonah to preach must be that of Jonah 3:4, because the record of Jonah tells us that this is what he preached: “Then he cried out and said, ‘Yet forty days, and Nineveh shall be overthrown.’” {I am sure that common knowledge among all inhabitants of the Mesopotamia Valley was of how the whole earth had been destroyed by a Flood after Noah preached while it rained forty days and forty nights. Just the words of 40 days would get their attention, even as did the miracle of Jonah and the big fish make them attentive.} I think the sign that Jesus spoke of as a reason for belief was larger in the minds of the Jews and even the whole world than we have come to appreciate. When again have you ever heard of a giant fish {perhaps a whale but we now from Jonah 1:17 that it was “a giant fish to shallow Jonah” that had been prepared by God with a giant belly-like oxygen tank that could provide him air for 3 days and nights} in all history and in all histories of the sea--and you know how seamen historically have always loved to tell tales--of a man: (1) first being swallowed up into the belly of a giant fish; (2) then surviving for 3 days and nights in the tight, odious, and uncomfortable, even miserable belly of the whale with all the sounds of the deep and the surface, the dives and ascents around him; and (3) then the fish going to dry land in order to vomit {wow, that also must have been some experience} up a man?

7-2: Nineveh Repented and God relented.
The city of Nineveh repented after the king gave a proclamation, and God responded with a relenting on the punishment which He had determined for them,
and you know how Jonah reacted. Now, we do know from the proclamation of the King of Nineveh was message the city received, that message including a part of repentance.

"Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water. But let man and best be covered with sackcloth, and cry mightily to God: yes, let every one turn from his evil way and from the violence that is in his hands. Who can tell if God will turn and relent, and turn away from His fierce anger, so that we may not perish?" (Jonah 3:10)

And what Jonah (3:10) told us that God did next, "relented", is certainly part of the message of the Writing Prophets to God's people.

"Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it." (Jonah 3:10)

7-3: Parenthetically, the control of God over events and history.
Parenthetically we see some of the minuteness of the control of God over events and history. God prepared the giant fish to swallow Jonah, so that the seamen who had been told by Jonah of his run from God during the punishment by God of the storm threw him into the sea for their own salvation. God not only started the raging of the seas--"the LORD sent out a great wind on the sea {can He really do this, yes; will He really did do this, yes}; and there was a mighty tempest on the sea--we might say that the "mighty tempest on the sea" was a natural work of nature caused by the wind which God did send, even as we might say today that some effects are on automatic control while God intervenes in others, but God also caused the sea to cease from raging the very second they threw Jonah into the sea, coincidental, I think not, nor I'm sure did the seamen when they told their stories that spread from seaport in Tarshish to Nineveh; God had the fish vomit up Jonah on dry land, and I would suppose within easy walking distance of Tarshish; while Jonah in disgust made a shelter from the hot sun for himself outside Nineveh, still hoping that God would not relent of the city's destruction, and having asked God in prayer to take his own life, God first showed mercy by preparing a plant over his head for shade--"God prepared a plant" {can God do this? Yes; did God do this, yes; and is God that interested in the details of the lives of His messengers and people; yes!}, then when after rest Jonah still had not changed his mind about the mercy of relenting, "God prepared a worm" {God's part in events}, "and it so damaged the plant that it withered" {natures part in what God started, by the way the God of nature, the original creator who by no means can ever be a victim of what He Himself has made}; furthermore after sunrise "God prepared a vehement wind" so that the sun beat on Jonah's head. What was God doing, trying to get the attention of Jonah; and striving to let him see how quick his angry was as compared to what it should be, as compared to the character of God Himself. "Look at the magnitude of the anger that
you have in your life, even to death, simply because of the plant that died. You pity the fate of a plant for which you did not labor or watering to grow, a plant that came up in one night and perished in one night; and yet you think that I should not pity a city of 120,000 people who can not discern between their right hand and their left hand, not to mention their livestock. \{Evidently God was going to destroy the whole city of people and livestock even as He had done in Sodom and Gomorrah by fire, even as He had done for the whole earth in a Flood during the days of Noah.\}

7-4: How many large cities existed at this Time and what city was Jonah from?

While it is obvious that Noah was from the Mesopotamia Valley, we do not know which city, but we do know where his 3 sons settled--Ham in Canaan, the sons of Japheth were the famous "coastlands peoples of the Gentiles" that we read about in Scripture, a description of those peoples and countries along the Mediterranean Sea like Briton, Gaul, and Spain, etc., and how that from Ham also came Cush, from Cush Nimrod, also how the beginning of his kingdom led into Assyria and Nineveh; as far Shem, "their dwelling place was from Mesha as you go toward Sephar, the mountain of the east" (Genesis 10:30). \{Sounds like Persia and the territories east of Assyria and Babylon, which by the way is generally considered as the site of the Garden of Eden, above the head waters of the Tigris and Euphrates Rivers.\} The historical record of Genesis (Genesis 10), about Nimrod, does tell us of some cities of Assyria as Nineveh, Rehoboth Ir, Calah, Resen which was between Nineveh and Calah, and that Calah at that time was the "principal city" (10:11,12).

We do find the mention of several cities in the historical record of Jonah: of course Nineveh in Jonah 1:3; also Tarshish, a seaport city where Jonah fled to take a ship; and where he started at another seaport city, Joppa. What we might puzzle over is the part of the message from God Himself in that He called Nineveh "that great city", deciding based on what God told Jonah after his anger at the salvation of the city, meant only the size of the population, the 120,000 ignorant people. We might wonder also why God would have more concern for this large center of population over the cities of Sodom and Gomorrah that He destroyed by fire, and even over the whole earth except for 7 souls that He destroyed by the Flood because of their wickedness. Of course, we know that Nineveh repented and God relented; and although Noah preached long and hard for many years, his message by word and example was not heeded, only scoffed at, and we think that Lot may have preached a similar message to the twin cities of destruction.

7-5: A Summary of Previous Studies on Jonah.

1. From Volume 1 of the LEARN CHRIST commentaries, “The Prophets and Apostles”. 

LEARN CHRIST commentaries
Recall that volume 1 is a survey of the OT according to the NT with an introductory discussion on each of the Writing Prophets as well as on Moses in the Law and the literature of wisdom and praise, even some on the historical books. From this first volume of the five volume set, of which this is the last, we have the following on the book of Jonah.

Rather than now considering the Prophet Jonah, since like Jonah we find that many of the OT Prophets delivered Messages to Cities, Nations, and the Temple, we will consider those prophets under the headings of these institutions. I think this helps us to see more of the relevance of the Prophets in our time. They had a message for the civil institutions as well as the religious, a message and message from God Himself, and I believe we can easily relate them to our cities and other institutions today, especially our nation. Jonah had a message for the city of Nineveh, also Nahum and Zephaniah wrote of the city of Nineveh. (*Genesis 10:8-11 tells us the building of the city in Assyria by Nimrod the “mighty hunter”.* ) Also the Prophet Micah speaks of in Assyria, a city which is the entrance of the city of Nimrod.

**What’s Happening in the City?**

The complete title of this chapter would be: “What’s Happening in the City That is Most Important to God?” Recently I traveled from Tucson to LAX and Port Hueneme, California and later to the high desert in the city of Lancaster, California. While waiting to visit a friend that I worked with years ago at Edwards AFB, the thought came to me, “I wonder what is happening in this city that is most important to God.” Of course, God does not have the same value-system as this world so that entertainment would, no doubt, not even be a factor. God is always interested in His own people so we know that He would be keeping an eye on them. Also we know that even a sparrow in the city can not fall to the ground without God’s knowledge. That still does not answer the question as to what to God is the most important in thing happening in the city? We know that God is more interested in poor people than the well-to-do as the gospel is primarily given to the poor, and that may give us a clue; and of course we know especially from the Prophets that God is also interested in national and city leadership as often we are told that He puts leadership in those positions for His own purpose. As I thought these thought, a vagrant with his cart, bedroll, etc. passed by, and I thought because of the uniqueness of God to always seek and save the lost, this could be what was happening in the city of Lancaster that was most important to God. Recall the lesson Jesus gave us on the value-system of God when He told His disciples of the fame and place in the kingdom of the woman that gave the penny.

"Then He (Jesus) looked up and saw the rich putting their gifts into the treasury, and He saw also a certain poor widow putting in two mites. So He said, ‘Truly I say to you that this poor widow has put in more than all; for all these
Then I naturally thought of the Prophet Jonah who was sent to one particular city, the city of Nineveh, because God saw what was happening in the city and wanted Jonah to preach to it! How Much Do We Know About the City of Nineveh? Nineveh, of course, like Babylon and Bagdad are all cities of Iraq; and we know of the recent fighting nature of that nation. Apparently it has always been so. Laynard in his book on NINEVEH AND BABYLON writes of the warlike nature of the nation.

“The annals of Assyria (same as Iraq) are nothing but a register of military campaigns, spoliations, and cruelties. Their monuments display men of calm and unmoved ferocity, whose moral and mental qualities are overborne by the faculties of the lower, brutal nature.”

We think of Sudam Hussein and his recent unprovoked attack on Kuwait and the ensuing Persian Gulf War, and we can see the conclusion of this book written over 50 years ago. Well, three books in the Old Testament Prophets tell us something about Nineveh. First, there was the book of Jonah which tells us that God noticed the moral corruption in the city of Nineveh and sent Jonah to preach repentance to the city. Maybe this alone gives us a clue to “What Is Happening in a City that is most Important to God?” In this case, and perhaps in the case of many cities in our nation, it was the moral corruption that attracted the special attention of God.

“For their wickedness is come up before me...” (Jonah 1:1) Besides knowing all that goes on the earth to the extent of the sparrow falling, there seems to be a stench from “wickedness” that floats up to God from earth to heaven thus attracting His attention. It irritates God. He is tempted to wipe out a city whose stench becomes overwhelming; and long before God acts on any city or nation, or the whole world, in judgment, He sends Prophets to warn the city or nation. Also the Prophet Nahum writes about Nineveh. “Woe to the bloody city! It is all full of lies and robbery. Its victim never departs. The noise of a whip and the noise of rattling wheels, of galloping horses, of clattering chariots! Horsemen charge with bright sword and glittering spear. There is a multitude of slain, a great number of bodies, countless corpses--they stumble over the corpses--because of the multitude of harlotries of the seductive harlot, the mistress of sorceries, who sells nations through her harlotries, and families through her sorceries.” (Nahum 3:1-4) Very figurative language here to describe the city: the "seductive harlot" refers to a spiritual unfaithfulness of the city, and "mistress of sorceries" refers to a goodly charm that is bad. Since Assyria had plundered other countries she had captured unlike Greece and Rome who came later, the city of Nineveh was full of the loot. Assyria literally lived by the plundering of other nations. The Prophet Zephaniah also writes about the city of Nineveh. "This is the rejoicing city that dwelt securely, that said in here heart, 'I am it, and there is none beside me.'" (Zephaniah 2:15 NJKV)
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There could, no doubt, be said of many cities in our world today. The people say and think, "We are it. All other cities are nothing compared to us." Perhaps Paris, Bagdad, New York, or even Tucson. We never thought 50 years ago that we come to the point of seeing the growth of gambling establishments in our cities and nation; and we would never have conceived that gambling on the state lottery level would flourish under the excuse of providing for education. It has been an education alright; it has taught us that our own cities of the United States come under the same indictment of the nations of the Prophets where the people "want to get something for nothing!" From your Bible history background, you will recall that Noah had three sons, Shem, Ham, and Japheth that were born to him after the Great Flood that destroyed the whole earth with water. Well, Ham had a grandson that was called Nimrod. It was Nimrod, the great famous hunter, that was the founder of Nineveh. We read in Genesis 10:8-11. "Cush begot Nimrod; he began to be a mighty one on the earth. He was a mighty hunter before the LORD; therefore it is said, 'Like Nimrod the mighty hunter before the LORD.' And the beginning of his kingdom was Babel, Erich, Accad, and Calneh, in the land of Shinar. From that land he went to Assyria and built Nineveh..." (Genesis 10:8-11 NJKV) Also the Prophet Micah speaks of the "sword (of) the land of Assyria, and the land of Nimrod at its entrances" (Micah 5:6 NKJV). Numbers 24:22,24 also has an early historical reference to Assyria in the prophecy of Balaam of how that nations would carry Israel away into Captivity, and how later the ships from Greece would in turn afflict Assyria. And Psalm 83:8 and II Chronicles 20:1-4 give the historical account of Assyria under Shalmaneser II who allied with Moab and Ammon against Israel under King Jehoshaphat. The nation of Israel was victorious, but this was just the beginning of the real world power of Assyria. We now come to the description of Nineveh in the book of Jonah. B.H. Carroll gives us a summary of the description of Nineveh in Jonah.

"The record here in Jonah says that Nineveh was a 'great city.' It was located on the Tigris River and in the shape of a parallelogram, sixty miles around and three days' journey on a straight line through it. Its walls were sixty feet high, with 1,500 towers, 200 feet high. The walls were broad enough on top to receive three chariots driving side by side. It is almost certain that this city was larger than Babylon, especially if we include in the estimate of its suburbs. Jonah calls it 'an exceeding great city of three days' journey' and with 120,000 infants, all of which indicate that Nineveh was no ordinary city."

"What Is Most Important to God?"

We do not have the details about how Jonah preached in the city; but we do know that Nineveh repented at the preaching of Jonah and that God spared the city. I think that Carroll is right that the story of Jonah and the whale, or large fish, got back to the city of Nineveh before Jonah, the king and the people deciding that the God that could do that could also destroy them. I think you begin to see what is most important to God in the dialogue between Jonah and God as he built his hut on the hill and waited for the destruction of the city! "Then God saw their works, that they
turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it." (Jonah 3:10 NKV) It displeased Jonah exceedingly, and he became angry. (Jonah 4:1) Jonah started pouting, and he prayed.

“Ah, LORD, was not this what I said when I was still in my country? Therefore I fled previously to Tarshish; for I know that You are a gracious and merciful God, slow to anger and abundant in loving kindness, One who relents from doing harm. Therefore now, O LORD, please take my life from me, for it is better for me to die than to live!”

1. What Was So Important to Jonah?

Before we come to some of the details about what was so important to God, let us figure out as a background what was so important to Job that he first got angry; then he protested to God that he had told Him back his home country; then excused himself for running off to Spain because he knew this would happen; and then the anger turned to despair of returning home where this news of the salvation of Nineveh would go ahead of him, asking God to take his life.

(1). Jonah like all of the Jews had a hatred for the idolatrous Gentiles of Nineveh.

(2). “Ah, didn’t I tell you so, God,” Jonah prayed. He had the fear that God would show mercy and the Great Preaching with the Prediction of Destruction that God told him would be discredited. His life was over as a prophet and priest. He had lost face!

(3). Nineveh would grow in strength and if spared would become a terror to Israel. Therein Jonah was also a prophet. Nineveh with Babylon and the whole nation Assyria did become a powerful nation, and did take captives of Israel and Judah.

2. What Was Important to God?

(1). God is concerned about rightness of our attitudes, emotions, and conscience. First of all it was important to God what was the attitude of Jonah on the matter of preaching, repentance, and as to God changing His mind about destructions.

“Then the LORD said, ’Is it right for you to be angry?’” (Jonah 4:4 NJV)

God was saying in effect, “I know your conscience tells us that these people should be destroyed, but is your conscience right! Check the value system of your conscience. Is it right for you to be angry?

(2). God has a sense of humor, and that is important to Him.

“So Jonah went out of the city and sat on the east side of the city.” (He was still looking for and hopeful of destruction.) There he made himself a shelter and sat under it in the shade, till he might see what would become of the city. And the LORD God prepared a plant and made it come up over Jonah, that it might be shade for his head to deliver him from his misery. So Jonah was very grateful for the plant. But as morning dawned the next day God prepared a worm, and it so damaged the plant that it withered. And it happened, when
the sun arose, that God prepared a vehement east wind; and the sun beat on Jonah’s head, so that he grew faint. Then he wished death for himself, and said, 'It is better for me to die than to live.'" (Jonah 4:5-8 NJKV)

Don’t you see a sense of humor there. Jonah’s emotions as he awaited for something to happen to the city were up and down. He was satisfied that he had made a shelter from the sun; and then as it was enhanced by the blessing from God of additional shade from the hot desert sun as God make a large plant like a tree to provide additional relief from the desert. And since God knew that the tired prophet was tired, and that he was make a decision while he was tired, never a good thing, thus provided a good night’s rest. However, since it was time for the Prophet to move back to Israel, and take up the work of God there, God sent a worm to fester the plant of shade and wither it up. Not only did Jonah’s plant shade disappear, but then a violent wind came from the east that blew his shelter across the desert. Jonah grew faint in the desert heat, and I know you can appreciate that. Then again Jonah wished that it was better for him to die than to live.

(3). God is concerned about our value system. Jonah became just as angry about the loss of the plant that had provided shade as he did over God relenting over the destruction of Nineveh. Jonah, Is it right for you to be angry? Child of God today, is it right for you to be angry. Is it right for you to be angry with a brother that has wronged you? Is it right for you to be angry with that fellow member of the church, or that preacher? Or you holding a grudge because things did not work out for you the way they were planned?

(4). God like many of His servants are concerned about the plants like the lilies of the field and the sparrow, but God is more concerned about those who are lost. “Then God said to Jonah, ‘Is it right for you to be angry about the plant?’ (Jonah 4:9a NJKV) “And Jonah said, “It is right for me to be angry, even to death!” (Jonah 4:9b NJKV)

God is patiently working to change the value system and conscience of Jonah. To change the concept of what is right and what is wrong. Is it right for you to be angry? Often our concepts of what is right is self-centered. It is more a matter of what is right and wrong for us than what is right and wrong for a whole city, or even what is right and wrong to God! But Jonah is still determined, and says, "Yes, it is right for me to be angry even unto death.”

(5). It is important to God to be consistently what He is, gracious and merciful God, slow to anger and abundant in lovingkindness, One who relents from doing harm: (a) God is gracious and wants us to be gracious; (b) God is merciful and wants us to be merciful; (c) God is slow to anger and wants us to be the same way. He was trying to get that message over to Jonah as He said, "Is it right for you to be angry? (d) God is abundant in lovingkindness and expects the same from us; and (e) God spells out what is important to Him now that He hopefully has the attention of Jonah.
“But the LORD said, ‘You have had pity on the plant for which you have not labored, nor made it grow, which came up in a night and perished in a night. And should I not pity Nineveh, that great city, in which are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left, and also much livestock?’” (Jonah 4:10-11 NJKV)

Exegesis provides the following: (a) Your conscience and background has allowed you to have more concern about a plant that for 120,000 children that do not know the difference between right and wrong; (b) You concerns are too short ranged rather than eternal--You are more concerned for a plant that grew up in one night and perished in one night; (c) You are more concerned about the things for which you have not labored than those things for which you have labored; (d) Think of the livestock if you can not think of the children.

The History of Nations in the Writing Prophets

You have noticed how that many of the Prophet mention the say nations so that you could almost write a history of the early world from the writings of the Prophets. You noticed, for example, at the beginning of this book how that Edom and their destruction was not only mentioned in Obadiah but echoed and told in differing stages in other Prophets. There is one thing that this allows us to clearly see and that is that God is interested in the people of all nations, and the nations of all peoples. Also, that God never performs a judgment on any peoples without first giving those same people the message of judgment and the opportunity to repent. This is especially true of the Final Judgment at the end of time, and this is one of the prime subjects of all 16 of the Writing Prophets.

2. Background of the Magic Outline on Jonah and Amos.

While the 12 topics of the Magic Outline of volume 1 also outlines the chapters of volume 1, Jonah being in chapter 8 and under the twin titles of “Listening to the Prophets and Apostles” or “Their Own Righteousness”, the Magic Outline is repeated for reference and foundation in this volume in chapter 5. That part of the outline that specifically applies to Jonah and in general context of an outline of the whole Bible, by topic and book sequence, is repeated as follows.

Listening More Important Than Sacrifice.

Now as always it is felt that the Bible is a single book from God, well planned, well written, and well distributed; and since God {through the Holy Spirit or the Spirit of Christ} is the source, what He says before and after a book like Jonah not only gives us the flow of His truth, but also have in the understanding. In fact, what is amazing in the Magic Outline is that after all the OT quotes in the NT are listed in one of the most probable historical sequences of the OT origination, that the derived topical outline has a common and progressive nature in revelations. For example if you look at topic # 8 in the Magic Outline, it has a derived subject
based on the quotes and NT interpretations to follow of "Listening More Important Than Sacrifice". (This is somewhat modified by the NT interpretations, especially from Paul in Romans, as Paul writes of how his breathing are making the sacrifices of "going about to establish their own righteousness--obviously a matter of personal sacrifice--therefore "not submitting unto the righteousness of God through faith".) You will notice that this topic flow passes through the books of I Samuel, II Samuel, and I Kings in the historical books, each book as quoted in the NT making a contribution to the major topic; and then getting into the pre-Isaiah Prophets (this is approximate as there is always and always will be discussion and change from century to century on the sequence and date of the Prophets, much of which comes from the denial of the wise of this world of the ability of God to make predictions through the Prophets), like Jonah, Joel, Amos, and Hosea. If we take some of the best of conservative and Bible believing scholarship in the NEW INTERNATIONAL commentaries, etc., we would have the following: (1) for Jonah, Carroll puts him in the Assyrian Captivity and volume as contrasted to the latter Chaldean captivity and volume, with the sequencing before Isaiah--in other words Pre-Isaiah Prophets, of Obadiah, Joel, Jonah, Amos, Hosea, and then Isaiah; (2) for Amos, McComiskey in "The Minor Prophets" writes that "the ministry of Amos spanned the reigns of King Uzziah of Judah (791-740) and King Jeroboam II of Israel (793-753 BC); (3)

I. Listen to God.

I Samuel

1. Love of God and neighbor is and always was in the Old Testament more important than burnt offerings and sacrifices: I Samuel 15:22 and Mark 12:33.

2. To listen to Christ as Lord is more important than the legal requirements of the Sabbath day: I Samuel 21:1,6, Luke 6:3,4, Mark 2:25, and Matthew 12:2,3.

II. Samuel

3. When you listen to God in the predictions of the Bible you have to listen twice as hard as the predictions often have double meaning--that is, a wider spectrum of meaning than immediately obvious as here where it applies to King Solomon and King Jesus: II Samuel 7:12,14 and John 7:42.

I Kings

4. Listen to God talk about His own remnant of Israel when He tells Elijah that He has reserved 7,000 for Himself that have not bowed the knee to Baal: I Kings 19:10-18 and Romans 11:4.

II. Listening Signs from the Early Prophets and Jesus.

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Jonah

1. The Listening Signs for This Generation is Both Solomon, Jonah and Jesus as recorded in the Bible while in Nineveh’s generation it was the Prophet Jonah and in Jesus time it was Him the Prophet Messiah: Jonah 3:1-4 and Luke 11:29.

Joel

2. Listen to the Apostle Peter on the first day of Pentecost after Christ’s Ascension as he quotes from the Prophet Joel to explain both what happened on that day, and what would happen from this the beginning of the last days until the end of time: Joel 2:28-31 and Acts 2:16-21.

3. Listen to the Prophet Joel start the ball rolling on the prime them of the Bible about eschatology, the One Day of the LORD: Joel 3:13, Mark 4:29, and Mark 13:24.

III. Listen to God Himself tell in the Bible to what extent the nation of Israel was and was not His chosen people.

Amos

1. Immediately after rescue from Egyptian bondage God turned away from most of Israel, giving them up to worship the host of heaven: Amos 5:25-27 and Acts 7:42.

2. God takes a people for His name from among the Gentiles: Amos 9:11,12 and Acts 15:15-17.

Hosea

3. These same Gentiles shall be called sons of the living God: Hosea 2:23 and Romans 9:25,26.

Isaiah 1-39

4. If God had not chosen a small remnant out of Israel they would have been like Sodom and Gomorrah: Isaiah 1:9 and Romans 9:29.

IV. Listen to God Himself in His book on matters or eschatology, or last things.

1. You must first of all see the double nature of predictions as related to eschatology as when the Old Testament said, “I will call my Son out of Egypt.” (Hosea 11:1 and Matthew 2:15) (NOTE: The Son has a double meaning: (1). First it is the nation of Israel as the Son; and (2). Then it is Christ as the Son.)


3. Day of the LORD: Isaiah 2:3,12,18, and 19, and I Corinthians 14:36, II Thessalonians 2:2, and II Thessalonians 1:10.

4. Isaiah 35:51; 61:1 and Matthew 11:5
3. Background on Jonah in *The Message of the Writing Prophets* in chapter 6 and chapter 7 which is the Parts of the Message.

(Obadiah and Jonah were not discussed in chapter 6 since those Writing Prophets dealt with peoples other than those generally considered to be God's people; however, we must realize a sense in which as God's creations and creatures, all people are people of God, and further as we clearly see in Jonah that God is concerned about any city, wicked or otherwise.)

7-6: God's Intervention in Events and History in Amos as an answer to Prayer.

1. The Magic Outline on Amos.

Before we get into some of the details of Amos itself, let us briefly check the accuracy of our Magic Outline on Amos for setting a tone for what we expect from Amos. One part of the outline we know that we can not miss on; and that is what God ordained to be the most important parts of Amos to include in the NT, especially for the Gentiles—that is, the quotes in the NT from Amos. Under the major topic, topic #8 of the magic outline, Amos comes under the general heading of "Listening is More Important than Sacrifice"—a topic that God from near the very beginning tried to get across to His people even though we are aware more often of the elaborate rituals and sacrifices of the Law of Moses, ordained by God but the end of which he had a purpose more of obedience than of sacrifice. (Look at what Jesus told the Pharisees and scribes of His day, how they would tithe religiously and leave undone the weightier matters of the law—get that there were matters of the law that weighed more—and that was JUSTICE, MERCY, and FAITH.) However to continue on Amos, under the major heading of "Listening More Important than Sacrifice" is the subheading as we flow from the historical books into Amos of "III. Listen to God Himself tell in the Bible to what extent the nation of Israel was and was not His chosen people"; then in support of that subheading is Amos with two obvious contributions as quoted in the NT: (1) Immediately after rescue from Egyptian bondage God turned away from most of Israel, giving them up to worship the host of heaven: Amos 5:25-27 and Acts 7:42; and (2) God takes a people for His name from among the Gentiles: Amos 9:11,12 and Acts 15:15-17.

2. The Major Theme of Amos from B.H. Carroll.

Can this part of the Magic Outline, derived across from Scriptures, actually provide us a major theme for the book of Amos? If we summarized it, it would say something like this: God turned His back on most of Israel, taking early on a people for His name from among the Gentiles. Once having decided on this theme as quoted in the NT: (1) Immediately after rescue from Egyptian bondage God turned away from most of Israel, giving them up to worship the host of heaven: Amos 5:25-27 and Acts 7:42; and (2) God takes a people for His name from among the Gentiles: Amos 9:11,12 and Acts 15:15-17.
The outline is so simple and helpful from Carroll that I must repeat it here, 3 divisions and a conclusion in the homiletical nature of an interpretation of (1) Introduction; (2) Denunciation of the nations, 1:3 -2:16, the list of which extending near and far, although not into the Mesopotamia Valley--Syria (1:3-5), Philistia (1:6-8), Phoenicia (1:9-10), Edom (1:11-12), Ammon (1:13-15), Moab (2:1-3), then back to home with Judah and then Israel (2:4-5 and 2:6-16); (3) Proclamations to Israel (3-6), as the message narrows to more on the northern kingdom of Israel where Amos was a designated Prophet, although from Tekoa in Judah {it is in this third and fourth divisions of Carroll’s outline that we will find the major theme in Amos 3-9 with the conclusion. Below we will list II and III with the conclusion separate for ease in our Bible study of Amos.}

II. Proclamations Israel (3-6): (1) Jehovah’s verdict and sentence (3); (2) Jehovah’s indictment and summons (4); (3) Jehovah’s judgment and woe (5-6).

III. Revelations for all (7:1-9:10): (1) The locusts (7:1-3)--judgment threatened and restrained {we see here something very comparable to the relenting of God about Nineveh, yet the restrained seems to be softer, and we will want to see if in Amos we can see some change in the mind of God to send this natural disaster for punishment because of the prayer of the people of God}; (2) The fire (7:4-6)--once again judgment threatened and restrained {it is as though Amos is telling the people of how often a judgment was averted in order to tell why His patience has worn out to the extent that Israel is rejected in favor of a remnant while God at the same time will take a people from among the Gentiles--we might look for evidence in this early part of Hebrew history, even before Isaiah of approximately 760 B.C. of where God took some people for Himself of the Gentiles}; (3) The plumb line (7:7-9)--judgment determined {as we suspected based on what was quoted in the NT and as part of the magic outline, that judgment once diverted on several occasions and in several ways was about to stand, and we also suspect that it is a judgment against Israel as people of God.

"Then the LORD said: Behold, I am setting a plumb line in the midst of My people Israel; I will not pass by them anymore {the judgments will not be passed by anymore}. The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste. I will rise with the sword against the house of Jeroboam {the King}.” (Amos 7:8,9)

Once again you have the words from God Himself, only recorded by Amos, as Isaiah would do later; and as Jonah had done previously. You have a record of history and you have a record of words from God; however, when you consider the work of the Spirit in the writing of both in one book, then you come to consider the books as inspired Scriptures, words from God. You must have respect for this special words dictated by God Himself, then check the history and accompany summaries.
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from the Prophets as consistent with those words from God; and that is exactly what you will find in the internal text, a consistency.

Corrals' outline of Amos continues with, also under the Revelations for all of 7:1 through 9:10: (4) Historical interlude (7:10-17)--conflict with Amaziah (Amaziah per the record you can read in this portion of Amos was a priest of Bethel, a hometown boy to speak, who sent a message to Jeroboam, the king of Israel, that: (a) Amos had conspired against the King of Israel; (b) the land of Israel can not bear all these words from Amos, in that Jeroboam is predicted to die by the sword and for Israel to go into Assyrian Captivity {what is predicted in Amos of the Assyrian Captivity of the northern kingdom of Israel is fulfilled already in Isaiah}; (c) that Amos should flee back to Judah where he belonged--eat bread and prophesy there; and (d) never prophesy against Bethel which is the location of the king's residence and the king's sanctuary.

And we must look at Amos' response here in Amos 7:14-17 for it speaks of the finality of the judgment for punishment that God has placed on God's people of the northern kingdom. Amos says while previously not a prophet, rather the son of a sheepherder and currently a "tender of sycamore trees", God Himself did the following, and here we find some more of God's intervention in the events of life like with Jonah, although we have indications of only obedience from Amos (I would think that Amos had read the book of Jonah): God took Amos away from flock and gave him a message to give to Israel.

"Therefore thus says the LORD: {this time Amos is repeating the exact words that he heard from the LORD God} Your wife shall be a harlot in the city; your sons and daughters shall fall by the sword; your land shall be divided by survey line; you shall die in a defiled land; and Israel shall surely be led away captive from his own land." (Amos 7:17)

3. The Major Theme of Amos from the New International Commentary on Amos and McComiskey's "The Minor Prophets" commentaries by Baker House.

The New International Commentaries divide volumes into: one on "Joel, Obadiah, Jonah, and Micah" {a grouping that we will wish to investigate in this volume of the LEARN CHRIST commentaries}; another volume for "Nahum, Habakkuk, and Zephaniah" {obviously Prophets of the Chaldean period}; and a third volume on "Haggai and Malachi {also an interesting grouping that we will want to investigate}. However as yet there is not a release of a commentary on Amos. What we can try to benefit from is a three volume set on the Minor Prophets edited by Thomas Edward McComiskey with the division of volumes as follows: (1) volume 1 on Hosea, Joel, and Amos {this, I am sure, but we will check would place them as Pre-Isaiah Prophets and in the category of a much larger list of Prophets from Carroll of the Assyrian Captivity period, although we might investigate why Jonah is not in the list; it could be as simple as the author of that volume was chosen more for his
expertise in those books more than for any connection to the same period of OT history; (2) volume 2 on Obadiah by Jeffrey Niehaus, Jonah by Joyce Baldwin, Micah by Bruce Waltke, Nahum by Tremper Longman III, and Habakkuk by F.F. Bruce. {You will remember the very scholarly and conservative scholar, F.F. Bruce, recently departed for this earth scene, who gave us such good NT commentaries as well as much help in several books of “The Books and the Parchments”. We are surprised that such a respect scholar and staunch Englishman can write so conservatively, although we detect in some of the more recent books like his commentary on II Thessalonians both a concern for the popularity in America for the premelliniumists fundamentalists and a certain reluctance to admit to the full implications of the Falling Away. By the way I check the list of Jesus Seminary members with the writers of the second volume above, those who deny most of the book of John as Word of God and who can not make up their minds as to whether Jesus claimed to be Son of God. What did I find? Yes, they are clean of ultimate heresy!} (3) volume 3 of “The Minor Prophets” includes Zephaniah by J. Alec Motyer, Haggai by J. Alec Motyer, Zechariah by Thomas McComiskey {of course the editor of the three volume set}, and Malachi by Douglas Stuart. We recognize all of these as Prophets of the Chaldean Period, that period of Babylonian and Mede-Persian Captivity, the period of which was predicted by the major Prophet Isaiah, also of Jeremiah who actually experienced part of the Captivity in group that fled to Egypt, and of Ezekiel who predicted although already in captivity in Chaldea predicted the complete fall of Jerusalem and Judah {captivities were in sequence, with the complete fall coming in the time of Jeremiah, and which Jeremiah predicted, and Daniel read and recorded, would last for 70 years}, then of course Daniel was among the choice young men taken captive to serve in Babylon.

McComiskey’s analysis of Amos is outlined as follows: (1) A Poem of Judgment Against Various Nations; (2) Pronouncement of Judgment {which in turn he likes to outline centered around “the covenant lawsuits” of God against Israel, and a finalized announcement of Judgment in 5:18 through 6:14 about the Day of Yahweh, judgment against “false religiosity” which we want to add to our list of parts of the Message of an earlier chapter}, judgment against “Israel’s complacency”, and judgment against “pride and unrighteousness” {we should include another chapter to look closely first at what Amos has to say on these, then proceed with the Message of the other Writing Prophets; and (3) Prophetic Visions, which seems tame as compared to the outline here of Carroll; however we do see the same themes in both outlines, McComiskey choosing the subheadings of (a) visions of judgment turned aside, (b) visions of judgment not turned aside, and (c) restoration and blessings. {We must at some point, perhaps in chapter on “Restoration and Promised Blessings” as part of the Message of the Writing Prophets.}
4. A Summary from Volume 1 on Amos.

What Is Happening in the Home Country?

Okay, Jonah is off touring the city of Nineveh in Assyria, so who is minding the store back in Judah and Israel. Recall that Jonah was a prophet of the northern kingdom of Israel. We see this in II Kings 14:25. "He (Jeroboam II) restored the border of Israel from the entrance of Hamath unto the sea of the Arabah, according to the word of Jehovah, the God of Israel, which he spake by his servant Jonah the son of Amittai, the prophet, who was of Gath-hepher." (II Kings 14:25) Jonah identifies himself as the son of Amittai (Jonah 1:1), and Joshua 19:3 describes Gath-hepher as a town three miles northeast of Nazareth which places him in the northern kingdom. Then obviously, Jeroboam II was a king of Israel, and his reign is called the "Indian Summer" of Israel's history (II Kings 14:23-29). While Jonah was off pouting in Assyria, Amos was preaching to the northern kingdom. However he was from the southern kingdom, so he too was a missionary in a more limited sense of distance. Tekoa, the home town of Amos, was 12 miles south of Jerusalem. Actually while Jonah's Judah ministry was at the beginning of Jeroboam's ministry, approximately 800 B.C., Amos' ministry was approximately 760 B.C. after Israel had started to prosper from the reign of Jeroboam and as always began to lapse into moral indulgences. There was a big difference between the Prophetic work of Amos as compared to Jonah. While Jonah was a priest and prophet, Amos was a shepherd and a dresser of sycamore trees.

Amos on National Accountability

The subject of Amos prophetic book is judgment, or national accountability. First he denounces in the name of God and with the word of God that other nations surrounding Israel: Syria (1:3-5), Philistia (1:6-8), Phoenicia (1:9-10), Edom (1:11-12), Ammon (1:13-15), Moab (2:1-3), Judah (2:4-5), his home country, and then lastly Israel (2:6-16). I'm sure as Amos started preaching at Bethel, no doubt on a feast day, about the overthrow of Israel's neighbors, it attracted the attention of Israel. These heathen nations, according to the preaching of Amos, knew what was wrong in their practices of cruelty or inhumanity; and the God of the Universe was holding them accountable. Judah and Israel since they possessed the law of Moses and the teachings of the Prophets were held to a higher standard of national accountability. Amos denounces Israel for: covetousness, injustice, lasciviousness, sacrilege, for forgetting Jehovah's kindness, and for rejecting Jehovah's messengers. B.H. Carroll writes of the history of the times in Israel and Judah.

“It was when Israel and Judah both enjoyed great prosperity and there was much indulgence in the luxuries of wealth by the upper classes while the poor were suffering from their extreme poverty. The moral condition of the people were terrible. Crime was perverted, and almost every form of iniquity abounded in the land. The nations round about were also corrupt and Judah had turned away from the law of Jehovah.”
What is Happening in Israel?

"Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." (Amos 3:1,2 KJV) {At least by the time of Amos in Israel, God identified with the people to the extent that He knew a lot about them, more than of any of the families of the earth.}

7-7: An Exegetical Outline of Amos.

1. Judgment is on the way, and God first identified to Israel that He never has and never will do anything without first revealing it to His Prophets.

"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7 KJV)

We are going to find more and more as we progress through the Prophets that increasing temporal and isolated judgments on single nations turned to a great predicted judgment on the heavens and the earth at the end of time. Always, however, in the case of limited judgments and the final judgment, there were and are ample warnings from the Prophets and later the Apostles as well as from Jesus Himself. Much of these end-time judgments center around the key words “the day of the LORD” or the “One Day of the LORD and Lord.”

(1). The Day of the LORD in Amos.

Amos as one of the early writing Prophets introduces this “day of the LORD”, although you have to read it carefully in Amos 5:16-20 to know that it is talking about more than just the immediate and temporal judgment on Israel. You see that in the passage with the emphasis on darkness instead of light; and when you take the messages from all the Writing Prophets, Jesus, and the Apostles you know that at the end of the last days the sun, moon, and stars will be turned into darkness.

(2). The Day of the LORD in Isaiah.

You see also this One Day of the LORD judgment in Isaiah; and once again there is the more immediate threat to Israel and Babylon, but here is clearer that the larger meaning is an end-time judgment.

"Howl ye: for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man’s heart shall melt: and they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames." (Isaiah 12:6-8)

Faithful exegesis of this verse in the total context of the Scriptures, Old and New Testament, would go like this: (a) It doesn’t say that it is a destruction from the
Almighty God, but it says that it will come “as a destruction from the Almighty”; (b) Seems like we have nay terminology here as it states that first in Babylon, and then later in the world “all hands” shall be faint; (c) The figurative language continues as it states as these events of judgment begin to unfold, that men’s hearts shall melt. It seems that this can be both figurative and literal; for we know from the teachings of the Apostle Peter later that the earth shall be melted with a fervent heat; (d) Every man living on the earth during these end times will be afraid. Recall how Jesus said that men would cry for the rocks of the mountains to fall on them in order that they might be covered up; (e) Although there may be a time of prosperity and luxury now, it will be a time of pain and sorrow then; (f) Men and women will look at each other in amazement, like what are we going to do, what can we do; (g) Their faces will look like flames. I’m sure the blood pressure goes up with what men will see and hear and feel, and from the fervent heat the faces will literally break into flames.

"Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." (Isaiah 13:9-11 KJV)

Exegesis: (a) We read a lot in the Bible about the love and mercy of God; and part of that love and mercy is a warning through His Prophets and Apostles that there is an inevitable Judgment on sinners, evil doers, the iniquities of the wicked, the arrogancy of the proud, and the haughtiness of those in power and wealth. We read in Jonah about the patience and longsuffering of God toward the city of Nineveh; but here not only is coming judgement pronounced on the whole nation of Babylon, but also later at the end of time on the whole world. (b) Notice clearly this time that the sun, the moon, and the stars will cease to give their light. We should look at the same thing reechoed from Jesus Himself many years later.

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her lights, and the stars shall fall from heaven, and the powers of the heavens shall be shaken…” (Matthew 24:29 KJV)

Exegesis continued: (c) Notice that God looks ahead past the people of Babylon to the people far in the future near the end of time, telling what they will be like, and what it is about them that displeases him. Can this apply to the people of our nation? With the implications of: (1) God will punish the world for its evil. I am sure that Israel during prosperity and Babylon during prosperity and world domination thought they were getting away with evil, but mark these words, GOD IS GOING TO PUNISH THE WORLD OF EVIL. Wicked nations and wicked people will be held account-
able for their iniquities. [2] The arrogancy of the proud will cease. I am sure that in Israel with prosperity and power, and more so in Babylon as a world ruler, the arrogancy of pride was increasing. I am also sure that the increase we are now witnessing in pride and arrogancy will continue to increase right up to the time that God says, “No more”; and it will cease! [3] God will lay low the haughtiness of the powerful. Those of status and wealth and position and power, especially those that take advantage of the poor, will be brought down from their high position to a low position.

2. God says through Amos for the leaders who live in the palaces of Israel and Egypt to look at the great mass of the oppressed poor people, and then to look in their own palaces where violence and robbery is stored up (Amos 3:9,10).
"So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations." (Matthew 1:17)

Except for the 14 generations from Abraham to David, of course with Abraham as the beginning of the Hebrew nation and of God's people, the 28 generations from David to Christ is the history of God's people. While Saul was the first King, he was rejected by God; and the young shepherd boy David was anointed to be the new King approximately 1063 B.C. (I Samuel 16:1-13), but after the death of Saul only the tribe of Judah immediately accepted David as King, David reigning at Hebron for 7 and 1/2 years, so that approximately 1056 B.C. all Israel accepted David as King (II Samuel 2:1-5:5). Although the 28 generations from David to Christ is precise, taken above as you see from the history of the Scriptures, the 1000 years is an approximation. Since it was really approximately 1048 by the time all the tribes of Israel anointed David as King, and approximately 1042 (these dates are based on the dating scheme of Bishop Ussher which has some problems, but as stated is a good approximation since we are by no means trying to get a thousand years of peace out of this period from David to Christ, in fact what we will really try to do in the chapter since with the history of Israel for over 700 of those years centered around the three great historical and world events of Assyrian Captivity of Israel, Chaldean Captivity of Judah, and Restoration after 70 years, and since we have find so many common elements in The Message of the Prophets, and will find some more in the next two chapters, that it might appear that this 1000 years was a boring period of God's peo-
ple stumbling away from God—not so, as we notice when we look at the individual names of the 28 generations as given in Matthew, and as we look at the heroes of faith of the period in Hebrews 11, we know there were many victorious and joyous occasions) when David fully established his kingdom rule by subduing the Philistines, Moabites, and Syria, also putting military garrisons in Syria and Edom, so that the historical record tells us by 1040 that "David reigned over all Israel; and David executed judgment and justice unto all his people" (II Samuel 8:15).

8-1: The Nature of the History of God's People.

However, we also notice that most of those heroes of the faith of Hebrews 11 are the names of those generations that lived before David, except for the brief mention of "David and Samuel and the prophets" (11:32), but of whom it is written of them and their forefathers the excitement of the following.

"...who through faith subdues kingdoms, worked righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life." (Hebrews 11:33-35a)

Of course if we focus on the remnant of faith among God's people, the elect if you would, then many bad things also happened to them as they lived and worked for the eternal promise from God.

"Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, wee tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented--of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth." (Hebrews 11:35b-38)

American history has to be rewritten almost every generation in order to reflect the perspective of that generation, but the good thing about the history of the Bible is that is tells it as it is, good and bad; and while God has not axe to grind in history as far as a bending of the facts, God does have some definite plans and perspectives on history that He makes clear in the Bible. And as always, the most clear perspective of the total history of God's people, from David to Christ, and beyond will come from the New Testament. While it would seem that the real people of faith in Israel was always small as compared to the large number of the nation generally called either "God's people" or the "children of Israel" (the later name of the son of Abraham and Isaac, his original name was Jacob), God did bless the nation of Israel materially as He promised Abraham (Genesis 12) beginning with a ragtag congregation of nomads in the wilderness after rescue from Egypt, and making a great and mighty kingdom and united kingdom under Saul, David, and
 Solomon. Even the approximately 700 years of the divided kingdoms, Israel and Damascus to the north and Judah and Jerusalem to the south, had its times of prosperity, times of revivals, ups and downs politically and economically, and of course those periods of times when the Writing Prophets predicted doom for national prosperity. For proper perspective we might think of the period when the non-writing Prophet Elijah thought during the reign of King Ahab and Jezebel, that he was the only people of God left; and God had to remind him that He "had reserved to Himself seven thousand who had not bowed the knees to Baal."

Was God's purpose of an elect and dedicated people thwarted? Not at all, and our most reliable source of Hebrew history form the perspective of God, the Apostle Paul, tells us in Romans that: (1) there was always a small remnant of the Hebrew people who could truly be called God's people in the full sense of faith in God; (2) that even starting with the time of Amos and the other pre-Isaiah prophets, perhaps we should even include before that Jonah as the whole Gentile city of Nineveh repented, God increasingly has created a New Israel of Gentiles and a few Jews; (3) to the Jews or Hebrews were committed the privilege of custodians of the oracles of God; and (4) while two large and in some ways great nations came out of Abraham, the Hebrew and the Muslim nation, the primary promise of God to Abraham, what we might call the everlasting covenant, was to bless the world through "one seed", that one seed being Christ. What does that mean for history as planned and controlled by God? That through it all, ups and downs, small numbers, great and small, God guided the history of Israel and of the world to have Christ born at a certain time and in a certain place in the land of Palestine. Exactly, that is the way it is! We will not take time here to talk of all the preparations that God made for this time and this place—the Bible calls it "the fullness of time, Christ was born of a virgin"; but we think of the Roman roads and peace for the spread of the Gospel of Christ, we think of the approximately 400 years of silence in the inter-biblical period between Malachi and Christ, we think of the common Greek language of the market place which also became the language of the NT, we think of a people of Israel prepared in Scriptures and training to select Apostles and further believers, and so on and on we could go with the preparations of history God made for such the right time and place. If you want a history of the world for the benefit of the world, unless the world and the wise of the world will become satisfied with God's perspective on history, then you must look elsewhere than in the history of the Scriptures. God is in control there; He is working out a definite plan through Christ His Son and for salvation of a select few, although the message of the NT is clear that salvation is offered to all, Christ died for the sins of the world, and also whosoever believes in Christ will be saved.

It is interesting that Acts, which can be called the history of the Apostles of Jesus and of the Holy Spirit, also establishes the terminology for the period of history from the end of the life of Christ to the end of this age, calling it "the last days".
Peter and Joel tells us that when the Holy Spirit came on the first day of Pentecost after the Ascension, that very day as Peter preached, was the beginning of the last days; and that the end of the last days would the Second Coming of Christ, called by Peter and Joel and so stated among the Prophets often as The Day of the LORD and of the Lord, the period immediately before that Day being the time of the final shaking of the universe as the light of the stars, sun, and moon is diminished. Another period of time we know about is the Fullness of the Gentiles, from Paul and in particular from the book of Romans, which started as the Apostles preached to the Gentiles and runs through until the Falling Away of II Thessalonians, II Timothy, and Hebrews. This period would also correlate with the period during which the Gospel is preached to every nation, then Jesus said in Matthew 24 that “the end” would come. We might approximate again, although based on some sealed information in Daniel, that the Falling Away is approximately 40 years before the end, and is a short period when: (1) Satan is loosed as the Holy Spirit is withdrawn from earth; (2) the people of God become intolerant of sound doctrine and sound church behavior as Jesus predicted, when the love of many waxes cold; (3) the end Antichrist of Daniel, the final man of sin and son of perdition will be visualized (Paul uses the word revealed in II Thessalonians for revealed in history); and (4) a Final Tribulation (the Great Tribulation was during the first three centuries A.D. for which the book of Revelation was primarily written for comfort) will happen that is primarily physical tribulation although persecution must increase since according to Daniel “the power of the Holy people is completely broken, the physical tribulation coming as the universe disintegrates called by Paul in Hebrews as “the shaking of not only earth but also the heavens” and also speaking of the automatic control for destruction by God with the words “the whole creation groaneth until now as a woman in birth travail.”

God never called His people to comfort, security, and ease in Zion; and God does not call His people today to the falsely preached Gospel of Prosperity. Even as Paul says, “and all that will godly in Christ Jesus shall suffer persecution” (leaving not leeway for anything else), so does Paul conclude in Hebrews after the listing of the heroes of faith in the Old and New Testament times, the following.

“Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” (Hebrews 12:1,2)

Yes, the OT is full of “chastening” of God’s people, “for whom the LORD loves He chastens” (Hebrews 12:6 and Proverbs 3:11,12 from the Prophet-King Solomon), and chastening of us or God’s people during the times of the Writing Prophets at the time does not seem pleasant—in fact seems quite unpleasant as we read of the
ups and downs of the Hebrew people, more down than up when you consider the 
majority but which presents a challenge for the minority; however: (1) God is chas-
tening in history and individually for “the profit” (12:10) of God’s elect in order to 
promote “holiness” among His people; (2) the chastening does yield the fruit of righ-
teousness in this life and the life to come; (3) therefore when you read of the his-
tory and The Message of the Writing Prophets of the OT do two things, strengthen 
your hands and feeble knees and chose, based on what you learn as examples from 
God’s people in the OT, good and straight courses of action for your feet to travel; 
(4) pursue peace with all people, “wherein possible”, and pursue holiness; and (5) be 
careful that you also do not become a victim of a falling away like so many of so 
called ”God’s people” in the OT did, especially of the historical Falling Away period in 
the last 40 years before the Second Coming.

Pastor and Apostle James in the book of James had the best advice for us on how to 
take the examples from the Writing Prophets.

“Therefore be patient, brethren, until the coming of the Lord. See how the 
farmer waits for the precious fruit of the earth, waiting patiently for it until it 
receives the early and latter rain. You also be patient. Establish your hearts, 
for the coming of the Lord is at hand. Do not grumble against one another 
brethren, lest you be condemned. Behold, the Judge is standing at the door! My 
brethren, take the prophets, who spoke in the name of the Lord, as an example 
of suffering and patience. Indeed we count them blessed who endure. You have 
heard of the perseverance of Job and seen the end intended by the Lord--that 
the Lord is very compassionate and merciful.” (James 5:7-11)

Although the history and sometimes The Message of the Writing Prophets may be 
depressing, though chastening for certain goals by God in our lives, the threefold 
purpose of this volume on the Writing Prophets should be kept in mind through it all: 
(1) to understand The Message of the 16 Writing Prophets, plus, in order that seeing 
what God’s people did and what happened to them in the past, we may not repeat the 
errors of “God’s people not acting like God’s people”, or that when this does happen 
as it must to all church and church members during the Falling Away, we can under-
stand the Falling Away and avoid being victims of it; (2) to understand to the fullness 
of the OT Prophets, the daily and yearly control that God exercises over the history 
of nations, the history of His own people and of the world, and the history of individ-
uals, control for both good and bad depending on the reward or punishment that peo-
ple and nations deserve from God; and (3) that God then and now oversees the 
disasters of nature, using them to get the attention of His creatures and sometimes 
or punishment.

8-2: The Old Testament According to the New Testament

It goes without saying that to look at THE GREAT MAKER OF HISTORY requires a 
look at “history”, in particular the history of the Old Testament. And even as
“Quicksweep by Quotes”, the sequencing of the Old Testament quotes in the New Testament according to Old Testament history, is the primary tool for viewing the Old Testament according to the New, so several condensed versions of Old Testament history in the New Testament provide a guideline for “Quicksweep by Quotes”. Two in particular that we will look at in this chapter are Stephen’s speech in Acts 7 and the very condensed summary of Old Testament history as given in Matthew 1:17.

“So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”

Now, you would have to admit that if ever you saw one this is a balanced outline of the Old Testament, even including the inter-biblical period all the way to the life of Jesus Christ. This outline of the Old Testament is a balance of 4-14’s: that is there are 14 generations in each of the major divisions marked by some of the most outstanding names and events of Hebrew history.

I. Abraham, the beginning of the Hebrews as the chosen nation of God.

II. David, the second King of Israel in the land of Canaan and the first that truly made the nation of Israel a world power.

III. The Captivity under Nebuchadrezzar and Babylon with the destruction of Jerusalem— the temple and the city— and the carrying away of all the “desirables” to Babylon.

{NOTE: Jeremiah 29:10 forecasted the length of Captivity as 70 years. This would mean that the approximate date for the destruction of Jerusalem is 586 B.C. (also the time the last exiles were taken into Captivity), and the time of the restoration of the temple under Ezra and Nehemiah would be 516 B.C.}

We can make a mathematical approximation for the length in years of a generation, although we will recall that the Apostle Matthew in Matthew 1 is giving a genealogy of Jesus; and that he is specifically naming by name the people of each generation—which lived, of course, different longevity. The most sensible would be to chose the destruction of Jerusalem as the real Captivity beginning, or 586, and dividing by 14 would give us an average generational age of 42.

IV. The Period that ended with Christ and that started with the Captivity, including part of the biblical and inter-biblical periods.


Stephen’s last words of Acts 7, prior to the stoning to death, is a historical summary in short form of Old Testament history. The picture that Stephen present, philosophically, is of Israel’s continuous rebellion against God. About the only truly
positive aspect of the short history is of the time from Abraham to the youth of Joseph (Acts 7:2-9).

Stephen starts his history of the nation of Israel with how God called Abraham out of Mesopotamia to go to the Promised Land, the land of Canaan. When Abraham came to “this land” (Acts 7:4), which was after the death of his father, he didn’t have a piece of the land big enough to put his foot on (7:5)—that was poor; but he had the promise of God “that he would give it to him for a possession, and to his seed after him, when as yet he had no child”.

You see how obviously the Great Maker of History is laboriously working over a period of approximately 4 times 586 years, or 2,344 years to prepare a nation and a world for the birth of His Son!

According to Stephen’s short history, and of course in reading such we are also reading Word of God, God told Abraham how that his seed would go under Egyptian bondage for 400 years. This forecast is recorded in Genesis 15:13.

“And he (God) said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not their’s, and shall serve them; and they shall afflict them four hundred years.” (Genesis 15:13)

{NOTE: It would be well to point out here, even before our look at some of the quotes about “seed” that the Apostle Paul and other Apostles make, that the “seed” has a double or full spectrum meaning, applying to the nation of Israel coming out of Egypt and to the little babe Christ coming of Egypt after fleeing from the fierceness of Herod.}

Abraham is called “Abram” because the everlasting covenant as yet has not been given at this point in history. But on with Stephen’s history: God promised that indeed the children of Israel would come back to the promised land of Canaan (Acts 7:7), and God gave Abraham the covenant of circumcision (Acts 7:8 and Genesis 17:10). Quickly then Stephen speeds up his history (no doubt he noticed that the mob was picked up stones to stone him), going from Abraham to Jacob to the 12 sons of Jacob which became the twelve tribes of Israel with a minor modification which we will discuss later. A giant step forward in the establishment of Israel as a nation was when God changed Jacob’s name to “Israel”, and blessed Jacob (Genesis 32:28). In his history, Stephen then stopped preaching and went to meddling as he told the historical truth of how the “founding fathers”, the “patriarchs” or 11 of the 12 sons of Israel (Jacob) sold Joseph into slavery out of envy. However, we know that this was the plan of The Great Maker of History Who intended to use Joseph as the means whereby the little growing nation of Israel might be saved from starvation. Also incidentally as Paul makes clear in Romans, might be a mean whereby the name of God might be known throughout the world as a rescuer of His own people.
Stephen told of God’s blessings on Joseph that brought him into favor with Pharaoh and in charge of the king’s treasury; and how finally during the drought throughout the land, how Jacob went into Egypt to join his son Joseph, taking 75 relatives with him. *(You see, how the little nation of Israel is starting to grow—from the 12 sons to 75.)* Then, you remember the story, but Stephen tells it quickly how Jacob dies, then Joseph dies, and finally a Pharaoh came into rule that did not know Joseph. This Pharaoh was one that treated the nation of Israel unjustly, now grown much larger and more prosperous; and Moses came to the rescue after his preparation for 40 years in the wilderness, the same wilderness through which he would lead over 600,000 men not including the children (Exodus 12:37) out of Egyptian bondage. The same people who had rejected Moses at age 40, accepted him at age 80; and he led them out of Egyptian bondage (Acts 7:35,36). At this point in his speech Stephen quotes the Old Testament to show how God would some day in the future send another Prophet like Moses.

“A prophet shall the Lord your God raise up unto you of your brethren like unto me (this is Moses talking, of course); him shall ye hear.” *(Acts 7:37 and Deuteronomy 18:15)*

Stephen at this point in the speech did not say exactly who the Prophet was, but the religious leaders must have known that he was referring to Elijah, or Jesus, or both; and no doubt, they gripped tightly the stones in hand for the obliteration of the blasphemy to come! Stephen obliged them by continuing on the Prophet Moses.

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt....” *(Acts 7:38,39)*

Wow, the tension among the crowd of religious leaders must have been felt. The hair was standing up on back of their heads. You just do not talk bad of the deceased forefathers! The new nation of Israel, now large in number but yet without a land, immediately after their rescue from bondage, and at the very moment when Moses was up on Mount Sinai getting the 10 commandments, made an idol to a false “god” to take the place of the God Who had rescued them. True, some of the Egyptians that came out of Egypt instigated it, but this was not excuse.

“And they make a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands....God turned and gave them up to worship the host of heaven....” *(Acts 7:41,42a)*

Then Stephen gives another direct quote from the Old Testament, introducing it with the words “as it is written in the book of the prophets...” *(Acts 7:42b)* The quote is from Amos 5:25-27. It is either more a paraphrase or a rendering from the Greek Septuagint while what we have in the book of Amos of most of our
Bibles is from Hebrew, or vice-versa. In either case, the meaning is the same. Let us just read it from Acts 7:42b-43.

"O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye make to worship them: and I will carry you away beyond Babylon." (Acts 7:42b-43 and Amos 5:25-27)

8-4: Amos, the Prophet.

Amos is one of the Old Testament Prophets that is quoted in the New Testament: Amos 5:25-27 is quoted by Stephen in Acts 7:42,43 and Amos 9:11,12 is quoted by the Apostle James in Acts 15:15-17. In fact, it is here in the second quote from the Apostle James that we get our theme and title for this volume, THE GREAT MAKER OF HISTORY.

“And after they had become silent, James answered, saying, ‘Men and brethren, listen to me: Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: ‘After this I will return and will rebuild the tabernacle of David which has fallen down. I will rebuild its ruins, and I will set it up, so that the rest of mankind may seek the LORD, even all the Gentiles who are called by My name, says the LORD who does all these things.’ Known to God from eternity are all His works.’” (Acts 15:13-18 and Amos 9:11,12)

This volume could be named "KNOWN TO GOD FROM ETERNITY" instead of THE GREAT MAKER OF HISTORY. Please remember during the ensuing chapters of Bible study that the "tabernacle" here has the double or full spectrum meaning of the Temple restored under Ezra and Nehemiah and also the larger temple of the body of Christ. Remember, it was this temple Jesus referred to when He told the religious leaders, “Destroy this temple and in three days I will raise it up.” Of Amos, Sampey writes in THE HEART OF THE OLD TESTAMENT:

“The ministry of Amos probably came in the latter part of the reign of Jeroboam II. (about 760 B.C. so that you see with the Captivity at 586 B. C. when we discuss Amos we are about 180 years before the Captivity) He was a herdsman and a dresser of sycamore trees. He was not educated for a prophet; but Jehovah called him from his humble employment to bear His message to the Northern Kingdom. He was a keen observer of men and things, burning with righteous indignation at the wrongs heaped upon the poor and helpless. He was a fearless prophet of God, who would not be turned aside by threats of violence.”

And Sampey further writes on the message of the book of Amos.

“The text from which Amos preached was a trumpet call to repentance: ‘Jehovah will roar from Zion’ (Amos 1:2). The God of Israel will come to judgment. Amos makes his appeal to conscience and reason.
Taking his stand at Bethel, perhaps on a feast day, Amos begins by announcing the overthrow of Israel's neighbors on account of their crimes. The heathen nations are to be punished for cruelty or inhumanity in some form. God holds them to a strict account for doing what they knew to be wrong. Judah and Israel He judges by a higher standard; for they had the Law of Moses and the teaching of the prophets to guide them in their moral and social life. The prophet arraigns Israel for covetousness, injustice, lasciviousness, and sacrilege; also for having forgotten Jehovah's kindness, and for having rejected His messengers (Amos 1,2)"

For a further historical perspective this approximate dating of Amos would place possibly Obadiah, Joel, and Jonah in front of him; and along with Hosea, among the pre-Isaiah prophets. At least, it is obvious that Amos is a prophet from before the Captivity, approximately 160 years before or approximately four generations. In our broad outline of the Old Testament from Matthew, that would place Amos in roman numeral II.

II. From David to Captivity.
   1. Obadiah.
   2. Jonah.
   3. Joel.
   4. Amos.
   5. Hosea.
   6. Isaiah.
   7. Micah, a contemporary of Isaiah.

8-5: Wrap-up of History from Stephen.

Thus Amos was a prophet before the Assyrian Captivity, forecasting the Captivity and telling the people that it was because of the judgment of God on their idolatrous ways—ways that were in the wilderness wanderings of 40 years, ways that were in the Promised Land, and ways that we still see in the book of Malachi, the last of the Old Testament, which was approximately four hundred years before Christ. If you have studied the Old Testament extensively, you know of the repetitive cycle of the nation of Israel in the Promised Land: God shows a miracle or work among them and the people draw near to Him; next the people go whoring after other "gods" which are not really gods and therefore are more a worship of Satan who does exist, "gods" which are the works of their own hands; God then brings immediate judgment on the whole nation; they then repent and return to God. This happened over and over for at least two thousand years!

Stephen then moves rapidly with history: (1) Moses built a tabernacle according to the specified fashion which God dictated (Acts 7:44 and Exodus 25:40); (2) Joshua brought the tabernacle into the Promised Land (Acts 7:45 and Joshua 1-24) {Remember, because of his disobedience in striking the rock Moses was not allowed to enter the Promised Land, rather Joshua lead them in. And only Joshua
and Caleb of the 12 spies was allowed to enter, all over the age of 21 who sinned at Mount Sinai also fell in the wilderness; (3) The Tabernacle thus went into the lands of the Gentiles (Acts 7:45) which was really the land that had initially been promised to Abraham; (4) God drove out the Gentiles before the children of Israel, and Stephen comes to the time of the United Kingdom under David and Solomon; and (5) Solomon built the temple which David desired to build (Acts 7:46, 47). And then we come back to the permanent tabernacle or temple theme that the Prophet Amos and the Apostle James introduced, the greatest of all makings of history. Stephen quotes from Isaiah 66:1 and Psalm 102:25.

“But Solomon built Him a house. However, the Most High does not dwell in temples made with hands, as the prophet says: “Heaven is My throne, and earth is My footstool. What house will you build for Me? says the LORD, or what is the place of My rest? Has My hand not made all these things?” (Acts 7:47-50, Isaiah 66:1 and Psalm 102:25)

Stephen completes his message and history of God’s people with: You, the betrayers and murderers killed the Just One, the Lord Jesus Christ, even as all your forefathers persecuted and killed the prophets. (Acts 7:52)

8-6: David to Christ.
Perhaps the greatest king of all Israel, indeed in terms of the extent of the influence throughout the known world and of continuing influence through the writing of the book of Psalms was David. Even when not allowed to build the temple, which was left to his son Solomon, God still rewarded David and gave the supreme testimony to David as “a man after His own heart”. The reign of David as King of Israel in the period of Hebrew history called the United Kingdom (it was split into Judah and Israel later). This history is recorded in, of course, some of the historical books: I Samuel 19-33, II Samuel 1-24, I Kings 1-2, and I Chronicles 10-20. We should mention here the category of books in the Old Testament called the books of Wisdom and Praise: the Psalms written primarily by David, being the most quoted book of the Old Testament in the New Testament, Proverbs, Song of Solomon, and Ecclesiastes—all three written by David’s son, Solomon.

During the 14 generations after David, the Kingdom was divided between Judah on the south (which included Jerusalem) and Israel on the north. The Divided Kingdoms almost steadily went down, except for a slight golden age during the time of King Uzziah and the Prophet Isaiah, until the fall of Jerusalem and the Babylonian Captivity of 587-586 B.C. The Captivity continued in one form or another under Babylon, Persia, Greece, and Rome through the 14 generations from David to Christ. The Old Testament closed approximately 400 B.C. with the writing of Malachi. That four hundred years is generally called the inter-biblical period. H. I. Hester in THE HEART OF HEBREW HISTORY writes of the survival of the remnants of the nation of Israel during these periods of Captivity away from their homeland of Canaan.
"This seemingly crushed and hopeless little group was to go on living. The great Babylonian empire which now wielded such power will ultimately fail. The proud Persians who will soon crush Babylon will flourish for awhile and then pass into oblivion. The kingdoms of Greece and Rome, too, will pass off the scene. But the little remnant of Jewish people shall not be destroyed."

The main reason we know they survived is because God had long ago, during the life of Abraham where He made it known, but probably sooner in the aeons of pre-creation eternity as the Great Maker of History to Whom all His works from the beginning of time are known, had chosen Israel as the nation in which His own Son would be born! After the Captivity, of course, was the Restoration, the time when a remnant of the Captivity trickled back to Jerusalem. This remnant should not be confused with the remnant of Romans that always existed among God's people, the saved remnant; and we will discuss that further in Malachi where we find only a remnant of the remnant that are saved. [Times were still extremely bad in Israel!] The historical books and Prophets of the Captivity and Restoration would be as listed below.

IV. Captivity and Restoration to Christ.

1. Historical Books.
   (1). Ezra.
   (2). Nehemiah.
   (3). Esther.

2. Prophets.
   (1). Jeremiah and Lamentations.
   (2). Ezekiel.
   (3). Daniel.
   (4). Haggai.
   (5). Zechariah.
   (6). Malachi.

8-7: The 16 Prophets.

It is somewhat confusing to us the sequence in which the major (4) and the minor (12) Prophets are given in the Old Testament. All the major Prophets are grouped together—Isaiah, Jeremiah, Lamentations [another book written by Jeremiah], Ezekiel, and Daniel; and all the minor Prophets are grouped together—Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. And although approximate in these groupings historically, the effort has not been made at historical sequencing. If one were to use the dating of Bishop Ussher, which sometimes has been suspect but still has value for approximation purpose, the outline of the 16 prophets with dates would be as follows.

I. Prophets before the Captivity.
Volume 5: The Message of the Writing Prophets

1. To the 10 tribes of Israel, the Divided Northern Kingdom (and Nineveh, a Gentile City, where Jonah was sent).
   - [1]. Obadiah 887 B.C.
   - [2]. Jonah 862
   - [3]. Joel 800
   - [4]. Amos 787
   - [5]. Hosea 785

2. To the 2 tribes of Judah, the Divided Southern Kingdom.
   - [1]. Isaiah 760
   - [2]. Micah 750
   - [3]. Nahum 713
   - [4]. Zephaniah 630
   - [5]. Habakkuk 626
   - [6]. Jeremiah 629

II. Prophets During the Captivity.
   - [1]. Daniel 607
   - [2]. Ezekiel 595

III. Prophets After Restoration.
   - [1]. Haggai 520
   - [2]. Zechariah 520
   - [3]. Malachi 397

8-8: A Millennium of National History

I recall from college days the very interesting book about what the study of history can do for us, called THE USES OF THE PAST. For we that are history buffs, especially on the history of religion and the history of American thought, nowhere else in historical books do we have such a wealth of opportunity to study completely a nation over a period of one thousand years. With impetus from God the Hebrews carefully recorded their history from the "Making of the Nation and the Constitution", approximately 1400 B.C. to the Restoration from Exile and the last book of the Old Testament, Malachi in approximately 400 B.C. While we are being critical of the Hebrew people, if we must from a fresh reading of the historical books, we must remember Paul’s conclusion in Romans about "what profit then is it to be a Jew?" The answer is that to them were committed the oracles of God, and that would include the fact that Jesus Christ, God’s own Son was born of the Jewish people. In fact, much of the grace that God poured out on these often rebellious and obstinate in sin people was because this was the chosen people of which His own Son would be born.
However, we must be fair to the Hebrew nation and to their one thousand years of history of an independent nation. Did they really have many years during their history in which there was spiritual vitality and revival? What really went into the makeup of the Hebrew mentality, to lead them by the time of Jeremiah to such wickedness and spiritual darkness? We have difficulty with thinking of any heathen, past and present, that would sacrifice their children outside the cities. What brought them to this state, or was it always part of their makeup since we know about the making of the golden calf to worship immediately after rescue from Egypt. How we will answer these questions is in a fresh study of this 1000 years of Hebrew history. In short, you will be guided through a single chapter refreshing reread of the historical books of the Bible: Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I and II Samuel, I and II Kings, II and II Chronicles, Ezra, Nehemiah, Esther. Also we will look at several of the writings of the Prophet to the extent that we have insight into history such as in Daniel, Ezekiel, and Malachi. As a preview summary a condensed chart of the 1000 years of history is shown in Table 6-1.  

Oh yes, and one more question to keep in mind as we preview this thousand years: how different or how similar was the history of this nation to our own, and especially how similar at their point of exile were they to how we find ourselves in the year 2001. Certainly, we have not had one thousand years of history: only the Anglo-Saxon world has had that much history since starting the comeback from the Dark Ages. Will we last 1000 years as a United States unless Christ Comes Again before that magically 2776 year. There is some evidence in the Bible and more contemporary history that the one thousand years from the chaining of Satan to the release, in order to wrap up the end times, can be dated from the beginning of the world leader in democracy of 1776 to a possible end in 2776. Especially if you consider that the majority of God’s people, called Christians after the life and times of Christ, are presently in Europe and the United States.

Table 8-1: Periods of the Millennium

<table>
<thead>
<tr>
<th>Periods of the Millennium</th>
<th>Approximate Years of the 1000 year Period</th>
<th>Writing Prophets of this Period</th>
<th>Historical Records</th>
</tr>
</thead>
<tbody>
<tr>
<td>“Making of a Nation and Constitution” (Moses)</td>
<td>1491-1451 (40 years)</td>
<td></td>
<td>Exodus, Leviticus, Numbers, Deuteronomy</td>
</tr>
<tr>
<td>A Land for God’s Chosen People</td>
<td>1451-1425 (26 years)</td>
<td>Joshua</td>
<td></td>
</tr>
<tr>
<td>“Dark Ages”: Period of Judgesa</td>
<td>1425-1171 (155 years)</td>
<td>Judges, Ruthb, I Samuel 1-7</td>
<td></td>
</tr>
</tbody>
</table>
And even after the Civil War, that of the Divided Kingdom, Israel to the north and Judah continued to prosper in a steady decline for approximately 350 years. This later period if by far the largest that we have encounter of the 1000 years, and we must wonder what effect this Civil War had on the spiritual welfare of the nation. We can study in the histories of denominations and church history, that evangelism and spirituality decline in time of war. We know that it was a similar experience in the United States from 1861-1865, including the spit of the largest Protestant denomination, that of the American Baptist from the Southern Baptist. (Now we
have a new Civil and Religious War in the SBC between the fundamentalists and anyone that they can find to fight with."

It is difficult to get into the mind of a nation whether that mind be Israel before 587 BC or the United States before 2001. Such questions would arise about Israel as, "What was the thinking of the people that led them to forsake God in spite of almost one thousand years of witnessing the blessings of God?" The question also begs the issue: it was that God had blessed them from the beginning as the nation began to form immediately out of subjection in Egypt, and the grace of God to the nation during formation, the height of power in the world, and the years of decline of the divided kingdoms remained so constant that the people felt God would care for them in spite of what they did. It was almost as if they resented the grace of God. You would think that the average citizen, religious and civic leaders were saying to themselves, "He is going to bless our nation, the Temple which belongs to Him, and the city of Jerusalem, no matter what; so why should we be concerned about what kind of life we live." This attitude was re-enforced during the days of world-power under King David and King Solomon as the nation of Israel dominated the world. And although the nation was divided after the Civil War between Israel to the north and Judah with Jerusalem to the south, it was enough prosperous to think of it as an everlasting kingdom. After all, the though was: "Jerusalem and the Temple belonged to God, and God could not destroy Himself." I know of people that way: they resent grace and graciousness. They are so enamored with their own achievements and abilities in the face of all obstacles (say like the self-made concept), they resent thinking that something would be given to them without their own fight to earn it!

Looking back on the history of Israel, they were never a particularly faithful nation. Straight out of Egypt and in the wilderness and while Moses was on the mountain receiving the laws for the new nation, the people participated in the king of idol worship they knew from Egypt. It cost them 40 years in the wilderness. Yet for those 40 years God cared for them with food and water and guidance. He led them into victories against the inhabitants of the land of Canaan until they thought they were invincible, and indeed they were as long as God was on their side. During the period of the Judges, when oppressed there would be rescue from the Judges like Samson. And of course under the kings Saul, David, and Solomon, the nation of Israel was the leader of the known world. Even as the kingdom divided between Israel on the north and Judah with Jerusalem on the south, they were prosperous with large armies and a city so fortified as to be invincible. After all, there was the Temple of God in the midst of the fortified city of Jerusalem, it was God’s temple, and He would take care of it no matter what they thought or did. Such was the mental state, no doubt, of the priests, princes, and people right up until the fall of Jerusalem in 587 BC Sampey in THE HEART OF THE OLD TESTAMENT writes of the fall of the nation and the Exile as a process more than a single event.
The Exile was a process rather than an event. The Assyrians were busy from 734 to 722 BC with repeated invasions of the country occupied by the Ten Tribes. (These were the 10 northern tribes or the nation of Israel.) Several companies of captives were taken to the East. We usually think of 722 BC as the year of the Assyrian Exile, because Samaria fell in that year, and its inhabitants were transported into the country of the Medes; but Tiglath-pileser had already carried captive the people east of the Jordan and in Galilee.

The same process was repeated in the Babylonian Exile. As early as 605 BC, Daniel and others were carried from Jerusalem to Babylon. In 598 BC King Jehoiachin and many of his people were carried to Babylon. The climax was reached in 587 BC, when Jerusalem was captured and the temple burned by the Chaldeans. Zedekiah and most of the people remaining in Judah were carried captive to Babylon."

Making of a Nation and a Constitution

God’s display of power through Moses and Aaron and against Pharaoh and Egypt not only convinced them to let the Israelis go, but also led many Egyptians to go with them.

“And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.” (Exodus 12:38 KJV)

On the way from Mount Sinai (remember this is where the Constitution or Laws of the Nation were received, the laws of the nation were religious laws) to Kadesh-barnea during the forty years in the wilderness, we know that it was this mixed multitude of Egyptians that led Israel into trouble as they murmured for flesh to eat instead of the manna that God had provided (Numbers 11:4) You would think that such a mixed multitude had something also to do with the making of the golden calf to worship while Moses was gone too long on Mount Sinai; however the record (Exodus 32:1-6) states that even their temporary leader, Aaron, was carried away with the golden idol. It had been difficult in the wilderness before Sinai, and Sampey cautions us against a nose-down attitude toward the newly forming nation.

“Jehovah led Israel into a barren region where bread and water could not be found in quantity sufficient for the sustenance of a great host. Would the people trust Him as a God able and willing to give them all that they needed? Were not His power and grace sufficiently manifest in the deliverance from Pharaoh to make them lean upon Him for help in the presence of any danger? Before we allow ourselves to look upon the fearful, murmuring Israelites as inferior to ourselves in faith, it would be well to try to put ourselves in imagination in their place. The trials of the march through the wilderness were greater than we may have imagined. Hunger and thirst assailed them before they arrived at Sinai, and there was no visible supply of either water or food in the long wilderness journey ahead of them. The situation was rendered more trying by the presence of women and little children. Jehovah did not seem to anticipate their needs, but allowed thirst and hunger to assail the camp. Apart from supernatural aid, all must certainly perish together. Moreover, enemies
began to lurk in the rear of the camp and cut off the feeblest of the people. The situation called for courageous faith; and Israel was unequal to the strain. Do not modern believers often fail under similar conditions? Do we always bring our troubles to God in believing prayer, trusting Him to find a way out? Unbelief and murmuring dishonor God in the twentieth century, just as they did in the long ago.

I think that is a noteworthy caution to us; however, I still would think that any people who had seen that much work of God personally, that many miracles of deliverance and help, would have faith that God could and would do anything! And we do know from the book of Hebrews' interpretation of these historical events, that God gave us in the wilderness on a whole generation!

"Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not know my ways. So I swore in my wrath, They shall not enter into my rest." (Hebrews 3:8-11)

And Paul makes it clear in the context of the above scriptures that the rest was twofold, not only was anyone over a certain age not allowed to enter the Land of the New Nation, but also they were not allowed because of their unbelief to enter into the eternal rest of God (Hebrews 4:1-10). And Paul makes it also clear that it was only some, not all, that provoked God--"For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses..." (Hebrews 3:16) God was provoked with the ones who sinned, whose carcasses fell in the wilderness. {This is called the "Rebellion" or "Provocation".} The real climax of this rebellion came at Kadesh after the return of the 12 spies to look over the Promised Land of Canaan. Ten spies gave a discouraging report although admitting the land was fertile and attractive, only Caleb and Joshua said we can take the land. Caleb and Joshua were almost stoned, and Moses leadership was questioned. God was assuaged from destruction of the mob, but was provoked with all above twenty except Caleb and Joshua. Now we need to look for some signs of revival and continuing faith among the people during this forty years in the wilderness. {Certainly later we will be able to find it among those twenty and younger, and under the leadership of Caleb and Joshua, but this will be in the next Period, The Period of the Judges.} We know that there was faith among the people from two persons, Caleb and Joshua.

"And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes (after the congregation said let us select a new leader and return to Egypt); and they spoke to all the congregation of the children of Israel, saying: 'The land we passed through to spy out is an exceedingly good land. If the LORD delights in us, then He will bring us into this land and give it us, a land which flows with milk and honey. Only do not rebel against the LORD, nor fear the people of the land, for they
are our bread; their protection has departed from them, and the LORD is with us. Do not fear them.’” (Numbers 14:6-9)

**A Land for God’s Chosen People**

Under General Joshua’s leadership the new generation goes in to conquer the land of Canaan. Jehovah assisted Joshua and the army of Israel as they crossed Jordan and captured Jericho (Joshua 1-6), and provided victories in all parts of the land against the Ai, the south, Jabin, and the rest of the land. Israel as commanded by God did not destroy all the pagans with their worship of idols, and later paid for it by being influenced. From these pagan wives and associates Israel learned impure rites of life and worship. After conquest of the land, Joshua divided the land according to the 12 tribes of Israel, and encouraged the tribes to complete the conquest of the land. Sampey summarizes the influence of faith from Joshua and his work.

“Imitating the great leader Moses, Joshua spoke earnest words to the people before he laid down his work (Joshua 23,24). He tried to commit Israel for all future time to faithfulness to Jehovah. He succeeded in quickening for the moment the loyalty of the leaders in Israel. As long as Joshua’s associates and personal friends lived, the people were comparatively faithful.”

So far we have seen little light, why should we look for the darker, except we know that no less a Bible authority of OT history than Sampey calls the period of the judges “the Dark Ages” so shall we find any righteousness, faith, and revival in this Period of Judges? We know the period of the judges to be up and down periods where the people of God would get in trouble because of their own lack of faithfulness to God, then pray for rescue, and God would send a special judge like Samson, upon whom He had poured out His power in a special way, to rescue the people of God. (It may be a little loose at this point to call them God’s people as God when He spoke to Moses at the renewal of the covenant, chose to call them the people of Moses. However there is sort of a grouping whereby God selected a certain assembly of people to learn about Him as He did when by His power He brought the people of Egypt, and what happens in the selective process to follow as God observes people for say 40 or 80 years then makes decisions, and picks and choices the ones that will truly be His eternal people.) Of course, God was committed to Abraham, Isaac, and Jacob, to make of Israel a great nation and to provide them a Promised Land; God never going back on His word or covenants, though sometimes based on interaction with a people He makes changes and stipulations; and of course, God was determined to make a Seed, the Christ, of the nation of Israel that would bless the whole world.

**8-9: The Prophet Isaiah.**

Second to Psalms, the book of Isaiah is the most quoted in the New Testament of the Old Testament books. The Prophet Isaiah is considered the top of the prophets both in the size of the book and in the magnitude of the message. As far as size if
we split our Bible in the middle while we are thumbing through the pages, we will
generally automatically turn to either the Psalms or Isaiah. As far as the centrality
of the message, we can note what some authors have to say about Isaiah, first the
Scofield Reference Bible notes.

“Isaiah is justly accounted the chief of the writing prophets. He has the more com-
prehensive testimony and is distinctively the prophet of redemption. Nowhere else
in the Scriptures written under the law have we so clear a view of grace. The New
Testament church does not appear (Ephesians 3:3-10), but Messiah in His Per-
son and sufferings, and the blessing of the Gentiles through Him, are in full
vision.”

H. I. Hester in THE HEART OF HEBREW HISTORY has similar statements to
make about the place of Isaiah among the prophets.

“Isaiah belongs at the head of all lists of the prophets. In him prophecy reaches its
perfection. He has come to be the standard by which all the others are measured.
As one enthusiastic critic has put it--Isaiah has all the great qualities of all the
prophets. In the length of his service, in the crucial issues he faced, in the content
of his messages, in the effectiveness of his work and in the quality of his written
messages he excels them all.”

Also what we do not see here is that Isaiah by both history and predictive history
covers most of the period of the OT, from His time to the time of the Captivity;
and beyond that Isaiah considers the time of the final, age-ending, Day of the
LORD. As we get into the “Quicksweep by Quotes” portion of this volume, we will
find it convenient for size and content to outline and sequence the prophets as
pre-Isaiah prophets and post-Isaiah prophets. {The emphasis is, of course on writ-
ing prophets: many prophets like Elijah and Elisha did not write books}.

**TABLE 1. Prophets of the Old Testament**

<table>
<thead>
<tr>
<th>Pre-Isaiah Prophets</th>
<th>Approximate Date of Writing</th>
<th>Post Isaiah Prophets</th>
<th>Approximate Date of Writing</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Moses(^a)</td>
<td>1491 B.C.</td>
<td>12. Nahum</td>
<td>713</td>
</tr>
<tr>
<td>3. David(^b)</td>
<td>1017 B.C.</td>
<td>13. Zephaniah</td>
<td>630</td>
</tr>
<tr>
<td>4. Solomon(^c)</td>
<td>1000</td>
<td>14. Jeremiah</td>
<td>629</td>
</tr>
<tr>
<td>5. Obadiah</td>
<td>887</td>
<td>15. Habakkuk</td>
<td>626</td>
</tr>
<tr>
<td>7. Joel</td>
<td>800</td>
<td>17. Ezekiel</td>
<td>595</td>
</tr>
<tr>
<td>8. Amos</td>
<td>787</td>
<td>18. Haggai</td>
<td>520</td>
</tr>
<tr>
<td>10. Isaiah</td>
<td>760</td>
<td>20. Malachi</td>
<td>397</td>
</tr>
</tbody>
</table>
Volume 5: The Message of the Writing Prophets

8-10: Daniel, the Predictive Historian

While we dare not neglect the place of Isaiah among the Writing Prophets on predictive history, Daniel gives us the most details of the Falling Away period. Not only was Daniel a statesman and a Prophet, but he was a predictive historian, if I may use that phrase. He foretold the history of the future in terms of the kingdoms that would rule the world. We already know about the kingdoms of Assyria and the Babylonian kingdom, and we have spoken some of the Persian kingdom which was next; well, Daniel covers them all after Assyria. First, we should touch base with the Kings of Chaldea (Babylon) that were colleagues of Daniel in the court during the early years of this young Judah captive. The chief of the eunuchs brought Daniel into the court of king Nebuchadrezzar, and there Daniel continued until the first year of the reign of King Cyrus. It is after Nebuchadrezzar had dreams that the Chaldeans of Babylon could not interpret that Daniel interpreted them for him. The pressure was on when the wise men could not interpret the dreams, the king decreed that all the wise men would be killed which included Daniel and his companions. Daniel made an appointment with the king to interpret the dreams. Daniel told the king that there was a "God in heaven who reveals mysteries, and he has made known to King Nebuchadrezzar what will be in the latter days". (Daniel 2:28 RSV) Daniel told the king what the dream was and then the interpretation.

"This was the dream; now we will tell the king its interpretation. You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand he has given, wherever they dwell, the sons of men, the beasts of the field, and the birds of the air, making you rule over them all—-you are the head of gold. After you shall arise another kingdom inferior to you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things; and like iron which crushes, it shall break and crush all these. And as you saw the feet and toes partly of potter's clay and partly of iron, it shall be a divided kingdom; but some of the firmness of iron shall be in it, just as you saw iron mixed with the miry clay. And as you saw the feet of the toes were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. As you saw the iron mixed with miry clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. And in the days of those kings the

\[ a. \text{ Moses wrote the Pentateuch, the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.} \\
\[ b. \text{ David wrote most of the Psalms.} \\
\[ c. \text{ Solomon wrote Ecclesiastes, Song of Solomon, and Proverbs.} \]
God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever; just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be hereafter. The dream is certain, and its interpretation sure.” (Daniel 2:36-45 RSV)

Daniel, and King Belshazzar

The next King, Belshazzar, son of Nebuchadrezzar, had Daniel also brought before him to interpret a finger writing on the wall during a feast instead of a dream.

“The king said to Daniel, 'You are that Daniel, one of the exiles of Judah, whom the king my father brought from Judah. I have heard of you that the spirit of the holy gods is in you, and that light and understanding and excellent wisdom are found in you.” (Daniel 5:13-14 RSV)

Daniel illustrated in the interpretation the historical of how God is the Great Maker of History.

1. It was the “Most High God” who gave Nebuchadrezzar kingship, greatness, glory, and majesty.

“O king, the Most High God gave Nebuchadrezzar your father kingship and greatness and glory and majesty; and because of the greatness that he gave him, all peoples, nations, and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive; whom he would he raised up, and whom he would he put down.” (Daniel 5:18,19 RSV)

2. God allowed Nebuchadrezzar the powers of life and death, to raise men up or to put down their status.

3. When Nebuchadrezzar became proud and dealt with men in a manner of pride, God deposed him from his throne.

“But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and his glory was taken from him; he was driven from among men, and his mind was made like that of a beast, and his dwelling was with the wild asses; he was fed grass like an ox, and his body was wet with the dew of heaven, until he knew that the Most High God rules the kingdom of men, and set over it whom he will.” (Daniel 5:20-21 RSV)

4. The Most High God is the one that truly rules over the kingdom of men.

5. The Most High God sets over the kingdom and kingdoms of men whom He wills.
6. Nebuchadrezzar was extremely humbled in his mind and status until he came to realize those last two facts: (1) that God rules over men; and (2) that God places men in national leadership according to His will.

7. Belshazzar knew all this that happened on the relationship between his father and God, yet he did not humble his own heart.

“And you his son, Belshazzar, have not humbled your heart, though you knew all this, but you have lifted up yourself against the Lord of heaven; and the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from the; and you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know…” (Daniel 5:22-23 RSV)

8. Belshazzar lifted up himself against the Lord of heaven in that the vessels take from the Temple in Jerusalem were used by him and his court; and primarily there were used to praise the gods made of materials, god that can not see, hear, or know.

9. The God that holds in His hand the breath of Belshazzar and his life style was not honored.

“...but the God in whose hand is your breath, and whose are all your ways, you have not honored.” (Daniel 5:23 RSV)

10. Daniel first tells the king what the writing on the wall was.

"Then from his presence (from the presence of God) the hand was sent, and this writing was inscribed. And this is the writing that was inscribed: MENE, MENE, TEKEL, AND UPHARSIN." (Daniel 5:24 RSV)

11. Then as Daniel had done with his father, he interprets the vision for Belshazzar.

“This is the interpretation of the matter: MENE, God has numbered the days of your kingdom and brought it to an end; TEKEL, you have been weighed in the balances and found wanting; PERES, your kingdom is divided and given to the Medes and Persians.” (Daniel 5:26-28 RSV)

That very night Belshazzar, the Chaldean king was slain, and Darius the Mede received the kingdom. Darius set up a government of three presidents of which Daniel was one with 120 satraps under the presidents; and Daniel was considered the highest of all the presidents.

**Daniel’s Own Dreams During the Reign of Belshazzar**

Unnoticed to the court of the king, and ruing the reign of Belshazzar, Daniel was having many dreams about the future kingdoms.

1. The vision of the four beasts and the “Ancient of Days”. 
First we are told of the vision of the four beasts in Daniel 7:1-28.

(1). This vision in a dream happened in the first year of Belshazzar, it was 14 years before the fall of Babylon, 533 B.C., that was described in Daniel 5.

(2). The four beasts correspond to the four empires and their rulers that was interpreted to Nebuchadrezzar in his dreams of Daniel 2.

(3). Babylon is described like a lion or as an eagle's wings. Like God Himself, the predictions and descriptions from God are consistent. God had told Jeremiah something very similar about Babylon. Perhaps Daniel was a young lad in Jerusalem while Jeremiah was declaring these words from the Lord God! But we do know that Daniel was reading about the 70 years of captivity when he made his famous prayer for his people, and what would happen to them in the future after the 70 years, a prayer that caught the attention of God in heaven and that immediately resulted in the dispatch of the Angel Gabriel to give Daniel predictions for the future.

{NOTE: By the way Daniel prospered after Belshazzar through the reign of Darius of the Medes and Cyrus the Persian (Daniel 6:28).} And Daniel could have been among those in Jerusalem hearing of the hot wind from the desert. At least, seeing as how the captivity took place over many years until the final destruction of Jerusalem and the temple, that Ezekiel was enjoying the desert winds to the south of Chaldea, predicting the final destruction of the city and temple.

"At that time it will be said to this people and to Jerusalem, 'A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse, a wind too full for this comes for me. Now it is I who speak in judgment upon them.' Behold, he [Nebuchadrezzar] comes up like clouds, his chariots like the whirlwind; his horses are swifter than eagles--woe to us, for we are ruined! O Jerusalem, wash your heart from wickedness that you may be saved. How long shall your evil thoughts lodge within you? For a voice declares from Dan and proclaims evil from Mount Ephraim. Warn the nations that he is coming; announce to Jerusalem, 'Besiegers come from a distant land; they shout against the cities of Judah. Like keepers of a field are they against her round about, because she has rebelled against me, says the LORD. Your ways and your doings have brought this upon you. This is your doom, and it is bitter; it has reached your very heart.'" (Jeremiah 4:11-18 RSV)

{NOTE: We will want to deal with this more latter in this chapter as a prediction and prelude to Captivity. For now we continue with Daniel's visions.}

(4). The bear of Daniel 7:5 is a symbol of the Medo-Persian Empire which was known for its strength and fierceness in battle. Isaiah, also in his words from God, made predictions of this fierceness. {You see how Isaiah as well as being a recorder of current history was a predictor, accurately because it was from
God, of future history. The following predictive history from Isaiah is of how the Persians would come to destroy and dominate the Babylonians.

“The oracle concerning Babylon which Isaiah the son of Amoz saw....Behold, I am stirring up the Medes against them (the Medes against Babylon), who have no regard for silver and do not delight in god. Their bows will slaughter the young men; they will have no mercy on the fruit of the womb; their eyes will not pity children. And Babylon, the glory of kingdoms, the splendor and pride of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them. It will never be inhabited or dwelt in for all generations; no Arab will pitch his tent there, no shepherd will make their blocks lie down there. But wild beasts will lie down there, and its houses will be full of howling creatures; there ostriches will dwell, and thee satyrs will dance. Hyenas will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and its days will not be prolonged.” (Isaiah 13:17-22 RSV)

Sounds like Daniel, doesn’t it as he tells Belshazzar that his days are numbered and those of his kingdom. I am sure that Daniel had read these predictions from Isaiah and the book of Isaiah, God using them as a basis to stimulate dreams and visions in the mind of Daniel. {Not that He had to!}

(5). The leopard of Daniel 7:6 represents the next Empire after the Medo-Persian Empire, that of the Greek Empire under Alexander the Great. And we now know from history which verifies the predictions that after the death of Alexander, the empire had four heads: Asia Minor, Syria, Egypt, and Macedonia.

(6). The fourth beast of Daniel 7:7-8 is Rome. This beast had ten horns, representing ten nations; and then another horn that is generally considered to be the great Anti-Christ that survives the destruction of the Roman Empire. Indeed, it would make sense that the Vatican of Rome, both a religion and a small state with ownerships all over the world can be the little horn. The ten horns appear again in Revelation 12.

“And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery. And another portent appeared in heaven; behold a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought him forth; she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne....” (Revelation 12:1-6 RSV)
We know the red dragon to be Satan with the ten horns being the ten Emperors of Rome. We also know the child of the woman that Satan is trying to slay, to be the Christ, the Son of God, the one who is to rule all nations with a rod of iron.

(7). The Ancient of Days, Almighty God, of Daniel 7:9,10, sitting on His throne is also found in Revelation as sitting on the great white throne.

(8). The little horn \{considered the great final Antichrist\} marches to power by subduing three of the ten nations. (Daniel 7:24)

(9) This little horn blasphemes God; and somehow tries to change times and laws in order to promote his anti- programs. (Daniel 7:25) He also tries to persecute God’s saints.


(1). Daniel, as recorded in Daniel 8:2, sees himself 250 miles east of Babylon in Shusan in Persia; and a ram, that of Medo-Persia where the higher one came up last. Persia was the younger of the Mede and Persian kingdoms, but under Cyrus it became the dominant kingdom of the empire in 550 B.C.

(2). The goat of Daniel 8:5 is Alexander the Great whose armies conquered Asia Minor, Syria, Egypt, and the Mesopotamia from 334-331 B.C.

(3). The large horn being broken of Daniel 8:8 we now know from history was the death of Alexander, and the division of his kingdom under four generals.

3. Daniel’s vision from Gabriel, verifying the seventy years of Exile spoken by the Prophet Jeremiah.

(1). The prediction from Jeremiah.

“In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans--in the first years of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD, given through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.” (Daniel 9:1,2 NJKV)

(1). We have the evidence here that Daniel had been reading the book of Jeremiah. In particular Daniel was reading from Jeremiah 25:11-12.

“This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after seventy years are completed, I will punish the king of Babylon and that nations, the land of the Chaldeans, for their iniquity, says the LORD, making the land an everlasting waste. I will bring upon that land all the words which I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. For many nations and great kings shall make slaves even of them; and I will recom-
pense them according to their deeds and the work of their hands." (Jeremiah 25:11-14 RSV)

So long before the Captivity of Jerusalem and Judah, we have the period of Exile predicted as 70 years! Daniel read that and prayed for His people; and in the six sweeps of Daniel of predictive history the history goes all the way pass the Fullness of the Gentiles to the Falling Away. This we look at in the chapter on “Daniel, the Predictive Historian.” I want to warn you; however, that at first Daniel fainted and then he got sick when He learned what would happen to His people, and beyond that to all the people of God.
We would come to think of the sins and struggles, ups and downs of God’s people of the OT for life and living, even as we would also think of our own stumbling and cares of life, a few believers like Paul with an outburst of “who will deliver me from the body of this death”; and what we really come down to is that nothing in this life is worth to the full extent of every political, social, and economic prosperity-like-wise even security for self and family, concluding also with Paul that if “in this life only we have hope we are of all men most miserable.” The Message of the Writing Prophets always contained this element for more immediate and eternal hope, centered around one great and one greater theme: (1) The theme of the Day of the LORD with true justice, punishment of the wicked, and comfort for the righteous, this as we have seen in the Prophets previously having both a more immediate and then an end of the world application; (2) The Prophet Messiah was the great hope for the future, sometimes as in the Law of Moses, a prophet like Moses, sometimes with a new kingdom like the kingdom of David; and centered around this Christ in Greek for the Hebrew word of Messiah was the full implications of a modified salvation from God. Perhaps not modified as much as we might think, only in the sense of a new birth with a spirit to do the righteousness of God, removing the stony heart of Ezekiel, only in a sense of a righteousness by faith and for the Gentiles that was always in the Law and the Prophets but needed to be more widespread and needed clarification; for recall that Jesus told the religious leader of His time they should do the matters of the Law that have more weight with God, such as “mercy, justice, and faith”, making it clear that these matters like faith were in the Law and the Prophets all the time. Also you are reminded that it was the Prophet Habakkuk who
wrote, “the just” {or justified} shall live by faith”; although this may surprise you along with the fact that Abraham “believed God and it was imputed to him for righteousness”. In short, faith and righteousness by faith was practiced in the OT as well as in the NT, by looking forward to the Crucifixion and Salvation from Christ in the OT and by looking at and behind for it in the NT times, which would also include us.

9-1: Interaction: God with the people, then the people with God.

We just can not determine who was and who is God’s people without a consideration of the time in the history of God’s interaction with people. For example, we must consider the covenants that were made between God and man, some of the interactions of which I write; such as the “everlasting covenant” that God made with Abraham for “righteousness by faith”. At the same time or near the same time, I believe, we must recognized another covenant with Abraham which was to make of his lineage a great nation--which would, of course, be the nation of Israel. Then we can not miss the love that God has for the land of Canaan or Palestine, and of how often in the Prophets the special ownership that He claims for that land. Likewise, at some point the promise of the “promises” of a blessing for the whole world of a “seed”, which Seed is Christ, must be separated from either the promise for a great nation and the promise of the everlasting covenant for righteousness by faith. Then at Mount Sinai enters the “old covenant”, which was a new covenant then, but after Christ became an old covenant as the “everlasting covenant” took it place with some major modifications and clarifications. Of course for much of this we must rely heavily on Deuteronomy and Hebrews, Deuteronomy for the exact words from God, from Moses, and from the people which spelled out the details of the covenant dictated by God and agreed to by the children of Israel. {Likewise we will as we complete this volume, even as we have done somewhat previously look at this covenant aspect of the Message, something the Writing Prophets mentioned often.}

Even as God tells us through the Writing Prophets that He will not do anything without letting His people know, even so do we want to find at what time God told His people about certain decisions God had made in how He would deal with His own people. For example, we are told by the Prophet Zephaniah as to how God was angry with Israel as His people for 70 years. At what point did God get angry, and at what point did God tell His people that He was angry with them. When we think of the prophetic prediction of the 70 years of Captivity, we primarily think of Jeremiah; but it goes all the way back to Isaiah, then Daniel recorded that He read it from Jeremiah and pleaded in prayer to know more about what would happen to His people.

1. The Old and New Covenants distinguished in Jeremiah as the transition from external law to internal law, Hebrews 8:7 and following and Jeremiah 31:31-34.
While it is Ezekiel who makes clear to us a major difference in the new covenant while announcing the individualistic nature of salvation where the sons shall not bear the sins of the father, nor vice versa, and the individual “soul that sins it shall die”, before going on to “the stony heart will be taken away, and a new heart will be given” (regeneration or the new birth), it is Jeremiah who before him introduces that individual new birth as the quote from God of “I will put My laws in their mind and write them on their hearts.”

Briefly listed below is a summary of some of the differences between the old and the new covenants.

(1). The first covenant had holes in it; that is, it was not faultless, Hebrews 8:7.

(2). A transition decision is made by God in Jeremiah 31:31-34 of some days that would come in the future that God would definitely make a new covenant, so that approximately 600 B.C. we have a recording of God’s decision for a new covenant.

(3). This covenant is a national covenant with the nation in the sense that it is “with the house of Israel {we may need to speculate somewhat to the extent that at this point in time in the decision of God as to whether this was the New Israel of Paul and Romans, as we will discuss later in this chapter, or the old Israel, the importance of the Gentiles not having been part of the declared decision of God} and the house of Judah”.

(4). We are reminded in Hebrews 8:9 of the fact of the establishment by God of the old covenant--continuing in the quote from Jeremiah: (a) A covenant that God made with the forefathers of the Jeremiah’s people in Jerusalem and Judah, (b) that this covenant was made right after God “took them by the hand to lead them out of the land of Egypt”; (c) A new covenant was needed to replace the old in that the children of Israel in the wilderness did not keep the first covenant; (d) When God says about the old covenant that “I disregarded them {says the LORD}, we see here a major decision on the part of God when He saw what they did for 40 years, also when he listened to the pleas from Moses, and perhaps this should read “I discarded them” because God did cast away from eternal life and from the promise of the land at but Moses, Aaron, Joshua, and Caleb, and youth under 20--you remember how that 23,000 carcasses fell in one day.

(5). Characteristics and differences of the new covenant in Hebrews 8:10, and continuing in Jeremiah: (a) it is a covenant that God will make “with the house of Israel”, so that it is another national covenant; (b) “will make” some time in the future from the approximately 600 A.D. promise of Jeremiah, although here immediately in this context, we do not have a definite time at which the new covenant will take place as a way that God works between Himself and His people (“after those days” gives us the end days before the new covenant takes place, and we must look into Jeremiah for the context of those days before); (c) the outstanding characteristic of the new covenant from God’s perspective, and even though Jeremiah has
written it in the context you see it to be a direct quote recorded from God ("says the LORD), God "will put His laws in their mind and write them on their hearts": (d) God will be their God; and (e) They shall be the people of God. Granted at face value, it would appear that even from the time of the wilderness, God discarded to a certain extent His people, only taking them back up at the time when the new covenant went into effect. However, in the next section, we must look at the details of the legal agreement in the first and old covenant between God and man. 

(There is from Creation, and always, some kind of obligation between God and man based on the Creator-creature relationship.)

More characteristics of the old and new covenant differences: (f) There is no difference among God's people as to who knows more and who knows less about the LORD God, starting with the least of God's people and going up they shall all know God (we must think of the beginning of the last days of Amos and Peter and Acts, where this happened with the democratic outpourings of the Holy Spirit, deciding preliminarily that the new covenant primarily went into effect on that first day of Pentecost after the Ascension, we know that is the time the Spirit came to work in a widespread and life changing manner); (g) God as part of the new covenant becomes "merciful to their unrighteousness" (here we see a leading into again as always in Romans of the "righteousness by faith", the imputed righteousness from God which is an act of God's mercy); and (h) God promises as part of the new covenant to remember sin and lawlessness no more from His people.

(6). At that point in time, and we lean now toward the beginning of the "last days", God makes the old covenant "obsolete"; and Paul says that during his time it was "growing old" and about "to vanish away" (Hebrews 8:13)

2. Nature and conditions of the Old Covenant between God and God's People.

We know that after the giving of the LAW--ten commandments, statutes, and regulations, all the national laws that a new nation would require, which were religious but also the civil laws of the nation--then according to God's call for an assembly of the whole congregation, Moses read the "Book of the Covenant" in the hearing of the people (Exodus 24:7).

"And they said, 'All that the LORD has said we will do, and be obedient.'" (24:7b)

This covenant between the people in the wilderness and God was confirmed with blood, the blood being sprinkled on the people by Moses (24:8). The covenant is renewed in Exodus 34, after two new tablets of stone because Moses in reactive anger threw down and broke the first two when down from the mountain he saw the idolatry of the people, and after 3,000 of the leading rebels were killed by the Levities.

What happened about the covenant and God's people is well summarized by Sampey in THE HEART OF THE OLD TESTAMENT.
“Israel having broken the covenant {they worshiped the golden calf idol while Moses was up on the mountain receiving the commandments, Moses ground it into powder and made the people drink it, also had the Levities slay 3000 of the rebellion leaders}

“And He said {God said}: ‘Behold, I make a covenant. Before all your people {right now, God is still enraged and reluctant to get back among a sinful people} I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For it is an awesome thing that I will do with you. {God never completely tries or gives up on a people; for when this covenant did not work, and He again became angry with His people for 70 years, not any did He bring them back from the Babylonian land of captivity to the Promised Land of Canaan, but then later sent His Son Jesus, whom they crucified, and then the Holy Spirit, Amos and Peter announcing this as another “awesome” thing that God did in history.} (Exodus 34:10)

“Observe what I command you this day. Behold, I am driving out from before you the Amorite and the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite. Take heed to yourself, lest you make a covenant with the inhabitants of the land where you are going {the covenant between God and God’s people was to take priority and obliterate any possible covenants with the people of the land}, less it be a snare in your midst.” (Exodus 34:11)

However it is in Deuteronomy 5 where the 10 commandments, the statutes and the judgments are reviewed on the side of the Jordan River opposite the Promised land, that Moses reminds mostly a new generation of the old covenant with God.

“The LORD our God made a covenant with us in Horeb. {The covenant was made originally at Mount Sinai in Horeb.} The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive {the generation 20 and above who refused to take the promises land, culminating their 40 years of rebellions in the sight of God, as victim of the Falling Away, did not live to see this day, nor will live eternally according to Hebrews}. The LORD talked with you face to face on the mountain from the midst of the fire…” (Exodus 5:2-5)

While Moses does review aspects of the covenant here with matters like the greatest commandment, cautions as part of the original covenant against disobedience, how they are a chosen and special people with many special blessings—the awesome things that God has done and will do among them, the promise of continued blessings part of the covenant, perhaps the easiest to itemize as part of the covenant as near the end of his life Moses again renews the covenant as recorded in Deuteronomy 29-34.

9-2: Old covenant between God and Israel of Deuteronomy 29-34.
The part I like is as Moses reminds this second generation {the first generation out of Egypt died after 40 years of unbelief, then the second generation--those 19 years of age and older wandered 40 more years in the wilderness, and poor 'ole Moses was now 120 years old (Deut 31:2)} of both how God rescued them from bondage and cared for them in the wilderness. We remember the blessings of guidance by fire and cloud, the daily food from manna and quail; but most generally we do not recall how this second generation labored through the wilderness without their clothes or sandals "wearing out". (Deut 29:5) {While you do not necessarily see "material prosperity" here, you did see all that God ever really promises and that is "daily prosperity and security", reminding us of how Jesus later would teach in the Sermon on the Mount, "Seek ye first the kingdom of God and his righteousness, and all these things--as clothing, daily bread and other food, personal security and care--will be given unto you."}

"All of you stand today before the LORD your God..." (Deut 29), Moses addresses this second generation with a few leftovers from the first like Caleb and Joshua, reminding them "Therefore keep the words of this covenant, and do them, that you may prosper in all that you do..." (30:9) {once again while not a gospel of wealth, it is a gospel of daily needs}. It is a Coventry for all there that day: leaders, tribes, elders, officers, all men of Israel, little ones and wives, and strangers in the camp that cut wood and draw water "...that you may enter into covenant with the LORD your God, and into His oath, which the LORD your God makes with you today." {It is sometimes called a reaffirmation of the covenant that was originally ratified by all of Israel.}

(1). As aspect of the covenant, renewed with this second generation of the wilderness, is "that He may establish you today as a people for Himself" (29:13); and the corollary, "that He may be a God to you".

(2) God has spoken this covenant to this second generation of the wilderness even as He swore to their forefathers of Abraham, Isaac, and Jacob (29:13), so that to be thorough we would have to go behind Mount Sinai in history to these founding fathers to find out about the covenant. However, I think we can find much of it in the review of 29-34 of Moses.

(3). The covenant agreement contained "the blessing and the curse" (30:1). They will rebel against him, Moses specifically predicts that as with Word from God as much as knowing what they did in the wilderness; and when recipients of the curse of the covenant, that is when the people of captivity recall to mind the blessing and the curse "among all the nations where the LORD your God drives you" {God directs history in that He is in the drivers seat, later using Assyria and Babylon to curse a rebellious and disobedient people}, and return to God, obeying God according to all the commandments of God reviewed that day, and reviewed ever 7 years at the Feast of the Tabernacles, "with all your hear and with all your soul", that
God in turn will bring the blessings of: (a) back from captivity; (b) return His compassion to them; (c) gather you again from all the nations where God has scattered you (here the driver is the scattered), and it does not matter how far they are scattered, God will bring them back; (d) back to the land of your fathers; (e) you will repossess the land; (f) God will prosper you (once again it is a daily need prospering); (g) cause your population to be more than your forefathers; and (g) God will “circum-cise your heart and the hear of your descendants, to love the LORD your God with all your heart and with all you soul, that you may live” (30:6), so that amazement of all amazement in the original renewing of the covenant and well before Jeremiah and Ezekiel, we have the “circumcision of the heart”, the taking away of the stony heart, and the heart to do the Law. {What we find is that aspects of the old covenant as it is renewed, at least in the history analysis of the future, includes a promise of the everlasting covenant of a righteousness of faith, though those word are not here used, however the words of the new heart and new mind are used.}

(4). God will put all the curses on enemies, those who hate the people of God, and those who persecute them (30:7).

(5). Further blessings of the covenant: (a) abundance in the work of their hands; (b) abundance for children, the fruit of their bodies; (c) bless the number of their livestock and the produce of their land “for good”, once again the implication is for daily and according to their need bread.

(6). Part of the covenant is to obey the voice of God, keeping all His commandments and statutes “which are written in the Book of the Law”, once again with “all your heart and with all your soul.” (30:10)

(7). The covenant sets before the people of God “life and good, death and evil” (30:15).

(8). If your heart turns away so that you do not hear--and we think of the Prophets telling of later “blindness” and lack of sight--“are drawn away”, worship other gods and serving them: (a) “you shall surely perish” (30:18); and (b) “you shall not prolong your days in the land which your cross over the Jordan to go in and possess”. So that there was little lack of understanding among this second generation of what would be expected of them in the promised land.

“I call heaven and earth as witnesses,” Moses continued, “today against you, that I have set before you life and earth, blessing and cursing; therefore chose life, that both you and your descendants may live; that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days {we are again reminded of the how to see good days and a long life of II Peter}; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them.” {If you have never seen some of the full implications of the Promised Land, you see it here, promised to Abraham, Isaac, and Jacob, and with conditions.} (Deuteronomy 30:19-20)
9-3: God predicts Rebellion in the Land.

God called for an inauguration of Joshua as a leader at the Tabernacle, God Himself appeared in a cloud at the entrance to the Tabernacle and spoke, God Himself therefore predicting the Rebellion in the land against the Covenant.

“And the LORD said to Moses: ‘Behold, you will rest with your fathers (recall that Jesus and Moses talked on the mount of transfiguration); and this people will rise and play the harlot with the gods of the foreigners of the land, where they go to be among them, and they will forsake Me and break My covenant which I have made with them.’” (Deuteronomy 31:16)

(1). God’s people in the Promised Land in the future with play the harlot with foreign gods; (2) God’s people will forsake God; (c) God’s people will break the covenant that God made with those people.

1. What God will do when the His covenanted people of His day break the covenant in the above manner: (a) harlotry, recall this is the message especially of Hosea; (b) forsake God in favor of idols; and (c) break the covenant?

(1). God’s anger will be aroused against them; and what we will want to look at in all the Prophets are those times when the anger of God is aroused.

(2). God will forsake them, hiding his face from them; and consequently in the natural and directed events of history “they will be devoured”. We think of how in the period of the Judges, there were those up and down times when the enemies within the borders devoured them like the Philistines; and then beyond in the time of Isaiah and the other Writing Prophets, how the devourers were the Assyrians and the Babylonians.

(3). So many evils will come upon them in these days of rebellion against the covenant that the people will say, “’Have not these evils come upon us because our God is not among us?’” (Deut 31:17) Likewise in the Writing Prophets we will look for such signs in the Writing Prophets, we do know that Daniel recognized the fate of his people in Babylonian Captivity as “God is not among us”, of the people themselves asking the question. Many times they did not; increasing through the Old Testament they did not; and we will look rather at the reaction of the people, and excuses, as these some evils came upon them.

2. God instructed Moses to write down the Song of Moses as a witness of this future rebellion, predicted by God Himself—once again we see the wisdom in James’ remark at the great Jerusalem conference of how “known unto God are all His works from the beginning”.

(1). When in the land of milk and honey that God brings them to, the people will grow fat, then they will turn to other gods, serve them, forsake God, and break “My covenant”. (31:20)
(2). This people will not be able to forget the witness of these predictions from God, as it will be written down in the Song of Moses and taught to descendants, even when the “many evils and troubles have come upon them”. (31:21) Interesting that God wants in Moses, and in a written song from Moses, a witness that He told them beforehand of what would happen.

(3). God, like Moses, also knows “the inclination of their behavior”, shown in the wilderness before God even gave them the Promised Land (31:21). “Therefore Moses wrote this song the same day, and taught it to the children of Israel.” (31:22) And then the record says, Moses inaugurated Joshua to lead the people.

9-4: **Moses wrote in the Song of Moses of the Rebellion in the Land.**

Moses wrote the Song of Moses, about the future rebellion of Israel, and spoke it in the hearing of all of the assembly of Israel. (Deut 31:30)

(1). In the introduction to the Song, Moses extols the Greatness of God: perfect, a Rock, of perfect works, a justice of all His ways, truth, righteous, and Upright. (32:1-4)

(2). Then Moses sings of a corrupted people of God, “a perverse and crooked generation”, because of the way they dealt with the God who bought them, made them, and established them (32:5,6). {At this point in the Song we can not tell if Moses is talking about the sins of the last two generations in the wilderness, or of a person singing the song in the future when he will be talking about the sins of the people of the days of the Judges, Kings, or Writing Prophets; but this latter case is verified to be so as we read in 7-9 of how the younger generations will look back to “consider the years of many generations”.

(3). The Song goes back many, many generations to Adam and the sons of Adam, where God sets the boundaries of the nations giving Himself a land and a people, Jacob being the place “of His inheritance”. {Once again we see God as the Great Maker of History, early in history setting the boundaries for all the nations, and choosing a boundary for Israel, that is Jacob whose name was changed to Israel by God.} (32:7-9)

(4). How God blessed Jacob and his kin (32:10-14).

(5). How Jerusalem “grew fat and kicked”, that is how they will grow fat and kick: (a) Forsaking the God who made them; (b) Scornfully treating the Rock of His salvation, the Lord Jesus Christ; (c) Provoke God to jealously with foreign gods, and with abominations of worship to these idols; (d) how they will sacrifice to demons rather than to the God, indeed when worship, service, and abominable acts are committed to an idol, since there is really no other gods and since the only other supernatural being who also opposes all that is God and good, then it is a sacrifice to Satan and his fallen angels; (e) they will sacrifice in the land to gods that their forefathers did not know, new arrivals.
(6). God did, or will in the future in response to this rebellion against the covenant, spurn them (32:19); God will hide His face from His covenant people (32:20); and then God would decide their end.

(7). They, God’s people of the future and in the land, will become “a perverse generation”, and God will decide that they are “Children in whom is no faith”. (32:20) {Ah, we see how important faith is to God even as Moses states here for future generations to hear in the singing of the Song of Moses; and we begin to understand more what Jesus meant when He told the religious leaders of His day to do the “weightier matters of the law--justice, mercy, and faith.” In other words, all along in the Law of Moses was faith and righteousness by faith the weightier matters of the law.}

(8). At that future point in history, according to this Song of Moses (32:21), God has been provoked to jealousy by what is not even a God; their idols have moved God to anger; and God will pass the judgment, already concluded though still to happen in the future, that God “will move them to anger by a foolish nation”. {Oh how the Hebrews must have, after the power of the kingdom of David and after the wisdom of Solomon, and with the great Temple to God of Jerusalem, must have been angered as they sat in the captivity of Assyria and Babylon.} And it really appears here in 32:22 that the anger of God has gone beyond any punishment on Israel only, to a worldwide punishment of all unbelievers, Jews and Gentiles, to the fire that is kindled by His wrath, a fire which burns to the lowest hell, a fire that will consume all the earth as it increases, a fire that will go to the destruction of the very foundation of the mountains.

(9). And we must see in 32:23-27 from the Prophet Moses in his Song of Moses, like most of the other Writing Prophets, a more immediate “disaster” from God on the people of His covenant and then a continued disaster, more distant, and of the same nature: (a) God will heap diasters on them; (b) God will send arrows against them; (c) God will bring hunger on them; (d) God will allow them to be “devoured” by pestilence and bitter destruction; (e) God will send the teeth of beasts against them, use thinking of Joel with the locusts and the army later which is like locusts; and (f) God will make the memory of them to cease among men.

(10). How inevitable this punishment for breaking of the covenant will be is seen in that Moses and God through Moses treat it as if it has already happened in history, which of course, at this point it had not!

“For the day of their calamity is at hand, and the things to come hasten upon them.” (Deuteronomy 32:35b from the Song of Moses)

(11). I can not help, parenthetically as Moses does here in the Song, mention ways in which God intervenes in the history of individuals and nations (32:39) (a) God kills and God makes alive {blessed be the name of God, and let God be God in our minds and He is in heaven and the universe, as He will be at the end of this
(12). Well, we have our question about the Gentiles being answered, that is at the time mentioned in Scripture as recipients of salvation, as we read some of the last words of the Song (32:43), how: (a) “Rejoice, O Gentiles, with His people”—an obvious reference to the remnant of Gentiles who will rejoice with the remnant of the rest of God’s people in the Jewish nation; (b) God will revenge the blood of all His servants, Jews and Gentiles; (c) God will get even, and more, against His adversaries, Satan and all unbelievers; (d) God will provide “atonement” (here in Moses and the Law of Moses years before the New Testament, we see “atonement”, knowing what we do from the NT to be the sacrifice of Jesus Christ on the cross for the sins of the world; and (e) that this atonement is for the land as well as the people, being aware and conditioned as we are by the context that precedes, we know this to be the land of the whole world, that is a new earth when God destroys by this increased fire the old earth. Even as we use, according to the directions from God, all of the NT scriptures to interpret the Law of Moses with the covenant (“no scripture is of any private interpretation”), even so will be use the Writing Prophets and what they said on the covenant to interpret the covenant.

9-5: History of the Hebrews and Jews in Romans.

You know no one on earth had the knowledge and perspective to deal with the history of his own people than Paul, a Hebrew of the Hebrews and trained in the Law as a lawyer, knowledgeable on Scriptures beyond all in his generation; and then after conversion with the proper perspective from the Ascended Christ in Arabia to fully understand.

1. In Romans where Paul uses many OT quotes, it is not incidental, rather as almost a subject introduction of what he did in his reread of the OT after conversion, that the quote comes from Habakkuk, “the just shall live by faith” (Romans 1:17 and Habakkuk 2:4).

Also indicative of the discussion to come in Romans, the most thorough of all books of the NT on God’s salvation plan, is the prior mention of the “Gospel of Christ” for those who believe, Jews first and then Greeks; nor the next phrase of how the gospel, OT and NT, is “the righteousness of God is revealed from faith to faith”. You will recall as we will find later in Romans that “Abraham believed God and it was imputed to him for righteousness”; so that faith and righteousness by faith was a way of salvation from the beginning and all through the Law and the Prophets. Where we have a problem today and then is in the obvious difference between “God’s people” in a very general sense and a remnant of that larger group that are really God’s people through faith. [It would almost seem, and I say this respectfully, that God had set aside then in the nation of Israel and now in the church memberships of the United States a larger group from which He can select His elect
based on their faith for righteousness. I know the problem of the falling away in the wilderness where all of those called "God’s people", all the children of Israel rescued form Egypt by God, were denied eternal rest and entrance into the promised land except for Moses, Aaron, Joshua, Caleb, and all young people 19 years of age and younger, and the current falling away of churchmembers in the United States is not this simple: however as we are informed in Hebrews, the book of the Falling Away, in both cases there must be among those calling themselves by the name of God and by the name of His Christ, “an evil heart of unbelief in departing from the living God.” ) In the past it would bother me when I would hear such statements as the one made by Prime Minister Begin when he said, “We are born Jews like you Americans are born Christians.” But you know when I consider the way God first chose Israel to occupy His land, and then chose the United States to occupy this land; and blessed them as long as there was a keeping of the covenants with God, there is a real sense in which Americans are born Christians in that they are “God’s people” like the majority of Israel was God’s people. In other words in both nations, only a remnant and sometimes as in Malachi a remnant of the remnant went beyond a mouth and lip acknowledgment of God to a faith unto righteousness.

2. What Paul describes in Romans 1:18-32, in particular for heathen civilizations, is also a description of how people, God’s people or otherwise, inherently know something about God yet refused to glorify Him as God and then the spiral downward among those peoples happens as “an evil heart of unbelief” takes its toll.

What we might say is different in God’s people of the Hebrew nation, in God’s Gentile people of the United States, and in God’s creations in the rest of the world—where “God is manifest” inside them, where God shows it to them, where His eternal power and Godhead are seen in terms of the obvious creations form God—is the time it takes to go from a little initial knowledge of God to an evil heart of unbelief in departing from the living God. I think you could safely call it in all cases a certain measure of faith, more in the category of the faith that is a mental assent and can not save of James than of faith that leads to righteousness; and I know men like Frank Graham as he did in his message on “Grace” where he claims a measure of faith for all men and grace, would object to both this measure dying with time, and object to the individual heart among his own church members who would depart all the way to the other extreme of “an evil heart of unbelief". Yet the message of the Bible, and of Hebrews, is that this very thing did happen to the Hebrew nation in the wilderness, and that it is repeated in the Falling Away of the Fullness of Times Gentiles, the leader of course of which is the United States.

3. The Hebrew nation, later the Jewish nation, blasphemed the name of God across the world, because other nations looked down on their God as impotent and unloving when God had to punish them with captivity because of their rebellions.
Paul supports this with a quote from Isaiah 52:5 and Ezekiel 36:22 in Romans 2:24, “For ‘the name of God is blasphemed among the Gentiles because of you,’ as it is written.” Also Daniel in making his very effective prayer for “what will happen to my people” after the 70 years in captivity of Jeremiah (Daniel 9:1-19), compares what nations think during his time of Israel and Israel’s God because of rebellion and captivity as the opposite of how God’s name became respected among the nations of the world when He rescued His people from Egyptian bondage.

(1). Isaiah 52:5.

In the larger context of Isaiah 52, what we have is some of the immediate hope for the future, in salvation, in restoration of a remnant of the people of Jerusalem, in the suffering servant which is the Prophet Messiah. All know of what 52 leads into in Isaiah 53 as the crucifixion of the Christ is clearly taught, “the bruised for our iniquities”, the stripes of His with which we are healed, and other details of the Crucifixion that we must look at as part of the Message of Hope. {By the way, we have in Isaiah 52:4 and following a little history from God Himself.}  

“For thus says the LORD God: ‘My people {well there it is, God Himself is calling the nation of Israel “God’s people} went down at first into Egypt to dwell there {at this time it was simple the large family of Jacob, called Israel blessed by the position in Egyptian government by his son Joseph, one of the forefathers of the 12 tribes of Israel}; then the Assyrians oppressed them without cause {well, the Assyrians are still held responsible although God used them to punish Israel}. Now therefore, what have I here, ‘ says the LORD, that My people are taken away for nothing? Those who rule over them make them wail,’ says the LORD, and My name is blasphemed continually every day. Therefore My people shall know My name {it would seem that some of the blasphemy was not only that the Captors did not know the full implications of the name of the LORD God, nor did God’s own people know}; therefore they shall know in that day that I am He who speaks. {Well, this is one thing that all did not know about God, that He is the God who speaks to nations and individuals.} : Behold, it is I.’” (Isaiah 52:4-6) {How does God speak to men, always through either and Apostle or Prophet! And God does not do anything, according to the Prophets, without first telling His people; of course, then and today, there are those who do not see or listen, who cry peace in the temple or the church, peace, peace in the nation when there is no foundation any longer for peace in the church or the nation.}

(3). Ezekiel 36:22.

“When they came to the nations, wherever they went, they profaned My holy name—when they said to them, ‘These are the people of the LORD, and yet they have gone out of His land.’ But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. Therefore
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say to the house of Israel, 'Thus says the Lord GOD: 'I do not do this for you sake, O house of Israel (it seems that God is on the very age, at least after the birth and death and ascension of His Christ to forsaking the nation of Israel, which we know to be predicted in Daniel; however, the foreshadowing in the other Prophets, a time of blindness for the Jews until the Fullness of the Gentiles is complete.), but for My holy name's sake, which you have profaned among the nations wherever you went. And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,' says the Lord GOD, 'when I am hallowed in you before their eyes.’” (Ezekiel 36:20-24)

(a) Next God promises to bring them from among the other nations into "your own land" (36:24); (b) the famous promise of regeneration with "a new heart and a new spirit"; (c) They will dwell in the land, be God's people and He will be their God, in which we must recognize both an immediate and an eternal implication of hope: for we know that the Jews only remained in the land until 70 A.D. and recently returned.


Paul is here making preparation for declaring what was hinted at in the Writing Prophets, that a Gentile can be a Jew in the sense of being a real people of God.

"For he is not a Jew who is one outwardly (with all due respect former Prime Minister Begin and others in Israel, it is not enough to have outward social, political, and even religious claims to be a Jew, and you can not according to the definition in the Word of God be born a Jew), nor is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly (wow, contemporary Israel have you imagined that a Palestinian believer in Jesus might be more inwardly a Jew than you are, or even a Gentile American believer); and circumcision is that of the heart (try, Israel the circumcision of the heart), in the Spirit (yes, try the Holy Spirit), not in the letter; whose praise is not from men but from God (let God identify the real Jews for you.) (Romans 2:28,29)

5. What good is it then to be a Jew or to be circumcised? Romans 3:1.

"Much in every way! Chiefly because to them were committed the oracles of God” (Romans 3:2)

6. What if the majority of God's people in the OT and in the times of Jesus and the Apostles did not believe?

"For what if some did not believe? Will their unbelief make the faithfulness of God without effect?” (Romans 3:3)

As we read the Writing Prophets of the OT, with the more depressing aspects of the Message than the good, we should focus more on the faithfulness of God, His
character, and His Word, than on the majority unbelief of the Hebrew nations; recalling that Jesus Himself was of that nation, the prime oracle of God, as were the first Apostles who wrote Scriptures; and for a few years after the Ascension, the Jews were the majority of Christians. Of course, Paul called himself a "Hebrew of the Hebrews" more proud of that, it seems, than of his Roman citizenship.
The Prophet Isaiah in the city and the Prophet Micah in the country were delivering God’s message to Judah and the city of Jerusalem. There is a contrast in the message of both Prophets, as they compare the characteristics of the ultimate city, the New Jerusalem of the New Age, with the Jerusalem that they see before them. Isaiah and Micah, like the other Writing Prophets, are interesting in that they deal with the politics of the city and country. Also they deal with social problems, government, and personal relations as well as religion. The Prophets are very interdenominational. You see, the God of the Universe that is speaking through these Prophets is aware that He is the only God, that He is the Creator of the whole world and all the people; and therefore He does not hesitate to speak to all peoples. It amazes me the similarity of the book contents of the Writings of the Prophets to the writings of the authors on American Studies. Both deal with politics, government, social relations, and international affairs. The only difference is that while American studies authors deal with literature, the Prophets do not in the strict sense of the word, although as you noticed in the figurative language of Amos that they also create national literature. Of course, in another sense the Prophets do deal with other literature in that they quote from each other. Once again we should realize that there is a world of difference between the inspiration of other literature like the books in American Thought and the inspiration from God of the writings of the Prophets.

The Prosperity That Brought the Degradation

The reign of King Uzziah in Judah is considered to be the most prosperous era in the nation since that of King Solomon. The year that Uzziah died is the year that the
young Isaiah was called to be a Prophet. Sampey describes the condition of the country and the city. "The country had enjoyed an era of agricultural and commercial development under Uzziah. Tribute flowed in from the Ammonites, and the avenue of trade through the Red Sea was open, as in the days of Solomon. The country was at peace with its neighbors. Wealth increased in the hands of the nobility and other landowners. Luxury, with its attendant train of evils, entered Jerusalem. There was sore need of a prophet to call the people to repentance and reformation."

10-1: An Introductory and Exegetical Outline of Isaiah.

Chapter 1, An Explosive Introduction

Only a message from God to His rebellious subjects could start as does the book of Isaiah in chapter 1. The first verse is historical, then....

"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jothan, Ahaz, and Hezekiah, kings of Judah." (Isaiah 1:1 RSV)

Well, that is harmless enough, but stayed tuned. "Hear, O heavens, and give ear, O earth; for the LORD hath spoken..." It seems that Isaiah to talking to the stars and sky and to the earth itself as he is about to tell the nation to just keep on going as it has been, without listening and seeing!

"Sons have I reared and brought up, but they have rebelled against me. The ox knows his owner, and the ass its master's crib; but Israel does not know, my people does not understand." (Isaiah 1:2,3 RSV)

{Commentators like to refer to the “Falling Away” of II Thessalonians from the original Greek as "the Rebellion" near the end of time; and we see here in Isaiah as in many times in The Message of the Writing Prophets that God’s people were in rebellion. While the practice is common, there are only two historical periods that should fully be given the title of the “Falling Away”, the first by the children of Israel for 40 years in the wilderness; and the second by church members at the end of the Fullness of Time and the beginning of the last 40 year Falling Away that goes right up to the Second Coming.) We see the pathos of God as His love and care has been rejected, as a rebellious son would reject the care of a father; and of a people that do not know or understand the God who has adopted them! Now, we come to the crux of the accusations that God has against the nations.

“Ah, sinful nation, a people laden with iniquity, offspring of evildoers, sons who deal corruptly! They have forsaken the LORD, they have despised the Holy One of Israel, they are utterly estranged." (Isaiah 1:4 RSV)
If you are a wife and your husband says that you “are utterly estranged” you have better believe it, or at least listen; and if you are the chosen people of God, the chosen nation from among all the nations of the earth and that God says that you “are utterly estranged” you had best listen! God is tired of their religious worship and practices, desiring rather to see them doing good.

“What to me is the multitude of your sacrifices? says the LORD; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs, or of he-goats. When you come to appear before me, who requires of you this trampling of my courts? Bring no more vain offerings; incense is an abomination to me. New moon and Sabbath and the calling of assemblies--I cannot endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates; they have become a burden to me, I am weary of bearing them. When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood. Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow.”
(Isaiah 1:11-18 RSV)

1. As a nation when God tells you that He is no longer interested in the sacrifices you make as part of your religious worship, you are in trouble!
2. As a nation when God says your attendance at worship is no more than the stepping on His holy house, you are in trouble!
3. As a nation when God says your religious activities His soul hates, you know you are in trouble!
4. When God is weary of those religious activities and they become a burden to Him, all is lost!
5. You can pray and fix your hands in a certain manner to pray, but God will not listen. He says it is because of the blood on your hands.

Rather than religious attendance and activities, this is what God expects of a nation.
1. Making yourself clean by washing. Remember the previous chapter on baptism and the real meaning of baptism. This is an inward cleansing that comes from repentance and renewed faith!
2. Remove from before God the evil doings, and if they are removed from before God, who sees and knows all, then they are removed from the face of the earth.
3. Stop doing evil and learn to do good.
4. Seek justice and correct oppression.
5. Defend the fatherless and plead for the widows.

It sounds much like the similar admonitions from the Apostle Peter much later on what it will take to live a long life.
“He who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking guile; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the LORD are on the righteous, and his ears are open to their prayers; but the face of the LORD is against those who do evil.” (I Peter 3:10-12 and Psalm 34:12-16 NJKV)

Chapter 2: The Ideal versus the Actual City
Isaiah was a hometown boy, raised and educated in the city of Jerusalem. He loved that city and desired something better for it, say that of the New Jerusalem come down from heaven from God. First, he talks of how the condition of the city has evolved to a lesser state.

“How the faithful city has become a harlot, she that was full of justice! Righteousness lodged in her, but now murderers. Your silver has become dross, your wine mixed with water. Your princes are rebels and companions of thieves. Every one loves a bribe and runs after gifts. They do not defend the fatherless, and the widow's cause does not come to them.” (Isaiah 1:21-21)

Then starting in chapter 2 we have the introduction of the Perfect, Ideal City. It comes as word which Isaiah saw concerning Judah and Jerusalem (Isaiah 1:1).

“It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall come, and say: 'Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths.' For out of Zion shall go forth the law, and the word of the LORD from Jerusalem. He shall judge between nations, and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nations, neither shall they learn war any more.” (Isaiah 2:2-4 RSV)

There you have the Perfect City. It is a city raised high on the highest of all mountains. The weapons will be turned into fishing instruments and the swords into instruments of cultivation. Is that what you see in Jerusalem and Israel today. Hardly! Because it is not the "latter days", the end times of the "last days"!

10-2: Micah
Compare the Beginning of Micah. How does the beginning of Micah compare with Isaiah. Recall that Micah though in the northern kingdom of Israel also had a message for Jerusalem. “The word of the LORD that came to Micah of Moresheth in the days of Jotham, Azah, and Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.” (Micah 1:1 RSV) Well, it has a similar historical beginning. Let us see if the introduction then is as explosive.
“Hear, you peoples, all of you; hearken, O earth, and all that is in it; and let the Lord GOD be a witness against you, the Lord from his holy temple. For behold, the LORD is coming forth out of his place, and will come down and tread upon the high places of the earth. And the mountains will melt under him and the valleys will be cleft, like wax before the fire, like waters poured down a steep place. All this for the transgression of Jacob and for the sins of the house of Israel. What is the transgression of Jacob? Is it not Samaria? And what is the sin of the house of Judah? Is it not Jerusalem? Therefore I will make Samaria a heap in the open country, a place for planting vineyards; and I will pour down her stones into the valley, and uncover her foundations. All her images shall be beaten to pieces, all her hires shall be burned with fire, and all her idols I will lay waste; for from the hire of a harlot she gathered them, and to the hire of a harlot they shall return. For I will lament and wail; I will go stripped and naked; I will make lamentation like the jackals, and mourning like the ostriches. For her wound is incurable; and it has come to Judah, it has reached to the gate of my people, to Jerusalem.” (Micah 1:2-9 RSV)

Yes, it is as explosive in the introduction of Micah as in Isaiah. Notice that in both cases the cities are called harlots!

1. What God considers most important from Micah as quoted in the New Testament.

Recall that these quotes from Micah, with the reference given from where quoted in the NT, are listed on our "Magic Outline", along with the subject outline that is derived from them. From the Magic Outline, we have the following for the Prophet Micah. First, of the twelve major topics of the Magic Outline, Micah is in topic number eight: "The New King for the New Israel", which based on Isaiah 54-66 has subheadings of: (I) "Jews and Gentiles are fellow citizens in the Kingdom"—perhaps no longer a shocker as we find even in the Song of Moses of the Law of Moses references to the Gentiles; and (II) "Characteristics of the New King of Israel" also of Isaiah 54-66 and with another humble references to prevent the people of Jesus' day from demanding another King like David, and another of the same kind of kingdom (even as David was not allowed to build the Temple for God, it falling to Solomon, so David’s kingdom can not be considered adequate for the type of kingdom that Jesus ushered in at First Advent, but more like at the Second Advent, as Christ then reigns supreme). Then in (III) "The Method of Citizenship", also from Isaiah 65:1 (quoted in Romans 10:20,21)—wherein is citizenship according to Isaiah is sought by the Gentiles that did not seek it (Isaiah picking up from Moses the kingdom membership and salvation for the Gentiles), and then how in Isaiah 66:1 as quoted in Matthew 5:33 that Jerusalem is the city of King Jesus. Finally still under the New King of the New Israel heading, and under citizenship in that kingdom, the Magic Outline places under the same heading and subheading from Isaiah to Micah, Micah taking up where Isaiah left off of how the New King, a
Prophet Messiah, would be born in Bethlehem \([\text{in Micah 5:2 and quoted in Matthew and John}]\); and in Micah 6:15, how fellow citizens in the kingdom, called sowers and reapers, will rejoice in the same manner. Well, here is that part of the Magic outline.


1. The New Citizenship found of those who sought it not or who searched not for it (grace): Isaiah 65:1 and Romans 10:20,21.

Micah

3. The Christ, the Prophet Messiah, born in Bethlehem, Micah 5:2, Matthew 2:5,6, and John 7:42, to be:
   (1). A ruler of the people; and
   (2). A shepherd of the people.


2. Do these expected prime subjects of the Christ, the Prophet Messiah that will both be a ruler of His people and a shepherd to His people, along with the sowing and reaping citizens of the kingdom correlate well with what we find as a Micah outline in one of the good and conservative commentaries like The Minor Prophets or the New International?

Leslie C. Allen in the New International, writing on Micah, offers the following three point outline: (I) Penalty and Promise (1:2-2:13) with subheadings of the punishment to come and the reason why, that of Samaria and Israel to the north and that of Jerusalem and Judah to the south, a subheading on "crime and punishment" (in which as we read we see the crimes of when the covenant is broken, also we see the people will come to the point of saying as predicted in the Song of Moses as "in that day one shall take up a proverb against you" (Micah 2:4); also a subheading of "Prophesy true and False": then with (II) on Hope Beyond Affliction, after the doom and destruction of Jerusalem, we come in Micah 4:6-8, and in Allen's outline to "the future greatness of Israel and Jerusalem", suspecting immediately that this is the New Israel and New Jerusalem of our Magic Outline (and as we read in Micah 4:6-8 we read of how "the LORD will reign over them in Mount Zion from now on, even forever", knowing that indeed this is the everlasting kingdom and the everlasting king, Christ), and further in Micah 4:9 in preparation for the two quotes in our Magic Outline, the question is asked, "is there no king in your midst" (Micah 4:9), in preparation for the people of Micah's day and Isaiah, "and to Babylon you shall go...there you shall be delivered" (4:10) where you will be redeemed, leaving the way for the Coming Messiah after restoration of Micah 5:1-5 and following.
Allen continues to outline (II) of Micah—the Hope Beyond Affliction—and which it turns out, if you check the faithfulness to the exegesis of Micah by reading the text is an brief exegesis in outline form: Allen considers that 5:1-6 with 4:14-5:5 is a comparison of Jerusalem's abject king with Israel's ideal king, that king of course being the King Jesus still to come; a discussion from Micah of the place the future "remnant" of Israel will pay (5:7-9); and then of God's punishment and deliverance of Israel in 5:10-15.

(In Micah itself, and in particular, in Micah 5:5,6 you see the predictions of both the Assyrians coming into the land of Israel, then later the destruction of the Assyrians by seven shepherds and eight princes; but then the "remnant of Jacob", some of Israel taken captive by the Babylonians will be captives "in the midst of many peoples" (Micah 5:7), that is among the Gentiles is named rather than Babylonians at this point by name.)

Allen finishes (III) of his outline, the subject of which is "Grace Triumphant Over Sin" (and outlining Micah 6:1-7:20) with "Messages of Reproof and Lament"—that is God's case against Israel in 6:1-8, commercial trickery (you know counter to the covenant with God) and its punishment in 6:9-16; and lament over a decadent society in 7:1-17. So that I would consider that our Magic Outline, based on a foundational outline of OT quotes in the NT, and which must be from God, that is this foundational, since He had the oversight surely of the writing of the total Bible. Well, you know He chose the time and the place to speak to the Prophets and the Apostles. Anyway, I would consider this outline from Allen quite in line with what we would expect from our Magic Outline. Also we know that God chose what was really needed in the prophecies about Christ and about salvation for the Gentiles of the Fullness of the Gentiles time as the Gospel was preached to every nation, the Jews and with all their history in the OT almost becoming insignificant except in that they were examples of a people, and of and for a nation, for the Gentiles.

10-3: Some More Outline of Isaiah.

Isaiah chapter 5: Woes on Certain Classes of People in Isaiah

In chapter 5, Isaiah declares the woes of God on certain classes of people. Listen to it sounds like a modern city today.

1. Woe on the land sharks.
2. Woe on drunken revelers
3. Woe on unbelievers.
5. Woe to those who confuse right and wrong.
6. Woe on the conceited politicians.
7. Woe on corrupt, drunken judges.

10-4: Hosea.
Hosea, the Contemporary Prophet Marries a Harlot. During this what Sampey calls "the Golden Age of Prophecy", God was determined to make the point of harlotry to Judah and Israel, so Hosea, a contemporary Prophet with Isaiah and Micah, was told to take a wife that was a harlot.

“The word of the LORD that came to Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the sons of Joash, king of Israel. When the LORD first spoke through Hosea, the LORD said to Hosea, 'Go, take to yourself a wife of harlotry and have children of harlotry, for the land commits great harlotry for forsaking the LORD.' So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son.” (Hosea 1:1,2 RSV)

Word got around in the little countries of Judah and Israel, and what the Prophets did and said became household words. We saw in the case of Jonah being swallowed by the whale on the trip across the Mediterranean to Spain, that this word from the sailors traveled back to Nineveh before Jonah got there. Well, as his marriage and children were discussed, God wanted it to count for something.

“And the LORD said to him, 'Call his name Jezreel; for yet a little while, and I will punish the house of Jehu for the blood of Jezreel, and I will put an end to the kingdom of the house of Israel. And on that day, I will break the bow of Israel in the valley of Jezreel.” (Hosea 1:4)

1. A Prediction by Hosea of the end of Israel as a nation of God's people.

It was drastic behavior, these instructions from God for Hosea to follow; but it was a prophecy that was a drastic, he was predicting the end of the nation of Israel, the northern kingdom, and at the same time he was telling the nation and nations that the reason was because of their harlotry. Jezreel was a valley in northern Israel, and was the place that Jehu murder the sons of Ahab in order to become the king of Israel. The end of the kingdom is fulfilled by the Assyrian Captivity. Gomer bore a daughter next which God told Hosea to call Lo-Ruhamah, which means Not Pited, as God was no longer going to have pity on the nation of Israel to forgive them. At this point God was still have pity on the southern nation of Judah; and said that he would deliver them this time, yet not by war. And then a third child was born, and God said to name him "Not my people" as the people of Israel were no longer His people and God was not their God.

2. The Real People of God of the Real Israel.

Then we come to see in Hosea 1:10 and with its explanation in Romans 9:25,26 that the real people of God after this rejection of Israel would become a kingdom of Gentiles from across the earth.

“Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place
where it was said to them, 'You are not My people,' there it shall be said to them, 'You are the sons of the living God. Then the children of Judah and the children of Israel shall be gathered together, and appoint for themselves one head; and they shall come up out of the land, for great will be the day of Jezreel!' (Hosea 1:10, 11 NJKV)

And the quote with explanation preceding the quote is found in Romans 9:24, 25.

"Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee (the Greek word for Hosea), I will call them my people, which were not my people; and her beloved, which was not beloved." (Romans 9:24, 25 KJV)

3. What do we find of Hosea in our Magic Outline?

"II. Listen to God Himself tell in the Bible to what extent the nation of Israel was and was not His chosen people.

   Amos
   1. Immediately after rescue from Egyptian bondage God turned away from most of Israel, giving them up to worship the host of heaven; Amos 5:25-27 and Acts 7:42.
   2. God takes a people for His name from among the Gentiles: Amos 9:11,12 and Acts 15:15-17.

   Hosea
   3. These same Gentiles shall be called sons of the living God: Hosea 2:23 and Romans 9:25,26.

   Isaiah 1-39
   4. If God had not chosen a small remnant out of Israel they would have been like Sodom and Gomorrah: Isaiah 1:9 and Romans 9:29.

Looking at the above copied from the Magic Outline, part of the outline that subject outlines based on the quotes, the books of Amos, Hosea, and Isaiah 1-39, and under the general subject of "Listening" we find that Hosea elaborates on the Gentiles as "sons of the living God" (Hosea 2:23 and Romans 9:25,26), after Amos, also in keeping with Moses and Isaiah, tells of how God takes a people for His own name from among the Gentiles; and then after Amos, in Isaiah 1-39 (in particular from Isaiah 1:9 and Romans 9:29) describes these people of God in the future as both a "remnant" of the Hebrews and a large number of Gentiles.


   Part of an Outline of Hosea on The Message.
   The part of the study Bible outline pertinent to the message is the outline of Hosea 4:1-9:9 and entitled “unfaithfulness is the basis of God's controversy with His people” with the 13 divisions of (1) unfaithful people break covenant commitments, (2) unfaithful ministers bring judgment on the people and on themselves, (3) an alien
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spirit dominates unfaithful people, (4) God chastises His unfaithful people, (5) surface repentance does not satisfy the sovereign God, (6) sharp judgment comes upon fleeting loyalty, (7) loyal love and personal knowledge of God meet His requirements, (8) covenant-breaking hinders restoration of God’s people, (9) making leaders by power politics shuts God out of the process, (10) compromise leads to loss of strength and alienation from God, (11) diplomatic duplicity interferes with God’s redemptive activity, (12) religious perversion ends in apostasy and bondage, and (13) God’s unfaithful people reap more than they sow. Now we only have time and space to look at the subheadings under the outline of (4). Under (4), “God chastises His unfaithful people”, God through Hosea lists (one) God disciplines unfaithful leaders in 5:1,2; (two) God disciplines because He knows His people fully in 5:3; (three) Pride prevents repentance and promotes stumbling in 5:4,5; (four) extravagant giving is no substitute for lapses in living in 5:6-7, and (five) God is the agent of punishment for His people in 5:8-14.

(4). God chastises His unfaithful people, Hosea 5.

One. God disciplines the unfaithful leaders, 5:1,2.

“Hear this, O priests! Take heed, O house of Israel! Give ear, O house of the king! For yours is the judgment…” (Hosea 5:1)

Two. God disciplines because He knows His people, 5:3.

“And Israel is not hidden from Me…Israel is defiled.” (Hosea 5:3)

Three. the people of God has mis-directed their deeds and have the wrong spirit, 5:4,5.

“They do not direct their deeds toward turning to their God, for the spirit of harlotry is in their midst, and they do not know the LORD.” (Hosea 5:4)

Four. Extravagant giving is no substitute for lapses in living, 5:6-7.

“With their flocks and herds they shall go to seek the LORD, but they will not find Him; He has withdrawn Himself from them. They have dealt treacherously with the LORD…” (Hosea 5:6,7)

Five. God is the agent of punishment for His people, 5:8-14. And can you buy that, that God Himself is the mover and maker of disaster for His own people? “I, even I, will tear them and go away; I will take them away, and no one shall rescue.” (Hosea 5:14b)

10-5: Last Prophet of the Assyrian Period, Nahum

Nahum was the last prophet of the Assyrian Period. (Recall that “The Minor Prophets” commentaries place the following Writing Prophets in volume two: Obadiah, Jonah, Micah, Nahum, and Habakkuk. Later we will discuss how Habakkuk got in there.) In fact, it was his message to predict the destruction of Nineveh, the city-state of the Assyrian Empire. Isaiah, the Prophet of the generation before Nahum, wrote both predictions and history about Assyria. Perhaps the most famous is the record of Isaiah 36. First King Sennacherib of Assyria took the other fortified cities of Judah, then stood outside the gates of Jerusalem.
1. Background in Isaiah for Nahum.

"Now it came to pass in the fourteenth year of King Hezekiah that Sennacherib king of Assyria came up against all the fortified cities of Judah and took them. Then the king of Assyria sent the Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And he stood by the aqueduct from the upper pool, on the highway to the Fuller's Field." (Isaiah 36:1,2 NJKV)

Three men from the court of Hezekiah came out to met the Rabshakeh from Sennacherib. The Rabshakeh told them to give up and asked them what was Hezekiah trusting in to save them. Apparently Hezekiah had rebelled against Assyria, refusing to pay tribute. Jerusalem was taunted. If you are trusting in Egypt, you are trusting in a spear that will pierce you. If you pledge allegiance to the king of Assyria I will give you two thousand horses, if you are able to put riders on them. You can’t be trusting in your army as you can not repel even the least of one of our captains. When the three from the court asked the Rabshakeh to speak in Aramaic which they could understand but not the common people on the wall, again they were taunted and instead the Rabshakeh spoke in Hebrew. This time he addressed the people saying to listen to the great king, the king of Assyria; and told them not to be deceived by Hezekiah as he was not able to deliver them.

"Do not listen to Hezekiah; for thus says the king of Assyria: 'Make peace with me by a present and come out to me; and every one of you eat from his own vine and every one from his on fig tree, and every one of you drink the waters of his own cistern; until I come and take you away to a land like your own land, a land of grain and new wine, a land of bread and vineyards." (Isaiah 36:16,17 NJKV)

He was going to grant them some time in their own city, then later take them to a supposedly good Captivity in Nineveh. Then the representative of Sennacherib began to taunt the God of Judah, and that was a big mistake.

"Beware lest Hezekiah persuade you, saying, 'The LORD will deliver us.' Has any one of the gods of the nations delivered it land from the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim? Indeed, have they delivered Samaria from my hand?'" (Isaiah 36:18,19)

These were peoples that had fallen. Then they had the nerve to compare the God of the Universe to the false gods, idols, of other nations. It was true that Assyria had already taken captive the northern kingdom of Israel with the largest city of Samaria. The taunt before the God of Jerusalem continued.

"Who among all the gods of these lands have delivered their countries from my hand, that the LORD should deliver Jerusalem from my hand?'" (Isaiah 36:20 NJKV)
When the three men from the court of Hezekiah took the message to him, he rent his clothes and went into the temple to pray. After pray, Hezekiah sent representatives to talk to the Prophet of God, Isaiah with the following message.

“It may be that the LORD your God will hear the words of the Rabshakeh, whom his master the king of Assyria has sent to reproach the living God, and will reprove the words which the LORD your God has heard. Therefore lift up your prayer for the remnant that is left.” (Isaiah 37:4 NJKV)

Isaiah told the messengers of king Hezekiah not to be afraid of the words from the king of Assyria. The king had blasphemed God. Sennacherib was haughty and determined; and why not, he had destroyed and captured every nation of the known world.

“Thus you shall speak to Hezekiah king of Judah, saying: ‘Do not let your God in whom you trust deceive you, saying, “Jerusalem will not be given into the hand of the king of Assyria.’ ‘Look! You have heard what the kings of Assyria have done to all lands by utterly destroying them; and will you be delivered? Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezeph, and the people of Eden who were in Telasar.” (Isaiah 37:10-12)

One city was southwest of Jerusalem, the others were in Mesopotamia and in Syria. And the word traveled freely in those days in the small world: Hezekiah and his court had heard about all this! Nineveh and Assyria, one and the same, were a terror to the whole world during this times of Isaiah, Micah, Hosea, and now Nahum. If you have not seen that previously, you see it in the prayer of Hezekiah to God after this second message from the Assyrian King.

“Then Hezekiah prayed to the LORD, saying: ‘O LORD of hosts, God of Israel, the One who dwells between the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth. Incline Your ear, O LORD, and hear; open Your eyes, O LORD, and see; and hear all the words of Sennacherib, who has sent to reproach the living God. Truly, LORD, the kings of Assyria have laid waste all the nations and their lands, and have cast their gods into the fire; for they were not gods, but the work of men’s hands--wood and stone. Therefore they have destroyed them. Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that You are the LORD, you alone.” (Isaiah 37:15-20 NJKV)

God answered the prayer of Hezekiah. He answered it through the Prophet Isaiah. Isaiah sent a message to Hezekiah that since he had prayed to God against Sennacherib, this was the answer.

“...this is the word which the LORD has spoken concerning him (king Sennacherib): ‘The virgin, the daughter of Zion, has despised you, laughed you to
scorn; the daughter of Jerusalem has shaken her head behind your back! Whom have you reproached and blasphemed? Against whom have you raised your voice, and lifted up your eyes on high? Against the Holy One of Israel. By your servants you have reproached the Lord, and said, 'By the multitude of my chariots I have come up to the height of the mountains, to the limits of Lebanon; I will cut down its tall cedars and its choice cypress trees; I will enter its farthest height, to it fruitful forest. I have dug and drunk water, and with the soles of my feet I have dried up all the brooks of defense.’” (Isaiah 37:22-25 NJKV)

The King would recognize from this that God had been watching was what happening as he had taken captive the cities of the northern kingdom. Now, king Sennacherib is about to learn from the real King God who he has been blaspheming.

“Did you not hear long ago how I made it, {God is Creator} from ancient times that I formed it? Now I have brought it to pass that you should be for crushing fortified {God has planned and controlled the history and life of King Sennacherib of Assyrian} cities into heaps of ruins.” (Isaiah 37:26 NJKV)

But you see Sennacherib you were dealing with peoples of little power; with those who were dismayed before you; and they are temporal like the grass of the field. Then God lets Sennacherib know that he knows all about him.

“But I know your dwelling place, your going out and your coming in, and your rage against Me. Because your rage against Me and your tumult have come up to My ears, therefore I will put my hook in your nose and My bridle in your lips, and I will turn you back by the way which you came.” (Isaiah 37:28,29 NJKV)

Wow, what an impact this must have had on Sennacherib. God was going to put a hook in his nose and a bridle in his lips. God through Isaiah gives a sign to Sennacherib: he will sow and reap for three more years, and during those three years the remnant of Judah will remain in Jerusalem. And you know the rest of the story how an angel of God went into the camp of the Assyrians and killed 185,000 without a shot being fired. When the people of the city rose early in the morning the corpses of the dead were spread before them.

“So Sennacherib king of Assyria departed and went away, returned home, and remained at Nineveh. Now it came to pass, as he was worshiping in the house of Nisroch his god, that Adrammelech and Sharezer his sons struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon his son reigned in his place.” (Isaiah 37:37,38 NJKV)

2. Nahum in history.

Nahum predicted the demise of Nineveh, and Isaiah before him predicted that it would be Babylon that would take the rest of the Judaens into captivity (Isaiah 39). Micah also stated that Babylon would be the city-state where Jerusalem and the rest of Judah would go into exile (Micah 4:9,10). If you look on a map you will see
Nineveh at the far north of the Mesopotamia Valley with Ur where Abraham was called from far to the south close of the Persian Gulf, and Babylon in between Nineveh and the Gulf, closer to Ur than to Nineveh. I suppose it is somewhat of a mystery why two hundred years before Sennacherib, God after the preaching of Jonah had spared Nineveh so that it could later become a scourge to Israel, Judah, and Jerusalem. Except as God told Jonah because of the 120,000 children and cattle. Yet we know also that God used Assyria as a punishment on Israel and part of Judah, to go into Captivity because of their sins of rebellion and captivity. The history of the Assyrian Empire is readily available from 1350 B.C. where it was somewhat limited to a few cities around Nineveh and on the Tigris River, to westward expansion in 1300 B.C. toward the west to take in territories of the Euphrates River, to expansion north west, east and south under Sargon II and Sennacherib in 720 BC and 700 BC, then under Esarhaddon, the son of Sennacherib in 675 BC all the way to the Persian Gulf and to include Egypt. The Babylonian Kingdom occupied much the same territory as the Assyrian Kingdom. The Medes of the north and east of Assyria, called the Chaldeans, were the actual destroyers of the city of Nineveh, although it was a contest as to who would be there first, Cyaxares from the Medes, Nabopolassar of Babylon, or Pharaoh Necho of Egypt. It was the Medes that laid siege to Nineveh for two years before the city finally fell, and it is in the prophecy of Nahum that we know the details of that siege and fall, years before it took place. Approximately 607 B.C. the city of Nineveh ceased to be forever. (Later, time and space permitting, we will talk about some of the archeological remains that have been found there.)

3. Where does Nahum fit on the Magic Outline?

Once again we are make to topic eleven of the Magic Outline, "A New King for a New Israel" with Micah telling us of the King Christ, the Prophet Messiah, and with Nahum then to the kingdom, the Gospel of the Kingdom, passing quickly on to Jeremiah 1-30, where very few Jews will believe these reports of the Prophets as they are foolish people without the ability to see; and then as Jeremiah also gives us one of the most pungent descriptions of how "God's people had ceased to act like God's people", in his famous Temple Message, described the people of the day as treating the temple of God in the city of God as a den of thieves, a place to hide after they had committed all kinds of atrocities.

"Micah

3. The Christ, the Prophet Messiah, born in Bethlehem, Micah 5:2, Matthew 2:5,6, and John 7:42, to be:
   (1). A ruler of the people; and
   (2). A shepherd of the people.


II. The Good News of the Gospel of the Kingdom preached by messengers.
1. How welcome across the way on the mountain is the first sight of those who come with the Gospel: Nahum 1:15 and Romans 10:15. 

2. Yet most do not believe the report, foolish people without the ability to see or hear: Jeremiah 5:21 and Mark 8:18. 

3. God established a House of Prayer but the nation of Israel turned it into a den of thieves: Jeremiah 7:11 and Matthew 21:13, and Mark 11:17. 

10-6: Joel 

Joel and Jeremiah, nobody today as few people even people of the Bible hardly know anything about them or their message, but they are speaking to the nations. Also we are lead to believe that contrary to Isaiah who was well known and respected, and even Amos who was well-known and infamous, that Joel and Jeremiah had little status. Although Jeremiah made the trip over to the gates of Jerusalem and the temple everyday to deliver the famous “Temple Message”, it was not heeded by the people, and most of the time it was his fate to receive rebuff from men, women, and children. You know without status in the community or the nation, the people of their day were asking, “Who is Joel?” And “Who is Jeremiah?” 

We should begin on the Prophet Joel with an analogous comparison between Obadiah 17 and Joel 2:32: (a) “But in Mount Zion there shall be those that escape, and it shall be holy; and the house of Jacob shall possess their own possessions…” (Obadiah 17 RSV); and (b) “And it shall come to pass that all who call upon the name of the LORD shall be delivered; for in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.” (Joel 2:32 RSV) 

“As the LORD has said…” makes it obvious that Joel is quoting from Obadiah; and in spite of the discussions on whether Obadiah was written in either 840 BC (with the plundering of Judah and Jerusalem by the Philistines and Arabians) or 588 BC (when Jerusalem was conquered and burned by the Babylonians). Recall that Obadiah’s predictions against Edom necessitates the previous assistance of the Edomites in the destruction of Jerusalem. Since we immediately recognize this verse from Joel, Joel 2:23, as part of the quote from Peter on the first day of Pentecost after the Ascension of Jesus, as Acts 2:17-21 and Joel 2:28-32, we also comprehend the two aspects of predictive prophecy. In Obadiah and Joel, you have a promise of reassurance to the nation of Israel that they will reoccupy the land of Canaan--there will be those who escape and there will be survivors in both Obadiah and Joel (remember the returns from Captivity as recorded in Ezra, Nehemiah, and Malachi), as well as the historical statements that some stragglers remained to live in the land; and then the larger and later application of the predictive element as the
name of the Lord is being called on for salvation after the beginning of the "last days" of Joel and Acts. We need to think of predictive prophecy as having a time spectrum of truth fulfillment: (1) in this case, after the Captivity and during the Captivity some stragglers remain and others return to rebuild the temple; (2) some Jews escape the neglect of salvation and the consequences of the neglect of salvation during the time of Christ and immediately after; and (3) the larger nation of Israel, the larger New Zion, the larger body of the children of God will group during this period of "last days".

10-7: An Exegetical Outline of the book of Joel.

I. Joel, or God through Joel, uses a historical calamity—a previous plague of locusts—to describe an impending Invasion and Captivity of a human army.

1. First, what the locusts plague had done to Judah.

“What the cutting locust left, the swarming locust has eaten. What the swarming locust left, the hopping locust has eaten, and what the hopping locust left, the destroying locust has eaten. Awake, you drunkards, and weep; and wail, all you drinkers of wine, because of the sweet wine, for it is cut off from your mouth.” (Joel 1:4,5 RSV)

2. Second, what the invading human army will do.

“For a nation has come up against my land, powerful and without number; its teeth are lions' teeth, and it has the fangs of a lioness. It has laid waste my vines, and splintered my fig trees; it has stripped off their bark and thrown it down; their branches are made white.” (Joel 1:6,7 RSV)

The problem always with any peoples is that we tend to think that things will continue as they have always been. The sun rises, the sun sets, we go to work five days a week, and essentially continue our weekend routines year after year. Much like Jesus predicted about the surprise of the Second Coming people will be “eating, drinking, marrying, and giving in marriage” as if things will continue in that manner forever, but suddenly the end will come. So it was with Israel, so Joel reminded them that the previous plague of locusts had been a sudden and tragic departure for the normal routine. So also would be the sudden invasion of a terrifying army. Don’t you see that in the introductory words of Joel?

“Hear this, you aged men, give ear, all inhabitants of the land! Has such a thing happened in your days, or in the days of your fathers? Tell your children of it, and let your children tell their children, and their children another generation.” (Joel 1:2,3 RSV)

II. Also the “as the LORd has said” of Joel 2:32, as Joel quotes from Obadiah, makes it obvious that God is speaking through the Prophets.
This is the way Joel’s message begins, “The word of the LORD that came to Joel, the son of Petuel...” (Joel 1:1 RSV); and this is the beginning of Obadiah, “The vision of Obadiah. Thus says the Lord God...” (Obadiah 1:1 RSV)

As treated always and ever, the Bible is the Word of God: this is true of the Prophets, the Law, the Poetical books, and the New Testament. The Bible is divine in origin. It came from God, and it came through the Prophets in such a manner as to make the misunderstanding of it, unless someone is so predisposed, to be difficult. The ASI for Authorized Semi-Public Interpretation is demanded for those who would understand the Bible based on “no scripture is of any private interpretation; demanding a public instead of a private interpretation, where either the public is the elect public of God or should be made semi-public as we know the Bible “is spiritually discerned” where the natural man can not understand it.

III. The LORD God is always reminding His people that He is speaking to them and that He is!

1. Joel 2:12 -- in spite of the impending judgment of the invading army, if they will repent, who knows if He will change His plan of Judgement.

“Yet even now, says the LORD, 'return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments.' Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and repents of evil. Who knows whether he will not turn and repent, and leave a blessing behind him, a cereal offering and a drink offering for the LORD, your God?” (Joel 2:12-14 RSV)

While we are groveling with all the parts of The Message that God’s people are not acting like God’s people in many ways, we should also consider such positive matters as (1) There can be a return to the Lord at any time unless He has made a cutoff decision, like He did after 40 years to the children of Israel in the wilderness, or as after the time of Christ when He cutoff Israel by blindness unto the Fullness of the Gentiles is complete, or like He can do for any individual when with “an evil heart of unbelief” they go beyond the now time of the Holy Spirit, and when the period of the Falling Away comes for Gentiles with sin and lawlessness when they really can no longer hear, heed, or endure sound doctrine; and (2) We must consider the whole character of God as gracious and merciful, slow to anger, abounding in steadfast love, and does relent of His decisions for punishment.

2. If God’s people who are called by His Name will repent, they can know that He is in the midst of them and that He is our God.

“You shall eat in plenty and be satisfied (the material prosperity that God promises is really more like a lack of hunger, we might call it a prosperity of daily bread, quite unlike the Gospel of Wealth and Prosperity with success of
today), and praise the name of the LORD your God, who has dealt wondrously with you. And my people shall never again be put to shame. You shall know that I am in the midst of Israel, and that I, the LORD, am your God and there is none else. And my people shall never again be put to shame.” (Joel 2:26,27)

This is not only a promise that follows repentance and calling on the name of the LORD by the chosen people, but it is a promise and prediction that will come to pass; however, it becomes more spiritual than physical. Although there is a promise of physical blessings on a nation as that nation honors God, there is the spiritual blessing that starts with Joel 2:28 as the Holy Spirit is democratically poured out on all flesh.

“And it shall come to pass afterward, that I will pour out of my spirit on all flesh: your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions (perhaps Obadiah was a young man as he saw a vision). Even upon the menservants and maidservants in those days, I will pour out my spirit.” (Joel 2:28,29 RSV)

3. Quickly even as the “last days” of Joel 2:28-32 and Acts 1 end with the old heaven and earth rolling up like a scroll and the advent of the new heaven and earth, so from that point on in Joel (2:30) the emphasis is on the end time.

“So you shall know that I am the LORD your God, who dwell in Zion, my holy mountain. And Jerusalem shall be holy and strangers shall never again pass through it. And in that day the mountains shall drip sweet wine, and the hills shall flow with milk, and all the stream beds of Judah shall flow with water; and a fountain shall come forth from the house of the LORD and the water the valley of Shittim.” (Joel 3:17-18 RSV)

It amazes me that we don’t readily see that with a new heaven and a new earth that John saw in the book of Revelation, and the new Jerusalem that John saw lowered down from heaven to earth, that there is the new Zion of the holy mountain; and a new chosen people of God, complete in number of Jews and Gentiles. This is the wrap up of all time as we know it. Where we have so much difficulty with the Prophets is in the failure to realize the message of Romans as to who the real nation of Israel is, consequently also the new Jerusalem, Zion, and etc.

III. Always with the Prophets, there is a message to the nation of a call to repentance and righteousness.

Halley writes in his Bible Handbook: “Modern books on the Prophets lay great emphasis on their social message, their denunciation of the political corruption, oppression and moral rottenness of the nation. However the thing that bothered the prophets most was the IDOLATRY of the nation. It is surprising how largely this is overlooked by modern writers.”
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You see this in Joel 1:14 with a call for a national Fast. “Sanctify a fast, call a solemn assembly. Gather the elders and all the inhabitants of the land to the house of the LORD your God; and cry to the LORD.” (Joel 1:14 RSV)

1. As previously mentioned the call for national revival in Joel 2:12 in order to avert the sure and impending disaster. “Yet even now,” says the LORD, ‘return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments.’” (Joel 2:12 RSV)

2. The call for a national assembly to fast and beseech God that the nation would be spared. “Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the elders; gather the children, even nursing infants. Let the bridegroom leave his room, and the bride her chamber. Between the vestibule and the altar let the priests, the ministers of the LORD, weep and say, 'Spare thy people, O LORD, and make not they heritage a reproach, a byword among the nations. Why should they say among the peoples, 'Where is their God?''” (Joel 2:15-17 RSV)

3. What Was the Nation Doing that Was So Bad? We will make a quick read through again of Joel, only 3 chapters, making note of any hint of wrong doing on the part of the nation. Offerings were not being made in the house of God (Joel 1:13). The people were not worshipping God with all their hearts (Joel 2:12). The people were outwardly rending their garments but not inwardly their hearts (Joel 2:13).

The Day of the LORD in Joel.

There is an immediate Day of the LORD as immediate judgment is passed on Israel, an army from the LORD. (Joel 2:1-11) There will be an immediate restoration of the people (Joel 2:18-27) The last days will start on the First Day of Pentecost after the Ascension of Christ (Joel 2:28-32) A Final Restoration of the Chosen of God, the fortunes of Judah and Jerusalem; and the gathering of all nations for final Judgment (Joel 3:1-21).

1. The reasons for Harsh Judgment with the nations (Joel 3:2,3). For the sake of God’s people and His heritage in Israel. Because these nations have scattered His heritage in Israel among the nations. Because these nations have divided up God’s land. Because these nations have cast lots for God’s people. They have made harlots out of the boys of Israel. They have sold the girls for wine. They act like they are trying to get even with God. They have taken the silver and gold out of the house of God. They have sold the people of Judah and Jerusalem to the Greeks.

2. The Gathering of all Nations for Final Judgment. (Joel 3:9-12) Prepare for war. Gather all the nations in the valley of Jehoshaphat. There God will sit to judge all the nations round about (Joel 3:12) Put in the sickle, the harvest is ripe, the wine press is full, and the vats are overflowing with great wickedness (Joel 3:13). Multitudes are in the valley of decision since the day of the LORD is near: the sun and
moon and stars are darkened (Joel 3:14,15) The heavens and earth are shaken while at the same time God is a refuge to His people. (Joel 3:16) The New Heaven (Joel 3:17-18). The people of God will know the LORD as their God. The people of God are they that dwell in Zion on God's holy mountain. The new Jerusalem shall be holy with never a stranger passing through. The mountains of the new earth will drip sweet wine and the hills flow with milk and the streams with water. A fountain of living water will flow from the garden of God. More on the Judgement of the nations (Joel 3:19-21) Egypt shall become a desolation. Edom a desolate wilderness. This is clearly a reecho of the judgement of God on Edom, and it looks like their ally is Egypt, because of the way they treated Israel: (1) they did violence to the people of Judah; and (2) they shed innocent blood in their land.

10-8: Where Does Joel come in the Magic Outline?
You will recall for looks at the outline on listening signs from other Assyrian Period and Pre-Isaiah Prophets, in particular under the topic of listening, and with Jonah, Amos, Hosea, and Isaiah 1-39 with a subheading of "Listening Signs from the Early Prophets and Jesus.

"II. Listening Signs from the Early Prophets and Jesus.

Jonah
The Listening Signs for This Generation is Both Solomon, Jonah and Jesus as recorded in the Bible while in Nineveh's generation it was the Prophet Jonah and in Jesus time it was Him the Prophet Messiah: Jonah 3:1-4 and Luke 11:29.

Joel
2. Listen to the Apostle Peter on the first day of Pentecost after Christ's Ascension as he quotes from the Prophet Joel to explain both what happened on that day, and what would happen from this the beginning of the last days until the end of time: Joel 2:28-31 and Acts 2:16-21.

3. Listen to the Prophet Joel start the ball rolling on the prime them of the Bible about eschatology, the One Day of the LORD: Joel 3:13, Mark 4:29, and Mark 13:24.

III. Listen to God Himself tell in the Bible to what extent the nation of Israel was and was not His chosen people.

Amos
1. Immediately after rescue from Egyptian bondage God turned away from most of Israel, giving them up to worship the host of heaven; Amos 5:25-27 and Acts 7:42.
2. God takes a people for His name from among the Gentiles: Amos 9:11,12 and Acts 15:15-17.

Hosea
3. These same Gentiles shall be called sons of the living God: Hosea 2:23 and Romans 9:25,26.

Isaiah 1-39
10-9: The Dating of Nahum and Obadiah.

1. Nahum.

While Nahum still fits in the Magic Outline, as we previously looked at, between Micah and Jeremiah, we should make a brief defence from the context of Nahum as a Prophet of the Assyrian period. Indeed, most of the book of Nahum is about the very destruction of Nineveh of Assyria. Tremper Longman III writes in the Nahum commentary of “The Minor Prophets” of the date of Nahum.

“Two events provide the chronological parameters for the writing of the book (the book of Nahum): the conquest of the Egyptian city of Thebes (664-663 BC) and the destruction of Nineveh (612). Nahum 3:8 alludes to the former events, while the latter is the subject of the entire book.”

2. Obadiah.

We have previously mentioned how Obadiah is placed up front in "The Minor Prophets" with Jonah, Micah, Nahum, and Habakkuk to follow. At this point from studies in Isaiah and other prophets, you can appreciate how we get both predictive history and actual recorded history in the Prophets, often causing the Bible student to wonder where Obadiah is predictive or actual history. Some arguments for a pre-exile Obadiah, versus a post-exile and therefore in our grouping with Malachi and the other Prophets of the Restoration, would be: (1) the way Jeremiah borrows from Obadiah; and (2) the dependence of Joel on Obadiah; and (3) the placement in our Bibles with the Minor Prophets in the sequence of: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. However since I have found no direct quotes from Obadiah in the NT, it has not been included in the Magic Outline.
While initially as we started this study of the Writing Prophets the primary theme of The Message was from reading the Prophets, "God's people are not acting like God's people", after extensive study we are coming to see that the theme becomes more "God's People Can not Act Like God's People"; and I think this is really what God would guide us to learn from the progressive revelations of the Bible to the extent that we are ready to accept that there must be a better day when the law of God can be put into the heart and mind to enable righteousness, when God through Christ and the Holy Spirit will provide a better covenant whereby a better heart is given, the stony heart being taken away.

11-1: For 40 years?  
This section tries to answer the question to the affirmative, based on the OT and Romans, "Is It Really Possible for God's People to Stumble for 40 years?" Moses saw it for 40 years, and 23,000 fell in one day in the wilderness; indeed Moses saw it for 80 years with the second generation of wanderers. Moses near the end of his life and at the Jordan entrance to the promised land had no confidence at all in the ability of the people to remain faithful to God. In fact after Moses completed the writing of the Law of Moses, giving it to the Levities to put beside the Ark of the Covenant as a witness against the people, he gathered together all the elders and officers of the 12 tribes to tell them bluntly that after his death "you will become utterly corrupt, and turn aside from the way which I have commanded you." (Deuteronomy 31:29) Of course based on the covenant, God would bring evil on them, Moses said, so Moses predicted (not only did Moses know the people and the covenant, but
God had told him of the future for Israel, which we will look at in the next section: "evil will befall you in the latter days, because you will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands." (31:29) And don't forget that God wanted to destroy all the people several times, including the time they worshipped the golden calf and played while Moses was receiving the law, and another time when God threatened to make a nation for Himself from only Moses and Aaron, again threatening to destroy all of them. In short bodies of the nation were strewn across the desert because of their unbelief, and Paul tells us in Hebrews that all of them 20 years of age and over in that first generation were denied entrance into both the Promised Land and the eternal rest of God.

What was the cause, according to Paul in Hebrews, according to that part of the Word of God, that: (1) they tested God and proved Him for 40 years; and (2) there remaining in them after 40 years of stumbling in the very presence of God and among the assembly that God selected in them "an evil heart of unbelief in departing from the living God". While it may not have really started at Mount Sinai when they refused to let God talk to them face to face, that surely gave the impetus that keep their evil hearts of unbelief away from God. Goodness, God made many efforts to enhance their faith in Him: feeding them adequate meals every day of manna, and even quail, providing them with sandals and clothing which did not wear out in 40 years, leading them to water, and providing them guidance in the desert with a pillar of cloud by day and a pillar of fire by night. I think that in the course of this chapter study, what we are going to find is that "stumbling" and "fall" are key words to understand why most of God's people were lost, in the wilderness and later in the Promised Land. It would seem from their history of approximately 1000 years from David to Christ (approximately 1500 years from entrance into the Promised Land until Christ), while there were many up times of material well-being of the majority (especially during the years of the United Kingdom under David and Solomon, and even during certain reigns of certain kings during the divided kingdom period either Judah or Israel, or both, were materially prosperous), it was primarily a stumbling and falling away from God and His teachings.

It is not that the nation or divided nations did not have a good life by some nominal identification with the God of the universe; but that it almost seems unbelievable that any people could stumble and rebel for 40 years. The ultimate "stumbling" that we must look at in this chapter, in a later section, is the STUMBLING BLOCK, which is Christ and which became "a rock of offense" to Israel; and we need to discover at what point in time God decided, and revealed, that is what was happening? In other words, which Prophet told about it first, and what are the details of what God told him? Also we need to find the same point of Prophet and time when God said Israel went blind? We will find that God told Moses just before the above mentioned speech, that the people would do this very thing because of the "inclination of their behavior." (Deuteronomy 31:20,21)
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11-2: The People “Will” Break the Covenant.

God Himself Predicts before Promised Land Entrance that His people will break the covenant again. Read the following carefully. What an indictment by God of His own people; but you will have to admit that having observed them, even tested them for 40 years, and their genes before them—the first generation died in the wilderness after forty years, and the second generation, those 19 and younger wandered another 40 years before coming back to the edge of the Promised Land—God knew what to expect from these His people; and beyond the understanding by God and Moses of the psychology of God’s people, God and even Moses through God had the ability to predict the future. The future would not be good until the time of Christ, approximately 1500 years later,

“When I have brought them to the land flowing with milk and honey, of which I swore to their fathers, and they have eaten and filled themselves and grown fat, then they will turn to other gods and serve them; and they will provoke Me and break My covenant. Then it shall be, when many evils and troubles have come upon them, that this song will testify against them as a witness (you recall the Song of Moses that God told Moses to write and we looked at in a previous chapter, a Song of predicted rebellion that God and Moses expected from the people); for it will not be forgotten in the mouths of their descendants, for I know the inclination of their behavior today, even before I have brought them to the land of which I swore to give them.” (Deuteronomy 31:20,21)

We must pay close attention to this since it is a record of exactly what God told to Moses; that is if you believe in the accuracy of the Word, and even if you did not in general, surely the reality of the history of this situation begs your acceptance of what God is saying here. While it is true that God is always speaking through the Writing Prophets, the first or second of which was Moses, and sometimes the Prophet records the exact words from God, there is something about the reality and personal conclusions from God Himself here that appeals to us. In those words above, in a very casual conversation with Moses—no, I will not say casual since God appeared to Moses before the tabernacle in a pillar of cloud, a meeting called by God to also inaugurate Joshua—God both gave His assessment of His covenanted people and His prediction of what would happen to them in their future in Palestine, based on both His foreknowledge and what He had seen of their behavior and inclinations for 80 years in the wilderness. Let us summarize the salient points of these verses as The Message from God Himself.

11-3: The Message of the Writing Prophets from God Himself.

Here is a list from Deuteronomy 31:20,21, and from God Himself to Moses, of what will happen to God’s people in the future and in the Promised Land.

(1). God is primarily bringing them into the land of milk and honey because He swore to do so to their forefathers, you know Abraham, Isaac, and Jacob. So it is as
much to keep His word as it is to keep trust with those faithfuls who believed in Him.

(2). In this land they will be overcome by the comforts of life--eating and getting filled and getting fat. {I think we could call this the equivalent of what the Writing Prophets would later call "at ease in Zion".}

(3). The people **WILL** turn to other gods, serve these other gods, provoke God to anger, and break God's covenant.

(4). A prediction from God Himself, specifically as to what will happen when the people do this, "then it shall be", and this is an inevitability of what will come from God in the matter of chastisement: (a) may evils and troubles will come upon them {boy, did there ever besides two gigantic captivities for 70 years, there came locusts, and floods, and earthquakes, and drought, and you name it as recorded in the Prophets; (b) the Song of Moses will be rehearsed as this happens as my testimony, and yours Moses, against them--you see each generation tends to forget the commitments of a previous generation, forget any covenants or obligations with God, and mainly does not see how far they have drifted away from what was intended between God and their forefathers, so Moses write down for the future generations, the Song of Moses.

(5). God knows the "inclination of their behavior", goodness He watched them and their genes for 80 years before He gives them the land. God is not under any false allusions that the majority of His people will be faithful, and He wants them to have a record of it. Sometimes later, as we have previously done, we will find that God's people try to flatter Him while they are breaking the covenant, even lie to Him and try to get even with Him. It is good to have a record like that in the Song of Moses.

To this list, we should add some of the proceeding words of Deuteronomy 31:15-23.

(6). These people will prostitute themselves {remember the message of Hosea and other Prophets} to foreign gods of the land they enter.

(7). Forsake God and break the covenant with God, which is a repeat of the above only with slightly different words.

(8). Then God will forsake them after becoming angry with them (31:17), on the "very day" that He becomes angry with them, so that if God has a Prophet write it on the very day that He becomes angry then we can determine that time.

(9). "I will hide my face from them" (31:17), also I believe is a repeat.

(10). "Many difficulties and disasters will come upon them", same in different but helpful words for tracing when that happened in the Writing Prophets.
(11) On that day, the people will ask the question, “Have not these disasters come upon us because God is not with us?” (31:17) At the minimum in the United States we should be asking this question, “is not God with us” on account of the disasters of 911 and the hurricanes, even we are not willing to say that God’s protective umbrellas has been removed from our country, or that God is sending disasters on our nation because of our sins, or even the breaking of a former covenant with Him, like “in God we trust”.

11-4: Song of Moses in the Other Prophets.
How many and which of the Writing Prophets called the Song of Moses as a testimony against Israel? God above in Deuteronomy 31:20,21 that as in the Promised Land His covenanted people forsake Him and break the covenant, that there will be a remembrance among the descendants, that is God will use the Prophets with The Message based on the Song of Moses, with the predictions from God and Moses, to remind them “I told you so!” Why did not God go ahead and destroy them on this side of Jordan to save all the trouble? Well, he saved them for the sake of Moses who intervened at the point and time of destruction: He saved them for the sake of Abraham to whom He promised to make a great nation; He saved them for the sake of Abraham, Isaac, and Jacob to whom He swore the possession of the Promised Land; God saved them for the sake primarily for His Seed, the Christ, the Prophet Messiah, to be born of a nation at the right time and the right place; He saved them for the sake of the accumulated remnant of which He would make a new nation of Jews and Gentiles, with a new Jerusalem and a new Israel of Jews and Gentiles; He saved them for the sake of the accumulated remnant of which He would make a new nation of Jews and Gentiles, with a new Jerusalem and a new Israel of Jews and Gentiles; He saved them for the sake of a remnant that He expected, even knew, to pick up in each generation, although sometimes as in the time of the Prophet Elijah it might be only 7000 of the whole nation—goodness, He had only 4 left plus the youth under 20 after 40 years in the wilderness, and only 7 left when He destroyed the whole world with a Flood because of wickedness during the days of Noah; and finally God saved them for His own “name’s sake”—yes, God is concerned about His reputation in the larger world, God wants the world to know about Him and what He is like. To this we must add, as Paul made clear in Romans, that it was from a remnant in Israel that God made His Book, to them were committed as custodians “the oracles of God”. I think that you must in the OT and in the NT with the Falling Away see that God’s eternal purpose is being carried out to build one great nation for eternity, a lesser number of Jews that are figuratively numbered as 144,000 and a vast multitude of Gentiles that no man can number, by selecting a remnant from each generation whose hearts are in the right place as far as trust in Him and His Son. Blessed be the Name of our Lord God; and a prayer for forgiveness in any points at which we err on His eternal purposes for us!

1. While Jeremiah does not mention The Song of Moses by name in Lamentations 2:17, he does write of how God has destroyed Jerusalem and brought captivity in Babylon according to what He purposed in His Word of Old.
“The LORD has done what He purposed; He has fulfilled His word which He commanded in days of old. He has thrown down and has not pitied, and He has caused an enemy to rejoice over you; He has exalted the horn of your adversaries.” (Lamentations 2:17)

2. When in the Writing Prophets, God became angry with His people.

We notice in Isaiah 6:11 that God “is full of the fury of the LORD”, wearing of holding it in, and is going to pour it on the children of the city and Judah. This is the context of chapter 6 where God sees so many things wrong in Jerusalem, lists them; and then promises a disaster from the North, which of course is the promise for wrongdoing of captivity in Babylon.

11-5: Difficulties and Diasters as Curses of Broken Covenants.

This section deals with difficulties and diasters, troubles and evils, on God’s people in the Writing Prophets as the natural result of God’s anger and the hiding of the face of God. “Have not these diasters come upon us because God is not with us?” Is the reaction God anticipates from His people. Perhaps we should say, more than God sends diasters, is that when God turns His face away after becoming angry with His people, then the diasters inevitable come. Is this the same as saying that as long as God’s face is turned toward and smiling on a people, then the diasters stay away? Perhaps it is the equivalent of what I heard recently from a preacher, that “God’s protective umbrella with 911 and hurricanes had been removed from the United States.”

1. Certainly in the Lamentations of Jeremiah, do the people bemoan the disaster that has come upon them in Jerusalem and Judah because “God is not with us”.

“Judah has gone into captivity, under affliction and hard servitude; she dwells among the nations, she finds no rest; all her persecutors overtake her in dire straits.” (Lamentations 1:3)

“Jerusalem has sinned gravely, therefore she has become vile.” (Lamentations 1:8)

“Behold and seeif there is any sorrow like my sorrow, which has been brought on me, which the LORD has afflicted in the day of His fierce anger.” (1:12)

“The LORD is righteous, for I rebelled against His commandment...My vigins and my young people have gone into captivity.” (1:18)

2. And in the confessions from Jeremiah of Lamentations 5:20, much like Daniels will be later when he reads of the 70 years from Jeremiah for Captivity, we see an acknowledgment of what happened in terms of “God is not with us”.

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“Why do You forget us forever, and forsake us for so long a time? Turn us back to You, O LORD, and we will be restored; renew our days as of old. Unless You have utterly rejected us, and are very angry with us!” (Lamentations 5:20-22)

I think this was the reason as Daniel in Babylonian captivity read from Jeremiah, and of the 70 years of captivity, pleaded and prayed to God so earnestly about “what will happen to my people”, since He noted in the Lamentations from Jeremiah that there was the possibility God had utterly rejected them, passing from the angry stage to the “very angry with us” stage.

3. Some things from Daniel’s prayer in Daniel 9:1-19 about God’s anger, the hiding of God’s face, and how his captivity, and that of his people happened because “God is not with us”, even perhaps a mention of the Song of Moses.

The Word of the LORD in Jeremiah does specific that God “would accomplish seventy years in the desolations of Jerusalem” (9:2): Daniel up front with respect for the “awesome God” does mention that God as a God “who keeps His covenant and mercy” with those who love Him and keep His commandments; Daniel does admit in 9:5,6 that “we”, his people, God’s people, have (a) sinned and committed iniquity, have (b) done wickedly and rebelled, while departing from God’s precepts and judgments, and have (c) have not heeded the Prophets from God; Daniel admits in 9:7 a “shame of face” for him and His people--“the men of Judah, the remaining inhabitants of Jerusalem and all Israel”, and those near and far in other countries”; also admitting that this where God has driven them; Daniel admits that they did not obey the voice of the LORD their God in walk in His laws as they were set before them by the Prophets {which would be a reference to the Song of Moses, without a mention of the name, and the Prophet Moses, and of course of the Book of the Law and the Book of the Covenant written by Moses}; and then Daniel does get more specific surely as he mentions “the curse and the oath written in the Law of Moses” {the first five books from Moses, but more specifically Deuteronomy as the Law of Moses, and we think Daniel has been reading the Song of Moses}, and with these words from Daniel of “the curse and the oath” that has been poured out on them because of the sin of the nation, narrow down to the Song of Moses; THIS DISASTER SUCH AS HAS NEVER BEEN DONE UNDER HEAVEN IN 9:12 confirms the very words of that Song.

“As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayers before the LORD our God, that we might turn from our iniquities and understand Your truth.” (Daniel 9:13)

So Daniel says that God “has kept the disaster in mind” (9:14): that God has brought it upon them; God is righteous and all His works are righteous. Daniel prays that the anger and fury of God may be turned away from His city of Jerusalem. Daniel prays that again for His own sake that God’s face might shine on the Sanctuary of Jerusalem which is now “desolate”. Daniel prays that God might see their “desolations”, a
word that becomes important as we look of how Jesus predicts the future for Palestine and God’s people in Matthew 24. In answer to prayer, Gabriel is dispatched to answer Daniel’s prayer for his people, as to what will happen to them (9:20-23); and while Daniel does receive some consolation in the answers with skill and understanding of the future for Israel, not as much as he had hoped for (9:24-27):

(1). The 70 weeks, which represents the 70 years of Jeremiah, would satisfy God that their sins had been punished, “to make reconciliation for iniquity”, for the people and the holy city but primarily to (a) bring into Jerusalem and Palestine “everlasting righteousness” {we see here the goal of the ups and downs and depressions of how God’s people will not act righteously like God’s people” with a faint promise of “righteousness by faith” and eternal life, (b) to complete or “seal up” vision and prophesy of the OT Prophets about the Prophet Messiah, and (c) “to anoint the Most Holy”, so obvious a reference to the Son of God, the Prophet Messiah, the Most Holy Lord Jesus Christ that we will not belabor it.

(2). There will be 7 weeks and 62 weeks between the command for restoration and the coming of the Messiah, the Prince. {If you did not see Messiah in “the Most Holy”, then you see it here; and it dawns on you even as it did not doubt on Daniel that God has far more in mind with the restoration of Jerusalem and Judah than the forgiveness of the sins of the people. He has in mind “in the fullness of time” sending His Son, the Messiah, to be born.) This is a total of 69 weeks but it is divided into two parts of 7 weeks and 62 weeks, so that we must discuss it further. The immediate temptation would be to call it 69 weeks like the 70 weeks of Daniel and from Jeremiah; but caution. We do have the advantage of doing an interpretation according to what happened in history. In other words, we do within a very fine tolerance from history the years of these two great events: (1). The Coming of the Messiah, the Lord Jesus Christ; and (2) The command by Darius of Persia for the people to return to Jerusalem to rebuild the city and the temple.

(3). The streets and the wall of Jerusalem will be rebuilt even though in troublesome times, and we think forward to the time of the Prophet Zephaniah with, though the second temple was disappointing as compared to the first and the city not so grandeur as in the days of David and Solomon, that the people should not despise “small things” as God did not despise small things. {His purpose was being worked out for the birth of Jesus, and the spreading of the Gospel!}

(4). What will happen at the end of the 62 weeks?

(a). “Messiah shall be cut off, but not for Himself” (9:26), obviously again about Jesus and the Crucifixion.

(b). Rome and Titus in 70 A.D. Will destroy the rebuilt city and the temple, actually since Herod had done a lot of work on the temple and the city it was once again a grand city and temple structure; in fact, so grand and protected was...
the city by the walls that, as Fox tells in the Book of Martyrs, is was long and hard for Titus and His Roman legions to capture the city.

(c) “The end of the city shall be with a flood”. (9:26); and telling us how long it took Titus and Rome, the prediction from Gabriel tells us of the “desolations” in Jerusalem during that time “till the end of the war”. These are the same desolations that Jesus warns about in Matthew 24 that the people might flee from when they see the approaching army of Titus, and that woe to the inhabitants that are left in the city when it is surrounded.

(5). What will happen after these 62 weeks, for one week more (9:27): God or Christ, or both, will confirm “a covenant with many” for “one week”. (It looks like God and God through Daniel is trying to tell them that the covenant with Israel and the Jews will be confirmed for only one week after the city is flooded.)

(6). What happens in the middle of that one week?
(a). God brings an end of temple worship and sacrifice offerings.

(b). On the wings of these abominations, “the abominations of desolation” of Daniel and Jesus in Matthew 24, shall be the one who makes desolate, which we are inclined to think must the God who makes it desolate in Jerusalem and Judah.

(c). The wings of abominations speaks of a period of time from the “making desolate” to the “consummation” which has been determined by God; which is poured out on the desolate, that is on the people of God of the nation of Israel; and warns us of a period of time which Paul “blindness on Israel and the Jews until the Fullness of the Gentiles is complete.” In other words, for a short period of time in the First Century, and in the middle of the one week after the 62 weeks, the Jews have half a week in order to be restored to God through Jesus Christ, and that is all until after the number of Gentiles in heaven is complete. I think, however, it is becoming clear to us that God never completely go over the rebellion that caused the captivity for 70 years; perhaps simply delaying His wrath on the Jewish people until Christ and the Fullness of Gentiles, yet making another covenant, given to Daniel and hopefully we can find confirmed in the Prophets after Daniel, for salvation for half a week after the additional desolations, and a flood of desolations, on the city of Jerusalem. We can confirm this as we look at reliable and conservative commentators in the next section, also when we come to the chapter on “The Predictive History of Daniel”; however I would warn you as Daniel received additional sweeps of predictive history, he at first fainted and then became sick.

11-6: The Probational Covenant of Daniel.
B. H. Carroll in AN INTERPRETATION OF THE ENGLISH BIBLE on Daniel 9:24-27. Hats off to Carroll on the thorough discussion and exegesis of Daniel 9:24-27 in two chapters of his volume ”Daniel and the Inter-Biblical Period. In my mind his exegesis is to be respected not only because of the place he occupies in the hearts and minds
of real Southern Baptist people (before the takeover by the fundamentalists), as former Presidents of Baylor and Southwestern Seminary, as the organized of Southwestern, and as the teacher for years there through the whole Bible, the lectures of which were made into a 17 volume commentary; but for me what is more important is both the spirit of Christ which comes through his comments, and the methods of emphasis on internal evidence of the total Bible for proofs with the orientation of the keeping the Bible in context, and of course his emphasis on the verbal inspiration of Scriptures in the original manuscripts. Although length, wordy, preachy, and sometimes even going everywhere, I will try to summarize Carroll on those 4 packed verses of Daniel that are by far the most predictive history in the Bible on what happened to the Jews as the chosen people of God. The bottom line is that they were issued a probationary covenant as recorded here in Daniel, from God through Gabriel, so that for 7 years after the Messiah, that is after the beginning of His public ministry by baptism by John the Baptist, completed the period of salvation for the Jews until the completion of the Fullness of the Gentiles. Below is what Carroll says about the importance of Daniel 9:24-27.

"God's great decree concerning the Jewish nation. This decree is the whole prophecy, and by its terms has all the force of an inexorable judicial decision. It covers a long period of time, subdivided into such particular sections, each to be filled with its own appropriate events, these events of such number, magnitude, order and correlation, the parts assigned to particular nations so extraordinary as to defy the inventive audacity of an impostor. On its face are registered the marks of its divine origin."

1. **The seventy weeks means seventy weeks of years, so that with one week having seven years, then the period of time is 490 years.**

   Carroll makes reference to Laban where Jacob was told that he had to serve one more week, meaning seven years, in order to receive a second wife.

2. **Daniel found what we have found in the history of the Jewish people of the Writing Prophets, starting with Moses and going to Malachi, and with the NT interpretations, that the covenant breaking by the people was continuous in history.**

   Carroll writes: "It was one of the matters that gravely troubled Daniel, as evidenced by his prayer, that the transgression of his people had been continuous from the beginning of their history to his time....He was not alone disturbed by the offenses immediately preceding the servitude to Babylon, but on his conscience was an unbroken series of transgressions under Moses, under the judges, under the kings, against the law, and against the messages of the prophets....Moreover, up to his time no end to sins had been made by atonement. They were merely passed over through typical animal sacrifices...this end of sins, not in figure, but in fact, must be brought about by a real reconciliation for iniquity,i.e., a genuine and
3. We must find a “rounded and connected” period of Hebrew history that is 490 years long that has in it the following historical events.

Those events according to the passage of Daniel must include: (1) rebuilding of the city of Jerusalem; (2) finishing (perhaps the polishing off in the sight of God would be more appropriate and descriptive) off of the transgressions of Israel; (3) the making of an end of sin; (4) making reconciliation for iniquity (and I think it is obvious to any Bible believer that both of these last two must involve Christ and His crucifixion, so that obviously somewhere in that 490 years must came the Messiah and His crucifixion; (5) the bringing in of everlasting righteousness (this also requires Christ and the atonement); (6) the sealing up of vision and prophets (as Christ said He came to "fulfill, or make complete, the Law and the Prophets).

Once again Carroll says: “Yet again, as the prophecy foretells the destruction of the city and sanctuary and the rejection of the people, any thorough interpretation must find the incoming of a new covenant, the anointing of a new most holy place and a new and spiritual Israel.”

4. The period of 490 years must find in it the historical events of the two divisions, first of the 49 years and then of the 434 years later, then likewise for seven years later and there has to be remarkable events (you know centered around Jesus the Messiah), midway and at the end of the seven years.

5. The beginning marker of the 490 year period would be the decree for restoration from the King of Persian, that is from Artaxerxes Longimanus as recorded in Ezra, that is 457 B.C., and the end marker of the 490 years would be the beginning of the ministry of the Messiah with the baptism of Jesus.

That the restoration of the people and the rebuilding of the Temple in difficult times can be established from the books of Ezra and Nehemiah, and also estimated from the contexts to be 49 years from the Persian Kings decree to rebuild. (There were actual four different Persian King decrees--Cyrus in 536 B.C. as recorded in II Chronicles 36:22-23 and Ezra 1:1,2; Darius in 519 B.C. as recorded in Ezra 6; the first decrees of Artaxerxes Longimanus of 457 as recorded in Ezra 7; the second degree of that same Persian King of 445 B.C. as recorded in Nehemiah 1-2; but we will not go into those details now.)
6. The one week which represents 7 years establishes a probational covenant between God or Christ and the Jews.

Carroll again: “...the present division (Carroll is talking about that part of Daniel 9:27 “where he will confirm a covenant with many for one week, remembering that the one week must be 7 years, especially since it works out so well to explain history for 49 years to restoration and for 434 more years to the Messiah)...shows that Christ must confirm this new covenant (and I would call it more a probational covenant than a new covenant, although either or both are possible)...with many Jews for seven years, but the context also shows that he himself dies in the middle of the seven years, so that this confirmation as to the first half of the time is by Christ’s personal ministry. And that the confirmation of the covenant by him extends beyond his death is evident from the beginning of the Acts of the apostles, where Luke affirms that His Gospel was an account of what Jesus began both to do and to teach...”

7. Midway in the 7 years is the Crucifixion of Jesus, the Messiah, and the end of the seven years is the end of the new or probation covenant with the Jews, the termination by God and Christ as their time for salvation, a period of 7 years in which approximately 100,000 Jews were saved, 3000 of them on the day of Pentecost.

Carroll writes: “So that it will remain for us to show, in proper connects later, that Christ after his death, continued to confirm this covenant with many Jews for three and one-half years longer.”

8. The Jewish cutting off of the Messiah of this Daniel passage also marked the beginning of a three and one-half year period, before the Jews were cut off from God and salvation, with few exceptions.

Carroll enumerates: “3. The cutting off of the Messiah. The crowning act of their transgression was the cutting off of the Messiah. The language of our prophecy is very significant: ‘Messiah shall be cut off and shall have nothing,’ that is to say, when they betrayed, condemned, and surrendered their Messiah to the ignominious death of the Roman cross, not only was he cut off, but they were cut off. From henceforth he was to have nothing in them or their city until after thousands of years....”

The significance and awful consequences of this for the Jews is expressed in the following words from Carroll: “Language could not express more forcibly (Carroll has just quoted from the teachings of Jesus in Matthew 23 where they feel up the measure of their fathers, so all the righteous blood of past generations would come on that generation, their house is left desolate, and some pathos as Jesus recalls how often he would have and tried to take Jerusalem under His wing; of the fruitless fig tree in Luke 13:7-9; of the day of probation for the Jewish nation about to end of Matthew 21:18-20 and in the “but now they are hid from thine eyes”; and in the parable of the vineyard of Luke 20:13-16)...the culmination of the Jewish sins, and from the day these words were uttered to the present time there has been no suspension of the sen-
11-7: Israel Stumbling at the Stumbling Block.

When and How Did Israel first start stumbling at the Stumbling Block? God says in Jeremiah 6:21 that He will lay “stumbling blocks” before “this people”. This is in the chapter context of a destruction or “disaster” from the North against Jerusalem, and the accusations from God against them in that same sixth chapter are great and large in number: (1) Jerusalem is a city to be punished because she, like a delicate and lovely woman, is full of oppression within her walls; (2) She swells up with her wickedness; (3) Violence and plundering are heard in her; (4) Coming before God out of her gates are continuously “grief and wounds” (a remnant of the people must have been praying to God); (5)Warnings are given from God for the people to receive instructions, lest God’s “soul departs from them” (6:8), which of course would be the equivalent of God hiding His face or turning away from them of the Song of Moses; (6)God places a firm threat to make Jerusalem “desolate, a land not inhabited”; (7) God observes that their “ears are uncircumcised” (6:10) that they can not hear and heed, further that the Word of God is a reproach to them (this reminds us of how a similar inability to hear and heed the Word of God, at least an intolerance of sound doctrine will come in the churches in the Falling Away, as “the time will come that they will not endure sound doctrine”), and by that time in Jerusalem and in the churches, the time has come when “they have no delight” in the Word of the LORD, like in II Timothy, they turn away from the truth motivated by their own desires, and turn into fables.

But what are the stumbling blocks of Jeremiah 6:21 that God is going to place in front of His people? Well, we do see in 6:21 that the fathers, sons, neighbors, and friends are going to “fall” on these stumbling blocks; and we see of how a great nation from the north “will be raised” (6:22) to come against this people, a cruel and without mercy army; this plunderer of people and possessions and land will come upon them; and I think in 6:27 we see the stumbling blocks as “the assayer and fortress” that God is sending against the people, of course which we know to be Babylon. However, God is only starting to get angry here as the people in 7:1-3 still have a chance to amend their ways.

“Thus says the LORD of hosts, the God of Israel (God has not yet turned His face away from them as He still wants to be known as the “God of Israel”: ‘Amend your ways and your doings, and I will cause you to dwell in this place.” (Jeremiah 7:3)


A Reconciliation of the Falling Away with the Security of the Believer based on the details of the parable of the seed and the sower. It is primarily in terms of the
stumbling and the falling for more than 40 years which is caused by (1) the cares of this world, (2) the deceitfulness of riches, and (3) other things—namely “the lust of the flesh, the lust of the eyes, and the pride of life. All this factors, sometimes summarized in the Bible as “the world”, dominate the life of God’s people, Israel in the OT and churchmembers in the NT, so that maturity of internal growth based on the initial seed planted is prevented, consequently in the words of the parable from Jesus, there is “no root”. While both the Falling Away and the Security of the Believer are firm and solid, sound doctrines of the Bible the plain fact is that most of God’s people then and now are not really God’s people to the extent of salvation and eternal life. You see how God expected on the entrance to the Promised Land, that His called people that He wished to turn into a godly nation, would grow fat and corrupt. He actually expected and predicted to Moses that they would in time break the covenant, evil times would come on them—and boy do we see the evil times, all the time, either being promised and being fulfilled or being restored and recovered from, most revolving around the two great disasters of captivity, Assyria and Babylon; and Moses going so far as to forecast to them on this side of the Promised Land that in the “latter days” great disaster would come on them. It would seem that a method of God is to collect a large assembly of people to learn about Him, then as most in that assembly stumble and fall, all the way to the point of no return, that He takes the remnant, sometimes the remnant of the remnant—perhaps we should call them the elect both for Armenian and Calvinistic reasons in that simultaneously the people both exercise their freedom of choice to stumble and fall and that God choses the best of the bunch for His eternal home. Could this be what a chaplain meant when he said that life on earth is a boot camp for eternity, the thing He did not add that being among God’s people was the boot camp. Sometimes you would almost think that God has extended the exact time of the Second Coming {remember that only the Father knows the exact time, although Jesus gave us certain signs, the primary two are the Falling Away and the visual of the man of sin}, in order that He might have time to select enough of the elect from among those claiming to be God’s people in order to have enough regenerated believers to repopulate the new earth. {I recall Carroll writing in his commentary on II Thessalonians that if we could get a visual in the world, that is the revelation of the final man of sin, the son of perdition, then we would know that Jesus will come in his lifetime, because Jesus Himself will come to destroy this final man of sin.)

In short what we must recognize is the reality admitted to by the Scriptures, time and time again and in OT and NT, that all those claiming to be believers and God’s people are not really God’s people. All those that like to claim to belong to God and to carry the name of God, are not among the sheep and wheat, rather among the tares and goats. And granted while Jesus said to leave the tares in the kingdom of churches “alone” until the end of the age when He and the angels will gather and separate, that should not permit us a tolerance and unsound doctrine of denying
the clear Scriptures on the subject: like in Ephesians where Paul says, “if indeed you have heard Christ and been taught of Him”; and in Hebrews and so on and on.
While Isaiah, of course, gives us the most predictive history on the children of Israel as God’s people, Daniel gives us the most predictive history for the Fullness of the Gentiles people, that is us in our nation and in our time! Beyond the interpretation of dreams for the King of Babylon, Daniel's visions and visits from both Gabriel and the Son of Man came in answer to his fervent prayers, first to confess the sins of His people for the past and present, and then to ask, “What is going to happen to my people.” Sometimes the answers made Daniel faint immediately and sick later.

12-1: Eschatology of Last Things.

"Last Things" or end time events have become known in the Biblical world as "eschatology". And some of the weirdest and most unsound Bible teachings in the world have come out of eschatology, not to be confused with the real eschatology of the Bible itself. Since part of the problem of these interpreters of last things who ignore the ASI method of Bible study and teaching is that they most general start and end with the book of Revelation, taking it completely out of the context of the other teachings of Christ and of the Bible as if the book of Revelation was not part of the authorized Semi-Public Word of God, in reality and in interpretation. Many have take advantage of the neglect by most believers of last things and the book of Revelation, to spin their horrifying tales with scary and awesome symbols and charts. You can generally tell the real ASI interpreters from the charlatans when they drag out charts to show you elaborate timeliness and kingdom phases, like as originated with Darby and Scofield, and like Tim LeHaye has done with his other books not considered to be fiction. In short, in order to keep such errors of interpretation
caused by such private interpretations, independent of Jesus and the Prophets, we will consider last things from Daniel, Jesus in Mark 13 and Matthew 24, and from the book of Revelation, showing the similarity in the method of sweeps and in the parable nature of the teachings. If we succeed, and you buy it, we will have come one giant step forward in throwing off of the yoke of the fundamentalists which they have intimidated and forced on the Southern Baptist Convention. If the foundation for Bible conservatism and salvation is their pre-millennial beliefs where they have intimidated, and we throw off that yoke, at the same time we can start a revival that can likewise destroy their hold on control and on a spirit of warfare that has crept over the Convention like a dark cloud. (I say that surely this is the most destructive of all bad influences on the kingdom today that has helped to bring on the Falling Away; and surely if Osama Bin Laden or the Pope were not such logical candidates for the man of sin, we might have to choose a fundamentalist to fit that role.)

12-2: The Six Sweeps of Daniel

While I target for "last things", sometimes called "end times" or eschatology, is Mark 13 with additional understanding from Matthew 24 and Luke, the legitimate place to start with this awesome subject of last things is in the book of Daniel, after we have gained some perspective from the Apostle Peter's great sermon on the day of Pentecost, as he explained exactly what was happening with Coming of the Holy Spirit to earth in a special way. Peter and the Prophet Joel explain each other, typing the events of that day together with the "last days" as Peter quotes from Joel 2:28-32 on the famous subject of the Day of the LORD from the Old Testament. Far better than running off with charts and weird drawings, and interpretations as weird is it to start with something as basic and easy to understand as Peter's message with his New Testament interpretation of "last days" and the Day of the LORD mentioned so often in the Old Testament, and always with references to the cessation of light from the sun, the moon, and the stars. (That in New Testament times and today gains attention since the world is quite accustomed to the routine of sunrise, sunset, the stars at night and the moon.) There were two sayings common among the Hebrews, "tomorrow in Jerusalem" to encourage themselves with better days; and "the Day of the LORD" to denote ultimate justice. And this is also a good principle of the ASI and Bible understanding. Since the Bible is semi-publicly interpreted, in other words of "no private interpretation", and since what the Apostles say about the Old Testament quotes interprets the Old Testament Prophets, and vice versa, we should start with what is most easily understood in the New Testament and from the Apostles of Jesus Himself in order to understand "last things". Goodness knows, the struggle for Peter to understand was hard; but he had the help of Jesus, the Master Teacher, and don't forget that Jesus after His resurrection was with them 40 days explaining the things of the kingdom before He Ascended on to heaven. Likewise we must remem-
ber that Peter now had the help of the Holy Spirit to understand and explain. We might add that as we get all this information on “last things” from Acts 2, as Peter quotes from Joel 2:28-32, we are also getting info from Dr. Luke who wrote Acts, and I maintain also from the Apostle Paul who left for him manuscripts for research.

12-3: The Period of “Last Days”, Pentecost to the Second Coming.

If you would ask most Bible believers today, “are we living in the last days?”, they would say “yes”; and if you had asked the Bible readers of the first few centuries if they were living in the last days, they would say “yes”; and both are correct. The last days often confused with the final period of history, say about the last 40 years of history during what is called the Falling Away, is often confused with such periods of history as “the latter times” and the Falling Away. Pure, simple, and scripture is the period of history from the first day of Pentecost after the Ascension, marked according to Peter and Joel with the Coming of the Spirit to take Jesus' place and reside and work on earth to the Second Coming. You may want to read Acts 2:14-21 right now. You will see that the major part of it is Joel 2:28-32; and you will note how the Apostle Peter in an effort to explain that the other disciples were not drunk as it seemed and since it was so early in the day, explained that what was happening there in Jerusalem at that very moment was that which was predicted by the Prophet Joel. "But this is what was spoken by the Prophet Joel...’ (Acts 2:16) Okay, we need to nail down quickly certain obvious Biblical facts in order to proceed from the Bible with the wide sweep of eschatology.

First, on this first day of Pentecost after the Ascension was the beginning of the “last days”. In the Bible, you have “latter times”, end times, and last days; but you can clearly see from the context of Acts, Peter, and Joel that the last days started with the Coming of the Holy Spirit in great power to take the place of Jesus on earth. Second, and by the way the end of the last days with the Day of the LORD is also given in Joel and from Peter as “the great and awesome [or notable] day of the LORD”. The sweep of what happens in-between the beginning and the end of the last days in the order of Joel is: (1) the power and help of the Holy Spirit becomes more democratic and common during the last days, not like the specialized empowerment of the Old Testament, as say during the period of the Judges; (2) the last days will be a continuous period of signs in the heaven above and the earth beneath, those signs summarized as “blood, fire, and vapor of smoke”—and certainly every year we see those; but (3) just before the Day of the LORD the sun will be turned into darkness and the moon into blood—obviously the shaking of the heavens and the earth that Paul wrote often of, and the earth melting with fervent heat of which Peter writes; and that leaves for the Day of the LORD itself the Second Coming of Christ and the Judgment Court of which we previously read so much in Daniel; and of course another characteristic of the continuity of the last days is the growth of the kingdom of God as “whosoever shall call upon the name of the LORD shall be saved”. This would correlate with the Gospel being preached in every nation from Jesus in Mark...
13 and Matthew 24. Also the Fullness of the Gentiles of Paul in Romans. *We would naturally think that while the final days of this old earth are marred by the Falling Away, that with more and more of the signs in the earth beneath and the heavens above, the extent to which humans, hopefully also Jews, call upon the name of the LORD will increase; and we are inclined to think that this unique combination of Falling Away from the tares and the stumbling will be mixed with new and surprising callings on the LORD which Daniel is told is the time of refinement and making white, alias a final tribulation as contrasted to the Great Tribulation which took place obviously during the first few centuries as the most awesome persecution which if not shortened by God would have even deceived the elect.*

12-4: The First Sweep of Predictive History in Daniel.

With this simple Bible perspective, we will jump into the first four cycles of Daniel, then add to that the fifth cycle which we did not complete in chapter 1. The first sweep is given in the first vision that Daniel himself had and of the four beasts, and the peak and valley events are: (1) God, the Ancient of Days, sitting in Judgment with His court and the power to execute; (2) The Man of Sin, or the Son of Perdition, respectively of the Greek and Roman Empire, like a parable, completely fulfilled in the end time Man of Sin of Paul in II Thessalonians; (3) Other kingdoms under the control and judgement of God and kings given a period of dominion according to the determination of the Ancient of Days; (4) Establishment (not fulfillment) of the Everlasting kingdom of Christ to rule over all other kings and kingdoms, determined by the Ancient of Days but not truly established on earth until the death and resurrection of Jesus Christ; and (5) The Second Coming of Christ to finalize the reign of Christ over all other kingdoms of this earth, and then deliverance to the Great Judge that God may be all in all. Thus in the simplicities of Peter, Acts, and Joel we have with a first broad sweep of Daniel some of the main events of all time and eschatology. We can start our table of peaks and valleys. *The complete Table of the sweeps of Daniel is listed in the Appendix, each sweep is identified by a color coded and at the top of the column.*

12-5: The Second Sweep of Predictive History in Daniel.

With the second sweep of Daniel, of course, our radar sweep of the future must continue to peak up some of the previous peaks and valleys; but since we come closer, we will pick up more peaks and valleys, or at least see some of those previous peaks and valleys clearer. The second sweep is the interpretation of the first vision of Daniel about the four beasts, and we find it we looked at in chapter 1 of this book in Daniel 7:15-27. (1) Daniel has explained to him that these four beasts, like explanations from Jesus in parables, are four kings, giving some more details—therefore we really do not need to add a peak or valley event here; (2) the focus of Daniel’s interest is on the details about the little horn, the man of son or perdition
so important throughout history and throughout Daniel's sweeps, mainly on how he speaks very pompous words against the Ancient of Days; (3) the pompous little horn, the man of sin, in his fight against the saints is prevailing (the Falling Away, of course); (4) the Ancient of Days judges in favor of the saints and the Lord Jesus Christ executes Judgment at His Second Coming; (5) the son of perdition will be a revolutionary that tries to change "times and laws", and the saints will be given into his hands for a "time, times, and half a time"; (6) The Court of God takes away the dominion of the man of sin and Satan, destroying it forever; and (7) the greatness of the kingdoms of the earth will be over to the Kingdom of the Most High God where the saints will obey and serve Him. {And you should take a quick look at this Table of Last Things in the Appendix before we must move it to the Appendix of this book in order to add all of the five cycles of Daniel, Mark 13 and Matthew 24, and the corresponding sweeps of the book of Revelation.}

12-6: The Third Cycle of Predictive History of Daniel.

The third cycle of Daniel is based on the second personal vision of Daniel, Daniel 8:1-28, the vision of the Ram and the Goat and with the interpretation from Gabriel himself, sent from heaven by the command of God as the beginning of Daniel's prayer. While much of it is about the kings of Persian, Greece, and Rome—which you might if interested in history want to compare with secular history, all well-know facts, we do get additional insight into the little horn, the man of sin again, as the little horn spreads from the north to the south, east, and west; and as the forces on earth join with the fallen forces from heaven to wage war. {You are reminded of the war between Satan and the beast of Revelation which is against the Woman and Her seed, Mary being the woman and the seed being those who would be called saints.} And before we pass on to the fourth cycle, you should know that Gabriel was sent to make Daniel understand about "the time of the end", to use the words of Gabriel himself.


The fourth sweep of Daniel 9:1-27, with the coming of Gabriel to give an answer to Daniel about what is to be the fate of his people, prayer on which started after Daniel read the Law, the historical books especially Judges, and the Prophets, and in particular as he focused on the 70 weeks of Jeremiah. (1) 70 weeks {or in reality 70 years} is the amount of time from Captivity to great desolation for Israel, God allows in order to let all the transgressions of Israel run their course, to make an end to their rebellion and unfaithfulness, to make reconciliation to God for their sins, to bring in the everlasting righteousness of Christ and the kingdom of God on earth, and to seal up all the Old Testament through the teachings of Jesus and the Apostles {the New Testament record, or the second half of the oracles of God}; (2) From the Restoration until the Messiah comes and will be cutoff will be 69 years; (3) behind that will be the physical realities of temple and Jerusalem destruction, in
the abomination of desolation, of the spiritual reality of separation from God and Christ that happened the year after approximately 100,000 Jews were converted; (4) this anti-Christ, a prototype or parable of the ultimate man of sin of the very end times, will be the Roman general Titus, later Caesar, who destroys the temple and Jerusalem in 75 A.D; (5) Satan and the man of sin, during the Falling Away and after the release of Satan by the withdrawal of the Holy Spirit, will prosper under the wings of desolation; and (6) the end of the desolation is in the consummation where the Jews again receive some spiritual blessings, perhaps more in eternity than here on this earth, although we must allow from Paul and Romans something to happen among the Jews after the Fullness of the Gentiles: The Fifth Cycle of Predictive History in Daniel, 10-12.

Fifth cycle of Daniel, in Daniel 10-12 with Daniel's personal vision of the Glorious Man. Up to this point, Daniel has received primarily bad news in answer to his prayerful requests as to what will happen to his people. Now, we are hopeful like Daniel for more good news, although as in the nature of all sweeps in Daniel or elsewhere like in Revelation and Mark 13 and Matthew 24, there is much repetition. Here are the prime peaks and valleys, sometimes with just details of the previous peaks and valleys, of this last sweep. (1) while all know chapter 10 to be on Persia, and eleven to start on the famous kings of the north and the south, where the king of the north ultimately turns into the man of sin of the end times, we still must remember how Daniel was informed in an introduction to the interpretation that “the vision refers to many days yet to come” (Daniel 10:14); (2) it is the king of the north, first a Grecian king then a Roman king then the man of sin, that will take away the daily sacrifices and defile the temple in Daniel 11:31, the famous "abomination of desolation" of Daniel and referenced by Jesus in Matthew 24; (3) the people who know God shall be strong and carry out great exploits—obviously Acts and the Apostles including Paul contrasted with only a year from the Jews as “the people who do wickedly against the covenant” and who are flattered by Satan and the next-to-the-last man of sin, the Roman Emperors; (4) While the process continues throughout history and the world of those who understand instructing many (11:33), the great tribulation happens where “they shall fall by sword and flame, by captivity and plundering”; and then (5) we go all the way to the Falling Away of the final tribulation where “some of those of understanding shall fall, to refine them, purify them, and make them white, until the time of the end” (11:35) (perhaps you have never thought of the Falling Away period as a time when the kingdom of God, if not the churches, will be (a) refined, (b) purified, and (c) made white from this beginning to the end with the Second Coming, so that we might think of the simultaneous Falling Away and refinement, purification, and whitening as the Final Tribulation; (6) the king of the north, now almost completely turned the final anti-Christ, or man of sin, shows his colors with (a) do according to whatever he wants, (b) exalting himself above every god, (c) blasphemy against the God of gods (11:36), and (d) prospering right up to the time the cup of wrath is full, (e) ignoring
the God of his fathers, (f) ignoring women, (g) put a god of war to whom he is devoted above all else, (h) war against the strongest fortresses with a foreign god, which has to be no less than Satan himself—and the man will come out in the open to acknowledge this worship and service of Satan, (i) and this king, the final man of sin will advance the “glory” of Satan, (j) he will make wickedness to reign over many and divide up the land for his own gain; (7) NOW WE ARE NEARER TO THE END for the words are “at the time of the end” (11:40), there is a battle between the king of the north and the king of the south who attacks him, but the king of the north will enter the countries and overwhelm them all the way to the Glorious Land of Palestine with a taking of the riches of the lands and countries; (8) News from the east and the north, and the Great battle happens as “he shall go out with great fury to destroy and annihilate many” (11:44); (9) as he also plants the “tents of his palace” between the seas the glorious holy mountain, sound like on the Gaza strip doesn’t it; (10) “yet he shall come to his end, and no one will help him” (11:45); (11) there shall be a time of trouble such as never seen from the beginning to then; (12) this is the time of deliverance of the people of Daniel, every one who is found written in the book of life; (13) the body resurrection of the all the dead with a separation into a group of (a) shame and a (b) group of “some to everlasting life” during the period of which some will shine like the firmament and like the stars forever.


Since we have obviously come to eternity with the Judgement separation of the shamed and the recipients of everlasting life, we will need a sixth cycle or sweep in order to finish Daniel 12:4-13, which is especially addressed to Daniel, but also applicable to us. (1) Shut up the book from now to the time of the end; and (2) from now to the time of the end, “many shall run to and fro” {an obvious increase in world travel}, “and knowledge shall increase” {obviously the information explosion}; (3) how long until the fulfillment of all these wonders Daniel asks, and receive the answer of a “time, times, and half a time” so here specifically the time, times, and half a time is applied to history from the time of Daniel to the very end—time would be from Daniel until the Jews are cut off from salvation, times would be the time of the last days, the preaching of the Gospel to every nation, and the Fullness of the Gentiles, and the halftime would be that short period of the Falling Away, the realization of the Man of Sin, and the Release of Satan with the withdrawal of the Holy Spirit from earth, corresponding also to the Final Tribulation, and somewhere in there before the Second Coming of Christ comes with the final great battle lead against the man of sin and Satan; (4) all of the things mentioned will be completely fulfilled as in the Falling Away and withdrawal of the Holy Spirit, “the power of the holy people has been completely shattered”; (5) Again is the integration in this sixth cycle like in the fifth cycle of how “many shall be purified, made white, and refined, but the wicked shall do wickedly; and one of the wicked shall understand, but the wise shall understand.” (12:10).

If we are right in our interpretations of Daniel, and in the previous teachings of Jesus in Mark 13 as well as Matthew, then the time would relate to the generation of the four disciples who on Mount Olivet asked the questions about things to come, the times would refer to the generations after them of the history of the kingdom of Christ until 2006, and the half time would refer to the 45 last years of the earth, the time of the Falling Away. What we really desire to look at is the remaining parables and teachings of Mark 13 and of Matthew 24, 25, recalling that more of this event of last teachings form Jesus on the Mount of Olives is recorded in Matthew 24 and 25 than in Mark 13. It is the same time and event, but Mark in the name of action and brevity has shortened the teaching time and content; and I think as stated before, that Mark is more concerned about his generation and himself than he is concerned about end times. That is understandable. Of course, we are much closer now, even perhaps in the 45 last years of earth during the Falling Away; and we naturally are more concerned about Matthew and all the teachings, yet we will stick with Mark in order to make our efforts more a condensed version and with comments. {Anytime you wish you can read Mark, Matthew, even Luke and John; and a good harmony of the Gospels, like Robertson’s Harmony is recommended as an assist in the paralleling of events in the life of Christ.}

"...that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished." (Daniel 12:7b)

1. Time.

We have learned from Daniel that the “time”, the first major division of time in the three divisions, would be from Daniel’s own generation until the Jews, like the Messiah are cutoff from the kingdom. 69 years after Restoration until the Messiah is cut off, and 70 years until the people of Israel are cut off. Remember Daniel’s incessant questioning about “what will happen to my people?” and “when will it happen?” It is the equivalent of the “How Long?” Of the book of Revelation. Before praying for his people Daniel was reading from the Prophet Jeremiah, and of how the city of Jerusalem would be “desolate” for 70 years (Daniel 9:2). {What specifically read was 70 years of “desolations” in Jerusalem. This is more than deserted, a city and nation and land left homeless as the Jews are in Exile, but it speaks of desolations of worship in the Temple once selected by God, of spiritual desolation of the people from God with their rebellion, disloyalty, and unrighteousness.) Whatever period we see in Jeremiah, and it indeed appears to be the time of Captivity, it is neither the 69 weeks or 70 weeks of Daniel. God changes the focus from the nation of Israel and Jerusalem to the Messiah where He has ordained it all along. We have a new 70, this time a 70 weeks of 490 years in parable form as 70 weeks in Daniel 9:24-27 in the 70 weeks with the addition of
a 62 weeks of 434 years as the “time” before the crucifixion of Jesus as the “Messiah shall be cut off” (9:26) for the world. This much is very clear, except for the little mathematical manipulation of numbers where 1 week is equal to 7 years, as Gabriel comes to give Daniel skill in understanding.

“Seventy weeks are determined for your people and for your holy city...Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times...And after the sixty-two weeks Messiah shall be cut off, but not for Himself; and the people of the prince who is to come shall destroy the city and sanctuary. (Daniel 9:24-25)

490 years is all the time the nation of Israel has left with God and the kingdom of God. It starts with the Restoration {recorded in Ezra, Nehemiah, and some of the Prophets} and continues until the crucifixion of the Lord Jesus Christ {the of Daniel are “Messiah”, Hebrew equivalent of the Greek word Christ, and “Prince”, for the Son of God}. This is a parable method of saying to Israel that you have one week of 7 years after you cut off the Messiah to get your spiritual affairs in order, and from then on through the times and half-a-time, there will be few conversions among the children of Israel. God needed them back in Palestine in order that Christ might be born as predicted in Bethlehem, raised in Nazareth, and the light seen throughout all Israel. God needed Israel to also see the extent of their rebellion in that they cut off His very own Son. However after they cut Him off, they had only one week of seven years {approximately 33 A.D. to approximately 40 A.D.} of conversions {approximately 100,000 with 3,000 alone on the first day of Pentecost after the Ascension}. That these little manipulations of time and numbers, like the one week of 7 years of Laban and Jacob are justified is the historical evidence for (1) the decree for Restoration in 457 B.C.; and (2) the coming of the Messiah as announced by John the Baptist 483 years later (7 X 69) in approximately 26 A.D. [I am sure you are aware of the minor problems from Bishop Ussher’s dating method, whereby Jesus was actually born approximately 4 B.C.] During the 3 ½ years of Christ’s ministry, midway of the 7 years, Jesus Himself confirmed the covenant with many Jews. The finishing of the transgressions of Daniel, the same as the filling up of the measure of their—the point at which God said enough is enough, the original 490 years of the 70 weeks of Daniel above. Once again, if you take Restoration {several dates are possible when you look at the various decrees from Persian rulers that controlled the Jews}, as 457 B.C. then the end of any spiritual enlightenment of the Jews was approximately 33 A.D. The "abomination of desolation", alias the ultimate abomination of these desolations, the desecration of the holy of Holies in God’s own temple at Jerusalem---the ultimate as a symbol of how the people of God had let their God down—is mentioned twice in Daniel [9:27, 11:31 and 12:11] and once in Mark 13:14. {Matthew 24:15 is the equivalent of Mark
More specifically, the complete phrase is used in 11:31 and 12:11 while the wording is somewhat different in 9:27.

“But he shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate. Even until the consummation which is determined is poured out on the desolate.” (Daniel 9:27)

On the wings of those abominations and desolations comes the Roman General Titus called Daniel a prince since later Titus will become a Caesar of the Roman Empire, having destroyed the city and the temple of Jerusalem, allowed by coming on the wings of Israel’s desolations, desecrated the temple; and the daily sacrifices were terminated, approximately 75 A.D.) So centered around that great destruction of Jerusalem, Titus was mad after Jerusalem held out so long against his siege and the city and area was strewn with Roman crosses of the crucified, is the passage of Mark 13:14-23: (1) the abomination of desolation; (2) fleeing the housetops of Jerusalem and the cities of the area; (3) a period of great tribulation the record of which starts in Acts and goes on into Revelation, alias the rest of the first century, (4) and which continues for a couple of more centuries of “tribulation such as has not been seen since the beginning of time until this time, nor ever shall be, and unless the Lord had shortened those days, no flesh would be saved; but for the elect’s sake, whom He chose, He shortened the days” (Mark 13:19-20)

2. Times.

Actually the Great Tribulation, as contrasted to the Final Tribulation of the half-time, belongs more to the “times” than to the time. Even as the preaching of the Gospel to every nation before the end of the age belongs to both the “time” and “times” so it likewise marks the end of the Age with the Second Coming and the Gathering. With the desolations of the Jew complete as the chosen people of God, evangelism turns to the Gentiles, and under the control of God goes toward the Fullness of the Gentiles. The gospel is preached to every nation, and the United States replaces the nation of Israel as the chosen people of God. The Great Tribulation runs into the Final Tribulation in Mark more than in Matthew, but the “times” would include both, the Final being more a tribulation of the disintegration of nature, and as much on the elect as on the non-elect; but with the addition of the Falling Away as it passes from the “times” to the halftime. The false prophets and teacher of Mark 13:21-22 starts even in the time, gets worse in the “times”, and becomes extremely bad to the extent of the vast heaping up of an army of itching ear teachers in the half time of the Falling Away.

3. Half Time.

Things move fast in the predicted 45 years of the halftime: the period which Paul calls the Falling Away. The period where the Holy Spirit is withdrawn from earth,
the final man of sin and son of perdition (beyond the king of the north of the Greek and Roman Empires) makes His appearance; and as the Holy Spirit is withdrawn, Satan is released from his symbolic imprisonment of 1000 years which started on the first day of Pentecost after the Ascension of Jesus. The man of sin, as king of the north, leads an army against the king of the south and defeats him. He makes his palace between the holy mountain of the Glorious Land and the seas; and after frightening news comes to him from the north and east, he is cut off with no one to help him. Although we have no real justification to look for the nation of Israel to again prosper physically and spiritually, apart from the consummation in heaven and of the new Jerusalem with the new earth lowered from heaven, we do have justification to look for a last giant battle be fought in the Glorious Land of the Middle East; and I think we can see how rapidly the sides between the Muslims on one side and the West of U.S. and Israel has built up in only 5 years, realizing how significantly it can change in the gigantic last battle in 40 more years. And having cleared the board of fictious interpretations, and having laid a foundation in the ASI of the Bible, we are clear to speculate on the possibilities of only 40 more years for this earth since undoubtedly we are already in the Falling Away of “they will not endure sound doctrine...” (We are allowing for only 5 years of the 45 years already in the Falling Away, when in reality it would seem more like we have been in the Falling Away for 10 years, even 20 years when you consider the fundamentalists takeover of the SBC as a significant step into the Falling Away. And although you may consider some of this as pure speculation, surely you will at least treat it with the same respect that you treat the fictional studies of Tim LeHaye on the Second Coming and the End of the Age.)

12-11: In the churches and Kingdom Evidences of the Falling Away
The key to understanding is whether you can see in the churches and in the kingdom of Christ of today evidences of the Falling Away among God’s people. I will not repeat all the arguments here of three of my previous books that include studies of the Falling Away: (1) SOME SOUNDS OF SOUND FAITH, (2) SOME MORE SOUNDS, and (4) volume 4 of the LEARN CHRIST commentaries, “Christ, Paul, and the Falling Away”, this last of which treats the book of Hebrews as the book of the Falling Away, of the First and of the Last in the Half-Time. It can be summarized in the words of Paul as “Beware brethren, lest there be in any of you an evil heart of unbelief in departing from the living God...” Never forget that all of the so-called children of God, the nation of Israel, that came out of Egyptian bondage, and over 20 years of age fell in the wilderness except for four; and furthermore that the Scriptures tell us that were forbidden from eternity in the eternal rest of God. Pure and simple that is the First Falling Away; and Paul speaks in II Thessalonians of the necessity of the Second Falling Away before the Second Coming of Christ. Like I say, I will not try to repeat the evidences in society and churches and the kingdom today that the Falling Away is well under way, but rather I will make a more general
approach from the local church behaviors of II Timothy, in particular to explain
the difference between the bad characteristic of church behavior in the “perilous
times”, chapter 3, and the absolute intolerance toward sound doctrine of the Falling
Away, chapter 4.

However for some perspective, a perspective that we obviously have not gained in
today’s kingdom of Christ and God by the respect or toleration we have for the
tares and goats, by a reminder about both parables. While we are looked at both,
recall as Jesus interprets those parables, that Satan is actually planting traitors
and deceivers inside the kingdom of God. Why do you think Satan would want to do
that, and why would the tares, humans with freedom of choice, desire to get into
the kingdom under the leadership of Satan? Well, I think we have the human moti-
vations in the bad behavior of church members as recorded in II Timothy 3:1-9
where there a form of religion or “godliness” without the power of conversion; and
where the motivations are factors like “love for self”, “love for money”, to be in a
democratic and gracious crowd that will listen to their boasting and even accept
their traitorous doctrines from Satan, even like Satan despising the truly good
people and good deeds that come their way, loving their pleasure more than the
god they claim to serve when in reality they show that they are serving more the
god of this world, Satan; headstrong and haughty as a diversion from their com-
mitment to sound doctrine; blasphemers and unholy in their denials of the power of
godliness, they nonetheless with unthankful, unholy, and unforgiving attitudes
cover up their blasphemies with the sheep’s clothing to look like any other kingdom
or church member. While we are told to give such a tolerance of no physical sepa-
ration from the kingdom until God takes care of it at the end of the halftime, we
likewise are told not to associate with them if they be called brothers, telling us in
several ways and on several occasions in the Bible that we are more free to associ-
ate with the tares in the kingdom and the tares in the church than we are with the
tares in the rest of the world, the tares that have made no public commitment to
the kingdom and church. “And from such people turn away!” (II Timothy 3:5b)

“I wrote to you in my epistle not to keep company with sexually immoral peo-
ple. Yet I certainly did not mean with the sexually immoral people of this
world, or with the covetous, or extortioners, or idolaters, since then you
would need to go out of the world. But now I have written to you not to keep
company with anyone named a brother {yes, church members}, who is sexually
immoral {and don’t forget the earlier difference between habitual practices
and brief stumblings}, or covetous, or an idolater, or a reviler, or a drunkard,
or an extortioner—not even to eat with such a person.” (I Corinthians 5:9-11)

It may seem incongruous, at first, to think that we should have more toleration for
the tares out there in the world than we do for the tares that are called brethren
in the church, but that is the gist of the kind of TOLERATION OF THE TARES
that the Word of God teaches. These tares are far more dangerous since they
look like sheep and since they are hiding in among the wheat field of the kingdom. Our toleration, gone amuck to the extreme of the toleration of the American Democratic Faith, which is world and has a worldly goal, allows them to continue their dirty work of the Falling Away, and under the leadership of the great progenitor of the lie and of the Falling Away, Satan himself. Let us look again as a reminder of the parable of the goats and the sheep as explained by Jesus in Matthew 25:31-46, and part of an explanation of what happens after His Second Coming of Matthew 24,25 and Mark 13.

"When the Son of Man comes in His glory {this has to be the Second Coming, which is the subject under discussion by Jesus anyway, and since here Jesus comes in glory as contrasted to the humble way He came the first time}...and all the holy angels with Him {this shows it also to be the Second Coming since this time He does what He refused to do the first time, although the angels were available to Him, to bring them for assistance in the Separations of the sheep from the goats at the four corners of the earth, admittedly a very large job, and of the dead as well as the living to be identified by their names in heaven and their DNAs, no doubt; although I think that with the names, the angel of that believer also has a specific location where they know to go for the body, and since the soul is already in heaven, where the angels will also gather sheep, that person can help in the location—right, it will be no small job, but much simpler than the Creation of the old heavens and earth}...then He will sit on the throne of His glory {well, we know that the Returning Lord is seated on the throne of judgment and rule}...All the nations will be gathered before Him {yes, the angels have been active in gathering all the nations before the Lord Jesus Christ}...and He will separate them one from another {the Great Separation},...as a shepherd divide his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world"...{even as according to Ephesians we are chosen in Christ from before the foundation of the world, so our kingdom inheritance has also been prepared}..."for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me."' {do we really believe that such simple acts of kindness can take a person out of the goat category and put them in the sheep category; yes, when it is a habit of life and belief that shows itself in many gracious acts}..."Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and gave You drink'? When did we see You a stranger and take You in, or naked and clothed You? Or when did we see You sick, or in prison, and come to You?' {Well, Jesus answers as he told about the little child of faith or the little big child of faith, the least of the members in the kingdom of God, how any time you have done these acts of gra-
ciousness to the least in the kingdom, you have for all practical purposes also
done it because of faith in Christ, and you have passed from goat status in
your life to sheep status!...And the King will answer and say to them, 'Assur-
edly, I say to you, inasmuch as you did it to one of the least of these My
brethren {I think they will see Jesus nod toward the sheep on the right
hand}...you did it to Me.'

The judgments of Jesus turn toward those on the left hand, after the angels have
gathered them from the four corners of the earth also, the living and the dead,
toward the goats on the left hand; and it is not good, but it is all over.

"Then He will also say to those on the left hand, 'Depart from Me, you
cursed, into the everlasting fire prepared for the devil and his angels..." {the
company kept in life determines the company kept in eternity, if one is a ser-
vant of Satan—by definition any of the world not a servant of God—then that
person will also share with the fate of Satan and his angels}...for I was hun-
gry and you gave Me no food; I was thirsty and you gave Me no drink; I was
a stranger and you did not take Me in, naked and you did not clothe Me, sick
and in prison and you did not visit Me.' {what we do for other sheep in the
kingdom of God and of Christ shows our faith and the reality of our faith, you
know like James said “faith without works is dead”; it is non-profitable, and
does not save, and it shows a certain respect of persons among the sheep,
that is also a bad sign}...Then they {the goats of course have a spokesman,
and the last chance to boast or complain in the kingdom}... also will answer
Him {the tares or goats always have an answer until this final chance to
answer, then they lose all control; as a matter of fact with the End of the
Age and the Gathering of the Angels into the two groups, they have already
lost control, and begin to think that as they see who their associates are
now}... saying, 'Lord, when did we see You hungry or thirsty or a stranger or
naked or sick or in prison, and did not minister to You?' Then He will answer
them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of
the least of these, you did not do it to Me.' And these will also go away into
everlasting punishment, but the righteous into eternal life." (Matthew 25:31-
46)
CHAPTER 13

The Prophet Messiah

Much of the Message of the Writing Prophets, as previously discussed, is depressing; however the more hopeful parts are as continuous, and in the case of the Prophet Messiah more continuous than the discouraging parts of the Message that God's people are not acting like God's people. The other hopeful part, which we will also consider in the revised version of the Magic Outline, is the more distant predictions for the end of the world and eternity. Isn't such predictions, centered most generally around the judgment aspect and the Day of the LORD and Lord also rather gloomy? Well, that depends on which side of the fence you are standing: on the goat side where the finalized judgment will determine a fate of punishment and eternal doom in the lake of fire and brimstone with Satan and his angels, or on the sheep side where the finalized judgment, determined before the end by the names of believers written the Lamb's book of life but finalized at the Second Coming of the Day of the Lord, is one of final fulfillment in the hope of the calling of the way of Christ. You will enjoy this sweep back through the Magic Outline with an emphasis on Christ as the Prophet Messiah, as no doubt, you have never realized the full impact of the total story in The Message of the Writing Prophets that is actually recorded in the Old Testament. We would have to say that the greatest extent of the greatest revelations that we have looked at up to this point has come from Daniel: beyond restoration for the captive people of God, Jerusalem, and the land was the Promise of the Messiah, that Christ and Prophet Messiah of whom we record OT quotes with NT interpretations in this chapter; a fulfillment of salvation in finalized atonement and forgiveness of sins through Christ and of righteousness by faith; but with the announcement of how the Messiah will be cutoff—which was in reality according to
the plan of God and made the salvation possible, unfortunately, but just based on what we have seen of the continuing of rebellion of God's people of Israel for over 1500 years, the cutoff of the Messiah also meant the cutoff of Israel from grace, from God, and from their land--remember what Daniel told us about was a proba-
tional covenant for the Jews that would last only 3 and 1/2 years after the cruci-
fixion, no more Jews being saved but the approximately 100,000 up to that point
and then today we see almost none. In short, as we go through the Prophets in this
Magic Outline to follow after and around Daniel, like Jeremiah, Ezekiel, and the
Post-Isaiah Prophets of the Restoration to Inter-biblical period (after Malachi),
we should look for verifications of the cutoff interpretation by Carroll of the
Jewish people as people of God and of their land (especially since so many today
think quite the contrary, and preach it, and no doubt, the Jews themselves
have done a marvelous job of PR on the world to hide what many of them know
to be true from Daniel, to even garner support from other countries, espe-
cially the US and support of pulpits who claim support of Israel is an obligation
to God--how wrong they are if Daniel be read carefully.) Of course, the Apos-
tle Paul in Romans goes beyond all the OT Prophets in describing the terminal fate
of Israel and Jews as the people of God, first describing that real Jews include
the Gentiles and that the New Israel is a combination of many Gentiles and a rem-
nant of Jews, and then describing how blindness in part is happened to Israel until
the Fullness of Gentiles is complete, what we do not know and must seek more
information on in the rapid survey to follow of our Magic Outline, is whether the
Fullness of the Gentiles ends at the beginning or end of the Falling Away or at the
end of this world. If the latter is true then the only hope left for Jews is eternal
hope, or the few who believed, the remnant, during all the years of OT history and
the diminished number who believed after the cutoff. Granted the best of the
Christians, and the ones that we look forward to spending a lot of years with in
eternity are the ones like Paul, Moses, Peter, and so on; and of course, Christ.

13-1: Hope in God and in Salvation for the Future.
We would come to think of the sins and struggles, ups and downs of God's people of
the OT for life and living, even as we would also think of our own stumblings and
cares of life, a few believers like Paul with an outburst of "who will deliver me from
the body of this death"; and what we really come down to is that nothing in this life
is worth to the full extent of every political, social, and economic prosperity--like-
wise even security for self and family, concluding also with Paul that if "in this life
only we have hope we are of all men most miserable." The Message of the Writing
Prophets always contained this element for more immediate and eternal hope, cen-
tered around one great and one greater theme: (1) The theme of the Day of the
LORD with true justice, punishment of the wicked, and comfort for the righteous,
this as we have seen in the Prophets previously having both a more immediate and
then an end of the world application; (2) The Prophet Messiah was the great hope
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for the future, sometimes as in the Law of Moses, a prophet like Moses, sometimes
with a new kingdom like the kingdom of David; and centered around this Christ in
Greek for the Hebrew word of Messiah was the full implications of a modified salva-
tion from God. Perhaps not modified as much as we might think, only in the sense of
a new birth with a spirit to do the righteousness of God, removing the stony heart of
Ezekiel, only in a sense of a righteousness by faith and for the Gentiles that was
always in the Law and the Prophets but needed to be more widespread and needed
clarification; for recall that Jesus told the religious leader of His time they should
do the matters of the Law that have more weight with God, such as “mercy, justice,
and faith”, making it clear that these matters like faith were in the Law and the
Prophets all the time. Also you are reminded that it was the Prophet Habakkuk who
wrote, “the just {or shall live by faith”; although this may surprise you along with
the fact that Abraham “believed God and it was imputed to him for righteousness”.
In short, faith and righteousness by faith was practiced in the OT as well as in the
NT, by looking forward to the Crucifixion and Salvation from Christ in the OT and by
looking at and behind for it in the NT times, which would also include us.

13-2: The Apostles James, Peter, and Jude.

It should not be thought that The Message of the Writing Prophets, “God people are
not acting like God’s people” is not repeated in the NT by the Apostles. The Message
of the Writing Apostles like James, Peter, and Jude had to deal with a very similar
problem as the Prophets, the problem that might be summarized as not all church-
members are acting like Christ; and the “mystery of lawlessness {or sin} was already
extensively at work in the early NT churches, the mystery Paul said likewise was at
work in his time and in the churches he started (2 Thessalonians 2:7), a mystery
which like a Flood would overwhelm churchmembers during the Falling Away as the
Holy Spirit, removed from earth, no longer restrained the tide. {I guess what we
are asking here is the question each churchmember must ask themselves of their
local church and denomination, “To what extent have our churchmembers ceased
to act like Christ in attitude and behavior?” Has God observed your churchmem-
bors of 40 years or even 80 years like He did the children of Israel in the wil-
derness, then decided that they too will contribute to the Falling Away, because
like those original children they also have bad “inclinations of behavior”?} It per-
haps would be a very strange think if after Christ as the Prophet Messiah, after sal-
vation with the 9 month new birth instantaneous, God’s people of the first century--
even though for the most part Gentiles--could not do better than Israel. I suppose
it would be more strange with the problem of the message jumped the first two
thousand years to be continued in the Gentiles churches of the Falling Away; and
therefore, I think, this is one reason Paul labored the point in II Thessalonians 2:7
that the “mystery of lawlessness” that would destroy the effectiveness of the total
church in the Falling Away was already at work in the first century.
“For the mystery of lawlessness is already at work; only He (the Holy Spirit) who now restrains (at His coming He bound Satan and continues to bind Satan now with the restraining powers of sin awareness, of judgment, and of righteousness) will do so until He is taken out of the way.” (II Thessalonians 2:7)

Many spiritual truths will be found in the brief and combined outline to follow of the books of James, I and II Peter, and Jude including evidences that this mystery of lawlessness was already at work in the first century churches, yea the very first church organized, the church at Jerusalem of which the Apostle James was pastor. Consider the outline of all four books as an outline of "God's People of NT Times are not Acting Like God's People Outline”.

1. James.

I. First believers in Christ with the new birth experience had the testing of their faith just as Israel was tested, tried and proved by God for 40 years; but like with the first children of God the testing should dig deeper roots of faith over stumbling.

1. Let each man ask wisdom of God in prayers of real faith during "various trials". (James 1:5-8)

2. The temptations to the stumblings of the lawlessness of sins comes from internal "desires and enticements" not from God. (James 1:12-18)

3. Proper reactions of churchmembers to the desires and enticements of various trials. (James 1:19-2:13)

   (1). Swift to hear, slow to speak, and slow to wrath.

   (2). Go all the way to the complete salvation of your souls (James 1:21) by a proper reception of the "implanted word"--the seed of the new birth by laying aside "all filthiness and overflow of wickedness". [You here in the overflow, the mystery of wickedness at work in churchmembers even as in the world; and in the implanted word a beginning of the new birth that must find the 9 month completion.]

   (3). Be doers of the law (you know the 10 commandments and Jesus summary of the commandments in love God and love your fellow man as yourself) and not hearers only. God's people in the OT had the law read to them every 7 years; they heard it and they even agreed in a covenant with God to keep it, but you know by now what happened to them in almost a continuous 1500 years plus of history.

   (4). Reaction to the religion of the Jews and pressures according: true religion is to visit the orphans and widows that are in trouble and to keep oneself unspotted from the world.

   (5). Proper reaction to the rich and the poor is to treat them equally, discrimination of persons is as much sin as murder.
II. “Faith without works” proves that churchmembers are not really of Christ even as the covenant breaking works of Israel proved that the majority {yes, a very small minority} were not God’s people. (James 2:14-26).

III. The Mystery of Lawlessness at work will increase also the number of Bible teachers, let us cut down on the number of Bible teachers to put brakes on the “heaping up of teachers with itching ears”, thus assisting the Holy Spirit in the restraining of the flood of the falling away. (James 3:1-12)

IV. Wisdom of churchmembers can come from one of two sources: wisdom from above that is pure, peaceable, gentle, willing to yield, full of mercy and good fruits, without partially toward men of status and the poor, and without hypocrisy; and the wisdom from below, inspired by Satan and the flood of lawlessness, is bitter envy, self-seeking, boasting, lying against the truth, earthly, sensual, and demonic. (James 3:13-18).

V. Fighting and a spirit of warfare in churches and denominations from “your desires for pleasure”, from the human spirit which dwells in you that jealously covets what other churchmembers have. (James 4-5).
1. Can you really imagine that in the very first church, and therefore also today, that such a fighting spirit and spirits existed among churchmembers: “You lust and do not have” (4:2); “you murder {remember respecter of persons is murder} and covet and cannot obtain”; and “you fight and war” {sounds the SBC under siege for the last 20 years by the fundamentalists}. You know you really need to face up to the fact that these first churchmembers were not literally taking up arms to go to battle, but were fighting and warfaring among themselves, and what this means to the SBC today. Do you not recall Criswell, one of the leaders of the takeover by fundamentalists of the SBC along with Stanley and Adrian Rogers, also encouraged by Falwell and Tim LeHaye, etc., saying over 20 years ago to Bill Moyer on public television, “We are going to keep fighting until one side or the other wins.”
2. God resists the proud in His good time like Criswell, Stanley, and Rogers; and gives grace to the humble like Bert Dominy, Winfred Moore, and others accused as “moderates” by these fundamentalists while they really meant “liberals”. (James 4:6)
3. While not popular today as the flood of lawlessness rises, humility is still popular with God and the Apostles of the Bible--“Humble yourself in the sight of God”--and somehow we think that pride is more justified today. (James 4:7-10).
4. Even as Jesus said leave the tares alone in the church, letting them grow with the wheat, the Word of God through James cautions against the speaking evil of southern baptist brothers and judging them as liberals or moderates as the fundamentalists have done and continue to do.
5. Some things about this Humility in the Sight of God, the opposite of pride. (James 4:13-5:20).
   (1). Boasting about your future is sin, talk of God’s will being done.
(2). Rich men should with humility should weep and howl for the miseries that of eternal punishment that are coming on them as contrasted to their present comfort, not gloating over what they have and what they are and what they have done.

(3). Humility of this kind breeds a patience in waiting for the Second Coming of Christ, suffering and no grumbling against fellow churchmembers. Also show humility by not swearing.

(4). Humility leads to prayers of faith and results.

(5). Humility of this sort can bring back the backslidden sinner from the error of his way.

2. Peter.

VI. The end of your faith is not profession in a church, but rather "the salvation of your souls" (1:9). You Christians of the Roman Empire are grieved by "various trials", like testing by fire, (I Peter 1:6), but these can show the "genuineness of your faith" (1:7). You see that Peter like James was worried about the real faith versus professed faith of the early churchmembers. (I Peter 1:1-3:7).

VII. Proper "love of life" with the corollary of "good days" (not the same as the forbidden "pride of life" of I John; and not the good life of the gospel of prosperity and success) is a good guard against falling into the flood of lawlessness and sin. This good life of good days comes by: refraining the tongue from evil and lips from deceit; turn away from evil while doing good; and seeking peace and running after it.

1. Suffering for right and wrong (I Peter 3:13-17) with the example of Christ's Suffering for Others (3:18-4:6); and a consequent Service for the glory of God (4:7-11) that leads to a Suffering for the sake of God (4:12-19), a concept hardly ever thought of by God's people in Israel. (It almost always what they could get out of God and identification with the Name of God, rather than what could they do and suffer for the glory of God.)

2. Eternal judgment begins with the people of God in the "house of God", where some of the righteous will "scarcely be saved", then what kind of trouble do you think the out and out "ungodly and sinners" are in. (4:17-19)

3. Elders of the churches, shepherd the flock over which you are made overseers by the authority of the Ascended Christ; but not for dishonest gain as will increasing be the case of the itching ears Bible teachers as the flood increases, rather willingly and eagerly, not lording it over the churchmembers but by being examples. (I Peter 5:1-4)

4. Young people, with advice that you will hardly get today: submit yourselves in behavior and example to the elders. (I Peter 5:5)

VIII. In order to prevent the faith without works of James and to prove the "genuineness" of your faith of I Peter, in II Peter make additions to your professed
faith (II Peter 1:5-11), all the way from faith to virtue to knowledge to self-control to perseverance to godliness to brotherly kindness and then finally love, thereby making "your call and election sure" (1:10), never stumbling; and that you might indeed as God's real people have an entrance into the everlasting kingdom of Jesus (1:11).

1. Reminders of what you know and in which you are established of the Word of God of the Apostles and Prophets. (1:12-21).

2. You have false teachers with "destructive heresies" (which deny the Lord and bring on themselves swift destruction) today among God's people of the present even as God's people of the OT had false prophets. (II Peter 2)

3. Scoffers in the last days against what you know and in which you have been established that question the Second Coming. (II Peter 3)


IX. Contend earnestly for this "faith" (v 3) once delivered to the saints, the same kind of saving faith versus losing faith that James wrote of, the genuine faith that Peter also wrote of and which he strengthen against false teachers; for certain "ungodly men" have crept into the first churches who (1) deny Christ, and (2) turn the grace of God into lewdness. (versus 1-4)

X. People of the OT who knew something of God and then departing from God (we think immediately of most of the children of Israel in the wilderness which Paul summarizes in Hebrews as having "an evil heart of unbelief in departing from the living God"); and Jude mentions six such OT groups before coming back to those of the fifth in the churches: (1) God after saving Israel from Egyptian bondage destroyed them in the wilderness; (2) fallen angels lost their first status, having with Satan reserved them with "everlasting chains" until the judgment-punishment of the great One Day of the LORD and Lord; (3) Sodom and Gomorrah suffered God's vengeance of eternal fire because of (a) dedication to sexual immorality and (b) strange flesh of gaps and lesbians; (4) the way of Cain; (5) error of Balaam who prophesied for profit; (6) the rebellion of Korah against the authority of God and Moses; and (7) today--"these dreamers" who (a) defile the flesh (b) reject authority, and (c) speak evil of dignitaries. (Versus 5-11)

XI. These Dreamers among God's people of the churches serve only themselves. (Versus 12-15).

X. The Apostles Predicted these mockers in the churches which would: (1) be grumblers; (2) complainers; (3) walkers according to their own lusts; (4) flatters of the people of God with great "swelling words" (volume and quality); (5) teach and preacher in order to gain their own advantage of status and profit; (6) sensual persons; (7) persons who cause divisions; and (8) do not have the Holy Spirit in their life (we reminded of the bad church behavior of II Timothy 3:1-9 where church-
XI. Other churchmembers who would overcome the flood of the mystery of lawlessness and the Falling Away should: (1) build yourselves up based on your holy and sound faith (verse 20); (2) praying in the Holy Spirit; (3) keep in the love of God; (4) looking to obtain eternal life by God's mercy like in your initial more than 9 month new birth experience; (5) have compassion only on a certain category of sinners; (6) have faith in the God that can keep you from "stumbling". (Versus 20-25).


Beginnings of the Prophetic Predictions, a dominant part of The Message, on the Prophet Messiah. And as you would expect the beginnings of these Predictions of the Writing Prophets about the Prophet Messiah are in the beginning book of Genesis. Even as you were amazed about how much Moses in the Song of Moses foretold us of the future bad behavior of the Hebrew people except for a remnant, and even as you were amazed at the revelations form Gabriel through Daniel of the cutoff of the Jewish people three and one-half years after the Crucifixion, even so you will be amazed about how much Moses tells us in the five books that he wrote about Christ--Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, generally called the Pentateuch. (Perhaps have read volume 2 of the LEARN CHRIST commentaries, "Christ for Individuals" where I compare the five books from the Apostle John--Revelation, the Gospel of John, and the three little epistles, and in that order, to the Pentateuch of the five books from Moses--"The Law came by Moses but grace and truth came by Jesus Christ..." Yet you will find in the rework of the Magic Outline to follow that a lot of Christ also came by Moses; that is, from God through Moses.)

Genesis

1. Although an “Us” is obvious in Genesis 1:26 that demands the Trinity of Father, Son, and Holy Spirit at work in the Creation of Man even as in the acts of Creation, were it not for the interpretations in the NT from John 1:1-5, we would not have fully comprehend that Christ was right there as the “mediating cause” and Person in Creation. (In fact as we study the NT, especially Colossians, we recognize a sustaining work of Christ for the whole universe.)

   (1). The "Us" of the Creation of Man By God through Christ with the Holy Spirit as the Effecting Cause.

   “Then God said, ‘Let us make man in Our image, according to Our likeness; let them (‘man’ is also generic and plural for male and female, a “them”) have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creating thing that creeps on the earth.
So God created man in His own image; in the image of God He created him; male and female He created them.” (Genesis 1:26,27)

(2). Christ, called Word by John {John received this word “Word” for Christ in the revelations of the book of Revelation, before he wrote the Gospel}, was with God from the very beginning; all things were made through Christ as the mediating cause and Person; and furthermore there was not one single thing created which was made apart from the work of Christ, John 1:1-5.

2. Christ is early established as “the Seed” here in Genesis 3:15 as Adam, Eve, and Satan get the sad news of the punishment on all and on all creation from the first sin committed against God in the Garden of Eden.

(1). Results of the Fall in Genesis 3:15. {The of the Fall here were the only three present beside the Us Trinity of God; that is Adam, Eve, and Satan.}

“And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel.” (Genesis 3:15)

(2). The Whole History of good seed versus bad seed, and the Seed Christ, is summarized much by the references in Revelation chapter 11 to the battle between the Seed of the Woman and the seed of Satan.

3. In the “in you all the families of the earth shall be blessed” of Genesis 12:1-3, we have a foretaste that the blessings on the world will come through Christ, in the lineage of Abraham--you remember the 14 generations from Abraham to David and then the 28 more generations from David to Christ--yet it takes Genesis 12:7, 13:15-16, and 24:7, and in the King James Version (KJV) the forever promise of the Seed to this as the Christ, especially when these quotes are properly interpreted and explained by the Apostle Paul in Galatians 3:16.

(1). The promises from God to Abraham about Christ as the Seed in Genesis 12:7, Genesis 13:15-16, and Genesis 24:7. {This is about the only time that I have been disappointed in the easier to read and understand New King James Version, primarily used in this commentary as well as in all my commentaries. Would that they had accepted the clear teachings from the Apostle Paul, the ASI, in the translation of these passages from Genesis about the Seed.}

“For all the land which thus seest, to thee will I give it, and to thy SEED for ever. {This also helps us understand how Christ inherits that promised land of Palestine forever, although the Jews after the cutoff of Daniel were denied the land, to be trampled under foot by the Gentiles, and even today we see the Gentile Palestinians doing so with much of the Palestinian land and with half of Jerusalem. Of course God still loves this piece of land, and having given it to Christ forever, will set up after the end, a new Jerusalem--which by the way according to Revelation will be lowered from heaven on the site of Jerusalem, and the rule of the new established kingdom will have its government there in Palestine.} And I will make they seed as the dust of
(2). The New King James translation of Galatians 3:16 is good.

"Now to Abraham and his Seed were the promises made. He does not say, 'And to seeds,' as of many, but as of one, 'And to your Seed, who is the Christ.'" (Galatians 3:16)

The Seed is Christ, did you get that from the Word of God in Galatians; and it is almost as if Paul is writing what he does elsewhere about the Christ, the Prophet Messiah.

"Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11)

Exodus

13-4: Prophet Messiah in the Pentateuch.

In our original Magic Outline we passed from Genesis under "The Living God of the Living" to Exodus under "The Righteousness of God and Man". You can see how the quotes in the original Magic Outline, which will not be repeated here in order to save space but which you will find in chapter 5, from Genesis where it is he Living God at work, establishing among other things the Living Seed, even from the beginning seeking a second born seed from Christ that would live eternally; and how with the giving of the Law of Moses by God, and the subsequent dedication of the people and the Book of the Covenant, how efforts a promotion of both the Righteousness of God Himself and the righteousness of a few select men through the Seed, that is through Christ, would be promoted on earth during its whole history, as ordained and purposed and planned by God.

1. Paul says in Hebrews 9:20 with a quote from Exodus 24:8 where after Moses read to all the people the "Book of the Covenant", then sprinkled blood on it as the "blood of the covenant", that God had in mind in the writing of Exodus and in particular in mind for His long range plan of salvation through the Messiah, the Christ, as Christ would once for all take away by His personal sacrifice all the sins of the world, past, present, and future; that is for those who believe in it. (Always in the OT and NT we have the larger invitation of all the world to be the people of God, even as it was extended to all
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the Hebrew people in the OT as they were selected to be a nation to learn about the One and Only God; but by freedom of choice and election only a few of the total world population for all time believe.}

(1). We know a lot about the covenant, and the Book of the Covenant, from previous chapters—a covenant broken often and continuously by God’s people of the Hebrew nation, a covenant extended and made probationary in the message to Daniel from God through Gabriel—well in the history of Exodus 24 we have the giving of that Book to Moses from God, the people agreeing as Moses read it “all that the LORD has said we will do, and be obedient” (24:7).

“And Moses took the blood, sprinkled it on the people, and said, ‘This is the blood of the covenant which the LORD has made with you according to all these words.” (Exodus 24:8)

(2). We should not be surprised that Paul quotes it in Hebrews 9:20, explaining in that chapter and the rest of the book of Hebrews how all the blood sacrifices of the OT and all the times that God overlooked the sins of those of real righteousness by faith in the OT, it was waiting for the time of the Crucifixion of Christ when full and complete, forever atonement would be made for the sins of the world, that is for the world of believers.


“For when Moses had spoken every precept to all the people according to the law {the Book of the Covenant is here called the Book of the Law, which by and large we would have to consider the whole Pentateuch, often called the Law of Moses, and from which Jesus quoted often}, he took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying, ‘This is the blood of the covenant which God has commanded you…and according to the law almost all things are purified with blood, and without shedding of blood there is no remission.” (Hebrews 9:19-22)

(b) A conclusion and explanation from the Apostle Paul in Hebrews 9:15.

“And for this reason, He {Christ} is the Mediator of the new covenant, by means of death for the redemption of the transgressions under the first covenant {those sins overlooked temporarily by God in the OT were redeemed by Christ in His death, the old covenant sliding under the new covenant}, that those who are called {those called in NT times and beyond} may receive the promise of the eternal inheritance {may through salvation have eternal life, and this speaks of the everlasting covenant}.” (Hebrews 9:15)

Numbers

Perhaps you have not read Numbers sufficiently to realize that it also makes a contribution on Christ as the Prophet Messiah. Granted that so far, we have looked at more of the Messiah of Christ than the Prophet; but then again as we have consid-
erected teachings of Jesus, like we do below from John and on the new birth, we are looking at the teaching function of Jesus, recalling as Moses will say in Deuteronomy after announcing that another Prophet will come after him and like him to whom the people "must listen". (Deuteronomy 18:15-19)

2. While as recorded in John 3:14, you know the famous “new birth” discourse to Nicodemus, it is not a direct quote from Numbers 21:8,9 it is such a thorough reference by Jesus Himself to the “lifting up of the serpent in the wilderness” in order that the plagued people of God may physically live (some more of the outstanding care of them of physical healing along with sandals, clothes, food, and guidance), that is almost the equivalent of a quote, either way providing us verification of history from Jesus Himself; and the point of Jesus is that preliminary to the new birth, which by the way was predicted by Jeremiah and Ezekiel as well as other OT Writing Prophets, a means of atonement must be provided, the lifting up of Jesus on the cross to come not long after this encounter with Nicodemus, might be compared to a lifting up the serpent in the wilderness, primarily in the sense that even as the children of Israel in the wilderness “looked and lived”, so can the world, including Nicodemus, look and live at the Crucifixion of Christ. (We have already spoken of the full atonement of Christ on the cross for past and future sins.)

(1). As the people in Numbers 21:1-7 journeyed from Mount Hor by way of the Red Sea, and as the people became discouraged that they would die in the wilderness (a lack of faith in God in spite of all the blessings and guidance, a beginning of the cultivation of the 40 year old heart of unbelief in the living God), specifically complained that there was in this way no food and water and that they were sick and tired of “this worthless bread”, the gift of God daily of the manna, (I think even here we can see the difference between material prosperity for more than manna that is preached in the Gospel of Prosperity and Wealth, and the promise of daily bread and daily needs that God does promise in the “Seek Ye first the kingdom of God and His righteousness, and all these things shall be added unto you", the things being daily needs as sandals, clothing, bread, and water, even guidance); so that “God went fiery serpents among the people, and they bit the people; and many of the people of Israel died” (21:6). (More dead bodies in the wilderness as God promised if He came back in among them after Mount Sinai. Yet when the people came to Moses to admit their sins for speaking out against God and Moses, Moses prayed to God for the people.)

“Then the LORD said to Moses, ‘Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live. So Moses made a bronze (I think in fiery we mean bronze for the glistening color) serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived”. (Numbers 21:8,9) (Don’t you see it took “faith” to believe God and to look at the pole.)

(2). Based on this historical event of faith in God and of looking in order to live, Jesus launched behind His teachings on the new birth the famous “God so loved
the world”, how “He gave His only begotten Son” that anybody could believe and have everlasting life, after launching these great teachings based on Moses and the serpent in the wilderness. {You know the great thing is that Jesus was right there with God, perhaps even more active than God as the Rock on the wilderness, when the decision was made for how the people could believe, look, and live; and no doubt at the bare minimum as Jesus often told in His three and one-half year ministry on earth of how He did the works and miracles of healing that He saw God do, this was one of them.}

“And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believes in Him should not perish but have everlasting life.” (John 3:14,15) {Unfortunately we do know that even those who did not perish from the serpent bite, unless it was Joshua or Caleb, or youth under 20 years of age, did perish in the wilderness later; and never received everlasting life, as they were forbidden because of their lack of sustained faith in God in the face of even more miracles than this, to enter the eternal rest of God as well as the Promised Land.}

Deuteronomy

3. We come now to the famous passage from Moses as recorded in Deuteronomy 18:15-19 and quoted by Peter in Acts 3:22,23, that established this very title of The Prophet Christ, Moses here emphasizing more the Prophet part, although you do see the Christ aspect, that is the Messiah of salvation, in the words from God, actually Moses received this at Mount Sinai in Horeb when the people asked to longer hear God face to face, those words telling of the connection between living and the teachings of Jesus.

(1). Moses started in 18:15 of how God will raise up “a Prophet” like him from right there among their own people and from their own kin, that “Him you shall hear”; and then recalls in assembly with the people in the wilderness how the people cried that they might not again hear the voice of God and see the great fire that accompanied Him lest they die, God having replied that “What they have spoke is good” (18:17); and then God speaking in advance much of what Moses said then: how God would raise up for them “a Prophet”; from among their brethren; how God would put His own words in the mouth of Jesus; and how Jesus would speak to Israel all the words God commanded Him (You recall how often in the Gospels Jesus said that the words or teachings He presented were not His own but came from the Father, and that whatever God instructed Him is what Jesus told His own generation, likewise our generations through the writings of the Apostles of Jesus.); furthermore that God would hold them responsible to the extent of accountability, judgment, and life, for not listening to those words of Jesus {ever here we have hints of the cutoff from salvation of the Jews of Jesus own generation, three and one-half years after the Crucifixion, and from the land which would start in 70 A.D., remembering the parables and teachings Jesus told about the unfruit-
ful fig trees and the laments over the woes on Jerusalem, immediately after the triumphant entry).

“I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.” (Deuteronomy 18:18,19)

God never tires of reaching out for a people to be called by His name; knowing then, and again Jesus was there and listening if not the main speaker in the Godhead—you know how the NT tells us in Peter that it was “the Spirit of Christ speaking in them” that moved the OT Prophets to write—with a whosoever call among God’s people to listen and live.

(2). If you do not see in the original of Moses from Deuteronomy, you will see in the quote of Peter in Acts 3:22,23, that not to listen to Jesus as the Prophet Messiah would mean “utter destruction”, meaning eternal destruction not even to mention the implications of a dedicated life on earth before eternity.

“For Moses truly said to the fathers, ‘The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people. Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days (the days after the Ascension of Christ and a few days after the day of Pentecost). You are the sons of the prophets, and of the covenant which God made with out fathers, saying to Abraham,’And in our seed all the families of the earth shall be blessed” (thank goodness the NJKV got the quote from Genesis 22:18, 26:4, and 28:14 more correct, that our seed being the Christ which you know the Apostle Peter had in mind, the way he had been taught by Jesus). To you first, God, having raised up His Servant Jesus (herein you hear Isaiah and the Suffering Servant), sent Him to bless you, in turning away every one of you from your iniquities” (Acts 3:22-26) (Even here while Peter must know as Jesus told him that the cutoff day is approximately 3 years for the Jews to be saved, it is a matter of “every one of you” being turned away from their sins, we reading in Acts later how a multitude did believe of Jews in Jerusalem; and of course, we know of the 3000 Jews from every nation in the Roman Empire who believe previously on the day of Pentecost.)

I wish that we had time to look at this Sermon from Simon Peter in detail as well as the one on the first day of Pentecost after the Ascension of Christ; but this would be a repeat of the more thorough discussion in the Magic Outline based on these same passages, as you have read in chapter 5. Read it again if you desire; for you can find no better explanation of how Christ fit into the whole scheme of salvation for the Jews, and even the Gentiles, with mentions of the covenant, the Prophets of the Old Testament, and the recent NT events. You can get no better
sermon on the “Truth of Grace” and the election of God than from the Apostle Peter; and although sometimes Prestonwood people chose to think that they are hearing “the Message” from Frank Graham, I think you will find better “the messages” from the Apostle Peter, certainly more of the Scriptures that teach both the Calvinism and Arminianism of the Word of God.

Job

13-5: The Prophet Messiah in Job.

In the original Magic Outline of chapter five the topical subject of this section was, “God, Man, and the ‘Son of Man’. You will recall how that in the Magic Outline, the fourth major topic, we outlined the OT quotes with NT interpretations from Job and the first 39 chapters of Psalms, generally considered as part of the Bible Literature of Wisdom and Praise. Well, Job along with all the wisdom He had about God and Man in those quotes of chapter 5 under this topic, also had something to say about the Prophet Messiah in that Job called Him His Redeemer. Isn’t that amazing in what is considered the oldest book in the Bible, the book of Job, and in the very first of the Writing Prophets, Jesus, the Prophet Messiah is mentioned as the Redeemer; and what a statement of faith do we have here from Job.

1. In the prayers of Job of Job 19:23-27 we find based on what we now know about the Life of Jesus as recorded in the Gospels and explained in the other epistles that Job had the answer to two prayers expressed here, and based on what we know form the NT will have the answer to one more: (1) that His words of faith and patience might be recorded in a book that would last through history and time, “engraved on a rock” and with “an iron pen and lead”, a good description of the way God has preserved the Bible through time and history (this happened in the book of Job of the OT and the book of James of the NT); (2) His confidence that the Redeemer, who lived in heaven right there in his own lifetime, that is the Christ, would actually live and stand on earth sometimes in the future; and (3) the one that remains for him is the confidence that Job will see Christ in the flesh, for although Job is there now in the spirit, Job like all of us and with all of us must wait for the final Resurrection with a new body at the Second Coming of Christ. Amen and Amen!

2. We recall from the magic outline of chapter 5 those most important things of Job considered by God to put quoted in the NT, like Job 5:13 in I Corinthians 3:19, Job 22:29 in James 4:10,and Job 42:2 in Mark 10:27.

(1) Job 5:13 and I Corinthians 3:19—where God catches the wise in their own craftiness; (2) Job 22:29 and James 4:10—where God exalts the humble; and (3) Job 42:2 and Mark 10:27—where God can do anything including salvation.

(1). Job 42:2.

“Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth
counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but no mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.” (Job 42:1-6 KJV)

(2). Mark 10:27.

{NOTE: TWO MOST IMPORTANT AND FUNDAMENTAL DOCTRINES OF ALL THE BIBLE ARE SET FORTH HERE: (1) THE POWER OF GOD, NOTHING IS IMPOSSIBLE FOR GOD; AND (2) WHO THEN CAN BE SAVED SINCE IT IS SO DIFFICULT FOR A RELIGIOUS AND WELL ESTABLISHED LEADER IN SOCIETY TO BE SAVED?}

“And Jesus, looking around, said to His disciples, How hard it will be for those who are wealthy to enter the kingdom of God. And the disciples were amazed at His words. But Jesus answered again and said to them, Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. (Why, because most of them unlike Job can not say, 'Wherefore I abhor myself, and repent in dust and ashes.) And they were even more astonished and said to Him, 'Then who can be saved? Looking upon them, Jesus said, With men it is impossible, but now with God; for all things are possible with God.” (Mark 10:23-27 NASV) {NOTE AGAIN: IF NO OTHER QUESTIONS ARE ANSWERED IN THIS BOOK, THE ESSENTIAL AND MOST ESSENTIAL QUESTION THAT MUST BE ANSWERED IS THAT OF THE DISCIPLES TO JESUS, WHO THEN CAN BE SAVED? AND WHERE WE START IN THE REST OF THIS BOOK TO ANSWER THAT QUESTION IS WITH THE IMMEDIATE REPLY OF JESUS, WITH THE POWER OF GOD TO WHOM NOTHING IS IMPOSSIBLE.)
There is part of The Message of the Prophets that we have neglected, and that is
the part that deals with “us”, the United States. While the words “United States”
for our nation is not specifically mentioned in the Bible by that name, we are defi-
nitely included in the history of the OT in many ways, most specifically as among
“the isles of the Gentiles” and in the Fullness of the Gentiles. Early in OT history and
in the record of His Book the Bible, God states how He has determined the borders
of all countries along with their languages; and you will recall how a first commission
to the newly created Adam in the Garden was for man to dominate the whole earth
by populating it. In fact, after the Flood when God renewed that commission with
the descendants of the three sons of Noah, and instead of spreading out over the
world as dictated by God they attempted to amass and hole up in Babel, God con-
founded the languages so that they did spread. And as the drifting of the continents
apart, started by the Flood, had not gone far enough, it was possible with still one
gigantic continent for the peoples of the Middle East to spread into Africa, South
America, North America, Asia, and Europe. Among these Gentile nations were the
beginning of the Gentiles. (Remember that there was no distinction between all
citizens of the world and the Hebrews or Jews until Abraham was called to
start a great nation that would honor the name of God.) Granted that the Bible in
the OT is primarily a book about the Hebrews as the chosen people of God, that rap-
idly changed three and one-half years after Christ’s crucifixion, and primarily with
the missionary activities of the Apostle Paul, admittedly the Apostle to the Gentiles.
However you can count on it that the God who determines peoples, languages, and
borders of the whole earth of His Creation, also was active behind the scenes of the
actual record of the OT to form the United States as well as all the other nations of the world.

What we are interested in this chapter is those points in history when God, having already decided based on His observations of the Hebrew nation, even as early as during the 80 years in the wilderness and at the end of which near the death of Moses He had Moses write the Song of Moses as a witness against the people because He had observed "the inclinations of their behavior"--how once in the land they would get fat and stop serving Him, that only a few Jews each generation would be saved so that God would increasingly turn to the Gentiles for evangelistic efforts. Also, do not forget that Egypt was among the Gentiles nations; and that when God rescued the people from bondage into the wilderness, many of the Egyptians went with them. Tradition has it that among them were Jannes and Jambres, mentioned in II Timothy as bad examples for the churches, and that they with their fellow countrymen were instrumental in leading Aaron and the people at Sinai to make a golden image for worship. Likewise remember that Jonah was sent to a Gentile nation, Nineveh, to preach repentance; and that indeed the great Gentile city did repent, God treating them then like His own people. Likewise, you will remember that Cyrus the King of Persia acknowledged the God of Israel as the God of the Universe, making a proclamation throughout the world Empire of Persia that the people would assist all the Jews to go back to Judah in order to rebuild God's house.

14-1: A Preliminary look at the word "Gentile" in the Hebrew Old Testament.

When we look at the word "Gentiles" in YOUNG'S--the Hebrew word is "goi" and is literally translated "nation" or "collective body"--we find it one time in Genesis, three times in the book of judges, 15 times in Isaiah (we found previously that Isaiah had much to say about all the other nations around Israel, especially the closest), 4 times in Jeremiah, and once in the books of Lamentations, Ezekiel, Hosea, Joel, Micah, Zechariah, and Malachi. By the time of Malachi, we know that all but a remnant of a remnant of the Jews had been rejected as God's people--we read of the majority of the restored nation in Malachi 1:10 "I have no pleasure in you,' says the LORD of hosts (and by the way, the beginning of the usage of LORD of hosts over LORD in a description of God in the OT, often by Himself, will tell us something of the shift in God's dealings where the Gentiles started taking on more importance in the message God gave to humanity)--and furthermore that God had firmly by the time of Malachi made His decision clear to His people that Gentiles would come to dominate the group called the people of God.

"For from the rising of the sun, even to its going down (a colorful way for God to say from east to west and all over the world), My name shall be great among the Gentiles (it certainly was great when the US was founded, on the coins and in the formation of the government, before that in the colonization by religious
groups like the Pilgrims, Puritans, and Quakers); in every place (say that is all over the world for worship and churches) incense (incense of worship and service) shall be offered to My name, and a pure offering (we know it became pure in NT times with Christ and Christians, also with the heart of the new birth which was declared by Jeremiah and Ezekiel); for My name shall be great among the nations (of the majority of the nations were and always have been Gentile nations); says the LORD of hosts.” (Malachi 1:11)

Somehow a hoax has been perpetrated on the American people, indeed perhaps on the people of the world that the Jewish people still have a claim to the land of Israel because it was given to them of God. Well, granted that it was originally given to them by God through a promise as far back as Abraham; but after almost 1000 years of breaking their part of the covenant, finally God announced in Zechariah that two-thirds of the Jews would be cutoff of the and at the end of the probational covenant of Daniel while one-third of the Jews would be refined by persecution. We know that the hoax would be encouraged by the Jewish people themselves who would desire to retain a certain prestige as God’s elect people, also to have equal status with the United States and Europe in the Judo-Christian belief in the One God, even need the financial support of the millions the US gives them every year for Israel, and the protection as the only Democracy in the world. However, even today the land of Israel, according to the predictions of God’s word, is trodden under the foot of the Gentiles, the Palestinians being Gentiles occupy much of the land that does not even extend to the borders of David’s kingdom (nor of the Macabbean period), and other countries of the Middle East occupy some of the land originally given by God to the Hebrews. (They were called Hebrews in most of the OT, first called Jews during the time of Jeremiah while they were in Egypt.) And horror of horrors, the Muslims still occupy half of the temple and half of Jerusalem. (While we would like to do like Paul said of the Gentiles, not to be haughty as we have been grafted into the tree of God’s people, we must face up to the total message of the Writing Prophets in that the Jews have been rejected from the land because of what they did, at the cross of Jesus and before that for approximately 1500 years in continuously rejected the covenant with God. Have so many religious people ever seen so much of the work and miracles of God, even of God Himself. God told them that the work He would do with them was unheard of among all the nations, “an awesome thing”), yet shown by over 1500 years of history that they can not be faithful to that God. In this chapter we should look at some of the excuses that they were offering in the book of Malachi to justify themselves in the sight of God and of God’s prophet Malachi. One might say that throughout over a thousand years, the religion of Judaism became an elaborate system of rationalization of the broken covenants with God; except we do know that the Jews were one great benefit to God’s world, like Paul writes in Romans to “them were committed the oracles of God”--that would include Jesus the Seed and the Bible.
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14-2: "LORD of hosts" and "heathen" in the OT.

1. In Amos 9, the famous predictions of the both the destruction and restoration of Israel.

This chapter is difficult in that the "time, times, and half a time" of Daniel are intermingled in the predictions of the future. (You have to remember that time itself is not important to God, one day is as a thousand years and vice versa; and that God mixes up for us in His predictions between the point at which He makes a certain judgment of decision and the actual fulfillment on earth of that decision--also recall as Pastor James said at the Great Jerusalem Conference, "known unto God are all His works from the beginning"--the various peaks and valleys of predicted history get confused and intermingled as we try to look at them in Prophesy). What you really have here is three separate historical predictions intermingled in one chapter: (1) the utter destruction of Israel; (2) the restoration of the peoples of captivity to the land; and (3) the land in the time of the new Jerusalem, the new heavens, and the new earth, easily identified because in that day the Gentiles are part of the "tabernacle of David" (Amos 9:11).

(1). Utter Destruction of Israel.

"Be behold, the eyes of the Lord God are on the sinful kingdom, and I will destroy it from the face of the earth; yet I will utterly destroy the house of Jacob,' says the LORD. (Parenthetically, notice that it is "LORD" here for God; we will also find "Lord GOD of hosts" in Amos 9:5 and "the LORD is His name" in 9:6, so that we will have a little name for God study in Amos 9 to follow.) For surely I will command, and will sift the house of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground. (I hope that you see that although this was a national judgment on Israel, God is working indidividually here with every little grain or person, even as God does in world wide disasters today, rescuing some from among the many destroyed.) All the sinners of My people (who dies, the sinners of My people--at least we see at this point in their history, contrary to the time of the renewal of the covenant when God chose to call them "the people of Moses", God is calling them My People, identify the majority of sinners among the people, and thereby as early as Amos distinguishing a few of faith and righteousness among the people, like grains of sand God knows them and will care for them.)...All the sinners of My people shall die by the sword, who say, "The calamity shall not overtake us." (God told them that the calamity will overtake them, and therefore is insulted because they deny it) (Malachi 9:8-10)

(2). Restoration of the temple, Temples, and the people from captivity.

"On that day (actually we get into two days like in many of the Day of the LORD and Lord prophecies, a more immediate one and the final one at the end of this
I will raise up the tabernacle of David (the tabernacle or temple was rebuilt during the days of Zechariah and Haggai, also Ezra and Nehemiah, while not as great as the first temple; however as God promised it would become greater and which it did in the days of Herod--that was the great and while stones of Herod’s temple that the Apostles admired with Jesus as they came out of the Temple; but the second temple established with Christ’s kingdom during the life and Christ and the Holy Spirit, the church which is the total body of Christ, a temple for Jews and Gentiles, will not be again on the land until the new heaven and the new earth with the New Jerusalem lowered down from heaven to sit on Mount Zion, so even as we have two restorations of the land we also have two Temples). and repair it’s damage; I will raise up it’s ruins, and rebuild it as in the days of old...” (Amos 9:11)

(3). The Gentiles.

Don’t you ever believe that the Gentiles were allowed a part in the rebuilt temple at the time of Zechariah, Haggai, Ezra, and Nehemiah; nor in the time of Christ. You will recall that when Paul at the request of James took a vow that entailed obligations in the Temple, the accusation of the Jews against Him that finally lead to His arrest and imprisonment was that Paul had brought Jews into the temple. Yet in the tabernacle of David of Malachi 9:11,12, you find “Gentiles” in this temple.

“And all the Gentiles who are called by My name,’ says the LORD who does this thing. (Malachi 9:12b) {It is God that has done this thing in the new temple in the new earth, the Jews would not do it, except the ones like Paul and Peter.)


Perhaps you do not recognize who “the Lord GOD of hosts” is? Well, He wants you to know, and has gone to great detail to both let you know who is doing all these works in history but also to proclaim His own name even as He did before Moses in the renewal of the covenant. In a few verses of chapter 9, in the two verses of 5 and 6 for “Lord GOD of hosts” and “the LORD is His name”, God identifies Himself as: (1) the Lord GOD of hosts”, “the LORD is His name”, “the LORD”, “the Lord”, “Lord God”, “I”, and “the LORD your God”.

(5). “The day of calamity” versus “the day of the LORD upon all the nations”.

If you miss this duality of temple and restored land in Amos 9, you will not miss it in the duality of the two days in Amos 9, the day of calamity (9:13) when Israel is destroyed and taken captive and the day of the LORD (9:15) upon all the Gentile nations and Israel, the final and famous Day of the LORD and Lord that ushers in the new heaven and the new earth. The Judgment of God starts at the house of Israel but it extends to all the nations of the earth.

2. “LORD OF HOSTS” in Bible Dictionaries.
Agreed that often in the OT, as ERDMAN’S DICTIONARY OF THE BIBLE states below, the title for God as "LORD of Hosts" implies God as a leader of armies, but most often as in Amos 9:5,6 it shows His total control of the earth.

"The Lord God of hosts, He who touches the earth and it melts [there is no war her but rather the power and control of God over the world He made in the first place], and all who dwell there mourn [who dwells there on the earth, Jews and Gentiles, and they all mourn when God brings temporal or permanent judgments of disaster on the earth]; all of it shall swell like the River, and subside like the River of Egypt. [now for control of the heavens] He who builds His layers in the sky, and has founded His strata in the earth; Who calls for the waters of the sea [well, that about covers the universalness] pours them out on the face of the earth--the LORD is His name." (Amos 9:5,6)

Well, now we are ready for Erdman’s dictionary definition, which does make some contribution, but which has remained conventional and like the Encyclopaedia Britannica on Jesus tries to be non-controversial and academically acceptable.

“The most frequently used compound title for the Israelite deity (you see right here a certain prejudice in that the OT presents a God that is the “Israelite deity”, allowing for a tolerance of other deities) in the OT (‘sebaot’). A similar title is ‘Howrah, God of hosts’. These epithets describe Yahweh as divine Warrior and divine King, with ‘hosts’ referring to both earthly and cosmic forces. It appears most often in the Prophets (esp. Isaiah, Jeremiah, Zechariah, and Malachi) and not at all in the Pentateuch.”

14-3: The US as leaders of the Gentiles in "The Fullness of the Gentiles".

That the twin historical events of the spreading of the Gospel to every nation and "The Fullness of the Gentiles" are almost synonymous is undeniable, especially when you consider the history of the last approximately four hundred years (colonial of America to today) where the United States has provided not only unquestioned leadership among the nations as a superpower, but also unquestioned leadership in both the spreading of the Gospel to every nation in the world and in the Fullness of the Gentiles as the largest of the believing Gentiles nations with more churches and denominations than the rest of the world.

1. The spread of the Gospel to every nation.

Jesus foretold the future of the United States and the rest of the world when He said that “the gospel will be preached to every nation, then will the end come”. You immediately see the part the US churches and denominations with their past missionary activity have had in bringing this universe to the great big end with the Day of the LORD and Lord. In fact, it seems that God has prolonged the end of this age and universe, in favor of a new earth with a new and everlasting universe of a select few from each past generation of history, in order to build up the full number of kingdom members, a few from each church and denomination and nation,
that He alone has determined to be the number required to repopulate the new earth.

2. The Historical Event, beginning and end, of the “Fullness of the Gentiles”.
   Of course we are indebted to Paul alone for the description of this historical event.
   “For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in.” (Romans 11:25)

This is indeed one of the great mysteries of God’s overall direction of the history of His people, somewhat comparable to the magnitude and connected with the “fullness of time” that God set up and determined for Christ to be born of the nation of Israel and in their land. While Paul does not established the end time markers—that is the beginning of the Fullness of the Gentiles and the end of that Fullness—we can deduce certain things about it. From the context of Romans we know of a God ordained cutoff of the Jewish people from salvation, Paul calls it a “blindness in part”; and further we know that Paul being a scholar of the OT, also reading and quoting from it often particularly after conversion, knew of: (1) the probational covenant with a probational time of Daniel, which really came down to the bottom line that the Jews were cutoff from a covenant of salvation three and one-half years after the Crucifixion of the Messiah; and (2) the cutoff of the Jews further elaborated on by God through Zechariah as it was identified that two-thirds of them would perish while one-third would go through the refinement of persecution, based on what we know now this one-third was the approximately 100,000 Jews that were converted in that short period after the Ascension of Christ, primarily 3,000 Jews of the dispersion on the day of Pentecost and the others from the work of James and Peter in Jerusalem, primarily of the missionary activities of Paul, even the pastoring ministry of John in Asia Minor.

Today thanks to the efforts of many nations, especially to the early evangelism by European nations and primarily of the churches and denominations in the US, certainly the Gospel has been preached to every nation. I recall many years ago when a group of missionaries from Wheaton had reached some distant head hunters in Latin America, themselves becoming the victims of that tribe but reaching them with the Gospel, perhaps the last remaining peoples not to hear the Gospel. Well, can we doubt that this completion of the preaching of the Gospel to every nation also completes the Fullness of the Gentiles. Yet we suspect that there is a gap between the Fullness of the Gentiles and THE END OF THIS AGE; for while we can see the spreading of the Gospel accomplished, we do not see “then the end will come” of which Jesus spoke. Further we know that according to II Thessalonians, two things must happen before the Second Coming of Jesus ushers in the end of the age. (Actually I think we should say it the other way around, that the end of the age will usher in the Second Coming of Christ as the Bible says that before that Day, the
Day of the LORD of the OT and the day of the Second Coming of Christ, which are the same; that is, before that Day, the universe will terminate with shaking and diminished lights and the elements melting with fervent heat.

14-4: The US churches and denominations as leaders likewise in the Falling Away.

The Scriptures of the Word of God of II Thessalonians clearly identifies that two things must happen before this Final DAY: (1) There must be a Falling Away of the people of God similar in kind to the falling away of the first generation in the wilderness when only 4 souls of that generation were saved {that is the subject of the book of Hebrews, “beware lest there be in any of you an evil heart of unbelief in departing from the living God”}--this is what Jesus referred to in the end times as “because sin and lawlessness will abound, the love of many {this is the famous "many" of the many and few of the parable of Jesus, the majority versus the minority so that we are talking about a majority of God’s people losing their love and faithfulness to Christ} will wax cold”; it is also the "time will come will they {churchmembers} will not endure sound doctrine" of II Timothy, a time of the vast proliferation of Bible teachers with itching ears, and have you ever seen and heard so many as in this day, especially the ladies who in violation of Bible to remain silent in the church and to learn at home have ushered the ministry of Bible teaching in most cases with teachings based like the Gnostics with special wisdom on extra-Biblical revelations {you know, "God told me this"}, and in almost all cases with the haughty attitude of some at Corinth before Paul corrected them of “the Word of God came out of you or came to you only”; likewise you can just look at what is happening in churches and denominations today in unsound doctrine, in the bad behavior of church members and leaders similar to the "perilous times" of II Timothy, the times of "a form of godliness without power"--that is of religion without Christ and God--for example the running off of pastors from churches, the usurping of the authority of the pastors from Christ to the people, and the seeking of pastors by church members who will comfort them and call them the people of God, running off all others as part of the "heaping up" process of "teachers with itching ears", some must be heaped out by the unsound church members and some must be heaped in. (2) The man of sin, the final anti-Christ, called the son of perdition must be revealed; (3) The Holy Spirit is withdrawn from earth which is the equivalent almost of the "when the power of the holy people is completely shattered" of Daniel; (4) Satan is loosed from the one thousand years of captivity under the Holy Spirit which started with the coming of the Spirit on the first day of Pentecost to reap havoc on God’s remaining people and through the man of sin; and (5) sin and lawlessness abounds during this period. Therefore we could call this period between the end and the completion of the Fullness of the Gentiles as: (1) the period of increased sin and lawlessness; (2) the cooling down period of Christians; (3) the period of time when the power of the holy people is completely shat-
tered; (3) based on what Jesus said in Matthew 24 and Mark 13, a period of the final persecution of believers; (4) the period when it will become obvious who the man of sin really is, right now we might have to rule in favor of the President of Iran, since it is obvious that He desires to attack Israel and we know that the final great battle will be as all the nations attack Israel, Christ intervening in the last great battle and at His Second Coming to destroy that army. Like Carroll so well speaks in his commentaries, if we could identify the man of sin visually and in current history, we would know that Christ will come in his lifetime because Christ comes to destroy him and his army.

Is it fair to say that even as the US has been leaders in the spreading of the Gospel and in the Fullness of the Gentiles that they must now be leaders in the Falling Away? Is it even fair to say, as I do in this commentary and in the one based on Mark in the larger context, “What the Churches Don’t Want You to Hear!”, that the churches will be leaders in the Falling Away. Certainly, who else is there to be leaders in the fall away, as no other peoples or groups have anything to fall away from. Like with God’s people in the wilderness, 23 thousand of whom fell in one day, it takes a group of people, let us call it an assembly of people, to have seen the works, workings, name of God, and some Bible for 40 years to be participants in anything like what is called in II Thessalonians “the rebellion” or the Falling Away. Hey, this is not criticism of the youth or the new generation as if this great Falling Away of our generation is like the first falling away of the generation in the wilderness, then all youth of 19 years of age and younger will be exempt. You see, the thing is that they have nothing to fall away from as far as years of seeing the works of God and hearing about God. Who does? The adult church members, of course, who have seen God at work and heard about Him for over 40 years.

14-5: The US as leaders in Intolerance toward “sound doctrine”.

I hope you know that sound doctrine includes sound Christ-like living according to the Scriptures of the Prophets and Apostles; and I hope you realize that when as now “the time comes when churchmembers will not endure sound doctrine” is the same as intolerance toward sound doctrine. Oh, there is a lot of tolerance in the US today, almost a tolerance of any belief or any practice or any sin to the extent that we have come to the point in history mentioned by Peter Marshall that “we stand for nothing and fall for anything”. While Satan, the world, and the tares in the church promote this intolerance toward sound doctrine, the American Democratic Faith in the US promotes a toleration that dominates if not permeates the life of very citizen. As citizens we agree with this measure of toleration in work and government, yes we are even trained in it in big business, education government and it is called “management dynamics”. It is summarized as “overlook the different values and background of each citizen or worker and each generation, but deal only with the work related problem, not trying to change the way other people think or act”; and while this is and must be a part of American citizenship and democracy, when this
concept of toleration carries over, as it does and has come to dominate churches and denominations, into our Bible, our Bible passes from sound to unsound. Let me give just one example that says it all: a few years ago the Presbyterians voted as to whether to stop claiming that “Jesus is the only way of salvation” since it since too intolerant. Well, I don't know how the vote came out; but the people were thinking like that, and likewise the vast majority of American Church Members have come to give this American Democratic Faith a priority over the faith of Jesus and of the Bible.

Comparable to this is the American desire for academic responsibility, yet it is not America along as you can detect even in the famous among conservatives writings of the Brit F.F. Bruce a certain catering in his last books to the academic circle and also to the fundamentalists as he wrote his last books. There is a large difference in the commentaries he first wrote for the NEW INTERNATIONAL series and for example the books most recently written for Word in Nashville. Some of this response to academic pressures is the inevitable consequence of accreditation of colleges and seminaries, done more than either secular scholars or less than evangelical and conservative Bible scholars, where Bible teachers have to tow the line of academic respectability even though they in some cases are members of a more conservative denomination. In other words and bluntly, when the world is given the final say over organizations dedicated to Christ, who wins is Satan and the world in the long run. You just can hardly meet a college or seminary Bible professor that is not more aware of academic standing and responsibilities, than of his responsibility to God to let the Bible just say what it wants to say.

14-6: The Pattern of The Message of the Writing Prophets.

If you read through the 16 Writing Prophets from Isaiah to Malachi in two days, or listen to them continuously for approximately 16 hours, you will detect an obvious pattern in The Message: (1) Judgment (Decision of God) for punishment on God's people of Israel and or Judah (some of the Prophets wrote primarily to Judah and of Babylonians captivity while others wrote primarily to Israel and of Assyrian captivity and then some wrote to kingdoms); (2) that judgment on God's people with a pattern within a pattern had often two time phases of the Day of the LORD and Lord, one of judgment punishment more immediate and one for final judgment punishment (you will have to get use to peaks of history being pushed up against one another as they would happen in immediate sequence, especially the hope for the world from Christ through the Prophet Messiah, the first coming and the second coming with the kingdom of Christ often appearing as immediately sequential--in other words when you read in the Prophets of the Christ to come, it seems that the benefits of the second coming as kingdom related happened exactly the same time as the benefits of the first coming; and one of the main reasons is that God does not have our time perspective, to Him a thousand years or in this case over two thousand years between the first and second coming of Christ.
is the same as it is like one day); (3) as the Writing Prophets progress along so does also the larger emphasis on judgment-punishment for all the nations of the world, albeit the Gentile nations, heathen nations, or nations of the isles and coastlands (Western Europe and the Americas)—you can take for example the Pentateuch where almost all the words deal with the new chosen nation, of course with some on Egypt and the nations already in the Promised Land, the Moabites being among the most prominent; however even as we come to Isaiah the message greatly expands to other the nations of the world and likewise in the other Prophets; (4) simultaneously with seeing God as the God of the world, knowledgeable of the world, interested in the world, and reaching out to the world, was God passing judgment on the world for wicked ways and for ignoring Him (don't forget one of the earliest Writing Prophets, Jonah, records God sending Jonah to Nineveh, the later capital of Assyria, to preach repentance toward Him for rescue from destruction by fire—and you know strong in the traditions of all the countries of the Mesopotamia Valley and of the Middle East was God's immediate destruction of Sodom and Gomorrah as well as the destruction of the whole world by God in the Flood of water had to be part of the oral history of the world); (5) also included in many of these messages of the Writing Prophets for world interest and world judgment, and dominating in the plan of God, was God's efforts to proclaim His own name, down initially through what the world learned with judgments on Egypt for rescue of His people, then in the takeover of the Land, of course in the magnitude of the kingdom under David and Solomon, always with the magnificent grandeur known throughout the world of the Temple and city of Jerusalem, then with the reaching outs of Prophets like Jonah to the large Gentile city of Nineveh, Isaiah of course mentions all the nations of the world as do many of the other Prophets Fullness; and (6) Perhaps the one from which many can not recover in limited Bible studies is the restoration of the Jews 70 years after captivity and the eternal restoration of Jerusalem, the land, and the Temple—most generally shortly after a mention of restoration from the 70 year captivity comes the Hope for the world in the Prophet Messiah, then there comes a restoration of God's people to the Temple, city, and land more distant than the 70 year restoration, which granted is confusing as if the 70 year restoration would be repeated after a similar scattering of the people in 70 A.D.; however, this is not the case, and I think it is one area of Bible study like a parable where God takes the wise in their own craftiness (for example with a distorted value system, not from God and not according to the personal religion messages of the Prophets, the Jews came to look for a materialistic kingdom of David, the Jews have sold America on that, and America has led themselves astray); and the weight of evidence in the Prophets is back up Paul and Romans on “blindness in part is happened to Israel until the Fullness of the Gentiles” is that the prime thing that will happen to the Jews after the complete spreading of the Gospel to every nation, alias the Fullness of the Gentiles be come in, is the eternal restoration of all believing Jews of the past to New Jerusalem, lowered from heaven, with the Temple and restoration of the total kingdom of believing
Jews to the land Prophets; and (7) Gentiles increasing become part of that eternal restoration; (8) individual responsibility increases for sin and for salvation as in “the soul that sinneth it shall die”; and (9) likewise the individual new birth as filling the gap of weakness in the law in that “it was weak through the flesh” becomes more prominent.

While it is almost too broad of a task for this one volume, we will briefly look at the Writing Prophets in their most probably historical sequence, taking examples where applicable of these patterns. First, we should try to summarize the phases of the pattern with key words or phrases: (1) Day of the LORD on Judah and Israel, more immediate and final; (2) The Prophet Messiah, also the New Kingdom with a kingdom of two phases; (3) Two Days of the Lord, immediate and final; (4) Attention for blessings and curses to all the nations of the world, alias God is the LORD of Hosts; (5) God Proclaims His own name throughout the world; (6) two restorations, 70 year and eternal; (7) Gentiles in the eternal restoration; (8) individual responsibility for sin and salvation; and (9) individual new birth. Except for Isaiah which we use as typical of and exemplary of the other Writing Prophets, the only brief looks we will have at the other Writing Prophets specifically about this pattern of nine will have to be in the Magic Outline chapters.

14-7: Isaiah as Typical of the Pattern of the Message.

Just for volume with extent of the message, Isaiah belongs first. Do you know that if you spent 16 hours listening to the recorded tapes of the Writing Prophets, Isaiah would require approximately 4 hours of that time; and that while there are in a slimline Bible $\{660 - 472\}$ or 188 pages (recall the sequencing of the major Prophets and then the Minor Prophets is not precisely historical), of those 188 pages Isaiah has $\{519 - 472\}$ or 47 pages for 25%. In other words the book of Isaiah is 25% of the Message of the Writing Prophets. Isaiah is also divided naturally into three parts: (1) 739 - 701 BC in chapters 1-39, chapters of recorded history in the lifetime of Isaiah; (2) 605 - 539 BC in chapters 40-55, of the predicted history of the exile long after Isaiah’s death (and we will not belabor the supernatural phenomenon of the exactness of this predicted history so much so that for many years the critics, until discovery of a complete manuscript of Isaiah in the Dead Sea scrolls, claimed either a latter date than Isaiah himself for writing and/or three writers; but not the academically respected but conservative NEW INTERNATIONAL does not go down that rabbit trail); and (3) 539 - 400 BC, also of course after the lifetime of Isaiah and predicted history, deals with the period of the restoration (you will recognize that Isaiah thus records by actual history and prediction the whole historical period of all the Writing Prophets right up to 400 BC which is called the beginning of the intra-biblical period. However, our present interest is to look at the Pattern of The Message in Isaiah.)
1. Day of the LORD on Israel and Judah.

Since the violations of the covenant, the forsaking of God, and the wickedness of the northern kingdom proceeded more rapidly than that of the southern kingdom of Jerusalem and Judah, the judgment-punishment of Assyrian captivity came more swiftly and severely on Israel (often called Ephraim although it was actually all of the 12 tribes except Judah and Benjamin; Judah chose the son of Solomon, Rehoboam to be king while the northern kingdom chose Jeroboam as king in favor of lighter taxation) than on Judah. Jeroboam in efforts to keep the people in Israel, rather than going to Jerusalem for worship, set up golden calves for worship in Bethel to the south and Dan to the north; three kings later, Omri set up a military capital in Samaria, which took the Assyrians over two years with trained engineers to break through; and all the world knows of the wickedness of his son King Ahab, who with Jezebel and with battles against the non-writing Prophet Elijah made Baal and Astarte, with all the wickedness of the ceremonies such as the sacrifice of children, the religion of the kingdom (it is a wonder that God did not destroy them then); and although Jehu the fierce reformer wiped out the house of Omri and Ahab, the twin evils of material prosperity and apostasy made them subject to God's judgment-punishment by 731 B.C., Assyria being the instrument of God for an immediate Day of the LORD. (Briefly we mention a summary of that apostasy of Israel, then later Judah, which has been defined in Hosea and Ezekiel: “the debasing of oneself with unworthy lovers for gain”\(^1\); forgetting God as they had done in Deuteronomy 8:11; and worshipping and serving other gods especially those of fertility and power.)

As an illustration of how extensive “the Day of the Lord” is in Isaiah, Oswalt talks about it in volume 1 on pages 126, 305-308, 311-314, and 410 with a note. On the first reference, Oswalt writes the following which is good summary of much of the Writing Prophets on Day of the LORD.

“The day of the Lord is a prominent theme in the prophets (13:6; Amos 5:18, 20; Joel 1:15; 2:1, 11, 31; Zephaniah 1:7,14; Zechariah 14:1; Malachi 3:23). It appears that the phrase must have been used popularly to denote a time when God would vindicate his people and bless their endeavors. But the prophets’ word was that the day of the Lord would be a time of destruction and terror, and only after that time could blessing come (Amos 8:11; Isaiah 11:10; 12:1; Zechariah 14:1; and Malachi 3:23. They needed to disabuse the Israelites of the idea \(\{\text{you can see the academic pressure and respectability here even in one as conservative as Oswalt, it was really God trying to convince His people of spiritual realities, often the Prophet only recorded verbatim what God spoke to them}\}...that merely because they were called by God’s name they deserved favor. \(\{\text{We have that problem today in churches and denominations, along with extremeness}\}\}}
Surely blessing did result from election (Frank Graham of Prestonwood might not believe this) but only if that election was confirmed in humble and righteous living (good!).

I think we would agree also that Isaiah sets a pattern of The Message from most of the other Writing Prophets. There is little doubt of the gift of the message as in Isaiah 1 and 2 it is first about details of the wickedness of Judah (even compared to the wickedness of Sodom and Gomorrah with a hint of judgment to come), the degeneracies of the city (no justice, righteousness, full of thieves and robbers, no defence of the widows and fatherless, and on and on), with a call to put away evil and do good (there is almost always hope for repentance and acceptance in the message), with as in 1:18-20 the option as always to do good and remain in the land or do evil and be devoured of the sword, and as always as part of the apostasy the comparison of the city and the land to that of a "harlot"; and as in 1:24-26 a time of eternal restoration. Some aspects of the Day of the LORD comes as early as 1:24-31, without usage of the word Day, as Isaiah records what "the LORD of hosts, the Mighty One of Israel" dictates: (1) God will rid Himself of all His adversaries and take vengeance on all His enemies (1:24), and surely we must see this as on all both those of His people of Judah and Israel as well as on all the world, but this more generalized approach to the Day of the Lord is further confirmed in other words of this passage; (2) there are some specifics of the city becoming a righteous city which happened as we know a little after the restoration of 70 years, also some during the life of Christ and His Apostles, but primarily will happen with the eternal restoration (1:25,26); (3) specifically the punishment and destruction of "transgressors" and "sinners" will be together, and naturally we think of God's people as the transgressors and all the rest of the world as the sinners (1:27,28); (4) in 1:28b it should be obvious that all those who forsake the LORD in varying ways are consumed by eternal fire; (5) also you must see in 1:31 with the "eternal fire" and "no one quenched" that this is the everlasting punishment of those damned by the judgment of God--those not written in the book of life of Revelation--to the eternal fires of hell. By the way you also see the blessing aspect of eternal judgment in 2:1-4 as both Gentiles and Jews flow back to the eternal Jerusalem with "the latter days" (2:2), with "all nations flowing to it", with of course the beginning times of Christ as a start for the kingdom as Christ the New King and Prophet Messiah teaches Jews His ways, as the law fulfillment goes out of Jerusalem, and as Christ with the Holy Spirit sets up judgment and judgments of righteousness for the nations, the most convincing proof that both the time of Christ and the everlasting time is included is found in 2:4 with "the beating of swords into plowshares", the spears into pruning hooks, and no more war.)

The first in Isaiah more specific mention of the "day of the LORD of hosts" is in 2:12 and the passage of 2:5-22: that Day comes on everything proud and loft which
makes it definitely inclusive of the final Day--it is also on all mountains and nature, also on the created works of men; God alone is exalted in that day which means that all the rest of human rulers and proud must be taken care of; God arises to shake the whole earth so that humanity hides in the cleft of the rocks; and God shakes the earth mightily, and that definitely is not just the earth around Jerusalem. Then a more immediate day of the LORD on Judah and Jerusalem, once again without mention of the Day, starts in Isaiah 3--"for Jerusalem stumbled, and Judah is fallen" (this is a judgment of God which has not happened yet but when God makes the decision it is as good as done)--the immediate day of captivity to come implied even in the "brought this evil upon themselves" of 3:9; and if we had little doubt that Isaiah has already entered into a discussion of the more immediate Day, it should be assuaged in 4:18 when with details on that Day of captivity the words are "in that day the Lord will take away the finery", and "in that day seven women shall take hold of one man" (the day Babylon laid siege to Jerusalem and a famine started).

2. The Prophet Messiah.

How easily God through Isaiah moves from immediate Day of the LORD for punishment on Judah to the time of Christ in 4:2, a time of the renewal of Zion and of the Branch (a common name for Christ in the OT Prophets), a time and day of beauty and glory. Once again, however, you can hardly tell the difference in the passage of chapter 4 between the established kingdom of the first coming of Christ and the realizing and reigning kingdom of Christ at the second coming between Two Days of the LORD, Immediate and Final.

It is obvious in the passage of Isaiah 13:6-18 that both the more immediate Day is including in "the day of the Lord against the proud" (13:6) discussion where God is "rousing against them (Judah) the Medes (the Babylonians1), but that most of the passage is clearly final Day in nature with words and references like "all hands", "all hearts will melt", with the devastated whole earth, with the extermination of all sinners, with the diminished light from sun, moon, and stars; God shakes the heavens (13:13) and it is a "day of His wrath". [It is almost as if God uses historical events of more immediate judgment as illustrations of what can finally happen; and indeed James does tell us that the Prophets are given to us for examples, good and bad.]

4. Blessings and curses for all the nations of the world.

You can not long in Isaiah or in most others of the Writing Prophets, fail to realize that God is attentive to the whole world, concerned with all peoples, and records not only words for the chosen nation of Israel but also all the nations of the world.

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1. At first the Babylonians, that is the kingdom of Babylon or the land of Chaldea, often called the Chaldean captivity was a combination of Medes and Chaldeans; and of course later, they were conquered by Persia.
After approximately seven chapters that may be considered as a message primarily to Judah and even Israel (even in those there are glints of Gentile blessings and curses as you have seen), then in 7:10-25 we have the famous “Immanuel Prophecy” of when the virgin will conceive and have a child, a child to be called Immanuel because God is with us (7:14); and with the NT we know beyond any shadow of doubt from many Scriptures that Christ came to provide peace for all the peoples of the earth. {We also have in Isaiah 9 this government or kingdom of the Christ with specifically the Galilee of the Gentiles mentioned as recipients of the blessings of Christ and His kingdom.} There are immediate and final punishments also for all nations! Isaiah quickly in the last of chapter 9 and following mentions punishments for Samaria (9:8-21), Assyria (chapter 10), Babylon (chapter 13), Philistia (14), Moab¹ (15), Syria and Israel in chapter 17, Ethiopia (18), and Egypt in chapter 19. Quiet often the specific sins of those countries are mentioned; and in particular when it comes to judgments on Babylon, we must see in those prophecies a judgment on any large and wicked city, later in the book of Revelations Rome will be called Babylon, and Rome in turn becomes the symbol of God’s notice of and punishment on any large wicked city.² (The fact that a candle still burns in the city of Rome means that final judgment awaits Babylon, which since the actual city has disappeared also means on any large and wicked city.) That these judgments from God are leading up to on the whole world and at the end of time are clearly seen by a whole chapter, Isaiah 24, on the impending judgment on the whole earth. (If you desire one of the best and most detailed descriptions of the final destruction in the final Day of the Lord, you will find it in this 24th chapter.) And if you need the connection of a New and restored Jerusalem with the new creation of a new heavens and earth, then read of it in Isaiah 65:17 and following.

5. Proclamation of the name of God throughout the world.

You saw this in the famous “Immanuel Prophecy” of 7:4 where we know “that God was in Christ reconciling the world unto Himself” and specifically as told us in the NT Immanuel means that “God Himself is with us”. Likewise the kingdom to be established by Christ of Isaiah 9 where the name of God is proclaimed.

“For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.” (Isaiah 9:6)

¹. At some point we must mention why Moab is so prominent in the Prophets, although not nearly as prominent as their neighbor Edom also on the east bank of the Jordan River.

². Also the fact that right in the middle of the Isaiah 13-14 discussion of the destruction of Babylon, it a long passage in 14:14-21 is a long treatment of Lucifer. That gives such passages a more supernatural and end time aspect.
Volume 5: The Message of the Writing Prophets

That to make known His name throughout the world, and primarily among the Gentiles more than the Jews, was the specific intention of God, part of the works known unto Him from before the foundation of the earth for which He planned, we find in Isaiah 56 in a great chapter on "salvation for the Gentiles".

"Also the sons of the foreigner who join themselves to the LORD, to serve Him, and to love the name of the LORD, to be His servants--everyone who keeps from defiling the Sabbath, and hold fast My covenant--even them I will bring to My holy mountain, and make them joyful in My house of prayer". (Isaiah 56:6,7)

6. Two restorations, 70 year and eternal.

Even in "the future house of God" of Isaiah 2:1-4 is found the two restorations. There is the reestablishment of the Lord’s house, the rebuilt temple of the first restoration under Zerubbabel and with the preaching of Zechariah and Haggai implied in the verses of 2:2 with further implications of the time of Christ and the beginning of the spread of the Gospel and beyond that to the eternal restoration in the "all nations shall flow to it." The word of the Lord and the law of God implies the time of Christ and the Apostles; God judging through the nations implies that it is through Christ and the Holy Spirit, Christ was first a judge of the people’s sins as seen by the people and then the Holy Spirit--"He will judge the world of sin, and of righteousness, and of judgement"--as the Spirit came to take the place of Christ and do His work on earth; and the indications of war no more clearly lets us know of the eternal restoration.

7. Gentiles in the eternal restoration.

The "all nations" above in Isaiah 2 bespeaks of how the Gentiles are part of the eternal restoration when there is peace without war, and therefore of eternal salvation.

8. Individual responsibility for sin and salvation.

While the message of "an invitation to abundant life" of Isaiah 55 with an invitation to everyone, Jew and Gentile, of "Ho! Everyone who thirsts, come to the waters...hear, and your soul shall life" is a call for individuality, the most famous is that of Ezekiel 18:4.

"Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine, the soul who sins shall die." (Ezekiel 18:4)

Even as the people had a common justifying saying in their days that "the ways of God are unequal", during the time of Ezekiel they were saying falsely, "The fathers had eaten bitter grapes and the children’s teeth are set on edge." God clarified in the verse and passage of Ezekiel 18 the matter of individual over group responsibility.

Even as Jeremiah established that the heart of any man is “deceitful” and who can know it (17:9) and that God would in the new covenant give His people a “heart to know” Him (24:7), so Ezekiel wrote of the both of the new heart and new spirit with a taking way of the old stony heart (11:9 and 18:31). Paul wrote that what the law could not do in that it was weak through dependence on the human flesh, the righteousness by faith with a new earth could do.
First, what happened at Mount Sinai after the people with the worship of the golden calf broke the covenant while it was in the process of being received by Moses. When Moses asked God to forgive the sins of the people, after coming back to talk with God after the people were made to drink the burned remains of the calf in water and after the Levities killed 3000 of the leaders of the rebellion, Moses asked God for forgiveness for the people, if not to blot his own name out of the Book of God (later in Malachi the “book of remembrance” and in Revelation the “book of life”), to which God established the doctrine of individual sins and individual responsibility.

“Now therefore, go, lead the people to the place of which I have spoken to you. Behold, My Angel shall go before you. Nevertheless, in the day when I visit for punishment, I will visit punishment upon them for their sin. So the LORD plagued the people because of what they did with the calf which Aaron made.” (Exodus 32:34,35)

15-1: “The Day When I Visit for Punishment”
Certainly we have in these words from God, “the day when I visit for punishment”, the very first Day of the LORD. Therefore we learn about those Days of the LORD for immediate and final punishment that: (1) it is a time and place of God’s own choosing, God refusing to act immediately and in a reactionary fashion; and (2) it is a method of punishment of God’s own choosing; and (3) God’s acts are discretionary within a group of people, some being punished and others receiving grace based on
their individual sins and individual responsibility. (Even in disasters sent by God today in hurricanes and tidal waves, we see much elective grace whereby certain ones in a nation are saved, often in the news being considered a miracle!) Later it will become both the Day of the LORD God the Father and the Day of the Lord Jesus Christ, a day according to the New Testament when Christ comes again and judges by separation the sheep from the goats and the wheat from the tares. And as warnings before “the great and notable day of the Lord” of Acts and Joel, there will be the signs in the earth beneath and the sky above, “fire, blood, and vapor of smoke”; also before that great day will be the shaking of not only the earth but also the heavens, as of course the earth melts with a fervent heat, and as the lights of the sun, moon, and stars are diminished with the shaking of the heavens. The immediate punishment of those days will be this final tribulation, although the most distant of all punishments from God except that of eternal punishment which comes with the judgment and gathering after the Second Coming. This will be physical punishment from the shaking and crumbling of the universe; but also spiritual persecution as during the Falling Away of God’s people when the Holy Spirit is withdrawn from earth, “the power of God’s people is completely shattered” in the words of Daniel, with the loosing of Satan by the Spirit’s withdrawal and the visual of the man of sin, Satan and this son of perdition is given periodic reign until Christ Himself comes the Second time to destroy them.

15-2: God, Moses, the People, and the Renewal of the Covenant at Sinai.

God commands Moses to leave Sinai.

“Then the LORD said to Moses, ‘Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your descendants I will give it.’” (Exodus 33:1) {God still certainly has not forgotten His everlasting covenant with Abraham, Isaac, and Jacob.}

God promises to send His Angel before them (33:2); God promises to drive out of the land all the people presently in the land (33:2b); God says that He will not go up with them in the midst of them lest He consume the stiffnecked people on the way (33:3); when the people heard this lack of God’s presence with them, they mourned and did not put on their ornaments (33:4); God tells them to take off their ornaments in order that he can decide to do with them, fearful that He might come into the midst of them and consume these stiffnecked people in a moment (33:5); Moses pitched his tent far outside the camp from the people, calling it the “tabernacle of meeting” (33:7), so that “everyone who sought the LORD went out to the tabernacle of meeting” (33:7); the people rose when Moses went out to the tabernacle, standing at their tent door, the pillar of cloud descended at the tent door and the LORD talked with Moses face to face; when the people saw the pillar of cloud at the tent door, “all the people rose and worshiped”: and Moses said to God
Moses based on this grace and respect from God makes three requests: (1) Show me now your way in order (a) "that I may know You" and (b) "that I may find grace in Your sight; (2) "And consider that this nation is Your People" (Exodus 33:13). For it was obvious that the present standing in the sight of God on the part of these people was in question. God relented a little—"My Presence will go with you, and I will give you rest." (Notice this is rest for "you"!) Moses pleads, changing the "you" to "we": "If Your Presence does not go with us, do not bring us up from here." (33:15) How will it be known that your people and me have found grace in Your sight unless you go with us, how shall your people be separate from all peoples on the earth? God relents all the way, saying that since Moses is known by God by name and has found grace in God's sight, He will do this thing Moses requested. Moses makes another plea, "Please show me Your glory?" What God promises in response: (1) To make all His goodness pass before Moses; (2) to proclaim "the name of the LORD" before Moses; (3) to be gracious to whom He will be gracious, and (4) to have compassion on whom He wills to have compassion. When God proclaimed His name, after Moses cut two more tablets of stone to replace the broken ones: (1) The LORD God is "merciful and gracious, longsuffering, and abounding in goodness and truth (34:6); (2) "keeping mercy for thousands, forgiving iniquity and transgression and sin; (3) "by no means clearing the guilty"; (4) visiting the iniquity of the fathers upon the children and the children's children to the third and fourth generation" (by no means the same as a lack of individual sin and punishment, rather more a matter of "the fathers have eaten bitter grapes and the children's teeth are set on edge".

15-3: The Covenant Renewed at Moab.

"And He said, 'Behold, I make a covenant. Before all your people {they are still Moses' people rather than God's people}...I will do marvels such as have not been done in all the earth, nor in any nation; and all the people among whom you are shall see the work of the LORD. For it is an awesome thing that I will do with you." (Exodus 34:10)

You see as a starter for the covenant, and on God's part, He will do marvels among their nation such as God Himself can call it "awesome"; I am sure not the least of which was the sending of His Son among them and in their land at the fullness of time. God lists some things that they are to do as part of their covenant to Him: (1) Observe what He commands them that very day; (2) take heed not to make a covenant with the people of the land where they are going, as those people will be a "snare" to them; (3) destroy their altars, their sacred pillars, and cut down their wooden images; (4) worship no other god for the LORD, "whose name is Jealous", is a jealous God; (5) don't play the harlot with their gods and make sacrifice to their
gods; (6) beware of their invitations to their homes; (7) beware that if your sons take their daughters, leading your sons to play the harlot; (8) do not make any molded gods for yourself; (9) Keep the feast of the unleavened bread; (10) every firstborn male of the womb or livestock belong to God; (11) work six days but rest on one day; (12) observe the Feast of Weeks and the Feast of Ingathering; and (12) three times a year all your men shall appear before Me.

God tells more about His part in the covenant: (1) I will cast out the nations before you (Exodus 34:24); (2) I will enlarge your borders in the land. And then more covenant requirements of the people: (1) no man will cover the land of the other men when they go to appear before God; (2) no blood of God's sacrifice with leaven; (3) the sacrifice of the Feast of the Passover will not be left until morning; and (4) the first of the firstfruits of your land will be brought to the house of God.

"Then the LORD said to Moses, 'Write these words, for according to the tenor of these words I have made a covenant with you and with Israel. So he was there with the LORD forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tables the words of the covenant, the Ten Commandments." (Exodus 34:27–28)

15-4: The Table of Covenant History (Blessings and Curses)
The Table that you will find starting on Page 294 is of the “Covenant History of God’s People”, how they broke the covenant according to God, the occasion of the covenant breaking, the punishment, and what the people must do for repentance. The covenant was renewed at Mount Sinai when, the very process of Moses receiving it from God up on the mountain top. The people worshiped an idol of a golden calf. There was no covenant for that first generation of wilderness wanderers as God brought on them the punishment of eternal rest or entrance into the promised land. The covenant was renewed in Moab (Exodus 29)—"These are the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which He made with them in Horeb" (29:1), Moses announcing that up to that very day God has not given them “a heart to perceive and eyes to see and ears to hear” (29:4) even though 40 years in the wilderness; but for them to keep the words of this commandment and prosper. What is new: (1) God may establish them today as a people for Himself (29:13; (2) that He may be God to you; (3) that the covenant is with those here today and those to come, so that when the curses or blessings come on the land all know. Moses predicts captivity, but when they return to God with all their heart and soul, then God will bring them back from captivity, God will circumcise their hearts, put all the curses on their enemies. The people will then obey God and do His commandments; and God will in turn make them abound in all their labors. What happened after this in God’s prediction for the future and in the Song of Moses is in the Table. What we will look for each historical event related to the covenant is: (1) the Writing
Prophet of that historical event with the occasion; (2) The threat of a pending disaster or judgment (in rare cases does God execute instantaneous judgment without a warning); (3) what God’s people were doing wrong, in other words what did God and the Writing Prophet observe about God’s people that were displeased, even angering, God; and (4) what did God say as the Prophet recorded that they must do in order to avert a disaster of judgment.

1. **Original Giving of the Covenant at Mount Sinai.**

(a) **Occasion:** Giving at Mount Sinai through Moses of the original covenant between God and God’s people (Exodus 19 and 24), Moses read the Book of the Covenant (24:7), then sprinkled blood on the people after the people said “All that the LORD has said we will do, and be obedient” (24:7).

(b). **Threat:** to burn and consume the whole nation, making a great nation out of Moses (Exodus 32:10); Moses burned the golden calf and made the people drink it in water; the Levities killed 3000 of the men that were leaders in the rebellion

(c). **What were God’s people doing wrong:** (1) While Moses was in the very act of receiving and writing the Covenant from God, the people spoke to the second in charge, Aaron, saying (a) “Come, make us gods that shall go before us” (b) as this Moses, we do not know what happened to him; (3) They worshipped the golden calf, saying, “This is your god, O Israel, that brought you out of the land of Egypt” (Exodus 32:4) (how this must have angered God, not to even receive the credit for bringing them out of Egypt by His power and miracles--already we see the "inclinations of behavior", bad behavior that God and Moses would see among the people after 80 years); (4) the people offered offerings and sacrifices, ate and drank, and then rose up to play (32:6); (5) God observed up there on the mountain, telling Moses to get down quickly as “they have turned aside quickly out of the way which I commanded them” (32:8).1

(d) **What must they do to avert punishment:** (1) “If you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people (19:5,6), and you "shall be to Me a kingdom of priests and a holy nation”2; (2) do not touch the mountain or the base for you will die, man or beast; (3). warn the people not to break through to the mountain top in order to gaze on God; (4) God gave the

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1. God well before the Song of Moses, just before the death of Moses and entrance into the Promised Land, when God predicted that this people once in the land of milk and honey will grow fat and not serve Him, also how God had observed them for 80 years to discern their psychology, their “inclinations of behavior”; and here before that at Sinai God has already observed them to the extent of a point of decision about these people as “it is a stiff-necked people”. God tells Moses at this occasion to step aside in order that He might consume and burn the whole nation, subsequently making a nation out of only Moses (Exodus 32:10).

2. It is interesting that even here at the beginning of the nation of Israel at Mount Sinai in Horeb, that God sought a “kingdom” of His people, a kingdom of priests and a holy nation.
10 commandments, sort of a core of the covenant, with more laws and regulations for the nation as the religious laws and regulations would also become the law of the land (recall that Paul was a lawyer of these religious laws, somewhat modified in that the laws were subservient also to the Roman government, at least as far as the penalty of death); (5) “Consecrate yourselves today to the LORD God of Israel, that He may bestow on you a blessing” (Exodus 32:29).

2. What Will God do when Moses asked for forgiveness?
(a) Occasion: The Next Day at Mount Sinai.
(b) Punishment: (1) the soul that has sinned, it shall die individually; and (3) while the place who will lead them is still an open offer and My Angel will lead them, “in the day when I visit for punishment, I will visit punishment upon them for their sin.” (Exodus 32:34); and (4) the LORD “plagued” the people because of what they did with the calf which Aaron made (32:35).
(c) What the people did wrong: (1) Moses said to the people, “You have committed a great sin.” (Exodus 32:30)
(d) What the people must do right: (1) Atonement must be made for this sin, so that the covenant was already in effect, indeed the people had said all this we will do (Exodus 32:30); (2) “Whosoever has sinned against Me, I will blot him out of My Book” (32:33).

3. God allowed a renewal of the covenant.
(a) Occasion: Renewal of the covenant, still at Mount Sinai.
(b) Punishment: (1) God will not go with them in their midst lest He consume this stiffnecked people (33:3, 5); (2) God commands them to strip off their ornaments in order that He may know what to do; (3) “My presence will not go with you, and I will give you rest” (33:14);

4. Near the end of Moses' life and entrance to the Promised Land.

1. Moses went to God after the sins of the golden calf to see if he could make atonement for their sins. (Exodus 32:30) Moses admitted as God already knew and had previously warned Moses from the mountain top, that the people had committed “a great sin” by making for themselves “a god of gold”. Moses asks God to forgive their sin, otherwise to blot out his own name from the “Book which God had written” [we know that from Revelation to be the Book of Life, and we found in Malachi that it was also called “the book of remembrance” for the remnant of the remnant]. God let Moses know the way it worked, between Him and the individual, that “Whosoever has sinned against Me, I will blot him out of My Book.” (Exodus 32:33)

2. While we might think that Ezekiel was the first to establish individual responsibility for sin--with the famous “the fathers shall not bear the iniquities of the sons, nor the sons of the fathers; but the soul that sinneth it shall die”, we realize that right here in Exodus 32:32-35 that God at this the very beginning of the covenant established the great truth of doctrine of individual responsibility for sin, likewise for individual punishment.
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(a). **Occasion:** Song of Moses, Moses near death, and Israel's second generation at the threshold.

(b). **Punishment:** When they do in the land break the covenant, God will: (1) become angry with them, forsake them, and they shall be devoured; (2) many evils and troubles will befall them so that they recognize the evils as punishment from God.

(c). **What the people did wrong:** (1) For 80 years God had observed, even "tested and tried" His people, noting "the intentions of their behavior; (2) knowing that once they were in the land of milk and honey they would grow fat and not serve God; (3) they had been rebellious against God during Moses life and he expected more so in the future.

(d). **What the people must do right:** (1) They must not as God and Moses expected play harlot with the gods of the land; (2) they will forsake me and break my covenant (Deut 31:17)

5. The Prophet Jeremiah and Impending Captivity in Babylon.

(a) **Occasion:** Jeremiah as God’s people in Judah (Israel to the north already gone into Assyrian captivity) faced the disaster of destruction and captivity by Babylon.

(b) **Threat:** Do to this temple what God did to the Shiloh of Israel in the days of Eli; and God's anger will be poured out on all living things in Jerusalem and Judah and captivity for 70 years. (This was the good part for those who would survey the attack which lasted for years, even a good woman in the trapped city cooking her baby for food.)

(c). **What the people were doing wrong:** (1). Putting their trust in the word of the Lie (7:8); (2) steal, murder, commit adultery, swear falsely, burn sacrifices to Baal, and run after other gods (7:9); (3) Come to the temple to say "We are Safe", just so they can keep doing all those abominable things (7:10); (3) since the days of the wilderness, did not listen to God's words through the Prophets "again and again", rather were "obstinate and more wicked than your fathers" (7:26); (4) Women were leading the families in worship of the "Queen of Heaven".1

(d). **What the people must do right:** (1) Truly reform your way of life and actions, if you really act justly with one another, do not oppress the resident alien, the orphan, and the widow, shed no innocent blood in this place; and do not run after other gods to your own ruin (7:5-6).


(a) **Occasion:** as Daniel read in Jeremiah of the 70 years of Captivity, He prayed for what would happen to His people (Daniel 9 ff).
(b) **Punishment**: Daniel feared that adequate restitution for the sins of the people had not been made, but received a probational covenant for his people with a pro-
bational time of three and one-half years after the cutoff of the Messiah.

c) **What the people had done wrong**: The more appropriate question is what did the people do right, except for a very few like Joshua and Caleb, the people had continuously forsaken God and without repentance or revival. As Daniel prayed His people in captivity still had not repented of their sins nor made atonement for them.

d) **What would the people do right**: (1) Many shall be purified, made white and refined—obviously the persecutions (this can be an early prediction of the persecutions, primarily of the one-third (Zechariah) of the Jewish believers of the first century, but most probably as it tells in context of the future to come of increased knowledge and travel, that this is the persecution of the Falling Away

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1. From Thompson’s commentary on Jeremiah: “That the worship of the Queen of Heaven was old in Israel is clear from Amos 5:26, but one wonders whether the worship of Ishtar or some expression of the fertility goddess may not go back to Israel’s earliest days (Jeremiah 2:408). Whatever may have been the official religion of Israel, the women had indulged in a peculiarly women’s kind of worship for centuries. Since such practices could be observed in homes, they were not overt enough to come under condemnation. In any case the stress on the role of the children and the fathers (Jeremiah 44:19 and 7:16-20) may point to the fact that all along the men connived in a practice which was in open defiance of all that Israel’s official religion stood for.”

We see today “a peculiarly women’s kind of worship”. When Ann and I were looking for a place to stay for a year in Ogden, Utah, a movement was going on among the Mormon ladies to pray to “Our Mother which art in heaven”. The ladies were meeting at the University of Utah and the men at the Tabernacle. The Mormon leadership demanded that the ladies not pray in public to “Our Mother in heaven”; and when the lady showing us a house in Ogden spoke of this, she said, “well we know that God had to have a wife since Jesus was His Son”, defending the practice as if were common.

Before we are too quick to look down on the Mormons we must consider what is going on today in Christian churches and conferences where many women have usurped the authority to teach in the church, who have come up with extra biblical revelations, and have refused to heed the plain commands of the Scriptures of the Word of God that tell: (1) women to keep silence in the church [and this is not limited to a local church building since the church which is the body of Christ extends anywhere Christians are, in conferences, retreats, or whatever; and (2) to learn at home. God did not intend for some reason—perhaps because women are quicker to believe a lie than men even as Eve believed the lie quicker than Adam in the Garden, bringing sin with all the devastations in the blood stream of the human race—for women to either teach in the church or in the home.

What as American citizens and as believers in the American Democratic Faith, we must support the equal rights of women in politics and government, we dare not violate those portions of Scripture that demand silence in the church and the learning at home. It should be obvious that these currently popular “women of faith”, even with their special Bibles for women, have taken the attitude of the Gnostics who claimed special wisdom not in the Scriptures, also the attitude condemned by Paul in Corinthians that either “the Word of God came to them only” or that “the Word of God came out of them”; and while Paul has been blamed as “personality conflicts” are always the blame for disagreements, the demand for silence of the women in the church remains part of Scripture, the Word of God, and as such is timeless, and what God says through Jeremiah, if you want another personality conflict, goes far beyond Paul. Actually it seems that the same problem with early churches, and churches today that also go into perilous times, those times of “a form of godliness with the power thereof” [formal worship and religion without anything inside the worshipers, a “filling of the pews with empty people”, where silly women were lead astray by men like Jannes and Jambres, was again that fragile tendency of women to believe a lie when it comes from some authority.
period, a period that refers to as "when the power of the holy people is completely shattered"; (2) the wicked shall do wickedly, increasingly as the love of many waxes cold and sin abounds, Satan is loosed and the man of sin appears; (3) the wise shall understand and the wicked will not understand; and (4) the abomination of desolation, of which Christ speaks in Matthew 24, and which happened in 70 A.D. with the destruction of Jerusalem and the temple by Titus.

7. The Prophet Zechariah, after the restoration and the temple rebuilt.
   (a). **Occasion**: After restoration and after the temple is rebuilt in Zechariah.
   (b). **Punishment**: (1) after the cutoff of the probational covenant of Daniel, the Jews will retain only one-third of the people of God and of the land and two-thirds will perish; and (2) the Gentiles will become the majority of God's people, also confirmed in Malachi.
   (c). **What the people were doing wrong**: At first until the preaching of Haggai and Zechariah, and 14 years after the building of the foundation of the temple, they were ignoring the building of God's temple in favor of building and improving their own homes.
   (d). **What the people must do right**: The only hope was to be among the remnant of the remnant, those of Malachi whose names were written in the book of remembrance, "those who feared {respected God} the LORD" (4:16) and meditated on His name; then do the same for the time of Christ to come when only one-third of the Jews would become believers, but with persecution; and the other two-thirds were cutoff three and one-half years after the crucifixion of Christ {you didn't think that God was going to let the killing of His Son pass without punishment, as it was the final straw of broken covenants; and although the Crucifixion was according to the plan of God and Christ, the people exercised their freedom of choice in favor of crucifixion, that is Calvinism or election and Arminianism and freedom of choice, both true}, these same Jews were also cutoff from the land. {Yes, it is true, Israel and the Jews no longer have a legitimate claim to the land!}

15-5: **Blessings and Curses of the New Covenant**.

How about God's people today? We know that as believers after the life and death of Christ, we are covenanted to God through Christ in a different manner from the old covenant. In other words we are not required to make blood sacrifices for the atonement of sin as God has provided the ultimate sacrifice in the blood and body of His Son on the Cross, of which the blood of animals was only a symbol. At the death of Christ on the cross the veil in the holy of holies of the Temple was rent from top to bottom, indicating that the way of direct access to God was open through Christ; and in 70 A.D., according to the plan and predictions of God through the Writing Prophets, the daily sacrifices were done away with the destruction of the Temple and Jerusalem by the Romans under Titus. Our new covenant, called the covenant of
the new testament and based on faith in the blood and body sacrifice of Christ for our sins, for the sins of the world, is much like the everlasting covenant with Abraham, a covenant of salvation by faith, the only difference being that Abraham for atonement of sins looked forward to the crucifixion and we look back to the cross of Christ. About the old covenant with God's people which also looked forward for salvation to the atonement of Christ, God stated through the Prophets several times that He was not satisfied with sacrifice but desired obedience; and that what came before blood sacrifices and rituals were simple matters of "faith, justice, and mercy". (Also echoed in the teachings of Jesus.) Are there blessings and curses centered around the new covenant that we have made with God through Christ? Certainly, Paul makes the point clear in Hebrews that God like a father chastises His own children. Well, how about the world that has never believed in Christ nor God although they have heard the Gospel. We know that the curse of all curses rests on them in that "he that believeth not is condemned already because he has not believed on the only begotten Son of God", that curse being eternal punishment of fire and torment; but has a covenant been made between God and the world of unbelievers? Yes, God always dictates as He did in the OT the terms of the agreement, and God has both dictated those terms based on the death of Christ for the blessing of eternal life--to shun the curse of everlasting damnation from the presence of God; and gone to many extremes to make sure the whole world knows the terms of that covenant between God and His creatures. For example, the preaching of the Gospel, the work of the Holy Spirit which is everywhere in the world, the Bible, the conscience placed in all creatures, and the works of creation always testify to God.

But how about those who are called God's people today who are not acting like God's people because nothing real has ever happened inside of them. Even as we know from that first generation of the vast multitude that God brought out of Egypt only four souls were saved, so we must know that in our churches and denominations today there are the tares as well as the wheat and the goats as well as the sheep. In fact the evidence is that with the time of the Falling Away--as Jesus said, when the love of many will wax cold, leaving few like even only the 7000 who had not bowed to Baal in the time of Elijah--few of those that name the name of Christ or the name of God will belong to them to the extent of the eternal blessings of full salvation.
CHAPTER 16

The 16 Writing Prophets on the Prophet Messiah

Actually the full title of this chapter, the last of this volume 5, would be "The 16 Writing Prophets on the Prophet Messiah and Other Related Matters of The Message". This is a continuation from the previous chapter, primarily on the Prophet Messiah, and on what all the OT had to say on Christ as the Prophet Messiah; however this chapter begins specifically with the Prophet Messiah and other related matters of The Message of the Writing Prophets with the 12 Minor Prophets and 4 Major Prophets {little will be included on Isaiah and Psalms as we have so extensively looked at them in previous chapters, an the space for this book comes quickly to a close, my wife only being able with our present equipment to bind 300 pages in one volume.} I would remind you as before that although most of the history of God's people as recorded in the OT and in particular in the Writing Prophet is depressingly, the messages God gave the Prophets to share, often direct quotes from Him, are depressing as they reveal so many continuous shortcomings and covenant violations of the people throughout their approximately 1500 years plus of history as a nation and a beginning nation; but part of The Message, as we have chosen to call it in the title of this volume 5 of the LEARN CHRIST commentaries, is the good news and encouraging news--the most awesome and joyful news ever brought by the messengers in the world--is the Prophet Messiah, with all the implications of His teachings and salvation provision while on earth, and all the implications of the full salvation to come in eternity. There is no greater subject and message than that of the Prophet Messiah, chosen word though not often grouped together for the Lord Jesus Christ in the OT.
16-8: Listening More Important than Sacrifice.

You will recall in the Magic Outline of chapter 5, that topic #8 was "Listening More Important than Sacrifice", starting with some of the historical books, but not too many, that are quoted in the NT, then proceeding only with the pre-Isaiah Prophets like Jonah, Joel, Amos, and Hosea; and then getting into Isaiah 1-39 before a change label for a heading of "What Happened to the Jews as the Chosen People of God". (Of course we know now based on the Predictive History of Daniel: but we yet to look for verification of the probational covenant with a 7 year probational time in the Prophets around and after Daniel, primarily in the post-exile Prophets, which are yet to be covered in this chapter.) Where we were, subheading wise, as we come to the first of the minor Prophets is on the subject listed below. We will not dwell on these pre-Isaiah or Prophets of the Assyrian period, as we must save space for those after Daniel.

III. Listening Signs from the Early Prophets and Jesus.

Jonah

1. The Listening Signs for This Generation is Both Solomon, Jonah and Jesus as recorded in the Bible while in Niniveh’s generation it was the Prophet Jonah and in Jesus time it was Him the Prophet Messiah: Jonah 3:1-4 and Luke 11:29.

Joel

2. Listen to the Apostle Peter on the first day of Pentecost after Christ’s Ascension as he quotes from the Prophet Joel to explain both what happened on that day, and what would happen from this the beginning of the last days until the end of time: Joel 2:28-31 and Acts 2:16-21.

3. Listen to the Prophet Joel start the ball rolling on the prime them of the Bible about eschatology, the One Day of the LORD: Joel 3:13, Mark 4:29, and Mark 13:24.

IV. Listen to God Himself tell in the Bible to what extent the nation of Israel was and was not His chosen people.

Amos

1. Immediately after rescue from Egyptian bondage God turned away from most of Israel, giving them up to worship the host of heaven; Amos 5:25-27 and Acts 7:42.

2. God takes a people for His name from among the Gentiles: Amos 9:11,12 and Acts 15:15-17.

Hosea

3. These same Gentiles shall be called sons of the living God: Hosea 2:23 and Romans 9:25,26.
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Isaiah 1-39

4. If God had not chosen a small remnant out of Israel they would have been like Sodom and Gomorrah: Isaiah 1:9 and Romans 9:29.

V. Listen to God Himself in His book on matters or eschatology, or last things.

1. You must first of all see the double nature of predictions, actually the full spectrum or the way God uses something more immediate in the future to explain and get attention for the more distant, always dealing in blessing and/or punishment in the same general manner when His covenants are broken, and as agreed to by every generation that had the Book of the Covenant read in their presence, or were reminded of it many other ways in their daily life, as you know they were) as related to eschatology as when the Old Testament said, “I will call my Son out of Egypt.” (Hosea 11:1 and Matthew 2:15): (1). First it is the nation of Israel as the Son; and (2). Then it is Christ as the Son, as under the care of Joseph and Mary and after being warned by an angel in a dream, fled into Egypt shortly after birth in Nazareth to escape the wrath of King Herod.


3. Day of the LORD: Isaiah 2:3,12,18, and 19, and I Corinthians 14:36, II Thessalonians 2:2, and II Thessalonians 1:10.

4. Isaiah 35:51; 61:1 and Matthew 11:5

16-9: What Happened to the Jews as The Chosen People of God?

{This major topic of the Magic Outline, I think we have belabored sufficiently in this volume without any repeat of it from Isaiah.}

16-10: The Salvation of God.

{This skipping as already adequately covered is also true of “The Salvation of God” topic from the rest of the Isaiah, you must admit the time and space we have given to this recognized greatest of the Old Testament Prophets.}

16-11: The New King of the New Israel.

On this eleventh and twelfth and last topics of the Magic Outline is where we must get serious in order to do some justice to Jeremiah, Ezekiel, and the Post-Isaiah Minor Prophets. By this time we have come solidly to Jews and Gentiles as citizens in the new kingdom. Paul in explained the OT quotes makes no bones about it. Gentiles are also Jews in that they are chosen people of God; that only a very small remnant of the Jews will be saved as real “all-the-way” people of God; and that those of the real chosen “Israel” of God are primarily Gentiles with a lesser number of Jews or Hebrews. {Hebrews actually came to be called Jews, a short for “from Jerusalem” about the time of the Restoration from Captivity.} What may come as a major sur-
prise to those who have not chosen to revel in the Old Testament, is that it was firmly established in the Prophets years before the clearer revelations of the NT (especially Romans) how that there would be a New Israel of Jews and Gentiles with a New King with new characteristics beyond that of King David and King Solomon, this New King would be the New Lord Jesus Christ, born at a certain time as “the seed” of Israel with two phases to His Kingship: (1) phase one where He established His kingdom firmly on earth under the custodianship of the Holy Spirit; and (2) phase two where He comes the Second time to make His reign complete, then turn it over to God the Father in order that “God the Father may be all in all.”

_isaiah 54-66_

1. The unmarried have more children that the married, the Gentiles have more children of God than the Jews: Isaiah 54:1 and Galatians 4:27. {One of the first among God’s notification that the Jews will be replaced as the majority of people selected by God.}

2. None comes to the Father except as drawn by the Father, and all those who are taught by the Father: Isaiah 54:13 and John 6:45. {Mr. Graham and Prestonwood, the election of God, and of Calvinism cannot be denied as indicated here and as clearly taught by the beginning of Ephesians where “we are chosen in Him from before the foundation of the earth.”}

3. God gave in the Temple to the Jews a House of Prayer, but they had turned it into a den of thieves by the time of Jesus: Isaiah 56:7 and Matthew 21:13 and Luke 19:46. {Isaiah started talking about the “den of thieves practice” here and Jeremiah, years later, will continue with it; however, we have missed the point, what we are being told is that it is like in the Westerns today where crooks do whatever they want to out in the world then hide in the den of thieves; and so that will be spelled out as we come to Jeremiah and the famous Temple Message that he preached faithful for so many years though most of God’s people refused to listen.}

4. All the nation of Israel that is really the Israel of the children of God will be saved: Isaiah 59:20,21 and Romans 11:26. {The fact from Romans that “all Israel will be saved” must be understood in the light of all that has come before it in the book of Romans, how that Israel is reidentified by the Word of God as primarily Gentiles and also a remnant of the nation of Israel. You see the outcome in Revelation when only 144,000 Jews stand before the throne of God and yet a multitude of Gentiles stand there that no man can number, the children of Abraham by faith.}

II. Characteristics of the New King of Israel.
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1. The message to Zion is that your new King comes meekly, riding on a donkey: Isaiah 61:11 and Matthew 21:5. **{A new king, although quite different from David, must have a new kingdom; and this kingdom will also be different.}**

2. Jesus told them in Nazareth of how the Spirit of God was upon him: Isaiah 61:1,2 and Luke 4:17,18: (1). God anointed Him to preach the gospel to the poor (A King especially for the poor people); (2) God sent Him to start the release of captives, and to make provisions that the blind might be able to see; (3) To provide freedom for the downtrodden; and (4) To make a Proclamation as to when is the Acceptable Year of the Lord (the last days) that leads to the One Day of the LORD and Lord.

3. Happiness in this new kingdom will come only to those who first mourn because of their inability to do it for themselves: Isaiah 61:1,2 and Matthew 5:4. **{See above in [2.] And here how different the kingdom is with characteristics of kingdom members that are far different from the world and what the world acknowledges and expects.}**


1. The New Citizenship found of those who sought it not or who searched not for it (grace): Isaiah 65:1 and Romans 10:20,21.


Micah

3. The Christ, the Prophet Messiah, born in Bethlehem, Micah 5:2, Matthew 2:5,6, and John 7:42, to be: (1). A ruler of the people; and (2). A shepherd of the people.


IV. The Good News of the Gospel of the Kingdom preached by messengers.

Nahum

How welcome across the way on the mountain is the first sight of those who come with the Gospel: Nahum 1:15 and Romans 10:15.

Jeremiah 1-30

2. Yet most do not believe the report, foolish people without the ability to see or hear: Jeremiah 5:21 and Mark 8:18.

3. God established a House of Prayer but the nation of Israel turned it into a den of thieves: Jeremiah 7:11 and Matthew 21:13, and Mark 11:17.

4. Trust in God: (1) Whoever boasts, let him boast only in God: Jeremiah 9:24 and I Corinthians 1:31; and (2) Trust only in God: Jeremiah 17:5,7 and II Corinthians 11:9.
This is a good place to puzzle on how not only did Israel lose out on being the total nation of God, lose the promise to the land, in the cutoff three and one-half years after the Crucifixion of the Prophet Messiah; but basically lose out in every generation from the wilderness to the time of Christ, hardly ever having more than the 7,000 that had not bowed the knee to Baal of Elijah's generation. It seems that one of our major problems in understanding this is that we mostly have in the Prophets a group look at what happened to the Hebrews or Jews, every seldom does it give us a look at the individual, Mr. and Mrs. Average citizen in the kingdom of Israel. {There are some exceptions, for example in Jeremiah—to be discussed in the next subsection—where the worshippers came to the temple to claim security in spite of the way they lived, where men, women, and children took Jeremiah on individually; and where the women that participated in the worship of the Queen of Heaven in their homes told Jeremiah of how the men and youth knew about it and helped in preparation of the cakes dedicated to an idol.} Jeremiah summarizes THE MESSAGE with the words of Jeremiah 2:13, words again recorded directly from God Himself.

"For My people {at least God is calling them His own people at this point, remember a they broke the covenant in the wilderness, they were Moses' people} have committed two evils: (1) they have forsaken Me, the fountain of living waters, and (2) hewn themselves cisterns—broken cisterns that can hold no water." (Jeremiah 2:13)

In the context the broken cisterns are the idols Israel often worshipped, influenced by their neighbors and the women that they married of their neighbors, even by the Egyptians that came out of Egypt with them; and I would think that 400 years of residence and influence from that country in Egypt did them no good, leading them to stray from the faith in God of Abraham, Isaac, and Jacob. God chose Abraham and promised to bless a nation from Abraham as the people of God, but either the genes failed them or the environmental influences. Hardly ever for any long period of time from approximately 1500 Before Christ did they make it for a whole generation dedicated to God. Now, if we seek a look at individual citizens when confronted by God through Christ, we look at the encounters with individual religious leaders of Christ's own generation—the scribes, Pharisees, Sadducees, and priests. What we find there by way of explanation of what happened to the Jews is much like we find in this generation of the Falling Away, individually is was a matter of lack of faith in God, a matter of pride which is the opposite of respect for God, a matter of worldliness and of Satan. {Since God needs a certain number of people of the new kingdom to repopulate the earth, and needs to get a certain number from each generation in order to reach the repopulating number of Gentiles which no man can number, only God; then Satan resists as strongly as possible with old ways and new twists each generation in order
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to delay the time when God can say, “Enough and this is the end of this age and this old heaven and old earth.”) Perhaps much is explained in the Pastor James quote of (by the way perhaps the most Jewish of all the apostles) Proverbs 3:34 in James 4:6.

“Adulteres and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God. Or do you think that the Scripture says in vain, ‘The Spirit who dwells in us years jealously?’ But He gives more grace. Therefore He says, ‘God resists the proud, but gives grace to the humble.”’ (James 4:4-6 and Proverbs 3:34)

God actually rejected and rejects the prayers of the proud Jewish leaders, the words “God resists” states that; and you know that when God opposes or resists something, without any repentance on the part of the resisted individual, it is great and supernatural resistance. All of the graces that come to the humble like the first apostles and first disciples and men like the Apostle Paul, are given to the proud in the opposite manner by resistance. A key to understanding what individual Israelis had to be proud about in Christ’s generation is from individual conversations recorded in the Gospels between them and Jesus, where Jews expressed the pride of “Abraham is our father”--in other words their families and genealogies--the pride in the former glory of their nation under David and Solomon; and even pride the unique things that God did among them as the people of God, the like of which has never been seen for another nation on earth, that is for the miracles God performed among them and for them. I would think that the very inability to see, to hear, and be converted is a matter of pride preventing “eyes to see, ears to hear, and conversion”, along with worldliness (seeking after things over God and righteousness) and Satan. Also we must add a certain pride in their own religiousity beyond any nation that has ever lived on earth, and then the only justifiable pride in that to them were given “the oracles of God”; yet a pride which ultimately comes down to the work of their Prophets, a very small group with a very small remnant, who were rejected by and large by the Hebrews of their own generation.

About the time of the so-called “triumphant entry” (not a phrase in the Gospel, a phrase that shows worldliness and the influence of the religious who have become worldly as an expression of popularity and acceptance of the claims of Christ, which indeed it was not, as the people in their popular references to another king and kingdom like of David) had finalized their rejection of the real kingdom of God and of His Christ, Christ as instructed by the Father pronounced His final rejection of the Jews as God’s people, holders of God’s land, and as God’s nation in favor of only the one-third of the Jews that according to Zechariah would survive but with extensive persecution. Did you miss this in the reading of your Gospels? After the predictions of Danile of a probational covenant of a probational period after the cutoff of the Messiah when the Jews in turn would cut off themselves; after the predictions of
Zechariah of a more spiritual restoration of one third of the Jews; after the fake and popular acceptance of the “triumphant entry”; after the lesson of the withered fig tree, that tree representing as often in the OT the fruitlessness to God of the nation of Israel (Matthew 21:18,19); after the parable of the wicked vinedressers where Jesus like also in the OT Prophets compared Israel to the vinedressers that killed the owner’s Son with a response with any one of logic and reality that God would cut off the vinedressers and give the vineyard to others (Matthew 21:33-46); after Jesus quoted from Psalm 118:22,23 of how He was the stone that the builders and movers and yea the people of Israel rejected that God in turn made the chief cornerstone of the new and finally to be restored temple of all believers (Matthew 21:42): we have the finalized words as follows from Jesus.

“Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it.” (Matthew 21:43) {Obviously the US has been this nation right up to the recent Falling Away as the Fullness of the Gentiles was completed with the preaching of the Gospel to every nation.}

What part of this teaching from Jesus do you not understand? The kingdom of God was at this point taken away from Israel and given to another nation, by way of decision from God and Jesus, but finalized three and one-half years, according to the prediction of Daniel, after the Crucifixion of Christ. You see this finalization of the judgment, a supernatural sealing of the fate of Israel as the rejected by God people of God, in the words of Jesus about Jerusalem in Matthew 37-39. It is in the form of a “lament” like the Lamentations of Jeremiah which also predicted this same rejection of Israel as the people of God except for the elect few.

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate: for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the LORD!’” (Matthew 23:37-39 and Psalm 118:26)

While we would not want to be among people like the Millerites who set a date for the Second Coming of Christ, a false date of course, then selling all their worldly belongings went out to a specific site to meet Christ; we can make certain Engineering-like estimates of probabilities. Therefore, but don’t sell anything or make any major decisions based on this except to be ready, the most probable time of the Second Coming, of course immediately preceding by the great shaking of heaven and earth, is 2030, with the beginning of the 40 year famous Falling Away of II Thessalonians as the flood of the mystery of iniquity overwhelms God’s people of this generation to the extent, according to Daniel at the same time travel and knowledge increase exponentially, that “the power of the holy people is completed shattered”, approximately 1990.
Amazingly this is also the year of beginning on which the world focused on the Middle East with the start of the Persian Gulf War. Also it is approximately the same time that the largest Protestant denomination in the world, the Southern Baptist Convention, started its downward demise with the takeover by the fundamentalists. (Formal and tradition religion, by the way the religion of the moral majority, replaced a true spirituality of grace and graciousness with a fighting spirit which can not be of Christ. In other words false brethren went to war against brethren. And intolerance toward sound doctrine increasingly has become the norm, centered around such seemingly harmless matters of rejection of God's marriage plan, of the taking of God's name in vain—a sign of pride and lack of respect among those churchmembers who claim to be the modern people of God; and rejection of pastors who preach the Word in favor of slick talkers who can rationalize and justify churchmembers as the elect of God.)

The Temple Message of Jeremiah, "We Are Safe"

God's own people of Jerusalem and Judah placed ahead of "trust in God", trust in the temple, the city, and the land—all originally given by God to them before they broke the continuously broke the covenant. Although a little shattered at 9-11 and causing additional thoughts after Katrina and other hurricanes, and earthquakes, and fires which are legally recognized as "acts of God" though the messages of the Old Testament Prophets on the same subject are not admitted or clearly understood, it is still that the people of the United States like the people of Jerusalem and during worship in the Temple are saying to themselves and each other, "We Are Safe". Well, even if you survive the Falling Away and the physical tribulations of the before the Second Coming of "fire, and wind, and vapor of smoke", you will not survive the burning up of the whole earth along with the heavens by fire. Your business, your governments, your movements and institutions will not survive as Jesus sets up the complete reign of His kingdom. It is only a matter of time. You might say, "Well, we are a good kingdom and they are bad kingdoms". It does not matter has all kingdoms and nations will come under the rule of Christ.

The Prophet Jeremiah told the people of God of his day, and the same message echoes through the pages of the Bible to us and our country today, that they were like a den of thieves, and Jesus quoted that to echo the emphasis. Yet we still fail to appreciate that the main point is that the people of Jerusalem and the Temple—supposedly God's people though already victims of a Falling Away for the most part—these people were living any way that they wanted to during the week, so of like thieves who go through the country robbing, killing, and murdering and then go to a hideout called "a den"; from which they will again after some time of secure feelings go out to do more. You see that is what God's people were doing during the time of Jeremiah. God saw it and gave Jeremiah the message to preach to these people directly from Him—how God had sent their worship of other gods which are not
The word that came to Jeremiah from Yahweh: 'Stand in the gate of Yahweh's' house and proclaim there this word. Say {God directly tells Jeremiah to say this, giving him the words, and do you think these word any less applicable to us and our churches, temples and our nations today}...Say, Hear the word of Yahweh, all you of Judah {Judah was all that was left of the nation since Israel to the north had already been taken into Captivity}...who come through these gates to worship Yahweh! {You are about to get God's own perspective of their weekly worship} This is what Yahweh of Hosts, the God of Israel, has said: Reform your way of life and your actions and I will allow you to remain in this place. Do not put your trust in the words of the Lie and keep saying, 'This is Yahweh's temple, Yahweh's temple, Yahweh's temple! {Does that no sound like people today in large and small churches saying, 'This is the house of God', and the ministers saying, 'these are the people of God'}

Only if you truly reform your way of life and your actions, if you really act justly with one another, do not oppress the resident alien, the orphan, and the widow, shed no innocent blood in this place, and do not run after other gods to your own ruin, then I will let you remain in this place, in the land that I gave to your fathers of old for all time. But look, you are putting your trust in the words of The Lie to no good purpose. Can you steal, murder, commit adultery, swear falsely, burn sacrifices to Baal, run after other gods which you have not known, and then come and stand before me in this house which bears my name and say 'We are safe!—Just so that you may continue doing all these abominable things? Has this house which bears my name become a robbers' cave in your eyes...." (Jeremiah 7:1-15)

America, in your vast land of the free and home of the brave, and in your many churches through the land, YOU ARE NOT SAFE. You are not safe from the world wide movement of the terrorism of Muslims, you are not safe from hurricanes like Katrina, you are not safe from earthquakes, you are not safe from drought and winds and fires—you are not even safe from Tsunamis and temperature and climate changes caused by the disappearing Ozone layer, and you are not safe from "fire and wind and vapor of smoke", the world-wide signs in the heavens above and the earth beneath during the Falling Away and just before the end at the Second Coming. Some of these signs and workings of God, according to the Old Testament Prophets, Jesus, and the Apostles are on automatic control, others are direct interventions by God through angels to get the attention of the world. Indeed that is what sign are: they point to something besides themselves. They point to heaven and a watching for the end with the return of Jesus.

16-12: The Living God Wants Others to Live.
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I. God begins to promise another people of the Gentiles to be called by His name.  

**Jeremiah 31-52**

2. Gods desire to walk among and dwell in His own people: Jeremiah 31:1 and II Corinthians 6:18.

II. The just, justified, or righteous must live by faith in God.  

**Habakkuk**

The Five Woes on the Oppressors from Habakkuk: Since Habakkuk predicts the rise of the Chaldean dynasty that will conquer Judah, the book can be considered either as the first of the Chaldean Captivity or the last of the Assyrian captivity. Even as we noticed in Isaiah, where actual history becomes intermingled with predictive history, so we will find something similar here in Habakkuk.


**Daniel**

2. Kingdom of God starts out small then grows larger: Daniel 4:9 and Mark 4:32.

III. The sanctified and glorified must live by faith in God.

1. The beginning of glorification is when see the Son of Man coming in great power and glory: Daniel 7:13, Matthew 24:20, and Mark 13:26.
3. Before the Second Coming there will be a time of tribulation {the final tribulation} in which even the heavens and earth are affected: Daniel 12:1-3 and Mark 13:19.
4. Shook only the earth before, the last time will shake earth and the heavens: Hagle 2:6 and Hebrews 12:26.

IV. Final Messages to Disciples and to All, especially to the remnant of the remnant that will be left when God cuts off all the Jews but one-third of the people in the land.

While Ezekiel was a Prophet in captivity in Chaldea, the far south of the Babylonia kingdom where many from Jerusalem and Judah had been taken, the process of the captivity with the full destruction of Jerusalem and Judah with the land being made desolate, and a larger deportation of the people had not finalized, and Ezekiel looked both through the eyes of God to see in prophesy what was still going on in Jerusalem and the temple in rebellion against the covenant of God, and to predict the full destruction. History separates Ezekiel as a prophet of captivity, from the post-exile
Prophets to come after him like Haggai, Zechariah, and Malachi—the prophets of the Restoration; however the flow of the total message of progressive revelations of the Bible is smoother than the history. Above, you will see a summary in a sub-heading of that continuity in the final messages; and although the probational cut-off for Israel is still in effect from Daniel, and Zechariah will talk a great deal about that, Ezekiel prepares hearts for a new heart, a new way to keep the righteousness of God through faith and a new heart, as these post-exile Prophets will contribute to progressive revelations the concept of a one-third remnant of the remnant.

**Ezekiel**

(Because of the extensive discussions of Ezekiel in chapter 4, the chapter on "The Message of the Writing Prophets", the discussion here will be brief, briefly visiting the Magic Outline on the same for continuity.) What God considers most important in that He had it quoted in the NT from Ezekiel is: (1) To Disciples—do you not see, hear, and remember (Ezekiel 12:2 and Mark 8:18); and (2) To Jewish religious leaders—in vain they do worship (Ezekiel 33:31 and Matthew 15:7); and above all (3) the promise of a new heart to know and remain faithful to God.

**Haggai**

We are indebted to Haggai for one of the most illustrative pictures of what will happen in the final destruction of heaven and earth. Haggai calls it a great "shaking of heaven and earth"; and clarifies much of OT history in the comparison between the Flood during the day of Noah when God shook only the earth—you know to have all of that moving water on top of it, not only did it destroy all things living but it shook the earth with some evidence that the forces through the years after the migration of peoples across the then one solid continent, start drifting apart like we find the continents today (by the way there is still a small continental drift every year, and between the final shaking of both heaven and earth shortly before Christ comes again.

"See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth (the children of Israel in the wilderness refused at Mount Sinai to meet with God and listen to His voice for fear that they would die, and indeed after 40 years of rebellion in the wilderness they did die in the desert without going into the Promised Land, nor did they receive God's eternal rest), much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now He has promised, saying, 'Yet once more I shake not only the earth, but also heaven' (Haggai 2:6). Now this 'Yet once more,' indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore since we are receiving a kingdom which cannot be shaken {AMEN!}, let us have
grace (as if we could determine the amount of grace and faith we can obtain, which we can to a certain extent though the grace of God is always a non legalistic under the control of God commodity, and I wonder how Frank Graham would include this in his dogmatic “Truth on Grace”), by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.” (Hebrews 12:25-29)

Restoration Background for What Was Happening in the Land

While we have two historical books for background on the Restoration, Isaiah, Jeremiah, and Ezekiel promised, with words from God, that the exiles of captivity would return to the land. The turn around started when Cyrus (Cyrus the Great) the Persian took control from Babylon, Babylon falling to his armies in 538 B.C, and almost immediately Cyrus issued a decree that is recorded in Ezra 1:2-4: (a) a acknowledgment that Jehovah, the God of heaven had given him all the kingdoms of the earth; (b) that this God had charged him to build a house for him in Jerusalem of Judah; (c) whoever of “His people” left among us let him go up and build that house; (d) in any place that these people live in my kingdom left the men of that place give these people silver, gold, goods, and beasts along with a free will offering for the house of God. 42,000 Jews responded to the decree, taking with them 7,000 servants (certainly they had grown prosperous) with Zerubbabel the prince and Jeshua the high priest as their leaders, making the journey safely and settling in the land according to the record of Ezra 1,2. Of course the land was desolate and Jerusalem in ruins, but the next year in 534 B.C. they laid the foundation of the temple. (The old men who had seen the Temple of Solomon wept over its magnitude and beauty compared to what meager thing they could do now.) When the heathen living in the land offered to help in the building of the Temple and it was refused, they weakened the hands of the Jewish builders, troubling them (Ezra 4:1-5). For 14 years work on the temple ceased; but in 520 B.C. when the Prophet Haggai rebuked the people for neglecting the house of Jehovah while building and beautifying their own homes, speaking to Zerubbabel, the governor of Judah and Joshua the high priest, telling them of how the drought they were in had been sent from God as a punishment for their selfishness (Haggai 1:1-11). Zerubbabel, Joshua, and the people obeyed the voice of God through Haggai and the work on the temple resumed (Haggai 1:12-15): Jehovah through Haggai encouraged them forward to complete the temple with promises of enough money, and that though small now compared to Solomon’s temple that someday, and this is a prediction of Haggai (2:1-9), this one would be greater than the first. Jehovah promises special blessings on the people because they have gone to work on His sanctuary, and also a special blessing on Zerubbabel (Haggai 2:10-23). (You see the change of mind of God toward this people precipitated by their willingness to work on His house in Zechariah, a change about which God explains like the renewal of the covenant, announcing that at the beginning of the temple rebuilding he had part of the division between the people and the neighbors.)
It seems that at this point God had not gotten over the anger of the 70 years, and saw little real effort from the people that would change His mind.

Two months after Haggai started preaching to the people about rebuilding the temple, Zechariah in 520 B.C. with words from Jehovah for encouragement in the rebuild effort. (While it may seem that God was always intervening through a Prophet in the affairs of His people, and even as we notice here messages from God from two prophets within 2 years, we forget that in approximately 700 years from Isaiah to Malachi only 12 real Writing Prophets spoke. That is more like a Prophet on the average every 60 years, or approximately one Prophet per generation. And while we might begrudge the lack of God’s attention to His people today in such detail, we must recall that the Holy Spirit is at work everywhere and all the time; that is, until during the Falling Away He is withdrawn from earth, allowing the loosing of Satan and the revelation of the final Antichrist, the man of sin.) The many visions God gave Zechariah were to encourage the workers on the temple. The preaching of these two Prophets worked so that the building was successful.

“And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo”, history tells us in Ezra 6:14.

THE SANCTUARY WAS FINISHED IN 4 YEARS, DEDICATED WITH GREAT CELEBRATION IN 516 B.C. (Ezra 6:14-22); and this appears to be the very event and time that lead God to change His mind about the remnant in the land as recorded in Zechariah 8:11. And it would seem, although we can not fully comprehend the mind and heart of God except in that He lets us know it through the Prophet and Apostles, also through Jesus; but it seems as the attitude of God when the builders first started is that they were doing the building for other reason. As often spoken in the Prophets, God said did you fast and feast for Me, did you eat and drink for Me or for yourselves. After all the people were virtually being paid to come back home an rebuild the Temple with silver, gold, and goods out of the Persian kingdom, and a free will offering for the Temple. We will not even speak now of the differences and similarities of the Jews who stayed in Babylon as compared to the Jews that came home, or even the ragtag nomads that had wandered in the land, left behind in the captivity, for 70 years. We do know, however that many devout Jews stayed resident with their businesses throughout the kingdom of Persia (Babylon), called the Jews of the Dispersion, also the Jews to whom Peter wrote, who came to Jerusalem during the days of the Apostles and the Holy Spirit for the day of Pentecost, as the record tells of how they were from every nation in the Roman Empire. Also we know that only Jews with credentials that could prove their former residence in Judah were allowed to return. It appears according to Zechariah that God appreciated “that day of small things” as the Temple was rebuilt on a much smaller scale, but that the people had given their all, much like Jesus spoke of the widow’s mite and the cup of water, these also being
small things in the world but big to God. He as He promises in Haggai and Zechariah will take this rebuilt temple and make it more grand than the Temple of Solomon, which He did by using Herod and you recall how magnificent it appeared to the Apostles of Jesus before in Matthew 24 he told of how it would again be destroyed in 70 A.D. By Titus with his Roman army. Yet the temple was there for Jesus, and the country; and 3 and one-half years after the Jews cutoff the Messiah, they in turn were cut off, the full impact of their transgressions of the covenant and 1500 years of rebellion not completed until the temple was destroyed with the daily sacrifice in 70 A.D.

"But now I will not be unto the residue of this people as in the former days {those first days before the work ceased for 14 years}, saith the LORD of hosts." (Zechariah 8:11). {And then follows in Zechariah a host of covenant blessings with of course warnings on not to do like the forefathers who broke the covenant, and with further guarantees of punishment if they did, also listing exactly what He expected out of His people in behavior.}

Zechariah

What we have in Zechariah as considered important to God in quoting is: (3). Zion: your King is Coming, Zechariah 9:9, Matthew 21:4, and John 12:14., the Prophet Messiah is also a King; also the Crucifixion of the Messiah by the crucifying, the (4) of tormentors, they gaped on Him whom they pierced (Zechariah 12:10 and John 19:37); what will happen to the disciples of Christ when the Christ-Messiah to killed, the (5) of Disciples, will strike down the Shepherd and the sheep will be scattered (Zechariah 13:7 and Mark 14:27). Zechariah, a long book for a minor Prophet, of 14 chapters deals with a call of repentance among the people to “return to Me” so that “He will return to them”--we have heard this from God before in other of the Prophets--with the plea to not be like their forefathers who were told by the Prophets “turn now from your evil ways and your evil deeds”, yet they did not hear (Zechariah 1:4). The contemporary problem is further introduced in 1:5-6 based on the history of their forefathers: how the words and statutes of God overtook them in judgment of their misdeeds, and how they recognized those judgments, which were just according to their ways and their deeds (you will recall for example how Daniel made that long prayer of confession for his people before the appearance of Gabriel, a prayer which recognize their sins, the just recompense of God for their sins, and yet which admitted that the people still had not turned from the evil of their ways.)

Zechariah is difficult, something like Revelation and even Daniel, in that it is full of visions from God (the goal of the visions was to encourage work on the Temple) to Zechariah: (1) the vision of the horses--where the key question is "how long {the how long reminds you of Revelation} will you not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years? (1:12) {it is much like the prayer of David for what will happen to my people after the seventy years, except we see that here after the restoration, the people recognize that God has
not extended mercy on Jerusalem and Judah, God is still angry at them as He has been 70 years plus), and the answer in 1:16,17 must be of the New Jerusalem, eternal mercy, and a New tabernacle (called "house" here) of the distant time, not really immediate here; (2) the vision of the four horns, remembering how they were nations in Daniel with the little horn being the man of sin, and how that even here the horns are the nations that have scattered Judah, Israel, and Jerusalem (1:19), and four craftsmen appeared to in turn scatter the four horns; (3) the vision of the measuring line—who measured Jerusalem and learned that it would become so prosperous of people and cattle so as to be beyond walls, which by the way were not needed because God has said He will be a wall of fire around it for protection (2:5), God promising punishment on Babylon, and then again as in other Prophets of this period we have the after that time coming of the Lord to be in the midst of them, another reference in more veiled terms to the coming of the Messiah, and I am afraid although we would like to see in it the Israel of this day, that it is another reference to eternity and the New Judah, New Jerusalem, and New Holy Land; (4) vision of the High Priest in Zechariah 3—with a promise of iniquity removal like the removal of dirty clothing, the LORD of hosts tells of "My Servant the Branch" (yes, the Prophet Messiah) that He is bringing forth in the more immediate days, so that in "one day" (we know to be the one day of the crucifixion) God will remove the iniquity of the land of Israel (thus we have verified with another Prophet, Zechariah, and with more words directly from God that the time of the Messiah would be a time of atonement for sins—that much of the probational covenant and the new covenant is verified by another Prophet); (4) the vision of the lampstand and the olive trees (truly it is getting more and more like Ezekiel, Daniel, and Revelation)—like Daniel, Zechariah had an interpreter to explain that the lampstand and olives trees were "the word of the LORD to Zerubbabel (the governor) that by God's power and might the foundation he has laid for the Temple will be completed in the Temple, not to despise "the day of small things" (the Temple was less than the first temple and the restored Jerusalem was now less than the first Jerusalem), the plumb line in the hand of Zerubbabel is "the eyes of the LORD" (4:10), scanning the earth, and that the two olive trees were the two Anointed Ones who stand before God (which I must think is God the Son and God the Holy Spirit); (5) the vision of the flying scroll (5:1-4)—which is "the curse" across the whole face of the earth against every thief and every perjurer that they will be expelled; (6) the vision of the woman in a basket (5:5)—the basket is "their remembrance in the earth" and the woman in the basket is "wickedness", so that then two women with wings carried the basket to "build a house in the land of Shinar (Babylon) so that when Babylon was read the basket would be set there on its base (5:11); (7) the vision of the four chariots—the four chariots being "four spirits of heaven" who rotate from their stations in the north and the south to before the Lord of all the earth; (8) the command to put a crown on the head of Joshua the high priest, symbolic of what could happen in the land with
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“And this shall come to pass if you diligently obey the voice of the LORD your God”. (6:15)

Should We Weep and Fast?
Zechariah received another “word of the Lord” (7:1) as to whether they should weep in the fifth month and fast as they had done so many years: In the word from God Zechariah was told:

“Say to all the people of the land, and to the priests: ‘When you fasted and mourned in the fifth and seventh months during those seventy years, did you really fast for Me--for Me? When you eat and when you drink, do you not eat and drink for yourselves? Should you not have obeyed the words which the LORD proclaimed through the former Prophets when Jerusalem and the cities around it were inhabited and prosperous, and the South and the Lowland were inhabited?’” (Zechariah 7:5-7)

A Summary of the parts of the Message from these former Prophets, the very ones which we considered before this time of Zechariah and the restoration period is given by Zechariah with quotes of the word of the LORD Himself.

“Execute true justice, show mercy and compassion everyone to his brother. Do not oppress the widow or the fatherless, the alien or the poor. Let none of you plan evil in his heart against his brother.” (Zechariah 7:9-10)

And what does God Himself say happened when His word came to the people in the time of the former Prophets, Zechariah 7:11-14.

“But they refused to heed, shrugged their shoulders, and stopped their ears so that they could not hear. {We now how often this happened to Jeremiah in the preaching of the Temple message which included those parts mentioned by God above}...Yes, they made their hearts like flint, refusing to hear the law and the words which the LORD of hosts had sent by His Spirit through the former Prophets. {Surprise of all surprises we have an equivalent of as the Spirit moved them of Peter, and here in an OT Prophet.} Thus great wrath came from the LORD of hosts. But I scattered them with a whirlwind among the nations which they had not known. Thus the land became desolate after them, so that on one passed through or returned; for they made the pleasant land desolate.” (Zechariah 7:9-14)

Zechariah 8: God will return to Zion and Jerusalem; the city of Jerusalem shall be called the city of Truth; the sounds in the city will be again of old men and women of great age and children playing in the street (8:4,5); and IT IS MARVELOUS IN THE EYES OF THIS REMNANT, God says (8:6), will it be in the future of this blessed Jerusalem, marvelous in God’s eyes. In other words what will the people do with these blessings. God promises the people through Zechariah that: He will save the people from the east and west that have been scattered, bring them back to dwell in Jerusalem, they shall be His people again and He will be their God (8:8). God contin-
ues that while in the days of the Prophets at the time the temple foundation was laid when there was no wages, no peace from the enemy, and God Himself set men against neighbor; now--"But now I will not treat the remnant of this people as in the former days, says the LORD of hosts" (8:11), so that right here and right now as recorded in Zechariah and at this period of time, God makes a major change with the following words.

"For the seed shall be prosperous, the vine shall give its fruit, the ground shall give her increase, and the heavens shall give their dew--I will cause the remnant of this people to possess all these. {Here you have a much better picture of prosperity from God than today's Gospel of Prosperity and Wealth: her it is fruit, increase in crops, dew, and the people possessing all these blessings.) And it shall come to pass that just as you were a curse among the nations, O house of Judah and house of Israel, so I will save you, and you shall be blessing. Do not fear, Let your hands be strong." (Zechariah 8:11-13) {You can find in the history of the inter-biblical period that these very things happened even to the extent that the kingdom reached to the very limits of the time of David.)

Oh yes, there were strings attached for we know this to be a probational covenant with a probational time according to Daniel, and in 8:14-17 that God can still determine to punish them and not relent as with their forefathers, then listing the things they should do to prevent that: (a) speak truth with neighbors; (b) rule judgment in truth, justice, and peace inside the gates; (c) no evil in your heart for your neighbor; (d) no love for a false oath. These are things that God hates; and how much do they sound like the teachings of Jesus, the real meaning of the Law.

Predicted History from the time of Zechariah to the time of Christ

We can not do better than that on the history from the Prophet Zechariah, approximately 520 B.C. to the time of Christ, that is from God Himself. What will happen: (1) people will come to inhabited many cities with free enterprise between the cities (8:21) with a common cause to go worship God in Jerusalem; (2) many other strong peoples and nations will come to Jerusalem to seek and pray before God (8:22); (3) God will cast out Tyre by fire including her navy (9:3,4), the king will perish from Gaza and Ashkelon shall not be inhabited (9:5), a mixed race will settle in Ashdod and cut off the Philistines; (4) during this period a King is coming that "is just and having salvation" (9:9,10), a king of humility that rides on a donkey, a King of a kingdom of peace and that speaks peace to the nation {I hope you recognize this as the Prophet Messiah and King}, the dominion of His kingdom being to the ends of the earth; (5) because of the "blood of your covenant", God will set free the prisoners of the "waterless pit"--a promise of full atonement when the Messiah-King dies on the cross; (6) God promises that very day that He will restore "double to them", in "that day" the LORD God will save them {we see eternity here again, sort of like Jesus told the disciples that no one who forsake all to
follow Him would fail to receive more in this life and in the life to come); (7) God telling of the need for a shepherd for His people, promises a shepherd; (8) God has more restoration of the people to do, bringing them back to Judah and Israel from far countries, from Egypt and Assyria.

Cutoff of the Messiah and Cutoff of the Jews
We must pause in the history of the future from Zechariah to Christ, and beyond, as we have in Zechariah 11:4-17 with the “Prophecy of the Shepherd” come across the probational covenant with probational time of Daniel, indicated by the following key words and thoughts (it seems as those God with all the promises of the future does not want to give a false impression that in the long term, that is during the time of Christ, that all is well as far as the covenant with the people is concerned as God knows what the majority of them are going to do to His son in crucifixion, also of how the majority have never recanted of the sins that cause them to break the covenant): (a) there is a call at the beginning for the Shepherds of the people, no doubt primarily the religious leaders of Jesus’ day—the scribes, Pharisees, Sadducees, and priests—to feed the flock with their malarkey for 500 more years, selling them off to the slaughter of the probational cutoff; (b) “For I will no longer pity the inhabitants of the land” (11:6), no longer three and one-half years after the cutoff of the Messiah, and the soon to follow withdrawal of the covenant part of the possession of the land, which started happening in 70 A.D.; (c) they (Rome and Titus) will attack the land and God will not deliver the people from their hands (11:6); (d) Christ is more speaking here than God the Father, and of His time to come in the land, “I dismissed the three shepherds {I would say more three classes shepherds in the religious leaders of the day; that is the political, priesthood, and the scribes.} In one month. {And we recall the pathos of Jesus as in the Gospels He laments how Jerusalem rejected Him then and for so many years in the past, although He tried to put them under His wing as the true Shepherd...My soul loathed them, and their soul also abhorred me.” (Zechariah 11:8) {We see this loathing between these false shepherds of Jesus’ day and Jesus all the time in the battles, the efforts to kill, and the woes from Jesus on them, also of how all the blood of the Prophets up to that day would be on their heads.}

Continuing the indications that Zechariah 11 is about the probational covenant of a probational period of Daniel: (e) Christ refuses to feed the majority of the people anymore, letting the dying die and the perishing perish (11:9), even letting them eat each others flesh as we know happened as the Romans under Titus encompassed about the city for so long, the equivalent of what Jesus taught in His life about “let the dead buried the dead”; (f) Christ and God take their Shepherd staff “Beauty” and cut it in two pieces, clearly a symbol as They say in plain words, “THAT I MIGHT BREAK THE COVENANT WHICH I HAD MADE WITH ALL THE PEOPLES” {the encouragement ray of hope here, which God wants us to pick up and that will be emphasized more in the remnant of the remnant of Malachi, is that there is a dis-
tinction between a covenant with all the peoples of Israel, which will be broken and cutoff after Christ, and a covenant with a small group of the people)--I just do not see how God could make it any plainer in His work in these words of Zechariah 11:10, that HE IS GOING TO BREAK THE COVENANT WITH ALL THE PEOPLE OF ISRAEL IN THE FUTURE: (g) "So it was broken on that day", the day Jesus announced the woes on Jerusalem, and the poor that knew it was the Word of God were His Apostles and other disciples; (h) How can you miss Jesus saying to the religious leaders beforehand, "if it is agreeable to you give me what you think I deserve", mainly you can not miss the significance of "the thirty pieces of silver" that the false shepherds gave to Jesus by way of Judas for His betrayal; and (i) Jesus and God broke the other staff into two pieces, the one called Bond, representing the bond of brotherhood between Judah and Israel, again the treating of the nation as one large group of God's people in favor of a selected elect (this comes close to be the equivalent of the cessation of the taking of the kingdom by force before the time of Jesus); and (j) A shepherd will be raised up in the land who will not care for "the cutoff" people. (By the way we have further verification of the probational cutoff of the Jews in Zechariah 13:7-9, in the very middle of the obvious remarks about the Promised Christ as the Shepherd Saviour, as the LORD says "that two-thirds in it (the land) shall be cut off and die"--and how much clearer can you get it that two-thirds of the Jewish people will be cut off from the covenant of God--"but one-third shall be left in it"--here is the remnant of the Jews to be saved, the approximately 100,000 before the cutoff; but it speaks of the persecutions of this select few of "Christians" (Christians, of course is not a word here, the word here is "the one-third that go through the fire in order to be refined (11:9). We must look at this for full clarification!

"And it shall come to pass in all the land," says the LORD, 'That two-thirds in it shall be cut off and die, but one-third shall be left in it: I will bring the one-third through the fire, will refine them as silver is refined, and test them as gold is tested. They will call on My name, and I will answer them. I will say, 'This is My people'; and each one will say, 'The LORD is my God.'" (Zechariah 13:7-9)

How much clearer could the cutoff of the probational covenant be as God says: (a) I reject two-thirds of the people of the land, selecting one third of the people; and (b) that one third of Israel will be "My people" and they will call Me "My God". Now what we will begin to find in the rest of the OT, which leaves only Malachi, is an emphasis on a select few from among the people, written in the "book of remembrance", that really are trying to do what is right with God.

**Predictions of the Prophet Messiah to come, the "Shepherd Saviour"**

Appropriate that the false shepherds, the religious leaders of the days of Jesus, are dwelt with before getting to "the Shepherd Saviour". The History from Zecha-
riah to Christ, and beyond to Final Day of the LORD and Lord is wrapped up in chapters 12-14: (1) it is initially a jump forward to the end of time with the final battle against Judah and Jerusalem as God comes to their rescue—“It shall be in THAT DAY that I will seek to destroy all nations that come against Jerusalem” (12:9); (2) but before that God pours out on the house of David and the inhabitants of Jerusalem “the Spirit of grace and supplication” (a prediction of the Coming of the Holy Spirit in great power and breath), with before that the Crucifixion of Christ as “they will look on Me (another indication that God the Christ is doing a lot of the speaking in this prophecy of Zechariah) whom they pierced” (12:10) (and obviously the Crucifixion as quoted in John 19:37, lest we miss the significance of the Crucifixion of Christ and the subsequent Coming of the Holy Spirit after His Ascension as given in Zechariah); (3) a fountain of the teachings of Christ and the work of the Holy Spirit will be opened in that day (I think by now you know that day to be the days of Christ and the Spirit): (a) idols will be cut off from the land; (b) false prophets and unclean spirits will be removed from the land; (c) the Shepherd Saviour will be struck and the sheep will be scattered (13:7); and (d) One-third of the people in the land will be the elect and they will go through the refinement of persecutions; (4) “Behold, the day of the LORD (here preliminarily it is a more immediate day of the LORD than of the final Day, as it is the day when Titus and Rome come in 70 A.D. To destroy Jerusalem) is coming” (14:1): (a) in that day God will gather all the nations to battle against Jerusalem, taking the city with half of the city going into captivity (we know from Josephus how many of the Jews were marched to Rome with Titus who later became Caesar); and (b) it passes quickly into the final Day of the LORD at the end of time in Zechariah 14:3 as “The LORD goes forth to fight against these nations”, and you have little doubt this is the end times as we read in Zechariah 14:5b “Thus the LORD my God will come, and all the saints with You.” (All know from the NT on the Second Coming of Christ that Christ will bring all the saints with Him, not preventing those that are alive and remain but we shall be caught up together with them in the air, so that we shall ever be with the LORD.) How quickly the day of the LORD passes from more immediate judgment of the people under Rome to the distant day of the LORD when Christ comes again! This is the pattern rather than the exception in the OT Writing Prophets. But the first coming of Christ is also closely related to the Second Coming, the kingdom of Christ being established on earth by His presence and by the work of the Holy Spirit, and that kingdom of Christ finalized when He comes again.

Malachi

What we have in Malachi as considered most important by God in the writing of the NT from quotes is (6) Jacob I loved and Esau I hated: Malachi 1:2 and Romans 9:13, obviously when you consider the quote in Romans 9:13 is a defence of election by God, and of Calvinism; and (7) The Voice of One Crying in the wilderness THE TIME IS NOW: Malachi 2:10 and Matthew 11:10 and Mark 1:2, how John the Baptist made
preparation for the Coming Christ, the Prophet Messiah. While there is more about the hope in Christ such as with “healing in His wings”, there is also the straightforward recognition, with again words quoted from God Himself, that “yet from the days of your fathers you have gone away from My ordinances and have not kept them” (3:6,7) with still at this late date in Malachi of an appeal to “return to Me, and I will return to you” (the God of over 1500 years of patience is still relentless); however He recognizes that even in that day of Malachi the response of most of the people in Israel is by pleading ignorance, saying “in what way shall we return” (3:7b), as if the return from captivity by their forefathers in the days of Ezra and Nehemiah was sufficient for a “return”. God counter replies: (a) You are cursed with a curse—the curse of God still remains on them, although returned in the land, specifically because they are not supporting the work of the priest and the house of God, they have robbed God of the tithes and offerings (3:9); (b) God will pour out on them immediately the “windows of heaven” if they will bring the tithes and offerings—some of those blessings are mentioned as God will rebuke the devourer that have destroyed the fruits of the land, and yours will be a delightful land that all nations around you shall call blessed (3:12); you have spoke harsh words against God, He says (3:13), saying it is useless to serve God, there is no profit in His ordinances, and that while the proud are called blessed, raising up the wicked, these same wicked doers tempt God and go free from punishment.

A remnant of the remnant got together in 3:16, those “that feared the Lord”, spoke to one another (I suppose also in prayer) and God listened and heard them, so that a book of remembrance was written before God. This small number God promises to remember when He does what? Well, the reference is to the great discussion of the Day of God (here in the context we see something much more immediate as a day of judgment with perhaps a little tone of the distant day of the LORD and Lord when the whole earth and the works in it are destroyed by fire, we see that in context because this is a day when Christ, “the Sun of Righteousness shall arise with healing in His wings” (4:2) when: (a) all the proud and the wicked will burn like stubble in an oven (4:1); (b) that day will burn them up; which allows a little leeway for the probational covenant for a probational time, which we know came right in there during the time of the Sun of Righteousness, at least announced by Christ in the woes on Jerusalem and initiated three and one-half years after His crucifixion after approximately 100,000 Jews were saved, but with the burning up seeming literal it must allow for the final day of the LORD and Lord. Of course we recognize that the full judgment of burning in the lake of fire and brimstone is not enacted until after the Day of the Lord as Christ comes again and executes judgment with the separation of the sheep from the goats; and although among the sheep would be these names recorded in the book of remembrance, surely the same or much like the book of life written in heaven, this remnant of the remnant, those “who meditate on His name” (3:16), those God says
“are Mine”, those God promises to “make His jewels on the day”, that day being after the Day of the LORD of course.)

There was obviously the same problem in the Israel of Malachi’s day that we have to do where it is difficult to tell in churches the difference between the tares and the wheat, between the sheep and the goat; and although those words from the parables of Jesus are not used in Malachi, we see the same problem in the words of 3:18.

"Then you shall again discern between the righteous and the wicked, between one who serves God and one who does not serve Him.” (Malachi 3:18)

The difficulty of placing this "then" when the discernment between the real people of God and the less than real people of God--at least a problem that we have not found faced up to, it seems, in the earlier Prophets where there was no adequate development of the concept of a "remnant" and "elect" of God. Based on what follows we would have to say this discernment takes place somewhere during the life of Christ, somewhat in the probation covenant and a probational time for the Jews from after the Crucifixion of Christ until now; and then finally and completely after the great and awesome day of the LORD in final judgment and separation. That final day, “the coming of the great and dreadful day of the LORD” (and certainly you recognize those words and phrase from Amos, Peter, and others in the Bible so as to know it is the time of the Second Coming and final judgment) comes after Elijah, which we know to be John the Baptist heralds Christ with a revival among the people. It is much like the passing between the immediate and the final events of the "last days" of Joel (Acts 2:16-21) and Peter on the first day of Pentecost after the Ascension, where there is the immediate coming of the Holy Spirit democratic and in power over all the earth, binding Satan; there is the immediate and to the end of the last days "whosoever calls upon the name of the LORD shall be saved" (2:21); there is the immediate and increasing signs and wonders in heaven and in the earth until the end of the last days (2:19), with blood, fire, and vapor of smoke (something which we see in almost every hurricane, earthquake, or other disaster); and the most distant right up to immediately before the last of the last days, that is the "great and awesome day of the LORD" (2:20) when the sun, moon, and stars have their lights diminished.

There is little doubt from the beginning in Malachi 1 that there have been some objections among the people about God choosing favorites, the elect of God such as when God chose Jacob over Esau since we knew as they that both were children of Isaac and Jacob--thus God’s children the Israel of Malachi’s day would reason--and perhaps the foundation of this was a complaint against Malachi as he differentiated between the many people who did not fear God and mediate on God and the few which Malachi recognized as written in the book of remembrance, a discrimination they majority would protest, of the few over the many. God responds through Malachi by saying about the Edom of Esau that if they rebuild, God will continue to
destroy as He has made His decisions for their destruction (and we read about those in the other and earlier Prophets, plus what the Edomites did to deserve it); and also responds by saying “Where is my honor among the people and among the priests. They offer less than their best, for example the blind, in animal sacrifices of worship, also the lame and sick.

God makes the awesome statement of still no satisfaction with His returned and restored people, long past the rebuilding of the Temple. God “has no pleasure in them” (1:10); God will not accept an offering from their hands (1:10); and God guarantees them His “name will become great among the Gentiles” (1:11), among the nations of the Gentiles with a lot of worship of His name and proper offerings from morning till night (1:11). The pure offering of which Malachi speaks is the offering of self to Christ, we now know, and the incense is true worship in “spirit and in truth”. We know that is what has happened during the Fullness of the Gentiles with the spreading of the gospel to every nation, both on which the US had provided leadership; however as the Fullness of the Gentiles draws to a close, there will be the time of the Falling Away when with an increase in lawlessness, the love of many waxing cold, and an intolerance toward sound doctrine, God again becomes displeased with a majority of His Gentile people. (There is a high degree of probability that most of those among the Gentiles, the US in particular, who called themselves by the name of God, even as God’s people of the OT, do not really make it in keeping the covenant with God because of “an evil heart of unbelief in departing from the living God”.)