"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)
CHAPTER 1

Living God of the Living

This message of chapter 1, covering all of Genesis and Exodus 1-20, takes the gist of these 70 chapters of the Bible and of the Pentateuch {often called by Jesus and the Apostles The LAW as for example where the Apostle John writes in his Gospel “the law was given by Moses, but grace and truth came through Jesus Christ.” (John 1:17 NJKV)}...that is, the gist of the chapter comes from Exodus 3:6 where out of the burning bush, God indentified Himself as the God of Moses' father, the God of Abraham, Isaac and Jacob. This is the same God, the God of Creation of Genesis that we desire to know something about, to listen to in His book, and to pray to through the Lord Jesus Christ. {If you have included in your studies the fictitious god of the Mormons and others, so different from the God of the Christian Bible, then you will also want to pray to the God of Moses, Abraham, Isaac, Jacob, and all our forefathers in the faith. Since there are no other real supernatural powers than God and Satan, if you are praying to any other god than God the Father, the bottom line is that you are praying to Satan.) We will distinguish this God from the other “gods” of the Bible like Baal and Astoreth--which while not real were so detrimental to the nation of Israel--as “The Living God”, and base this on what Jesus taught in Matthew 22:32 that “God is not the God of the dead, but of the living” after quoting from Exodus 3:6,15. The Sadducees, who say there is no resurrection, sought to entrap Jesus on whose wife a woman would
be in the resurrection from the dead when during her life she had married seven brothers, of course one at a time. {It sounds like a made up story; and perhaps it is in the nature of parables—that is still true, but general in nature—but we can see today, especially in Hollywood, where we have the ultimate in rebellion against God on Bible marriage, how a star could have at death behind them seven wives or seven husbands. You will recall also that Jesus encountered the woman at Jacob’s Well in Samaria, who attempted to mislead Him about not having a husband, to have hear Him say, “Well spoken; for you have had five husbands and the one that you now have is not your husband.”}

{NOTE: It is important to understand this. Jesus is not telling the woman to divorce her present husband. What is important for that woman, Hollywood, and against the current trend in America today is to obey God on marriage, and where it is too late for initial obedience, to stop rebelling against God’s right to tell us what to do and how to do it. Stop rebelling and ask forgiveness: that is all that is required of you according to the Bible.}

Genesis is the book of beginnings: the beginning of the universe as God created the heavens and the earth, the creation of man and woman, the beginning of God’s first commission to man to subdue and replenish the earth {a commission that man tried to overlook after Noah and which God remedied by the confusion of the tongues at Babel} the beginning of marriage and the family, unfortunately also the beginning of sin and the work of Satan on earth {the lie in the Garden by Satan, first to the woman and then to the man was “Thou shalt surely not die” (Genesis 3:4) as God had told them; and when in II Thessalonians Paul talks about “THE LIE” to separate it from many other lies we know of, then surely that is also the big lie of Genesis and the Garden which in effect calls God a liar}. Less obvious in Genesis is the beginning of the warfare between the seed of Christ {and of the “woman” spoken of here and in Revelation 12} and the seed of Satan of Genesis 3:15. Also less obvious is the beginning of the Gospel in Genesis 12, where Abraham, according to Paul had the Gospel preached to Him. {You might easily say that God Himself was also preaching the Gospel in Genesis 3:15 when encompassed in that statement, not understood until the Apostles made it clear, was that Christ in His death on the cross would bruise the head of Satan.} And Genesis also records another famous first, the first destruction of the whole earth by God because of the wickedness of man, this time by water; and it is the
New Testament which most fully explains how the second destruction will be by fire, and of the heavens as well as the earth. {You can also find much of this in the Old Testament, generally centered around the subject of the “Day of the LORD”.) To a certain extent Exodus is a book of beginnings in that it is the beginning of the Ten Commandments as well as other laws from God, the beginning of the nation of Israel although still a rag-tag congregation in the wilderness, the real beginning of God making His name known on a larger level as He warred with the Pharaoh of Egypt through Moses and Aaron.

The books of the New Testament that are part of our outline to follow of “The Living God of the Living” are: Matthew, Mark, I Corinthians, Galatians, Romans, James, Luke, John, and II Corinthians in that order. {Not bad to preach a sermon on Genesis and Exodus including 9 of the 27 New Testament books to explain two Old Testament books.) The four main points of the chapter message are: (1) God, Man, and Marriage {this may seem like “the world, the universe, and other things; and so it is, but this is the beginning of man, the beginning of God’s dealings with man and woman, and God’s establishment of the institution of marriage about which Jesus spoke so much as recorded in the Gospels};

1-1: Job

If you look at Table 1 in Appendix A, the table for all of the Old Testament quotes in the New Testament for Genesis, you will find that it leads off with Job 42:2 as quoted in Luke 10:27. The reason for this is that there has been some attempt to sequence the Old Testament quotes according to their historical sequence, the book of Job being generally considered as the oldest in the Bible. {Naturally in our Bibles you will find Job grouped with the other Literature of Wisdom and Psalms which would include Job, Psalm, Proverbs, Ecclesiastes, and the Song of Solomon, even as the find the minor and major prophets grouped together regardless of historical sequence.) Although not straining too much at the exact historical sequence, it is still felt that with a certain closer approximation, we can also get a better sense of the Bible as “a gradual revelation of God coming to a great eternal climax in the Lord Jesus Christ”. The message of Job is clear: it is that the righteous suffer for no wrong which they have done; and as we study the life of the believer in the New Testament, we will find that it is dangerous to have all roses and no thornes. WE are told in Hebrews that persecutions and afflictions allowed by God, even directed under the control of God, are proof of sonship as contrasted to “bastard children”, and that God uses these to
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makes us more like Christ. However, don’t ever think that you must have the full message of the New Testament in order to gain additional spiritual insight from the Old Testament. You can see in Job the agreement between God and Satan that the reason, according to Satan that Job served God, was because of the material blessings and health in his life; and that if God would withdraw these and his children, Job in the words of his wife would “curse God and die”. Well, it didn’t happen through all the chapters of good and bad advice from friends and other counselors; and you can learn much from the example of Job, even as from all the prophets of the Old Testament. As the Apostle James wrote in James 5:11.

“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 5:11 NKJV)

Likewise there are depths of conviction about Jesus Christ as the Redeemer in Job which you will find exceeds much of the New Testament on that doctrine.

“For I know that my bible quote Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another.” (Job 19:25-27)

Can you imagine the extent of this faith and knowledge about the Lord Jesus Christ, the Redeemer and resurrected Christ, as well as the knowledge we learn from the New Testament most generally on the body-resurrection of all believers; and that Job had it even before Moses. No, don’t sell the Old Testament short; and although we will most generally use the clearer teachings of the NT books to explain the OT quotes, some of the other way around will take place. We will just “let the Bible say what the Bible wants to say.” And back to the Job 42:2 quote of the Appendix Table on Genesis, it truly is a good beginning for this message on “the Living God of the Living” as it establishes an underlying principle of the Bible that “nothing is impossible with God”. Also, it is true, not because it is written that way; but is true based on the very nature of God. The God who can “in the beginning create the heaven and the earth”, the God who can make man out of the dust of the ground and create woman from a rib of man, is also the God that can do anything. When Jesus says the same words as Job in 42:2, it may not in your Bible be treated a quote; however the words are almost the same—“...but God all things are possible (Matthew 19:26), the thoughts are exactly the same, so to me that is a quote. You recall the inci-
dent after which Jesus made this statement to His twelve who marveled that
any man could be saved as Jesus said, “how hard is it for a rich man to enter
the kingdom of God.” The bottom line of both incidents, the first in Job and
the second in Matthew, is that God as shown in His workings of salvation,crea-
tion, and any other manifestation of Himself in the Bible, has no limitations
on His power.

1-2: The Prophet Messiah.
The greatest Prophet of the Old Testament or the New Testament is the
Prophet Messiah, first foretold by the Prophet Moses; and that Prophet
Messiah as made clear by the writings of the Apostles is the Lord Jesus
Christ. What this section of the chapter-message is all about under the title
of “Prophet Messiah” is to understand the Christ of the Bible. In this day
and age when so many false prophets have multiplied far beyond the number
of those of New Testament times who proclaim a Christ foreign to Bible exe-
gesis, and lest we become discouraged with the futility of learning the real
Christ, we must always continue our search after the Christ of the Bible.
And somewhere along the line in the approximately 1990 years since Christ
authored and finished the Christian Faith, the crossover was seemingly made
where more false prophets came into existence than real prophets; but this
seems true only if we fail to note the democratic nature of prophets and
prophesy that started with New Testament times, focusing our attention
more on the self-proclaimed leaders who wear robes, have positions in the
name of Christ, and who demand obedience to themselves and their groups
more than to the Christ of the Bible!

Before we can "Faith Contend with God’s Dimensions" in LEARN Christ vol-
ume 2, and receive a "Touch of the Eternal" in the book of Job that will lead
us back to the Redeemer of the New Testament in Book 6, we must have a
positive and dynamic presentation of the Christ of the Bible. "Isn’t that
what everyone is doing?" you might say, "Trying to understand the real
Christ from the pages of the Bible." No, that is not true; what they have
done is rather than keep Christ in the total context of the Bible, taken a few
isolated Scriptures with "private interpretations" out of the total context of
the Bible in order to get followers and disciples more to themselves than unto
Christ. Some of these false prophets also make no bones about the fact that
they are here on earth to supplement the Word of God as found in the Bible,
stating either clearly or subtly with confusions between revelations and illu-
minations that they also are mediums of revelations from God Himself. This
is the great lie or deception of Satan from false prophets: The Bible as the
The Word of God was complete with the writing of the 66 books of the Holy Prophets and Apostles; and the progress of the deception of nations by Satan through the false prophet and prophets is directly proportional to the extent that the Word of God can be replaced with these other so-called revelations!

If Satan is allowed of God the Father to deceive all the nations of the earth again as he did in the Roman Empire, and after the thousand years in which he is bound, starting either with the destruction of the Western Roman Empire in 453 A.D., or with the destruction of the Eastern Roman Empire in 1453 A.D.; then this deception of the nations will progress on two fronts: (1) The political front where the Dragon, Satan, uses the beasts--a series of political leaders of great power--who gradual deceive the nations into a worship of themselves; and (2) The religious front where the false prophets back the beasts with lies and distortions of truth. When we see the "bottomless pit" of Revelation into which Satan and his angels were cast when bound for a thousand years as the vastness of space, the same giant chasm that God looked over when He decided to create the earth in the middle of it; then we realize that the chain of Revelation that binds Satan to only the spirit world of influence on earth without physical appearances is that very restriction to spirit space--alias Satan is the prince of the power of the air, or space--then we realize also that after the loosing of Satan from bondage at the end of the thousand years, that his appearances and that of his angels will be from outer space to earth; and further that there is some evidence that this has started, even that such creatures have made contact with some world leaders! What chance do we have of finding the real Christ in the midst of so many false prophets, beasts, and false leaders? Only one, by find the real Christ of the Bible, the Christ of the Holy Prophets and Apostles of the Bible; and in order that we might have fellowship with the real God of the real Lord Jesus Christ--

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." (I John 1:3,4 KJV)

The Apostle John did not give up on real Christian fellowship, a fellowship with the real God and Christ, even though his First Century Christianity was already full of many false prophets and false Christian spirits--

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."
But he cautioned First Century Christians at the end of this letter of I John, and a caution that is even more for us in 1990, against idols of an unreal god and christ--

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." (I John 5:20,21 KJV)

This section of the chapter-message, on the Prophet Messiah, is still another effort to get back to the real Christ of the Bible, and by finding the real Christ also to gain access to the "true God, and eternal life". It is strongly felt that even as false leaders have superficially, though very aggressively, taken Christ out of the total context of the Bible, that the best way to find the real Christ of the Bible, is in the total context of the flow of the Bible all the way from Genesis to Revelation; and therefore with two volumes in Book Two, "If Two Agree...", A Harmony of John and Ephesians", and "The Old Testament According to the New", we will first in volume 3 find the agreements between the Holy Prophets and Apostles on the Prophet Messiah, the Christ, and then in volume 4, we will study the Old Testament based on the quotations and interpretations of the Apostles as recorded in the New Testament. Further it is maintained that the way to find the real Christ is centered around the two words "The Prophet Messiah"; for this is both the terminology and concept of the Bible that consistently flows through the whole Bible from the beginning to the end. In fact, "Messiah" is the Hebrew word for the Greek word "Christ"; and The Prophet for Jesus Christ only places Him in the perspective of the long line of Old Testament Prophets where the Spirit of Christ also signified unto them with what the Apostles of Jesus Christ told of what the Prophet Messiah did and taught.

After years of working on the Bible research and writing of ONE NEW COMMENTARY on the Bible and in particular of Book four on "Faith Contending with God's Dimensions", I have decided that we must only "contend for the faith" (Jude 3) in the total context of Christian Faith and the Bible even as the Apostle Jude did in the writing of the book of Jude, showing how the setting forth of the message and methods of faith contending were in the context of the "common salvation" about which he was already writing (Jude 3). If we do not do this we tend to make a religion out of the method and message of Faith Contention even as false prophets and leaders make a religion
out of their organizations and "orthodoxy", and before long the "contend" itself comes to take the place of the Christ for Whom we are to Contend!

The True Doctrine of Christ

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." (II John 7 KJV)

The true doctrine of Christ is to confess that "Jesus Christ is come in the flesh" so that those of I John who have committed the sin unto death are those deceivers and antichrists of II John who do not verbally confess that Jesus Christ is come in the flesh, the same group of Jude on whom we are not to have compassion but to fear, and the same group of II John that we also can not even bid God speed else we become joint participants in their evil deeds. Thus we have separated false leaders into two categories based on the Bible and the Doctrine of Christ: (1) Leaders that verbally deny Jesus as the Christ, the Son of God; and (2) Leaders who do not verbally deny Jesus as the Christ, but whose excesses in freedoms with the Bible and grace of God by their works deny Jesus as the Christ. And it is this second group that is the most dangerous; for only their inward spirits and conscience separates themselves from the true, the outward appearance is the same in order to deceive other sheep. Of course the motivation of such false leaders is not to deceive, it is just that they want disciples to follow themselves even as they follow, or more than, they follow true leaders!

1-3: The Seared Conscience?

So the Seared Conscience, is it in the first group of verbal deniers of Christ or in the second group of deniers by deeds? Surely as we read I Timothy 4:1-3 we will have to conclude that such leaders of the Seared Conscience are among the second group that denies Jesus only in deeds and for whom we can still have some compassion as they have not committed the sin unto death; for it is the denial by deeds and the deeds of teachings that we see in the passage: (1) They initially had the Christian Faith but departed from it; (2) They initially had the influence of true spirits but were seduced by false spirits; (3) They originally knew the doctrine of Christ but were seduced by the doctrines of devils; (4) They teach and practice the evil deeds of forbidding to marry; (5) They teach and practice the evil deeds of commanding to abstain from meats.
"Now the Spirit speaketh expressly, that in the latter times (remember that the latter times began with the Ascension of Christ) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: Speaking lies in hypocrisy; having their conscience seared with a hot iron forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (I Timothy 4:1-3 KJV)

Unwarranted Freedoms with the Bible

These are they of the book of Jude who deny by deeds instead of confession of words, taking unwarranted freedoms with the grace of God and with the Bible!

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ". (Jude 4 KJV)

At least it is the first group of "ungodly men" who turn "the grace of God into excessive freedoms", the same group at the conclusion of Jude for whom we can have compassion, not to be confused with the second group that deny verbally Jesus as the Christ whom we must fear and not bid God speed. So that Jude throughout the book of Jude talks about the two groups of ungodly men, the same two groups that the Apostle John distinguishes in terms of false spirits and true spirits, in terms of those for whom you can pray and those for whom you can not pray as they have sinned the sin unto death. We can pray for those of "seared consciences"!

The Unwarranted Freedoms of the Book of Jude:

1. They have experienced initial salvation, but then the destruction of God:

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 5 KJV)

2. They take excessive freedoms with initial salvation by defiling the flesh, by despising dominions and dignitaries:

"Likewise also these filthy dreamers defile the flesh, despise dominions, and speak evil of dignities." (Jude 8 KJV)

3. They are using initial salvation and grace for personal reward:
"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11 KJV)

4. The excesses of their deeds and speeches remain to be punished at the end of time:

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him. (Jude 15 KJV)

5. The Excusings and Accusations of the American Conscience turns into Murmuring, Complaints, and Popular Orator by the ungodly men of the Seared Conscience:

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." (Jude 16 KJV)

That we can not truly nail down who these ungodly men are in our times in the category of those who have not verbally denied Christ, that is from Jude, is because Jude while simply stating the fact that they will be among us even as they were among the Christians and Christian churches of the First Century does not make a complete identification because the other Apostles of Jesus have done so--

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." (Jude 17,18 KJV)

Mockers

One way that we can find those Scriptures where the Apostles of Jesus have identified these of the Seared Conscience is by finding where the Bible and the Apostles in the bible of the New Testament wrote of "mockers". Unfortunately except for this passage in Jude, "mocker" is only an Old Testament word; however by the synonyms of mocker as given in those Old Testament passages we can find the equivalents of mockers in the New Testament: Job 17:2 where it is deceivers and mockers; Proverbs 20:1 where it is scorners and mockers; Isaiah 28:22 where the mocker shows self as a scorners; Psalms 35:16 where mocking is stammering; and Jeremiah 15:17 where mocking is to laugh, play, and deride.
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1. Deceit, Deceive, and Deceivers from the Apostles.
   (1). Deceit from the Apostle Paul.
   "Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips..." (Romans 3:13 KJV)

   (2). Deceive from the Apostle Paul.
   "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." (Ephesians 5:5-7 KJV)

   (3). Deceive from the Apostle James.
   "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:26,27 KJV)

   (4). Deceive from Jesus and the Apostle Matthew.
   "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." (Matthew 24:4,5 KJV)

   "And many false prophets shall rise, and shall deceive many." (Matthew 24:11 KJV)

   "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24 KJV)
(5). Deceiving from the Apostle Paul.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Timothy 3:12,13  KJV)

(6). Deceived from the Apostle Paul.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." (Titus 3:1-3 KJV)

(7). Deceive and Self-Deception from the Apostle John.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8  KJV)

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning..." (I John 3:7,8  KJV)

NOTE: The difference in the two passes is in sinning and committeth sin; or in sin which remains in every life even as the knowledge of good and evil remains in the spirit of every life, and the habit of sin as a way of life and a commitment of human spirit which is the "commiteth".

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Revelation 12:9  KJV)

NOTE: There is little doubt as to the Origin and Personification of Deceit in the Deceiver, Satan also called the Devil!

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." (Revelation 13:14,15  KJV)

NOTE: The beast that deceives is one of the Roman Emperors, also the son of perdition of whom Paul wrote that must come before the Second Coming of Christ.
"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." (Revelation 18:23,24 KJV)

NOTE: The city of Rome as the New Babylon.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." (Revelation 19:20 KJV)

NOTE: Judgment at the end of time and the Second Coming of Christ takes care of the beasts and the false prophets.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." (Revelation 20:1-3 KJV)

NOTE: Satan's activities after so effective through Rome and the Roman Empire for several centuries is isolated in that he can not longer deceive whole nations to the extent that he did Rome, only to be allowed extended influence after an indefinite period called a thousand years when at the end of time with the great tribulation of a destruction of heavens and earth, the Second Coming, and a new heavens and earth, Satan and all unbelievers go from the bottomless pit to the lake of fire and brimstone which is the Second Death!

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to battle: the number of whom is as the sand of the sea." (Revelation 20:7-9 KJV)

NOTE: In my opinion that indefinite period of a thousand years has most probably just expired, Satan with the new democratic movements among the nations where people do more what they want than anything will again "deceive the nations".
"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Revelation 20:10 KJV)

NOTE: The end of deception and Satan!

2. Scoffers from the Apostle Peter:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming?" (II Peter 3:3,4 KJV)

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:7,8 KJV)

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass way with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10 KJV)

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:13 KJV)

3. Deride from Luke, an associate of the Apostle Paul:

"And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before me; but God knoweth your heart; for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:14,15 KJV)

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, an cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God." (Luke 23:34,35 KJV)

Summary of the Seared Conscience

While all these Scriptures deserve and demand further discussion which will be done in the following chapters of this book, coming back to them for further foundations and development, we can now summarize the False spirits and False Prophets of the Seared Conscience as: (1) Those political leaders who like the "rulers" of New Testament times that Deride Christ Himself about His ability to save; (2) Religious leaders like the Pharisees who Derided Jesus because they were covetous of His own leadership and
following; (3) Scoffers of the Second Coming of Christ that speak out of the lusts of their own hearts, either denying the Second Coming or confusing eschatology with the last days that started with the Ascension of Christ, also denying that one thousand years equals one day and vice versa; (4) The end fate of false leaders and false prophets who deceive is the same as that of the ultimate Deceiver, Satan; (5) Satan while still deceiving many in these days will be loosed and allowed to again deceive the nations as he deceived the Roman Empire after he has been bound for an indefinite period which John and Peter call a thousand years; (6) After the persecutions of the first few centuries Satan was handicap in activities for an indefinite period of time in that he could no longer deceive whole nations awaiting the time of great tribulation when the heavens and the earth will also be destroyed--the One Great Day of the LORD and Lord of the whole Bible which should dominate our eschatology rather than a thousand years; (7) The city of Rome as the instrument of deception had the curse of God placed on it, a judgment on earth even before the Great Day of Judgment; (8) Satan, the Deceiver, was cast out of heaven to earth where he roams about as a "lion seeking whom he may individually devour" although his power is limited in that he can not deceive whole nations until near the time of the great tribulation of the destruction of heavens and earth; (9) Children of God are not to be deceived by Satan and those of the Seared Conscience by a recognition that outward righteous doing is a representation of inward righteousness while a habit of sinning shows such to be "of the devil" who practiced sin from the beginning; (10) Those who say there is no sin in their lives, before or after initial salvation, lie like the Devil and are far from "truth"; (11) Practitioners of the Good Christian Conscience, "willing to live honestly in all things", were once Practitioners of the Seared Conscience--"deceived, foolish, disobedient, of divers lusts and pleasure, hating, and living in malice and envy; but now must be good citizens of government, not speaking evil of dignitaries as the ungodly men of Jude, so that Practitioners of the Seared Conscience: a. Speak evil of any man, b. Are brawlers, c. Are not gentle, and d. Do not show meekness to all men; (12) Practitioners of the Seared Conscience are evil men and seducers that both deceive and get deceived, having worse and worse during their stay on earth; (13) So effective will be the false prophets and false Christs after the Ascension of Christ that if it were possible they would deceive the very "elect" from among those that are called Christians; (14) Many false prophets of the Seared Conscience shall arise in our times as well as New Testament times, and deceive many more than even the number of present false prophets; (15) Many will come after the life of Jesus in the name of Christ that are
false, some even saying, "I am Christ"; (16) Adherents of the Seared Conscience can claim to be religious, deceiving themselves as well as others with words independent of the deeds of pure religion which is: (1) To visit the sick and fatherless; and (2) To keep themselves unspotted from the world; (17) Satan must first be loosed to deceive whole nations before the Second Coming of Christ comes, and Christians are not to be deceived about that time relationship as some with a Seared Conscience are quite willing to do out of lusts and the need for personal disciples; (18) Those who would cause divisions among Christians which are contrary to the teachings of the Apostles of Jesus as given in the Bible are Practitioners of the Seared Conscience, their motivations being their own bellies and lusts; (19) Vain words can be used by those False Leaders of the Seared Conscience to deceive Christians, but those False Leaders as whoremongers and covetous are not inheritors of the kingdom of God; (20) While deceit and lies and all manners of sin are part of the human spirit of all humanity, it is those of the Seared Conscience that can continue in such in the name of truth and Christ although they have been a partaker.

What is "THE Answer"?

If you made it this far: Congratulations for getting through the unpleasantries; for now with this chapter and the next we come to the "pure" and "good" then beyond that to the New and Expanded Dimensions--

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if thee be any praise, think on these things." (Philippians 4:8 KJV)

All I can say by consolation of what you have gone through to get up to this point in that those things were also true in that they were from the Bible; and that now we can come to "whatsoever things are pure" and "of good report", and that in these things to follow of pure and good there will be the Christian ethics of "virtue" and the "praise" to the One True God of the Lord Jesus Christ: "think on these things!"

"The Answer"

"What is THE Answer?"

What is the answer on the matter of conscience?

What is the answer on the matter of conscience and God?

"the answer of a good conscience toward God" (I Peter 3:21 KJV)
So that the whole matter of God and good conscience hinges on what the
Apostle Peter identifies as the specifics of how a good conscience can give
proper accountability to God. And that with the above phrase is in I Peter
3:21--

"The like figure whereunto even baptism doth also now save us (not the
putting away of the filth of the flesh, but the answer of a good con-
sscience toward God,) by the resurrection of Jesus Christ". (KJV)

THE ANSWER OF A GOOD CONSCIENCE TOWARD GOD IS THE ONE BAP-
TISM!

If we come to understand the One Baptism, we understand the "pure", "sprin-
kled", and "good" conscience; and if we become participants in the One Bap-
tism we have the answer of a good conscience toward God! There is hardly
any one single question of the Bible that is any more important for both sal-
vation and the good conscience than that of "What is the One Baptism?" The
Apostle Paul has answered that in the first three chapters of Ephesians
before he makes a precis of such in Ephesians 4:4-6, the first three chapters
being a paraphrase of the first nine letters that he wrote; and here in I
Peter, the Apostle Peter begins an answer to the question by identifying that
the One Baptism is not water baptism, "(not the putting away of the filth of
the flesh". The One Baptism is baptism in unseen water even as the eating of
the flesh of Jesus is the eating of unseen bread from heaven.

1-4: Testimony of Jesus, the Spirit of Prophecy" (Rev 19:10)

This section title may come as a surprise; for us to begin this more serious
Bible study of the 14 New Testament letters written by the Apostle Paul in
the second volume of THE LEARN CHRIST COMMENTARIES with a quota-
tion from Revelation, a book written by the Apostle John: yet there is a rea-
son for this to see the complete flow of the Bible, especially as is necessary
in only one book, GOD’S BOOK: The Bible is > Pages, Print, and Ideas.
Although the primary flow of the Bible is around the theme of "God the
Father"; and we will come to that in the later chapters of this book, and pri-
marily in the next chapters, yet even now it is important foundational, and to
pick up this primary flow of truth in the Bible--alias the progress in progres-
sive revelation to see several generalizations about the New Testament: (1)
Since to the Apostle Paul was committed by Christ the primary responsibility
of the Chief Editorship of the New Testament, and Paul saw that near the
time of the writing of his last of the 14 books that there was some work
remaining to be done, he passed that ministry on to Dr. Luke, John Mark, and
the Apostle John; and (2) The book of Revelation, of the Apostle John and of the last five books of the New Testament and Bible, is the transitional book between the 14 letters of Paul and the Gospel of John with the little epistles, it being the time and the book of the time at which John was forced to come out of hiding, and when he received the heaven's visions through the Ascended Christ to wrap up the First Century Christian responsibility of Apostleship in writing the New Pentateuch of the Bible.

How Revelation is Transitional?

Later other and even more important ways will be mentioned how the book of Revelation is transitional between the 14 letters of the Apostle Paul and the last 4 New Testament books by the Apostle John; but for now the point is that Revelation is transitional between the 14 letters by Paul and the last 4 New Testament books in that while Paul established "the spirit of prophecy" in his 14 letters, and John after the writing of the book of Revelation wrote the Gospel of John to reestablish and clarify "The Testimony of Jesus", the book of Revelation transitions between "the spirit of prophecy" and "The Testimony of Jesus", in one phrase and after one verse of Revelation tying the two together:

"And I fell at his feet to worship him.  And he said unto me, See thou do it not:  I am thy fellow servant, and of thy brethren that have the testimony of Jesus:  worship God; for the testimony of Jesus is the spirit of prophecy" (Revelation 19:10  KJV)

The book of Revelation was designed by the Apostle John, and God and the Ascended Christ through the Apostle John, to keep much truth hidden from the casual reader of the book:  (1) Words like the dragon for Satan and "beast" for the Roman Emperors were used to keep Roman leaders from understanding the predictions of their destruction to minimize the increased persecution of First Century and later Christians (remember that Revelation was written near the end of the First Century, approximately 94 A.D., and Rome did not fall as far as the Western half until 453 A.D.; (2) Other words, visions, and phrases were designed to keep the Jew who thought possessors of the Old Testament prophecies on which much of Revelation is based, from understanding those same messages of ultimate destruction since the Jews would gladly deliver Christians to Rome as a scapegoat for any persecutions of themselves, even as they earlier had done for Christ Himself; and (3) There is even a deeper hidden meaning against superficial Christians who, getting past the first two hidden levels,
and yet bogging down in certain secondary priorities of the book of Revelation like Armageddon, 666, the beast and dragon, and one thousand years, still miss the primary hidden meaning of the book. If one goes into the book of Revelation independent of the primary flow of the Bible, and with forgetting the primary themes of the Bible as (1) The LORDSHIP of God the Father, (2) The Lordship of Jesus Christ, (3) One Day of the LORD and Lord, and (4) The Democratic Nature of prophecy of the New Testament that started with the Ascension of Christ, then they also fail to see in the book of Revelation the contributions of that book to the main themes, amassing more words, sermons, and teachings on the first two levels of hidden meaning.

"The Testimony of Jesus"

Although this "testimony of Jesus" in the Gospel of John, written after the book of Revelation is more the subject of later chapters, it should be stated briefly here to see further how the book of Revelation is a transitional book between the 14 letters of the Apostle Paul and the last four New Testament books. This can be done briefly with just one word, the word "Word" that is given to the Apostle John in the book of Revelation as an introductory word for the Gospel of John.-

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God." (Revelation 19:11-13)

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1)

Here therefore is the way the Bible flows in progressive revelation:

(I.) "the spirit of prophecy" in the 14 letters by the Apostle Paul; (II.) Introduction of "the testimony of Jesus" as the same as the "spirit of prophecy" in the book of Revelation with the two even more important themes of God and the Word; and (III.) The Testimony of Jesus in the Gospel of John and the little epistles.

"The spirit of prophecy"

Having said all this, we are can outline the 14 letters of the Apostle Paul under the subject of "The spirit of prophecy" while noting that both "spirit"
and "prophecy" are spelled with little letters, "spirit" with little "s" to denote the human and Christian spirit rather than the Spirit of God that spelled with capital "S", and the little "p" to distinguish democratic prophets of the New Testament, and to distinguish them as I do from the Old Testament Prophets spelled with a capital "P". The Apostle Paul while he is summarizing in the book of Ephesians the first nine letters--Hebrews, Romans, Galatians, I and II Thessalonians, I and II Corinthians, Titus, and I Timothy--also summarizes and firmly establishes this democratic nature of New Testament "prophecy" by identifying the "prophets" of the New Testament as a gift from the Ascended Christ with "pastors, teachers, evangelists, and apostles"--with-

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . ." (Ephesians 4:7-11)

While it is not possible to labor the point now that this is a quotation from the Old Testament (Psalms 68:18 and part of ONE NEW BIBLE shown in "Project List"), we must see that in spite of the quotation in the Old Testament, it is the Ascended Christ that gives the gift of "prophets", making the "prophet" as much an office as apostles and pastors, and clearly all starting in New Testament times after the Ascension of Jesus Christ back to God the Father. Where these Democratic Benefits Started? Clearly where these democratic benefits of salvation and prophecy started was when the Ascended Christ sent the Holy Spirit to take His place on earth--

"But this is that was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:16-21 and Joel 2:28-32, also part of ONE NEW BIBLE and "Project List")

THEREFORE TO DENY BY ACTIONS AND WORDS THE DEMOCRATIC NATURE OF PROPHESY AND "PROPHETS" IS TANTAMOUNT TO A DENIAL OF THE DEMOCRATIC NATURE OF SALVATION; AND finally IS THE MOST HIDEOUS LIE AND SIN OF ALL WHO WOULD BE FALSE LEADERS AND PRIESTS UNTO GOD IN THE PLACE OF THE "PRIEST-
HOOD OF BELIEVERS", THE SAME AS THE FALSE SPIRITS AND SEDUCING SPIRITS AND FALSE PROPHETS OF THE NEW TESTAMENT!

1-5: The True Christ.

Lastly in the closing out of this chapter whatever we agree or disagree on "THE Answer", we must agree that the answer must center about the "true Christ" even as about His "true God the Father"; and even as the Apostles and Jesus quoted frequently from the Old Testament, showing this eternal agreement, we also have kept this Bible study centered about the Old in the New and the New in the Old in order to keep centered about the Christ of the Bible. As we make this approach to the Bible, even as the Lord God said to Moses and Stephen quoted from Joshua 5:13-15 in his final defence, we stand on holy ground (Acts &;33). We are approaching the LORD God of the universe and the Lord Jesus Christ whom He has appointed as the heir of all things. As the Hebrew fathers and the religious leaders of Jesus' time and the apostles and first democratic prophets, we can easily also become "stiff-necked and uncircumcised in heart and ears" to resist the Holy Spirit (Acts 7:51-53 and Judges 2:7-13). We can have our social and religious context fooled that we are indeed the religious and the leaders of the religious as the scribes, Pharisees, Sadducees, and even priests have others fooled--and the rich! Like the Pharisees who contended contentiously with Jesus about little things like plucking corn and eating on the sabbath day (Matthew 12:1-4 and I Samuel 21:6,16), we can miss seeing Jesus while we focus on our own religious customs and practices. We can disagree like those people about whether "this is the Prophet" and "This is the Christ" (John 7:40-43 and II Samuel 7:12), not even understanding the very basic history of the Bible how it was prophesied that Jesus would come of the seed of David and out of Bethlehem, without getting to Him as our Saviour and Lord.

The majority is wrong and always will be wrong; but "God hath not cast away his people which he foreknew" (Romans 11:2-4 and I Kings 19:10-18), and as in the days of the Prophet Elijah today He no doubt has His "seven thousand" of each generation that "have not bowed the knee to the image of Baal!"--to other gods and the god of this world, Satan. God gives power to His witnesses; and if anyone of the majority of the world harms them they are accumulating for themselves judgment by fire at the Great One Day of the LORD and Lord (Revelation 11:5 and II Kings 1:10,11). Jesus was born by the power of the Almighty and through the work of the Holy Spirit; He did begin his ministry on earth of teaching and preaching the Gospel at age 30, and He was the son on the earthly side of Joseph, though not begotten of Joseph He
submitted Himself to Him as His father for thirty years, and the lineage of Joseph went all the way back in the Old Testament history to David, Abraham, and Adam, the first man (Luke 3:23-38 and I Chronicles 1:1,4; 1:24-28; and 1:32).

This Jesus, the Lord Jesus Christ and the Prophet Messiah, is also in His body the true and final Temple of God. We can build many houses or churches for the worship of God--and should; but in the final analysis the only Temple or house of God that is of any eternal significance is this Temple of God of the body of Jesus (Acts 7:47-53 and II Chronicles 3:1). (1) Solomon built God a house, but "the most High" God "dwelleth not in temples (or houses or churches) made with hands; (2) As said the Old Testament Prophet and Prophets; (3) For the throne of God is in heaven far beyond all houses and temples, therefore can hardly contain Him; (4) This planet earth is His very footstool not the place where He can be contained with little concepts and consciences; and (5) What house of the mind or worship can you possibly build that is big enough to contain the God that reaches from heaven to earth?

1-6: Balance (II Timothy)

In this sixth of 12 New Testament books to be added to Appendix, and in preparation for "the spirit of prophecy" from the Apostle Paul of the next chapter IN VOLUME 3, knowing that Paul would tell his own sons in the faith first of this "spirit", we begin this brief balance on II Timothy with II Timothy 1:6,7--

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Here I think the King James translators have correctly translated with little spirit instead of capital Spirit since it is the influence of the Spirit on God on our own human and Christian spirits that gives the spirit of non-fear, or confidence, and of love and a sound mind.

1. Like the Apostle Paul who was not ashamed of the Gospel, it being the first half of his Gospel Pride (Romans 1:17) with the second half of God is Faithful in that He will not allow us to be ashamed (Romans 10:11), he also urges all young men to exercise the same Gospel Pride--
"Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God" (II Timothy 1:8)

We have already said something of "the testimony of our Lord" or "the testimony of Jesus" and will have more to say about it as a central theme of continuity for this book, indeed for the whole flow of the Bible; and herein we will come to see the relationship of that "testimony" as a balance for life and the Bible.

2. The Testimony of Jesus and the spirit of prophecy as a balance for life.
   (1). The Testimony which Jesus Himself started is the testimony of the salvation, purpose, and grace in Christ Jesus of certain to be "called" before the foundation of the earth (II Timothy 1:9)
   (2). This Testimony of Jesus became clear--"now made manifest"--with the actual appearance on earth of Jesus (1:10).
   (3). The Apostle Paul is a "preacher, apostle, and teacher" of this Testimony (1:11).
   (4). With this office comes suffering, and Paul reiterates his own Pride ("I am not ashamed", 1:12) in God and the Gospel.
   (5). With the Testimony of Jesus comes the Blessings of Believing--"...for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (1:12)

Again that Testimony and those Blessings are based on the understanding of the Faithfulness of God!

3. What we are to Do with This Testimony of Jesus and this spirit of Prophecy?

"Hold fast the form of sound words, which thou hast heard (and for us READ in Paul's epistles as well as in the whole Bible) of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy (Spirit) which dwelleth in us." (II Timothy 1:13,14)

KEEP THE "FORM OF SOUND WORDS" BY: (1). Remembering the enemies who have made themselves enemies of the Apostles and the Bible of the Apostles, 1:15-18, and likewise the friends of both; (2). Being strong in the grace of God, 2:1; (3). Pass the testimony of Jesus on to other men that will also be faithful witnesses, 2:2; (4). Keep the testimony by not becoming entangled in the affairs of this world, 2:3-7--this is balance to life and to the proper "love of life".
"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel..." (II Timothy 2:8 and Genesis 12:1-3)

And so we must constantly be reminded of how the Gospel is centered around Jesus Himself, who according to the Old Testament and New Testament came on the earthly side--his earthly genealogy--was from David, Abraham, and etc. as both Luke and Matthew record; and that this Gospel was originally preached to Abraham as recorded in Genesis 12:1-3. We receive the "Blessings of Believing" which we will expand further in the next chapters as based on the "Testimony of Jesus" and "the spirit of prophecy", just as Abraham received the promise, through faith, and we are among those as the elect of God chosen from before the foundation of the earth, to receive with Abraham the blessings of the Gospel.

Prophet Messiah in the Old Testament.

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### Volume 1: Prophets and Apostles

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1-7: **God, Man, and Marriage.**


   (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 refers to man as male and female so that in marriage male and female becomes a complimenting 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 Gods 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.

1-8: God and the Gospel.


(1). With Gods call to Abram 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

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

1-9: 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.

   (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 Gods 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.
This is Top Topic #2: The Righteousness of God and Man. Perhaps you should be reminded at this beginning of the second lesson that surveys the total Bible under 12 major subjects, and it called the Top 12 Topics of the Bible of the manner in which these topics have been derived from the Bible. These topics with the outline of the sub-topics originated as all the Old Testament quotes in the New Testament, with the proper interpretation of them as given in the New Testament. ("no Scripture is of any private interpretation so that in the explanations of these quotes by Apostles and Jesus in the New Testament you therefore have the ASPI, or Authorized Semi-Public Interpretation of the Bible—you can not beat allowing God through the Holy Spirit in the writing of these Scriptures of the Bible to self-interpret those same Scriptures, alias the Bible is divine in origin, absolute and determinative in authority—that is you can not get any higher or better than God Himself as the ultimate authority; sufficient in message for all of living and eternal life, yes also for the pleasing of God and without faith in the Bible it is impossible to please God; high fidelity in communication, never sell God short as He is able to take these 66 books with the thousands of years of efforts from heaven and in cooperation with dedicated Prophets and Apostles, of course also of His own Son while He was never on earth most fully making known the will of God...and what with taking them has the ability to overcome all obstacles in communicating to man, language or otherwise; and finally the Bible is self-
interpretative, and how lost we would be were it not so as almost everyone has an opinion of what is right or of what is justice and righteousness}

1. Righteousness, you must see, in all ways and always is a major or top topic of the Bible. Not only is a major word of the Bible as you will see by looking it up in any large Concordance of the Bible like YOUNG’S or STRONG’s, but it takes a lot of different words in both the Old Testament and New Testament in order to communicate from God what He has wanted man to know on the subject for years. {A lot of people out of pride and haughtiness try to generate from the wisdom literature of man a Theology that is adequate to communicate God, but since God completed this task of writing the 66 book of the Bible almost two thousand years ago, it is both foolhardily and irreverent to take the replace it. This is how sin God started in the first place in the Garden of Eden as man and woman with the prompting of Satan attempted to replace the will of God with their own opinions.}

(1). For example from YOUNG’S ANALYTICAL CONCORDANCE on “righteous”, the source word of course for righteousness, where YOUNG tries to summarize all the distinctness in meaning under “righteous man” or “righteous cause”, there are 3 Hebrew words used for righteous in the OT and 1 Greek word in the New Testament.

(a). The Hebrew word “yashar” translated as upright or right, and already we are starting to get at the very heart of righteousness as what is RIGHT. What is right and what is wrong has been an infinite searching of man and promotion of god. At heart the word righteousness seeks to describe rightness as contrasted to wrongness, of course based on the character, concepts, opinions, and value system of the God of the Universe Who created us. Typical of the other 8 usages of this Hebrew word for righteous in Job, Psalms, and Proverbs is the first in Numbers 23:10 where Balaam, when requested by King Balak to put a curse on Israel as they began to march victoriously into the Promised Land, stated with an oracle from the very mouth of God of how could Balaam denounce or curse whom God had not cursed, a God that Balaam could see from the top of the rocks and behold in the hills, a God who can count the dust of Jacob or Israel, even number one-fourth of them; rather Balaam is prompted to say to Balak, that he be allowed to “die the death of the righteous”, to have a life and death like that of Jacob himself.

(b). The most predominant Hebrew word used to describe righteous, and a preliminary to the establishment of righteousness on the earth on the part of
God is the Hebrew word “tsaddiq”, literally translated “righteous” or “just”. It runs from Genesis to Malachi in 22 out of 39 books of the Old Testament, perhaps the most famous of which is the many references in Genesis where God and the angels sought for just 50 righteous people in Sodom and Gomorrah before those twin cities were destroyed for their obvious unrighteousness.

(c). As in the nature of all Bible and Bible revelations, where it is a gradual revelation of God Himself and His character and perspective, the concept of right and rightness under the leadership of the Holy Spirit evolves by the time of Psalms {David}, Proverbs {Solomon}, and Isaiah {top among the Writing Prophets} where with the Hebrew word “tsedeq” it takes on a meaning of JUSTICE as well as rightness. By the way with the usage of one such in Isaiah 41:2--“Who in righteousness called him to His feet”--an obvious reference to the hope during dark years for the nation of Israel, who in the chapter before of Isaiah has been crying as they so often did that God did not even see them anymore, is the real beginning of the positive and real hope for Israel and the world in the future as Christ comes from the east, and who with a new kingdom starts to reign over kings.

(d). Then we come to the peak of the revealed Word of God on RIGHT, RIGHTEOUS and JUST, of course in the NT and primarily from Jesus as we look at the Greek word “dikaios” found 37 times in the New Testament and in 14 of the 27 books of the NT.

2. Like in so much that Jesus came to earth to teach about God the Father, we learn most from the teachings of Jesus on WHAT IS RIGHT according to God.

(1). We are at first shocked when we read from Jesus in Matthew 9:13 that Jesus came to call sinners to repentance not the righteous already, where Jesus encourages the most religious people that have ever lived, the Pharisees, to go and learn what He meant as He was explaining His quote from Hosea 6:6 about how God “desires mercy not sacrifice” (Hosea 6:6 and Matthew 9:13). There is much depth to understand from these passages alone on right, righteousness, and what God expects from man on rightness; but surely if nothing else we must see that as Jesus said later that “righteousness must exceed the righteousness of the scribes and Pharisees” (Matthew 5:20); also that salvation is by mercy and grace which eliminates any sacrifice to please God like works of righteousness for salvation.
(2). Jesus tells in Matthew 13:17 of how the people during His lifetime and teachings on earth had the benefit of hearing and seeing what “many prophets and righteous men” before them desired to see and hear, the important truth for our current TOP TOPIC of RIGHTEOUSNESS under Bible discussion and study is that like Prophets there were many other righteous men in the OT.

NOTE: One fear we must get over as church members and Christians in our contemporary society is the fear of sainthood, holiness, and righteousness. For whether you come to describe either the essentials of salvation or of Christian life and living, you must face up to the God-given spiritual realities of the necessity of true rightness of RIGHTEOUSNESS.

3. Like RIGHTOUS, the derivative word of “righteousness” as many fine points of meaning, 3 in the Hebrew of the Old Testament and 4 in the Greek of the New Testament: “tsedeg” for rightness and justice; “tsedaqah” also for rightness and justice; “tsidqah” for rightness and justice; “dikaiosune” for rightness and justice, used in the NT 9 times by Jesus, in Acts 4 times, and of course almost innumerable times in Romans by Paul which some commentators like to describe under the title of “The Righteousness of God”, and certainly one of the major subjects of that book; however Paul also uses it 30 more times in the writing of 9 other NT books--first and second Corinthians, Galatians, Ephesians, Philippians, first and second Timothy, Titus and Hebrews, also other Apostles like James, Peter, and John use this same word 13 more times; in Romans and Revelation and with the Greek word “dikaiomata” there is the fine point of distinction of A JUDICIAL SENTENCE; in “dikaios of I Corinthians 15:34 there is a call to awaken issued to humanity to a righteous distinction where the meaning is more UPRIGHTLY, JUSTLY, and RIGHTLY with “Awake to righteousness and sin not....”; and finally in Hebrews 1:8 and with the Greek word “euthutes” there is a distinction of STRAIGHTFORWARDNESS with the “spectre of righteousness”.

NOTE: As a preliminary concept of the meaning of righteousness beyond the RIGHTNESS and JUST and JUSTICE that we have already removed by the Bible by exegesis, we can ass the larger concept of righteousness being the opposite of sin, of course recalling that sin often in the Bible is defined as the opposite of righteousness, or unrighteousness.

2-1: The Ten Commandments. (Exodus 20-Exodus 32)

As you suspected when you read the title of this second top topic of the Bible, “The Righteousness of God and Man”, the Ten Commandments would be a large
part of God's demand for righteousness. In fact, you can easily say that this section of the Bible from Exodus and Numbers is dominated by the Ten Commandments as well as the failure of God's own Chosen people, the children of Abraham, Isaac, and of Jacob (Israel) out of Egyptian bondage to keep the covenant with God which the Ten Commandments summarize.


The book of Exodus is dominated by that per se, the Exodus of the children of Israel from bondage in Egypt 400 years after the death of Jacob or Israel; the subsequent 40 years of wandering in the desert after the giving of the Law and the Ten Commandments at Mount Sinai; the failure of all of God's people over the age of 20 to enter the promised land and heaven, and the 40 more years of wandering of Moses, Joshua, and the next generation of God's people over 20 years of age. {Lest you find it difficult to believe that God went to all the trouble to bring the whole nation of Israel, with some Egyptians, out of bondage with many miracles and signs against Pharaoh and Egypt, then after many times of failed testing of these as the people of God, reject them as His own people--"many are called but few are chosen"--then you should read the summary of this whole historical happening in the book of Hebrews, especially the summary of this Rebellion in the Wilderness of Hebrews 3:7-11 where God "swore in My wrath", and after 40 years of failed testing in the wilderness that, "they shall not enter My rest, given as an example for us in Hebrews of: (1) how not to harden the heart into rebellion when God brings the inevitable tests of life; (2) how patient God is to test and wait for faith over 40 years; and (3) In the anger of God and after so long a period of testing and lack of faith, there is the inevitable judgment of God on lack of faith; and (4) These first people of God, like many other people of God in this time, according to Hebrews and other NT books, God decides (a) they always go astray in their heart and (b) they have never really learned the Ways of God.}

a. Sampey {HEART OF THE OLD TESTAMENT} on "The Law of Moses".

"Law of Moses" is what Sampey calls this period of OT history, chapter 5, after respectively chapters on "The Beginnings", "The Patriarchal Period", Job, and the "Era of Moses and Joshua". Of course, our first Top Topic, "The Living God of the Living" introduced Genesis and the first part of Exodus up to the point where this Living God, "the God of Abraham, Isaac, and Jacob" as God first introduced Himself to Moses and man at the burning bush, and this second top
topic of “The Righteousness of God and Man” continue with the Pentateuch of the first five books of the Bible--Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, often referred to in the NT by Jesus and the Apostles as “the law of Moses” or “the law given by Moses” (John 1:17; John 7:19; John 5:45-47; and Luke 24:27), much of the very summary of the whole Bible of Old and New Testament, of salvation, and of God’s dealings with man throughout history in order to achieve and promote righteousness in John 1:17.

“For the law was given through Moses, but grace and truth came through Jesus Christ.” (John 1:17)

Even as it will help you as you read and study the 14 NT books from the Apostle Paul, and the 3 which he sponsored through John Mark and Dr. Luke to realize that previously as a lawyer of the nation of Israel Paul was practiced in the national and religious laws of Israel, one and the same; so also you develop more understanding of the Bible as you comprehend that God all at one time and through Moses gave the laws of the Ten Commandments and the other rules and regulations of Exodus and Leviticus as both moral and the legal and religious laws of the new nation of Israel. And like Sampey writes on page 77 of HEART these “ten words” spoken by Jehovah from Mount Sinai, engraved on tablets of stone and later placed in the Ark of the Covenant, are the very foundation of the laws of Israel.

We will find out much more about them as both: (1) an expression of the very heart of the thoughts and character of God; and (2) a summary of the expression of the righteousness of God, what He expects and what man can achieve through faith. Please understand: the just or justified of the OT by faith were able to achieve the righteousness of the law of the 10 commandments, legally through their faith in God and to only a certain extent actually in lives of faith and from God. {You may want to read more about these and other teachings from Jesus about the total law and 10 commandments from the books by Charles Allen, former pastor of the First Methodist Church in Houston, and in his books like “God’s Psychiatry” and “God’s Pattern of Thinking”.

Like Sampey in the same chapter points out, Jesus in general and in particular in the famous Sermon on the Mount of Matthew 5-7 took these 10 commandments “as a text” for His own teachings, taking them all the way into {as Allen also so well re-enforces} thought and feeling, requiring all disciples to see at the heart the original meanings against anger, lust, and foolish swearing. The
truth was near all along, as a few in Israel of old knew and understood, but it took Jesus and the Apostles to forcefully bring it out. And something you must know about the 10 Commandments and the revelations of God from the Bible is that “love” as the fulfillment of the Law was there along, and from the beginning in the giving of the Law, not something Jesus added to the 10 commandments as a matter of theological evolution when He came on earth. Granted He added more understanding of the original, but God intended that the 10 commandments all along be the fulfillment of love, and God clearly stated it as such in part of what He had Moses write down. {Deuteronomy 6:4,5 and Leviticus 19:18}. Many still do not get it that when Jesus answered the question of a scribe about the first and great commandment of the law as recorded in Mark 12:28-34 {by the way also at the very core of this Bible lesson Top Topic of Righteousness} Jesus quoted on (1) love for God out of Deuteronomy 6:4,5 and (2) on love for fellow man out of Leviticus 19:18. This were not new and even different worded summarizes of the 10 commandments and the rest of the law.

“And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength”. (Deuteronomy 6:4,5 and Mark 12:30)

“And the second, like it, is this: ‘You shall love your neighbor as yourself.’” (Leviticus 19:18)

So many simpleton and superficial Bible teachers today would have you believe that such a summary was never in the Old Testament, only the straightforward statements of the law of the 10 commandments in Exodus 20 and Deuteronomy 5 where Moses reviews for Israel these and the other aspects of the covenant with God. {Most of Deuteronomy is a review and rehash of the history of Israel in the wilderness, the covenant and commands of God, with the promises of blessings or curses on Israel for the future, near the end of the life of Moses and just before Joshua took over to lead them into the Promised Land of Canaan. However this is more a subject for Top Topic #3, “The Composite Witness of the Bible” to come in the next installment which takes a whole separate topic to cover the many quotes in the NT from the book of Deuteronomy.}

Key to Bible Understanding # 2-1: Love of God and neighbor were in the 10 commandments of the law from the very beginning, stated but not fully understood by all, even as today; and when Jesus taught in the Sermon on
the Mount and other places that He came to fulfill the law not destroy, it was to fulfil the love of God and fellow man and of righteousness.

b. Hester {also HEART OF THE OLD TESTAMENT} on

1. The original statement by God of the 10 commandments is given in Exodus 20, and quoted from quite often by Jesus and the Apostles in Luke 18:20, Mark 7:10, Matthew 5:38, Romans 13:8,9, and James 2:11. (You know there certainly are a lot usages of the 10 commandments, and quotes of in the NT, by the Apostles and Jesus for there to be so much ignorance of the deeper meaning of the commandments which were there all along in the original giving. For example, when in the Sermon on the Mount, Jesus said that He “came not to destroy, but to fulfill the law”, He meant that literally as Jesus came to make full and fulfill the full intention and statements of God about the law which were there all along: (1) on love; (2) on the character of God as an expectation for the character of man; and (2) as the fulfillment of grace, truth, and righteousness.)

2. Granted, as also explained in Hebrews, Romans, and Galatians, the temple, temple worship, the rules and regulations of burnt offerings as well as much of the formality of the law as given in Leviticus was done away with at the Crucifixion of Christ. God through Christ and the Crucifixion “nailed the rules and regulations to the cross”. (Colossians 2:14)

Key to Bible understanding #2-2: Certainly while much of the law like the 10 commandments did not change from the OT to the teachings of Jesus and the NT, many of the rules and regulations, temple worship and sacrifices, were nailed to the cross as the temple at the Crucifixion of Christ was rent from top to bottom. By the way also the old covenant and the priesthood was replace by the Priesthood of Christ as the old covenant was obsoleted by God Himself.

3. However the old covenant with God was superseded with the New Covenant along with a means of man achieving actual as well as legal righteousness through the new birth of the Holy Spirit. (Hebrews 8:7-13). God through Christ and the Crucifixion for salvation made the old covenant “obsolete” according to the Word of God. (By the way in Isaiah and Ezekiel, especially at the same time God began through His Word to make it clearer that Christ was the way of salvation and righteousness, giving some future hope to a disheartened and distraught people of God, Israel, He also began to
make clear that the shortcoming of the law and covenant would be overcome, fulfilled if you would, by the addition of a law written in the heart and mind, a new birth from the Holy Spirit.}

Key to Bible Understanding #2-3: Except for a few example lives like Moses, David, Abraham, for the most part the history of God’s people of Israel is a dark and discouraging story of dismal failure, ups and downs with the breaking of the old covenant between God and man; but starting about midway through the Bible with Psalms, Isaiah, and other of the Prophets, God reveals more fully two great rays of hope for the future: (1) Christ as the Messiah Who will die on the cross for the sins of the world, Jews and Gentiles; and (2) a new way of righteousness legally, through faith in the cross, and actually through the new heart and new mind from the Holy Spirit. {By the way another great ray of hope is of with a new people of Jews and Gentiles, also a New Jerusalem with a new earth and a new heaven, and yes that is also at the end of Isaiah, chapter 66.}

4. The quote of Exodus 21:17 by Jesus as recorded in Mark 7:10, where the law of Moses, of course not in the 10 commandments, specified that anyone cursing mother or father would be put to death, illustrates one aspect of the law of Israel that did not remain as a rule or regulation after the Crucifixion of Christ.

(1). After the Ten Commandments of Exodus 20 came (a) the Law of the Altar of earth and for burnt offerings, (b) in Exodus 21 first the Law concerning servants, (c) then concerning violence and (d) animal control laws, and so on and on detailed laws for the country to promote justice; in the middle of the laws on violence—first the striking of a man so that he dies {however for the murderer that did not lie in wait, God provided a city of refuge where he could flee, 21:13}, second the punishment of death for premeditated murder, third the punishment of death for those who strike mother or father, fourth death for a man who kidnaps a man and sells him; then in 21:17 the verse quoted in Mark 7:10 by Jesus where “he who curses his father or his mother shall surely be put to death."

(2). Since this non-ten commandment aspect of the law and regulations did not survive past the Crucifixion of Christ into Christianity, as like in America and other countries similar laws were not like in Israel also the law of the land, we do not worry about it; of course, we realize without the penalty of law how serious this disrespect of parents is to God. Yes, as part of the Ten Commandments which remained part of Christianity was the commandment to “honor father and
mother“. (Exodus 20:12) in order, the full commandment states, “that your
days may be long upon the earth.”

(3). What Jesus was dealing with as He used the quote of Exodus 21:17 in
Mark 7:10 was how the religious leaders of His own day and time to: make the
Word of God, like in the original commandment, of no effect by the traditions
of man (Mark 7:13), for through the years since the original giving of the Law
of Moses, the dominant interpretation of this law was any grown man could say
to his parents “Corban”, that is what profit you might have received from me is
given to God as a gift, thus “then”, in the words of Jesus, “you no longer let him
do anything for his father or his mother” (Mark 7:12); and even these state-
ments by Jesus let’s us know that the kind of cursing of mother and father was
one such that allowed the children to escape any responsibility for care of
mother and father.

(4). The whole teaching passage on this law and the incident with Phraisees
and scribes started when they saw some of the disciples eating bread with
unwashed {defiled hands, in their opinion}. Notice that there is not a quoting
of any law or regulation at this point, but the explanation of John Mark in Mark
7:3 that the tradition of the elders and therefore of the Pharisees was that
before any meal the Pharisees would wash their hands in a special way. These
Pharisees questioned Jesus not about the Law of Moses, but about the “tradi-
tion of the elders” about bread and unwashed hands. (Mark 7:5) Jesus did
quote from Isaiah, Isaiah 7:7, in response to the question from the Pharisees
how: (1) the people of God honor God with their lips while the heart is far away
from God; (2) they worship God vainly or to no profit; and (3) they teach for
doctrines the commandments of men.

Key to Bible Understanding #2-4: Among the most religious of God’s peo-
ple and leaders religious customs and traditions had and do come to replace
the commandments and teachings of God, sometimes by interpretations not
of the ASPI type and sometimes just by custom and tradition; today and
then among the religious of God’s people there can be a lot of false and
vain worship of lip service that is considered vanity in the sight of God and
Christ.

(5). Jesus immediately taught the multitude of how it is the things that
come out of a man or women that defile him not the things that come into a man
from the outside (Mark 7:15); and later to His disciples, who puzzled on this
parable, He explained that “out of the heart of men, proceed evil thoughts,
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adulteries, fornications, murders, thefts, covetousness {and surely in these you see the 10 commandments}, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.” (Mark 7:21,22)

5. The quote of Exodus 21:24, about an eye for an eye and a tooth for a tooth", in Matthew 5:38 is also a quote of the OT from Jesus, of course part of the Sermon on the Mount and a continuation of proper interpretations of the 10 commandments and law for Christians, after discussion of fulfillment of the law, of murder which really starts in the heart with hate, of adultery in the heart, of marriage as sacred and binding, of forbidding of all oaths, and then here as the “second mile” of Christianity. Jesus says do not resist evil with evil, to turn the other cheek, to go the extra mile with the demander, and to give to the person who asks or who would borrow from you. (Matthew 5:39-42) Once again the laws, rules, and regulations of the law beyond the Ten Commandments ceased with the cross to be part of the covenant between God and man. And once again such actions as the second mile, a fulfillment of the love of the law in the 10 commandments fulfills the love and righteousness of God. Yes, the eye for an eye and a tooth for a tooth were part of the Law of Moses, and from God for the national laws of the nation of Israel as part of the old covenant; yet not part of the new covenant, Jesus explained that love was part, always in the 10 commandments, as fulfilled in the extra mile and other cheek.

Key to Bible Understanding # 2-5: Acts of love, love being the fulfillment of the law and righteousness of God, like the extra mile, the other cheek, and giving, are to replace the Law of Moses and of the original nation of Israel where the only sense of justice is “an eye for an eye and a tooth for a tooth and a life for a life”. Once again the proper interpretation of the 10 commandments as love for God and love for neighbor, like original written and intended, takes the place of detailed regulations on eye for eye, since the commandments were not properly carried out and interpreted in the first place. If in doubt, go by what Jesus taught, knowing that it came from God where Jesus lived before His short life on earth. Justice and righteousness, of God and of Christ and for Christians, goes far beyond in challenge and in rightness that the simple justice of the law that requires one for one, eye for eye and tooth for a tooth or life for a life.

6. Idolatry was wrong not because of the command “to have no other gods before Me” or “thou shalt worship the Lord your God and only Him shall you serve”, but because it is the natural requirement of a Creature for His Creator as well a reflection of what God is like, alias the character of God; and when I
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Corinthians 10:7 with a quote from Exodus 32:6 describes the play of the people while Moses was on Mount Sinai receiving the very commandment against idolatry, in context of Exodus 32 you will see that the creation of the golden calf to worship and around which to play was idolatry.

Key to Bible Understanding 2-6: as Paul explains, the ASPI, the golden calf incident of Exodus 32 we have many understandings of idolatry as committed by the first of God’s people and also as by God’s people today—(1) Although all of God’s people in the wilderness were rescued by way of the sea by God, also lead by the cloud in the wilderness, and ate the same manna from heaven and spiritual food, and drank of the water from God including the spiritual water of Christ, “with most of them God was not pleased” (I Corinthians 10:5) {that is, God’s people who do not please God}; (2) God scattered most of their bodies in the wilderness; (3) in the Bible God gives us these bad examples of His own people as examples not to follow (I Cor 10:6); (4) that we like them “should not lust after evil things” like they lusted, for example when they complained about the manna, quail, and water and coveted those delicacies like watermelon which they had in Egypt; and (5) when they played after eating and drinking the Bible as the Word of God, I Corinthians 10:7, as “idolaters”; (6) some of God’s people in the wilderness committed “sexual immorality” and 23,000 of God’s own were slain in one day in the wilderness; (7) some tempted Christ, being destroyed by serpents; (8) some of them complained and were destroyed. All of these examples of the Falling Away in the wilderness, and of course the violations of all the righteousness of God and of the commandments, and the consequences thereof with judgment from God are written in the Word “for our admonition”; and for the caution that whoever things that He stands as a chosen of God could still fall and fell.

2-2: The Laws of a Holy and Righteous God. (Leviticus 4-18)

NOTE: As we have already observed in this study is that the Laws of Moses went beyond the 10 commandments to regulations, civil law which would be the law of the new nation of Israel, and even how to organize. There is no indication that God ever intended for other nations to have the same strict and very holy civil law of Israel, yet on the other hand all the listing of rules and regulations eliminated through Christ and the cross indicate an wiping out of most of them. Yet at heart, we must realize that even as God wanted and demanded a “holy people” like Himself, it never happened not only because of the continued and up and down disobedience toward the old covenant between God and man, but because of the weak-
nesses of the law (1) without a Christ and the cross, and (2) without the new birth from the Holy Spirit.

1. Copies of the true, or simulations if you would, should not be confused the true. (Hebrews 9:22-24 and Leviticus 4:18-20) We could concentrate on the copies of the laws and regulations and organizations, but since they are now gone and obsolete, it would be far better to concentrate on the TRUEs of Hebrews 9 and the rest of Hebrews.

(1). These laws and regulations such as blood sacrifices were copies of higher things in heaven. (9:23)

(2). The holy of holy of the temple, made with human hands, was a copy of the TRUE heaven itself, which Christ did in the atonement of the Crucifixion as He appeared in the very presence of God in heaven for us (9:24).

(3). Even as a copy was also the high priest as he entered once every year with other blood, the true was the Crucified Christ who entered once for all with the sacrifice of Himself, putting away “by the sacrifice of Himself” {redemption} has put away sin once for all (9:26).

2. The requirements for holiness, fulfillment of the law and of righteousness, has remained a constant of the law in Leviticus 11:44 and I Peter 1:16, Word of God from the Apostle Peter. The Apostle Peter concludes admonitions from God the Holy Spirit, and as he was taught by Christ, with this quote in I Peter 1:16 of Leviticus 11:44--by the way more of the law fulfilled in Christ and not destroyed like some of the rules and regulations--“Be holy, for I am holy“. This is the bottom line conclusion and what is being written, preceded and followed by implications for Christian behavior: (1) gird up the loins of your mind, another way to say focus on the long range hope of the Second Coming and the new earth; (2) Be sober; (3) rest in your hope of the grace to come in the Second Coming; (4) Be obedient children of God that do not conform to former lusts that possessed you before conversion and while you were still ignorant; (5) The God and Christ who called you are “holy”, so also all your conduct is to be holy; (6) call on God the Father who judges all behavior without partiality; and (7) be reminded that you were redeemed not with silver and gold but with the precious blood of the Lord Jesus Christ.

Key to Bible Understanding # 2-7: Christians and church members are to seek to be holy and righteous based on the character of God the Maker,
that He is holy. God expects of us, made in the image of God, what He Himself is; and what He originally intended for us to be as made in the image of God.

3. Do not be among those who say the Ten Commandments is all the religion I need, or do not strive to live by the law and laws of God and Moses as, according to Leviticus 18:5, and 16 and as quoted in Galatians 3:12, anyone who desires to live under the law must find life by keeping all the law.

Key to Bible Understanding # 2-8 in the context of Galatians 3’s interpretation of the law and of Leviticus 18:5: (1) absolutely no one is justified by the law in the sight of God (Galatians 3:11); (2) the just, or justified, must live not by law but by faith (3:11 and Habakkuk 2:4); the law is not faith and faith is not the law (3:12 and Leviticus 18:5); (3) Christ has redeemed us from the curse of the law, death and etc, having in the cross become a curse in our place (3:13).

2-3: More from the Bible on the Righteousness of God and Man.

While this second Top Topic of the Bible is based on and centered around the three books of Exodus, Leviticus, and Numbers, like with some of the other books of the Bible where quotes overlap and reinforce each other, and in the name of good Bible exegesis and hermeneutics {the science of biblical interpretation with books by Bernard Ramm on THE SCIENCE OF BIBLICAL INTERPRETATION}, where we keep our understanding of the Bible in the total context of the Bible, we must expand to other Scriptures on Righteousness as we did at the beginning of this chapter.

Key to Bible Understanding # 2-9: Whether you are reading from Leviticus, Proverbs, Psalms, or Matthew, the best explanation of what you find in one book, chapter, and verse is what you find in the rest of the Bible. This is the principle of Bible hermeneutics called keep Bible in the total context, the corollary of which is “Read your Bible, it will throw a lot of light on the commentaries”; or we can say what is in one part of the Bible, since the origin in all cases is the same as from God, will shed light on what is in other parts of the Bible, and vice versa.

1. The Righteousness of God and Man.

(1). Psalm 111 provides us a good introductory description to the Righteousness of God.
As we quickly skim through Psalm chapter 111, you will notice the connection between works and righteousness. In fact the phrases are almost interchangeable between “the works of God” which are great in 111:1 and “His righteousness which endures forever” in 111:3. Several things are emphasized about the works of God in this Psalm: (a) The works are great; (b) God's work is honorable (v3); (c) His work is glorious (v3); (d) It is wonderful how "God has made" (v4) His wonderful works to be remembered, and we immediately think of three ways, in the Word of God and in the works of Creation and Salvation; (e) the works of His hands are verity, obvious a derivative of truth; (f) God's works are justice.

Key to Bible Understanding # 2-10: Whether you study the works of man or God, of the righteousness of God or man from the Bible, you will find that works and righteousness are closely connected so that in most cases you are talking about the works of righteousness, man of God.

Manifestations of the works or righteousness of God are given throughout the Psalm: (a) His works manifest themselves in greatness whether you talk about the works of Creation, of salvation, or of the creation and preservation of the Bible; (b) His righteousness and works endure forever, that is they are everlasting, and we must modify the works of Creation in the sense that while the old earth and old heavens will be shaken apart and consumed with fire to make room for the new earth, an earth and heaven the creations of God do remain {and if you read carefully Revelation 21 on the new heaven and new earth, where first there is no more sea, then you start to realize the possibility except for the New Jerusalem that is lowered to the existing Mount Zion that the new earth will possibly exist where the water of the seas and oceans were melted by the fervent heat}; (c) God's works of righteousness include “graciousness” and “compassion” (v4), in fact they “are full of graciousness and compassion” {by the way all the holiness and righteousness of God is to be emulated by Christians as they were emulated to the very tee by our author and finisher of the Christian faith, the Lord Jesus Christ}; (d) God's works of righteousness are seen in that He gives food to the people who respect Him (v5); (e) We see the works of the righteousness of God in that He always has in mind the covenant and covenants that He makes with His own people (v5); (f) God works righteousness as He declares, primarily through Jesus, the Prophets, and the Bible--alias the Bible--the power that is in those works like salvation, Creation, and creation and preservation of the Bible, specifically however according to verse 6, this power is declared as God's people receive the heritage of the nations, something that will fully happen on the New earth after the Second Coming of Christ; (g) God's works of righteousness are seen in the realization that “all His precepts are sure” (v7), stable.
and to be relied on more than gravity, inertia, and gravitational attraction; (h) God’s works of righteousness are “done in truth and uprightness” (v8); (h) We dare not neglect redemption, another word for salvation with a particular emphasis on in salvation how God bought us back from sin and servitude to sin even though at Creation we had originally belonged to Him (v9); (i) God is righteous and God works because He has “commanded His {everlasting} covenant forever”--it like God is immutable (v9); and (j) the works of righteousness of God include that all about His character and Name, that He is holy and awesome. {In the previous introduction to holy and holiness from Leviticus, some effort was made to distinguish between holiness and righteousness, but I think that we see that whether we are talking about the holiness and righteousness of God or man, righteousness has the emphasis on the works--more like personality--while holiness has the emphasis on character. The difference is what we do are what we are. And it is hoped that some distinction between actual righteousness and sanctification has been gleaned, recalling that “saints” as a common word in the Bible for Christians is derived from sanctification, and that sanctification is the actual process started with the regeneration of the new birth and finalized when we see Christ as He is. In short, sanctification is becoming holy.)

Key to Bible Understanding #2-11: Sanctification like character is becoming holy while righteousness--actual, not legal and real--like personality and started with the regeneration of the new birth is the works of righteousness. Years ago my habit was to divide righteousness into LEGAL and REAL; but since when God declares us righteous because of faith in Christ that is as real as an righteousness can be even though more a legal righteousness as described in the atonement, so that the two categories of righteousness for man should be (1) Legal and Real, and (2) Actual {for our continuing Bible study on righteousness, you will find that “actual” is a Bible word and from Romans.

NOTE: The first covenant which God made with Abraham was the “everlasting” covenant, when God Himself preached the Gospel to Abraham and Abraham believed; the second covenant was the Old Covenant of the Old Testament given by God through Moses and between God’s original people of Israel; and the new covenant of the New Testament was actually the fulfillment of the Everlasting Covenant, one sealed with the blood of the Lord Jesus Christ in atonement and crucifixion.
Key to Understanding Bible # 2-12: The Everlasting Covenant with God made with Abraham, that is “God preached the Gospel to Abraham” and Abraham believed, a righteousness by faith was the first covenant of God with man, and which by the way according to Romans included us as Gentiles since Abraham is our father by faith; the second covenant was the old covenant between God and Israel given through Moses, often violated and broken by God’s own people, and was inadequate in that it did not include the reality of the new birth (this became known about Jeremiah and Ezekiel); and the new covenant of the New Testament based on the atonement and blood of Christ replaced the old covenant; however in reality it was a fulfillment of the everlasting covenant.

(2). We comprehend something of the righteousness of man in Proverbs 12. What we read in Proverbs 12 are some selected thoughts from God on the “righteousness of man”. If you were teaching and preaching on this chapter of the Word of God, you might want to entitled it “The Righteousness of Men”.

(a) First Proverbs 12:3 established a contrast between righteousness and wickedness, allowing us to quickly see that they are opposites, then presents the first characteristic of a righteous man as “a root that can not be moved” {the wicked can not be established in the sight of God} (v3); (b) The righteous man has “right thoughts”, of course consistent with “as a man thinketh in his heart so is he” and the statements from Jesus about it is the things that come out of the heart that defile a man, the opposite also being true (v5); (c) The righteous man has a “house that will stand” while the wicked are overthrown and disappear, of course this speak of end judgment and for eternity (v7); (d) A righteous man is humane and regards the life of animals (v10); (e) the root, and surely we read character here, “of the righteous yields fruit” (v12); (e) the righteous have the characteristics, or resulting personalities, to “come through trouble” as compared to the wicked that gets trapped in the transgressions of his own lips, again of judgment and eternal judgment (v13); (f) since the righteous man declares truth then it is a work or declaration of righteousness (v17); (g) when you look at the long range and end results of the life of the righteous, you will find that “no grave trouble will overtake” them (v21); (h) the righteous are to chose his friends careful (v26); and (i) “In the way of righteousness is life”, where the path does not include death.

NOTE: It behooves us to learn, achieve, and seek the WAY OF RIGHTEOUSNESS, which we will continue to do! Does this not remind you of Jesus’ statement in the Sermon on the Mount, and a conclusion of several
other statements in the Sermon of Matthew 5 and 6, “Seek ye first the kingdom of God and His righteousness....”

2. “Righteousness” in the Sermon on the Mount. No doubt you have read, studied, even taught and preached the Sermon on the Mount, or Matthew 5-7 quite often; but have you realized how prominent the word “righteousness” is while still be hidden in all the other teachings of Jesus that have gained lasting impressions.

(1). Jesus with a message and more teachings from God in heaven, where He previously lived, gives a promise of blessing or happiness to those who will hunger and seek after the RIGHTEOUSNESS of God (Matthew 5:6), the blessing being when God and Christ witness this dedicated effort of hungering and thirsting after righteousness of a promise that “they will be filled”! Later in the Sermon you will find promises that with the proper priority in life of God and righteousness over bread and things, that the bread and things as necessary (not the Gospel of Prosperity) will be added; but here the spiritual bread takes the place of the physical bread and necessities as the guarantee from God and Christ comes that there will be filling. There will be no hunger in the life of any child of God for righteousness when that righteousness is eagerly and seriously sought!

(2). Now with righteous manifestations of good works, there is no immunity from the persecutions of the world. Like Jesus said later, “If they have persecuted me, they will persecute you.” However again while the promise and guarantee is not from persecution, the guarantee is that the persecuted will inherit the kingdom of heaven. In fact, you would have to say that the kingdom of heaven is especially designed for the persecuted. Of course from the book of Revelation we learn that there are two resurrections: (a) the first immediately after death as with spiritual bodies they go to heaven to be with God and Christ; and (b) the second resurrection where the spirits of just men made perfect finally at the Second Coming of Christ receive their resurrected bodies. (Matthew 5:10)

(3). Christ sets very high standards for the righteousness of man in Matthew 5:20 as he tells the children of God that “their righteousness must exceed that of the scribes and Pharisees.” Oh yes, these men were the religious leaders of the day, some of the most religious that have ever lived in prayer, worship, and works; but it was and is not enough according to Christ. Later as we come to Romans, the book on Righteousness of Man and God, we will...
see that they "being ignorant of God's righteousness, and going about to establish their own righteousness, had not submitted to the righteousness of God" which is by faith.

(4). “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.” (Matthew 6:33) The priority of life must be for God and righteousness.

3. Previously we saw in Psalm 111 how the righteousness of God relates, almost synonymously, with the works of God: now we see how in Galatians 5 that the works of man relates to the righteousness of men, of course this is not LEGAL and REAL righteousness but actual.

(1). We have previously looked at Leviticus 19:18 which is quoted by other books of the NT besides in Galatians 5:14, and we will look at it again, including an expanded look at the book of Leviticus with its message of separation from the other peoples in the lands of Egypt and Canaan {separation from other Gentiles and normal Gentile behavior has always been a goal and demand of God for His own people}.

“For all the law is fulfilled in one word, even in this: ‘You shall love your neighbor as yourself.” (Galatians 5:14 and Leviticus 19:18)

NOTE: Later we will see where the Apostle James in James 2:8 quotes this same verse from Leviticus and calls it “the royal law”. Don't take it too lightly because Pastor James is getting at the practice of discrimination based on clothing, status, and money, a common and accepted practice of unrighteousness and sin and wickedness today. {Yes, while it is true that the American Democratic Faith prohibits discrimination based on race, religion, and creed, the Faith of the Lord Jesus Christ prohibits respect of any persons, calling it a sin as serious as murder or adultery.}

A little perspective of the context of Leviticus 18 and 19 is in order here! I would chose to summarize the title of Leviticus 18, “Do not According to the Doings of Egypt and Canaan” while some Bibles like to call it “laws on sexual morality”, and that is there also. Several key points of some of the verses helpful for our continued study of righteousness and love are: (1) God spoke to Moses, and Moses spoke to the children of Israel that “I am the LORD your God” (right, sounds like the beginning of the 10 commandments first of Exodus 20 and then the review for the new generation in Deuteronomy 6; and indeed you will
find a lot of similarity between the 10 commandments and the subject matter of Leviticus 19 which, in fact, I like to entitle “Commentary on the Ten Commandments”;(2) God admonished them through Moses (v18:3) not to do according to the doings of the land where they dwelt in Egypt or in the land of Canaan where they were going {stated in another way God told them “not to walk in their ordinances”}; (3) From verse 4 and the context of Leviticus we realize that coming from God were four categories of requirements for righteousness--commandments like in the ten commandments, conditions of the old covenant between God and Israel, “judgments”, and “ordinances” {sometimes the word “statutes” is used in the place of ordinances, so that the last two categories of requirements of right or righteousness from God become statutes and ordinances}; (4) Previously under the Laws of a Holy God we looked at Leviticus 18:5,6 {and as quoted in Galatians 3:12}, “My statutes and My judgments, which if a man does, he shall live by them”, however we did not warn you of the Bible in Romans to come which essentially states that the law and laws came after the everlasting covenant was given to Abraham and the world, that the law of Moses and of God was given later to make sin obvious and promote guilt; (5) God’s people of Israel are not to “defile” themselves with any of these things of immorality and lack of rightness mentioned, and as practiced by the other nations around them--God is casting them out before them (v24)--what is happening is that the land is “vomiting out” the inhabitants of the land; (6) The people of Israel are to keep the ordinances of God in order that they will not commit the “abominable customs” of the inhabitants, also in order that they will not defile themselves, the opposite of course, is to be “holy” like God of character and righteous in the works of personality (v30).

Key to Bible Understanding # 2-13: The argument of Romans 3 is to contrast a righteousness by law and a righteousness apart from the law which we will come to later in a closer look at Romans 3 on righteousness; however now is the time in the study to declare according to the Word of God that the law, alias ten commandments, even statutes, ordinances, and judgment {alias God’s character and value system of holiness} in order: (1) that every mouth might be stopped as it claimed innocence from blame, Paul will call it our schoolmaster to bring us to Christ and righteousness by faith; and (2) that the whole world, Jews and Gentiles, might become guilty before God.

“Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.” (Romans 3:19)
And as we see from the Galatians 3:12 quote of Leviticus 18:5,6, amplified and explained in the larger context of Romans and Galatians, a miniature of Romans, is that if indeed a man could keep all the laws, statutes, ordinances, and judgments of God to perfect, this would be a way to live eternally; however, it is not possible, and lest you doubt that look at the number of moral Americans and church members who discriminate against the poor and those of lack of status.

4. The Description of Righteousness by Faith of Romans 4.

{Hopefully you read the book of Romans as recommended in Top Topic #1, and it should be easy for you to read now only the fourth chapter of Romans.} Due to limitations of time and space, we can only hit some of the highlights of this chapter as relate to a description of Righteousness by Faith. {Recall that the problem with many religious people, even secular, of the world is that they attempt to establish their own righteousness in the sight of God, therefore never get around to a righteousness by faith.}

(1). The original promise of the everlasting covenant to Abraham, and his seed of faith which includes us, was before the law, being a “righteousness of faith” (Romans 4:13).

(2). It is “of faith” and “by grace”. (Romans 4:16) Never have the little words of “of” and “by” meant so much.

(3). Righteousness is legally “accounted” to us as it was to Abraham when God sees faith. (Romans 4:22)

(4). Another way to say righteousness is accounted to us, in the words of Romans and the Bible is to say that “righteousness is imputed to us who believe” (Romans 4:23,24). While accounted makes it clear that the necessary legal book keeping in heaven has been done for us to be declared righteous, it seems in imputed to get to us here on earth. Either way, you know it is by faith and of grace, a gift of righteousness.

(5). In Romans 4:25 you have two great words of salvation, the atonement not stated but implied in the Christ “was delivered up for our offenses” and directly stated in the “justification”.

5. The Gift of Righteousness of Romans 5.
(1) Surely you see “the gift of righteousness” as a Bible phrase as in Romans 5:17.

(2) You also see some definition of the great word of salvation, “justification”, in Romans 5:18 where there is by faith a “justification of life” and based on another great act and word of salvation, “atonement” without the use of the word itself, as the contrast is made between original sin of Adam and Eve where the condemnation of God passed on to all humanity because of this one man Adam, and then by the one God-man, Christ, and His one act in crucifixion the atonement passed upon all men, “even so through one Man’s righteous act the free gift came to all men, resulting in justification of life.”

(3) By the obedience of one God-man, Christ, “many will be made righteous” (5:20), the MADE RIGHTEOUS is once again a good phrase to describe the imputation or accounting of righteousness to man. It is legal but it is real as it comes from God and through Christ!

(1) Two of the great words of the great salvation of God are in Romans 3:24, namely justification and redemption, as we read “being justified freely by His grace through the redemption that is in Christ Jesus”.

(2) God through “propitiation” by the blood of Christ, and through faith GOD DEMONSTRATED HIS OWN RIGHTEOUSNESS: it was necessary according to Paul and the Bible for God to demonstrate that He was still the very nature of righteousness in spite of the fact that he had overlooked all those sins of all those people in past history, “because in His forbearance God had passed over the sins that were previously committed”. In one of the greatest of all statements of the Bible that describes God as “JUST AND THE JUSTIFIER”, in Romans 3:26 God through JESUS’ atonement and “through faith” demonstrates in the present His own righteousness.

(3) There is in Romans 3 a short description of the difference between RIGHTEOUSNESS BY LAW and RIGHTEOUSNESS BY FAITH. {You will find that difference set out quite often in Romans, especially in Romans 10 where it says that the righteousness by faith does not try to reach up to heaven to be like God by works, etc.}
a. Righteousness by Law prohibited by: whatever the law says to you or does not say to you, it does say that any and all who chose to be under the law and live under the law do not achieve any righteousness in the sight of God but rather [1] have their mouths of self-justification stopped, and [2] become guilty in the sight of God. (Romans 3:19,20) There is no justification in the sight of God by the “deeds {works} of the law. In fact, just the opposite “by the law is the knowledge of sin”.

b. Righteousness of God apart from law (Romans 3:21-26): [1] this new righteousness of God apart from law is “now revealed” {obviously in the time of Christ where it was fully demonstrated and through Christ and the Apostles made clear}; [2] of course it was witnessed to as the way of salvation and the everlasting covenant by the Prophets in the OT and the Apostles and Jesus in the NT, by the “law and the Prophets”; [3] it is a righteousness of God through faith in Christ; [4] to all and for all who “believe”, there is no difference between Jew and Gentile, only a difference between righteousness by law {which is impossible} and righteousness by faith; [4] Justified by the grace of God and through redemption {another great word of salvation which literally means that God bought us back, although we originally belonged to Him by Creation, from bondage to sin and Satan and death} in Christ--you have to watch the little words in the reading of Romans like the “in” which is “in Christ”, the “through” in through the justification that is in Christ Jesus and the “being” and “freely” in “being justified freely by His grace”; and [5] God set forth Christ as a PROPITIATION {another great word of salvation} by His blood {the blood of Christ being another short descriptive word for the atonement}.

7. Characteristics of Righteousness and Unrighteousness as presented in Romans 1. {Yes, as stated previously Romans has, as some commentators like Dr. Wolber of Ouachita Baptist has entitled his commentary, the Righteousness of God. However once again you must read Romans 1 as in no way can we do justice to the content now.}

(1). In Romans 1:16,17 the “Gospel of Christ” is introduced as: (a) the power of God demonstrated all the way to salvation {you have no doubt that Paul is about to make the greatest treatise of all on the salvation of God as based on the proper interpretation of the OT quotes on the subject, revealed and witnessed but never fully explained or understood until men could see Christ}; (b) for everyone who believes, Jew and Gentile; (c) through it is the “revelation of the righteousness of God” {yes righteousness and salvation is the subject of Romans}; (d) the Gospel is a way of salvation from “faith to faith”, as it starts
in initial faith and continues in faith; and (e) with a quote from Habakkuk 2:4, “The just \textit{and justified} shall live by faith”, we are assured once again that the everlasting covenant by faith was there in the OT all along. It was really there so God could overlook the sins of the past, being both the just God and the justifier of all who believe.

(2). We can see much about what lived or “actual” righteousness is by what is not, it is not the opposite of “unrighteousness” of Romans 1:29-32. All of these are the very opposite of the nature of God and inspired in men by Satan and the “spirit within us that lusteth to envy” (James 4:5): (a) sexual immorality, wickedness, covetousness, maliciousness, envy, murder, strife, deceit, evil-mindedness; and with the subsequent description of the character of men where there is unrighteousness: (a) whisperers, (b) backbiters, (c) haters of God, (d) violent, (e) proud, (f) boasters, (g) inventors of evil things, (h) disobedient to parents, (i) undiscerning, (j) untrustworthy, (k) unloving, (l) unforgiving, and (m) unmerciful.
The subject of Top Topic #3, “The Composite Witness of the Bible”, can be stated also as “Listen to the Consistency of the Bible.” At first, one might think of all the great subjects or topics of the Bible such as the Living God, that men still live after death {the Living God of the Living, Topic Topic #1}; the characteristics of God such as holy and righteousness; the one salvation God has provided whereby man can be declared like God righteous and actually achieve a measure of righteousness in this life through the new birth and sanctification; that to pause in this Bible study for such a mundane subject as THE COMPOSITE WITNESS OF THE BIBLE is busy work or space filler; and when you consider so many great subjects or topics still to be considered as “What Happened to the Jews as the People of God” {by the way a subject being used by itching ears Bible teachers today, and perverted}; or the Gospel of Jesus Christ in both the Old and New Testaments, such great subjects as the Day of the LORD {includes the Second Coming of Christ}; the New Earth, even a new people of God of a few Jews and many Gentiles; and a new capability to live up to the righteous demands of God with a new heart and new spirit, alias the new birth and sanctification {the salvation of the one baptism is a two step process}, then it would seem that such a subject as the consistency of the Bible is just a way to get from Topic #1 and #2 to Topic #4 and beyond. No, in many ways this Top Topic #3 is more important than all of them; for it helps you develop a concept of consistency for the Bible that can be a helpful, really indispensable, foundation for the study of all the other 12 Topics.
3-1:  The Principle of Two or Three Witnesses.

This “principle of the Bible”, from God Himself, will get us down to the very practical level of a little nitty gritty on the composite nature of the Bible. (Hopefully you will come to the point in this Bible study and any time you see the words “composite” or “consistency”, you will also think of the “Principles of Two or More Witness” of the Bible. This consistency is the highest level, that is how the Old Testament and New Testament speak with one common voice and message; starts with the very fundamental “principle” or “law” as given by God Himself in the book of Deuteronomy. It continues with I John, along with the second and third epistles of John, and after the writing of Revelation and the Gospel in that order, which is the bottom line of the whole Bible--the last to be written--even as the Apostle John was the last of the long line of message bringers from God to earth of Jesus, the Prophets, and the Apostles. Even as below we look at Deuteronomy 19:15 and I John 5:6-13, first from a Prophet and the second from an Apostle, the first from the Old Testament and the second from the New Testament, you should see a CONSISTENCY or COMPOSITE nature from the truths and messages of the Bible; one that begs a common source and author, that of God the Father Himself sometimes writing through the Spirit of Christ, sometimes through the Holy Spirit, sometimes through the teachings of Jesus; but always with “oracles of God” {this is an internal Bible word for Bible} written in order to communicate to a certain number of people on the earth with the right attitude.

1. Deuteronomy 19:15.

“One witness shall not rise against a man concerning any iniquity or any sin that he commits; by the mouth of two or three witnesses the matter shall be established.” (Deuteronomy 19:15)

Do you mean that you are going to use a trite example about a false or true accusation that one man makes about another, and way back there in history as a matter of fact, to describe such a generalization as the COMPOSITE WITNESS OF THE BIBLE?

Yes, it is not trite: (1) it was given by God Himself as a fundamental principle that is echoed and re-echoed many times throughout the Bible, this within itself providing a composite witness on COMPOSITE WITNESS; (2) like all truths of the Bible, it is based on the character of God which He is trying to communicate to man, for example when we say God is obligated to forgive our sins because that is the way it is written in the Bible, what we are really saying
is that God forgives sins because that is the very nature of God Himself, and what He has had written in the Bible is a testimony to His own character {in other words, it is so not because simply it is in the Bible; but it is so because that is the way God is!}; (3) and the Bible, far from being a scholarly treatise for intellectual studies, is a unique book that provides a way God can communicate on very practical and realistic levels to man. {"All scripture is given by inspiration of God and is profitable for....", bespeaks of this profitability to man, and of the desire of God to communicate to man.} Well, this communication of God to man began when God called Abraham out of Iraq to a new land, after a long time through the families of Abraham, Isaac, and Jacob, and 400 years in Egypt, the communication emerged as God told Moses in the wilderness that He was “the God of Abraham, Isaac, and Jacob”; first and simple ways to begin to tell man about Himself; and then continued on Mount Sinai as God Himself first tried to speak to all the people, then as they begged God to talk through Moses, God wrote not only the Ten Commandments down for man with many rules, regulations, both civil and religious, for man to follow. This fundamental principle as it turns out is both civil and religious, this principle of not allowing any truth to be established as truth without two or three witnesses.

2. And it continues on through the Bible all the way down to the bottom Bible line of I John 5:6-13.

   a. The 3 witnesses of Heaven.

   “For there are three that bear witness in heaven: the Father, the Word {notice that John here uses the new word, “Word” for Jesus that he learned in the book of Revelation and applied in the epilogue of the Gospel of John}, and the Holy Spirit; and these three are one. {We talk about the ONEs of Ephesians 4:4-6 describing the top topics of the Bible, major doctrines and beliefs; and sometimes along with the One Baptism for the One Salvation, the One God the Father and the One Lord Jesus Christ with the One Body, the church, we wonder why there is not a ONE for ONE Bible. Yet the closest for that, and so much more closely related and composite than we think is the “One Faith”, which is faith in the sense of not only what we personally believe about Jesus, but is a summary of all that Christians have come to believe and that they were given and believed originally, at the same time being written in the Bible, “the faith once for all delivered to the saints” of Jude 3.}

   b. The 3 witnesses on Earth.
“And there are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.” (I John 5:8)

c. “THESE THREE AGREE AS ONE”.

If we had to have one text to summarize the gist of THE COMPOSITE WITNESS OF THE BIBLE, it would be this quote, repeated twice in the witnesses of heaven and earth, first in I John 5:7 and then in I John 5:8. And we begin to get composite on composite upon composite; so that you begin to see that not only is this a TOP TOPIC of the Bible, but perhaps the single most important for Bible study and understanding as it describes the very unities of all other top topics of the Bible!

3. Some of the consistencies about COMPOSITE itself is in the revealed truths of the Bible between Deuteronomy and I John, between the law and the grace of Jesus, between the Prophets and the Apostles, between Old and New Testaments.

   (1). The “How Can Two Walk Together Unless They Be Agreed” of the Prophet Amos.

   (2). The “if any two Christians agree on anything in prayer” they shall receive the request of God of the teachings of Jesus in Matthew 18:19.

   (3). Discipline in churches and among Christians as requiring two or more witnesses to corroborate an accusation.

Even as Hester and Sampey have written short surveys of the Old Testament, and Hester also on the New Testament, referring to them as “the heart” of the OT, because there is so much to cover, so this Top Topical approach sort of skims the gravy off the top; however the assumption is made that what God the Holy Spirit considered most important in the Old Testament Bible was quoted and explained in the New Testament. Therefore the quotes with explanations and interpretations are the majors of Old and New Testament survey, here in the book of Deuteronomy even as in the other of the 12 top topics of the Bible. We dare not come out of a survey course on the Bible with facts, dates, history, stating that we have failed to LISTEN to the prime message and messages of the Bible. {Do not be fearful, we will stive to get some of it all, history and message, even if supplements are required.}
Whether you read from a Prophet of the Old Testament or an Apostle of the New Testament, the message is the same; whether you read from the law of Moses or from the “grace and truth” of Jesus from John, Matthew, Mark, or Luke the message is the same; whether you read the epistles of the Apostle Paul or the five books of the Apostle John, the two agree on all accounts although they perhaps never met; and so on and on through the Bible the agreement is so consistent and so large as to first lead one to think of “How can two walk together except they be agreed?”; or the composite witness of the Bible of this section of the Bible in Deuteronomy with teachings on the agreement of two or more witnesses, that you know the source of all 66 books of the Bible must be the same, from God the Father!

Since the world thinks the opposite, that there are so many inconsistencies in the Bible, so much contradiction and differences between for example Paul and John, between the law and grace, between the Old Testament and New Testament, between even the four Gospels of Matthew, Mark, Luke, and John, that we must labor this “Consistency of Content”; and not because we are apologetic, but because the consistency, integrity, sameness--or whatever you want to call it--are so obvious to those who have met all the conditions of hermeneutics, the science of biblical interpretation which is just another way of saying the rules the Bible itself lays down for understanding and interpretation.

3-2: Introduction to the Dynamic Nature of the Bible, the Word of God.

1. First of all, the Bible is (1) divine in origin, all 66 books of the Bible came from God the Father Himself through the Spirit of Christ and the Holy Spirit; (2) absolute in authority in that while you might want to bring science, or human wisdom, or even religious authority above the authority of the Word of God as a criterion for understanding and interpretation, it just will not work; (3) sufficient in its message, and if we do not find what we are looking for and need, it is from a lack of effort or of hermeneutics; for the very purpose of the Bible as entrusted to the Hebrews as oracles of God, is that God might in each generation and in each nation of peoples communicate--it is for communication and not simply study or scholarly research; (4) it is high fidelity in communication, what God tries to do in the Bible, God will do with just a little amount of cooperation on your part in proper Bible rules for understanding [hermeneutics]; and (5) the Bible is self-interpretative--why in the world do you think the Apostle Peter told us “no scripture is of any private interpretation”? And let me answer that as it is because what the Prophets said in the OT the Apostles and Jesus explained in the NT, and vice versa, also what the Apostle Paul wrote in his 14 epistles that was hard to understand, and even as “some wrested to their own destruction"
like the Apostle Peter wrote, Peter interprets, and vice versa; and so on and on and on through the 27 books of the NT and the 39 of the OT; and finally (6) the same Spirit of God that wrote these books is the Spirit that explains these books to us.

2. Secondly, you must get into the hermeneutics habit, and if you do you will be surprised how much more open the message and messages of the Bible are to you, which is to allow some other part of the Bible to explain and interpret a verse or chapter in a place of the Bible where you are puzzling. It is the hermeneutics principle of “Compare Scripture with Scripture”. In short, it is to say that the same God who wrote Romans also wrote I John and Jude, etc, so that what God wrote, or had written, one place will not only be consistent with all other places, but will amplify and explain and interpret if you would. And furthermore as you have started your journey through the whole Bible in these TOP 12 TOPICS, a journey originating from the OT quotes in the NT, and since each place such is quoted there is an explanation and interpretation either by Jesus or an Apostle {also the two associates of Paul, Dr. Luke and John Mark}. And furthermore sometimes it is the other way, the usage in the OT makes clear what is in the NT. ISN’T IT MARVELOUS WHAT GOD HAS DONE FOR US IN BOTH PROVIDING A BOOK FOR GUIDANCE AND LIFE, AND THEN PROVIDING ALL THESE ASSURANCES THAT WE WILL, WITH THE PROPER ATTITUDE, UNDERSTAND IT!

3. The Bible is a book about Jesus. One way to know if you are getting the proper message and messages from God in the Bible is if you (1) learn more about Jesus, (2) Learn Jesus properly for as Paul wrote in Ephesians 4:20 “this is not the way your learned Christ”, an obvious indication that Christ can be learned improperly, and (3) get that wariness in the heart that the Bible is “alive and actice and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit”--yes, the Bible is much larger than leather, and pages, and words as it is the living and active Word of God; that is it is like having God set down in our living room and talk to us, and (4) you get closer to God and the Lord Jesus Christ.

4. Always be on the look out for subtle or just plain outright statements, predictions, and understandings about the Lord Jesus Christ.

(1). When in John 1 the Apostle John tells us that Jesus was the Word made flesh, the Word from the beginning with God and was God, and that Jesus was there as the Word in the acts of Creation, this tells us about Gene-
chapter one how all members of the godhead, the Father and the Son and the Holy Spirit were there at Creation.

(2). When in Genesis 3:15 it speaks of, from God, that Satan will bruise the heel of Christ and Christ bruise the head of Satan, it is talking about: (1) how Satan hurt Christ in leading Satan’s followers to crucify Christ; and (2) how the crucifixion was really the plan of God all along, and Christ bruised the head of Satan on the cross, freeing with faith on the part of many individuals, those individuals from servitude to Satan, and more which is the long subject of many books in the NT.

(3). You will be surprised when you read and study Deuteronomy, and you should along with a look at this TOPIC, how much clarity with which Moses speaks of the other Prophet like himself, the Lord Jesus Christ.

“Deuteronomy is a book about Israel’s preparation for a new life. Hardship and the wilderness lie behind; the conquest of the promised land lies ahead. What remains at this crucial stage in Israel’s history--the end of the Mosaic Age--is a call for a new commitment to God and a fresh understanding of the nature of the community of God’s people.”

In this age of knowledge explosion and in your lifetime, you will be able to cul only a certain amount of knowledge and message from the Bible; and although background info like this helps, you must count on the fact that is what most important for you to know has been quoted and interpreted in the NT. And it at
least helps to know that we are gaining some focus on the historical context of Deuteronomy with such statements as above and with a brief look at the text outline of Craigie.

NOTE: I recall a NT survey course at Baylor in 1953, by the way where the official text was Hester and it was required reading; but the teacher used as the primary text the RSV of the Bible, starting each class with prayer for understanding because it knew and set a good example of how the Bible is not a scholarly treatise, but an alive and dynamic Book through which God speaks, and if we are wise we listen. This along with a similar survey of the book of Acts at the Bible chair of the University Baptist Church in Austin Texas were highlights of my Bible education, that professor also using Scripture itself with the Moffat version.

Outline of Text and Commentary from Craigie on Deuteronomy:

I. Introduction to Deuternonomy (1:1-5)
II. Address of Moses: Historical Prologue (1:6-4:43)
III. Address of Moses: The Law (4:44-26:19)
IV. Address of Moses: Blessings and Curse (27:1-28:69)
V. Address of Moses: A Concluding Charge (29:1-30:20)
VI. Continuity of the Covenant from Moses to Joshua (31:1-34:12)

Certainly in the Topical, exegetical, and expository outline to follow on this Topic #3 of “Listen to the Consistency of the Bible”, you will find like in Craigie’s outline: some of the history, about the Law and the 10 commandments which while given in Exodus 20 are rehashed here in different words; yes the choice that God set before this new nation, like He still sets before His own people as a group today, of either a Curse or a Blessing, the charge before his death from Moses and the Covenant, emphasizing in our sweep of the Bible as

1. Commentaries, like sermons you hear, generally fall into three broad categories, or a combination of these three: (1) textual like here and others of the NEW INTERNATIONAL set; (2) Expository like B. H. Carroll who takes the reader through the whole Bible in approximately 17 volumes and which originally were his lessons as he started the Southwestern Seminary at Fort Worth; and (3) topical which is more of what you will find in these short layman like commentaries. {The Bible Interpreter and Expositor is such, which is not at all recommended.} The difference in the TOP 12 TOPICS of the Bible is that all three, based on an exegesis of the selected by the Holy Spirit author of the NT of the many OT quotes, then from that outline in OT sequence a topical outline is derived leading to a subsequent exposition of the whole series of Bible books.

2. It is here in Deuteronomy 1:6 through 4:43 that you want to get for yourself most of the historical background, and it is hoped that you will read it.
always the “everlasting covenant” over the other two covenants of the Old and New Testament. {Yes, the book of Hebrews, perhaps with Romans and Galatians, explain primarily the Old and New Covenants with differences.}

A quick look at Sampey’s outline in THE HEART OF THE OLD TESTAMENT, and we will have the historical perspective we need to proceed. {Of course there will along the way in our Top Topic #3 outline, some references to both great and helpful works.}

Sampey has two of the 14 chapters of his book to cover this historical context: chapter 4 on “The Era of Moses and Joshua” {of course most about Joshua is in the book of Joshua} and chapter 5 on “The Law of Moses”.¹

Era of Moses and Joshua

1. After the death of Joseph and when there was a Pharaoh who did not know Joseph, the family of Jacob now almost a nation, was subjected to rigors of bondage. (Exodus 1:14)
2. Preservation and Education of Moses.
3. The Choice and Call of Moses. (Exodus 3:1-12)
5. The Passover.
6. Guidance with the Pillars and Deliverance at the Red Sea.
9. Tabernacle Built (Exodus 35-40)
10. From Mount Sinai to Kadesh in the Wilderness. (Numbers 10-12)
11. Years of Wandering and Sin of Moses and Aaron. (Numbers 20)
12. Closing Labors of Moses (Numbers).

“This is one of the great books of the OT. The aged lawgiver pours out his heart in earnest appeals to his people to love Jehovah and keep all His commandments. He reviews all the mighty acts of Jehovah in behalf of Israel {so that you see with a look at Deuteronomy we have much of the history of Israel from

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¹ Since with this Top Topic #3 from Deuteronomy, we come to the end of the five books of the Pentateuch, called by Jesus and others in the NT the “Law of Moses” we will want to briefly look at what Genesis, Exodus, Leviticus, Numbers as well as Deuteronomy are all about. Never forget however like the Apostle John wrote, “while Moses gave the law, grace and truth came through the Lord Jesus Christ.” (John 1:17)
The Law of Moses

“The uniform teaching of the Bible is that ‘the law was given through Moses’ (John 1:17; 7:19; 5:45-47; Luke 24:27).”

1. The 10 commandments fundamental.
2. Christian Attitude Toward Sabbath. {You can see that Sampey does some topical and expository, even textual.}
3. Duties to God.
4. Duties to our Fellow Man.
5. The Law of Love.
6. First Draft of the Civil Law.
7. The Ritual Law.
8. What the Law Could Not Do.
9. Lessons from Leviticus.¹
   (1). Offerings to God must be without blemish (1:3; 3:1).
   (2). First-fruits belong to Jehovah (Lev 23:10).
   (3) Sin unwittingly committed demands atonement as discovered.
   (4). Sins of rulers demand more expensive offerings.
   (5). Restitution must be made.
   (6). A clean life in every respect.
10. The Deuteronomic Code.

“The great lawgiver plies his people with reasons for observing Jehovah’s commandments. He does not quote the laws previously given verbatim; but presents them in a popular manner, sometimes enlarging upon the brief code found in Exodus 21-23.”

11. Inferiority of the Mosaic Law to the Gospel of Christ.²

3–4: Importance of Witnesses in Deuteronomy as Background for Consistency Testimonies to the Bible as the Word of God. (Deut 1-17).

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¹ Yes Sampey like Carroll likes to preach, and to make NT applications on the OT.
² We will also want to discuss these as we go along in Top Topic #3, “Listen to the Consistencies of the Bible”.
1. The Laws of the 10 commandments remained a consistent testimony to the consistency of the Bible, from Jesus, the Apostles, and the Prophets. Jesus uses in Mark 7:10 (with a quote from Deut 5:16, Exodus 20:12 and 21:17, and Leviticus 20:9), and in answer to the criticisms of the Pharisees about His disciples, the commandment to honor father and mother as an example of how it had become distorted by these religious leaders as they: (a) honored God with their lips and not their hearts; (b) practiced vain worship; and (c) substituted the commandments of God for teaching the doctrines of men.\footnote{Here Jesus in the Mark 7:6,7 dispute quotes from Isaiah 29:13 to describe the false worship and religion of the religious leaders of His day. You notice that we make full circle as first Mark 7 and Jesus throw light on the proper interpretation of commandments like to honor father and mother, and then with another quote goes back to the OT in Isaiah to explain the behavior of the Pharisees, a long tradition among them of the nation of Israel that dated back to the time of the Prophet Isaiah.}

   (1). All they had to do was say “Corban”, this money is instead used as a gift to God, and they no longer had a responsibility to their parents.

   (2). It is important to get Jesus’ interpretation of what they were doing on this commandment as well as the others--a process of commandment perversion by interpretation that is also prevalent today, more on other commandments like adultery, murder, and covetousness than this one--as the horror, according to Jesus was, that they by giving a priority to their long standing traditions like this one which was making null and void the Word of God (Mark 7:13)

   (3) Then Jesus dealt with the original complaint against His disciples--that they ignored “the traditions of the elders”, they ate bread with unwashed hands; and tried to make clear that it was what came out of the heart of man, not what went into his mouth, that defiled him.\footnote{We should briefly look at Sampey’s “Inferiority of the Mosaic Law to the Gospel of Christ” here even before we get ot the next subsection of “The Continuing Importance of the Laws of the 10 Commandments”. The inferiorities, which we will list now and refer to in more detail later, are: (1) the Law was a yoke of bondage; (2) a ministration of condemnations and death; (3) a tutor to lead men to Christ (Galatians 3:24); and (4) typical of the new covenant, that is better than the law and sort of a prototype (please read the book of Hebrews).}

   “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.” (Mark 7:21-23)

2. The Continuing Importance of the Laws of the 10 Commandments, Deuteronomy 5:16-20 and Mark 10:19.

What we have today on the Ten Commandments is the two extremes of religious practices, where (1) some try to make all of their morality, religion, and sometimes even Christianity as the Ten Commandments \{you have heard it, “all the}
religion I need is the 10 commandments}; but in reality like the religious leaders of Jesus day, also a common practice among the people, they have a surface and legalistic interpretation and application of the commandments which ignores all along, and in Deuteronomy and Leviticus itself, were summarized as love for God and love for fellow man; and (2) the other extreme of thinking that Christ and the Apostles, the teachings of Christ of the Bible, did away with the requirements of the Ten Commandments, the New Covenant and New Testament with the Old Covenant and the Old Testament.

Yet Jesus clearly taught that He came not to destroy the law but to fulfill it. Granted that many of the rules and regulations that were more civil than moral were nailed to the cross with sacrifice and religious rituals, the ten commandments and many principles, such as the principle of consistency, remained.

1. Jesus came not to destroy the law.

Jesus taught and made clear with quotes from Deuteronomy and Leviticus how the 10 commandments all along have been summarized as love for God and love for fellow man. These were not new teachings of Jesus, of the New Testament, and of Christianity: they were there all along. And when we place all this emphasis on faith in the Lord Jesus Christ for salvation, which by the way is the way God the Father has set it up and ordained it, we are not going past respect for God the Father as given in the first commandments. Without respect for God the Father, there is nothing: no religion, no salvation, no Jesus, no Gospel, and no new birth. The person who takes God’s name in vain as a habit of life is defunct: they have nothing, they are nothing in the sight of God, and in the teachings of Jesus and the Bible. This is composite also!

2. Jesus came to Fulfill the law.

What the “law could not do in that it was weak in the flesh”, God through Jesus provided a cure for. With the atonement and faith in the atonement a proper attitude is established before God the Father that makes possible the two step salvation process of new birth and sanctification, one can not exist without the other even as “to believe” in John can not exist without the “believing”, and vice versa.

3-5: Old and New Testament Consistencies with Quotes from Deuteronomy.

If we make a rapid survey of the many quotes of Deuteronomy throughout the New Testament, you will begin to appreciate somewhat this consistency between the Prophets and the Apostles, between the New and Old Testaments, between even grace and law. {Always keep in mind that while the Bible is a gradual revelation of the nature and character of God Himself, finally shown clearly in the Lord Jesus Christ, God has chosen that the central
focus for salvation and the Bible be on the Prophet Messiah, the Lord Jesus Christ. While we come to see Christ as the Messiah, actually Christ is Greek for the Hebrew word “Messiah” in books like Isaiah, during the divided kingdoms of Israel after David and Solomon, we start right here in Deuteronomy getting a lot of insight on Christ as the top Prophet to be heeded and listened to.}

1. From the quote of Deuteronomy 5:16-20 in Mark 10:19, Mark 10:28-31 and Luke 10:26,27, with the consistency of God is first and love of fellow man is second, a steady theme of truth runs through both Testaments.

2. The “special people” of God theme runs throughout the Bible from Deuteronomy 7:6 to Titus 2:14; and although God gets disgusted with us today like with His original people, God’s righteousness today being broken even as the old covenant was done the same in the Old Testament, God’s intention then and now remained and remains the same: (1) to get a holy people to the LORD your God, (2) a people for Himself, (3) “a special treasure above all the peoples on the face of the earth” (Deut 7:6) {there has been a lot of broken hearts for God the Father here}, and (4) a people “zealous of good works”, (5) redeemed for every lawless deed, and (6) a people “purified for Himself” (Titus 2:14).

NOTE: Sometimes like above in Titus 2:14 while there is not a direct quote, there is so much of the thought and words of a particular OT verse and/or passage, that it is like a precis or paraphrase. More of this consistency or composite nature of the Bible.

3. You probably thought the saying “man shall not live by bread alone” started with the teachings of Jesus as recorded in Matthew 4:4 and Luke 4:4, but Jesus was actually quoting from Deuteronomy 8:3.

NOTE: And by the way how about the consistency of the Gospel of Matthew with the Gospel of Luke, as well as Mark and John. You can appreciate it more if you will study A HARMONY OF THE GOSPELS by A.T. Robertson, and keep in mind as one of the outstanding legal authorities on evidence, Simon Greenleaf, formerly of Harvard Law School, wrote, “the testimony of the four evangelists would stand up as a prima facie case in any court of law.” And keep in mind about those who find inconsistencies in the Bible because of their own superficial study of the Bible and spiritual immaturity {the Bible is spiritually discerned}, makes such foolish statments as the Bible is inconsistent since one place Jesus feeds 4,000 and another 5,000.

Jesus, the Apostles, and the Prophets in their teachings and writings in the Bible all speak with one voice because God the Father is the one, same source for all their teachings {doctrines}. 
4. Moses in Deuteronomy 18:15,19 presented Jesus as the Prophet, albeit less clearly than Peter was able to do in Acts 3:22,23 as he quoted Moses because he just saw in the life and teachings of Jesus how it was so, also the germ and principle of salvation in “destruction from among the people” \{the people of God\}, and the overwhelming necessity of listening to this Prophet Jesus.

NOTE: Listen is one of the main messages from God that we should get from Deuteronomy and all its quotes and explanations in the New Testament along with how to listen and what to listen to, also WHO! This is also consistency in the Bible as a composite witness, established far more than two or three times.

5. The testimony of God the Father to God the Son is consistent in Old and New Testaments from the transfiguration in Mark 9:7 and same wording from God in Deuteronomy 18:15,19, also 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, Deut 18:15,19, and Psalm 11:7)

NOTE: We will not pause to list all the consistent testimonies of the Father to the Son, like this, as listed like in the Gospels in the Baptism of Jesus and as in the quotes from Paul in Hebrews.

(1). Listen to Jesus is the word directly from God, from the Prophets, and from the Apostles--the consistent message of the Bible; and this is listening to the extent of believing, for this kind of listening is required for salvation, most generally expressed as the only way “not to be cut off from the people”, the people, of course, meaning the people of God.

(2). Immediately after the cloud cleared at the Transfiguration where the Prophets Moses and Elijah disappeared as God spoke, then the Bible said “Jesus remained alone”. Just one more way to emphasis as Jesus is alone as a provider of solid teachings and salvation!

6. Matthew 18:16 for Christians and churches, that of taking a grievance to a brother by way of two or three witnesses and then to the local church, is based on the “Principle of two or three witnesses” of Deuteronomy 19:15.

7. When Paul wrote to the church at Corinth (II Corinthians 13:1), quoting from Deuteronomy 19:15 on the Principle of Witnesses, and basing the whole
argument for two epistles to Corinth and correcting them 3 times, it was based on that famous principle of consistency of the Bible.

8. When Jesus in John 8:17 speaks of the witness of Himself as Son of God and the witness of God the Father {you know John thought of this as he later wrote near the end of the first century of the 3 witnesses on earth and from heaven}, also an echo of what happened with testimony from the Father both at baptism and transfiguration, He appealed to those schooled in the Law and the Prophets, and on the well known “Principle of Witnesses” of Deuteronomy 19:15.

9. Likewise the Apostle Paul in I Timothy 5:18, on how not to accept any accusation or gossip about a pastor {bishop}, without two or more witnesses, was quoting from the Principle of Witnesses in Deuteronomy 19:15.

NOTE: Once again the Principle of Witnesses is larger than one verse, Deuteronomy 19:15, as it is as large as the whole book of Deuteronomy, the whole law of the five books of the Pentateuch, called in the Bible “the law of Moses”. It is as large as the mind and character of God Himself. This is not only the way God wants man to behave in civil matters, in social matters; but also in the church and in the establishment of all truth, Bible or otherwise.

10. The subject of the cross, like that of the Prophet and Messiah Jesus, is consistent throughout the Bible as in Deuteronomy 21:22 and Galatians, where first of all there is a curse on everyone hanged from a tree, and then second as in the Crucifixion of Christ He was cursed by God for man, once and for all, which we now consistently identify as the atonement, or in the words of the Bible “Christ died on the cross for our sins.”

NOTE: This is another example and place where you can learn facts and history of the Bible and not get the message. The message is for you to accept the atonement from God, not simply learn about this agreement on the Cross and the blood from the Old and New Testaments. It, the Scripture, “is profitable” (II Timothy 3:16,17). It can correct you, it can instruct you, and it can bring you all the way into spiritual maturity. It is a textbook for living, not a scholarly treatise; and God far from trying to hide secret messages in the Bible, had in the writing of the Bible with over 40 human authors over a period of thousands of years, the goal of direct communicate of humans with the right attitude.

11. Granted that Moses granted a writ of divorcement in Deuteronomy 24:1, but that this was not to be an easy way of marriage for those who would seek a younger wife, turning their back on the wife of their youth (Malachi 2:14), Jesus clarified in Matthew 5:31 and Mark 10:4 {more consistency of teachings from
Jesus as recorded by the Apostles, the Gospel writers, of course Mark was sponsored by the Apostle Paul, the chief editor with 14 epistles of the New Testament, how it was always intended that there be only one cause for divorce; where adultery or fornication had been committed, and once again established among two or more witnesses; and the reason Moses even permitted such a writ of divorce (and keep this in mind when you consider divorce, and of course this is old and past stuff for the many who have already asked for and received forgiveness and “cleansing from all unrighteousness” from God in prayer) is because of their hard hearts.

NOTE: In other words divorce is only a last resort when one or more members of the marriage has gone all the way into a hardened heart; and although this wrong and condemned by God and Jesus, it like all sins, if confessed, can receive from God the Father, immediate forgiveness. And if it is from God the Father, you need nothing from anyone else!

12. The Principles from God of Deuteronomy, like in 25:3-5 about not to muzzle the mouth of the ox in order that he can eat as he plows, are as practical to just payment of the pastor of a church (I Timothy 5:18), religious law if you would, as they are to civil and social law. (A notable characteristic of the people of Israel, like God had Moses established it, was that the civil law was the same as the religious law; and Paul who would later write 14 epistles of the NT, being the chief quoter of Old Testament scriptures second to Jesus, was a lawyer of Israel, established in civil and religious law, also whose prime ministry was as chief editor of the New Testament.) The details get juicy in I Timothy from Paul as it is even specified that double compensation should go to any pastor that both teaches and preaches.

13. Deuteronomy 25:6, Luke 20:28,38, and Mark 12:19: the consistent testimony of the Bible is that (1) all like Abraham, Isaac, and Jacob who died in the Lord are still alive, (2) that there is no marriage in heaven and on the New Earth as living souls (with resurrection bodies) are like the angels; and that (3) that the dead are as living as the Living God Himself.

14. Deuteronomy 27:26 and Galatians 3:10: even as the principle is established in Deuteronomy that every man is cursed, alias guilty and damned, that does not live up to the whole ten commandments and law, it is clarified in Galatians that on one can be justified by the law, only by faith.

NOTE: Paul makes the case very well in Romans how the law, ten commandments and otherwise, is our schoolmaster to bring us to Christ. Only guilt, not morality and justification, can come from the law. We are justified by faith!
15. Deuteronomy 32:12 and I Corinthians 10:20: even as in Deuteronomy God led Jacob, whose name was changed to Israel and who with 12 sons became a nation of the 12 tribes of Israel, preserved and protected until Christ could be born of their lineage, and who “with him was no foreign gods” (32:12), so Paul urges Christians and church members in I Corinthians not to have “fellowship with demons”, with Gentiles of idols or gods other than the God of the Bible and of the Universe. Prime loyalty to God the Father, that God of the Universe, the Son of the Lord Jesus Christ, and the Great Creator, the One taught in the Bible, is a consistent message of the whole Bible, only the form of idols and secondary gods change from year to year.

3-6: Prophet and Prophets in Deuteronomy and the Bible and Today.

Yes, this is very much a contemporary issue today in this time of “the heaping up” of itching ears Bible teachers and preachers who would expect you to accept them like a Prophet, or Prophets; and who with their special revelations, extra-curricular words and concepts and revelations to the Bible, to accept them as a special spokesman for God. (The following outline is based on Deuteronomy 18:15-22.)

1. The Prophet Lord Jesus Christ in Deuteronomy.

If you fail to get salvation from God through faith in the Lord Jesus Christ, and then learn how to live like Christ, then you miss the message of the Bible.

2. Peter’s quote and explanation of the Prophet like Moses of Jesus.

3. Did you get the message of the Transfiguration about Prophets?

4. Establishment of the Office and Work (prophecy) of the Prophet. The Principle of Which Prophet and Prophets to Listen To. {Which ones are you listening to today?}

3-7: The Flavor of Deuteronomy {Selected passages for Exegesis}.

1. Deuteronomy 4:9-24. {Craigie in his commentary likes to call this passage “The Law and the Nature of God”, and about God and how we are to think about Him we will learn some amazing things, even more from the Scripture itself in Deuteronomy than Craigie.}

(1). You can see in Moses {Deuteronomy 4:9-9} much basis for the admonitions and encouragements of the former lawyer Paul in his epistles as Moses tells the people just before his death and their entrance into the Promised land to: (a) guard themselves carefully, (b) guard very carefully your desire {what this
word “desire” and “wants” remind us of is II Timothy 4:3,4 about the Falling Away, which of course is a second historical event of our own time based on the very example of what Moses is talking about to the children of Israel as he addresses the second generation in the wilderness to remind them of what happened to the first generation in the wilderness, that is in the second stage of development after “the time will come when they will not endure sound doctrine”, church members and other Christians will be motivated more by their own desires and wants than by Christ and the Holy Spirit, and certainly we see the germ in Warren’s Purpose Driven where church member desires are replace the Spirit and Christ for motivation): (c) do not forget what you have seen and experienced in the wilderness {Paul in Hebrews--“Brethren, beware lest there be in you an evil heart of unbelief in departing from the Living God” (Hebrews 4:12)--uses what happened to the first generation in the wilderness--that is, all over 20 years of Age fell from among God’s people based on their evil heart of unbelief--as an example of what could happen to any Christians, also as a basis for the final great Falling Away of II Thessalonians, before the Second Coming of Christ; and (d) make them known to your children and your grandchildren.}

(2). God called the assembly of the congregation. (Deuteronomy 4:10) {Paul as we will look at later in Hebrews 12:18-29 uses Horeb, the coming to Mount Zion, as a stepping stone, with the messages of Moses in Deuteronomy where he rehashes the recent history in the wilderness as an example for contemporay assemblies, never forgetting that sometimes the Greek word for church, “ecclesia”, is translated assembly in the Bible.} God gave to Moses at Sinai the reason for the assembly of the whole congregation: (a) so God could cause His own people to hear His own words; (b) and thus God’s people would learn “to fear” {see the “Fear and Faith”, last chapter of REPORTS TO BELIEVE AND FOR BELIEVING at www.biblecombible-man.com/Reports_for_Believing/} God all the days of their lives that they were alive; and (c) lastly to encourage them to teach their children these first two things.

(3). Moses in Deut 4:11-14 rehearses the exact history of what happened to the congregation of Israel at Mount Sinai: (a) the people approach Mount Sinai and stood below the mountain so as to have a good view, which of course is where they got much more than they wanted, so much so that at the end of this encounter with God Himself, they essentially said, “no more”; (b) the mountain was a picturesque sight with the sky as a background as it was “burning with fire”, the brightnesss of the mountain itself was contrasted by the dark-
ness that surrounded it from the darkness, cloud, and dense mist (as you will see later one reason that no one saw a “form” for God, and based on which God will tell His people to never make a form or image for Him, for one thing they have never seen one); (c) However God did speak directly to the people of God (something that had never happened and never has happened since to a whole assembly of God, although many assemblies today try to fake it—see “Fake Worship” from HIDEOUT FOR BAD HABITS online at www.biblecom-bibleman.com/Hideout_For_Bad_Habits/) out of the midst of the fire, God Himself stressing that while they heard “the sound of words”, God repeats the word “sound” twice, they did not see a “form” (Deut 4:12); (d) God declared to them His Covenant, namely the Ten Words (Ten Commandments), and God Himself with His own finger wrote them on two Tablets of Stone, twice; (e) and at the same time God commanded Moses to teach the people of the assembly “statutes and ordinances” (much of what else you see in Exodus, Leviticus, and Deuteronomy besides the Covenant of the Ten Commandments).

NOTE: Perhaps you have never thought of the Ten Commandments as the Covenant of God with His own people, but according to the words of God Himself that is exactly what it is; of course, Moses repeated these words and wrote them down so that the people of the second and third generation and the generations to follow up to the present would not forget them. Don’t every kid yourself about the fact that the old covenant of the 10 commandments still exist between God and man, like Jesus said He “came not to destroy but to fulfill the commandments”; and check the book of Hebrews on what was nailed to the cross at the same time of the Crucifixion of Christ, it was most of the civil statutes and ordinances with burnt sacrifices and temple worship.

(4). NO IDOLS: Deuteronomy 4:15-19. With first another reminder, an early reminder if you would of the stages of development of the Falling Away, to guard their own desires and wants (“to obey is always better than to sacrifice”, and like Pastor James says the personal desires and wants of Christians and church members have to be guarded and watched because “the spirit within us lusteth to envy” and covet), there are some surprising sounds from God about the dos and don’ts of idols: (a) You didn’t see any “form” at Horeb therefore do not “act corruptly by making a form of God {Craigie likes to point out (1) this warning was not so much against the worship of other gods in the form of images, but rather attempts to represent the God of Israel and the Universe in any physical form; and (2) today, even without representations in wood or stone, like in Jeremiah, we are attempted to place God in our mind
in such a form as to limit and contain him—remember "Your God Is too Small" by Phillips and the "God is Greater than Conscience" (I John 3:20) Jerry McMichael}; (b) do not make a statute or image in any form such as in the shape of any male or female, any animal, any beast or bird, or of any fish; (c) and lastly do not look at the host of the heavens, the sun, moon, and stars and with awe “bow down to worship and serve them” {God has given and assigned these host of the heavens to all the peoples of the earth, not exclusively for His own people, so that it makes them sort of secular and of the world.

(5). Moses is about to die, giving final warnings of this address or message of Deuteronomy 4:21-14.

a. Guard against forgetting the covenant of the Ten Commandments that God made with all His people.

b. Do not make an image of God in the shape or “form” of anything on earth and in the heavens that God has forbidden, by the way the subject of the first few commandments of the Ten and the Covenant.

c. Moses provides an ending quote to Hebrews 12 for Paul with the concluding statement about the nature of God, a summary of much of what the congregation saw at Sinai and what God said, “For our God is a consuming fire” (Deut 4:24 and Hebrews 12:29), except Moses in that last verse includes something about God, also a summary of the nature of God in dealing with His own people, which Paul does not add but knew that the Hebrews to whom He wrote would know it from the law of Moses {the first five books of the Bible, the Pentateuch}, “He is a jealous God”; and don’t you ever forget it! {See “Prime Loyalty” from REPORTS TO BELIEVE AND FOR BELIEVING, a two step salvation process, at www.biblecombibleman.com/Reports_for_Believing/ .}

NOTE: Please read the last four passage of Deuteronomy below as we are running out of space and time.

2. Deuteronomy 5:22-33, Craigie Calls it “Moses’ Mediatory Role at Horeb”.

3. What is Most Important from God Himself, TO LOVE GOD, Deut 6:1-9.

5. The Blessing and the Curse on God’s People and therefore on the nation and the people of Deuteronomy 30 and 11:26-28.

3-8: Five Short Exegetical Messages Based on Deuteronomy.

NOTE: Please also read devotional the five message below from the Apostles Peter, Paul, and John based on Deuteronomy and the Prophet Moes.

1. The Apostle Peter’s Second Message in Acts 3:11-26 about Jesus as the Prophet like Moses based on Deuteronomy 18:15,18,19.

2. What Have You As Christians and Church Members Come to? Hebrews 12:18-29 based on the congregation before God at Mount Horeb and the summary of the same by Moses in Deuteronomy 4:9-24. {The exegetical points and flavor of the last section is used for a basis just like it was when Paul originally wrote Hebrews on the Falling Away.}

NOTE: Appreciation is expressed to Craigie with his commentary on Deuteronomy from the New International Series. ¹


4. Setting forth of the Curse of disobedience on God’s People in Galatians 1:6-10 when even an angel delivers another of a different kind Gospel, like the current Gospel of Heath and Wealth {generally called the Gospel of Prosperity}, and the curse of false prophecy and special revelations of Revelation 22:18,19, both based on the true and false prophets passage of Deuteronomy 18:20-22, also the blessings of a National Blessing and the curses of a National Curse on the land and the people, because of a lack of righteousness and effectual, fervent prayer

1. You have to admire the scholarship and conservative faithfulness to the Bible as the Word of God in spite of the current trends on interpretation and historical criticism. We have to give much credit for this to the late F.F. Bruce with his writing of many helpful and conservative books including a commentary on Luke in the same set of commentaries, and books such as THE BOOKS AND THE PARCHMENTS, but mainly because of his work as chief editor of this great set of commentaries that is head and shoulders above any thing else you can read today for a verse by verse exegetical commentary. B. H. Carroll in AN INTERPRETAION OF THE ENGLISH BIBLE in 17 volumes is more topical and is indispensable for understanding Bible in the total context, and you will appreciate as well as his part in the history of Southern Baptist as President of Baylor and founder of Southwestern Seminary {where by the way the notes from those 17 volumes took students all the way through the Bible}, you will apprecaite his examples from life and sermons. As yet the fighting fundamentalists that control the SBC and the Lifeway book stores have not had the nerve to remove Carroll and R. G. Lee from their bookshelves but as the Falling Away progresses all the way from (1) intolerance to sound doctrine, (2) to priority for the wants and desires of church members and leaders over Christ and sound doctrine, and (3) to the vast “heaping up” of Bible teachers and preachers with “itching ears” (II Timothy 4:3,4), that is from these first three stages of Falling Away development to where we are now—(4) turn completely away from truth and (5) turn into fables, then you will see this happen also just like now they are putting certain Gospel magazines under the counter.
of God’s people, Deuteronomy 11:26-28 and Deuteronomy and Deuteronomy 30. {Actually this message although more exegetical in sections is topical in that it is on “The Curse, not Blessing, on a Nation because of the Short-comings of God’s People”.

5. The Three Witnesses to Jesus of Heaven and Earth, {actually a total of 7 witnesses when you consider the internal witness in believers} the Prophet Messiah or Son of God, in I John 5:6-13 based on the Principle of Witnesses in Deuteronomy and the rest of the Bible, Deuteronomy 19:15-21.

3-9: God the Father.

1. God’s stringent requirements about a graven image or likeness are more for His own people not to make “any form” of Himself, since they never saw any form at Mount Sinai or otherwise, than not to make any image like men of women, animals, birds, fish; or even more so than to worship and serve the hosts of the heaven. {Many secular historians and even those of historical criticism like to think high thoughts and concept of God as coming from an evolution in truth from old civilizations, starting with the superficial concepts of a god made like the hosts of heaven, or animals, or birds, or even like some humans, then progression to the high character of God and His works with man like we know from the Bible; but in reality it is the other way around, like Paul makes clear in Revelation 1 and 2 in that even when the old civilizations knew God with much full truth on God from nature, conscience, and laws of civilization they did not “honor God as God” and they became vain in their hearts and imaginations, making gods out of those forbidden images of God--more a de-evolution from original Creation with Adam and Eve and the Garden of Eden than a progressive evolution. However, it was after the experience of God’s first nation in Egypt where many images of animals as cows and frogs were worshipped as gods, and just before the Hebrews went into the Promised Land of Canaan where they would find many of the civilizations had evolved into the worship of gods like Baal, Astoreth, and hundreds of others, that God in Deuteronomy, after Egypt and before the Promised Land and for the specific reason of preparation for the Promised Land, as well as a consideration for all the Egyptians, like Jannes and Jambres, that came out of Egypt with them, warned against all these forms of humans, animals, and birds that should not be worshiped; primarily that God’s own people since they saw “no form” of God should not try to contain or limit or misrepresent Him any image. Anthing they attempted to use to represent a form of the God of the Uni-
verse would be too small and too limited to be a high fidelity representation of the Original.}

(1). Moses rehearsed before the new generation of the wilderness and just before Promised Land entrance under Joshua, “the Lord our God has revealed to us his glory and his greatness, and we have heard his voice”, but you never saw a form so do not make any form of God. (Deuteronomy 5:24)

a. Obviously any form that God’s people would make of Him in photos, statues, or art work would be far short of the “glory” and His “greatness”, so God says just do not try! (Deut. 4:15,16) Resist your desires to make a form or image, and “do not act corruptly”. (Deut 4:16) {Just one of the first lacks of the righteousness of God man has experienced, and continues to experience today as God’s own people “act corruptly” in making an image or form of God in the mind and heart, if not elsewhere that therefore inevitably “contains and limits” the true God--just like Phillips wrote years ago “Your God is too Small” and Jerry McMichael wrote less years ago in the 1960's when it was so popular to make the Conscience of the Boomers the sole criterion for faith and practice, and which even continues today in our churches as people take the attitude it is right if they feel good about it and bad if they do not, “God is Greater than the American Conscience” based on I John 3:20.}

b. Yes, the people were right to say that they were lucky to live the first time they heard the voice of God and lived, not to take a chance any other times; and since when has it ever been heard in the history of mankind that man saw and heard God and still lived?

(2). The wish of God, “would that they were continually of this mind” (Deuteronomy 5:29) to (a) fear God and (b) to keep the commandments {covenant} of God.

2. You should remain aware in this 12 topic Bible Study to get all the major messages and message of the Bible that the truths or fact about the nature of the character and personality of God, including the way God deals with His own creations and in particular His own peculiar people, that this concepts of God came out of historical encounters with God: (1) Moses at the burning bush was told of “The Living God of the Living”, that Abraham, Isaac, and Jacob still were alive and were living with the Living God, and that those three were the beginning of the nation of God’s people; (2) although Job with historical encounters with God Himself after so many years of bum advice from friends and foes, we are not sure when the book of Job was recorded as part of the “oracles of God”; in other words how much Moses and Israel in the wilderness knew of the lessons about the power and Creation by God of the book of Job--indeed their “departures
from the living God” when times got hard, unlike the faith of Job in God when he suffered for no wrong which he had done, or who failed to blame God for these injustices, indicate they had not heard or at least learned the lessons about God in Job; so that as God tested them for 40 years in the wilderness they instead developed “an evil heart of unbelief in departing from the living God” (Hebrews 3:12). Likewise the listening to God Himself and what He told about Himself at Sinai was a historical encounter, a very rare one at that, of an appearance from God Himself to the whole congregation; and surely like they said, they were lucky to listen to God Himself and still live. Other Prophets after Moses would talk to God and listen to God like the Prophet Isaiah, the Prophet Elijah, and Jeremiah; and as instructed, these Prophets would record those messages, primarily with a message for the current people of God and quite often shorter and integrated messages of a predictive nature. Like most of the writers on the Prophets remind us the Writing Prophets, and even the others like Elijah, primarily had a message for their own generation, and the predictive element for generations way out in history was only a small percentage of their total message. Even like in Joel and Amos when some of God’s judgments, or curses, were about to immediately come on that living generation, is was of such the prophecy was of such a nature nature as to be within itself both predictive in a few years and also in the distant future. {You see the main point is not a double nature of prophecy, but that God with the way and ways that He deals with man in any generation, especially about His justice and judgment and even curses and blessings is always the same.}

That brings us naturally to consider what God had told Moses about Prophets, including how you are able to identify Prophets by that likemindes with Moses and Jesus, and how to distinguish between true prophets and false prophets.

3. Prophets of God from Moses to Jesus and beyond.

   (1). Prophets like Moses and Jesus.

      a. Jesus and Moses were much alike. (Deut 18:18)

      b. These Prophets would come from the “midst of the brethren”, in other words from God’s own people and be like God’s people.

   (2). The ministry of these Prophets would be characterized by: (18:18)

      a. The extent to which it was obvious that God Himself had “put my word in his mouth”, alias the high fidelity of the message; and

      b. The faithfulness with which that Prophet told all that God, without exception and bias and timidity, had commanded.
NOTE: Although we know the nature of prophecy changed somewhat with the coming of the Holy Spirit to earth in great power and glory on the first day of Pentecost after the Ascension, in that it became more democratic or prevalent among all of God’s people, and to the extent in I Corinthians 14 that “prophecy” is used as almost all public speaking in the church, we can use the detailed messages of I Corinthians 14 to bring us back to the same original requirements of Deuteronomy 18:18, that is (a) “Is it obvious that the message was placed there by God”, and we are fortunate in that we have the objective writings of all 66 books of the Bible to compare against these self-proclaimed Prophets, and (b) the faithfulness, courage, and consistency with which that so-called Prophet delivers the message from God. (Is it like the barrier between the bad habits of II Timothy 3:1-8 and the Falling Away of II Timothy 4:3,4, that barrier of course is II Timothy 3:16,17 where (1) the sink hole of “ALL SCRIPTURE” must continually be filled, (1) the gap of church administration bridged as Scripture is presented that is profitable for “reproof and correction” as well as doctrine {today very scimpy} and “instruction in righteousness, today much instruction but little righteousness; and (3) the application to Christian living bridge as men, women, youth and children of God are matured and perfected unto all and every good work. That is all that is necessary to keep contemporary churches from slipping from just bad habits into a falling into the falling away with all five of its stages: (1) intolerance toward sound doctrine, (2) a congregation motivated more by their own “desires”, pleasures, and “wants” than by Christ and the Holy Spirit and total Word of God; (3) the vast and widespread “heaping up” of Bible teachers and preachers with itching ears and with something new and novel like the Gospel of Prosperity; (4) the turning away from truth, another way to say turning away from sound doctrine, and which also begs the issue that there can be unsound doctrine or teachings if there is a sound doctrine that correlates with the truths of God and Christ; and (5) the turning into fables. Churches have been leaking for years from the bad habits, or follies, to the stages of the Falling Away; although it would be hard to make a case that especially among southern baptists that there has as yet been a wholesale departure from truth with the adoption of fables; but there are obviously some leaks, perhaps the greatest of which are (a) the Gospel of Prosperity,(b) special revelations with the attitude that the Word of God came to us only or out of us only, (c) divisions and fights caused like Pastor James wrote by “the spirit within us that lusteth to evny” and covet, (d) the fighting spirit per se that John condemned when he wrote in I John to “test the spirits”, a spirit not of Christ and the Christ of peace among Christians (granted it would have been
easier for us to distinguish the false from the true prophets and prophecy if John had specifed that this bad spirit was a fighting spirit, not a loving spirit; but you see John knew his fellow Apostle and colleague, James, had already connected a fighting spirit like that of the fundamentalists with where wars and divisions come from in the first place, from “the spirit within us that lusteth to envy” and covet, obviously the desire for more status, recognition, and territory where the so-called “moderates” got in the way and had to be destroyed from Seminaries and pulpits, part of the heaping out in order to heap in their own kind and continue the “heaping up” process of the Falling Away}, and (e) the Scofield and Darby false concepts that deny or delay in Christian minds the Falling Away and the real events of last things.

4. What guidance do we get from Moses, God, and Deuteronomy 18 on how to distinguish a true prophet, and true prophecy for a false prophet and false prophecy besides the details of I Corinthians {please look at the chapter on I Corinthians in HIDEOUT FOR BAD HABITS, www.biblecombibleman.com/Hideout_for_Bad_Habits/ and the two chapters on I Corinthians in the LCC set on the 14 letters of the Apostle Paul, “Believe and Be Baptized”, at www.biblecombibleman.com/product_LCCvol3/ }, the guidance of the Apostle John in the little epistles of John which are essentially guidelines for how to test the spirits and based on the criterion of the fellowship of the saints; those now recorded in the Bible for our help, the help on the Apostle Jude about “the faith once for all {these doctrines of the faith then and now are complete without any special revelation} delivered to the saints”, Jesus on the many false prophets not only that will exist in the “beginning of sorrows” of early and continuous history but also the many more during the Falling Way Jesus called it “love will wax cold as sin abounds”, and even of Paul to the Ephesian elders where savage wolves would come in from outside the church and from the local church bodies that would (a) scatter church members into other groups, and (b) make disciples to themselves? Well the initial guidance we get on how to distinguish at the very time the office of prophecy and Prophets was established, of course you remember the changes Jesus made with the Holy Spirit, are:

(1) First of all the Word must be true and consistent (Deut 18:22); and I hope in this you see “the consitency message” of two or more witnesses where the witnesses are not only the Prophet Moses and Isaiah and Joel and Amos on through the Writing Prophets and the other Prophets like Elijah, but Jesus Himself who came to earth to teach everything that God had taught Him in heaven, and faithfully; and the Apostles like Paul, and John, and James, and
Peter, and so on and on through the recorded words of the 39 Old Testament books and the 27 New Testament books, the 66 books from God and Prophets and Apostles of the total Bible. And aren’t we fortunate to have something so objective, and consistent, and easy to understand with the proper attitude and enough time as this book now made out of leather and paper and words and ink; but in its dynamic nature, so alive and living, much more than ordinary books.

(2). If there is any predictive element in the message of prophecy, or of the Prophet, then apply the ultimate test of time, that the message comes true. 

{You know Paul also had this in mind when he told the young minister that in spite of all the bad habits of the perilous times and in spite of the five stages of the Falling Away development, to “make full proof of his ministry”. Alias make it true by what you do of what you have said, and make it true what you speak of what you profess!}

NOTE: Perhaps you previously thought that the Consistency and Composite Message of the Bible was more rhetorically or colorful; but you see, based on Deuteronomy and the consistency with the rest of the Word of God by the Prophets and the Apostles, even with “the faith once for all delivered to the saints”, and in history, it is not only a TOP TOPIC of the Bible, but perhaps the top topic for any old or young student of the Word of God who would learn even more, and far more, about the Bible. You, the Word of God right here on Consistency and Composite is laying a foundation for the study of the rest of the 12 Topics, the two previous topics of “The Living God of the Living” and “The Righteousness of God and Man”, as well as the 9 to follow as we progress from the law of Moses to Malachi, and quote these OT books in the 27 books by Jesus and the Apostles. Isn’t it grand! It is hard to tell who is more blessed, the nation of Israel because God chose them and made them to be custodians of the “oracles of God”, like Paul writes about in Romans, or we Gentiles because by the grace of God we have been allowed to be wholesale, in the waning time of the “Fulness of the Gentiles” to be recipients of these 66 Oracles of God, the Bible.

5. This third Top Topic grows long, albeit perhaps the chief topic for Bible study, and though we would go away from a short study of Deuteronomy with many helpful applications for our contemporary Christian and church life, we must hasten to the last of these applications: While you do not hear much in the New Testament about The Curse {actually the word “curse” is found approximately 19 times in the NT, however very few of them apply to the curse on God’s own people, more on the people enamored with the works of the law which causes them to ignore righteousness by faith as required by God, and the curses that come out of many mouths} consisting of many curses and many
calamities as contrasted to The Blessing of God consisting of many blessings and also over a period of time and history, you do hear from Jesus in John 14 and the Apostle Paul in Hebrews 12, and well as many other places, of the equivalent Group Chastisement which is the same as a short term curse; and also you realize, hopefully, that the two curses of the NT, a curse on those who preach another Gospel and the curse of Revelation on those who take away from or add to the Bible, alias on the Prophets of special revelations, are also Group Chastisements on God's People and as such like the Curse of the OT and of Deuteronomy where God Himself sets before His own people, and His own people only {like in Hebrews 12 not “bastard children” of God}, a “blessing or a curse”, life or death.

NOTE: Please read for yourself Hebrews 12:1-17 as well as the about the congregation before Sinai, and where we stand right now, of Hebrews 12:18-29, the last words of which “For our God is a consuming fire” reminds us that the God the Bible is a God of wrath, jealousy, and judgment as well as a God of love; and though it will take many sins and a long time, for that judgment to come eternal, He is not beyond chastisement {a curse} right now on you and your group of God’s people. To think that God does not work in the now and present is to ignore so much of Deuteronomy and the Bible, so much of the very nature and way of God. And as you do so, please note from Hebrews 12: (1) the group nature of the message to the “we” of Christians and church members, and who all take the same Prophet Jesus as “author and finisher” of the one common faith, that once for all delivered to the saints, of the fellowship of the Apostles, and in the Bible (12:1,2); (2) you as Christians and church members have a guarantee like Job of enduring hostility from sinners to the extent you live consistently the Christian life even if you are not persecuted to blooshed like those martyrs of the first centuries to now that “will live and reign with Christ for one thousand years” (12:3,4); (3) yes, the OT speaks of this same chastisement of Hebrews and of Deuteronomy in that “whom the LORD loves He chastises” (12:5,6 and Proverbs 3:11,12); and (4) all sons of God {God has special chastisement for His own people, and sometimes as contrasted on the sun that shines on the good and the bad, or the rain and storms, it is only for God’s own peoples--aren't we lucky} are chastened that are not bastard children; (4) it may be a curse for a short time of the “present” (12:11), perhaps the training of a curse or curses or calamities may have gone on for a longer time until with eternity there is “the peaceable fruit of righteousness” for those who will accept the training of God.
What you will find in the bottom line discussions of Galatians, the curse on those who preach and teach another Gospel than that once delivered, and the bottom line discussions of Revelation 22 where the same curse is on those who add to or take away from Scriptures by special revelations, of course a very common practice today, those curses come on the behavior of some of God’s people, basically the only ones who will read and tamper with Scriptures like Galatians and Revelation, because their motivations are to substitute their own works of righteousness for the righteousness by faith as once for all delivered to the saints. You see this same subject of righteousness in Revelation 22 with the let the righteous remain righteous and the filthy remain filthy of 22:11, and in Galatians where the whole discussion of the real Gospel is centered around a righteousness by faith instead of by the works of the law.
Son of Man/Son of God

Top Topic of the Bible #4
Son of God or Son of Man, which is the Lord Jesus Christ? Both, but how can Jesus be both Son of God and Son of Man? That is the miracle of the virgin birth, as God planted to seed in Mary and He was born and lived and died after 33 years in Palestine as both the Son of God and the Son of Man. You might say that there are 3 major doctrines from the Bible in the Scriptures of this topic: (1) The Doctrine of Man, what God the Creator tells us about the Creature that He made; (2) the Doctrine of the Son of Man, which Jesus called Himself, having to do with Messiahship and also universal headship of humanity; and (3) the Doctrine of Jesus of Nazareth as the Son of God, testified to often in the Old Testament Scriptures of Job and Psalms that are the basis of this Top Topic. While “Son of Man” is exclusively a New Testament title, one Jesus often chose for Himself, and mentioned only in the Gospels, primarily John, except for Acts 7:56 and Revelation 1:13 and 14:14, the Old Testament favors the “Son of God” title for Jesus {of course in Isaiah as we will come to later “Messiah”, Hebrew for the Greed word “Christ”}, you will find many quotes of the OT in the NT where God Himself testifies that Jesus of Nazareth is His Son, “the Son of God”.
As you read the teachings of Jesus in Matthew 24 and Luke 21, the most exhaustive by Jesus on the Second Coming, you realize how that “Son of Man” was a favorite description by Jesus of Himself.

“Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.” (Matthew 24:30)

It will be explained why and where it came from in the Old Testament in this Top Topic #4. Already you suspect that since from Deuteronomy that Moses under the inspiration of God predicted another Prophet like himself, and one that the people of God must listen to for salvation; perhaps there is another one or more Prophets, say Isaiah, that predicted this Son of Man.

Although you have been introduced to how the Top 12 Topics are primarily a survey of all the OT quotes in the NT, only in the sequence of the OT; but you will see these organized in tabular form in this chapter under the heading of Tables on The Gospel Proclaimed (OT), Established (Matthew), Explained (Romans/Hebrews), Reinforced (Luke), and the Appendix (Mark).

Although this topic #4 per se is from Job and Psalms, the first part anyway since Psalms is a very long book, we will go back to Genesis and pick up all quotes for the purpose of continuity, summary, and tabulation.

NOTE: The OT quotes are not always arranged in strict historical sequence, since the book of the Job is no doubt the oldest and we cover it here with the start of Psalms, since both the beginning of Psalms and the book of Job overlap on subject matter. Just by way of reference, this sequencing fully took place as the subject matter of the Old Testament quotes was listed, and then re-sequenced to fall into line with the major derived top topics of each of the 12. Don’t let this confuse you as you will understand it better as progress is made, especially in this chapter: as well as an increasing understanding above all of the Bible Itself!
1. Some evident things about God in the Bible of Job and Psalms.

Even as Job is no doubt the oldest book in the Bible, so also the book of Psalms by King David is perhaps the best known of all Old Testament books, and both like the rest of the Bible jump start our “gradual revelation of God which comes to an eternal climax in Christ.” {It is important to had that these revelations were always initiated and grounded in real, personal encounters between God and man, like when Moses first learned and wrote about in the Pentateuch that God is a God of the Living, as God told him through the burning bush that “I am the God of Abraham, Isaac, and Jacob.”}

(1). God can do everything and anything without any limitations to His power in heaven and on earth. (Job 42:1-6 and Mark 10:27)

NOTE: Perhaps two of the most outstanding doctrinal teachings of the Bible: (1) the omnipotent power of God as God can do anything and everything, and (2) while men are stumped by how God can save men only by grace and provide a righteousness by faith, God can and does through the atonement of Christ provide salvation for the whole world.

(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.


   (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 now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes.” (Job 42:1-6  KJV)

Sometimes this self-revelations by God are not so gradual as in this case, where Job actually sees God, relatively speaking sort of like Moses saw God when in reality both of them only heard the voice of God and saw some amazing side characteristics; and comes to the conclusion of Respect for God and humility in the sight of God that many with all the revelations and commentaries of today never come to!
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 not 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.
4-2: God the Creator and Father looks at man, men, and then testifies to men. 
NOTE: Man is a generic name of male and female, man and women, in the Bible. See Genesis 1:27 where God created man, “created them”, male and female and in His own image.

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.
We still know many today in our secular world that rage and rave about and against the Almighty God of the Universe, and we can but sympathize for them in all the benefits they lose in this life and particularly in the life to come.

• 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 still 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)

NOTE: More of this consistency and “Principle of Witnesses” which was the subject of Top Topic #3, here there are three witnesses about Jesus as the Son of God, first God Himself, then King David in the Psalms, and then the Apostle Matthew as he recorded like a faithful keeper of tax records, exactly what happened.
“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 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 into 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.
4-3: What Can God tell us about ourselves as men and women?

3. 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?

5. 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.
1. 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)

5. 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. {This could well be the single most important passage in the Bible, not only for the proper relationship of the Father and the Son, and what ultimately happens in the New Jerusalem of the New earth, but also in the definite and positive establishment of “THE END”, “Christ’s at His coming, then comes the end” (I Corinthians 15:23,24, the “ {last things or eschatology} immediately after the Second Coming apart from all these complications of millienieum beliefs by Scofield and the fundamentalists that cloud and put off the finality of the Second Coming and the New Earth.)}
“The last enemy that shall be destroyed is death. For he hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted {God the Father is excluded from under the reign of Christ; and by the way, that reign of Christ is through the kingdom of God that Christ established while on earth and which is finalized with this reign as He comes again, “thy kingdom come, thy will be done on earth as it is in heaven” is finally done as the kingdom is fully established forever on the New Earth}, 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 have not be subjected to Christ as the Son of Man, or Christ as the Lord of heaven and earth. All these this death is fully subjected to the rule and reign of Christ as He with the angels dispatched to the four corners of the earth gathers and separates all those of faith, instantly provided them with the resurrection body, this is the second resurrection, that those beheaded Christians of the first resurrection and that Christ brings with Him.

(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.
4-4. 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, many like to call it “omniscience of God” for the all-seeing capability of God from heaven as He sits up there on the great white throne with His feet in the clouds.}

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 none 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!
4-5: The Gospel

Now we have the awesome challenge of summarizing the whole Gospel in the Old Testament, Matthew, Paul, Luke, and Mark including not only those from Psalms and Isaiah as we have done previously, but also those quotations from the whole Old Testament in the same four books. This will be done in Table 1 on the next page and entitled "The Gospel". The column headings will be:

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<thead>
<tr>
<th>Proclaimed</th>
<th>Established</th>
<th>Explained</th>
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<th>Appendix</th>
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<td>(Old Test.)</td>
<td>(Matthew)</td>
<td>(Heb/Rom)</td>
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A short explanation of what these headings for the Table of quotes mean is in order. The Gospel of Jesus is initially set forth in the Old Testament. Granted most of the citizens in Israel missed the real meaning because of the veil before their eyes that is removed in a personal experience with Christ, the same veil that the Apostle Paul had over his eyes before the conversion experience on the road to Damascus and of which he wrote in Romans over the eye of his Hebrew brethren before a similar experience with Christ. In Matthew, the Gospel of Jesus is established. Jesus quoted often from the Old Testament about the proclamation of the Gospel, and Matthew, an accountant and tax collector, faithfully established in a written record those quotes and teachings from Jesus. It was the burden of the ministry of the Apostle Paul to explain in Hebrews and Romans what had been proclaimed in the Old Testament about Jesus and what Jesus had established on earth in His teachings as recorded by Matthew. Then when Paul knew that his time of departure was at hand, he left manuscripts for Luke and John Mark with the rest of the Old Testament quotes he recorded at Tarsus for them to wrap up three more books of the New Testament.
{By the way Paul also wrote a travel log on another manuscript of his missionary journeys which he gave to Dr. Luke, and which Luke used as a basis for the writing of the book of Acts.} You see how simply it is! Now, all they have to do is to look at a couple of hundred quotes in the New Testament that came from the Old Testament; however, it is a labor of love as we are looking at the Word of God which is more precious than silver and gold.
The Gospel is Proclaimed, Established, Explained, Reinforced, and Appendix. This same Table is expanded with other New Testament references and their corresponding quotations in the Appendix to keep in the total context of the Bible. This following Table 1 which runs for the rest of the chapter from Job and Genesis to Malachi with all 39 books of the Old Testament is much like the original research that Paul would have done during the seven silent years at Tarsus. He would have re-read the Old Testament with new insights, recording instead of the references which we have done in the far left column, the actual quotes on parchments; and would have been reading the manuscript for Matthew at the same time in entirety instead of the references we have listed in the second column from the left; and then on two parchments, he would have recorded those quotes that would latter become the gist of Hebrews and Romans, recording also on two parchments similar quotes for Luke and Mark to write their books.
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**NOTE:** Mark is an Appendix to the Bible: (1). He begins ahead of the others with Job 82:2; & (2) Mark with Luke {of course, both from Paul} have the last say on Genesis with 38:8.
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NOTE: Mark is a good Appendix also on Exodus: as well as wrapping up Exodus with the last quote, Exodus 28:8 in Mark 18:28, there are six other quotes in Mark from Exodus for a total of seven.

You can see that we have tabulated three tables of Old Testament quotes from the Old Testament as found in the New Testament--for Genesis, Exodus, and Liviticus--and re-arranged from the sequence they were found in the New Testament, to the sequence of the Old Testament. {Something you could do for yourself if you desired by reading all the way through the NT, jotting down all NT locations of quotes and where there are found in the OT, then with Excel or otherwise arranging these quotes in OT sequence.}
NOTE: While together Luke and Mark do a wonderful supplementation of Matthew and Paul on Leviticus, and Luke concludes on Leviticus with 26:82 in Luke 1:67-73, it is Mark that begins on Leviticus with 2:13 (Mark 9:89). Mark leads with nine quotations from Leviticus. In fact it is interesting that Matthew establishes on earth the proclaimed Gospel in Leviticus with 2 quotes, then Paul explains with 2 quotes, one from Hebrews and one from Romans; then Luke reinforces what Paul did not have time or space to complete with 8 quotes; and Mark makes the Appendix with 9 quotes. This alone is the proper way to understand and study the book of Leviticus, letting the New Testament (and Matthew, Jesus, Paul, Luke, and Mark in the New Testament) explain.

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NOTE: Of the four New Testament writers Luke is the only one to quote from Numbers, doing so in the rejoicing of Zacharias over the birth of John the Baptist and the prospects of the Prophet Messiah to come. It is Zacharias that is doing all this quoting from the Old Testament that we have seen in Luke 1:67-73 up to this point.
NOTE: You know something about quotes from Deuteronomy from Top Topic #3, and you immediately recognize that this is not all of them as the Table above and previous Tables have been determined by the 4 criterion of (1) Established from Matthew, (2) Explained from Hebrews and Romans, (3) Reinforced from Luke, and Appendicized {if there is any such word} from Mark. However right now we start by adding some of the additions quotes from the OT in the NT by calling them INSERTS.

### Inserts from Acts

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<tr>
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<tr>
<td>Deuteronomy 5:16</td>
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<td>7:10</td>
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<td>Deut 5:16-21</td>
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<td>10:19</td>
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<td>Deuteronomy 6:8,6</td>
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<td>12:29</td>
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<td>Deuteronomy 6:5</td>
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<td>8:8</td>
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<td>Deuteronomy 6:13</td>
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<td>8:8</td>
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<td>Deuteronomy 6:16</td>
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<td>Deuteronomy 8:3</td>
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<td>8:8</td>
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<tr>
<td>Deut 18:15</td>
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<td></td>
<td>(Acts 7:37)</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>(Acts 3:22,3)</td>
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</tbody>
</table>

NOTE: Since with taking a fresh look at Dr. Luke and John Mark, we have looked at Acts as well
NOTE: You can see where Paul too busy and too eminent in his departure from earth did not have time to utilize in books all the quotations on the parchments, hardly quoting from Deuteronomy as did Matthew and Jesus; but left that task for Dr. Luke and John Mark will they covered adequately. Once again Mark both introduces, Deuteronomy 5:18, and concludes, Deuteronomy 25:5,6, another book of the Old Testament. It is remarkable to see what Mark can do in such a short book of the Bible, the shortest of the four Gospels, quoting from Deuteronomy 8 times. That sort of condensation takes work.

After the Law of Moses, the five books of the Pentateuch, that is from Genesis to Deuteronomy--those books of Top Topic 1-3, of course comes the books of Joshua {Joshua took over for Moses and actually led the people into Palestine to conquer the land and the peoples, then divided the land and the peoples by the 12 tribes of Israel}, Judges {a long period of the history of Israel where there was no King but the Judges like Samson ruled over the people, that is on certain occasions and for short periods of time as the Spirit came over them they res-cued the people of God}, and after I Samuel which is in Table 7, II Samuel which with Joshua and Judges have no direct quotes in the New Testament. You may be somewhat surprised to find that there are any direct quotes from these historical books like I Samuel and Kings.
NOTE: Again Mark leads the fleet on a book, the book of I Samuel; and shares with Matthew and Luke the conclusion of the book. The Apostle John does quote from II Samuel, II Samuel 7:12. See the Total Appendix available by email from bible.2008@live.com. Mark again leads in I Kings, and Luke leads on II Kings. These are the genealogy listing form the human side of Jesus, Matthew going back to David and Luke going back to Adam.

The Prophets, yes King David in writing the book of Psalms was a Prophet, and is so called in the New Testament, so also was King Solomon in the writing of the Proverbs, Ecclesiastes, and the Song of Solomon, and then there was the Queen of all Old Testament Prophets, and of all writing OT Prophets, Isaiah. You will find that Psalms and Isaiah are the two most quoted books of the OT in the NT.
<table>
<thead>
<tr>
<th>Proclaimed (Old Testament)</th>
<th>Established (Matthew)</th>
<th>Explained (Hebrews &amp; Romans)</th>
<th>Reinforced (Luke)</th>
<th>Appendix (Mark)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Kings 10:2,10</td>
<td></td>
<td>Romans 11:2-8</td>
<td></td>
<td>9:13</td>
</tr>
<tr>
<td>I Kings 19:10-18</td>
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<td></td>
</tr>
<tr>
<td>II Kings 19:31</td>
<td></td>
<td></td>
<td>2:12</td>
<td></td>
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<tr>
<td>I Chronicles 1:1-8</td>
<td></td>
<td></td>
<td>3:23-38</td>
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<tr>
<td>I Chronicles 1:1-38</td>
<td>1:1-17</td>
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<tr>
<td>I Chronicles 1:28-8</td>
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<td></td>
<td>3:23-38</td>
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<tr>
<td>I Chronicles 3:1-19</td>
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<td></td>
<td>3:23-38</td>
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</tr>
<tr>
<td>II Chronicles 32:15</td>
<td></td>
<td>Romans 8:31</td>
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</tr>
</tbody>
</table>
1. Psalms

**TABLE 1.**

<table>
<thead>
<tr>
<th>Proclaimed (Old Testament)</th>
<th>Established (Matthew)</th>
<th>Explained (Hebrews &amp; Romans)</th>
<th>Reinforced (Luke)</th>
<th>Appendix (Mark)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psalms 2:1,2</td>
<td></td>
<td></td>
<td></td>
<td>(Acts 8:28-26)</td>
</tr>
<tr>
<td>Psalms 2:7</td>
<td>3:17</td>
<td>Hebrews 1:5</td>
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<tr>
<td></td>
<td></td>
<td>Romans 9:7</td>
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<tr>
<td>Psalms 8:8-6</td>
<td></td>
<td>Hebrews 2:6</td>
<td></td>
<td></td>
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<tr>
<td>Psalms 8:7</td>
<td></td>
<td></td>
<td>20:82</td>
<td></td>
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<tr>
<td>Psalms 12:36</td>
<td></td>
<td>Romans 8:7</td>
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<td></td>
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<tr>
<td>Psalms 18:1-3</td>
<td></td>
<td>Romans 3:10</td>
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<tr>
<td>Psalms 16:20</td>
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<td>1:28</td>
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<tr>
<td>Psalms 18:3,8</td>
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<td></td>
<td>1:67-73</td>
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<tr>
<td>Psalms 18:25</td>
<td>5:7</td>
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<tr>
<td>Psalms 18:89</td>
<td></td>
<td>Romans 15:9</td>
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</table>

**NOTE:** And so on it continues through the Old Testament Prophets—David, Solomon, the Minor and Major Prophets. For a complete listing refer to the book’s Appendix. You will find a complete Table for the Psalms as also for Isaiah.
Since the Apostle James gave Paul his testimony to Jesus while Paul was in Jerusalem, and Paul recorded it on the first parchment that he gave John Mark, the Gospel of Mark is also the Gospel and Bible according to the Apostle James. {You thought James had nothing to do with the writing of a Gospel as did the Apostles John, Paul, Matthew, and Peter in the Gospel sermons of the book of Acts.} Since the Apostle Paul gave two parchments to John Mark to use in the writing of the Gospel of Luke--one on the testimony of James which John Mark used as an outline for the Life and Teachings of Jesus and the other which listed Old Testament quotations which Paul had recorded at Tarsus, thinking himself to write a Gospel story of the Life and Teachings of Jesus; but running out of time--the Gospel of Mark is also according to Paul. Likewise John Mark had Paul's Gospel to the Jews, Hebrews, and Paul's Gospel to the Gentiles, Romans, for reference as he wrote the Gospel of Mark. NO WONDER THE GOSPEL OF MARK IS SO CONCISE AND THOROUGH! Since Paul had recorded many Old Testament quotations on a second parchment for John Mark (as shown in the Appendix), then the Gospel of Mark as also the Bible according to Mark. {You may desire to download and read a free commentary on the Gospel of Mark, entitled A CUP OF WATER, A CONDENSED VERSION OF MARK WITH COMMENTS, available in PDF format from www.biblecombibleman.com/Cup_of_water/. From the same website and on the front index page, you can download from Adobe.com a free copy of Adobe Reader for PDF.}
1. A Short Summary of the Bible
What we want to do in this chapter is put together the first and second parch­ments of Paul to form a short summary of the whole Bible. (Recall that in doing so what we are doing is combining the Outline from Paul and James of the Life and Teachings of Jesus with the listing of Old Testament quotations in Mark.)

I. Paul's Parchment #1 for John Mark (an outline of Mark)
   1. Mark 1:19, Jesus calls James and John from fishing to follow Him.
   2. Mark 1:29, James was with John when they went into the house of Peter and Andrew where Jesus healed the mother-in-law of Simon Peter.
   3. Mark 3:17, James is among the ordained twelve for special instructions from Jesus and to go forth to reach.
   4. Mark 5:37, only James, Peter, and John were allowed to go with Jesus to the house of Jairus, the ruler of the synagogue, where Jesus raised Jairus' daughter from the dead.
   5. Mark 9:2, the same three only were taken by Jesus up into the mount of transfiguration where God Himself spoke His Conscience and testimony to Jesus, saying, "This is my beloved Son; hear him." (9:7).
   6. Mark 10:35, James and John ask Jesus to sit on His right and left hand in God's kingdom.
   7. Mark 10:81, the other ten Apostles were much displeased with James and John when they heard of this request.
   8. Mark 13:3, James with John, Peter, and Andrew ask Jesus privately on the times of eschatological events. "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" (Mark 13:8)
   9. Mark 18:33, In Gethsemane just before the arrest and goes privately to pray with James, John, and Peter.
2. John Mark's Research

John would have combined the two parchments into the form as shown above as he prepared to write a Story of the Life and Teachings of Jesus based on the two parchments. Then he would have compared what had already been written on the same from Matthew, John, and Luke. Since such a HARMONY of the first three Gospels as a basis for the writing of the fourth, Mark, is far beyond the scope of this book, we will use what Robertson has done in his HARMONY for a foundation.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Matthew</th>
<th>John</th>
<th>Luke</th>
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</thead>
<tbody>
<tr>
<td>I. Gospel Sources.</td>
<td></td>
<td></td>
<td>1:1-8</td>
</tr>
<tr>
<td>II. Christ as the Word.</td>
<td></td>
<td>1:1-18</td>
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<tr>
<td>IV. Birth and Childhood</td>
<td>1:18-2:23</td>
<td>1:5-2:52</td>
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<tr>
<td>(The Baptist/Jesus)</td>
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<tr>
<td>V. John the Baptist.</td>
<td>3:1-12</td>
<td>2:1-2</td>
<td>3:3-18</td>
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<td>(this division above correlates with Mark 1:1-8)</td>
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<tr>
<td>(Mark 1:9-18)</td>
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<td>(Mark 1:18-5:83)</td>
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<td>(Mark 6:88-9:37)</td>
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<tr>
<td>IX. Judean Ministry.</td>
<td>7:11-10:39</td>
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<td>10:1-13:21</td>
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<tr>
<td>(Mark 10:1-52)</td>
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<td>(Mark 13:1-18:82)</td>
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<td>(Mark 18:83-15:87)</td>
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<td>(Mark 16:1-20)</td>
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</tbody>
</table>
In order to determine how much of the Apostle James we can detect in the Gospel of Mark, we have two sources on what James wrote and said: (1) What is recorded from him in the book of Acts; and (2) The single epistle that he wrote called the book of James. James spoke little in the book of Acts. It was primarily Peter and John until the Day of Desolation approached where Jerusalem and the temple were destroyed in 70 A.D.; and as John saw that approaching, as Jesus had advised them, John fled Jerusalem in order to take care of Mary in the vast outpost of the Roman Empire. (Perhaps at Galatia with Philemon.) The Apostle James was busy being the pastor of the first church in Jerusalem. The single place the voice of James in solo spoke was at the Great Circumcision Conference in Jerusalem as recorded in Acts 15; and if there could be one single theme of this PREACHING AND TEACHING THROUGH THE BIBLE, it would be that expressed by the Apostle James as he said: "KNOWN UNTO GOD ARE ALL HIS WORKS FROM THE BEGINNING OF THE WORLD" (Acts 15:18); and after having quoted from Amos 9:11,12--

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue (another word for remnant) of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these thing. Known unto God are all his works from the beginning of the world." (Acts 15:13-18)
"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old; That they may possess the remnant of Edom, and of all the heathen (Gentiles), which are called by my name, saith the LORD that doeth this." (Amos 9:11,12)

At this point we should check "The New Bible" listing in the Total Appendix to see if this Old Testament quotation from Amos is included; and if not, then add it. "The New Bible"--this quotes in the New Testament in a sense were the basis of the Bible for the Gentiles, starting with the quote itself then branching out to the Newer Bible, explanation, and Newest Bible, commentary--alias The Gospel Table, shows Amos 9:11,12 to be there as part of the Gospel. {Don't forget, if you have not done so already, you can receive my return email from bible.2008@live.com a copy of the Total Appendix in PDF format, and free from Adobe the Adobe Reader at www.adobe.com or on the index page of www.biblecombsibleman.com.}

3. References to Mark in the epistle of James.

We can find references to the Gospel of Mark quickly by using the center column notes of any good reference Bible as listed within the epistle of James. What we find when we do so is as listed below--

<table>
<thead>
<tr>
<th>James</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:6</td>
<td>11:28</td>
</tr>
<tr>
<td>2:19</td>
<td>1:28</td>
</tr>
<tr>
<td>3:11</td>
<td>2:80</td>
</tr>
</tbody>
</table>
1. Mark 1:28 and James 2:19.
"Thou believest that thee is one God; thou doest well: the devils also believe, and tremble." (James 2:19)

(1). The Devil and devils believe in God in the sense of knowing of His exist-ence without having the kind of faith that saves, and that is the primary thrust of the book of James: Faith which saves and faith which does not save.

(2). Since the devils have a broader concept of God than those who have not believed unto salvation, they tremble at the thoughts and judgments of God as compared to what those who do not believe unto salvation know.

"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to dow with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." (Mark 1:21-28)

(1). Not only do the devils believe in God, but they also know Who Jesus is as the Holy One of God; and give a testimony to Jesus as recorded above, although not a testimony that necessarily leads to salvation. However in the case of this incident, it did lead to salvation in the sense that Jesus removed the unclean spirit from the man.

(2). We see that since every human has a human spirit; and that some human spirits can be completely dominated by evil where others go to the extreme of being dominated by good, and with some in between, that the human spirit based on the knowledge of good and evil, always contains both to varying degrees.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6)

(1). Up front in James is the kind of faith which saves, a faith that does not waver; and a faith that asks of God in prayer, and receives the answer to prayer. While there is a good point in that God does not always answers our prayers exactly as we ask them in Schuler's, "God always answers every prayer with `I Love You'"; we should not necessarily be satisfied in our "asking, seeking, and knocking" with such a superficiality.

(2). This wavering faith, like a cork on the sea, is more akin to an evil or devil dominated human spirit than a good or God dominated human spirit.
"And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:21-28)

Since we are trying to indicate the influence of James in Mark, we perhaps would have felt more comfortable if James had asked this question than Peter; but the opposite is true, for given the very humble and reluctant nature of the Apostle like John (John 21:28) to even mention their own names in the Gospels and epistles, James would more aggressively set forth Peter than himself.


"My brethren, be not many masters, knowing that we shall receive the greater condemnation. for in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:1,2)

(1). The tongue and the words that come from the tongue, reflected the human spirit and conscience, is most representative of the behavioral characteristics of the whole human body. If a man can control the tongue and body, he has control over his own human spirit. (I Cor. 18:32)

(2). On the positive side: to bridle the tongue is to control the whole body which lessens the accountability to God for what is said during our lifetime.
We should also compare the Old Testament in the epistle of James with the Old Testament in the Gospel of Mark; and here we must distinguish between the Old Testament in James which we can find by hard quotations with hard introductions while we read through James as compared to those quotes and references which are not as hard, but are listed in center column notes, being wary for this is some man's interpretation of what is related. The safest, of course, are the hard quotes with hard introductions which we can find for ourselves; and this will be listed first. If we look at a more complete listing of the New Bible with a more extensive listing of Old Testament quotations, we can see how many are already listed for the book of James; and any cross-references to the book of Mark. While the complete and finalized New Bible is for later volumes, we have already the following as indicated below. (This only would be a significant Bible study, and if we have time in this study session we will come back to it.) However note that while James 8:5 quotes from Proverbs 27:8, this is followed in the New Bible with a Mark 13:28 quote from Ecclesiastes 12:1-3. Let us briefly check these.

1. James 8:5.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?"

(James 8:5)

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Proverbs 27:1-8)

NOTE: As for previous verses, the points after a quote with the parenthesis, ( ), is a brief exegesis of the verse or verses. After all, these Top Topics 1-12 are a study of the total Bible, New and Old Testaments. And because of the consistency that God had built into the Bible with two or three or much more witnesses and over a period of thousands of years, the consistent message and messages of the Bible is the context of all. That is, “ALL SCRIPTURE:” is given by inspiration of God and is profitable for (1) church administration and (2) implementation in Christian living. At this point you may want to read “Leaky Barriers to Strong Delusion” from the “Den of Thieves” book, available for reading and/or download at www.biblecombibleman/Den_of_Thieves/.}

(1). While we do not find "spirit" for human spirit in this quote from Proverbs, we must realize that very possibly it was in the original version of the Old Testament before it went through several translations; and to recall that the whole book of Proverbs is a seeking after wisdom over folly, the spirit of the knowledge of good over evil.

(2). While we do see clearly as we read Proverbs 27:1 is another direct quote in James which perhaps we had not previously realized as such since it had no hard introduction. This we see from the similarity of wording from Proverbs 27:1 and James 8:13-17:

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For that ye ought to say, If the Lord will, we shall live, and od this, or that." (James 8:13-15)
In fact, if we check a good reference Bible we will find several Old Testament references for this James 8:13-15 passages as follows--

And if we listed all the Old Testament references in James (which is another good Bible study), they would be significantly large; but this is taking us far from our focus on the book of Mark, except in that we desire to make a comparison of the Old Testament in James with the Old Testament in Mark. Table 4-11 on the next page is a complete listing of the Old Testament quotes and references in the epistle of James. (Caution: some interpretations of men are involved in references that are not obvious as hard quotations with hard introductions.) Table 4-11 is built from the following look through the references for the book of James, only Table 4-11 is reordered in the most probably sequence of the Old Testament.
<table>
<thead>
<tr>
<th>Old Testament Books</th>
<th>James</th>
<th>OT Books (Continued)</th>
<th>James</th>
</tr>
</thead>
<tbody>
<tr>
<td>7:7</td>
<td>8:18</td>
<td>3:5</td>
<td>1:8</td>
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<tr>
<td>22:89</td>
<td>8:10</td>
<td>3:38</td>
<td>8:6</td>
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<td>82:10</td>
<td>5:1</td>
<td>10:12</td>
<td>5:20</td>
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<tr>
<td>2. Genesis 1:26</td>
<td>3:9</td>
<td>11:26</td>
<td>5:1</td>
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<td>5:1</td>
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<td>12:18</td>
<td>3:5</td>
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<td>9:6</td>
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<td>15:2</td>
<td>3:5</td>
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<tr>
<td>6. I Kings 17:1</td>
<td>5:17</td>
<td>57:15</td>
<td>1:10</td>
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<tr>
<td>20:7</td>
<td>2:23</td>
<td>18. Daniel 12:3</td>
<td>1:12</td>
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<td>8. Psalm 32:9</td>
<td>3:3</td>
<td>15. Malachi 3:7</td>
<td>8:8</td>
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<td>38:13</td>
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<td>8. cont. Psalm 98:12</td>
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<td>102:3</td>
<td>8:18</td>
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<tr>
<td>180:3</td>
<td>3:8</td>
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</tbody>
</table>
NOTE: That the Apostle James like Peter talked Bible in every word that came out of his lips or from his pen. While expressing caution on some of these, we would also note the hard work that was done by some men in the research that we find in center column notes, a research of which we should take advantage although we should ultimately check the references for ourselves--alias "Search the scriptures". We can not help but observe that Proverbs dominates James; and that in both James and Proverbs "wis-dom" as the up side of the knowledge of good and evil or the human spirit is the primary subject--

"If any of you lack wisdom, let him ask of God, that giveth to all men liber-ally, and upbraideth not; and it shall be given him." (James 1:5)

"But the wisdom that if from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17)

"My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding." (Proverbs 2:1,2)

When the "heart" becomes involved, it is the heart of the human spirit as well as the "heart" of the soul and conscience.

A look back shows that the Apostle James in the book of James and the one quote from Acts references 15 of the 39 Old Testament books. No bad for one little epistle of 5 chapters! And incidentally, this illustrates how that if you started taking one little epistle out of the Bible like James the devastating effect it would have on the Bible and the Old Testament; and how in turn the Bible of the Apostles and associates (the New Testament) also establishes the Old Testament as the Word of God! Now, we are ready to do what our goal was in this chapter: to compare James with Mark; or more specifically now, to compare the Old Testament in James with the Old Testament in Mark. If you look at even the beginning, you will note that Mark is even a Appendix to James even if we can not buy the hypothesis that Mark was the last book of the Bible to be written. What is important anyway is that we see Mark as a very good summary of the whole Bible whether we buy the hypothesis or not; and the primary reason is because by the study of Mark we go back to the life and teachings of Jesus which started and concluded the whole New Testament.

That John Mark surrounded the one reference from Exodus in James is also obvious. And the same in Leviticus. Both James and John Mark include none from Numbers, and only Mark has some from Deuteronomy. (If we had not observed previously Note how that with a consideration of only two books in the New Testament, James and Mark, we have accumulated quotes from 21 of the 39 books of the Old Testament. That is almost 58% of the Old Testament books! What a tremendous impact the removal of the book of James from the Bible would have on our understanding of the Old Testament books that James explains; and what an effect the removal of any one of these 21 books of the Old Testament would have on likewise removing...
How thorough Mark is on the law of the Pentateuch, except for Numbers, we should do so now; and the reason is that Jesus, who came not to destroy but to fulfill the law and the prophets, quoted so often from the law.) James does jump ahead on the historical books of the Old Testament, quoting from Joshua while Mark does not, then including two more of the historical books--I Kings and II Chronicles. However, note how neatly Mark intersperses with I Samuel and I Kings. Also you should note the compounding nature of the Old Testament in the New Testament (while James alone quotes from 15 Old Testament books with the addition of Mark, there are compounded a total of 19 Old Testament books): each time another New Testament book is added to the list, not only is there the addition of more books of the Old Testament but also more chapters with as in the case of James and Mark little overlap of chapters. (It is suggestive that when the Apostle John wrote that the "world itself could not contain the books which should be written", among other things he meant that if the New Testament writers included every single quote in the Old Testament plus the interpretation of those quotes, the number of New Testament books would keep going on without stop!) They just were not able to get to all of them, but what they did get to are very representative of what God considers most important in the Old Testament to be interpreted in the New Testament.

On Psalms: Mark quotes five, taking the lead; then James two, and Mark comes back with four more--never a repeat; and then James comes back with two, Mark four, and James concludes on Psalms with 180:3. As we might suspect Mark is not match for James on Proverbs and "wisdom", adding only one to the list of James, but that one a semi-Appendix as the next to the last.

On the Minor Prophets: Mark slips in ahead of James on Amos with the Prophet Joel; after Isaiah, we will notice on post-Isaiah Minor Prophets, they both quote from Micah--Mark from the same chapter but slightly ahead of James in verses; only Mark quotes from Zechariah; and on the

Matthew and the Old Testament brings us to the gospel proclaimed and established. On a separate parchment John Mark would make a composite outline of all that had previously been written, of Matthew, John, and Luke.

I. Old Testament, the Gospel Proclaimed.

1. Genesis 1:27 and Matthew 19:8: Moses allowed the people to put away their wives because of "the hardness of their hearts", but this was not what God the Father originally intended for marriage.
2. Genesis 2:28 and Matthew 19:5: Husband and wife in marriage become "one flesh".
3. Genesis 8:8 and Matthew 23:35: All the accumulated knowledge from God, and the peoples rejection of that knowledge, brings an accumulated responsibility on each generation.
4. Genesis 5:2 and Matthew 19:8: God made male and female at the beginning a complimenting couple and called them "man".
5. Genesis 6:11-13 and Matthew 28:37: People at the second coming of Christ will be going about the normal routines of life and making a living as if God and Christ did not exist even as in the days of Noah when sudden destruction came upon all the earth.
6. Genesis 7:7,21 and Matthew 28:37: No man or Christ Himself can predict that day, for only God the Father knows.
7. Genesis 18:18 and Matthew 19:26: It is difficult for men of wealth and position to be saved, and this is part of the marvel of faith in God.
8. Genesis 19:28 and Matthew 11:28: The tolerance of the Judgment Day depends on the knowledge of God and Christ to which peoples have been exposed.
9. Exodus 20:13,18 and Matthew 5:21,27: Angry and lust in God's sight is as much a violation of the Ten Commandments as is murder and adultery. It is the thoughts that God is as much concerned about as the actions.
10. Exodus 21:28 and Matthew 5:38: Don't respond to people's wrong with legality and justice, respond with grace and mercy.
11. Leviticus 19:12,18 and Matthew 5:33,83: Count on the Word of God more than your own oaths, and bless and pray for your enemies.
12. Leviticus 28:20 and Matthew 5:38: Do not respond to evil in kind, but respond with grace.
6. Genesis 7:7-21 and Matthew 28:37: No man or Christ Himself can predict that day, for only God the Father knows.

7. Genesis 18:18 and Matthew 19:26: It is difficult for men of wealth and position to be saved, and this is part of the marvel of faith in God.

8. Genesis 19:28 and Matthew 11:28: The tolerance of the Judgment Day depends on the knowledge of God and Christ to which peoples have been exposed.

9. Exodus 20:13,18 and Matthew 5:21,27: Angry and lust in God's sight is as much a violation of the Ten Commandments as is murder and adultery. It is the thoughts that God is as much concerned about as the actions.

10. Exodus 21:28 and Matthew 5:38: Don't respond to people's wrong with legality and justice, respond with grace and mercy.

11. Leviticus 19:12,18 and Matthew 5:33,83: Count on the Word of God more than your own oaths, and bless and pray for your enemies.

12. Leviticus 28:20 and Matthew 5:38: Do not respond to evil in kind, but respond with grace.


15. I Samuel 21:6,16 and Matthew 12:2,3: Christ is > the Temple or any place of worship as Lord of the sabbath day as Lord of all.

16. I Chronicles 1:1-38 and Matthew 1:1-17: All of the Old Testament from Abraham to Christ can be divided into three divisions based on the actual genealogy of Jesus: (1). 18 generations from Abraham to David; (2) 18 generations from David to Captivity; and (3) 18 generations from Captivity to Christ.
20. Psalms 22:1 and Matthew 27:86: Some the people watching the Crucifixion thought Jesus was calling for the help of Elijah, while He was crying to God who had to turn His back on Him as He bore the sins of the world.

21. Psalms 22:19 and Matthew 27:35: The Romans crucified Jesus at the insistence of the Jewish leaders, gambling for His clothing, watching for weaknesses, and taunting Him and the Jews with a sign, "This is the King of the Jews".

22. Psalms 28:3-5 and Matthew 5:8: Those who heart of the human spirit is declared legally righteous by God through Christ shall see God the Father personally; and those same human spirits are given a change of heart that permits the ultimate achievement of purity.

(Inserts from the Apostles John and Peter)

1. I Peter 3:10-12 and Psalms 38:12-16: To enhance the love of life and the longevity of life, we should: (1) Do good; (2) Seek peace; and (3) Run after peace.

2. John 19:36 and Psalms 38:20: All that Jesus did and taught established on earth what God the Father had already proclaimed in His Word through the law and the Prophets.

3. John 15:25 and Psalms 35:19: Since the works and teachings of Jesus identified the sins of the world, the world hated Him; but the fulfillment of their hate was also a fulfillment of the predictions of God in the Old Testament.

4. John 13:18 and Psalms 81:9: Once God's Word has been established on earth as in heaven, it must be fulfilled. That is the immutable nature of the Word of God.

5. John 17:12 and Psalms 81:9: Jesus kept while He was in the world those that the Father had given Him except for one, the man of perdition; who betrayed Jesus in the fulfillment of the Scripture's prediction.

Matthew continued

27. Psalms 37:11 and Matthew 5:5: Those who meekly get under the load of God and Christ are those that inherit as new citizens the new heart under the new heavens.
29. Psalms 55 and Matthew 5:6: Those who give a priority to the need of the righteousness of God over other physical needs will find themselves satisfied in this life, and more so in the life to come on the new earth where God Himself will dwell with them, making His home on this new earth.

30. Psalms 62:12 and Matthew 16:27: When Jesus comes the second time, in power and with His angels to enforce His power, then He will reward every man that has ever lived on this earth according to the works that each has done.

31. Psalms 69:21 and Matthew 27:38: Jesus was crucified at Golgotha, the place of the skull, according to the prediction of the Prophet David.

32. Psalms 78-2 and Matthew 13:35: Jesus would not speak to the multitudes except in parables which was also a prediction from the Prophet David.

33. Psalms 82 and Matthew 21:16: When the multitude cried "Hosanna to the Son of David", they as babes on the wisdom of God were yet reflecting some of the wisdom of God as recorded in the Old Testament.

34. Psalms 89:8,26,38,88 and Matthew 16:18: God reveals truth to men consistent with His Word as predicted in the Old Testament.

35. Psalms 91:11 and Matthew 8:6: It is foolish to pray, "Lead us not into temptation", then to use our freedom of choice to lead ourselves into temptation, tempting God and God's Word.

36. Psalms 118:26 and Matthew 21:9: The fickle multitude, babes on the wisdom of God, on one day cried, "Blessed is the one who comes in the name of the LORD God", then on the next day cried, "Crucify Him!"

37. Psalms 118:26 and Matthew 23:38f: Yet that same multitude of Jerusalem will see Jesus once again at the end of time, again crying, "Blessed is he that cometh in the name of the Lord".
4-12: Inserts to Outline.

{Refer to Appendix at the end of volume 1, “Prophets and Apostles”, for a complete outline of all tables, from Genesis to Malachi, and with inserts such as below along the way. The inserts by definition are those not of Matthew, Mark, Luke, Hebrews, and Romans; however the inserts such as below from other books of Paul, and from James and Peter are in the proper OT sequence. Also you can order the Complete Appendix by email from Bible.2008@live.com .}

Inserts from the Apostles Paul, James, and Peter
1. Hebrews 12:6 and Proverbs 3:12: God chastises and corrects those whom He loves as a Father does for His own son.
2. I Timothy 6:6 and Proverbs 15:16: The goal of any Christian life should be: (1) Godliness; and (2) Contentment.
3. II Peter 2:22 and Proverbs 26:11: Those who have known the liberty in Christ then return to the pollution of the world are like sows who go back to the mire or dogs who return to their own vomit.
4. James 8:5 and Proverbs 27:8: The human spirit, Christian or otherwise, has a natural tendency to lust toward envy.

(Insert from Acts)
1. Acts 2:16-21 and Joel 2:28-32: The democratic benefits of God for the human spirit after the Ascension of Christ and the coming the Holy Spirit in power to take His place are: (1) New Testament prophets which are more dem­ocratic than Old Testament Prophets as they are young and old, male and female; (2) A more widespread--democratic--salvation as all who call upon the name of the Lord shall be saved; and (3) The Spirit is less selectively given as in the Old Testament, coming on all who believe, and in all
4-13: Outline and Matthew continued.

38. Hosea 11:1 and Matthew 2:15: This prophetic prediction and the fulfillment in Matthew illustrates the double or beyond nature of predictions: (1) God called Israel as His children out of Egypt under Moses; (2) God sent then called His own Son out of Egypt where He was sent to protect Him from Herod; and (3) In Revelation the seed of the woman are Christians who are likewise protected from Satan.

39. Isaiah 2:18,19 and Matthew 11:5: Jesus preached the Gospel, healed the sick, and raised the dead as predicted in the Old Testament—a double witness from God the Father.

40. Isaiah 5:1f and Matthew 21:33: Jesus' parable of the householder and the vineyard was only a parable and difficult to understand in the same sense that it's counterpart and foundation is hard to understand in the Prophet Isaiah.

41. Isaiah 6:9,10 and Matthew 13:18,15: Jesus spoke in parables so that most would hear and not hear, see and not see—not understand.

42. Isaiah 7:18 and Matthew 1:23: An angel told Joseph in a dream that Mary's conception was of the Holy Spirit, being a fulfillment of Isaiah 7:18 that a virgin would conceive, bringing "God with us" into the world.

43. Isaiah 8:18 and Matthew 21:8: The Pharisees in the parable of the stone and the builders that Jesus spoke of them.

44. Isaiah 13:9,10 and Matthew 28:30: Before the Second Coming of Christ the old heavens shall be shaken in preparation for the new heavens, the old earth in preparation for the new earth; then Christ shall appear to all in heaven, and His angels will gather the chosen of God from all the areas of the earth.

45. Isaiah 18:13-15 and Matthew 11:23: God will judge cities by the works of God that have been done in them.

46. Isaiah 29:13 and Matthew 15:8,9: It is hypocritical in God's sight to approach God and worship God with the lips with hearts from dedication to Him; and this worship is vain, a kind of worship that teaches for doctrines the commandments and traditions of men.

47. Isaiah 80:3 and Matthew 3:3: John the Baptist was the one of Isaiah 80:3 who prepared the way of the Lord Jesus Christ. (Also Malachi.)

48. Isaiah 82:1 and Matthew 3:17: After Jesus' baptism God the Father also gave verbal testimony that Jesus was indeed His Son, and that He was pleased with what He was doing.
43. Isaiah 8:18 and Matthew 21:88: The Pharisees in the parable of the stone and the builders that Jesus spoke of them.

44. Isaiah 13:9,10 and Matthew 28:30: Before the Second Coming of Christ the old heavens shall be shaken in preparation for the new heavens, the old earth in preparation for the new earth; then Christ shall appear to all in heaven, and His angels will gather the chosen of God from all the areas of the earth.

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48. Isaiah 82:1 and Matthew 3:17: After Jesus' baptism God the Father also gave verbal testimony that Jesus was indeed His Son, and that He was pleased with what He was doing.

49. Micah 5:2,7,8 and Matthew 2:5,6: Herod called the religious leaders to tell him where Jesus would be born, and they replied that in Bethlehem would be born the prince that would rule Israel.

NOTE: A Complete Table for all these quotes of the Bible will not be shown in this chapter; however the complete Table will be placed online for viewing and/or downloading at www.sungristbible.com/12TopTopicsofTheBible/. For reference, many of the LEARN CHRIST commentaries are also based on this complete outline of the Bible.

(Insert from the Apostle John)

1. John 8:37 and Micah 6:15: The Old Testament explained the parables of Jesus, as did Jesus explain to whom He pleased the Old Testament.

50. Jeremiah 7:11 and Matthew 21:13: Jesus cast out merchandizing from the temple as God wanted it to be a house of worship.

51. Jeremiah 31:7,15 and Matthew 2:17,18: God knowing all the works of earth including His own, knew and predicted that Herod would kill all the children in Bethlehem form two years old and under.
1. James 8:8 and Lamentations 3:57: The Word from God is that those who draw close to Him will have the same response.

Matthew continued and Completed with Malachi

52. Daniel 11:31 and Matthew 28:15: The "abomination of desolation" of Daniel happened in Jerusalem when the Roman general Titus destroyed the temple and Jerusalem.

53. Isaiah 29:13 and Matthew 15:7-9: Lip service in worship is not enough, it takes the heart of the human spirit to worship in Spirit and truth.

54. Zechariah 9:9 and Matthew 21:8: As well as of other Old Testament Proph-ets when Jesus rode into Jerusalem on a donkey, it was in fulfillment of several Old Testament Prophets and predictions as Zechariah.

55. Malachi 3:1 and Matthew 11:10: John the Baptist as the new Elias fulfilled Malachi's prediction as well as Isaiah 80:3.
4-14: The Full Gospel in the Fullness of Time.

Certainly with the 39 books of the Old Testament, the actual life and teachings of Jesus as He lived on this earth approximately 33 years, and then as Matthew recorded in the Gospel of Matthew that life and those teachings, the Gospel was both PROCLAIMED ON EARTH AND ESTABLISHED ON EARTH.

“In the fullness of time, God sent forth His Son...“

Yet 40 books of Scriptures, 39 Old Testament and 1 New Testament book in Matthew, were not enough; and even while the Ascended Christ through His Spirit was working with His original Apostles to teach them new things and bring all things to their remembrance, He was working in the heart of one Saul of Tarsus to call him as the Apostle to the Gentiles, and Jews; and to make him the Chief Editor of the New Testament, Paul himself writing 14 of 27 of the New Testament books, and through his parchments sponsoring three others.

In one of those 14 books Paul authored from the human side, he explained, like Jesus intended him to do when personal teaching him in Saudi Arabia after his conversion, many things including how Jesus was able to be both Son of Man and Son of God. (I Corinthians 15:45-49)
1. Jesus Christ as the Son of Man was ordained by God to be “the last Adam”.
   (1). The first Adam was created by God as a “living being” (I Cor 15:45 and Genesis 2:17).
   (2). The last Adam, Jesus of Nazareth “became a living giving spirit” by way of His virgin birth, His life and death on the cross for the sins of the world, and by His resurrection. (I Cor 15:45 plus)
2. The natural man was first, the first Adam, as God created the universe and man on six days, and the “spiritual man”, the Lord Jesus Christ, the Son of Man, was created afterwards, approximately 1 A.D. as He was born in Bethlehem of Palestine of the Roman Empire. (I Cor 15:46 plus)
3. Even as the first man, Adam, was made out of the earth--God breathed into his nostrils the breath of life and man became a living soul--even so the “Second Man”, this Son of Man, was made from heaven as the power of God overshadowed Mary. (I Cor 15:47, Genesis 2:7, and Matthew 1:18 plus).
4. How this Son of Man/Son of God combination applies to us. (I Cor 15:48,49)
   (1). We are made of the dust, or elements of the earth, just like the progenitor of all mankind, Adam, was made of the dust.
   (2). Spiritual likewise we are made of the heavenly man just like He was made heavenly. “As many as received him to them gave He power to become Sons of God, even to those that believe on His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” (John 1:12,13)
5. Believers bear “the image”, likeness to, both the man of dust, Adam with a genetic tendency and guilt for sin, and the image of the Heavenly Man, a likeness to whom starts with the new birth, continues year by year with sanctification, and greatly increases with glorification at the resurrection. (I Cor 15:49 plus)
Resurrection of Jesus Christ

“...he foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are witnesses.” (Peter and David, Acts 2:31,32 and Psalm 16:8-11)
What God did for Christ and Us!

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 presence; 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: Below is 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 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 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.

5-2: What God Promises for Humanity.

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.
5-3:  Words From the Cross.

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 sanctify-ing, 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 secondborn 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.

5-4:  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 justificication 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.
The method of God the Father to make His own Mind clear to the world would be complete if it could get to the democratic level of New Testament prophets, the level of associates of Apostles like Dr. Luke and John Mark. It is easy to see how Jesus Himself as the Son of God and the very incarnate expression of the Mind and Character of God would in life, teachings, death, and resurrection express that Will of God. It is also possible to see how the Apostles of Jesus would continue that expression of the Life and Teachings of Jesus, alias the Gospel, both in the preaching and teaching which they did and in the writing of New Testament books which were Word of God that became in the formulation of the Bible Canon what we call the Bible of 66 books. Yet the expression of God’s Character would not be complete until it got down to the very democratic level where the average citizen lives. A giant step was made in this direction when two associates of Paul, Dr. Luke and John Mark, wrote books of the New Testament!

Beyond that just one more step in New Testament democracy was needed, really a simultaneously great step, as the Character or Word of God became with the preaching and teachings of Jesus as well as the Apostles, “living epistles, known and read of all men”. This way the Word of God which is more than pages, print, and ideas was translated into fleshly and living epistles of human spirits and consciences.

“Ye are our epistle written in our hearts, known and read of all men; Foras­much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” (II Cor. 3:2,3)

The Word of God moves forward not so much with the defence of the Bible as the Word of God, and as inerrantly given in the sense that the fundamentalists claim, as it does by the Word of God being incorporated as living epistles in the human heart of consciences! The best defence of the Bible is another living epistle.
Before the Bible of 66 books can be wrapped up a young man like John Mark has to write an abbreviated expression of the will of God as given by the life and teachings of Jesus. A young man who exemplifies all the characteristics of the democratic New Testament prophets of Acts 2:17-21 and Joel 2:28-32, yet who is very human carrying the treasure in an earthen vessel--much like you and me!

“And it shall come to pass in the last days (the New Testament days and beyond), saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and thy shall prophesy...And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” (Acts 2:27-21 and Joel 2:28-32)

Now, we continue with Mark where we left off in the earlier chapter as we compared Luke and Mark, wrapping up on God's Conscience, on how Jesus is greater than man's esteem, and on the comparison on Old Testament quotations in Matthew, Luke, in Paul, and Mark; thus effectively providing an Appendix to the Bible in the Gospel of Mark. Where we started with the Gospel of Mark is as shown below where we compared it with Luke 16:18.

“And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.” (Mark 10:2-12 KJV)
And then we built a harmony around Luke 16 and Mark 10 that included all four of the Gospels--

I. Before the Perean Ministry.

II. The Perean Ministry.

III. After the Perean Ministry.

(All four of the Gospels after John 11, Luke 19, Mark 10, and Matthew 20.)

Then with a focus on the Perean Ministry of Jesus and “Master and Mammon” we got our foothold in Mark 10 and Luke 16.

"But Jesus called them to him, and saith unto them, ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:42-45 KJV)

"...When he ascended up on high...and gave gifts unto men...He gave some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ...” (Ephesians 4:8-12 KJV)

GREATNESS ITSELF IN THE KINGDOM OF GOD IS FOCUSED AROUND THIS DEMOCRATIC NATURE OF PROPHESY AS BEING A SERVANT AND MINISTER OF THE LIVING GOD AND LIVING EPISTLES!

Finally we looked at the Old Testament quotations in Luke, and made our comparisons with other New Testament books. It is time to do the same for the book of Mark, but more briefly taking advantage of the research that we have done up to this point. Let us Work Backwards! We have the Gospel of Mark in completed form as part of the Word of God and the Bible Canon, but let us briefly consider that we are there in the room of the house of Philemon with John Mark when it is time to sit down and write the book of Mark. Suppose that the Apostle John and Dr. Luke have passed away, only the young man John Mark, now himself an older man, is alive of all the Apostles and Associates. Before him on a table and in the book shelves are the references he can use to write an abbreviated form of the Life and Teachings of Jesus Christ--

1. Matthew;
2. The 14 letters of Paul;
3. Letters from the Apostles James, Peter, Jude, and John;
4. The Gospel of John;
6. The book of Acts by his former roommate in Galatia, Dr. Luke; and
7. Two parchments from the Apostle Paul left for him to use as a basis for the writing of a Gospel--
   (1). One which recorded the testimony to Jesus of the Apostle James; and
   (2). The other parchment which recorded all the Old Testament quotations for John Mark to use in the writing of the Life and Teachings of Jesus.
5-7: Old Testament Quotes in Mark

We could read through Mark twice, once to see the unique testimony of the Apostle James to Jesus; and a second time to record all the hard quotations from the Old Testament in Mark which would be effectively a reconstruction of the two parchments that the Apostle Paul left John Mark to use in writing a Life and Teachings Brief on Jesus—"Take Mark, and bring him with thee; for he is profitable to me for the ministry" (II Tim. 4:11) However, since Robertson in his HARMONY has already done such an effective job for us, we need not repeat this Bible research. Robertson's list for Old Testament quotations
<table>
<thead>
<tr>
<th>Old Testament Books</th>
<th>Chapter and verse</th>
<th>Where Mark put it in Mark</th>
<th>Old Testament Books (cont)</th>
<th>Chapter and verse</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Genesis</td>
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<td>10:6</td>
<td></td>
<td>24:1</td>
<td>10:4</td>
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<tr>
<td></td>
<td>2:24</td>
<td>10:7</td>
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<td>25:5,6</td>
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<td></td>
<td>38:8</td>
<td>12:19</td>
<td>7. I Kings</td>
<td>10:2,10</td>
<td>9:13</td>
</tr>
<tr>
<td></td>
<td>12:18-20</td>
<td>12:26</td>
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<td>8:7</td>
<td>12:36</td>
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<td>20:10</td>
<td>2:24</td>
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<td>16:10</td>
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<td>22:1</td>
<td>15:34</td>
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<td>20:12-17</td>
<td>10:19</td>
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<td>22:18</td>
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<td>21:17</td>
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<td>42:1</td>
<td>1:11</td>
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<td>4:18-20</td>
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<td>110:1</td>
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<td></td>
<td>14:2-32</td>
<td>1:44</td>
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<td>118:22f</td>
<td>12:36</td>
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<td></td>
<td>18:16</td>
<td>6:18</td>
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<td>18:15</td>
<td>9:7</td>
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<td></td>
<td>40:3</td>
<td>1:2,3</td>
<td>17. Zechariah</td>
<td>13:7</td>
<td>14:27</td>
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<tr>
<td></td>
<td>42:1</td>
<td>9:7</td>
<td>18. Malachi</td>
<td>3:1</td>
<td>1:2</td>
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<td></td>
<td>13:11</td>
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<td></td>
<td>4:5</td>
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<td></td>
<td>66:24</td>
<td>9:48</td>
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<tr>
<td>Old Testament Books</td>
<td>Chapter and verse</td>
<td>Where Mark put it in Mark</td>
<td>Old Testament Books (cont)</td>
<td>Chapter and verse</td>
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<tr>
<td>14. Jeremiah</td>
<td>5:21</td>
<td>8:18</td>
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<td></td>
<td>7:11</td>
<td>11:17</td>
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<td></td>
<td>31:31</td>
<td>14:24</td>
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<tr>
<td>15. Daniel</td>
<td>4:9</td>
<td>4:32</td>
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<td>12:1</td>
<td>13:19</td>
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</tbody>
</table>

from the Old Testament in the shortest of the Look at this thoroughness of quotations from the Old Testament in the shortest of the four Gospels, in the book of Mark of only 16 chapters; and you can begin to appreciate why John expressed for all the New Testament writers at the home of Philemon--

"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." (John 21:25)

A Few Observations from the Table:

1. To make a short Life and Teachings of Jesus as Mark did in his Gospel of Mark takes more work, not less.

2. Mark was partly able to do this because of all the research and information available to him as he wrote.

3. The probability is that John Mark, Dr. Luke, and the Apostle John wrote simultaneously there at the home of Philemon; at least that the Apostle John was there to help them before he was exiled on the isle of Patmos (Philemon 2, 24).
The Testimony of James to Jesus

After Paul's experience on the road to Damascus and his time in Arabia, while back at Jerusalem, the Apostle James would have told to Paul his personal testimony to the Life and Teachings of Jesus which Paul would have recorded on one parchment for John Mark during the seven silent years at Tarsus. It is this first parchment for Mark that would have formed the outline for the writing of the Gospel of Mark. The second parchment would be like the Old Testament column for quotes except the probability is that the second parchment would contain the Old Testament words themselves in the sequence of from Genesis to Malachi. We will try to briefly reconstruct both parchments in the most probably pattern that John Mark received them.

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<tbody>
<tr>
<td><strong>Mark</strong></td>
</tr>
<tr>
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<tr>
<td>1:11</td>
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<td>1:24</td>
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<tr>
<td>1:44</td>
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<td>2:24,5</td>
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<td>4:12</td>
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<td>4:29</td>
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<td>6:18</td>
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<td>7:6,7</td>
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<td>8:38</td>
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<td>9:12,3</td>
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<td>10:6</td>
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<td>10:7,8</td>
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<td>10:19</td>
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<tr>
<td>11:9</td>
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</tbody>
</table>
5-8: An Outline for John Mark from the Apostle James by way of Paul.

First, Paul's parchment for John Mark that outlined the testimony of James to Jesus-- {If we look in a complete Concordance like YOUNG'S, we find indeed that while the word “James” is found only 10 times in Matthew, Luke, John, and Acts, it is found 9 times alone in the book of Mark; and those nine times will form the outline for the book of Mark.}

I. Mark 1:19, Jesus calls James and John from fishing to follow Him.

II. Mark 1:29, James was with John when they went into the house of Peter and Andrew where Jesus healed the mother-in-law of Simon Peter.

III. Mark 3:17, James is among the ordained twelve for special instructions from Jesus and to go forth to preach.

IV. Mark 5:37, only James, Peter, and John were allowed to go with Jesus to the house of Jarius, the ruler of the synagogue, where Jesus raised Jarius' daughter from the dead.

V. Mark 9:2, the same three only were taken by Jesus up into the mount of transfiguration where God Himself spoke His Conscience and testimony to Jesus, saying, “This is my beloved Son; hear him.” (9:7).

VI. Mark 10:35, James and John ask Jesus to sit on His right and left hand in God’s kingdom.

VII. Mark 10:41, the other ten Apostles were much displeased with James and John when they heard of this request.

VIII. Mark 13:3, James with John, Peter, and Andrew ask Jesus privately on the times of eschatological events.

“Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” (Mark 13:4)

IX. Mark 14:33, In Gethsemane just before the arrest and crucifixion, Jesus takes only James with Peter and John apart to pray.

Of course this outline which Paul left John Mark on a parchments would not have the chapter and verse numbers, only the main points. The chapters and verses were not even in the original manuscript which John Mark wrote, but were inserted by the later translators. Now, for the second parchment from Paul that John Mark would have as he sat down there at the home of Philemon in Galatia to write the Gospel of Mark, the one on which Paul had carefully recorded Old Testament quotations for the writing of a Gospel other than the similar parchments Paul left for Dr. Luke. It would be similar to Table 1-1, but sequenced according to the order of writing of the Old Testament. This is shown on the next page in Table 1-2.

Just think of what you are looking at as you view Table 1-2. One young South-ern Baptist minister’s complaint was that during his education at Golden Gate Baptist Seminary that all the professors talked about was concerning a missing manuscript X which was the basis of Paul’s Bible research and development for the writing of his own 14 letters, and as a basis for John Mark and Dr. Luke to continue his work after he was gone. Well, that information is in the Bible, already: for we can reconstruct as shown in Table 1-2 what was on one of those parchments that Paul left for John Mark!
Paul certainly left for Mark on the Old Testament a thorough parchment since all but 17 of the 39 Old Testament books are included on that one parchment, and remember while we have used the chapter and verse references, Paul no doubt during those seven silent years at Tarsus copied the complete Old Testament verses on the parchment as shown in the Appendix.

You see once again Paul's preference for Psalms and Isaiah as noted in an earlier chapter with quotes from Hebrews and Romans. At this point we might make a comparison between the quotations of Psalms and Isaiah in Hebrews and Romans as compared to Mark.

However in order to make a good comparison these should be put side by side as you will see done on the next two pages in Table 1-3 for Psalms and 1-4 for Isa-iah. Or when Paul and Mark are interleaved as a pattern about the chapters of Psalms and Isaiah as shown in Tables 1-5 and 1-6.

5-9: Where the Gospels Overlap.

From Table 1-5 on Psalms in Mark and Paul, it is obvious where the earlier Gospel of Paul in Hebrews and Romans overlaps with the Gospel story of Jesus as writ-ten by John Mark, at Psalms 110:1 and Psalms 2:7!


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

“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” (Hebrews 1:5; Psalms 2:7 and Il Samuel 7:14)

Here the Great Maker of History in His most history making decision is setting the eternal course of history by declaring that Jesus is Son.

“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek.” (Hebrews 5:5; Psalms 2:7 and Psalms 110:4)
Paul on the Old Testament

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TABLE 11. Psalms, Mark, and Paul Harmonized.

<table>
<thead>
<tr>
<th>Psalms</th>
<th>Mark</th>
<th>Paul (Rom./Heb.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2:7</td>
<td>9:7</td>
<td>Hebrews 1:5; Hebrews 5:5</td>
</tr>
<tr>
<td>8:4-6</td>
<td></td>
<td>Hebrews 2:6</td>
</tr>
<tr>
<td>12:36</td>
<td>8:7</td>
<td>Romans 3:10</td>
</tr>
<tr>
<td>14:1-3</td>
<td>1:24</td>
<td>Romans 15:9</td>
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<tr>
<td>16:20</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18:49</td>
<td></td>
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</tr>
</tbody>
</table>

NOTE: After both Mark and Paul begin the quotations from Psalms with Psalms 2:7 then the interweaving pattern starts: First Paul leads with Psalms 8 in Hebrews then Mark follows with Psalms 12 in Mark, then Paul with Psalms 14 in Romans and Mark comes back with Psalms 16 in Mark, followed then by Paul in Romans with Psalms 18. Don't try to tell me that both Dr. Luke and John Mark were not working from the parchments of Paul in the writing of their books, nor that Paul was not under the call of Christ to be the Chief Editor of the New Testament! What Paul was not able to get into in his own epistles and from his parchments recorded at Tarsus, you can see that he left for John Mark to fill in the gaps! You can see above the interweaving pattern: first Mark and Paul quote Psalms 2:7, then Paul uses the next quote in Hebrews 2:6, followed by Mark using Psalms 8.

12:36, then Paul in Romans 3:10, then Mark in Mark 1:24, and back to Paul in Romans 15:9. The alternation is obvious.

TABLE 12.

<table>
<thead>
<tr>
<th>Psalms</th>
<th>Mark</th>
<th>Paul (Rom./Heb.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>22:1</td>
<td>5:34</td>
<td></td>
</tr>
<tr>
<td>22:18</td>
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<td>22:22</td>
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<td>32:2</td>
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<td>40:6-8</td>
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<td>Hebrews 2:12</td>
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<tr>
<td>41:9</td>
<td>14:18</td>
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<td>42:1</td>
<td>1:11</td>
<td>Hebrews 10:5</td>
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<td>42:6</td>
<td>14:34</td>
<td></td>
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<tr>
<td>45:6,7</td>
<td></td>
<td>Hebrews 1:8</td>
</tr>
<tr>
<td>62:12</td>
<td>6:38</td>
<td></td>
</tr>
</tbody>
</table>

NOTE: Then Mark quotes two, Paul comes back with three; and Mark responds with three, then both of them quote one.
TABLE 13.

<table>
<thead>
<tr>
<th>Psalms</th>
<th>Mark</th>
<th>Paul (Rom/Heb)</th>
</tr>
</thead>
<tbody>
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<td>69:9</td>
<td></td>
<td>Romans 15:3</td>
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<td>69:22</td>
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<td>Romans 11:9</td>
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<td>95:7,8</td>
<td></td>
<td>Hebrews 3:15; 4:7</td>
</tr>
<tr>
<td>95:7-11</td>
<td></td>
<td>Hebrews 3:7</td>
</tr>
</tbody>
</table>

NOTE: John Mark let's the teacher have the say, and how will he respond in Mark?

TABLE 14.

<table>
<thead>
<tr>
<th>Psalms</th>
<th>Mark</th>
<th>Paul (Rom/Heb)</th>
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</thead>
<tbody>
<tr>
<td>102:25-32</td>
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<td>Hebrews 1:10</td>
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<td>104:4</td>
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<td>Hebrews 1:7</td>
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<td>104:8,9</td>
<td></td>
<td>Hebrews 1:8</td>
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<tr>
<td>110:1</td>
<td>12:36;14:62</td>
<td>Hebrews 1:13</td>
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TABLE 15.

<table>
<thead>
<tr>
<th>Psalms</th>
<th>Mark</th>
<th>Paul (Heb./Rom)</th>
</tr>
</thead>
<tbody>
<tr>
<td>110:4</td>
<td></td>
<td>Hebrews 5:6;7:21</td>
</tr>
<tr>
<td>117:1</td>
<td></td>
<td>Romans 15:11</td>
</tr>
</tbody>
</table>

NOTE: Then Mark concludes on Psalms, placing an Appendix on the work of the Chief Editor from Paul's parchment. That Appendix comes to a peak on Psalms 118:22-26.

TABLE 16.

<table>
<thead>
<tr>
<th>Psalms</th>
<th>Mark</th>
<th>Paul (Rom/Heb)</th>
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<tbody>
<tr>
<td>118:22</td>
<td></td>
<td>Romans 9:33</td>
</tr>
<tr>
<td>118:22f</td>
<td>12:10,11</td>
<td>Romans 9:33</td>
</tr>
<tr>
<td>118:26</td>
<td>11:9</td>
<td>Romans 9:33</td>
</tr>
</tbody>
</table>
Psalm 118:22-26--

“The stone which the builders refused is become the head stone of the corner. This is the LORD'S doing; it is marvelous in our eyes. This is the day (notice the double meaning of the word day as this 24 hour day and as the time of the life of Jesus, pointing out all the double nature of Old Testament prophecies) which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.” (Psalm 118:22-26)

Paul's version of Psalm 118:22 in Romans 9:33--

“As it is written, Behold, I lay in Sion a stumblingstone and rock of offence; and whosoever believeth on him shall not be ashamed.” (Romans 9:33)

Mark's version of Psalm 118:22-26, really Jesus' version as Mark chose in writing to quote--

“And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lords doing (Lord here is really LORD for God the Father), and it is marvelous in our eyes?…And they that went before (the “they” is the multitude of people in Jerusalem during Jesus' triumphant entry), and they that followed, cried (form Psalms and from the words of Psalms), saying, Hosanna; Blessed is he that cometh in the name of the Lord…” (Mark 12:10,11; then Mark 11:9)

Here you see the “movers and shakers” at work versus the Great Maker of History. The builders of history rejected the very stone that the Great Maker of History chose to be the very head of the corner. How the tastes of the history builders differed from the taste of the Great Maker; and indeed to this day how different are the decisions of the “movers and shakers” as compared to the Great Maker of History. Pharaoh also was a mover and shaker, but the Great Maker had to remind him that he was placed in that position for the purpose of God, that purpose being to make God's reputation and power known throughout the world.

Where the Gospels Overlap continued

“And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.” (Mark 9:7)


“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” (Psalm 110:1)

This is perhaps the best single statement of the Will of God on the esteem of Jesus!

“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?” (Hebrews 1:13)

“And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? For David himself said by the Holy (Spirit), The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.” (Mark 12:35,36)
All this is based on the internal evidence in the Bible itself! This illustrates the difference in the study ABOUT the Bible which so many of our professionals in religion do, and the study of the Bible itself; and the difference in the talking ABOUT the Bible which the fundamentalists do so much of as contrasted to “basicist” which talk the Bible itself! Also again the statement should be made that before we try to understand or teach and preach fundamentals, we need the BASICS of the Bible! Enough of the Bible itself will both adjust our content and methods!

5-10: Isaiah in Paul, Mark’s Appendix

In the last section we saw Mark’s Appendix on Psalms, in Mark 12:10,11 and Mark 11:9 from Psalms 118:22-26. After a re-emphasis of this we will also determine Mark’s Appendix for Isaiah. In doing so we are looking at two of the largest books of the Old Testament: that is, we are looking at the New Testament quotes from two of the largest books of the Old Testament.

“The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvelous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it. Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD. God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee: thou art my God, I will exalt thee.” (Psalms 118:22-28)

NOTE: You may want to read on www.biblecombibleman.com, the FAITH, CHURCH, AND STUMBLING BLOCK page.

www.biblecombibleman.com/FaithChurchandStumblingBlock/

Another way to say “this is the LORD’s doing” would be “this is the great Maker of History at work”; and it is marvelous indeed when we consider the extent to which God is in control of history! This is a period of history—the period of history during the life of Christ on earth—that the Great Maker has particu larly shown His intervention. A time, and a place, of His own choosing! Although prophesied above in Psalms 118:22-28.

“And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.” (Mark 11:9,10)

“And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: This was the Lords doing, and it is marvelous in our eyes.” (Mark 12:10,11 and Psalms 118:22-26 and Psalms 2:7)

In this chapter with Mark’s Appendix on Psalms, we will seek for a similar Appendix of Mark on Isaiah—back to BASICS as a foundation for fundamentals and fundamentalism: but first we should again distinguish between LORD for God the Father and Lord for the Lord Jesus Christ, for by doing so we begin to see most clearly the matter of God’s Conscience, the Conscience of God the Father, on the Lord Jesus Christ, and how much greater than man’s esteem is the Lord Jesus Christ! This is the way the LORD wants it, for Jesus Christ to be the Lord. This is the way God’s Will and plan for the universe has ordained that it will inevitably be so at the end of time as the stone which the builders (builders today and builders of the Hebrews and Jews) have rejected but the LORD God through the Lord Jesus Christ has made the very cornerstone of all His plan for salvation and restoration!
“Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are 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.” (1 Corin-thians 15:24-28)

1. Until we see the LORD God as did the Hebrews, the Creator of all in the universe and therefore the ruler of all, we are not in a position to appreciate how that what He decrees is absolute authority; and that therefore when He states, and He does clearly many times in the Bible, that Jesus has been appointed the Lord over heaven and earth, it is also absolute and inevitable!

   (1). Paul makes clear in the passage above--perhaps the single most important passage of all the Bible--that “all things” being put under the Lordship of Jesus Christ excludes God the Father. When the Old Testament uses and capitalizes “LORD”, it for God the Father. You see the distinction between LORD God the Father and the Lord Jesus Christ in Mark 12:35,36 as God the Father as LORD talks to God the Son as Lord.

   “One God and Father of all, who is above all, and through all, and in you all.” (Ephesians 4:6)

2. “Then cometh the end” (I Cor. 15:24). This is the end of time, the end of the universe as we know it with a new earth and new heavens replacing the old earth and old heavens, with new citizenship based on faith in the Lord Jesus Christ as ordained by the LORD God the Father.

3. The last enemy to be destroyed is death. It is not that death is our great-enemy, it is only that death is the last enemy to be destroyed by the Lord Jesus Christ as His and our victory is culminated as “all things” are put under His Lordship and destroyed. Our greatest enemies are Satan and the spirit within us which lusteth to envy.

4. When after His Second Coming, the Lord Jesus Christ has destroyed this last enemy, then Jesus will turn every thing over to the LORD God that God the Father might “be all in all.”

Isaiah

With this proper background and perspective, we are ready to look at Isaiah in Paul and Mark, seeing how Mark is an Appendix on the Bible and on Isaiah. Paul's quotations of Isaiah in Hebrews and Romans with Mark's is shown on the next page in Table 2-1. As noted from the Table and the NOTES with the Table, we will briefly look at first the sub-Appendix and then the Appendix from Mark as Mark makes the last quotation from Isaiah even as he did from Psalms. In reality the Apostle Paul has done this in the parchment that he left for John Mark, recording these quotes from Isaiah as will be illustrated through this volume, permitting Mark to write a Gospel which Paul himself originally planned to write.

The Sub-Appendix of Mark on Isaiah

Mark 7:6,7 and Isaiah 29:13.

“And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” (Isaiah 29:12-14)

“He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.” (Mark 7:6-9)
1. This passage from Isaiah illustrates the kind of learning as Basic and as of the “Basicist” that must comes before even the fundamental: I as a fundamentalist can not understand the book because I am not learned, “I am not learned.” Why are they not learned?

2. They worship God with their lips, but their hearts (the hearts of their seduced and seared consciences are far from God) are far from the God of the Bible.

3. They have made the traditions of men and men in religious practices and pol-itics more their fundamentals than the fundamentals of the Bible, taking such non-Biblical words as “inerrancy” and “millennia”; and teaching for doctrines of God those commandments of man.

**TABLE 17. Isaiah in Paul and Mark**

<table>
<thead>
<tr>
<th>Isaiah</th>
<th>Paul</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:9</td>
<td>Romans 9:29</td>
<td></td>
</tr>
<tr>
<td>5:1f</td>
<td>Romans 9:33</td>
<td>12:2</td>
</tr>
<tr>
<td>5:17</td>
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<td>11:17</td>
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<tr>
<td>6:9,10</td>
<td></td>
<td>4:12, 8:18</td>
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<tr>
<td>8:14</td>
<td></td>
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</tbody>
</table>

**NOTE:** Paul, the Chief Editor again takes the lead, and Mark works with what Paul has left for him in leadership on how to write a New Testament book; but this time Mark is even more thorough in capping off an Appendix on the Bible with three verses from Isaiah after the one introduction by Paul, and sandwiched in between Romans 9:29 and Romans 9:33.

**TABLE 18.**

<table>
<thead>
<tr>
<th>Isaiah</th>
<th>Paul</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>8:17</td>
<td>Hebrews 2:13</td>
<td></td>
</tr>
<tr>
<td>10:22,23</td>
<td>Romans 9:27</td>
<td></td>
</tr>
<tr>
<td>13:1,10</td>
<td>Romans 15:12</td>
<td></td>
</tr>
</tbody>
</table>

**NOTE:** Rather John Mark with Paul’s parchments before him, and the books of Hebrews and Romans, knows how thorough Paul is going to be on the quotations from Isaiah. Of course, some of Mark’s quotations from Isaiah are dictated by the events and teachings of Jesus where He quoted from Isaiah. (Mark as the writer, and under the leadership of the Holy Spirit, makes the final decisions.)

**TABLE 19.**

<table>
<thead>
<tr>
<th>Isaiah</th>
<th>Paul</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>27:9</td>
<td>Romans 27:9</td>
<td>10:11</td>
</tr>
<tr>
<td>28:16</td>
<td>Romans 9:33</td>
<td></td>
</tr>
<tr>
<td>29:10</td>
<td>Romans 11:8</td>
<td></td>
</tr>
<tr>
<td>29:13</td>
<td></td>
<td>7:6,7</td>
</tr>
</tbody>
</table>

**NOTE:** It is almost impossible for John Mark to be as thorough on all the implications of the Gospel from Isaiah as Paul is in Romans, letting the Editor have his say on Isaiah for four quotations, then placing a sub-Appendix with Mark 7:6,7 from Isaiah 29:13. More of an Appendix with Mark 1:2, 11, and Mark 7:7 on Isaiah 40:1, 3, and trying to stay up with the
### TABLE 20.

<table>
<thead>
<tr>
<th>Isaiah</th>
<th>Paul</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>40:3</td>
<td></td>
<td>1:2,3</td>
</tr>
<tr>
<td>42:1</td>
<td></td>
<td>1:11; 9:7</td>
</tr>
<tr>
<td>45:23</td>
<td>Romans 14:1</td>
<td></td>
</tr>
<tr>
<td>49:23</td>
<td>Romans 10:11</td>
<td></td>
</tr>
<tr>
<td>52:5</td>
<td>Romans 2:24</td>
<td></td>
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</tbody>
</table>

**NOTE:** Mark leaves most of the 40's and all of the 50's of Isaiah to Paul in Romans. After all the Apostle Paul is the chief interpreter of the Gospel of Jesus Christ to the Gentiles, also to the Jews although only one quote from Isaiah in found in Hebrews (there David and the Psalms prevail).

### TABLE 21.

<table>
<thead>
<tr>
<th>Isaiah</th>
<th>Paul</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>52:15</td>
<td>Romans 15:21</td>
<td></td>
</tr>
<tr>
<td>53:1</td>
<td>Romans 10:16</td>
<td></td>
</tr>
<tr>
<td>59:20,21</td>
<td>Romans 11:26</td>
<td></td>
</tr>
</tbody>
</table>

**NOTE:** Then Paul wraps up with Romans 10:20,21 and Isaiah 65:1 and John Mark provides the Appendix with Mark 9:48 and Isaiah 66:24.
Then Mark concludes on Isaiah with the quotation of Isaiah 66:24 in Mark 9:48.

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.” (Isaiah 66:22-24)

You can not go any further on eschatology, or last things, than that! After the old earth and old heavens, the new earth and the new heavens (which include a new moon), the seed of the woman and of Christ remains; this seed has a human flesh, and that flesh of the new citizens on the new earth under the new heav-ens every one of them worship the LORD God the Father; and all those who have rebelled against the authority of the Lord Jesus Christ and the LORD God will suffer.

“...it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched.” (Mark 9:45,46)

Focus

We can easily get lost in the details of Old and New Testament quotes, losing the perspective of a fresh look at Dr. Luke and John Mark. You must admit that it has been a fresh look; for I am sure that you have never thought of Paul as the Chief Editor of the New Testament, leaving for Dr. Luke and John Mark parch­ments for which to write the New Testament books of Luke, Acts, and Mark, nor have you considered in this detail the magnitude and implications of the quota­tions from the Old Testament in those same books as well as in Paul's books of Hebrews and Romans. Likewise, I hope you have gained fresh insights from the Bible into God's Conscience and how Jesus is greater than man's esteem as well as a refreshed insight that will allow us to seek peace between the fundamental-ists and moderates that by their warfare are splitting the Southern Baptist Con­vention and hampering the work of the Gospel of Christ. The manner in which we must continue our focus is to compare Mark and Luke with Paul and Matthew on Psalms and Romans, then in the next chapter make some comparison of all four on the total Old Testament.
5-12: More Focus in the Bible on the Topic of Resurrection.

1. Correction in beliefs of one lady, Martha, about the future resurrection of the last day.

   {Please read John 11:17-27.}

   (1). Yes, there will be resurrected bodies like that of Jesus on the last day; but all believers in Jesus continue to live between body sleep and resurrection.

   (2). However Jesus, the miracle worker is “the resurrection (of all resurrec-tions), and the life.”

   (3). There is never a cessation of life for “He who believes in Me, though he may die, he shall live.”

NOTE: Last week a Bible Search Question came in, “Development of Chris-tian Doctrine”. Well, the development of Christian doctrine comes for you in your own reading of the Bible, and study; although, of course, it has been there all along in the Bible as “the faith once for all delivered to the saints” (Jude 3). In other words, in the canon of the Bible, Christian doctrine was complete in the first century.

2. Yes, to some the preaching of Jesus and the resurrection are still preaching of “foreign gods”.

   {Please read Acts 17:22-34.}

3. Since believers repeat a likeness to His death by a crucifixion to self and resurrection to a new life, starting here on earth and continuing with eternity, then they also repeat a likeness to His Resurrection by way of the One Baptism, the favorite word of the Bible for the One salvation.

   {Please read Romans 6:3-14.}

4. If believers have no resurrection of the bodies like Christ, then the Resur-rection of Christ is no longer the basis of faith in Christ.

   {Please read I Corinthians 15:1-58.}

   (1). Part of the Gospel itself of the Bible and early and present preaching of the Bible and the Gospel is that “He arose again the third day according to the Scriptures”. (15:4)

   (2). “Fallen asleep” is a favorite word of the Bible for death.

   (3). How can any in Christianity claim there is no resurrection of the dead, since Christ is risen! (15:12)

   (4). All of Christian faith depends on a resurrection from the dead. (15:14-17)

   (5). If Christ is not risen, then you are still in your sins in the sight of God. (15:17)

   (6). If Christ is not risen, then you can say good-bye to loved ones and fore-fathers who have fallen asleep as they have eternally perished.

   (7). Yes, it is miserable in this life without the hope, that is reasonable expectation based on the promises of the Bible, of the resurrection (15:19).

   (8). How strange that one recognized as the Son of God, the Lord Jesus Christ, even though God should be thought perishable!

5. They all go together: (1) suffering for Christ in the name and for the sake of Christ, (2) knowing Christ, and (3) “knowing the power of His resurrection.”

   {Please read Philippians 3:7-21.}
CHAPTER 6  

WISDOM OF GOD
AND MAN.

6-1: 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.
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.

6-2: 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.

The full extent of how out of context Southern Baptist preachers have become, and by a former President of the SBC, with the obvious contradiction to a simultaneous claim for respectability of a literal Bible interpretation by this funda-
mentalists controlled convention, is the nerve of Jack Grahm last Sunday to preach the Gospel of Wealth and Prosperity from Jeremiah 29:11; and in the message to have the dream-like gaul to cite this message as a blessing for him on the way to his success at the top of the professional Baptists pile. In the first place, Grahm has never been in captivity in Babylon, which is where this remnant of God’s people found themselves as the Prophet Jeremiah specifically addressed chapter 29 to the captives—and where they would be for 70 years as predicted in Isaiah (see the “Plight of Prophets”, a Message in the Bible Studies in Jeremiah series); and furthermore how can you have a nerve to preach a Gospel of Prosperity message to a people suffering, away from their homeland and the security and comfort they knew in Judah and Jerusalem, to a people who had recently lost so much.

Yes, the message of comfort and security in Jeremiah, as so often in the other Prophets, refer to a short-live time of national prosperity later; but primarily to an elongated time of welfare for eternity on the new earth. And above all it applies to a very specialized and small group, “one from every city and two from every family” and comparable to the only 7000 during the time of Elijah who God had reserved (alias, to whom God had selectively provided Security) for Himself, that has always been part of the plan of God to get a few from each generation to re-populate the immigration on the new earth, what one might call “A Specialized Security of the Believer for a Remnant of the Remnant. {See the book of Malachi for more on the remnant of the remnant.} Always, in Old and New Testaments, you must in all intellectual honesty, and like Grahm representatively on the fundamentalists fails weekly to do, distinguish between the larger group of the “called” of God’s people and the much smaller—say in the category of two from every family and one from every city—group of the “chosen” of God’s people. In other words, the classical doctrine of Baptists, “The Security of the Believer”, is true; but if you are intellectual honest about it, and about the Bible on it in the total context, you will read in there that the Security of the Believer is only for a very specialized group of the called of God’s people.

6-3: 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.

6-4: 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 come back to the 4 figures of baptism of I Peter 3, I would compare it to persons thinking that their head is above water--that they are treading water or float okay, I think we have enough background from the predictions of the Writing Prophets, to go into the real thing that happened during the time of Christ and of His apostles, in particular we will focus around the Apostle Peter and the book of I peter as found in 3:18-22. Can I read it one more time, this time in the total context; and as I do so please look for the 4 figures of baptism: world baptism, the baptism of Christ, baptism of self, and water baptism.

"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the longsuffering of God waited in the day of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us, namely 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 3:18-22 NJKV)

6-5: To the Nations -- Jeremiah, Ezekiel, Daniel, and Isaiah

We must distinguish between these four major Writing Prophets. If God called Jeremiah to be a Prophet to the nations, and He did, how is it that Daniel, Ezekiel, and Isaiah also had much to say about the destiny of the nations, yet were not called Prophets to the nations; or were they?
First, the call of Jeremiah, the priest, to be a Prophet.

“I have appointed thee a prophet unto the nations....I have this day set thee over the nations and over the kingdoms, to pluck up and to break down, to destroy and to overthrow....Take this cup of wine of wrath at my hand, and cause all the nations to whom I send thee to drink it.” (Jeremiah 1:5;1:10; and 25:15)

Our problem is that nowhere are we told that Jeremiah actually visited other nations, except Egypt near the end of his ministry. Somehow we know that Jeremiah delivered these messages to the 21 nations that are named after 25:27, since he tells us in 25:27 that he did take the cup at Jehovah's hand and caused all those 21 nations to drink of it. He must have either visited these nations or wrote down the messages and sent them to the nations to read. Is there the possibility that he did some of the work through Ezekiel and Daniel. Ezekiel and Daniel were already captives to the North. Ezekiel was taken captive to Babylon in 598 B.C. where he like Jeremiah preached the destruction of Judah and Jerusalem. Daniel was taken captive earlier, in 605 B.C., the first year of Nebuchadnezzar invasion of Syria and Palestine. While Jeremiah and Ezekiel were both priests, Daniel was a statesman and governor. Ezekiel was called to be a Prophet five years after with King Jehoiachin he was taken captive to Babylon.

It is clear from the call of Ezekiel to be a Prophet recorded in Ezekiel 1,2 that Ezekiel was called to be a Prophet only to Israel in Exile. The call begins with in the first chapter a vision from God.

“Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard the voice of one speaking (Ezekiel 1:29)...And he said to me, 'Son of man, sand upon your feet, and I will speak with you.' And when he soke to me, the Spirit entered into me and set me upon my feet; and I heard him speaking to me. And he said to me, 'Son of man, I send you to the people of Israel, to a nation of rebels, who have rebelled against me: they and their fathers have transgressed against me to this very day. The people also are impudent and stubborn: I send you to them; and you shall say to them, 'Thus says the Lord GOD.' And whether they hear or refuse to hear (for they are a rebellious house) they will know that there has been a prophet among them.” (Jeremiah 2:1-5 RSV)
What a ministry as a Prophet, to Israel a nation of rebels who may not listen to him, and that the bottom line of his ministry is that the people must know that there is a prophet of God among them.

The beginning of Daniel is more historical that a call to be a Prophet like Jeremiah and Ezekiel.

"In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with some of the vessels of the house of God: and he brought them to the land of Shinar, to the house of his god, and placed the vessels in the treasury of his god. Then the king commanded Ashpenaz, his chief eunuch, to bring some of the people of Israel, both of the royal family and of the nobility, youths without blemish, handsome and skilful in all wisdom, endowed with knowledge, understanding learning, and competent to serve in the king's palace, and to teach them the letters and language of the Chaldeans....Among them were Daniel, Hananiah, Mishael, and Azariah of the tribe of Judah." (Daniel 1:1-4,6 RSV)

I think herein we have found a way that some of Jeremiah's messages to the nations could get at least to the Chaldeans. As we know from the history of Daniel in Chaldea, Daniel became a leader in the palace of the kings.

6-5: Messages to Five Nations.

Also Jeremiah 27 tells us of how the messages got to five kings of the 21.

"In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, this word came to Jeremiah from the LORD, saying, 'Thus says the LORD to me: 'Make for yourselves bonds and yokes, and put them on your neck, and send them to the king of Edom the king of Moab, the king of the Ammonites, the king of Tyre, and the king of Sidon, by the hand of the messengers who come to Jerusalem to Zedekiah king of Judah.'" (Jeremiah 27:1-3 NJKV)

It is interesting that the word came to Jeremiah as to what to do at the beginning of the reign of Jehoiakim, but it was to actually happened during the reign of Zedekiah.

Following the commission of Jeremiah of how to get messages to five of the nations, God gives the message.
Volume 1: Prophets and Apostles

(1). The Great Maker of History explains Who He Is.
   a. LORD of hosts, the God of Israel.
   b. Creator of earth, man, and animals.
   c. By His power and His arm that is active in history, this God has given
      the works of His Creation to whomever it seemed proper to Him. (Wow, what a
      Great Maker of History!)

(2). God tells them that He has given all these lands over into the hands of
    Nebuchadnezzar, the king of Babylon who is His Servant. (Jeremiah 27:5)
    NOTE: Hopefully in this context and the verse of Jeremiah 27:5, our
    concept and knowledge of progressive revelation in the Bible leads us to see
    how early in ancient history God let Himself be known, not only as the God
    of Israel, but also as the LORD of Hosts, alias the God of all nations and
    the Universe.
    “I have made the earth, the man and the beast that are on the ground, by
    My great power and by My outstretched arm, and have given it to whom it
    seemed proper to Me.” (Jeremiah 27:5)
    And if you fail to see the control of God in human history and among nations
    operating here undeniable, then I feel sorry for you. Either you have a severe
    problem with intellectual honesty, or you have failed to comprehend this Scrip-
    ture and many others which teach God as always and ever at work in human his-
    tory.
    a. All nations shall serve him, his son, and his grandson
    b. The end of this reign is determined as "until the time of his land comes".
    c. God will punish the nation that will not serve the king of Babylon with
       sword, famine, and pestilence.
    d. A warning not to listen to your nation’s prophets, your diviners, dream-
       ers, soothsayers, and sorceress who tell you not to serve the king of Babylon.
    e. The nations that serve the king of Babylon, God will let them remain in
       their own land to till it and live in it.
    These same words were spoken to King Zedekiah of Judah, also to the priests
    and the people., "Until the Time of His Land Comes", no doubt a phrase that we
    have never heard and perhaps never read in the Bible; however, which not only
    implies but states: (1) God sets the lands of the nations, past and present; (2)
    God determines the time in history that a nations will rise and fall. The impli-
    cations of this phrase and this scriptural context are awesome: it implies, yes
    demands, that the same God who determined in detail all the nations and their
    boundaries will do the same today for the United States and their neighbors.
    It would far harder to prove that God dealt that with nations in the Sixth Cen-
    tury B.C., then stopped. In fact, we cannot possible believe that as we know
    that another Prophet about to considered in this chapter, Daniel, prophesied
concerned the Greek and Roman nations as well as the everlasting kingdom of Christ.

Edom? At first, it may confuse us to find that the promise is also to Edom as well as the other close neighbors of Judah, for we know that hundreds of years ago, the Prophet Obadiah, 840 B.C. recorded for God the prediction of the destruction of Edom, to the extent that the nation would disappear. Now, here in Jeremiah during the reign of the last king of Judah, Zedekiah (597-587 B.C.), it is finally in the patience and work of God to be executed. Jeremiah 49:7-22 is almost identical to Obadiah, and the message of complete destruction the same.

“As when Sodom and Gomorrah and their neighbor cities were overthrown, says the LORD, no man shall dwell there, no man shall sojourn in her.” (Jeremiah 49:18 RSV)

6-6: Isaiah on Edom, Other Nations, and Earth’s End.

Like Carroll indicates, you go to Isaiah for the whole spread of Prophecy, both predictive and the message for the time. The introductory words of Isaiah place it at a time before Jeremiah.

“The vision of Isaiah the sons of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.” (Isaiah 1:1 RSV)

For one thing the well-established historical event of 710 B.C. from secular and Biblical history, the destruction of Sennacherib’s army, is at the center of Isaiah. Also it is known from both histories that this same year marked the beginning of a great political movement in the Gentile World, the foundation of the Median monarchy that finally broke the yoke of Babylon. Sampey writes of the period of Isaiah.

“Isaiah’s prophetic ministry covered the stirring period during which Assyria, under the leadership of Pul, Shalmaneser IV, Sargon, and Sennacherib, repeatedly invaded Syria and Palestine. From his watch-tower Isaiah surveyed the nations, from Assyria and Elam on the east to Egypt and Ethiopia on the southwest, and Jehovah asserted by the mouth of His prophet, His sovereignty over all the earth.”

Isaiah is the great landmark writing Prophet of the Bible, considered the prophet of Prophets. Before him were Obadiah, Joel, Jonah, and Amos; contemporaneous with Isaiah were Hosea in Israel and Micah in Judah. B.H. Carroll in his volumes of AN INTERPRETATION OF THE ENGLISH BIBLE divides the Writ-
Dumah is Edom in this list: that is found in Isaiah 34. Yet the passage of
Isaiah 34 implies much more scatological judgement than on Edom, as if Edom
has become a symbol of all on whom God will rain out His final wrath. You see
both the eschatological and the general nature of world judgment at the begin-
ning of chapter 34.

"Come near, you nations, (see, to all nations), to hear; and heed, you peo-
ple! Let the earth hear, and all that is in it, the world and all things that
come forth from it. For the indignation of the LORD is against all nations,
and His fury against all their armies; He has utterly destroyed them, He
has given them over to the slaughter....All the host of heaven shall be
dissolved, and the heavens shall be rolled up like a scroll; all their host
shall fall down." (Isaiah 34:1-4 NJKV)

In the last verse you see God's judgment on the heavens as well as the earth,
definitely an eschatological event of the end of the last days. But one thing
that will help us in our study is that we can see judgment against the particular
nation named Edom has already been pronounced.

Isaiah deals with many nations in his book. A summary follows.

1. A Prophesy Against Babylon (Isaiah 13)
2. A Prophesy Against Assyria (Isaiah 14:24-27)
3. A Prophesy Against the Philistines (14:28-32)
4. A Prophecy Against Moab (15:1-16:13)
5. An Oracle Against Damascus (Isaiah 17)
6. A Prophesy Against Cush (Isaiah 18)
7. A Prophesy Against Egypt (Isaiah 19)
8. A Prophecy Against Egypt and Cush (Isaiah 20)
9. A Prophesy Against Babylon (Isaiah 21:1-10)
10. A Prophesy Against Edom (Isaiah 21:11-12)
"An oracle concerning Dumah: Someone calls to me from Seir, 'Watchman, what is left of the night? Watchman, what is left of the night?' The watchman replies, 'Morning is coming, but also the night. If you would ask, then ask; and come back yet again.'" (Isaiah 21:11-12 NIV)

11. Prophecy Against Arabia (Isaiah 21:13-16)
12. A Prophesy About Tyre (Isaiah 23)

**Isaiah on Devastation of the Earth**

While God is letting Isaiah know and tell all about the destruction of nations, and some with eschatological content, He lays the ultimate devastation on the earth. This is one of the few times that it is so clearly spelled out and with so many details. We need to know the message; and we need to know the words so that we recognize those word when they are being quoted in the words of other books of the Bible. This will enable us to distinguish between predictions that have more short time and then final time fulfillment.

1. This is a judgment on the earth and its inhabitants.
   “See, the LORD is going to lay waste the earth and devastate it; and scatter its inhabitants--” (Isaiah 24:1 NIV)
   2. It will be a democratic judgment on all peoples.
   “it will be the same for priest as for people, for master as for servant, for mistress as for maid, for seller as for buyer, for borrower as for lender, for debtor as for creditor.” (Isaiah 24:2 NIV)
   3. The earth completely laid waste and totally plundered.
      (1). You must see that this word is spoke by the LORD Himself.
      (2). The earth dries up like a drought and withers, and at the same time the exalted people of the earth languages (it takes time).
   “The earth dries up and withers, the world languishes and withers, the exalted of the earth languish.” (Isaiah 24:4 NIV)
   4. A curse has come on the earth because of the guilt of the people. (Isaiah 24:5-10)
      (1). The Earth has been defiled by the people: they have disobeyed laws, violated statutes, and broken “the everlasting covenant.”
      (2). Earth's inhabitants are burned up with very few left; wine and merriment are gone; gone also is the sound of music instruments and revelers, and of the joyful harp.
(3). Gone is wine and song, the taste of the beer, cities lie desolate, houses boarded up, cries come for wine, joy turns to gloom, and there is no gaiety on the earth.

“The city is left in ruins, its gate is battered to pierced. So will it be on the earth and among the nations, as when an olive tree is beaten, or as when gleanings are left after the grape harvest. They raises their voices, they shout for joy; from the west they acclaim the LORD’s majesty. Therefore in the east give glory to the LORD; exalt the name of the LORD, the God of Israel, in the islands of the sea. From the ends of the earth we hear singing: ‘Glory to the Righteous One.’ But I said, ‘I waste away, I waste away! Woe to me! The treacherous betray! With treachery the treacherous betray!’ Terror and pit and snare await you, O people of the earth. Whoever flees at the sound of terror will fall into a pit; whoever climbs out of the pit will be caught in a snare.” (Isaiah 24:12-18 NIV)

5. The Heavens are Shaken and the Earth is Shaken “in that day” (like the “one day of the LORD” of many other predictions), and the spiritual wickedness in high places will be punished as well as the people on the earth; and the sun and the moon will be affected; and the LORD Almighty will reign on Mount Zion and in Jerusalem with the elders, gloriously (Isaiah 24:18-23)

Jeremiah on Other Nations.

A look back at our outline of chapter 5 of the book of Jeremiah, we will see that Jeremiah 46 is a prophecy about Egypt, Jeremiah 47 about the Philistines, chapter 48 about Moab, chapter 49 about Ammon, Edom, and others; and then in chapters 50 and 51 the fall of Babylon is predicted.

Daniel on the Nations

First, we should note a very significant change in Daniel 5:30 as Belshazzar, king of the Babylonians is killed, and Darius, the Mede took over the kingdom at the age of 62.

“That very night Belshazzar, king of the Babylonians was slain, and Darius the Mede took over the kingdom, at the age of sixty-two.” (Daniel 5:30 NIV)

6-7: Another Look at The Gospel Explained.

NOTE: Do not forget that the Magic Outline, or the Outline of the Old Testament according to the New Testament, and New Testament quotes is in this Top 12 Topics of the Bible outline, placed under the headings of (1) the Old Testament quote itself under “The Gospel Proclaimed”, (2) “Presented” From Matthew, the location in this most thorough gospel as related to quotes, often by Jesus, (3) “Explained” with quotes in Hebrews and
Romans, (4) “Reinforced” with the Old Testament quotes in Luke, and (5) Appendized with the Old Testament quotes in Mark. Or from the top headings of the Appendix of this volume 1, below.

Hebrews and Romans are as surely as much the Gospel, the Gospel according to Paul as are Matthew, John, Luke, and Mark. Hebrews being Paul’s original Gospel address to the Jewish synagogues is the Gospel especially to the Jews, and Romans is the expanded Gospel version of Hebrews to the Gentiles. You have previously noted that while Psalms quotes dominate the book of Hebrews, the quotes from Isaiah dominate that of Romans. {It should be added that before Paul from imprisonment in Roman published Hebrews, he made certain additions for the Christians to whom it was sent.}

Hebrews and Psalms

In this section of Bible, on Wisdom of God and Man, and the wisdom literature is part of Isaiah and Psalms. Even as Paul quotes often from Isaiah in Hebrews and Romans, so often also he quotes from Psalms in Hebrews and Romans. Recall that when Paul sat down at Tarsus during the seven silent years to write a parchment as a basis for his future addresses to the Jewish synagogues, he had at his disposal: (1) The Old Testament; (2) The Gospel of Matthew; (3) Testimonies to Jesus from Peter and James at Jerusalem which he also recorded on parchments; and (4) Direct revelations from the Ascended Christ which he received in Saudi Arabia.

“But when it pleased God, who separated me from my mother’s womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heath (Gentiles), immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, saved James the Lord’s brother.” (Galatians 1:16-19)
It should be obvious that when at Tarsus Paul made parchments to record the most relevant Old Testament quotes to be recorded in his 14 New Testament letters and on the parchments that he left for Dr. Luke and John Mark, that on the parchment for the writing of Hebrews was a deference to the book of Psalms. From a previous table we take the quotes from Psalms in Hebrews as shown in Table 6-1. A look at Table 6-1 will illustrate that there are 15 direct quotations from Psalms, and that these 15 direct quotations are interspersed throughout the book of Hebrews, starting with Hebrews 1:5 and running all the way to Hebrews 10:5. Recall that these 15 quotes under the direction of the Ascended Christ in Arabia and the assistance of the Holy Spirit in Tarsus would be what God considered MOST important for the Jews to hear about the Gospel of Christ!

1. Psalms 2:7 and Hebrews 1:5.
   “I will declare the decree: the LORD hath said unto me, Thou art my Son, this day have I begotten thee.” (Psalms 2:7)
   (1) The LORD God the Father said to the Lord Jesus Christ, “You are my Son, this day have I begotten you.”
   (2) It is the Spirit of Christ that is speaking here through the Prophet David, another case of the double or more meaning of Old Testament prophecies. It is this same Spirit of Christ speaking through the Old Testament Prophets that the Apostle Peter writes of in I Peter 1:10,11--
   “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; Searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow.” (I Peter 1:10,11)
   (3) The “day” that the Father begot Jesus as His Son may forever remain a mystery to us while still on this earth; for that day must be well before the beginning of the universe when Christ, the Word, dwelt with God and through all things were made, and before the actual babe of Jesus was placed in the womb of Mary by the power of the Holy Spirit.
   “Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” (Hebrews 1:4,5, Psalms 2:7, and II Samuel 7:14)
   As powerful and as respected as are angels, the power and respect for the name of Jesus as the Son of God is much greater.
“Bless the LORD, O my soul, O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchiest out the heavens like a curtain: who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind: Who maketh his angels spirits, his minister a flaming fire; Who laid the foundations of the earth, that it should not be removed for ever.” (Psalms 104:1-5) {Table 6-1: Psalms in Hebrews is shown below: This chapter in based on the Wisdom Literature.}

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TO APPRECIATE SOME OF THE GREATNESS OF THE LORD JESUS CHRIST, WE MUST SEE SOMETHING OF THE GREATNESS OF GOD THE FATHER--
(1). The LORD God the Father is clothed as His very character with "honour and majesty".
(2). So extensive and mysterious in understanding is the Father that it is as if His very clothing is the light that permeates the whole universe.
(3). The heavens of stars and planets beyond the earth are a curtain, or backdrop, for heaven where the Father and the Son dwell.
(4). Heaven extends from the curtain in the vast universe to the waters on the earth.
(5). God in heaven walks on the wings of the wind, making the clouds His chariot.
(6). The angels as the ministers of God in heaven are spirits and flaming recipients of vast powers.
(7).  God the Father through Jesus the Son, the Word, (John 1), laid the foundations of the earth.

(8).  While the old earth will be made new, this foundational earth will survive forever.  (It is the surface of the earth that will be consumed with fire.)

“And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.  And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.  But unto the Son he saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom.”  (Hebrews 1:6-8)

(1).  Jesus as the Word was the “first begotten” of God the Father before He was sent into the world.

(2).  Yet the Father did say at that point when He brought Jesus into the world that the angels of God which ministered on earth as well as in heaven should worship the Son even as the Father is worshipped.  You note how they did this before the shepherds at the birth of Jesus (Luke 2:13,14).

“And suddenly there was with the angel’s a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”  (Luke 2:13,14)

NOTE:  Also note that while Paul would have established in Hebrews this worship of the angels of Jesus as a fact, it would be Dr. Luke later who would elaborate on it in terms of what actually happened in the presence of the shepherds at the birth of Jesus.

(3).  Notice what the Father said to the Son--

a.  Jesus is also God as the Father addresses Jesus as “O God”.

b.  The Father establishes Jesus throne and Lordship as being forever.

c.  Jesus’ kingdom is established and maintained based on righteousness. 3.  Psalms 104:8,9 and Hebrews 1:8.

“Thou coverest it {the foundations of the earth} with the deep as with a garment; the waters stood above the mountains.  As thy rebuke they fled; at the voice of thy thunder they hasted away.  They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.  Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.”  (Psalms 104:6-9)

(1).  In the beginning the void where the earth was Created by God the Father through Jesus the Word was covered with water so that God separated the waters above from the waters below, and established locations on earth for that water.

(2).  God allowed the waters to cover the earth during the Flood of Noah’s day; but God through the Prophet David is re-establishing the fact that earth will
never again be covered by water. In fact, a characteristic of the end time is that vast bodies of water will be no more (Revelation 21:1,2).

NOTE: You are beginning to see that what we have in the sequence of Psalms as quoted by the Apostle Paul is the history of the universe form the perspective of God the Father: (1). Jesus the Son is begotten; (2) The angels as ministers are begotten; (3) The universe is Created; (4) The first earth is destroyed, the surface wiped clean, with the Flood; (5) Jesus is begotten on earth; and (6) The old earth will again be wiped clean, this time with fire.

4. Psalms 45:6,7 and Hebrews 1:8.

"Thy throne, O God, if for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, that anointed thee with the oil of gladness above thy fellows." (Psalms 45:6,7)

(1). Although the Father calls the Son, O God, it is still that the Father is the God of the Son. This is perhaps the most fundamental concept of the whole Bible--that God the Father may be all in all; and is as Paul makes clear in I Corinthians 15:27,28--

"For he (God the Father) hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued under 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 Cor. 15:27,28)

(2). The Son like the Father loves righteousness as the very nature of His character and hates iniquity.

(3). The Father has anointed the Son with gladness and majesty above all the "fellow-heirs", or second borns, with the "firstborn".


"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall thou change them, and they shall be changed. But thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee." (Psalms 102:25-28)

(1). You learn even more about the Creation of the Universe, and the relationships of the Father and Son to that Creation, in the book of Psalms than in Genesis; but recall that Psalms even as any other book of the Bible is best understood in the total context of the bible.

(2). This waxing old as a garment of the old earth and the changing of the old earth is the equivalent of the new earth coming into existence as the old earth is
purged with fire from heaven, as the elements of earth and the heavens are melted with a fervent heat.

(3). The great immutable in the Universe are the existence of God the Father and God the Son.

(4). While the old earth and the old heavens will change drastically at the end of time, even as the Father and the Son will remain above it all and unaffected, so will also the children of faith that the Father through the firstborn Son has established during the history of the earth will like the Father and Son become immutable in that they will live forever.


THE PLAN OF GOD THROUGH ALL THESE CHANGES ON EARTH AND IN THE HEAVENS, AND WITH THE NEW CITIZENS PREPARED FOR THE NEW EARTH, IS KEEP JESUS, THE ASCENDED CHRIST ON HIS RIGHT HAND UNTIL ALL THOSE THAT REJECT THE KINGDOM OF GOD ON THE NEW EARTH WILL BECOME THE FOOTSTOOL OF THE LORD JESUS CHRIST!


“But unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testifieth, {that one is the Prophet David in Psalms and in Psalms 8:4-6} saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him” Thou mayest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.” (Hebrews 2:5-8 and Psalms 8:4-6)

THE BOTTOM LINE OF THIS PASSAGE IS THE REALITY ON EARTH THAT PAUL AND OTHER CHRISTIANS DID NOT SEE DURING THEIR TIMES ALL THINGS UNDER THE FEET OF CHRIST, NOR DO WE TODAY: DEMANDING A GREAT EVENT IN THE FUTURE WHEN INDEED ALL THINGS WILL BE PUT IMMUTABLE UNDER THE FEET OF CHRIST!


“But we see Jesus, who was made a little lower than the angels {by birth into the human race on earth} for the suffering of death {crucifixion}, crowned with glory and honour {resurrection and ascension to the right hand of the Father}; that he by the grace of God should taste death for every man {the atonement in the crucifixion}. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory {the adoption of the second borns by the firstborn and the Father}, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified {firstborn and the second
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borns) are all of one; for which cause he is not ashamed to call them brethren, (the fellows become brethren) saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.” (Hebrews 2:9-12)


“Wherefore (as the Holy Spirit saith, To day if ye will hear his voice.” (Hebrews 3:7) Paul starts to make the Gospel of Jesus and the Father very personal to the Jews he is addressing in the synagogues!


“O come, let us worship and bow down; let us kneel before the LORD our maker. For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will heart his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, it is a people that do err in their heart, and they have not known my ways: Unto whom I sware in my wrath that they should not enter into my rest.” (Psalms 95:6-11)

“For some, when they had heard, did provoke ; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.” (Hebrews 3:15-19)

(1). The Holy Spirit of God now as then woos people toward faith in the Father and the Son. (2). Even as the multitude of the children of Israel which saw the works of God which brought them of Egypt and preserved them in the wilderness had some which believed and some which did not, even so today among those who know of the works of God some believe and some do not.

11. Psalms 95:7,8 and Hebrews 4:7. Paul repeats the quotation of Psalms 95:7,8, trying to make it personally clear that individual choice and faith must be exercised in response to the inward wooing of the Holy Spirit on the human spirit.


“So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek.” (Hebrews 5:5,6, Psalms 2:7 and Psalms 110:4)
“The LORD hath sworn, and will not repent (will not change His mind), thou art a priest for ever after the order of Melchizedek (a priest of such a high order that even Abraham, the father of the believing Jews and Gentile, gave tribute).” (Psalms 110:4)

We looked at this above as Jesus is established as the Great High Priest of the order of magnitude above Abraham and all!

“For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem which is, King of peace: Without father, without mother, without descent, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually.” (Hebrews 7:1-3)

Ways in which Jesus is a Great High Priest according to the order of magnitude of Melchizedek-- (1). Jesus like Melchizedek is the ordained Priest of the Most High God the Father. (2). Jesus is to accept tribute of all of the order of Abraham and below. (3). Jesus is the King of righteousness. (4). Jesus is the King of Peace. (5). Jesus’ descent is difficult to trace from earth’s perspective; for it goes right up to the heavenly throne where God dwells. (6). Jesus is a High Priest forever!

“For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.” (Hebrews 10:4-7 and Psalms 40:6-8)

THIS DISTINGUISHES BETWEEN THE GOSPEL PROCLAIMED IN THE OLD TESTAMENT AND ESTABLISHED ON EARTH! Jesus didn’t say it first when He came on earth; but said it through His Spirit first in the Old Testament--that is when it was established, then proclaimed it as a fact when He came on earth!

6-8: Romans and Isaiah

Even as the quotes from Psalms dominate Hebrews and the Gospel to the Jews, the quotes from Isaiah dominate Romans and the Gospel to the Gentiles. The quotes from Isaiah in Romans are shown in Table 6-2 on the next page. Look at Table 6-2: amazingly there are 15 direct quotes of Isaiah in Romans
even as Psalms in Hebrews. Another characteristic of Isaiah in Romans in that there are numerous double quotations where one verse or series of verses in Romans quotes from more than one reference in Isaiah: there are two such cases with three repeats of Isaiah, of Isaiah 28:16. Let us look at this portion of Isaiah first to see where in the Old Testament Paul wants to place so much emphasis on the Gospel to the Gentiles.

“Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” (Isaiah 28:16)

(1). Jesus is the foundation stone for faith in that He is laid as that foundation by God the Father.

(2). Jesus is the foundation stone for faith in that He is a tried stone in whom God the Father is well pleased, in all points tempted like as we are yet without sin.

(3). Jesus is the foundation stone for faith in that He is the precious stone of the Father, beloved of the Father as His only begotten Son.

(4). Jesus is the foundation stone for faith in that He is the only sure foundation for faith.

(5). Jesus is the foundation stone for faith in that He is the only means of faith that prevents people from being ashamed or being nervous as they make haste through life without a foundation.

Table 6-2: Isaiah in Romans.

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With this central focus point of Isaiah 28:16 and Romans 9:33 and Romans 10:11, we will proceed both directions in this Gospel to the Gentiles; and in the manner and outline as shown below--


2. Romans 9:33.
3. Romans 10:11.

II. Isaiah 1:9 (in Romans 9:29) and Isaiah 49:23 (in Romans 10:11).

1. Isaiah 1:9.
2. Romans 9:29.
4. Romans 10:11


1. Isaiah 10:22,23.
2. Romans 9:27.
4. Romans 10:16.

IV. Isaiah 52:5 (in Romans 2:24) and Isaiah 65:1 (in Romans 10:20,21).

V. Having completed all those in the first half of Romans, it remains for those in the second half.

1. Isaiah 29:10 and Romans 11:8.
4. Isaiah 45:23 and Romans 14:11.
5. Isaiah 11:1,10 and Romans 15:12.
6. Isaiah 52:15 and Romans 15:21. (Even as Paul started with the 52nd chapter of Isaiah, verse 5, he ends on that same chapter with verse 15.)

6-9: Jesus as the Foundation Stone

I. Ways in which Jesus is the Foundation Stone.
Volume 1: Prophets and Apostles

1. The Father established this cornerstone.
2. Jesus's perfection was tested on earth.
3. Jesus is precious as the beloved Son of the Father.
4. The only foundation for faith laid by the Father.
5. People are only made secure as they stand by faith on this foundation.

II. Gentiles of the new remnant will not be ashamed of their faith in the foundation stone.

1. Isaiah 1:9.
   “Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” (Isaiah 1:9)
2. Romans 9:29.
   “And as Esaias said before, Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.” (Romans 9:29-33 and Isaiah 1:9 and Psalms 118:22 and Isaiah 8:14, and Isaiah 28:16)
   “Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shall know that I am the LORD; for they shall not be ashamed that wait for me.” (Isaiah 49:22,23)
4. Romans 10:11.
   “For the scripture saith, Whosoever believeth on him shall not be ashamed.” (Romans 10:11)

III. The New Remnant of the New Foundation Stone of faith identified.
1. Isaiah 10:22,23.

“And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness.” (Isaiah 10:20-22)

2. Romans 9:27.

“As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto the, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of israel be as the sand of the sea, a remnant shall be saved.” (Romans 9:25-27, Hosea 2:23, Hosea 1:10, and Isaiah 1:9 and Isaiah 10:22,23)


“Who hath believed our report? and to whom is the arm of the LORD revealed?” (Isaiah 53:1)

WHO CAN BE SAVED AND WHO WILL BELIEVE THE REPORT OF THE GOSPEL IN ORDER TO BE SAVED? THE NEW REMNANT OF JEWS AND GENTILES!

4. Romans 10:16.

“But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I Say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and b a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day Long I have stretched forth my hands unto a disobedient and gainsaying people.” (Romans 10:16-21 and Isaiah 53:1 and Psalms 19:4 and Deuteronomy 32:21 and Isaiah 65:1 Isaiah 65:2)

IV. Even as the real Captivity is spiritual, so also the real remnant of a few Gentiles and Jews is the real nation of the new earth.

1. Isaiah 52:5.
“Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak; behold, it is I.” (Isaiah 52:5,6)

“For the name of God is blasphemed among the Gentiles through you (the Jews), as it is written.” (Romans 2:24)

“I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation that was not called by my name.” (Isaiah 65:1)

“But Esaias is very bold, and saith, I was fond of them that ought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.” (Romans 10:20,21 and Isaiah 65:1 and Isaiah 65:2)

V. All the Gospel implications of Jesus as the new foundation stone for the new remnant.

1. Israel as a nation has not been able to see and hear this Gospel, nor to become part of the new remnant.

2. All of “Israel”, the new remnant, is not of the nation of Israel; but all of this “Israel”, the new remnant, shall be saved.

3. The Covenant of God with this new remnant of the new nation of “Israel”, of a few Jews and Gentiles, includes that God will take away their sins. Even as this new remnant is the real Israel, so the real Captivity and Restoration is the taking away of the bondage of this sin.

4. God the Father has pre-determined and even sworn on the fact in the Old Testament that every single knee on this earth and in history shall bow to Him, and confess that He alone is God.

5. It was predicted by the Prophet Isaiah that Gentiles would believe in the root of Jesse and David, Jesus the foundation stone.

6. The ones that God has spoken of in Isaiah and the rest of the Old Testament, those of the new remnant of the new nation of Israel, will see, hear, understand, and believe the Gospel of the foundation stone of Jesus.
Perhaps by now with this seventh in the series of top topics on the Bible, you are beginning to appreciate the structure basis God used to write the Bible with consistency and fidelity over thousands of years and many different authors, prophets and apostles, from the human side. It is not complicated; simple, but hard to appreciate since at the same time you have to admit that like the original creation of the world, God from His great white throne in heaven had to work hard and that He stuck with it so many thousands of years just to provide an objective and concrete revelation of His will and ways to humanity. This evidence of such an internal structure that is consistent through the 66 books of the Old and New Testament is taught in II Peter 1:20, but often skimmed over, “no Scripture is of any private interpretation”. What this says in no uncertain terms is that the Bible has only one interpretation, that provided by God, and that the Bible is self-interpretative. If you see this internal structure, you see the self-interpretation: if you miss this structure, you equally miss the self-interpretation. This top topic of the Bible is as much about this internal structure that God used as much as it is about the consistent content of the Bible centered around the Gospel, for it is that structure which conveys with controversy and dispute or disagreement, the consistent message of that Gospel. What it essentially says in II Peter 1:20 is that while these authors of the Bible from the human side--alias, the Apostles, Prophets, and Jesus--were providing to humanity a gradual revelation of God through the thousands of years, they were building within that revelation a self-check of self-interpretation. Essentially what that
structure is besides an obvious consistency of content all the way from Genesis to Revelation--say, it is called truth--is quotations from the Old Testament in the New Testament; and with explanations and the proper interpretation. If you have not seen that structure in the previous six top topics, it should be evident to you in this top topic of the Bible.

7-1: The Time Finally came.

Much of the Bible, including this section from Psalms 70-150, illustrate how God patiently deals with men in their historical context, as well as the nature of the Bible construction with the laborious in history addition of one more prophet and one more apostle. God working in the historical context of time is seen in the establishment of the “last days” of Joel and Acts as starting with the coming of the Holy Spirit in great power and glory on the first day of Pentecost after the Ascension, then ending with the Second Coming; and it is seen with the references from Psalms 70-150 below.


2. Angels always active in human history as messengers and initiators in human history, were notable active during the life of Christ. The Father charged to angels to care for Christ: Psalm 91:11 and Matthew 4:6.

3. Consistent in the history of revelations and the book of Revelations {the 66 books of the Bible} God along with communications about His own will and ways to man, was telling man also the difference in His sight of what a wise man and a foolish man is. You might call it the educational system according to God of wisdom and wise men. God knows the thoughts of the wise as vain: Psalm 94:11,12 and I Corinthians 3:20.

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.

7-2: 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.

7-3: Believe and Speak.


GIST: Here the Bible gives us insight into a personal conversation and declaration from God the Father to God the Christ, when He arrived back in heaven after Ascension and the previous completion of salvation, the Father says, “Sit down in this place of honor next to Me while I continue to work in history for the completion of the period of “last days”, Holy Spirit coming to Holy Spirit withdrawal, as I make all of your enemies throughout the remaining history to bow down at your footstool. And it was recorded long before the happened after the Ascension of Christ.

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

GIST: While this Gospel on Sufficiency has been perverted to a Gospel of Prosperity in order to justify the extravagant living of some evangelists and other rich people in the $250,000 and above category, it remains the same in the Word of God throughout time and history that God will provide “sufficient” livelihood to allow you to carry out the work of His kingdom.


GIST: We have self and Holy Spirit affirmation of our faith as we “believe and speak”, as with continuing faith out of our lives flow the RIVERS OF LIVING WATER of believe and democratic prophesy. READ RIVERS OF LIVING WATER, the new title for BIBLE REPORTS FOR BELIEVING, at:


Even as churches today think they can self-identify themselves as the elect of God, the “chosen” of God from among the “called” of God” by placing out front of their church a sign which has the equivalent of THE CHURCH, so now among SBC churches and assemblies of God and other pentecostals, it is thought today that a “revival” comes automatically with the placing of a sign
out front with the word “revival” in it as if these churches have that must influence or control over the Holy Spirit in spite of a lack of righteousness. What we really have today is a revival of many of the bad and forbidden practices of the first New Testament churches: obviously those bad doctrines and practices as listed in the majority of churches in Asia Minor of Revelation 2 and 3, but more so the forbidden practice of gibberish in worship as condemned in 1 Corinthians 14, and above all in song, public worship, and the democratic exercise of “prophesy”, intended for edification, comfort, and exhortation, perverted into self-gratification and self-expression of a few. {Read again 1 Corinthians 14, and you will find that it states positively to take your brain with you during public worship services! Think “brain” every time you read “understanding”}. Bottom line of 1 Corinthians 14 is that the “Rivers of Living Water” have little to do with tongues or healing, far more to do with speaking with clarity in public in order to provide “comfort, edification, and exhortation” for the listeners; and investigate carefully much of today’s Prophesy, testing the spirits as the Apostle John admonishes in I John, and you find also the condemned attitude of 1 Corinthians 14:36 that the Bible came out of them only or that it came to them only.


We must briefly pause for a little exegesis right here in Romans chapter 15 in order to appreciate the context and flow of the verse 15:11 quote from Psalm 117:1, especially since so much of it reinforces the main thrusts of this top topic on the internal structure of the Bible as well as the Prophesy and Understanding gist of 1 Corinthians 14.

(1). Worship, like life, should be more to please others than ourselves. (Romans 15:1); (2). In life and worship that attitude of pleasing neighbors also leads to their “edification” (Romans 15:2); (3). Those things written in the Bible before the New Testament, and by the prophets, as well as the things written now in the New Testament are for: (a) our learning {obviously a use of the brain}, and (b) our hope. (15:4); (4). May God grant you in worship and life to be “likeminded to one another” consistent with the truth as it is in Christ Jesus. (15:5); and (5). A few number of Jews and many more Gentiles, approximately 7,000 per generation, should continue to Praise and Worship God with understanding and the brain, actually the born again spirit within us contains the brain, emotions, and
will, and the will in spite of the obvious departures of the Falling Away and backsliding of the majority in churches. (15:11).


**GIST:** Christ and faith in Christ is the stone of faith ordained by God to separate humanity into two groups: (1) those who fall on this Christ, the stone of faith, and are broken into repentance and faith, or (2) those upon whom at the end of their life or at the Second Coming have this God ordained stone of judgment fall on them to grind them into the pieces of the everlasting punishment in of eternal dying and death.


**GIST:** Yes, even the triumphant and short-lived entry of Christ back into Jerusalem, is predicted in the Old Testament before fulfilled in the New Testament of Matthew 21:9, as the Jewish people falsely hoped for a present kingdom reign of Christ that would re-establish the very prosperous kingdom of David. Here unsound doctrine and false prophets are equally as persistent in history as they claim a false Gospel of Prosperity and a kingdom far from what Christ taught in the Sermon on the Mount.


While there is no cure during these times of the Falling Away and Backsliding of “the generation of His wrath” (Jeremiah 7:29), for repeated false doctrines and false prophets, apart for the recognition of a few in the church and churches of sound doctrines of the Gospel, we must continue to “preach in season and out of season”—when it is convenient and less convenient—the Gospel of the Bible. While the Old Testament made the first proclamation of the Gospel of Jesus Christ, the book of Matthew established it with the life of Jesus, Paul explained the Gospel in several ways including in the book of Romans and Hebrews, then Luke reinforced with the manuscripts that Paul left him what the Gospel of Jesus is. Dr. Luke, a Gentile and not an Apostle, first of all could write, not being ashamed of being a Gentile as among those of the new remnant of the new Israel; and likewise could write to a Roman governor without apology—

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect...
understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed.” (Luke 1:1-4)

And of these “many” that wrote on the Gospel, at least those which actually made it into the Bible Canon would include: (1). The Old Testament writers which Dr. Luke may or may not have had in mind when he wrote the introductory statement above. (2). The Gospel of Matthew which proclaimed the Gospel that had been established by the Old Testament. (3). The Gospel of Paul, in all 14 New Testament letters which he wrote, especially in Hebrews (Psalms) and Romans (Isaiah). (4). The parchments which Paul left for Dr. Luke to use in writing which contained: (a) A listing of Old Testament quotations; and (b) The testimony of Simon Peter to the Gospel of Jesus Christ (other than what Peter wrote in I and II Peter). NOTE: And to verify this hypothesis we will compare Luke with I and II Peter. (5). If the assumption is true that Dr. Luke and Mark had the Appendix to the Bible, writing after the Apostle John; then Dr. Luke also had the Gospel of John for a reference. (6). Dr. Luke could walk across the room to read what Paul had left for John Mark in the way of parchments which contained: (a) Another listing of Old Testament quotes; and (b) The Testimony of the Apostle James to the Gospel of Jesus (other than the book of James which James wrote, and of which we made comparison in chapter 5).

Consistency of Luke and Peter’s Epistles

One way to show the similarity of Peter’s testimony to Jesus as recorded in I,II Peter and Peter’s testimony of Jesus in the Gospel of Luke, and without begging the issue, is to check the center column references of any good reference Bible. (You see those notes were there long before this book and the assumptions of this book were written!) What we find as such research is done is as listed below--


Let us briefly look at these as given in the ordering of the Gospel of Luke.

Volume 1: Prophets and Apostles

“For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy (Spirit).” (II Peter 1:21)

NOTE: It is considered that the Apostle Peter wrote his epistles long before Dr. Luke wrote the Gospel, and further before that when Peter gave in Jerusalem his testimony to Paul of the Gospel of Jesus. Tradition has it that Paul and Peter were martyred at the same time in Rome.

“Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David: As he spoke by the mouth of his holy prophets, which have been since the world began...” (Luke 1:70)

NOTE: Later in this chapter we will compare the Old Testament quotes in I,II Peter with Luke and Paul.


“For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.” (II Peter 2:20)

“Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell thee: and the last state of that man is worse than the first.” (Luke 11:26)


“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (I Peter 4:17)

“And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.” (Luke 12:47,48)

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” (II Peter 3:5-7)

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” (Luke 17:26,27)


“For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.” (II Peter 2:18)

“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:7,8)

7-5: The Old Testament in Peter’s Epistles and Luke

An even better comparison of the influence of Peter in the Gospel of Luke is to compare those Old Testament quotes in I,II Peter with those in the Gospel of Luke. First, we look at I, II Peter as shown in Table 7-1 on the next page. As you read the epistles of Peter closely you will find that he talks Bible, including the Old Testament, so that there are far more quotes than are obvious and as listed in Table 7-1 which are primarily the direct quotes with hard introductions. And in the Table on page 121, Table 7-2, we will compare Isaiah in Peter with that of Luke and the Apostle Paul. First, what we will do is insert I,II Peter in the New Bible quotes of the Appendix. (These are shown with [ ]’s.) If you have not ordered a pdf copy of this complete outline of the Bible, please do so at bible.2008@live.com. If we make some comparisons of the Old Testament books in the immediate domain of these inserts, it would look as follows-- So that what we observe is the surrounding of Peter by Paul, primarily from Romans and Hebrews, and Matthew as they all quote from Old Testament
books and chapters in the same general subject area. Also we do note the one from Luke 3:4-6 where Matthew and Mark also quote from Isaiah 40:3-5. II Peter 3:9 precedes them with Isaiah 30:18: Both of these first are on “waiting” for the Lord; and Isaiah 40:3-5, of course, is the announcement that the waiting is over as John the Baptist prepares the way for the Coming of Jesus Christ.

II. Peter with Old Testament Quotes
1. I Peter 1:16 from Leviticus 11:44.
2. I Peter 2:6 and Isaiah 28:16

NOTE: We recognize Isaiah 28:16 as the focus point of Isaiah in the book of Romans.
3. I Peter 2:22,23 Isaiah 53:7,9

NOTE: While not introduced with a hard introduction, we immediately recognize the wording of Isaiah. The same is true of Genesis 18:2 and I Peter 3:6 below.
5. I Peter 3:10-12 Psalms 34:12
6. II Peter 1:17 (Mk.1:11 and Old Testament)*
7. II Peter 2:22 Proverbs 26:11
8. II Peter 3:8 Psalms 90:4

NOTE: Since there are only three places in the Bible where one thousand years is mentioned--here with a quote from Psalms 90:4 and Revelation 20, this fact should be noted!


If you look again at the outline above, you will notice that Peter, especially for two little epistles, makes a significant impact on the Table with his quotes from Isaiah; and therefore makes a significant impact on the New Testament from Isaiah.

7-6: Another Composite

Before we can conclude on Mark with Mark as an Appendix at the end of this chapter, we need to take care in preparation for the next chapter of another chore: that is to combine the Old Testament and Matthew, Paul, Peter and Luke, and James and Mark. Then we will be in a position to identify point by point from this Table, with an inspirational study of the Bible, how Mark is an Appendix to the Bible. This is shown on page 124 in Table 7-3. (Table 7-3 starts two pages forward, and is continued on following pages, with pages of inserts from Peter
and James on the Old Testament.) Recall that in this chapter we found Peter on the Old Testament in the two epistles of Peter 10 time, and James on the Old Testament in an earlier chapter 15 times. Using the inserts of Table 7-3a, Peter and James on the Old Testament, these inserts will be added to Table 7-1 for a composite. Table 7-3 is weak on the book of Job without the addition of Peter and James on Job, Peter makes no contribution; but James adds four. In fact James makes the start on Job and the Old Testament which is as it should be from the acknowledged leader of Christianity in Jerusalem at the Great Circumcision Conference and the pastor of the first church in Jerusalem. In the next chapter we will address how Mark is an Appendix on Job with a single addition after James has introduced the Old Testament with three references. Peter adds one on Genesis and James adds four, again James taking the lead on the second old Testament book with Genesis 1:26, just one verse ahead of Matthew. Matthew then adds three on Genesis with an Appendix from Mark of two where he references some of the same Genesis verses as Matthew; and making a common point of connection where Matthew has left off and Mark will start on the Old Testament Genesis-wise. Genesis 5:1 bears special attention: Matthew and James quote it; and Mark provides an Appendix on Genesis 5:2 (Mark 10:6, the same verse where he has already made his introduction to the book of Genesis from Genesis 1:27). Peter enters the Old Testament with Genesis 18:12. It is Mark that make an Appendix to him with Genesis 18:14. Only James adds to Exodus with Exodus 20:13,14. Mark comes back with a more inclusive quote of Exodus that includes what James quotes (Exodus 12-17 in Mark 10:19).

7-7: Gospel Reinforced and Mark’s Appendix

Since this New Bible was to be “especially for Gentiles, but also for the Jews”, it was very appropriate that one Gentile be a New Testament writer. However, since to the nation of Israel, God had committed the task of being custodians of the oracles of God, that one Gentile--and the one other non-Apostle--would have to be under close supervision from both a Jew and an Apostle. Paul provided that supervision in leaving parchments with extensive outlines for Dr. Luke and John Mark. Also the Apostle John was there at the “hacienda” of Philemon with Dr. Luke and John Mark to further provide the guidance of a living Apostle. In Luke, more re-enforcement was part of the background than we possibly imagine when we read it: (1) The parchment left by Paul with all the Old Testament quotes recorded; (2) The influence of Peter in the testimony to Jesus which he told Paul in Jerusalem and which Paul at Tarsus recorded on another parchment for Dr. Luke; (3) The parchments for John Mark as they
collaborated there in the home of Philemon; and (4) The guidance of the Apostle John.

What we do in this chapter is to nail down some certain and sure guidelines from Mark's Appendix to the Bible as a guide for the rapid survey through the Bible that will start with the next chapter. In effect therefore, what we are doing is allowing Jesus and Mark (with the influence of James and Paul) to guide us through the rest of the Bible. This is the fullest meaning of "no scripture is of any private interpretation". It is not "private" or exclusive when we allow Jesus, Paul, James, and Mark to interpret it for us; and since the Scriptures before each step of Mark's Appendix will also be briefly surveyed, besides Jesus we have seven interpreters of the Old Testament: Matthew, Paul in Hebrews, Paul in Romans, Luke and Peter, and Mark and James. What better way to study the Old Testament, and in effect the whole Bible! Based on the Bible research of Table 7-3 what we will specifically do is take one Appendix reference from Mark after each of the other seven have made the introduction: (1) An Old Testament Quote in Matthew; (2) Matthew and Jesus' interpretation of the Quote; (3) Paul in Hebrews and/or Romans as he explains the quote or a closely related quote; (4) Peter on the same or a similar; (5) Luke as he reinforces that body of truth; (6) James as he introduces the Appendix; and then (7) Mark as he makes the Appendix. For example, from Table 7-3 we take the first seven as shown below. Remember that the purpose of these seven sevens to follow is to illustrate how Mark is an Appendix, and if along the way you gain a preaching or teaching outline, would that be so bad.

7-8: The First Seven all the Way to the Appendix.

1. First a quick look at this first seven from our Old Testament according to the New Testament outline as shown in entirety in the Outline you can order from bible.2008@live.com.

<table>
<thead>
<tr>
<th>Old Testament</th>
<th>Peter/James</th>
<th>Matthew</th>
<th>Heb/Rom</th>
<th>Luke</th>
<th>Mark</th>
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</thead>
<tbody>
<tr>
<td>Gen 7:7,21</td>
<td></td>
<td>Matt 24:37</td>
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<td>Gen 9:6</td>
<td>James 3:9</td>
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<td>Gen 12:1-3</td>
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<td>Rom. 4:17,18</td>
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<td>Gen 15:5</td>
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<td>Rom. 4:18</td>
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<td>Gen 15:16</td>
<td>James 2:23</td>
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<td>Gen 17:5</td>
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<td>Rom. 4:17</td>
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<td>Gen 17:7</td>
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<td></td>
<td></td>
<td></td>
<td>1:67-73</td>
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<tr>
<td>Gen 18:12</td>
<td>1 Pet 3:6</td>
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<td></td>
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<tr>
<td>Gen 18:14</td>
<td></td>
<td>19:26</td>
<td></td>
<td>Mark 10:27</td>
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</tbody>
</table>
2. Then a quick summary of what the verses are about.

(1) Genesis 7:7,21 to set the tone; (2) Matthew 24:37 and context to interpret Genesis. What better person than Jesus Himself to interpret the real meaning of the Old Testament. Why do you think that the Bible informs us that “no Scripture is of any private interpretation”? If Jesus doesn’t explain it, then the Apostles do, and if they don’t finalize the meaning, then the associates of Paul do it with his manuscripts; (3) Paul in Romans 4, in particular 4:17,18 to explain; (4) Luke 1:67-73 (with Gen. 17:7) to reinforce; (5) Peter in I Peter 3:6 as the introduction to the reinforcement (with Genesis 18:12); (6) James 2:23 (with Gen. 15:16) and James 3:9 (with Gen. 9:6) to introduce the Appendix; and (7) And Mark 10:27 (with Gen. 18:14) and Mark 12:19 (with Gen. 38:8) to make the Appendix. THAT IS THE STUDY OF THE BIBLE ITSELF! There is study about the Bible, and that is the way many approach the Old Testament; and then there is the study of the Bible itself with a study of the Old Testament using all the resources that God has given us for understanding in the New Testament.

3. Third, we look at the seven verses in more detail.


“And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood....And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died.” (Genesis 7:6,7,21,22)


“But as the days of Noe were, so shall also the coming of the Son of man be. for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered
into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.” (Matthew 24:37-39)

This sets the tone, from Jesus Himself, on the first Seven as the Flood by water is used as an example for the Second Coming of Christ.

3. Romans 4:17,18.

“(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall they seed be.” (Romans 4:17,18)

We jump forwards in history in this step from Noah up to Abraham 12 generations. {Of course what is common in all these verses is evident: faith in God that He can and will carry out His plan. The faith of Abraham to believe God’s promise that he would be the father of many nations; the faith of Noah to believe as the waters rose above flood stage that God would save him and his household, also the faith to build the ark in the first place while others were busy about the normal routines of living; and the faith of believers today to believe in the Second Coming of Christ; and above all to believe as faith-children of Abraham the same promises from God.}


“And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” (Genesis 17:6-8)

THE EVERLASTING COVENANT WHICH CAME BEFORE THE OLD COVENANT OF THE LAW AND THE NEW COVENANT OF THE NEW TESTAMENT. “To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham...” (Luke 1:72,73) WHETHER ZACHARIAS IS MORE CONCERNED ABOUT THE POSSESSION OF CANAAN AS AN EVERLASTING LAND OR THE ASPECT OF THE COVENANT FOR ETER-

“Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.” (I Peter 3:6)

“Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?...Is any thing too hard for the LORD?” (Genesis 18:11,12,14)

“IS ANY THING TOO HARD FOR THE LORD” GOD THE FATHER?


“And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth....Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.” (Genesis 9:1,6) “And he said unto Abraham, 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; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full...In the same day the LORD mae a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates...” (Genesis 15:13-16,18)

“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” (James 2:23)

“therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.” (James 3:9)
NOTE1: Increasingly today we are hearing come out of the same mouth of Worship Leaders in our churches, the habitual taking of God’s name in vain, the same God they worship and lead in worship under on Sunday. How out of the same mouth came such both bitter and sweet water?

NOTE2: The obvious lack of righteousness today among churches and Christians, a lack which prohibits effectual and fervent prayers that can call off the calamities from God on America since 911, and exalt a nation as in past generations is a sign: (1) that like for Abraham and all true believers righteousness has not been imputed to many, even most, church members because there has not been the required pre-requisite of continuing faith; and (2) actual and real and daily righteousness, like that required not to take God’s name in vain habitually and to uphold God’s commands on marriage and divorce, is not a reality of church attendance and religious sacrifices not according to (a) obedience, (b) listening to the voice of God, (c) taking correction, and (d) a shedding of loyalty to other Gods. {all the obvious message of the book of Jeremiah, please see

www.biblecombibleman/BibleStudiesInJeremiah.html/ .

Clearly we have in this sixth step tied together the previous Old Testament history of Noah and Abraham with much other Old Testament history, and have also gone back to the Creation with man made in the image of God. 7. Mark 10:27 and 12:19 (Genesis 38:8). “And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother.” (Gen. 38:8)

“And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible.” (Mark 10:27)

“Master, Moses wrote unto us, If a man’s brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother....And Jesus answering said unto the, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.” (Mark 12:19,24-27)
IS THAT A GOOD APPENDIX ON ALL THESE PREVIOUS SCRIPTURES FROM THE OLD AND THE NEW TESTAMENTS: THAT GOD IS THE GOD OF ABRAHAM AND NOAH; THAT GOD IS THE GOD OF THOSE WHO LIVE RIGHT NOW; AND THAT ALTHOUGH SEED AND RELATIVES MAY BE IMPORTANT HERE ON EARTH IN THE LIFE TO COME, ALL ARE LIKE THE ANGELS.

7-7: The Second Seven all the Way to the Appendix.

Old Testament    Peter/James    Matthew    Heb/Rom     Luke    Mark

We observe that we do not have a reference from Peter in this second series, and based on the six, we will find a seventh from Peter, either in I,II Peter or as Peter spoke in the book of Acts.


2. Matthew 5:21,27. “ye have heard that it was aid by them of old time, Thou shalt not kill; and whoever shall kill shall be in danger of the judgment: But I say unto you, That whoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou foot, shall be in danger of hell fire....Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that th ey whole body should be cast into hell.” (Matthew 5:21,22, 27-29)

3. Romans 13:8.9. “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.” (Romans 13:8-11)
4. Luke 18:20. “Thou knowest the commandments, Do not commit adultery, Do of kill, Do not steal, Do not bare false witness, Honour thy father and thy mother...Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.” (Luke 18:20,22)

5. James 2:11. “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” (James 2:10,11)

James on the respect of persons as a violation of the law.

6. Mark 14:24. “And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.” (Exodus 24:8) “And he (Jesus) said unto them, This is my blood of the new testament, which is shed for many.” (Mark 14:24)

WHICH WAS MORE IMPORTANT, THE WORDS, THE BLOOD OR THE COVENANT. THE BLOOD IN THE COVENANT WAS MORE IMPORTANT! What should be add from Peter? That depends on what the overall impression is that we get from the reading of this second seven; and surely that overall impression is of how difficult it is to live up to the total demands of God in the law!

7. I Peter 1:18-21. “Forasmuch as ye know the ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God, that raised him up from the dead, and give him glory; that your faith and hope might be in God.”

7-8: The Third Seven all the Way to the Appendix.

2. And if we look at those seven topically, in terms of the primary subject matter, the topical outline would be: Sermon Subject: "I Am"; So You Are to Be: (1) "I am the LORD your God: you shall respect my name and love your neighbor."; (2) Jesus taught, "Don't make human oaths by anything, as you have no control over those things!"; (3) Since love can work no ill to your neighbor, love is the fulfilling of all the universal laws of God; (4) "Be ye holy: for I am holy"; (5) Jesus explains, "Who is my neighbor?"; (6) The Apostle John explains that equal respect of all persons is the fulfilling of the law; and (7) What is "lawful" in the sight of God, the universal law by which we are ultimately judged.

AND THAT WILL PREACH!

Table 8-1: Sevens Outline Lines for Further Bible Study.

<table>
<thead>
<tr>
<th>Old Testament</th>
<th>Peter/James</th>
<th>Matthew</th>
<th>Heb/Rom</th>
<th>Luke</th>
<th>Mark</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ex 20:13,14</td>
<td>5:21,7 Rom 13:8,9</td>
<td>I Pet 1:18</td>
<td>2:11</td>
<td>Lk 18:20</td>
<td>Mk 14:24</td>
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<tr>
<td>Lev 19:12,18</td>
<td>5:33,43 Rom 13:8,9</td>
<td>I Pet 1:16 Jam 2:8</td>
<td>Lk 10:26,7</td>
<td>Mk 6:18</td>
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</tbody>
</table>

NOTES FOR SERMONS: Even as many talk about the Bible in their sermons rather than talk Bible, and even as good books on homiletics emphasis as did Blackwood in PREACHING THE BIBLE, the difference between talking about the Bible and actually preaching the Bible, here is a method of homiletics that will both guarantee preaching the Bible itself; and then guarantee a system coverage of the flow, the 7 sermons of seven points each for example go from Genesis to Joshua in the Old Testament, and reflect that topical subject in the six references to follow. That is Bible the way the Holy Spirit created it in the Bible!

Rather than continue this process, copying the Scriptures which you can read in the Bible itself, and adding so many pages to this Study Guide, we will make a
7-9: The Fourth Seven all the Way.

{NOTE: All of this structure and consistency make absolute sense as you look at the complete outline of the “Old Testament According to the New Testament”. If you have not received your copy in PDF from SunGrist_Bible, please request by email at bible.2008@live.com.}

Since there is only one reference in Table 7-3 to Numbers, the fourth seven will consist of this plus what is in the New Bible of Appendix A-2 on numbers as shown below-- Old TestamentPaulPeterJames(Heb/Rom)(Luke)(Mark) Num. 8:17(1:67-73)

And:

<table>
<thead>
<tr>
<th>Old Testament Book</th>
<th>New Testament Quote</th>
<th>The 27 N.T. books</th>
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So that the fourth seven becomes: (1) Number 21:8,9; (2) Matthew (to be found based on John 3:14; (3) Paul (to be found based on Jude 11); (4) Peter (to be found based on Luke 1:67-73); (5) Luke 1:67-73; (6) James (to be found based on Mark); and (7) Mark (to be found based on the parallel with John 3:14 and Luke 1:67-73.

7-10: A Correlation of Consistency With a Classic Harmony.

In Closing this seventh top topic of the Bible, a quick correlation of consistency should be made between the classic A HARMONY OF THE GOSPELS by A. T. Robertson and this internal structure previously presented of the Bible, a structure of quotes and explanations, of Old Bible and New Bible, and even with the newest Bible of designated and proper interpretations, the ASPI if you please, standing for Authorized Semi-Public Interpretation of the Bible. {Note: And scriptural references below after the topical subjects from the HARMONY are according again to:

Matthew Luke Mark.}

| I. | Gospel Sources | 1:1-4 |
| II. | Christ as the Word | 1:1-18 |
| III. | Jesus’s Genealogies | 1:1-17 3:23-38 |
| IV. | Birth and Childhood | 1:18-2:23 1:5-2:52 |
John 3:14 is in the “Christ’s Ministry Begins” of VI; and correlates with Matthew 3:13 to 4:12, also with Mark 1:9-14. Since Luke 1:67-73 comes before, and we have looked at it in a previous seven, we will forget about it at this point.

Matthew based on John 3:14. “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life.” (John 3:14,15) Since the Apostle John is the only of the four Gospel writers to include this dialogue between Jesus and Nicodemus, in spite of the correlation above on the period of the beginning of Christ’s ministry we will not find a direct equivalent in the first teachings of Jesus. The closest parallel is Matthew 4:14-17: “That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time

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1. Childhood of John the Baptist and Jesus.
2. None on Mark--does this mean James was not there?
4. Mark Appendix of Mark 11:1-12:44.
Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” (Matthew 4:14-17) This does have a direct equivalent in Mark of Mark 1:14 (also in Luke of Luke 4:14,15 but we will see all three later on Isaiah 9:1,2 and 42:6,7. 3, and Paul to be based on Jude 11.

This will be easy for as we read the book of Jude, it is obvious from both the wording and the clear statement that the Apostle Jude has based what he wrote on “faith contending” on what the other Apostles had previously written--

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.” (Jude 17-19)

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” (Jude 11)

Where Paul made the clearest statement about these mockers, which he called “grievous wolves”, is recorded in Acts 20:29,30 at the Miletus Pastor’s Conference--

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” (Acts 20:29,30)

NOTE: The wolf today, although grievous to those who lose loved ones and friends to everlasting damnation and Satan, is still admired among many!

4. Peter on Mark 1:14,15. “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” (Mark 1:14,15) “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy (Spirit).” (Acts 2:38) 6. James on Mark 1:14,15. (Acts 15:15-18)
CHAPTER 8

 Listen Over Sacrifice
 {“Their Own
 Righteousness...”}

It is stated often in the Old Testament that it is better to listen to the commands of God than it is to sacrifice; but like in all Bible teachings it comes to us in far more clarity in the New Testament, the book of Romans, where Paul had to say of His own formerly people of God, “they being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted to the righteousness of God by faith.” (Romans 10:3) This characteristic of human nature persists today, especially among church members who think their little sacrifices of attendance, work for the denomination, and nominal commitments can establish themselves in the sight of God like they know they are established in the community and an established church. Yet the people of God today, Jews or Gentiles, apart from both an initial righteousness by faith and a continued righteousness by faith, once again tend to sacrifice as a substitute for listening and heeding the clear teachings of God through the Lord Jesus Christ and recorded long ago in the Bible. There just is no substitute for “listening” and heeding. This “own righteousness” substitution was the downfall of the original people of God, the nation of Israel; and at least from Isaiah on, and especially in Jeremiah, do you see the completion of that downfall. The wording in Jeremiah is a little different—“you have forsaken me, the fountain of living waters, and hewn out for yourselves broken cisterns that can hold no water”—but the trend is the same, don’t listen to God and Christ and the Bible, but make up your own mind on what is right and wrong, then establish that life style.
Right or wrong, we have chosen to place at least in our outline, Obadiah, Jonah, Joel, Amos, and Hosea as Pre-Isaiah Prophets. The messages of these prophets as derived from their OT quotes and explanations of such quotes in the NT fit best there in the total subject outline. We will see as we go along with these where the internal evidence other than the quotes would put them. We know that Jeremiah of the last chapter-message quoted from Obadiah. These are the Pre-Isaiah Prophets of Table 9 in Appendix A. If you actually look at our subject outline below based on a sequencing of these historical books and the Prophets, you will find the sequence of Old Testament books as I Samuel, II Samuel, I Kings, Jonah, Joel, Amos, Hosea, and some of Isaiah included, Isaiah 1-39, which was more dictated by the commonality of subject more than historical sequencing. (Remember our desire to look at the Bible as a “gradual revelation of God coming to a climax in Christ” and with a gradual revelation of the doctrines of God based on His character.) If you look at the NT books where those quotes are found in the OT sequence, you have Mark, Luke, Matthew, John, Romans, Acts, I Corinthians, and II Thessalonians.

8-1: Listen to God.

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.

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.

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.

8-2: Listening Signs from the Early Prophets and Jesus.

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.
Volume 1: Prophets and Apostles

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.

8-3: To What Extent Israel Was and Was Not God’s Chosen People.

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

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:

(Please read Amos 9:11,12 and Acts 15:15-17.)

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.

8-4: 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.
2. Immortality and the sting of death:  
\{Read Hosea 13:14 and Isaiah 29:8.\}

3. Day of the LORD:  
\{Please read references of Isaiah 2:3,12,18, and 19, and I Corinthians 14:36, II Thessalonians 2:2, and II Thessalonians 1:10.\}

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

8-5: Jonah and What’s Happening in the City?

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 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 out of their abundance have put in offerings for God, but she out of her poverty has put in all the livelihood that she had.'" (Luke 21:1-4 NJKV)

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. Layard 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 Sudan 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 her heart, 'I am it, and there is none beside me.'" (Zephaniah 2:15 NJKV)

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, Erech, 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.”

8-6: “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.

“A, 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 lovingkindness, 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 so 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 on 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.

(5). 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)

a. Your conscience 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.

8-7: AMOS and 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 spoke 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. Actu-
ally 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)

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)

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 navy 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.
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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)

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 re-echoed 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)

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?

[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 accountable 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).

8-8: Contemporary City versus the Ultimate City.

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 literal 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 agricul-
tural 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.

*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 is 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 its owner, and the ass its master’s crib; but Israel does not know, my people does not understand.” (Isaiah 1:2,3 RSV)

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 "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)

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”!

8-9: 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 Moresh-
eth 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 lamentations 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!

**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.
4. Woe to those who confuse right and wrong.
5. Woe on the conceited politicians.
6. Woe on corrupt, drunken judges.

8-10: 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.
Volume 1: Prophets and Apostles

“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)

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 Je hu 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.

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.

“They 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)

8-11: Last Prophet of the Assyrian Period, Nahum

Nahum was the last prophet of the Assyrian Period. 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.

“Now it came to pass in the fourteenth year of King Hezekiah that Sen
nacherib 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 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, from ancient times that I formed it? Now I have brought it to pass that you should be for crushing fortified 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
Wow, what an impact this must have had on Sennecherib. God was going to put a hook in his nose and a bridle in his lips. God through Isaiah gives a sign to Sennecherib: 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 slayed 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 Sennecherib 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)

Nahum predicted the demise of Nineveh, and Isaiah before him predicted that it would be Babylon that would take the rest of the Judeans 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 Sennecherib, 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, we will talk about some of the archeological remains that have been found there.

8-12: Joel.

Joel and Jeremiah, nobodys, but they are speaking to the nations. You know without status in the community or the nation, the people of their day were asking, “Who is Joel?” and “Who is Jeremiah?”

The Prophet Joel on Edom, Israel, and the “Last Days”.

We should begin on the Prophet Joel with an analogous comparison between Obadiah 17 and Joel 2:32.

“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 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 re-occupy 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”.

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.

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)

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)

This is the beginning of Obadiah.

“The vision of Obadiah. Thus says the Lord God...” (Obadiah 1:1 RSV)
As treated in the second chapter, 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 pre-disposed, to be difficult.

8-13: God Always Speaks to His People and Reminds Who He Is!

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)

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, 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 e thing that bothered the prophets most was the IDOLATRY of the nation. It is surprising how largely this is overlooked by modern writers."

1. 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)

2. 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)

3. 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
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 book of Romans is far from being simple; but it is understandable for those who have sufficient meat eating capabilities in the Word, and who also have the courage to face up to the realities of total truth independent of the pressures of the crowd of the world and the extreme tolerance concept of the American Democratic Faith. To start getting your head on Scripture screwed on straight, you might begin to answer the question, “Who Broke off Israel as a Branch?” and the obvious answer is “God”.

Surely Paul says more about His own people of the Hebrew nation, and their fate as the once called [not the same as chosen] people of God; first wrestling with the issue of “what good is it to be a Jew then?” and then by saying “in every way, since to them were committed the oracles of God” (Romans 3:1-2), and making the next logical step [sort of a culmination of how they ceased to be the primary chosen people of God in Romans chapter 11], the reality that “they were the natural branch broken off” (Romans 11:20)

1. The Jewish people were at the time of Christ and the book of Romans, like a natural branch but broken off from God.

“Because of unbelief THEY WERE BROKEN OFF, and you stand by faith. Do not be haughty, but fear.” (Romans 11:20)
NOTE: Paul does not pause to explain why you Christians in churches of Gods people today should “fear”; for Paul is hastening on in his argument to the status, or lack of status, of the Jews (the word “Jew” originated early in the history of the Hebrew nation as short for Jerusalem, of a resident of Jerusalem, and really did not take on any bad connotations until after the destruction of Jerusalem and Judah in 722 B.C. when those passing by shook their head at what it was now as compared to what it use to be) or Hebrews as the people of God, does every now in then remind Gods present people that the same thing could easily happen to them. And of course, we know from the teachings on the great apostasy of Christianity called the Falling Away (II Timothy 4:3,4 and II Thessalonians), it is right now in the fourth of five stages of the Falling Away.

2. At any time after the time of Christ and of the writing of Romans, the Jews could be “grafted back in” as part of the people of God, all they have to do in a small group or a large group “believe in the Lord Jesus Christ” as Saviour and Lord, the Son of God.

“And they also, if they do not continue in unbelief, will be grated in, for God is able to graft them in again.” (Romans 11:23)

NOTE: The emphasis here is on, “God is able to graft them in again”; of course, even God is not able, for He has placed those constraints upon Himself in the nature of His own character, to graft them back in without belief!

3. You must know that “not all Israel is of Israel” (Romans 9:6)

In the nature of progressive revelation {a little at a time each generation until the most complete from Christ and the Apostles}, it was in the book of Jeremiah that it was finally and clearer identified that Gods chosen people were defunct of acceptance with God; and further that the LORD of hosts of Gentiles and Jews would for generations to come after Christ, chose a people made up of more Gentiles than Jews, that is right up until the time that the fullness of the Gentiles (Romans 11:25) was completed, the time that we are in or approaching right now since surely “the gospel has been preached to every nation”.

4. Amazingly the Bible Studies of www.biblecombibleman.com {the official web site of SunGrist_Bible} on Jeremiah during the last 2 years have come
The Broken Branch of Israel

together with the well-known “Top 12 Topics of the Bible”. It happened right here on the eighth topic of “What Happened to the Jews as the Chosen People of God.” In short, right here in Jeremiah with the destruction of Jerusalem and Judah as God used Babylon and King Nebuchadnezzar to carry out His plan for Captivity and Destruction. {It was almost complete destruction of Jerusalem with some residents left, and scattered, also destitute in the rest of the nation of Judah.}

(1). As the same time, Daniel over in Babylon was asking and getting an answer to “what is going to happen to my own people”; and with those specifics we will treat them in a section to follow.

(2). Also the Prophet Zechariah gave us a lot of details and specifics on the numbers that would be both “called and chosen” of the Jews people; that also we will look at in a separate section. {Many of your pastors and Bible teachers do not have the courage to deal with these details, likewise many of the commentator chickens dodge the issues.}

And please do not give up on our Bible Studies through the “Top 12 Topics of the Bible”, especially now that it is coming together with Bible Studies in Jeremiah; for now the Bible moves rapidly to complete the progressive revelations with the last 4 topics:

9. What Happened to the Jews as the Chosen People of God?
10. The Salvation of God.
11. The New King of the New Israel.

NOTE: More than even in this Top Topic #9, the Top Topic #11 identifies what the New Israel is; and that part of the Old Testament from the Prophets is what you will find quoted quite often in the book of Romans. Also identifies what the New King, the Lord Jesus Christ, is like; and what kind of kingdom He will establish at His first coming, give a permanent home on the new earth at His Second Coming.

9-1: What Happened to Israel as the Chosen People of God?

There are many biblical aspects to this question that make the answer far from simple, but the “troubling of souls” by false prophets and “itching ears” Bible
teachers of the Messianic Judaism movement demand that this such a difficult issue be properly tackled according to the Bible.

What happened, just based on the Scripture above of the Word of God, is that the Jews or Hebrews as a total people were broken off from God as the people of God, like a broken branch off the tree of God; of course, there was and was right up until the time of the Apostle Paul “a remnant” of God’s people among the Hebrews, some of the more famous being our forefathers in the faith like Abraham, Isaac, Jacob, and the Apostles. Surely from the first century right up until now, there has been a very small group of believing Jews as part of that generation by generation remnant; in fact, I can think of several like Hyman Appleman, a converted Christian Jew and evangelist, who for years led in Baptist Revivals.

1. There is to balance to the understanding of this subject, without a simultaneous consideration that ALWAYS IN THE HISTORY OF GOD’S DEALINGS WITH MAN, THERE HAS BEEN A DIFFERENCE BETWEEN THE “CALLED” OF GOD AND THE “CHOSEN” OF GOD.

“Many are called, but few are chosen.” (Matthew 22:14)

The ones who are faithful Christians are both “called and chosen” (Rev 17:12).

2. Like in this verse above from a parable told by Jesus, it is impossible to understand what happened to the Hebrew people apart from the understanding of parables. That is the reason that parables one way or another dominant the eighth topic of the Top 12 Topics of the Bible, “What happened to the Jews as the chosen people of God?” The OT and Jesus explain the nature of parables (Isaiah 6:9,10, Matthew 13:14,15, and Mark 4:12).

While Isaiah 6 tells of the Prophet’s call to be a Prophet with a vision of God on His throne and in His temple, so awesome that Isaiah knows his people and himself to be unclean that God sends a seraphim to touch the lips of Isaiah, the prime message as echoed by Jesus in Matthew and Mark is what Isaiah is to “Go, and tell this people” (Isaiah 6:9). This is also one of the prime messages that Jesus brought to His own nation hundreds of years later, and is a key to understanding both the way Jesus taught by parables as well as understanding of the whole Bible itself. Jesus, with introductory words before He quotes Isaiah 6:9,10, explains to His twelve disciples the reason for parables is to allow members of the kingdom to understand the mysteries of the kingdom.
of God as given in the OT {and NT}, but how to all “outsiders” all spiritual things come in parables. Then Jesus quotes Isaiah.

“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)

3. This verse is quoted from Isaiah 6, and before that in Isaiah 5:1,7 is the Scripture Jesus quoted to tell the parable of the wicked vinedresser with Israel as the nation who rejected the rightful owner of the vineyard (Isaiah 5:1,7, Matthew 21:33, and Mark 12:2).

“For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; for righteousness, but behold, a cry for help.” (Isaiah 5:7)

God’s complaint against the people through this Prophet as with the other Prophets was consistently a complaint against their justice and righteousness. No wonder when we come to Daniel, and with an answer to Daniel’s prayers about what will happen to his people that at that time are in Chadian Captivity, Daniel through Gabriel and then the Son of Man {a common term for Christ} is informed that shortly after the life of Christ the nation of Israel will become spiritually desolate.

Even as it will be stated often in the LEARN CHRIST commentaries that in each book of the Bible, “the sum of the whole is greater than the sum of the individual parts”, likewise for the Bible as a whole, the sum total of a parable is more than you see and hear, the addition beyond the sum of the individual parts is perception, understanding, and forgiveness of sins. Disciples are to get the full message beyond the sum of the individual parts, but those outside the kingdom will not. Israel of the first century suspected, but did not know, that soon with the “abomination of desolations” of Daniel would lose forever the ability to see the whole, except for approximately 100,000 Jews that were converted before the cutoff, God and Christ through the Apostle Paul, the Hebrew of the Hebrews, turning to the Gentiles to begin the thousands of years toward the Fullness of the Gentiles.
9-2: Rachel’s Children Are “No More” per Matthew 2:18 and Jeremiah 31:15.

1. “No More” refers to the slaughter of children with men and women at Ramah, north of Jerusalem during the earlier Assyrian Invasion.

Rachel, a wife of Jacob (Israel) and mother of Joseph and grandmother of the tribes of Ephraim and Manasseh (the sons of Joseph) who settled north of Jerusalem, is the personified Israel; and what happen to the children of Israel them, and later, is the personified fate of the whole nation of Israel in the sight of God.

It always impacts a nation hardest when they know that their children are gone away!

2. “No More” children of Israel refers to the killing by Herod of all the male children of Bethlehem.

3. “No More” children of Israel of God’s people was a judgment passed by God in Jeremiah, and executed at a specified time in the first century.

God always in the history of the Prophets sends two or more signs to show (1) that He is still in control and active in world affairs, and (2) to make more public a long range decision, and judgment, He has made in present terms that they can understand. He sent one in Rama as he allowed the Assyrians to destroy men, women, and children in the district; He sent another after the birth of Jesus as He allowed the children below the age of two to be killed in the district of Bethlehem; however where He was trying to draw attention was in that the nation had eternally lost their place as the children of God.

9-3: Israel no longer Blessed of God as a Nation of God’s People.

Gentile nations like the United States have obviously been blessed of God, at least up until 9/11, China and Europe have been blessed, even Russia to a larger extent than Israel; however Israel lives now in insecurity and fear. They are surrounded by their Muslim-Arab enemies: Isabella to the north, Gaza to the west and the West Bank to the East; and out of Egypt to the south came many
of the 9/11 radical Muslim bombers. Then Iran a short flying distance, or missile
distance away, has threatened their destruction.

1. The Periods of Isaiah and a little in Jeremiah were the point of no return for
them in blessings from God. You might call Jeremiah their “last chance” which
they turned down.

2. Oh yes, there was the restoration which 70 years after Captivity, but that
was in order to have Jesus of Nazareth born in the nation as the ultimate oracle
of God; and never did the nation received the blessings of God to be a kingdom
again like under Solomon. This is symbolized by the miserable simile of the Temple
of the Restoration, or even the Temple of today. Never again will they be a
world leader in anything until after the Second Coming of Christ as the New
Jerusalem is lowered from heaven; and with God and Christ dwelling among the
new people of the established kingdom of God on earth, then the Jewish Apostles
of Jesus from Jerusalem when establish the new government over the nations of the Gentiles.

3. Then there was the second restoration in 1947 as Jews were brought back to
Palestine; however they have never lived in peace, nor will they ever live in peace
because of the extent to which they fell away from God during the time of Jer-
emiah. And they were warned at least 163 years, dating all the way back to not
only Isaiah but also Joel and Hoshea.

4. And it is not that the nation of Israel did not want to reestablish that cove-
nant relationship with God as a nation, it is just that they could not! God made it
impossible for them after the destruction of Jerusalem. Except for a few Jews,
God has sent “blindness” on the nation so that they can not see the way back to
God. {At least until after the “fulness” of the Gentiles.}

“....blindness in part has happened to Israel until the fulness of the Gentiles has come in.” (Romans 11:25b)

9-4: Isaiah dolled out the method, Daniel and Zechariah presented
details.

While it is the Prophet Isaiah, quoted and explained by Jesus, that told the
method of blindness; it is the Prophets Daniel and Zechariah that gave the spe-
specific numbers of the “in part” blindness. Yes, it happened during the time of
Jeremiah; but Daniel was a contemporary, among the early Babylonia captives
out of Jerusalem, and who from Babylon wrote of “what would happen to his
own people.”

1. Isaiah foretold of the blindness and the method of stumbling over a rock of
offence. What God provided for the salvation of the world, the majority of the
Jews, officials and otherwise, just could not take. That God would select a man
of low means born in the town of Bethlehem and raised in Nazareth, and a car-
penter to boot, to be the new king of the new kingdom; and to provide rescue
for all Israel of Jews and Gentiles by a despised method of death, that of on
the cross. It was, and still is, just too much for them to take.

(1). Most of Israel has been blinded by God since the days of Isaiah and
Jeremiah, and beginning earlier.

“God has given them a spirit of stupor, eyes that they should not see and
ears that they should not hear, to this very day.” (Romans 11:8, Deuter-
onomy 29:4, and Isaiah 29:10)

(2). Most of Israel continues to stumble over the rock of offence which is
Jesus of Nazareth and the cross. Jesus had no status, no wealth, no visible
kingdom; and they still just can not take that! {How could God be so cruel to
them, they thought and still think, to withhold another materialistic and
influential in the world kingdom like during the days of David and Solomon!}

“What shall we say then? That Gentiles, who did not pursue righteousness,
have attained to righteousness, even the righteousness of faith; but
Israel, pursuing the law of righteousness, has not attained to the law of
righteousness.

Why? Because they did not seek it by faith, but as it were, by the works
of the law {today we still have many of Messianic Judaism and are trying
to revive “works of the law” for salvation, that Peter and James dealt with
as a source that was troubling souls in the Great Jerusalem Circumcision
Conference}. For they stumbled at that stumbling stone. As it is written:

‘Behold, I lay in Zion a stumbling stone and rock of offence, and whoever
believes on Him will not be put to shame.” (Romans 9:30-33 and Isaiah
8:14 and Isaiah 28:16)
(3). Yet it is more that the Gentiles were allowed to see the salvation of God, more than the Jews were simply denied; and since you might wonder how God did that, it was through the work of the Holy Spirit. God through the Spirit was very selective among the people in the world where He “convicted the world of sin, of righteousness, and judgment.” And still is until the withdrawal of the Holy Spirit from earth {II Thessalonians 2:7}.

“To whom He was not announced {the Gentiles and Jesus}, and those who have not heard shall understand.” (Romans 15:21 and Isaiah 52:15)

2. Zechariah predicted that after Christ only one third of the Jews would be allowed to believe, part of the “in part”; that two thirds of the Jews exactly would continue to remain blind, and even the one-third--so strong was the rejection of the nation during the days of Jeremiah, that this one-third, you know centered around the Apostles and those others of the first and second century persecuted for faith in Jesus, the one-third would only believe with persecution. {You see Gods people blew it during the days of Jeremiah; finalizing in the forsaking of God and the building of alternative cisterns of salvation as a substitute of the God that had blessed them for so many years since Egypt, yet this was only the culmination of years of forsaking and alternatives.}

They just plain lost any entitlement as a nation to be called the people of God as they no longer had that relationship with the Great Creator and Sustainer of the Universe. You see you must discriminate in your thinking as God finally did after a thousand years of trying to work with the nation of Israel. You can not think of the whole nation then--in the time of Jeremiah, in the wilderness, in the time of Jesus, and now--like you think of Abraham, Isaac, Jacob, Jesus, the Apostles, and many others of our selected forefathers in the faith. Some of these new movements like Messianic Judaism are sentimental but misleading: nothing any better than what you see right now in Palestine is going to happened to the Jews, except on the New Earth as the New Jerusalem is lowered down from heaven and under the leadership of the dwelling on earth God and Lord Jesus Christ, the Jewish Apostles are going from the New Jerusalem to govern the surrounding kingdoms of the Gentiles. {Of course, these are only Gentiles that have become part through the generations of history of the new kingdom through the new birth!}

3. While it is Daniel that spells out most of the details of Jewish rejection, including the “day of abomination” when Jerusalem, like in Jeremiah, was again
destroyed, and the Temple; it is the Prophet Zechariah that gives us the percentages, 2/3 of the nation die, 1/3 are redeemed but only with persecution.

9-5: This Future Preference for Gentiles was Announced in Jeremiah.

Yet is it most clearly stated in Hosea:

“I will call them My people, who were not My people, and her beloved, who was not beloved. And it shall come to pass in the place where it was said to them, ‘You are not My people,’” there they shall be called sons of the living God.” (Hosea 2:23 and Romans 9:25,26)

9-6: Only worse for Israel until the old earth ending attack on Jerusalem.

As stated earlier, Israel is already surrounded by her enemies that demand her destruction, and there is absolutely no reason to think, from current history or the Bible, that it is going to get anything but worse. We know that it is a gigantic army that will come against Jerusalem and the “camp of the saints” {no doubt a camp outside Jerusalem of the United States and allies}, the core of which already exists in all the radical Muslims that wish to destroy Israel, and which must for some yet undisclosed reason {perhaps oil, or the UN trying to prevent them from starting World War III}, must be joined with such superpowers as China, Iran, and Russia.

NOTE: If they continue to make the whole world mad except the United States, the army could be joined by almost any large and powerful nations in the world. One reason could be that the United Nations desires to stop Israel from precipitating the third world war, say with an attack on Iran because of nuclear weapons.

But do not be deceived, according to the record of Revelation {Revelation 20:7}, it is not a war of the world against Israel and the U.S. that will destroy the old earth with nuclear weapons {they will not help any}, but the Bible is clear that “God will rain down fire from heaven.”
“Now when the thousand years {not one thousand years and not a millennium, but an extremely long time: goodness, it has already been over two thousand years since the coming the Holy Spirit bound Satan} have expired, Satan will be released {Satan bound with the coming of the Holy Spirit on the first day of Pentecost after the Resurrection and released as the Holy Spirit is withdrawn from earth, according to II Thessalonians 2:7} from his prison and will go out to deceive the nations {well under way right now with many “men of sin” who want to destroy Israel and stand in a temple like God} which are in the four corners of the earth, Gog and Magog, to gather them together to battle, who number is as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints {obviously a population of Christians like in the U.S. but camped outside Jerusalem} and the beloved city. And fire came down from God out of heaven and devoured them.” (Revelation 20:7-9)

NOTE: You might notice that the great innumerable army of the world first surrounds and attacks the army camp of the saints, then Jerusalem.

9-7: Jeremiah, Daniel, and Zechariah work together to Predict Jewish history.

1. Daniel reads in Jeremiah of the 70 years of absolute desolation for Jerusalem.

“In the first year of his reign {reign of Darius the Persian over Babylon} I, Daniel, understood by the books {books of the Old Testament} the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolation of Jerusalem.” (Daniel 9:1-9)

2. Daniel makes intercessory prayer with confession of sins for the nation.

Daniel in prayer and confession reviewed the history of the children of Israel before the destruction of Jerusalem in Jeremiah, admitting for the nation the transgression of God's laws, the departure from God not to obey His voice (Daniel 9:11), “therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him.” {We have in this prayer and confession one of the best summaries of the history of
the Jewish people up to the destruction of Jerusalem from God through the Babylonians.}

3. Yet beyond the 70 years, it will take 70 more weeks (Daniel 9:24) for Daniel’s people and holy city {Jerusalem} to make complete reconciliation for the iniquity.

(1). From the decree for Restoration until the Messiah, the period of time shall be 69 weeks, divided into two periods of 62 weeks and 7 weeks; then the wall of Jerusalem shall be re-built in troublesome times. {Daniel 9:25}

(2). During the 7 weeks period: Messiah shall be cut off, but not because of Himself or for His own sins {obviously the Crucifixion}. (Daniel 9:26a)

(3) Rome under General Titus, the Roman Emperor to come, destroy the city and the Temple. (Daniel 9:26b)

NOTE: See how even the rebuilding of the Temple during the Restoration was only temporal. Again Gods people sinned even worse that before the first destruction of Jerusalem, this time killing Gods own Son. {Like Jesus predicted in the parable of the vineyard and the owner.}

(4). One year after the crucifixion of Christ {weeks are for years}, the covenant of the New Testament is confirmed with many, primarily Jews; and we know from New Testament records that approximately 100,000 Jews were saved during this one year {or week} after the crucifixion of Christ, many on the first day of Pentecost after the Ascension. (Daniel 9:27a)

(5). During the middle of that one week, God brings an end to “sacrifice and worship”, in other words Temple worship. (Daniel 9:27)

(6). There comes a war and a flood of abominations on Israel and on the saved Jews. On the wings of all these destructive abominations, Satan and men of sin commence more warfare and floods. (Daniel 9:27)

(7). The consummation on the desolate {Gods people of Israel} is much longer than this, and determined by God, no doubt until the end of the world as Christ comes again. Like in Gods children are “no more” in Jeremiah, in Bethlehem, and at the end of time, the reconciliation continues to be paid by Israel to God. (Daniel 9:27b)
(8). We, nor the Jews, can escape the terrible judgments of subsequent history after the destruction of Jerusalem and to the end of time, and eternally, of the words: “Even unto the consummation, which is determined, is poured out on the desolate.” (Daniel 9:27c)

NOTE: You might even say that the “desolate”, the nation of Israel, determined in the judgment of God to be desolation in Jeremiah, about the same time as the Temple and city destruction, will receive a long history of continuing consummation as God has determined; and an eternal desolation, of course except for those select few like the 100,000 plus some later who believe in the Lord Jesus Christ.

4. Zechariah confirms this future history of hard times on the Jews.

“Strike the Shepherd {the Crucifixion of the Messiah}, and the sheep will be scattered. {obviously like in Daniel, there are two categories of Gods people, the sheep}; then I will turn My hand against the little ones {more of “no more” children}. 'And it shall come to pass in all the land,' says the LORD, 'That two-thirds in it shall be cut off {cut off from God, and die twice, once physically and once eternally} 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 test {persecutions of the first two centuries and beyond}. 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)
The Falling Away has gone so far in American churches that no longer can funerals distinguish between church members that are Christians and church members that are “of the world” (I John x:xx). Granted that even before the Falling Away in America it was a problem to really know who was going to heaven and who was not as the funeral was preached, never has it on such a large scale and so publicly been so obvious as when Kevin Kostner spoke at the funeral of Whitney Houston. Of course, the mere reality that an admired and talented expert on fiction and the acting out of fiction, assured the public not only that Whitney Houston was in heaven, but that God Himself was make adjustments for her immediate and dramatic arrival.

Kostner’s remarks at the funeral and many others shows just how far sound thinking and sound Bible doctrine has deteriorated during the last 20 or so years of the Falling Away in America. More years ago than 20, Peter Marshall warned us then that if “we stand for nothing, we will fall for anything”; and certainly that “anything” of unsound doctrine has been arrived at when even saints do not have the assurance and dogmatism of salvation asserted on that one day by funeral speakers and commentators. All of a sudden it is as if salvation automatic belongs to the talented, rich, and persons of fame and status. In the comforts and rationalizations about salvation, how quickly as assailed by the
Falling Away have Americans both accepted a new authoritative priesthood of actos and singers for salvation spokesmen, completely forgetting what Jesus, the real ultimate authority of Christianity and salvation said about the difficulty of a rich man or women entering the kingdom of God.

Long ago the Apostle John in the preface to the Gospel of John made it obvious that church membership alone, or blood and raising, or even the will of a famous and admired citizen-actor would guarantee salvation, only evidence of a “born of God” experience would suffice.

“And as many as received Him were given the power to become sons {and daughters} of God; which were born not of the flesh, or blood, or the will of man, but of God.” (John 1:xx)

Certainly the rich and famous, if just for their own sake, would love to wipe out any distinction between “the worldly” and Christian; yet no matter with what confidence of acting ability they attempt to do so, God has given an objective counter for all such unsound doctrine in the Bible. In short, it is a timely point in current history to objectively and in the words of the Bible itself review what the standards of the Bible have been laid down very long ago for SALVATION.

NOTE: Recently you saw a short form of the following outline on Salvation along with all 12 of the Top Topics in the Bible in an effort, as part of the Bible studies on Life and Letters on Paul, to “Spare no effort” at keeping the Bible studies in the total context of the Bible! This Houston funeral service remarks and assumptions are an extremely good example of what happens when Bible is taken so far out of context, that it is not even used for a reference.

ASPI-10: The Salvation of God {called the One Baptism in Ephesians}.

NOTE: The problem that allows us to tolerate as Christians and church members the funeral remarks of Kostner and others, muchless even the concept of movie stars and singers delivering funeral messages at a Baptist church is the increased loss of distinction between the “in the world” and “not of the world”. The world {success and the world system and value standards} has invaded Christian churches {not the kingdom as that is inac-
cessible to the world and worldly}, and church members have become so overcome by worldly values as to allow this invasion. Somehow magically the leadership of the world system has convinced Americans that there is no distinction between status in America and Christianity, what a farce. Perhaps part of this delusion away from Absolute Truth {R.A. Millikans’s descriptive words for truth like the 10 commandments and other Bible that remains of what is right and popular from age to age and country to country}, comes from the Satan whose existence is either denied in America or ignored. Unfortunatley movie fiction has also come to portary Satan as ugly, mean, with horns and all that; when in fact Satan if personified in human form would be more convincing and magnetic, even likeable, like one of those movie stars or singers at Houston’s funeral.

I. God chose the time! Man has always tried to chose salvation on his own terms and in the wisdom of his own little mentality, but God choses the time, the place, and the recepients of salvation. In the well developed American wisdom and thought, even custom and tradion as lived out in American character, a specific image of God and God’s salvaton has evolved, with the help of Satan and the extreme worldly influences, that has replaced the absolute standard of God and salvation in the Bible. Its allusion and delusion will suffice for a life time; however they will completely disipate at the end as the world loss complete control over their souls and bodies, the standards of God taking control over them and their eternal future.

NOTE: If we can add just a little hint of absolute truth of the Bible that can invade our allusions, half-truths, and finctions about God and salvation, it will be just the lighting of one little candle in this delusional world of America. In fact, when exposed to the truth of God in the Bible, there is always the possibility and real salvation!

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.

1. Isaiah, a large Prophetic book, like Pasmls by the Prophet David has to be divided up. You will notice that Isaiah, formerly a priest and always a historian to the King is also considered the chief of the Prophets, and you will references and quotes often from that book in the Bible studies on Jeremiah and Prophesy.
Even as in the early days of the first century, John the Baptist was the “voice of one crying in the wilderness” about the way of salvation through the Lord Jesus Christ (Isaiah 40:3-5), real Bible truth cries out today as it were in a wilderness surrounded by ignorance and indifference to truth. (Never forget that the last of the 4 stages of the Falling Away, presently going on in the world as well as America, in spite of the reluctance to admit it—the “turning away from truth” (II Timothy 4:4,5) which has come behind (1) an American refusal even in churches and among Christians to “endure sound doctrine”; (2) motivation by personal desires and wants over Christ and the Spirit (“out of their own desires”); (3) the “heaping up” in churches and on TV of popular preachers of prosperity, those with “itching ears”; and finally (4) after the soon to happen in American a complete “turning away from truth”, a determinative and destructive personality collapse as (5) the world and even church members are “turned automatically into fables”. Unfortunately it would seem that at the funeral of Whitney, an active and talented group of attendees have already been turned into a major fable about God and salvation.

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.²

² One more reminder of how this outline came about in the nature of exegetical {reading out the meaning} studies: first the smaller divisions of 1,2,3 etc were paraphrased or precised from the OT and NT quote, then with a comparison of what they were about more generally, the Roman numerals of I, II, III etc were formulated.
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.

ASPI-11: The New King of the New Israel

I. Jews and Gentiles as fellow citizens in the new kingdom. {yes, back to the kingdom again!}

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

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.

ASPI-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

3. Yes, Jeremiah 1-30 is moved forward in history closer to the book of Malachi based on the subject outline, that it fits more closely into the subject of IV above, that is “The Good News of the Gospel of the Kingdom preached by messengers”.

4. You see how this outline of the complete Bible comes full circle, starting in Genesis and Exodus with I. The Eternal Living God of the Living; and ending here on the twelfth topic with how the living God wants others to live eternally. How beautiful are the feet of the Prophets and Apostles that preached the Gospel of peace through the Bible!

5. Please note how much of Jeremiah is quoted in the New Testament, and the impact on total truth from God of those quotes with the NT interpretation and explanation.
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:

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 11

THE NEW KING OF ISRAEL

11-1: Jews and Gentiles as citizens in the new kingdom.

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.

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   (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.
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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.

11-4: 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.

11-5: Mark, Pivotal in the Bible

Paul’s Plan for Peace and Unity in the SBC based on Ephesians and Colossians.

We have a plan and a program in the Southern Baptist Convention for almost everything, let me ask you why it is that we do not have a plan and program for peace and unity in the Southern Baptist Convention? We have a plan for Bible study in the Sunday School; we have a plan for worship and giving in the Sunday morning and Sunday evening service; we have a plan for prayer in the Wednesday night prayer meeting and Bible study; we have plans for men’s work and women’s work; and for missionary activity and evangelism in revival meetings. Now, I ask you again, does it not seem strange that at associational meetings, and convention-wide meetings, and even church business meetings, why is it that we do not have a plan for peace and unity in the Southern Baptist Convention? Perhaps the more ignorant of what is happening in Baptist life, would respond that it is not needed! That would be gullible and would overlook the Baptist news in the New Mexican
Baptist and what is secular news in terms of what has been happening to Texas Baptist and to the splits in the Southern Baptist Convention. I recall about 20 years ago when people said that the Southern Baptist Convention would never split; and then approximately 15 years ago when after two more Conventions had split off, people said, "Just be patient it will all work out." Well, it has not worked out. It is getting worse, not better. Every week we hear of additional split and divisions and controversies among Texas Baptists and in the Southern Baptist Convention. Brother, this should not be true among Christians. We need a plan and a program to promote peace and unity in the Southern Baptist Convention; and what better place to start, a place with which all of us should be able to agree, than with the Bible--specifically the place in the Bible where the very subject of Peace and Unity is discussed, in Ephesians 4:3.

11-6: The Text From Ephesians and Colossians.

"...Endeavouring to keep the unity of the Spirit in the bond of peace." (Ephesians 4:3 KJV)

I want this to be our text this morning, the focus upon which I ask you to cast your mental tents for a few minutes, except I want you to think of it in terms of the New English Version.

"Spare no efforts to make fast with bonds of peace the unity which the Spirit gives." (Ephesians 4:3 NEV)

Now notice that there are two aspects to the textual verse, the matter of securing with "bonds of peace", an effort to be exerted on our part; and the matter of the "unity which the Spirit gives" which should be the work of the Holy Spirit among us. And I submit to you if there is not peace and unity right now in the Southern Baptist Convention, and if there has not been peace and unity in the Southern Baptist Convention for at least the last 20 years--and surely I would beg that you see this is so--then there has been a failure on our part as Southern Baptists at either one or both of the aspects of this verse.

Where have we failed? (1). Have we not made positive efforts to make fast or secure with bonds of peace; or (2). Do we not have the unity of the Spirit which Paul identifies in terms of the seven One's that we will look at together briefly; or (3). Have we failed and or we continuing to fail on both counts--is it possible that not only do we lack the unity of the Spirit given by the Seven One's, and also that we are not making conscious and concerted efforts at peace in the Convention and in our churches?

(4). And I would offer one other possibility: that if we are extremely deficient on the unity of the Spirit given by the Seven Ones that are listed in the following verses of Ephesians--4:4-6--then it would be impossible to promote with bonds of peace a unity among our churchmembers that does not exist in the first place.

1. We stress keeping positive and keeping the text in the context of the whole book of Ephesians, and Colossians.

We must keep positive about this, therefore our subject is: PAUL'S PLAN FOR PEACE AND UNITY IN THE SBC. And we must keep our study of Ephesians 4:3 in the context that it was written, that is of the whole book of Ephesians. Also
we will expand to study to include the book of Colossians since they both were written almost simultaneously and essentially have the same subject matter. Paul mentions both in the conclusion of the letter to the Colossians.

"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the epistle from Laodicea." (Colossians 4:16)

(1). So what we will do first is to start a sort of Harmony between Ephesians and Colossians.

You know how A.T. Robertson has written "A Harmony of the Gospels". It compares the parallel subject matter of Matthew, Mark, and Luke. So we will try to do that for Ephesians and Colossians by first looking through the book of Colossians for a single verse that compares to Ephesians 4:3. Ideally, if possible, we would want this verse to speak of both "peace" and "unity". After reading again through Colossians, we find that the closest that we can come to a parallel or harmony is to be found in Colossians 3:14,15. Yes, it takes two verses to come close to the expression of Ephesians 4:3; and then again the wording goes beyond that of Ephesians 4:3. But that is the real benefit of comparing Scripture with Scripture. What we are going to read in Colossians 3:14,15 should help with our understanding of Ephesians 4:3.

"And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Colossians 3:14,15)

(2). A look at Colossians 3:14,15 and the context.

While we do have the word "peace" in Colossians 3:14,15, we do not have the word "unity"; however you will notice something very interesting as a possibility, that is, "the bond of perfectness". I could easily see a harmony between the "bond of perfectness" and the unity of the Spirit.

(3). If we expand the context beyond the one verse of Ephesians 4:3 and beyond the two verses of Colossians 3:14,15, I think we will really start to appreciate a Harmony of Ephesians and Colossians and on the subject of PAUL'S PLAN FOR PEACE AND UNITY IN THE SBC.


"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." (Ephesians 4:1-3)


"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Colossians 3:12-15)

Notice the similarity of subject matter: in Ephesians it is "walk worthy of the vocation wherewith you are called" and in Colossians it is that you are "the elect of God"; in Ephesians it is "lowliness and meekness" while in Colossians it is "humbleness of mind and meekness"; in Ephesians and Colossians both, it is "longsuffering"; in Ephesians it is "forbearing one another in love" while it Colossians it
is “forbearing one another” and later it is “charity” which is the equivalent of “love”. Charity is love with wheels on it, or love put into action!

11-7: The Unity Which the Spirit Gives as Summarized in the Seven One’s.

Remember we had agreed to take the text of Ephesians 4:3, as amplified and explained by Colossians; and from that Ephesians 4:3 text to look at it in the two parts--The Peace Which we are to Promote; and the Unity which the Spirit gives which are summarized in the Seven ONE’s. Let us take the second part first because this is the basis for the peace we can promote. If we do not have that unity of the Spirit as given in the Seven ONE’s, then we have not basis for peace among churchmembers. Paul does not leave us dangling about what that “unity of the Spirit” is. Having mentioned it in Ephesians 4:3, he then applies on specifically what it is in the next three verses; and in such we have the great Seven doctrinal statements of the Bible on what is most basic and fundamental in all of the Bible. If you could have only one short statement of Baptist beliefs and doctrines, only one short church charter, then these three verses should be it. And may I say parenthetically that if we as Southern Baptists disagree on many things, and it is obvious that we do, we must agree on these fundamentals of the Seven ONE’s. Without agreement here there is no salvation, and without agreement here there is no basis for unity and peace!

“There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all.” (Ephesians 4:4-6)

1. Before we proceed to briefly look at these Seven ONE’s and what they entail doctrinally, let us see once again if we have a parallel or harmony in the book of Colossians.

Where you might naturally expect for it to be is immediately after Colossians 3:14,15 even as the Seven ONE’s of Ephesians are immediately after Ephesians 4:3. What we do have in Colossians 3:16, immediately after our parallel text of Colossians 3:14,15, is very illuminating.

“Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Colossians 3:16)

How grateful I am for this parallel; and how obvious it is as to why Paul wanted the church at Ephesus to read Colossians and the church at Colosse to read the letter to Ephesus. It was impossible for Paul to say all that needed saying on peace, unity, and the basic doctrines of the Bible in one letter, so he said it in two. In reality, Paul wrote it in 14 letters; and encouraged us to read with them all the rest of the Bible of 66 books.

I don’t know about you but when I consider the real foundation of the unity that we have as Christians and that we have as members of the SBC, I tend to think of that unity as coming primarily from the Bible; so that I was almost disappointed when I noticed that among the Seven ONE’s was not the ONE BOOK which is the Word of God. Well, Paul not only takes care of that seeming deficiency in the parallel of Colossians 3:16, but as we will show by closely looking at the Seven ONE’s each
one is related to the One Book which is the Bible. How will we show that? By first introducing each of the Seven ONE’s as to its essential meaning, and then showing exactly what the context of the book of Ephesians means by those ONE’s as well as the book of Colossians

11-8: One “Word”.

The favorite word of the Bible in talking about itself as the One Book if THE WORD. Therefore a very fundamental Bible statement and a fundamental Baptist belief would be: The Bible is the Word of God. By that we mean that the Bible is divine in origin--it originated in the mind and heart of God; that it is absolute in authority--when God speaks why listen to men on the same subject; and it is sufficient in message--the Bible tells us all we need to know for salvation and the living of the Christian life. Thus Paul writes in Colossians 3:16: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another…” We are to teach and admonish, or encourage one another, according to the Word of God and of Christ. The basis for our songs and melodies is the One Book which is the Word of God.

(1). Matthew 24:35.
Jesus knew that His words and teachings would become part of a New Testament and that New Testament in turn become a part of the One Book which is the Bible when He said that His words would never pass away.
“Heaven and earth shall pass away, but my words shall not pass away.” (Matthew 24:35)
It has been almost two thousand years since Jesus spoke these words on earth, and this earth is still moving on. It still orbits about the sun with the periods of day and night and the seasons of fall, winter, spring, and summer. But you will see this earth pass away before you will see the words of Jesus and the words of this book the Bible pass away.

(2). Mark 4:14.
One reason that the Bible cannot be stopped and that it will never pass away is because it becomes a living entity in the heart and life of Christians.
“The sower soweth the word” (Mark 4:14)
As we teach and preach and talk to people about Jesus, hopefully we do so by quoting or paraphrasing or reading to them the Bible, and in doing so we are sowing the seed of the Word. I want you to keep this in mind as we look at the SEVEN ONES of Ephesians 4:4-6: that at the foundation of each of those Seven is the word that is in the heart and life of Christians.

(3). II Corinthians 3:3.
The Christian is a living epistle, an outgrowth of the Word of God and Christ that is planted in their heart through faith.
“Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; in in tables of stone, but in flesy tables of the heart.” (II Corinthians 3:3)
You churchmember and you southern baptist are an epistle of Christ. The word of Christ and of God has been written in your heart by the living God through
the living Spirit. There is a significant source of unity of the Spirit and one that underlies all the seven ones of Ephesians 4:4-6.

(4). It is alive in your heart, the Bible as the Word of God is alive period, Hebrews 4:12.

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart...” (Hebrews 4:12)

On the seven actual ONE's of Ephesians, we need a more thorough and systematic manner of development, so that a chapter is borried from volume 2, “Remember My Bonds”, the Life and 14 New Testament letters of Paul. When Paul, and the Holy Spirit through Paul, writes in Ephesians 4:3, “Spare no effort to make fast with bonds of peace the unity which the Spirit gives“, the unity of course is the inherent unity from a common spirit in each churchmembers heart, a common spirit from the Holy Spirit, also called the spirit of Christ in the Bible; but the bonds of peace that churchmembers are to work with...ah, the bonds of peace, that is another matter. You as a churchmember, or hopefully a believer in Christ, can do little about this inherent unity. You ever have the Spirit or you don't; you either have this unity of the Spirit or not: your fellow churchmembers either have it or not, and quite naturally some do and some don't since the wheat will not be divided from the chaff until the end of time, the goats divided from the sheep.

11-9: Relationship of the Bonds of Peace to the Falling Away.

But ah...the bonds of peace...that is another matter. This is one of the prime subjects of this commentary, if not the prime subject. Remember the title, “Remember My Bonds”, the Life and 14 letters of the Apostle Paul. Paul chose his own epitaph by which to be remembered; and this epitaph which he uses in Colossians 4:18 {the parallel epistle with Ephesians, essentially duplicating the subject matter}, “Remember my bonds” (KJV). You have something similar in Ephesians 4:1, “I, therefore, the prisoner of the Lord....” This chosen epitaph from Paul has double or triple meaning:

(1) Remember the bonds of the Apostle Paul as a prisoner of the Roman government, for Christ and for his ministry to the first century churches; (2) Remember the 14 epistles which Paul himself has written and the three he sponsored through John Mark and Dr. Luke; and (3) Remember the bonds of peace which are the core of those epistles, the seven bonds of peace which are listed in Ephesians 4:4-6, immediately after Paul writes in Ephesians 4:3 to “spare no effort to make fast with bonds of peace the unity which the Spirit gives.” What has really happened in southern baptist churches in the last 40 years, and I am sure all other churches are the same, is that LITTLE EFFORT has been put into making fast with bonds of peace the Seven ONE's. Southern baptist churches have not been idle: if not into the bonds of peace, where has this vast multi-local churches united effort of the largest Protestant denomination gone. The answer is simple, but overwhelming: THE EFFORTS HAVE GONE INTO BUILDING THE ORGANIZATION OF THE LOCAL CHURCH AND THE LARGEST DENOMINATION RATHER THAN IN THE BUILDING OF THE LIVING BODY. The seven - to - ten ONE's that have been daily promoted from
the pulpits, in Sunday School, in training union, in WMU and brotherhood, in denomination emphasis, from the Boards and Pastor’s Conferences and numerous associations and meetings has been like this: attend worship, go to Sunday School, tithe, read your Bible, invite somebody to come, etc. {Seriously, I can document these as consider by typical SBC churchmembers to be “major doctrines of the Bible” as indicated by tests of the congregation on Sunday night.} While all of these are worthy, and do indeed support the man-make organization of the church, they do not support and promote the bonds of peace according to the Bible, and they in no way, by anyone’s definition, can be considered major doctrines of the Bible. Many churchmembers are now sick over what is happening in their local churches as the fighting that started 20 years ago at the denominational level between real southern baptists and the fundamentalists like Criswell, and Adrian Rogers and Charles Stanley (men who came into the Convention from other denominations, primarily the Bible Baptists fundamentalists), has now come down to fighting at the State and the local church level. You can hardly find a single southern baptist church now where there is not significant divisions or splits, and if you do find one, it is generally because they are good a cover up. Of course, as noted in earlier chapters, we are in the Falling Away, but the gradual falling away started over 40 years ago when promoting the organization became a complete substitute for promoting the bonds of peace.

11-10: The Priesthood of Believers.
The can take the doctrine of “the priesthood of believers” as an example of what has happened to sound teaching, or I should say the lack of sound teaching and preaching, in the SBC during the last 40 years ago. In 1960 when I did a research paper at Ouachita Baptist College on “Baptist Distinctives”, researching many Baptist statements of faith and practice and many books written up to that point on Baptist Distinctives, “the priesthood of believers” was very prominent in any statement of faith. Today as I research the books being used in this desperate effort to save SB churches for the denominations, and especially the giving to support the Boards, and which have been used the last 40 years, YOU CAN NOT FIND THE DOCTRINE OF THE PRIESTHOOD OF BELIEVERS. Yes, I recently looked in BAPTIST DISTINCTIVES by W. R. White, in THESE THINGS WE BELIEVE by J. Clyde Turner, in THE BAPTIST FAITH AND MESSAGE by Herschel H. Hobbs, and in A GUIDE TO BAPTIST BELIEF AND PRACTICE by Stanley J. Grenz. It just is not there anymore; and along with the disappearance from Baptist thought and practice of these significant and major Bible doctrine, definitely one of the historical Baptist distinctives, have gone also by the wayside such related doctrines as serious study of the Bible, the authority of Christ through the pastor to the local church, and the Bible as the real word of God far beyond the “pick-and-chose” method of the fundamentalists (granted they make a lot of noise on inspiration of the Scripture while failing to practice respect for every “word that pro-
ceeds out of the mouth of God. {Their real respect is for the Scofield Reference Bible notes, the teachings of the fundamentalists seminaries, and what they think gives them unique status among believers.} They carry their Bibles; the full truth lies there; and it dies there; and with this dying is now the death warrant of the SBC which like an early New Testament church had a reputation but was dead.

11-11: The Seven Bonds of Peace in the 10 books of Paul Before Ephesians.

As discussed earlier it is an approximation that Paul wrote ten books before he summarized all that was written in the twin epistles of Ephesians and Colossians. You can tell this several ways (remember there is always a different in the time of writing of books and the publication or distribution): (1) Paul wrote Ephesians from Caesarea Philippi where he had the liberty to write and to think back over what he had written in the heat of the battles; and (2) Paul’s habit of quoting from the Old Testament as he does so much in Hebrews and Romans as well as the others of the first ten books essentially stops as a dominant style in Ephesians and Colossians, also in the books that follow them as Phillipians and Philemon. You will recall the Table 1 of the last chapter, “Paul wraps up the Bible”, as we sequenced the 14 letters from the Apostle Paul. We will slightly requence them as below. {Hebrews is put at the beginning since it is the almost timid form of address from Paul, that of “no name”; and I think that many of us recognized the book of Hebrews as a version of Paul’s synogogue addresses. Don’t look in your research books: this is all from internal evidence in the Bible itself.} Also since there is little difference between “apostle” and “apostle with children” we will put I Timothy, II Timothy, and II Corinthians on the same row. since there is little difference between “apostle” and “apostle with children” we will put I Timothy, II Timothy, and II Corinthians on the same row.

TABLE 22.

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<tr>
<th>epistles from Paul in a general, possible sequence</th>
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<tr>
<td>Hebrews</td>
<td>no name</td>
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<tr>
<td>Galatians</td>
<td>Apostle not of men but of Jesus</td>
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<tr>
<td>I, II Thessalonians</td>
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<td>Romans, Titus</td>
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<td>Philippians</td>
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Now, what we propose to do, starting in this chapter, is to look at the development by Paul, and the spirit of Christ through Paul, of the Seven One’s of Ephesians 4:4-6
in the first ten books by Paul, and in the approximate order of writing if not of publication: (1) Hebrews; (2) Galatians; (3) I Thessalonians; (4) II Thessalonians; (5) Romans; (6) Titus; (7) I Corinthians; (8) I Timothy; (9) II Corinthians; and (10) II Timothy. It is only important that we get the Seven Major doctrines as developed in these books preliminary to their summary of Ephesians and Colossians, rather than get engaged in any squibbling about the exact sequence of the writing of the first 12 of the 14 letters from the Apostle Paul. Of course the old standby’s of YOUNG’S ANALYTICAL CONCORDANCE and STRONG’S ANALYTICAL CONCORDANCE will be used to find every instance of the seven key words {in the King James Version (KJV)}: body, Spirit, hope {“calling” must be included here as the wording of Ephesians 4:4-6 is “one hope of your calling”}, Lord {and we will try to distinguish between LORD for God the Father and Lord for the Lord Jesus Christ}, faith, baptism, God {and Father must be included as the wording is “God and Father of all”}. You can see that I Corinthians is the book of the “one body” with I Corinthians chapter 9 leading; also that Galatians while a small book is prime on the “one Spirit” with Romans even more so as you would expect since Galatians is a miniature version of Romans, and with Romans 8, the famous chapter on what baptism really means leading, however the emphasis must be on I Corinthians about the “one Spirit”, and what is impressive is the way the subject is spread all the way from the second chapter to the sixteenth, and with the twelfth chapter leading in I Corinthians {also with I Corinthians leading on both “one body” and “one spirit” we must see the close connection between the two--what a marvelous study of the seven one’s Ephesians is leading us into}; and we are impressed with the respectable coverage of the “one hope” in 9 out of 10 {in that tenth one, II Timothy, as shown in the Table, the “calling” in included, and remember that it is the “one hope of Jesus calling”) of the first books by Paul, not an emphasis so much as just constant reminders; and surprised at the vast number of “one Lords” for the Lord Jesus Christ in all the ten--don’t be, we have often said that the whole Bible is a book about the Lord Jesus Christ {most impressive is I Thessalonians, a small book which references the Lord Jesus Christ often; however among the larger epistles, I Corinthians leads again with Romans--chapters 14 and 16 lead in Romans with usage of the Lord is what might be considered an unexpected way in the light of doctrine-- right behind it}. {Note: it is obvious that this volume of the LEARN CHRIST commentaries is the place in which to do a complete outline on I Corinthians; in fact, in the chapter on the “one Lord Jesus Christ”}. II Timothy on the “one Lord” for the Lord Jesus Christ should also be a surprise in that it is a small book with 17 mentions. And “Lord” for the Lord Jesus Christ is found significantly in all ten of the first epistles of Paul that lead up to the summary of the seven ONE’s in Ephesians. And lastly on the “one Lord” the significant number in II Thessalonians, 20, should be noted with II Thessalonian leading the books. Romans, Galatians, Hebrews, and I Timothy lead on the
“one faith” references in the first 10 epistles from Paul. {For the actual tabulated results of the ten epistles, refer to “Remember My Bonds”, volume 2.}

11-12: Mark as Pivotal.

1. The goal of SOME MORE SOUNDS is to extend the influence of Christ and to prevent the Falling Away.
2. The second goal of SOME MORE SOUNDS...FROM John Mark is to promote the grand theme that “God is the great Maker of History”, the title of volume 1a of the LEARN CHRIST FROM THE APOSTLES AND PROPHETS commentaries.
   (1). God makes history with the Bible. The Bible tells that God makes history. According to the Apostle James, “Known unto God are all His works from the beginning {of time}....”
   (2). God makes history with the Bible by making the history of the Bible. The approximately 40 Prophets and Apostles God chose to write books of the Bible over a period of approximately one thousand years were carefully chosen in their historical context, running from the Prophets Job and Moses in the writing of the Old Testament to the Apostles Paul and John in the writing of the New Testament. Old Testament quotes in the New Testament provide internal proof in the Bible itself of God’s plan and control in the writing of the Bible. John Mark records 18 of those quotes, and SOME MORE SOUNDS...is organized around those 18 Old Testament quotes.
   (3). God makes sure that you will get the proper interpretation of the Bible by providing in the Bible not only the quotes from the Old and New Testament, but also by providing in the Bible itself the proper interpretation of the quotes. We have only begun to appreciate what the Apostle Peter meant when he wrote, “no Scripture is of any private interpretation, but Holy men of God spoke as they were moved by the Holy Spirit.” God wrote it and God interpreted it properly, all in one book of two testaments.

   a. These Holy men of God, prophets in the Old Testament and Apostles in the New Testament, were carefully chosen by God at specific intervals of history and moved by God the Holy Spirit to write consistently with the mind and heart of God.
   b. God assured that what the Prophets wrote would be consistent with what the Apostles wrote, and both consistent with what Jesus brought to earth of the teachings of God. John Mark with his record of the teachings, character, and works of Jesus is a short 16 chapter example of that working of God in history. We might call this the “authorized interpretation”, the opposite of “private interpretation” which is forbidden by the Bible.

   In this day and time when the number one excuse for neglect of the Bible is “there are so many interpretations”, it should be comforting to comprehend that God not only gave the “Scripture” but also in the same Bible, the proper interpretation. This was more of God’s planning as the Great Maker of History to counter what He knew would be the Satan-given-excuse to the world for not living by “every word that proceeds out of the mouth of God”, as Jesus said, as well as living by bread, at which we are far more adept.

3. There is a third goal, closely related to the first two goals, and that is to see people truly chose God over comforts, God over “mammon”, God over pride of life, every word that proceeds out of the mouth of God over making a living, the
kingdom of God over things, the of-the-Father over the of-the-world “lust of the flesh, lust of the eyes, and the pride of life”—all carefully chosen ways that the Bible says the same thing. John Mark is a good personal example because he like Demas might have had Jesus say of their young lives like Paul wrote “Demas hath forsaken me, having loved this present world…” We must know that Jesus said, “The friend of this world is the enemy of God.”

11-13: Mark is Pivotal in the New Testament as Isaiah is in the Old Testament

Look at the Old Testament quotes in Mark, and you will see the influence of the book of Isaiah.
1. Isaiah 40:3, Malachi 3:1 and Mark 1:45
2. Acts 1:16 and Mark 1:11
3. Isaiah 6:9,10 and Mark 4:12,21
4. Isaiah 29:13 and Mark 7:6,731
5. Exodus 20:12;21:17 and Mark 7:41
6. Isaiah 66:24 and Mark 9:44,46,4851
8. Deuteronomy 5:16-20 and Mark 1071
9. Psalms 118:26 and Mark 11:981
10. Jeremiah 7:1 and Mark 11:91
11. Psalms 118:22,23 and Mark 12:10,101
12. Exodus 3:6,15 and Mark 12:111
13. Leviticus 19:18 and Mark 12:121
14. Psalms 110:1 and Mark 12:131
17. Isaiah 53:12 and Mark 15:28,161
18. Psalms 22:1 and Mark 15:34,171

11-14: The PEACEMAKING of Jesus in Mark.

In this age of the Falling Away, just before the Second Coming of Christ and as a precursor to the Second Coming of Christ, the meaning of “Blessed are the peacemakers...” has been stolen like the real meaning even of Christian and of so many other words in the Bible. The world, Satan, and teachers of “itching ears” {II Timothy 4:4}, with skillful exercise of the techniques of “isogesis” {the reading of meaning into the Bible as contrasted to “exegeis” which is the faithful reading out of the original meaning}, use the word in an “of this world” sense to apply to any politician who seeks to promote peace in the nations of the world, independent of any faith in Christ. Peace and real peacemaking is only with Christ as the mediator according to the Word of God in Ephesians chapters 1 and 2. This applies to peace between man and man and to peace between God and men. Christ must be at the center of peacemaking efforts between man and man and between God and man.

“For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the
enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity. And He came and preached peace to you who were afar off and to those who were near. For through Him we both have access by one Spirit to the Father.” (Ephesians 2:14-18)

If we are to truly extend the influence of Christ, the true Biblical employment of a peacemaker, then Christ must be personally involved, and the extensive “how” of this issue is the story of this book. John Mark, the author on the human side of the Gospel of Mark, extended the influence of Christ when under the inspiration of the Spirit of God when he wrote about the life and teachings of Christ. Of course, above all Mark extended the influence of Christ in faithful recordings about the death, resurrection, and ascension of Christ. It is the death of Christ, with faith in that death as a substitute atonement for our sins, that provides salvation for the world, and for us in particular; it is the resurrection of Christ which provides an example of life after death and provides the foundation for the hope (reasonable expectation) of eternal salvation; and it is the Ascension to the right hand of God the Father which provides both assurance of the forgiveness of sins (“He ever liveth to make intercession for our sins”) and more assurance of eternal life as He promised that in the future we would be where He is. “Young John Mark did all that!” one might say. Well, yes, and so did Matthew, and Dr. Luke, and the Apostle John. So also did the Apostle Paul in the book of Romans, sometimes called “The Gospel according to Paul”. {I would remind you that “Gospel” always assumes the Gospel of Jesus Christ, although not always expressed in the Bible as such; and in such cases where the reference is to “the gospel of the kingdom”, it is decidedly the Gospel of the Kingdom of Jesus Christ. {Some things belong more to Jesus than to God like the kingdom, the only real Church, the Assembly of the Firstborn written in heaven, and the Judgeship to separate the living from the dead, and general Lordship; but they have been ordained to Jesus Christ by God, and will be turned over to God at the end. First, all things are placed at the feet of Jesus, subject to Him; and then all things will be delivered to God the Father, in order that all glory will belong to God.} However, there are in the nature of inspiration and the whole history of the writing of the 66 books of the Bible, unique characteristics of the personality of John Mark and in the research and development of the Gospel of Mark. {See F.F. Bruce on THE BOOKS AND THE PARCHMENTS.} For one thing John Mark, unlike most of the New Testament writers, was not an Apostle. He was an eyewitness of much of the life and teachings of Jesus of Nazareth, the Son of God. Most conservative Bible commentators agree that it was John Mark, with an unnamed reference to himself in the tradition of the Apostle John doing the same in the Gospel of John as the writer, who as a young man about twelve years of age fled naked from the Garden of Gethsemane when the arrestors of Jesus grabbed the scant clothing that he hastily
threw on the way to following Jesus and the Apostles to the Garden. It is very possible that the Last Supper just before the evening excursion in the Garden was held at the home of John Mark’s mother. John Mark’s mother was the sister of Barnabas, the famous missionary with the Apostle Paul, and one sometimes called an apostle in the book of Acts; although not the twelfth apostle selected by the other Apostles after Judas fell by transgression. There is a lot of evidence of human personality in Acts: Barnabas had pre-eminence in the first church as he sought out and promoted the new convert Saul, then Barnabas and Saul brought John Mark back from Jerusalem to Antioch with them {Acts 12:25} and then took him on the first missionary journey, but Mark deserted the mission at Pamphylia, “not going to the work” as we read in Acts 15:28; and then on the second missionary journey when Paul objected to taking Mark, there is a personality conflict between Paul and Barnabas, Barnabas taking John Mark with him, Paul taking Silas. The record does not tell us more than “the contention was sharp between Paul and Silas.”

We can only speculate as to why John Mark turned back at Pamphylia. It was important to Paul, but Barnabas either wanted to give John Mark another chance or Barnabas consider insignificant the desertion at Pamphylia. Do you look for the problem at Perga in Pamphylia {Acts 13:13}? Did John Mark simply return to Jerusalem because he was homesick, or did he wish to confer with Simon Peter, who in his epistle calls him “my son”? Whatever, Paul took it seriously as an indication of John Mark’s lack of dedication; but we also know that when later in prison in Rome, Paul asked for John Mark saying that he was “profitable to me for the ministry”. Paul did give John Mark another chance; and I think, from speculations based on the internal evidence of various scriptures, that it was a chance equal to almost the one given by Paul to Dr. Luke. There is much evidence that Paul was chosen to be the Chief Editor of the New Testament--that was his prime ministry and the one he had in mind when he noted John Mark as profitable to that end--so when Paul requested Timothy to come before winter, bringing the books and parchments with him, two of those manuscripts were for Dr. Luke to write Luke and Acts, and one of the manuscripts was for John Mark to use in the writing of the Gospel of Mark. You can tell that John Mark made a marvelous recovery in the eyes of the Apostle Paul, likewise in the esteem of the Church of First Century Christianity. Above all, and what is most important, John Mark proved a person interest in extending the influence of the life and teachings of Jesus; He showed extremely strong convictions on Jesus; He illustrated his willingness to be used by the Spirit of God in the writing of the shortest of the four Gospels. This personal recovery by John Mark, the opposite of the challenge of our generation of the Falling Away, is a co-emphasis with the influence of Christ in this presentation. Is it as dramatic as what happened in the life of Demas, personified when Paul wrote, “Demas hath forsaken me having loved this present world? I don?t know, but it seems very similar. We hope that Demas also had a marvelous recovery in being rescued from his
love of this present world, no doubt a similar experience to what happened to John Mark; but even more importantly in all these cases and others in the Bible, we can see hope for rescue of victims of the Falling Away. You know, loving “this present world” does not sound so serious, but it really is. Many might say, “well, they are young...wait until they grow up” and indeed it no doubt worked in the case of John Mark, but perhaps not in the case of Demas, certainly not in the case of all of the children of Israel in the wilderness except for Caleb and Joshua. Love of this present world will not mix with the love of God. Mammon is the things of this world which man himself has created, and the Bible represents the bread God has given man, every word of which proceeds out of the mouth of God. Christ is the teachings that He received from God and delivered in the Sermon on the Mount, by the way recorded in Mark as well as the other Gospels, in there Christ demands, and God demands, that a definite choice for priority be made for God and God’s righteousness over the mammon of man. It is not an either/or as to whether mammon and bread of life will both exist in human life: it is a matter of which will have the priority--mammon of God--to the extent of servitude. Christ is talking about motivation. What is your primary motivation? To seek the mammon of men like a house, and land, and degrees, and career, and position, and even wealth or pleasure? Or to diligently seek after the Bible and the words of the Bible as every word that proceeds out of mouth of God, and to seek first after the kingdom of God and after God’s righteousness?

11-15: Threads or Sounds of Doctrine and Authority in Mark

There are certain threads or sounds that repeat often in the Gospel of Mark. One such sound is that of DOCTRINE and AUTHORITY. {There are others that you will expect to see in a study of the 16 chapters of Mark: the teachings of Jesus on certain subject matters as the Falling Away, the teachings of Jesus on love of this world versus love of mammon, the teaching and preaching of Jesus on the Gospel, the miracles of Jesus, the death and resurrection of Jesus; and so on. It is hoped to limit to the study to eight of these and stay focused on them throughout Mark. This is not a attempted commentary on Mark. Many good commentaries on Mark already exist.} God plays with the wisdom of the world and of the university scholars as He chooses to save those through the foolishness of preaching to save those who believe (“When in the wisdom of God, the world by wisdom knew not God it pleased God by the foolishness of preaching to save those that believe…”); (4) The wisdom of this world of the universities and books (except a select few) are foolishness with God, and not many mighty or noble or wise are called to a proper spiritual understanding; and (5) It is necessary to face up to the fact that true Bible faith in Christ is a minority endeavor as “many are called but few are chosen”, and “broad is the way that leads to destruction and many go that way” while “narrow is the way that leads to eternal life” and few there are that take that way of life. It is the simple difference between the majority and the minority that we are talk-
ing about. This applies to the United States also. You can hardly make a legitimate case that this majority and minority thing of the Bible applies to the whole world apart from the United States. Even as it applied also to Israel, the originally chosen nation of God, in the days of Christ, it also applies to the currently chosen nation of God, the United States, during this age of the fullness of the Gentiles.

What we have in the United States, to use the words of some of the American Studies scholars, is an AMERICAN DEMOCRATIC FAITH. It can be summarized as spoken by former Prime Minister of Israel Begin, “You Americans are born Christians just as Jews are born Jews.” Neither is true, but it takes a close study of that part of the Word of God called the book of Romans, by the Apostle Paul and the Spirit of God, to understand it. That will be explained in the third chapter, “God’s Watershed of History: Choice of a Beloved and Foolish Nation”. Suffice it to say for now as Paul, “not every Jew is born of Israel”; nor is every child of God born of Israel, and there is a spiritual Israel. In other words, until the fullness of the Gentiles age is complete, there will be more children of God from among the Gentiles, the United States leading the way, than from among the physical nation of Israel. {Enjoy it while you can.}

Second to the proper attitude, it is necessary to work hard to understand the Bible. Jesus uses the words “asking”, “seeking”, and “knocking”. Another way to say it is that those who search after the truth from the Bible are the ones most likely to find the truth. One of the so-called “beatitudes” describes the way God will bless those who seek the truth of the Bible, “Blessed are those who hunger and thirst after righteousness, for they shall be filled.” Many like to talk about this as happiness or the beatitudes. No, it is the blessings of God; and if God Himself blesses you beyond that of the sun and rain, beyond that of the majority on the earth, it is indeed a blessing. God can and will bless you by understanding of every word that proceeds out of His mouth if you will develop the right attitude and put out effort in knowing the truth. We live among many who desire the instant spiritual blessings of salvation and special insight; however there is never and has never been a quick and easy way. Many point to the salvation of Paul on the road to Damascus as an example of instantaneous salvation; but there would not have been a salvation experience of the road except for the extended time of that preceded it in which “he kicked against the pricks”. And still his salvation was not complete as indicated by the physical blindness {a sign of incomplete spiritual insight}, until Ananias assisted him with more truth from the Ascended Christ. Even so Paul was not yet ready to preach. He must spend time in the Arabian Desert with the Ascended Christ, and then go back to Tarsus to reread the Old Testament in the light of what Christ had taught him. Paul teaches about the yearn in Hebrews for the sound doctrine of the Word of God as the equivalent motivation of a new born baby desiring to have milk. All know of that yelling and screaming and crying of the baby for milk, and the person who yearns with that intensity after every word from the mouth of God as recorded in the Word of God will be
rewarded in like manner as a mother cares for her child. Someone besides Jacob must wrestle with the angel for a spiritual blessing, and that someone is the person, having established a proper attitude, who seeks to know the truth of God and Christ, the truth of the Word of God which is divine in origin, absolute in authority, sufficient in message, and high fidelity in communication.

11-16: A Few Biblical Statements About What Sound Doctrine Is!

1. What is Sound Doctrine? Since doctrine is another word for teachings, and of course for Bible believers the teachings of Jesus and of God, which are the same, then sound doctrine is also sound teachings from God Himself and from the Lord Jesus Christ. Jesus made it clear often during His three years ministry on earth that His teachings or doctrines were not His own but belonged to God His Father, and furthermore that whatever God taught Him to say is exactly what He taught on this earth. Parenthetically, it should be stated at this point that sound faith is a subset of sound doctrine. Even as sound doctrine includes all that comes from God and Jesus and all that can be known as truth about God and Jesus and their teachings, even so sound faith is a subset in that it is both beliefs and a process of confidence in that sound doctrine. (This will be discussed more thoroughly from the Bible in the chapter on FAITH.)

2. What is Sound Doctrine? Sound doctrine is synonymous with “the faith once for all delivered to the saints” (verse 3) of the book of Jude. It was delivered once for all by Jesus and the Apostles who recorded what He said in Matthew, Mark, Luke, and John; it was recorded once for all in the books written by the Apostles and Prophets; it has been sealed once for all in the history of the Christ faith in the book of 66 books, 39 in the Old Testament and 27 in the New Testament, by the assembly of the Firstborn and their leaders as they have crystallized as the Holy Bible this book. You see right here at this point at least half of the confusion is eliminated as on how to distinguish between sound doctrine and all the beliefs that clamor for recognition. At least half of all of the religions and denominations did not subscribe to the Bible as the Word of God, and therefore do not subscribe to this as the only sufficient source of sound doctrine. Then you can eliminate another one-fourth of so-called Christian denominations and religions who do not believe as stated in Jude 3, that the sound faith and doctrine was once for all delivered to the saints. They believe in the evolution of sound doctrine; they believe that they like the Prophets and Apostles of old are the recipients of special revelations from God. At the extreme of this spectrum are the Mormons who have replaced the single Bible of the faith once delivered with four Bibles, and also subscribe to constant new revelation from the Heads of the LDS churches. To express it in the words of the Doctrine and the Covenants any time the Head Prophet of the Mormon church speaks, it is Word of God. (Later, I will discuss how this places two curses from the Holy Bible itself on the head of the Latter Day Saints.) And at the other end of the spectrum of the group who do not see sound doctrine and sound faith as
“once for all delivered” are those people and groups who see knowledge of truth from God as sort of an evolution that comes as we learn more and as we acquire more scientific knowledge. As an example, and this is very subtle, is the religious person who will take God’s name in vain as excusable as if the words no longer apply, “the LORD will not hold him guiltless that taketh his name in vain” as taught by Jesus in the Sermon on the Mount. Or the person that somehow sees God and His Word as outdated because this new generation is so much smarter than the last generation that lived.  J.B. Phillips expressed it years ago when he wrote the book, YOUR GOD IS TOO SMALL. People did not believe that God understood radar or the modified Bohr Theory of the atom. Today people do not believe that God understands computers and genetics and information technology. You see we confuse some older Christ believers and what they understand with the God of this universe who understands and knows all things: and further who created the minds who can probe and invent these things and the fundamentals laws of the universe that make the understanding of these technical matters possible.

3. What is Sound Doctrine? It is doctrine that comes from God through the work and will of the Holy Spirit of God. Here, I must quote from the Word of God itself as found in II Timothy 3:16,17: “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness...” You see it came from God is a gift from God for the profit of humanity in order that humanity may come to know the way that God wants us to live {that is the instruction, another word for teachings, and “instruction in righteousness” another way to correct our behavior and beliefs.} As far as Scripture coming more specifically from the work on earth of God the Holy Spirit, we turn to the teachings of Jesus as recorded in John 14-16 where Jesus taught saying, “…when He, the Spirit of truth, has come, He will guide you into all truth, for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.” (John 16:13)

4. What is Sound Doctrine? It also helps to shift out the wheat from the chaff of sound doctrine to know not only the origin of sound doctrine as from God through the Spirit but that it must have come through an approved apostle or prophet. How do we know who has been approved? Once again it is from the Bible itself which tells of how Jesus chose both apostles and prophets. If you believe about the Apostle Peter, then you believe that the Apostle Paul wrote Scriptures as much the Word of God as those of the Old Testament Prophets because Peter states that in his books, and so on epistle after epistle in the Bible the approximately 20 writing prophets of the Old Testament are confirmed and the approximately 7 writing Apostles of the New Testament confirm each other.

5. What is Sound Doctrine? It is the doctrine or teachings or faith taught by the Holy Spirit of God Himself. Refer again to John 16:13 above, “the Spirit of truth...will guide you into all truth.” Isn’t just a little bit of conviction and cer-
tainty like this from the Bible, from the teachings of Jesus Himself, from the book written by the Apostle John, and that has come to be believed by the great cloud of witnesses of the Christ faith that have gone before {Hebrews 11 and 12} worth a lot more than the tendency to wallow in he mud puddle of uncertainly and doubt of looking at all the teachings and beliefs in the world. (Underlying all sound doctrine and the efforts to know and do sound doctrine is the fundamental belief based on the teachings of Jesus that the majority are wrong and the minority is right, and this applies in the United States as in all countries of the world.)

6. What is Sound Doctrine?  It is life related–can not be learned apart from the way life is lived–in that it must proceed from a deep-seated yearning to know the truth, with the confidence that the truth is more likely to be learned when it is passionately sought; can not be learned apart from a desire to know the will of God; and can not be learned unless equal life priority is given to “every word that proceeds from the mouth of God” to the life priority of making a living.

11-17: What are Some Obstacles to Learning Sound Doctrine?

1. Pastor James, the pastor of the first church ever, in Jerusalem immediately after the life of Christ, and the half-brother of Jesus, had a lot to say in the little book of James about truth, doctrine, and what causes obstacles to sound doctrines in churches. It is very practical because Pastor James is dealing with the problems in a very real church, the First. First of all the Apostle James says that the wars and battles over sound doctrine in local churches (and denominations) come from individual desires for pleasure and status. Once again I must quote from the Word of God: “Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members? You lust (for control, for recognition, for power, etc) and do not have. You murder (that includes anger and fighting) and covet (desire to have and be what someone else in the church has and is) and cannot obtain. You fight (in your home church) and war (in the denomination). Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.” (James 4:1-3) Wow! It never can be said any better than that and never will be said any better than that. Don?t look for some deep meaning that causes the splits in churches and the warfare in the Southern Baptist Convention, it comes out of wars and battles for pleasure. Crude, but true!

2. Another obstacle to sound doctrine in individual lives, in beliefs, and in the practices of churches is the lack of wisdom. Contrary to the old wives tale “that if the majority of the church votes to do something, it is right” is the teaching of Pastor James in the Word of God that where there is no real prayer there is no real wisdom from God and from above, and further where in any church there is “self-seeking” and “confusion” that is the sure sign that the wisdom from above has never come.
3. Another obstacle to sound doctrine is the “doctrines of devils”. Do the devils, alias the fallen angels and Satan, really have doctrine? Oh yes, and that doctrine is subtle and often so close to the truth of Jesus that it is difficult to shift out from the truth. Recall the way Satan tempted Jesus Himself in order to divert Jesus from the real will of God. First of all, he quoted Scripture. Do not be deceived, every quoter of Scripture is not on the side of Jesus. In fact, it is very possible that Satan–especially in this time of intolerance toward sound doctrine–has as many people who quote Scripture as Jesus: the big difference being in the way they implement and interpret and apply the Scripture. For example, Satan tempted Jesus (Luke 4:1-13) on three fronts with unsound doctrine from Scripture: first, the temptation or obstacle from Satan was to live by bread instead of by the will of God; second, the obstacle from Satan was to worship Satan and to get the whole world rather than worship God; and third, the obstacle was to tempt God by leading Himself into futile tests of God Himself, a very common practice today in very popular churches.

4. The obstacle of seducing spirits. Along with the warnings of the Bible about doctrines of devils is also the warning of seducing spirits. Once again to quote from the Bible, the Word of God: “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron, forbidding to marry, and commanding to abstain from foods, which God created to be received with thanksgiving by those who believe and know the truth.” (I Timothy 4:1-3) This was expressly told to Paul by the Holy Spirit of God. It is an inevitable prediction, called a prophesy, of what will take place in history: in fact is a accepted burden of proof of this book on THE SOUND OF A SOUND FAITH that has already happened, the time of intolerance toward sound doctrine. It is generally referred to by Bible scholars as the Great Apostasy. The only reason I do not like that phrase as it seems like something to happen way out in the future instead of now! The short and simple of the meaning is: that is the doctrines of devils that come to you, and which must inevitable come as long as there is a Satan and other devils, if those doctrines of devils do not present obstacles to your sound faith and sound doctrine, then the seducing or deceiving spirits can get you. The bad thing about a bad spirit is that it can be clothed in clothing that is very deceptive, say for example black clothing or sheep?s clothing.

5. The last obstacle to be mentioned to sound doctrine is the most serious obstacle to most Protestant, non-Mormon believers: it is the wall of intolerant doctrine built up in churches and denominations by itching ears teachers, preachers, and people that protects them from the sound of sound doctrine. When the Bible says in II Timothy 4:3,4, about the time of intolerance toward sound doctrine and mentions how those of itching ears will “HEAP” to themselves teachers of itching ears,
the “heaping” has the implication of extensive effort to protect against sound doctrine. For example the effort that the divorced in churches go to, who have not confessed divorce as adultery when there is remarriage, the effort they go to protect themselves from hearing the true words of the Bible and the teachings of Jesus on the matter. The “heaping” is like building up a vast wall of protection against sound doctrine. It reminds of what some of the New Jersey ladies who lost husbands in 9/11 were quoted as saying about the Bush administration, “they have built up around the White House a wall of secrecy.” Well, the wall of intolerance toward sound doctrine is a wall for comfort, a wall built by itching ears. The nature of the Falling Away, as most people will not endure sound doctrine, dictates that the popular preachers and teachers of large churches and television are “False Prophets” and “False Teachers”. I wish there were a lesser category of “itching ears” teachers, not false ones, but the Bible clearly identifies the “turning away” from truth and “turning into fables” as synonymous with unsound doctrine. Unfortunately it is the false prophets and teachers that are bearers of unsound doctrine.

11-18: “The beginning of the gospel of Jesus Christ, the Son of God.” (Mark 1:1)

Mark is an abbreviated gospel of only 16 chapters. It is the gospel of action. I like to think of it as the Appendix to the other gospels. While Matthew and Luke start with genealogies of Jesus of Nazareth and John starts with Christ the Logos at Creation, John Mark jumps right into the three and a half years ministry of Jesus which was full of activity from before sun up to after sun down. The implications of Mark 1:1 are: (1) This is the beginning in chapter one with the baptism of John the Baptist, and in this chapter and the chapters to follow we are going to learn exactly what “the gospel of Jesus Christ is”; and (2) Jesus Christ is the Son of God is basic to the gospel. This comes from Mark 1:1. It will be the outline of this message. In this message, we will only look at the first three chapters of Mark, but the first three chapters are typical of the routine run by Jesus in all the chapters. We will be looking for the influence of Jesus, believing that the two major parts of the outline of Mark 1:1 summarize that influence: A description in action of the gospel of Jesus Christ, and Jesus Christ is the Son of God.

I. What the Gospel Is? (1). The Gospel Influence of Jesus Christ, in Mark and today, is what Jesus did while on this earth; (2) The Gospel of Jesus Christ is what Jesus preached--Jesus healed the sick and performed many miracles, and Jesus taught--but primarily Mark will tell us that Jesus “preached” (of course as someone has said there is some teaching in all good preaching and some preaching in all good teaching); (3) The Gospel of Jesus Christ is how he healed; and (4) The Gospel of Jesus Christ is how He cast out demons. You see how all four of this activities extend the influence of Jesus: All that Jesus did in His busy life after at age 30 He came out the silence of Nazareth, from the carpenter’s shop, extended and extends the influence of Jesus. Largely the influence of Jesus was extended by His preach-
ing, especially as He preached on His death and resurrection; and the Apostles took up those messages to continue with this gospel to the end of the earth. Also the healing miracles that Jesus performed extended and extend His influence. Many people today try to emulate this ministry of Jesus, but we will see from a close look at Mark that Jesus has to give disciples this authority. Some He does and some He does not. Fourthly, the Gospel of Jesus Christ is how He cast out demons.

II. Jesus of Nazareth is the Son of God. Basic to the Gospel of Jesus Christ is that He is the Son of God. John the Baptist identified Jesus as the Son of God in the words, “Behold the Lamb of God that takes away the sins of the world.” God Himself identified Jesus as the Son of God, after His baptism by John in the Jordan River. This marked the beginning of the ministry of Jesus to the world, and God wanted people of this earth to know that this is His Son. “This is my beloved Son in whom I am well pleased”, came the voice from heaven after Jesus’ baptism. There are five ways that the Gospel of Mark in this record of action records that Jesus of Nazareth is the Son of God: (1) the testimony of John in Mark; (2) the testimony of God Himself as recorded in Mark; (3) the testimony of the obvious authority of Jesus over demons and the elements as recorded in John remind us that Jesus is the Son of God; (4) the mighty works that Jesus performed, unequaled in the history of the world, testify to His Sonship; and (5) the recorded testimony in Mark as witnessed by His disciples and others of the death and resurrection of Jesus testify that this Son of Man was far more than mortal man, and as He claimed and God and others testified, the Son of God Himself.

11-19: SOME MORE SOUNDS.....Help from Mark During the Falling Away


SOME MORE SOUNDS is a reference back to the original book SOME SOUNDS OF A SOUND FAITH which simply sets forth 10 of the most important subjects of the Bible. Facts from the Bible on...

(1). God.
(2). Christ.
(3). The Holy Spirit.
(4). The Bible Itself.
(5). Salvation.
(6). Faith.
(7). Gospel.
(8). Christ’s Assembly.
(9). The Great and Notable Day of the LORD.


Spreading the influence of Christ is synonymous in Mark and the total Bible with peacemaking. Peace between God and man and between men and men is only possible through Christ as the mediator between man and God and between men and men: this is the consistent message of the Bible. When you look into the
short book of Mark, you find certain key words that describe this peacemaking influence of Christ.

(1). Gospel.

The preaching of the Gospel or "good news" of Jesus is perhaps the number one way to spread the peacemaking influence of Christ. Instead what we find in many and the largest pulpits of the nation is a substitute Gospel of Prosperity. It is called the Gospel of Wealth and the "corollary of success" in the history of American Thought.

[1]. Mark 1:1-3: "The beginning of the gospel of Jesus Christ, the Son of God. As it is written in the Prophets: 'Behold, I send My messenger before Your face, who will prepare Your way before You. The voice of one crying in the wilderness: Prepare the way of the LORD, make His paths straight.'"

[2]. Mark 1:14,15: "Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.'"

[3]. Mark 8:34-37: "When He had called the people to Himself, with His disciples also, He said to them, 'Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?'"

[4]. Mark 10:28-31: "Then Peter began to say to Him, 'See, we have left all and followed You.' So Jesus answered and said, 'Assuredly, I say to you, there is no one who has left house or boths or sisters or father or mother or wife or children or lands, for My sake and the gospel's, who shall not receive a hundredfold now in this time-houses and brothers and sisters and mothers and children and lands, with persecutions-and in the age to come, eternal life. But many who are first will be last, and the last first.'"

[5]. Mark 13:10: "And the gospel must first be preached to all the nations."

[6]. Mark 14:9: "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

[7]. Mark 16:15: "And He said to them, 'Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: In my name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will be no means hurt them; they will lay hands on the sick, and they will recover.'"

(2). Kingdom.

As the gap between church, denominations, and Christ has widened, and as it increased diverges into a more widened gap, the influence of Christ’s kingdom and believers more working for the kingdom than defunct churches, must become paramount. After all, part of Christ’s model prayer is, "Thy kingdom come, thy will be done on earth as it is in heaven." It is no a prayer that the church or denomination with all the answers step forth as dominant.

(3). Judge.

We think of Jesus as Saviour and Lord, and so He is. How often do we think of the peacemaking influence of Jesus as Judge. He will Judge the living and the dead. It is He alone that will determine whether real peace has been made between God and man, and between man and man. It will be hard on all to lose this control,
harder on some than on other, especially on those who think they run and control everything.


The cross, of course, is another word for the Gospel. The Gospel of Jesus is the gospel of the kingdom and the gospel of the cross. While most pulpits would admit that "Christ died on the cross for the sins of the world, and that it is faith in what Christ did that saves", it is more difficult for today's Gospel of Prosperity and Comfort and Self-Improvement to admit like Paul did that "I am crucified with Christ, nevertheless I live; yet not I but Christ lives in me, and the life which I now live in the flesh I live by the faith of God, who died for me." Self-improvement hardly ever allows for a crucifixion or repentance before fulfillment of life.

(5). Resurrection.

Surely that Christ is the only one to rise from the dead extends the influence of Christ, and the Gospel of Mark sets that forth clearly.

(6). Ascension.

However the Risen Christ became the Ascended Christ as Jesus went back to the right hand of God the Father where He makes intercession for sins and prepares to return to this earth in great glory and power.

(7). Holy Spirit.

When Christ Ascended back to heaven, God sent the Holy Spirit to do the work of Christ on earth: to teach and remind, to convict of sin, to show people true righteousness, and to remind of the inevitable Judgment to come. While churches and denominations gong down the drain for a righteous influence on America is fearful in promotion of the Falling Away, it will be far more horrible as the Holy Spirit is withdrawn according to II Thessalonians.

(8). Miracles.

That Jesus could walk on water and still the waves extends the influence of Christ by reminding us that this is the same Jesus with God at the beginning of time who was also the mediator of Creation. "All things were made through Him..."

(9). Teachings.

While the influence of certain teachings of Jesus like "love your neighbor" are more obvious, the influence can be spread with attention to saying like "man shall not live by bread alone, but by every word that proceeds out of the mouth of God."

(10). Healings.

That Jesus healed the sick and still can heal the sick extends the influence of Jesus.


4. The Falling Away.

5. Mark helps is in the spreading of the influence of Christ.
The toss-up for this chapter-message title was between “The Great Maker of History”, based primarily on Daniel, and with “The Living God wants Others to Live”. Daniel won; although you should see in this message a continuity between the “Living God of the Living” of chapter 1 and a total subject outline of the Bible, and the “Living God wants Others to Live” of this chapter-message. Where out of the OT and NT books of this chapter-message do we get such a subject? It primarily comes from Habakuk 2:4 and Romans 1:17 (with Galatians 3:11) on how “the just shall live by faith”, but it actually started in the chapter 1-message with how God is the God of the Living. Even as Moses and Elijah appeared to counsel with the transfigured Jesus on the Mount, being immediately with God and Jesus as all believers with the death of their physical body, so Jesus told in the puzzlings of the Saducees of the woman with seven husbands, that they did not understand that God was the God of the Living. God let Moses know that He was the Living God of the Living! In a way we are very close to the total message of the Bible here in that with justification by faith, we are getting along with the righteousness that comes with it, into total life itself; that is, into life that can live into eternity. Bring “justification by faith” together with “the righteousness of God and by faith”, and what you have on the part of a believer for salvation is: (1) Believe; and (2) Be baptized. Believe is something you do on your part for salvation; and “be baptized” is something that someone does for you, while that someone is God and Christ in the new birth, although you may think also of a later water baptism, not necessary for salvation and in no way assisting or required in salvation, but which represents the baptism which has already happened in your life when you believed, and if you truly believed!
This is a rather ambitious chapter-message in that it covers all the way in the history of Israel from Jeremiah to Malachi, from Jeremiah’s announcement of a judgment of Babylonian Captivity of Jerusalem and Judah much like the Assyrian Captivity of the northern kingdom of Israel, through Ezekiel and Daniel of the Major Prophets and Habakuk, Hagai, Zechariah, and Malachi of the Minor Prophets. (You will recall that the Major and Minor nomenclature of men in no way reflects on the importance of their messages. The terms were chosen to denote the larger size of the Prophet books like Isaiah, Jeremiah, Ezekiel, and Daniel as compared to the size of the Minor Prophets, and as noted in the beginning chapter, the prophets are grouped together in our Bible by these sizes.)

The NT books of the included outline below, where these OT quotes are found and in order are: Matthew, II Corinthians, Galatians, Romans, Mark, Hebrews, and John. Oh by the way, we should also mention that Daniel quotes from Jeremiah (this lets us know from the internal evidence itself that Jeremiah was written before Daniel, a preference in evidence instead of the infamous “historical criticism method of evidence”) in Daniel 9:2 in reference to the 70 predicted years by Jeremiah that Judah would be in Captivity before their Restoration to the land of Palestine. (Of course, it was not called Palestine then, but rather most often in Daniel called “the glorious land”, the way Daniel thought as well as Gabriel as Daniel sought out what and when would be the fate of his people. Fate here is used as determined by the controls of God.) Also with three references in Ezekiel to Daniel (14:14, 14:20, and 28:3), we know the sequence of these majors to be Jeremiah, Ezekiel, and Daniel. Since the only other major Prophet, Isaiah, predicted the Captivity of the northern kingdom of Israel by Assyria, we know Isaiah to be before the other three majors. (Some commentatos like B.H. Carroll like to group the Prophets in the same period with Isaiah as “the Prophets of the Assyrian Period” and those like Jeremiah, Ezekiel, Daniel and the corresponding minor prophets as “The Prophets of the Chaldean Period”, Chaldean being a representative term for the Babylonians, Medes, and Persians who took over the same kingdom while men like Ezekiel and Daniel were among those captives. Jeremiah was taken to Egypt during the Chaldean Period by fellow citizens.) By the way Jeremiah also quotes from Obadiah. Thus while certainly Isaiah is considered the Prophet of prophets, we would have to considered Jeremiah very central for a proper understanding of the OT.

12-1: God’s desire after His originally chosen nation of Israel.
2. God’s desire to walk among and dwell in His own people: Jeremiah 31:1 and II Corinthians 6:18.

12-2: The just, justified, or righteous must live by faith in God.
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12-3: 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.

12-4: Final Messages to Disciples and to All.
1. To Disciples: do you not see, hear, and remember: Ezekiel 12:2 and Mark 8:18.
5. Disciples: will strike down the Shepherd and the sheep will be scattered: Zechariah 13:7 and Mark 14:27.

Prophetic Messages on History

12-5: Major Prophets of the Chaldean Period, Daniel, Ezekiel, and Jeremiah.

{Daniel, the Predictive Historian as part of a survey of Bible history was presented in chapter 2, so that little of Daniel will be presented in this last chapter.} It is easy to get confused as to the difference between Nineveh and the Assyrian Empire versus Babylon and the Chaldean Empire and Persia and the Persian Empire so close together are these three clustered around the Persian Gulf and the rich Mesopotamia valley. As stated in a earlier chapter, the Ur of Chaldea from which Abraham was called out of was located closes to the Persian Gulf and near the fork of the Tigres and Euphrates Rivers, while the city of Babylon was north of that and still further north was the city of Nineveh of the city-state of Assyria. When we think of Assyria, we tend to think more of King Hezekieh, Isaiah, and the king Sennacherib who taunted God and had his army destroyed outside of the gates of Jerusalem. Of course, before that the Assyrians were busy from 734 to 722 B.C. carrying away the ten northern tribes of Israel captive into Nineveh. It is quite normal, although the Exile was a process, to think of the Captivity beginning in 722 B.C. for Israel as
this was the year that the city of Samaria fell. A similar captive migration process took place between Jerusalem (Judah) and Babylon. Daniel, a Prophet of this Chaldean Period, was taken from Jerusalem to Babylon in 605 B.C. However, it was not until 587 when Jerusalem was captured and the temple burned that the climax of the Judah captivity was reached as King Zedekiah and the most of the remaining people in Judah were taken captive to Babylon.

12-7: The Prophets on Jerusalem: Zephaniah, Ezekiel, and Habbakuk

Like God told in Amos He never did anything without warning the people through the Prophets. God destroyed Jerusalem, then 70 years later had it rebuilt and re-inhabitated. Several of the Prophets foretold of this destruction, the 70 years of Exile, and then of the Restoration. Of course, you already know about Jeremiah and Daniel, Zephaniah was another. Zephaniah was a contemporary of Jeremiah, writing somewhere between 630-622 B.C.; although unlike Daniel, he does not quote or make reference to Jeremiah. Zephaniah dealt with the same problems of the city of Jerusalem that Jeremiah dealt with: the idolatry, oppression of the poor, the commercial greed, social iniquities, and religious iniquities. Zephaniah dealt in his prophecies from God with both the destruction of Judah and Jerusalem, and then with the restoration of the remnant from Exile. He also, like the other Prophets, dealt with punishment prediction of the other nations.

An Outline of Zephaniah

We will make a running and reading outline of Zephaniah.

I. Author and date (Zehaniah 1:1).
"The word of the LORD which came to Zephaniah the son of Cushi, son of Gedaliah, son of Amanah, son of Hezekiah, in the days of Josiah the son of Amon, king of Judah." (Zehaniah 1:1 RSV)

(1). Zephaniah was a nobleman, being from the lineage of king Hezekiah, and being a resident of Jerusalem was a colleague in the social, religious, and international life of the princes.
(2). The book was written during the reign of Josiah, the son of Ammon. This affords us an opportunity to chronicle the kings and the corresponding prophets.

Table 23.

<table>
<thead>
<tr>
<th>The Writing Prophet</th>
<th>Approximate year of writing (B.C.)</th>
<th>king in Judah</th>
<th>national and international events during this period</th>
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**TABLE 23.**

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<tbody>
<tr>
<td>Zephaniah</td>
<td>630-622</td>
<td>Josiah</td>
<td>corruption in Jerusalem</td>
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<tr>
<td>Jeremiah</td>
<td>627-585</td>
<td>Josiah</td>
<td>627: Judah under tribute to Assyria</td>
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<td>621: reformation with the reading of the law</td>
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<td>612: Nineveh sacked</td>
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<td>609: king Josiah killed by Necho of Egypt in support of Assyria; Jehoahaz ruled 6 months before Necho took him to Egypt in chains</td>
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<td>609-598: reigned over Judah as a vassal of Egypt</td>
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<td>Habakkuk</td>
<td></td>
<td>Jehoiakim</td>
<td>605: Nebuchadnezzar defeated the Egyptian forces, took Daniel and others captive in Jerusalem, and Jehoiakim a vassal of Babylon.</td>
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<td>601: contrary to Jeremiah's warnings, Jehoiakim sided with Egypt</td>
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<td>597: Nebuchadnezzar captured Jerusalem, deported Jehoakim, and replaced with Zedekiah Ezekiel and Daniel taken captive.</td>
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<tr>
<td></td>
<td></td>
<td>Zedekiah</td>
<td>586: Nebuchadnezzar occupied Jerusalem again as Zedekiah entered into negotiations with Egypt. Gedaliah appointed governor of Jerusalem, then assassinated. Jeremiah was taken to Egypt.</td>
</tr>
</tbody>
</table>

Since the law was re-discovered in 621, read to the people, and a reformation occurred during the reign of good king Josiah, then the writings of Zephaniah against all the idolatry in the city must have been before 621; and no doubt, it was the preaching of Prince Zephaniah that helped in that revival.

**II. Predicted Punishment on Judah and Jerusalem (1:2 - 2:3)**

1. This destruction is more than on Jerusalem (1:2-3).
   (1). Universal destruction from Zephaniah.
"I will sweep away man and beast; I will sweep away the birds of the air and the fish of the sea. I will overthrow the wicked; I will cut off mankind from the face of the earth," says the LORD. (Zephaniah 1:2,3 RSV)

God is about to pronounce judgment on His own holy city, the city of Jerusalem; and this marks the rock bottom for righteousness in the world, so that He also announces at the end time of the judgment and destruction of the whole world: man, beast, birds, fish, and the wicked.

(2). Hosea had something similar to say earlier, approximately 710 B.C. in Israel.

"Hear the word of the LORD, you children of Israel, for the LORD brings a charge against the inhabitants of the land: there is no truth or mercy or knowledge of God in the land. By swearing and lying, killing and stealing and committing adultery, they break all restraint, with bloodshed after bloodshed. Therefore the land will mourn; and everyone who dwells there will waste away with the beasts of the field and the birds of the air; even the fish of the sea will be taken away." (Hosea 4:1-3 NJKV)

If His own people, north and south, can not make it, the whole earth is doomed!

(3). As did his contemporary, Amos, also in the northern kingdom, approximately

(4). And Isaiah and Micah during the same period in the southern kingdom of Judah.

"Behold, the LORD makes the earth empty and makes it waste, distorts its surface and scatters abroad its inhabitants. And it shall be: as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the siller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The land shall be entirely emptied and utterly plundered, for the LORD has spoken this word. The earth mourns and fades away, the world languishes and fades away; the haughty people of the earth languish. The earth is also defiled under its inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore the curse has devoured the earth, and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left." (Isaiah 24:1-6 NJKV)

2. The destruction will be on Judah and Jerusalem (1:4-6).

"I will stretch out my hand against Judah, and against all the inhabitants of Jerusalem; and I will cut off from thine place the remnant of Baal and the name of the idolatrous priests; those who bow down on the roofs to the host of the heavens: those who bow down and swear to the LORD and yet swear by Milcom; those who have turned back from following the LORD, who do not seek the LORD or inquire of him." (Zephaniah 1:4-6 RSV)

3. The Day of the LORD is primarily a day of judgment, and it has aspects at the end of time and closer in history (1:7-13).

(1). God has set aside a feast day and dedicated the sacrifice to be the people of the city of Jerusalem. God is going to, through the army of Nineveh and Assyria, search each house with lamps in order to punish the people. The men who are saying that the LORD will not do good or ill will be punished.
(2). Some aspects of that DAY: a great day; it is near; it is hastening quickly; the sound of that day is bitter with loud cries from man; it is a day of wrath; a day of distress and anguish; a day of ruin and devastation; a day of darkness and gloom; a day of clouds and thick darkness; and a day of trumpet blast and battle cries against the fortified cities and the lofty battlements.

(3). What will happen to men because they have sinned against God: they will walk in a daze like blind men; blood will be poured out like dust; and their flesh will be poured on the earth like dung.

(4). A full and sudden end of all inhabitants on earth.

"In the fire of his jealous wrath, all the earth shall be consumed; for a full, yea, sudden end he will make of all the inhabitants of the earth." (Zephaniah 1:18b RSV)


"Come together and hold assembly, O shameless nation, before you are driven away like the drifting chaff, before there comes upon you the fierce anger of the LORD, before there comes upon you the day of the wrath of the LORD. Seek the LORD, all you humble of the land, who do his commands; seek righteousness, seek humility; perhaps you may be hidden on the day of the wrath of the LORD. For Gaza shall be deserted, and Ashkelons hall become a desolation; Asdod’s people shall be driven out at noon, and Ekron shall be uprooted." (Zephaniah 2:1-3)

(1). It is time for the whole nation to assemble for prayer and revival.

(2). You right now are a nation without shame, so that first you must realize the sin that is within your borders.

(3). Before this judgment comes upon you, seek the LORD and do His commands.

(4). There is a special appeal to the few humble in the land.

II. The judgment and punishment of the Nations (2:4-15).

1. Philistia doomed (2:4-7).


3. Ethiopia and Assyria doomed (2:12-15). Even though God through the clear prophecies of Jeremiah is to use Assyria as a vessel to punish Israel and Judah, also on them as in finality predicted in Nahum will come judgment.

"And he will stretch out his hand against the north, and destroy Assyria; and he will make Nineveh a desolation, a dry waste like the desert. Herds shall lie down in the midst of her, all the beasts of the field; the vulture and the hedgehog shall lodge in her capitals; the owl shall hoot in the window, the raven croak on the threshold; for her cedar work will be laid bare. This is the exultant city that dwelt secure, that said to herself, 'I am and there is none else.' What a desolation she has become, a lair for wild beasts! Everyone who passes by her hisses and shakes his fist." (Zephaniah 2:13-15 RSV)

III. The Restoration (Zephaniah 3:1-20)


(1). That city is rebellious.

(2). That city is defiled.

(3). That city listens to no voice or correction from God.

(4). That city does not trust in God, nor does it draw near to God.

(5). The officials of the city are roaring lions, and their judges are evening wolves that leave nothing till the morning.
(6). The prophets of the city are wanton and faithless men.
(7). The priests profane what is sacred and do violence to the law.
(8). God is still working righteousness in the city, doing no wrong to them; and every day without fail God shows His true justice. In the morning He is still there; yet the conscience of the unjust reflects no shame.
(9). All around Judah and Jerusalem God has cut off nations and laid them waste; and although God thought surely the city of Jerusalem will fear me, but the city became more eager to make their deeds corrupt.

2. The day of judgment is a limited day of judgment on Judah but also in a more universal sense and later on the whole earth (3:8).

12-8: An Outline of Ezekiel
Recall that while Jeremiah was prophesying back in the home country of Judah, Ezekiel was already Captive in Babylon, taken captive there in 597 B.C. by Nebuchadnezzar along with king Jehoikim. Daniel was a younger contemporary in the same land with Ezekiel, Daniel in the court, Ezekiel in the country by the river Chebar.

I. Ezekiel’s vision of the glory of God and God’s call to the prophetic office (1-3).
Poor Jerusalem and Judah didn’t stand much chance, it would seem. Prophets all the way from Isaiah and Amos, Micah and Jeremiah prophesied against them. Yet they did not listen! These symbols are meant to catch the imagination and mind of the people that their beloved city and state would be destroyed.
1. Symbol of Tile, the siege of Jerusalem (4:1-3).
2. Symbol of Posture, the duration of the Exile (4:4-8).
What duration do you expect? We heard from Daniel and from his quoting of Jeremiah that it would be seventy years. Let us see what Ezekiel from out in the country of Babylon, by the River, had to say.
"Lie also on your left side, and lay the iniquity of the house of Israel upon it. According to the number of the days that you lie on it, you shall bear their iniquity. For I have laid on you the years of their iniquity, according to the number of the days; so you shall bear the iniquity of the house of Israel. (Remember we are talking about the northern kingdom of Israel now whose captivity started much before Judah to the south.) And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. (now it comes to the southern kingdom of Judah.) I have liad on you a day for each year. Therefore you shall set your face toward the siege of Jerusalem; your arm shall be uncovered, and you shall prophesy against it. And surely I will constrain you so that you cannot turn from one side to another till you have ended the days of your siege." (Ezekiel 4:4-8 NJKV)
(1). One third of the city shall be burned by fire (5:2).
(2). Of those left, one third of the people will die of pestilence (5:12), one third will fall by the sword, and the other third will be scattered to the winds.

III. The Prophecies Against Foreign Nations (25-32).

IV. Prophecies of Restoration (33-39).

V. New Jerusalem, new temple and new government with the Final Redemption (40-43).

12-9: WHY? Habakkuk

Habakkuk is thinking aloud about the problems that confront the people of God nationally and internationally. Nationally, Habakkuk cries that the law of God is neglected in Judah, and that injustice triumphs over justice in his home country. God takes Habakkuk focus off Judah and places it on the threat of the Chaldeans. God has raised up this scourge to all the rest of the world. That brings Habakkuk to wrestle with another problem: why does God let a nation as wicked as the Chaldeans to triumph over peoples and nations much better than they are? The answer of Jehovah in a message of comfort is that God will protect His own people from annihilation. Habakkuk climbs up on the tower for an answer. What he receives is a revelation of the many woes that will come on proud and cruel Babylon. Little is known of Habakkuk. He calls himself "the prophet", but this could mean both that he was little known in his own time or that he was well-known. He was certainly not as well known as Jeremiah with whom he was a contemporary. Neither of these two prophets make any reference of one another. While Jeremiah was preaching the great sermons, attempting to lead Israel back to God, Habakkuk was dealing with the problem of how does God allow all this evil to exist. The problems that Jeremiah dealt with in the home country are also the problems that Habakkuk dealt with. Internationally Nineveh and Assyria are gone, having no doubt been destroyed, and Babylon is the rising power. This is the period of four great prophets: Zephaniah, who being a prince was able to escape charges of treason although predicting the destruction of Jerusalem; Jeremiah who did a lot of preaching and who saved because he had a fried that was a prince; a prophet named Uriah, who did not write a book in the Bible, but who is mentioned in Jeremiah 26, who fled into Egypt to escape the anger of king Jehoiakim because of his preaching on the destruction of Jerusalem, but who was brought back to Jerusalem and killed; and Zephaniah. Carroll summarizes the purposes of the prophecies of Jeremiah, Habakkuk, and Zephaniah.

"Jeremiah's problem was to warn Israel of her sins, predict the coming destruction, prophesy of the preservation of the remnant and the restoration to their own land again after the exile, and--thus be the means of preserving religion among the exiles, securing their return and preparing the way for the glorious age that should follow. The prophesy of Zephaniah was very similar to that, but teh prophecy of Habakkuk is different. Habakkuk is not a preacher in the same sense in which Zephaniah and Jeremiah were. It is no part of his talk to warn the people of their sins, to warn them against the impending destruction at the hands of Babylon, to seek to induce, if possible, repentance on their part and to promise a future return
and restoration. That is not his problem! How is it that God permits this moral evil, and the answer is this: Israel is allowed to go on in her iniquity, but God is going to raise up the Chaldean power to punish her for her sins, and she must suffer destruction because of those sins at the hands of that power."

12-10: The Temple: Haggai, Zechariah, and Malachi.

Although Bible History and the message of the Bible is primarily centered around the little country of Israel (except during the reigns of David and Solomon when they were dominant power in the world, and except when they split into the divided kingdoms of Judah and Israel after Solomon), God does not in His dictated messages of the Bible by any means ignore the dominant world powers of the Old Testament period, first Nineveh-Assyria and later Babylon. God makes efforts at rescuing the people in these countries as when He sent Jonah to preach to Nineveh, working with the people individually through His messengers as Daniel talking to the kings of Babylon, as Ezekiel preaching in the land of Captivity; and God announces through Prophets how He is both using these world powers to bring judgment on His chosen people and then will in turn punish them. Like God makes clear through Habakkuk, they are not getting away with anything. The reason that we can speak of first the Prophets of the Assyrian Period and then the Prophets of the Chaldean Period (Babylon and Persian) is because the words "Nineveh", "Assyria", "Babylon", and "Chaldea" are mentioned often in the Bible; and the extent to which those words are mentioned in the Writing Prophets can to a certain extent tell us in what general period the particular Prophet wrote. For the most part I think it is irrelevant to place a specific date on any Prophet, except to make an attempt to keep them in the same period. Of course, where it helps us is in that any secular history would place additional light on the life and times of the particular Prophet, nationally and internationally. In one sense of the word, the early world was a small world. In approximately 2000 B.C. when Abram, later to be called by God Abraham, was called out of Ur of Chaldea, it was far from a dominant world power. Babylon was only then a small village north of Ur. When Abraham entered the Promised Land of Canann, there were not real nations, only tribes of peoples. From the days of Abraham to the individual destruction of Judah and Israel, there is ample evidence of commerce between the Mesopotamia Valley of Ur, Babylon, and Nineveh. Babylon was located on the Euphrates River, Nineveh on the Tigres; and that fertile valley of the two rivers was called the Mesopotamia Valley. Early in Bible history (the book of Genesis) Babel, the forerunner of Babylon, is mentioned as a nation that tried to extend themselves to heaven and had their languages confounded from one into many. Also Nineveh is mentioned as being founded by Nimrod the hunter.

Persia, Babylon, and Assyria in the Old Testament

During the attempt in this book of gaining A FOOTHOLD IN THE WRITING PROPHETS, we have developed the 16 Writing Prophets clustered around the
Assyrian Period, the Chaldean (Babylon and Medes) Period, and the Persian Period. In the Assyrian Period there was Obadiah (he dealt with a lesser power, Edom, although at that time they were not little compared to Israel), Joel, Jonah, Amos, Hosea, Isaiah, Micah, and Nahum; in the Chaldean Period there was Zephaniah, Habakkuk, Jeremiah, Ezekiel, and Daniel; and in the Persian Period there was Haggai, Zechariah, and Malachi. Since in this chapter we are at the Persian Period where the children of Israel were allowed to return to their home country (called the Restoration from the Exile) with the subsequent rebuilding of the Temple, we will first look at the Biblical references to Persia. The standard is YOUNG’S ANALYTICAL CONCORDANCE, perhaps the most exhaustive concordance every written on the Bible, listing the place every word is mentioned in the Bible by books. The word "Persia" is found 25 times in the Old Testament, most of those in the historical books of II Chronicles (3), Ezra (11), and Esther (4), but also in the Writing Prophets of Ezekiel (2) and Daniel (5).

The reference to Persia in Daniel 8:29 is during the interpretation by Gabriel of a vision that Daniel had during the reign of king Belshazzar. Since Babylon is still the dominant world power, it is a prediction of the Persian kingdom to come. "The ram which thou sawest having two horns are the kings of Media (under Darius later the Babylon kingdom became the kingdom of the Medes) and Persia." (Daniel 8:20 KJV) Daniel lived through years of the Babylonian kingdom, and as as person of great power in the kingdom, and into the Persian Period. Another of Daniel's visions that dealt with dominant world powers was dated according to the reign of Cyrus, the king of Persia. "In the third year of Cyrus king of Persia a thing was revealed unto Daniel, who name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision." (Daniel 10:2 KJV) Daniel 10:13 was also a prediction of how Daniel would be threatened by a Prince in Persia, and how God would protect him; then with Daniel 11 there is a beginning of the predicted historical events under three kings of Persia starting with Darius. Ezekiel's two references are predictive.

Ezra was the historical beginning of the return from Exile under Cyrus, the king of Persia. "Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus kind of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place whereto he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill-offering for the house of God that is in Jerusalem." (Ezra 1:1-4 KJV)
The next references contain a listing of the kings as related to how the people already in the land of Judah frustrated the building of the temple on the part of the returned Exiles. "Then the people of the land weakened the hands of the people of Judah, and troubled them in building. And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even unto the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the adys of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Aphrasites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time." (Ezra 4:4-10 KJV)

This Ahasuerus, King of Persia, is also mentioned in the historical book of Esther. Esther, one of the captives from dispersed Israel, became the favoured queen and wife of this king. There were far more Jews that remained in Persia than that returned to Jerusalem, Esther. Mordecai, a relative of Esther that protected and instructed her initially, was made a ruler in the Persian kingdom next to king Ahasuerus. "And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea (land of the Gentiles, or Europe). And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed." (Esther 10:1-3 KJV)

Quickly we see one of the main reasons that the counselors of the land of Judah that hampered the work of rebuilding the Temple were not successful with the kings of Persia. God was taking care of His people on both ends of the world, in Jerusalem and in the capital of Persia.

The word "Babylon" looms larger in the Old Testament as it is mentioned approximately 58 times in the historical books of II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, and Esther; three times in the book of Psalms; and in the Prophets Isaiah (13), Jeremiah (163), Ezekiel (16), Daniel (17), Micah (1), and Zechariah (2). You can see how Jeremiah could be called the Babylonian Prophet with the word mentioned 163 times as Jeremiah predicted the Capture of Jerusalem and Judah by the Babylonians, and then beyond that predicted the destruction in turn of Babylon. Ezekiel of course was taken among the captives to Babylon where
he preached by the river Chebar. Isaiah being of the Assyrian Period had more to say about Nineneh and Assyria than Babylon, although was predictive on Assyria in that there are 13 references to that nation. As early as Jonah of the Assyrian Period, since Jonah was sent to preach to Nineveh we have references to that dominant city of the Assyrian Empire. We can appreciate Jonah not wanting to preach to the Ninevites, because he just did not like them: the whole world did not like them, and in fact feared them for their cruelty in war and captivity. Judah and Jerusalem were far more fortunate than Samaria in captivity to fall into the hands of the Babylonians who were less cruel. Of course, God had this in mind in the preaching of Jeremiah as he urged the people of Jerusalem to submit to the domination of Babylon. This Period of Hebrew History called the Restoration in the life of the reborn nation was dominated by the rebuilding of the Temple. This rebuilding of the Temple as with so much else in Old Testament history as directed by God had to do with the building of a spiritual temple to come after the life of Christ on earth. But for now, back to the rebuilding of the physical temple: Cyrus, King of Persia, announced that since Jehovah the God of heaven had given into his power all the kingdoms of the earth, and that this God had charged him with building a house in Jerusalem of Judah. Forty-two thousand Jews responded to this proclamation, returning to their homeland, and taking with them more than seven thousand servants.

12-11: The Prophet Haggai
There was much opposition from the people already in the land which reminds us of the contemporary opposition to the returned Jews from the Arabs, both claiming the land as their home. In 520 B.C. the Prophet Haggai came to Zerubabel, the governor of Judah under the Persian Empire, and also to Joshua, the high priest, to rebuke the people for building beautiful new homes to live in while the house of God was neglected. The people resumed work on the temple. “Then Zerubbabel the son of Shealtiel, and Joshua the son of Hehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people feared before the LORD. Then Haggai, the messenger of the LORD, spoke to the people with the LORD’s messages, ‘I am with you, says the LORD.’ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD of hosts, their God, on the twenty-fourth day of the month, in the sixth month.” (Haggai 1:12-15 RSV) Notice several interesting statements in this Biblical passage: (1) While the LORD God through “the spirit” as the Word of God came to Haggai was speaking to the Prophet and through the Prophet, and probably because of the words through the Prophet the spirit was also moving in Zerubabel on the government side and Joshua on the religious side; (2) and the spirit also moved among the “remnant” of the people; (3) the remnant becomes extremely important as we allow the New Testament to inter-
pret the Old Testament for us, indeed coming to see from the total perspective of
the Bible that it is a remnant of the remnant that truly belongs to God; and (4) we
come to see that the LORD God demands that His own house be built that He
knows He will in turn tear down after the body of Christ replaces that Temple.

God’s demands that His own House be rebuilt!

1. While the people are saying that “it is not time” to rebuild the house
    of God, they have the time to build and live in fine homes.
    “Then the word of the LORD came by Hagaai the prophet, ‘Is it a time for
    you yourselves to dwell in your paneled houses, while this house lies in ruins?’”
    (Haggai 1:3,4 RSV)

2. You as a people are not doing well because you have neglected the
    house of God.
    “Consider how you have fared. You have sown much, and harvested little;
    you eat, ut you never have enough; you drink, but you never have your fill; you
    clother yourselves, but no one is warm; and he who earns wages earns wages to put
    them into a bag with holes.” (Haggai 1:5,6 RSV)

3. Build Me a House, says the LORD of hosts, that I may have pleasure
    in it, and that the LORD can appear in His glory. We know from later New Testa-
    ment history that the Son of God, Jesus Christ, is when God appeared in all His
    glory: so that we can also conclude that the building of the physical Temple was
    preparation for the later building under the headship of Christ of the Spiritual
    Temple.
    “Go up to the hills and bring wood and build the house, that I may take
    pleasure in it and that I may appear in my glory, says the LORD.” (Haggai 1:7 RSV)

4. The people were seeking much gain but getting little gain, because
    they were busying themselves with their own houses while the house of God lies in
    ruins.
    “You have looked for much, and, lo, it came to little; and when you brought it
    home, I blew it away. Why? Says the LORD of hosts. Because of my house that
    lies in ruins, while you busy yourselves each with his own house.” (Haggai 1:9 RSV)

5. God directs the blessings of the weather and the crops against them
    until they build His house.
    “Therefore the heavens above you have withheld the dew, and the earth
    has withheld its produce. And I have called for a drought upon the land and the
    hills, upon the grain, the new wine, the oil, upon what the ground brins forth, upon
    men and cattle, and upon all their labors.” (Haggai 1:10,11 RSV)

NOTE: Something that we will see in the next chapter from Romans 1 is
that a nation spirals downward when they stop thinking about God. I am sure that
God was concerned that since they were not thinking on and building His house that
they also were not thinking on Him. The consequences would be inevitable if not
quickly corrected!

An Outline of Haggai

Like many books of the Bible, the book of Haggai outlines itself with a
 grouping of 4 appeals, each beginning with “the word of the LORD came”: (1) Hag-
 gai 1:3; (2) Haggai 2:1; (3) Haggai 2:10; and (4) Haggai 2:20. Respectively the sub-
jects are: (1) It is time to build the Temple; (2) God is with them in the building of the temple; (3) the appeal to the true inward cleanliness of the people; and (4) the Day when God will shake heaven and earth.

“...and they came and worked on the house of the LORD of hosts, their God, on the twenty-fourth day of the sixth month, in the second year of King Darius.” (Haggai 1:14b,15 NJKV)

Is it nothing to you that can remember the glory of the former temple, what the temple looks like today?
Be Strong and Work!
The Spirit of God remains among them according to the Covenant made with the people out of Egyptian bondage.
It is a “Little While” until the Final Shaking of Heaven and Earth, Haggai 2:6-9.

1. Once more God is going to shake heaven, earth, the sea and dry land, and it in a “little while”.

2. Then God is going to shake all nations.

3. All nations will come to the “Desire of All Nations”.

4. God will fill THIS TEMPLE with Glory. This Temple is obviously the “Desire of All Nations”.

5. God identifies Himself as the owner of all the silver and gold on the earth.

6. The glory of this latter temple, the temple of the Desire of All Nations, shall be greater than the temple built by Solomon in all its glory. We know this because the temple of the restoration in physical glory never came to compare to the Temple built by Solomon.

7. “In this place”—that is in the Temple of the Desire of All Nations—God will give peace!

Appeal to a Consecrated and Dedicated Life among the People.
The People are Unclean!
“So is this epeople, and so is this nation before Me,’ says the LORD, ‘and so is every work of their hands; and what they offer there is unclean.” (Haggai 2:14 NJKV)

2. But from this day forward—Consider it as a marked day—God will bless them. This appears to be a blessing of guaranteed material blessing!

“Is the seed still in the barn? As yet the vine, the fig tree, the pomegranante, and the olive tree have not yielded fruit. But from this day forward I will bless you.” (Haggai 2:19 NJKV)

IV. Appeal to the Final Eschatalogical Period, Haggai 2:20-23.
“I will shake heaven and earth. I will overthrow the throne of kingdoms; I will destroy the strength of the Gentile kingdoms. I will overthrow the chariots and those how ride in them (the warriors and the vehicles of the warriors); the horses and their riders shall come down, every one by the sword of his brother.” (Haggai 2:21,22 NJKV)

12-12: Zechariah
Zechariah and Haggai were contemporary Prophets. When king Darius came to the throne of the Persian kingdom in 521 B.C. he confirmed the decree of Cyrus that the
temple in Jerusalem of Judah would be rebuilt. Both Zechariah and Haggai encouraged the people to rebuild the temple which they did in 516 B.C. The prophecies about the Coming Messiah become more significant in the book of Zechariah than from any other book except Isaiah. Prophecies about the First Coming of Christ are found in Zechariah in: (1) Zechariah 3:8; (2) Zechariah 9:9; (3) Zechariah 9:16; (4) Zechariah 11:11-13; (5) Zechariah 12:10; (6) Zechariah 13:1; (7) Zechariah 13:6.

On the Second Coming of Christ: (1) Zechariah 6:12; and (2) Zechariah 14:1-21.

NOTE: By the way, the book of Zechariah with its visions is good preparation for reading and understanding of the book of Revelation. In Zechariah you will see many of the same subjects of visions as horses and riders, horns, the surveyor, the golden lampstand, the vision of the woman, and the chariots.

12-13: The Prophet Malachi

Approximately one hundred years after the Restoration had passed, the Temple had been rebuilt, but the normal cares of daily life had worn down the enthusiasm for God and spiritual matters. There had been a revival under Nehemiah, but now the people and the priest had become blackslidden. There was the form of the Law and worship, but no substance. Blind and lame sacrifices were being offered in the Temple. The priests had departed from what God setup in the giving of the Law of Moses. The people were divorcing Jewish wives and taking wives of the heathens in the homeland. There are accusations against God as to how He favors the wicked. Judah is robbing God by withholding the tithe in support of the ministers. Yet there will come a day when there will be a positive and definite separation between the righteous and the wicked.

Jeremiah

12-14: The Prophet to the Nations, Jeremiah.

This is the first major Prophet that we have discussed, so called because of the size of their writings. The four majors, of course, being Jeremiah, Ezekiel, Daniel, and the prophet of Prophets, Isaiah. The kingdom of Israel was divided into Israel in the north and Judah in the south after Solomon, around 933 BC. (It should be noted here that long before the United Kingdom of Israel under Saul, David, and Solomon, that Edom had their kings, chiefs, and princes. In fact during most of the history of the United and Divided Kingdoms, Edom continued to exist and prosper, much like the other wicked and unrighteous and unbelievers of the world continue to exist and prosper until the final judgment in the valley of decision.) Long after Israel to the north and Judah with Jerusalem to the south were divided did the Writing Prophets come into existence (Obadiah in approximately 583 and Joel in approximately 835 BC). During King Jehu's reign in Israel, approximately 843-816, "the LORD began to cut off parts of Israel" (II Kings 10:32). This was done by internal enemies. During this period of the erosion of the northern kingdom, besides in this order the Prophets Obadiah and Joel wrote, there was following
Jonah, Amos, Hosea, Isaiah, and Micah. Then after the captivity of the Northern Kingdom in 734 BC by Assyria and the Northern Kingdom in 721 BC came Zephaniah, Nahum, and Jeremiah. Then after the fall of Assyria in 607 BC and the rise of Babylon came Habakkuk and Obadiah; then when Jerusalem was conquered and burned between 606-536 BC and Judah taken into Babylonian Captivity came Daniel and Ezekiel. As Babylon began to fall and Persia rise in 536 BC, the return from Captivity started with Haggai and Zechariah. Then the temple was rebuilt under Ezra and Nehemiah around 520-516 BC and the prophecy of Malachi. The bottom line is that as we jump in our gaining a foothold in the Prophets from Obadiah and Joel to Jeremiah, we are jumping all the way from the period where the Northern kingdom of Israel began to disappear to past the complete Captivity of the Northern Kingdom by Assyria and the disappearance of the Northern Kingdom which is at the historical point where we come to Jeremiah. Remember this historical jump goes past the Prophets of Jonah, Amos, Hosea, Isaiah, Micah, Zephaniah, and Nahum; but we shall return to them after our foothold has been more firmly established.

I. The Time and Message of the Prophet Jeremiah.

You might say that the dominant message of Jeremiah was “God’s final effort to save Jerusalem and Judah. Jeremiah came 100 years after Isaiah, and even as Isaiah had saved Jerusalem from Assyria, the Assyrian conquerors, Babylon, Jeremiah tried to save Jerusalem from. Halley’s chapter outline of Jeremiah is an outstanding manner in which to present the extensive message of Jeremiah, which while Obadiah and Joel dealt with Egypt and Edom primarily, we find that Jeremiah passed the Judgment of God on many nations.

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False Prophets

Two Baskets of Figs

Jeremiah also quotes from Obadiah.

You can see from the message of Jeremiah above, that he passed on the Judgment of God against Edom as well as many other nations. Jeremiah, also like Joel, quotes from the book of Obadiah.

From Obadiah, 1-9.

"The vision of Obadiah. Thus says the Lord GOD concerning Edom: We have heard tidings from the LORD, and a messenger has been sent among the nations: 'Rise up! let us rise against her for battle!' Behold, I will make you small among the nations, you shall be utterly despised. The pride of your heart has deceived you, you who live in the clefts of the rock, whose dwelling is high, who say in your heart, 'Who will bring me down to the ground?' Though you soar aloft like the eagle, though your nest is set among the stars, thence I will bring you down, says the LORD. If thieves came to you, if plunderers by night--how you have been destroyed!--would they not steal only enough for themselves? If grape gatherers came to you, would they not leave gleanings? How Esau has been pillaged, his treasures sought out! All your allies have deceived you, they have driven you to the border; your confederates have prevailed against you; your trusted friends have set a trap under you--there is no understanding of it. Will I not on that day, says the LORD, destroy the wise men out of Edom, and understanding out of Mount Esau? And your mighty men shall be dismayed, O Teman, so that every man from Mount Esau will be cut off by slaughter." (Obadiah 1-9 RSV)

From Jeremiah 49:7-22. If you look at chapter 49 of the message of Jeremiah above, you will notice it is about God’s judgment on Edom and other nations so that we will learn thereby the allies of Edom that in the Obadiah quote of 1-9 have deceived Edom.

"Concerning Edom. Thus says the LORD of hosts (the learning about God the Father has increased as from in Obadiah "the Lord GOD" becomes in Jeremiah the LORD of hosts): 'Is wisdom no more in Teman? Has counsel perished from the prudent? Has their wisdom vanished? (obviously Edom was noted for their wisdom and wise men) Flee, turn back, dwell in the depths, O inhabitants of Dedan! For I will bring the calamity of Esau upon him, the time when I punish him. If grape-gatherers came to you would they not leave gleanings? (the extent we learn of the desolation by Edom of the land of Judah) If thieves came by night, would they not destroy only enough for themselves? But I have stripped Esau bare, I have uncovered his hiding places, and he is not able to conceal himself. His chil-
dren are destroyed, and his brothers, and his neighbors; and he is no more. Leave your fatherless children, I will keep them alive; and let your widows trust in me.' For thus says the LORD: 'If those who did not deserve to drink the cup must drink it, will you go unpunished? You shall not go unpunished, but you must drink. For I have sworn by myself, says the LORD...' NOTE: You realize from Jeremiah that this passage is more than a quote. It has been amplified. Several hundred years have passed and no complete judgement has been passed on Edom, and they no doubt have begin to think that none will. God through Jeremiah warns them that they will not go unpunished, and God swears by Himself as He can swear by none greater!

12-15: The Flavor of Jeremiah.

This is where you can really get a feel for the Prophets. This is where you can read and enjoy the Prophets. Jeremiah will truly provide a "foothold" that will make the reading of all the Prophets meaningful, helpful, and relevant. Jeremiah is so picturesque. How down to earth can you get than the statement, "like a scarecrow in the cucumber patch." We all can understand that: it is timely! Was Jeremiah therefore a farmer? No, he was a priest; but he was a unique priest in that God appointed him to be a Prophet: "I appointed you a prophet to the nations..." (Jeremiah 1:5 RSV) Further the sovereign God Jeremiah, the reluctant Prophet, that He knew him before he was born, and that God "consecrated" or set him aside to be a Prophet before he was born. "Ah, Lord GOD!" Jeremiah replied, "Behold, I do not know how to speak, for I am only a youth." (Jeremiah 1:6 RSV) "But the LORD said to me, 'Do not say, I am only a youth' for to all to whom I send you shall go, and whatever I command you shall speak. Be not afraid of them, for I am with you to deliver you, says the LORD.' (Jeremiah 1:7,8 RSV) "Then the LORD put forth his hand and touched my mouth; and the LORD said to me, 'Behold, I have put my words in your mouth. See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant.'" (Jeremiah 1:9,10 RSV) It is interesting to note that Jeremiah received no pay to be a Prophet. He was not hired by anyone or any group except God Himself to be a Prophet. He had no special credentials as degrees, diplomas, or commissions to do the work of a Prophet. In fact, we will find that as he took the message to the nations of Judah and Israel that many did not accept him.

1. This special commission from God included two visions and a message to "Go and proclaim" to Jerusalem.
   (1). A rod of almond.
   God said to Jeremiah, "Jeremiah, what do you see?" Jeremiah replied, "I see a rod of almond". Good, dialogue had been established between God and the Prophet of God. It was visual as well as verbal. And the message of the rod of almond as interpreted by God Himself was: "You have seen well, for I am watching over my word to perform it." (Jeremiah 1:11 RSV) Thus we come to realize that the Word of God is a living and real entity. The words that were given to other prophets and the written words from those Prophets is vitally related to God Himself. He watches
over it. He makes sure that it will happen even as He foretold. This also tells us that some of the message that Jeremiah is about to receive has been heard before from other Prophets; no doubt, this time there will be more amplification, and the time of fulfillment is closer at hand.

(2). The vision of the boiling pot.

Now comes the judgment on Judah, a judgment that we have seen predicted in other prophets.

"The word of the LORD came to me a second time, saying, 'What do you see?' And I said, 'I see a boiling pot, facing away from the north.'" (Jeremiah 1:13 RSV)

"Then the LORD said to me, 'Out of the north evil shall break forth upon all the inhabitant of the land. For, lo, I am calling all the tribes of the kingdoms of the north, says the LORD; and they shall come and every one shall set his throne at the entrance of the gates of Jerusalem, against all its walls round about, and against all the cities of Judah." (Jeremiah 1:14,15 RSV)

There it is plain and simple: a nation or nations (God sees them as the tribes of the north, we know them to be the nations of Assyria and Persia) from the north of the nation of Judah is going to come against Jerusalem and Judah. THIS IS THE JUDGMENT OF THE SOVEREIGN GOD!

2. How many Prophets had already warned of this impending disaster from the north? In order to answer that, we must briefly rehash where we are in the list of Prophets. For introductory purposes we will first use the listing of B.H. Carroll on the historical sequence of the Prophets. Note, that these come in three periods, the periods being named by the conquerors of the Hebrews.

Assyrian Period
(1). Obadiah (5). Hosea
(2). Joel (6). Isaiah
(3). Jonah (7). Micah
(4). Amos (8). Nahum

Chaldean Period
(9). Zephaniah (12). Ezekiel
(10). Habakkuk (13). Daniel
(11). Jeremiah

Persian Period
(14). Haggai (16). Malachi
(15). Zechariah

Jeremiah is in red because that is where we are right now! The List of the Writing Prophets does not seem so awesome when you see them divided into the three historical parts, and note that all three of these nations, God called tribes, are to the north of Israel and Judah. With this information and with the assumption that this is the correct historical sequence (minor variations will not make any difference in the real message), let us see how many of the 10 Writing Prophets before Jeremiah spoke of this same Impending Disaster from the North.

(1). Prophet #6, Isaiah.

"The burden against the Valley of Vision (this is a phrase for Jerusalem since it is surrounded by mountains)....You who are full of noise, a tumultuous city,
joyous city? Your slain men are not slain with the sword, nor dead in battle. All your rulers have fled together; they are captured by the archers....For it is a day of trouble and treading down and perplexity by the LORD GOD of hosts in the Valley of Vision...." (Isaiah 22:1-5 NJKV)

3. The commission of Jeremiah was over nations for both positive and negative results.

Over nations and kingdoms, Jeremiah was setup to: (1) pluck up and break down; (2) to destroy and to overthrow; and (3) to build and to plant. So the "build and plant" would clearly be positive, and as we would suspect applies to Judah during the period of their Restoration after Captivity.

4. God calls these "judgements" instead of Judgment as they are very specific, and what we need to know is the reason for God’s Impending Judgements on His own people?

"And I will utter my judgments against them (Jerusalem and Judah), for all their wickedness in forsaking me; they have burned incense to other gods, and worship the works of their own hands." (Jeremiah 1:16 RSV)

There is the primary wickedness:

(1). Forsaking God.
(2). Burning Incense to other gods.
(3). Worshipped the works of their own hands.

Could similar judgements come on the United States for similar "wickedness"? It is obvious that our nation is guilty of the last of the three in that people and engineers and contractors, etc do worship the works of their own hands. Much like the man who told his soul to relax and be easy because he had fields and barns, we in the United States pride ourselves on our homes, and stock, and other possessions, the works of our own hands! (And this is hardly spiritualizing!) Many in our country even burn incense to gods that are not really gods. And as far as forsaking the God of Creation, we all know the extent to which that has happened and is happening in our country.

Much of the "flavor" of Jeremiah deals with more detail on the exact nature of the wickedness of God’s people. For example in Jeremiah 2:5 there is elaboration on the forsaking of God. The real heartbreaking question from God is "what wrong did you find in me that you went after worthiness and became worthless". I warned you that Jeremiah was down to earth; it is interesting and the language is very figurative as here: "you went after worthiness and became worthless." There are some, surely a few, that would like to be called by God Himself as "Worthless", and further could be accused by God Himself as going after "worthiness". That would mean the life style, the worship and attendance at worship, the treatment of other people, and the goals of life are worthless! And let us not miss the point that this had been going on for hundreds of years, since God brought the "fathers" out of Egypt. Jeremiah was written approximately 627-585 BC. The escape from Egyptian Captivity was approximately 1445-1440 BC, or for over 800 years God had pleaded through Prophets and Priests with His people to not do worthiness or to be worthless. The contrast of Jeremiah 2:4-13 is of what God did for His people and what they do to Him in return: the LORD brought them by His power out of Egyptian captivity; God led them for 40 years in the wilderness, providing them food and drink; God brought them to the land of Canaan, a land of plenty that flowed with milk and honey; and in return the people "defiled" God’s own land; they made the heritage of God "an abomination"; the priests did not call the people to know "where is the LORD"; the
people of the law did not even know God; the rulers of the land transgressed against God; the prophets prophesized for Baal; and the prophets went after things that did not prophet (there were other prophets, many false prophets in the Chaldean and Persian Periods). Whoever heard of such a thing, God pleads through Jeremiah, as a nation changing its gods; even gods that are not really gods, nation do not change them! However, God’s people had changed their gods for that which does not profit. It is time for the heavens to be appalled, and be shocked!

"...says the LORD, for my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed out cisterns for themselves, broken cisterns, that can hold no water." (Jeremiah 2:12,13 RSV)

This wickedness is put in other ways in 2:19: first, it is wickedness that will chasten the people; second it is apostasy that will reprove them; third they are to "know and see that is evil and bitter" to forsake God; and lastly with more detail there is "no fear" of God in the people. Long ago the people broke their yoke and burst their bonds. They said, "I will not serve." These people have said to a tree, "you are my father"; they have said to a stone that you gave me birth; they have turned their back on God instead of their face, because in time of trouble they still turn their face to God asking for salvation. And oh, the longevity of this wickedness: they have forgotten God days without number. Another significant wickedness if named that we will find repeated often in Jeremiah and the other prophets: "on your skirts is found the lifeblood of guiltless poor..." (Jeremiah 2:34 RSV) And then they have the nerve in spite of all of this to say, "I have not sinned." Jeremiah had a message for both Israel and Judah: the message to Judah was that they were more guilty than Israel and to Israel, to return to God although they had been faithless.

12-16:  A Precis of the Paraphrase of Sampey on Jeremiah.

So many good commentaries and Old Testament histories exist as without their assistance it is almost impossible to make a contribution on Jeremiah. Of course, as noted in the introductory chapter, one of the axes to grind is that with the contemporary American dominance of fundamentalists on the religious scene, that many of the conservative books of the past will be lost or forgotten. Sampey and Carroll should not be among them! (And as usual Sampey has done a wonderful job in a summary of Jeremiah as well as a summary of THE HEART OF THE OLD TESTAMENT. It is a small book and a complete reading is recommended.) If Sampey’s treatment of Jeremiah is called a paraphrase, then the following would be a precis of that paraphrase.

Jeremiah’s Early Ministry.

Even as Isaiah is the foremost Prophet of the Eight century BC (also considered the Prophet’s Prophet or Queen of Prophets), so Jeremiah is the foremost
Prophet of the Seventh Century. At least one chapter of Jeremiah and Isaiah cover identical subject matter, and we will look at that in the next section as we consider "Comparing Scripture with Scripture". The book of Jeremiah, 52 chapters, is the longest book in the Bible written by a single author. While there is some dispute as to whether Jeremiah himself wrote it all, there is some dispute by almost everything in the Bible and as usual we will follow the route of emphasis on internal evidence. Of course, the book of Jeremiah itself tells us that the scribe of Jeremiah, Baruch, actually recorded much of the book of Jeremiah. This was especially true after the King destroyed the scroll of the recorded prophesies of Jeremiah, and it was required that they be re-written with additions.

Jeremiah preached, prophesied, and wrote during the reign of five kings in Judah. He began his ministry during the time of the reforms of the good king Josiah. (628 BC) I think all know the story that Jeremiah, already a priest, did not want to be a Prophet. His reason was that he was too young to be a Prophet to the nations. It was an ominous call, to preach and prophecy to kings, princes, and the priests and people; and to be a Prophet that would effectively tear down kingdoms and nations.

"Behold, I have put My words in thy mouth, saying: see, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." (Jeremiah 1:9,10)

We must realize that from the perspective of God and from that of the few people in the nation of Judah that would listen while Jeremiah was a Prophet to the nations, to the priests, false prophets, and most of the leaders and people, he was a troublemaker and traitor. I think that when God told Jeremiah not to seek great things for himself, it was easy as it soon became apparent to Jeremiah that his message would be unpopular and would cause him much persecution. I am sure that Jeremiah felt many times as chief priests and kings and civic leaders imprisoned and tried to kill him that he was really over nothing, that he was nothing. False prophets denied all that he said, and the people most often listened to the false prophets more than to Jeremiah. Indeed, all that Jeremiah had going for him was the assurance that all that he said from God was coming true and would come true. That was his only confidence. God told him not to marry, not to have pleasure; and effectively made Jeremiah a recluse and man of isolation.

As Sampey emphasizes, and as we noted in "The Mood of Jeremiah", the early discourses of Jeremiah "reveal a state of religious apostasy and moral degeneracy in Judah". There is that stinging indictment against Judah that even the heathen nations around them do not forsake their own gods, and yet Israel has traded the living God in favor of worthless idols that cannot help. Note again the condemnation that Israel has forsaken the "living water and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:11)
NOTE: In the last section of this chapter we will look at this and other messages of Jeremiah in a section on "Sermons from Jeremiah".

The denunciation of the nation includes the factor that the reformation under Josiah did not take care of the inward problem. "For though thou wash thee with lye, and take thee much soap, yet thine iniquity is marked before me, saith the Lord Jehovah." (Jeremiah 2:22) And we need to appreciate the full extent of how far the people in the nation had gone from God: every city in Judah had its own idol to worship for God; sons and daughters outside the city of Jerusalem were being offered as sacrifices to some of these gods; Judah was worse off than Israel which had already gone into Captivity; during the reformation they had not returned to God with their whole heart, only in a faking sort of way; even a single just and faithful man could not be found in the total city of Jerusalem; the prophets were prophesying falsely, the priests were ruling with their own power, and the people love to have it that way.

Jeremiah suffered internally as he had to tell the people of the invaders that would come from the north. It was far more of a reality to him than to the people; yet it must have seemed real to them in that often they tried to kill or persecute him. Listen to the distress and yet clarity of warning: "My anguish, my anguish! I am pained at my very heart; my heart is disquieted within me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war." (Jeremiah 4:19) Further Jeremiah tells them that although the people will flee to the crags and thickets, the invaders will pursue and overtake them. While in chapter 5 God through Jeremiah offers pardon to the nation if one single just man can be found in Jerusalem, by the time of chapter 6, it is all over for the nation! "The bellows blow fiercely; the lead is consumed of the fire: in vain do they go on refining; for the wicked are not plucked away. Refuse silver shall men call them, because Jehovah hath rejected them." (Jeremiah 6:29,30)

2. Jeremiah's Ministry under King Jehoiakim.

It was during the reign of Jehoiakim that Jeremiah started preaching in the temple. God's commission was to preach, warning the people that the Temple would soon be destroyed. (We will look at 7:1 - 8:3 in detail in the section on Sermons from Jeremiah.) Jeremiah was taken captive by the religious leaders. It really amazes me that the chief priest and other priest did not try to control Jeremiah who himself was a priest in other ways also, or if they did we know little of it. Jeremiah went on trial before the priests, princes, and false prophets. Incomparable are the words of Sampey here: "The prophet replies that Jehovah has sent him, and that the proper thing to do is to amend their ways and their doings. If thy put him to death, they will being innocent blood upon themselves; for Jehovah verily sent him to speak these words in their ears." Some of the civil leaders came to
the rescue of Jeremiah as they spoke of the Prophet Micah with his message against Zion.

NOTE: We will also look at this in "Comparing Scripture with Scripture". We have Micah in Jeremiah 26:17-19; II Kings in Jeremiah 52; Isaiah 40 in Jeremiah; and later the men of Jeremiah’s hometown of Anathoth plot against his life, and his own kindred are part of the plot. The false prophets called Jeremiah a "croaker or a traitor". Jeremiah thought everyone was cursing him (Jeremiah 15:10), and prays to God about the fruitlessness of his ministry (Jeremiah 15:10-21). He is put in the stocks by the chief officer of the temple, and wants to stop prophesying. And further in desperation, rues the day that he was born.

As Jeremiah, often called the weeping Prophet for this book and the book of Lamentations, realizes that idolatry in Israel is incurable, his grief increases. He seeks comfort from the sorrow; wishes that his eyes were fountains of tears; and wants to go into the wilderness to get away from it all. God actually forbids Jeremiah to pray for the people anymore (Jeremiah 7, 11, and 14). When in desperation Jeremiah pleads with Jehovah not to abhor His own people, Jehovah’s replies that even if Moses and Samuel pleaded, His mind toward the people would not change. It is over for Judah, the exile is inevitable.

God’s word came to Jeremiah in 605 BC (during the fourth year of Jehoiakim), to write down all the prophecies he "had spoken against Judah and Israel" for the last 24 years. Jeremiah dictated it to Baruch, and Baruch read the scroll in the temple before the people. The next year, Baruch repeated the reading, this time on a fast day; and after the princes heard about the reading, they requested a repeat. They thought it was important for King Jehoiakim to hear it, but warned Baruch and Jeremiah to hide in case the King was enraged. Indeed as the King heard it, he became angry; seized the scroll, cutting it with a knife and burning it in the fire. He did seek to kill Jeremiah and Baruch, but Jehovah hid them. Then Jeremiah reproduced the words that were burned, adding to them.

Jeremiah’s Ministry under Zedekiah.

Between Zedekiah and Jehoiakim, there was the brief reign of Johoiachin, but Nebuchadrezzar took the young king captive to Babylon, putting Zedekiah on the throne of Judah. One of the false prophets, Hananiah, predicted that Jehoiachin and the other captives would be returned to Jerusalem as the power of Nebuchadrezzar was broken; and shortly thereafter Jeremiah foretold the death of that false prophet for leading Judah to believe a lie. Later (chapter 29) Jeremiah predicts that the end of the captive exile will come in 70 years as the people pray to God.

Zedekiah was the last king of Judah; and although weak in power, tended to be kind toward Jeremiah. It was during this period that Jeremiah taught that God had
given "Judah and the other nations into the hand of Nebuchadrezzar", further Jeremiah said that the Babylonian king was a servant of Jehovah. Therefore he urged the King and the people to serve the Babylonian king. However Zedekiah rebelled against Nebuchadrezzar, and for two years the Babylonians laid siege to Jerusalem. Back home the Chaldeans took over Babylon, and after a battle with Egypt in 587 the Chaldeans conquered and burned Jerusalem.

12-17: Messages from Jeremiah

1. Jeremiah 4:1-1 is a Message of Revival. Finney, in his book on Revivals has several messages on this passage of Scripture. It reminds Christians of the more famous passage from II Chronicles 7:14, which by the way was during Solomon's day when the nation was at its peak of prestige in the world.

"If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land." (II Chronicles 7:14 NJKV)

Sampey tells of this peak of the nation.

"The era of David and Solomon was the golden age of the Hebrew monarchy. The religious and political revival under Samuel led to a new sense of national unity in Israel. Saul at first advanced the political power of Israel by his victories in battle; but he presently became self-willed and disobedient, and Israel's glory faded before the rising power of the Philistines. David, who was Israel's greatest general, smote his foes hip and thigh, and beat down all opposition on every side. He conquered and organized a respectable empire. The weakness of Egypt and Assyria in his day gave him his opportunity, and he was prompt to seize it. David bequeathed to Solomon a rich and well-organized kingdom."

Young King Solomon pleased God with his request in prayer for wisdom to judge the people. Solomon was allowed to build the Great Temple in Jerusalem, a task that had been denied to his father David because of adultery with Bethseba, the mother of Solomon. At the dedication of the Temple Solomon spoke to the people, blessing the nation, and telling of how this temple was something planned by God from the time the people were brought out of Egypt. God wanted a city from the twelve tribes and a house for His name. Then Solomon made a long prayer of worship, obedience, and submission to Jehovah God (II Chronicles 6:12-42), and there was revival as fire came down from heaven from God and the burt offering and sacrifices were accepted, and the glory of God filled the temple. This was the first half of the 7:14 chapter, then God appears to Solomon at night; and gives him wisdom to know how to proceed in the difficult times that will follow in the nation.

"When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people..." (II Chronicles 7:13 NJKV)
And this the Preface to II Chronicles 7:14. First, you have the tragic times in a nation that comes from the people's sins, then you have the cure for those tragic times in revival.

What does that remind you of? Well, anytime you have a Prophet on the scene like Jeremiah, you are already in difficult times as a nation; and in fact, of all of the 16 Writing Prophets, these times of Jeremiah, Ezekiel, and Daniel were the most difficult of all times for the nation. No wonder what Jeremiah preaches in Jeremiah 4:1-4 can be called a parallel to II Chronicles 7:14.

Let us look at this Message on Revival from Jeremiah 4:1-4 in more detail.

"'If you will return, O Israel, says the LORD, 'Return to Me; and if you will put away your abominations out of My sight, then you shall not be moved. And you shall swear, 'The LORD lives,' in truth, in judgment, and in righteousness; the nations shall bless themselves in Him, and in Him they shall glory. For thus says the LORD to the men of Judah and Jerusalem: 'Break up your fallow ground, and do not sow among thorns. Circumcise yourselves to the LORD, and take way the foreskins of your hearts, you men of Judah and inhabitants of Jerusalem, lest my fury come forth like fire, and burn so that no one can quench it, because of the evil of your doings.'" (Jeremiah 4:1-4 NJKV)

(1). The "return" to the land should be preceeded by a "return" to God.

(2). The Return to God (synonymous with revival) has specifics that include: (a) put aways the abominations of sins from the sight of God (if you put them out of the sight of the God that sees all and knows all, then they are really out of sight; (b) And do not waiver (New Testament words would be "steadfast" and "immovable" (c) Make a committment that "God Lives" -- He is a God of truth, a God of Judgment, and a God of Righteousness; (d) Break up the "fallow ground" (the fallow ground is undeveloped possibility and unused powers); (e) Do not sow among thorns; and (f) Circumcise your hearts.

(3). We must see the consequences, both good and bad: (a) The Revival among Israel will be a good example to all nations so that other nations will bless themselves in God; (b) Other nations will glory in God; (c) It will stop the wrath of God from going forth as a fire.

2. Jeremiah's conflicts with false prophets with messages to them is a warning for preachers today. (Jeremiah 23:9-40)

[The Prophets are Like Sodom and Gomorrah]

"Concerning the prophets: My heart is broken within me, all my bones shake; I am like a drunker man, like a man overcome by wine, because of the LORD and because of his holy words. For the land is full of adulterers; because of the curse the land mourns, and the pastures of the wilderness are dried up. Their course is evil, and
their might is not right. Both prophet and priest are ungodly; even in my house I have found their wickedness, says the LORD. Therefore their way shall be to them like slippery paths in the darkness, into which they shall be driven and fall; for I will bring evil upon them in the year of their punishment, says the LORD. In the prophets of Samaria I saw an unsavoury thing: they prophesied by Baal and led my people Israel astray. But in the prophets of Jerusalem I have seen a horrible thing: they commit adultery and walk in lies; they strengthen the hands of evildoers, so that no one turns from his wickedness; all of them have become like Sodom to me, and its inhabitants like Gomorrah." (Jeremiah 23:9-14)

(1). Jeremiah as he makes a comparison between on the one hand God and His Holy Words and on the other hand What is Coming Out of the Prophets, he is broken hearted.

(2). The fruit of the prophets is the influence that they are having on the nation of Israel, and what is it like: (a) the result is that the land of Israel (Judah and what is left of Israel) is full of adulterers, literally and in the sense of worship other gods; (b) A Curse has come on the land and the land mourns; (c) and the pastures of the wilderness are burned up (there is no green grass).

(3). Then Jeremiah deals with what the Prophets themselves are like: (a) The path or "course" that they are walking is not right; (b) The power of position that they have as might is not right (it is not power from God but rather man); (c) Prophets and priests are actually ungodly; (d) and the extent of the evil comes as Jeremiah, himself a priest, states that there is actually wickedness in the house of God.

(4). The habit of their lives and ways is going to itself become a slippery path in the darkness. The pattern setup will itself takeover and drive them, and the end of the drive will be a Fall. (We think we detect something here beyond a Fall of the Exile that is being spoken of, perhaps a individual Fall from the grace of God of the Prophet and Prophets themselves.) We see more of that in "the year of their punishment", the time that God brings evil upon them. Can we find this phrase "year of their punishment" anywhere else in the Bible? Because of similar wording in Isaiah 61:1,2--"the acceptable year of the LORD" and "the day of vengeance of our God", we are led to see an eschatalogical or last days meaning in Jeremiah. Also in Luke 4:19 as Jesus read from Isaiah 61:1,2, saying that this was being fulfilled before their eyes; and then we add to that the definition of last days in Acts 2:15-21 and Joel 2:28-32 as we see both the beginning of last days as Jesus lives His ministry and the power of the Spirit verifies it, then at the end with that "great and notable day of the Lord."

(5). Jeremiah compares the Prophets in Samaria that have already been punished with Captivity with the Prophets in Judah that are about to be punished. It is an unsavory thing that the Prophets did in Samaria as they prophesied in the
power and wisdom of Baal; but is is a horrible thing the Prophets did in Judah as they (a) walk in lies, (b) commit adultery, and (c) encourage evildoers so that there are no conversions. Then Jeremiah compares the Prophets to Sodom and Gomorrah where not a single righteous person could be found once Lot was out of the city limits.

[These Prophets are the Source of Ungodliness for the Nation]

Therefore thus says the LORD of hosts concerning the prophets: 'Behold, I will fed them with wormwood, and give them poisoned water to drink; for from the prophets of Jerusalem ungodliness has gone forth into all the land.'

Thus says the LORD of hosts: 'Do not listen to the words of the prophets who prophesy to you, filling you with vain hopes; they speak visions of their own minds, not from the mouth of the LORD. They say continually to those who despise the word of the LORD, 'It shall be well with you'; and to everyone who stubbornly follows his own heart, they say, 'No evil shall come upon you.' For who among them has stood in the council of the LORD to perceive and to hear his word, or who has given heed to his word and listened? (Jeremiah 23:16-18 RSV

(1). What God is feeding these false preachers instead of wisdom and the power of the Holy Spirit, is "wormwood" and "bitter water". Why, because they are the reason that the whole nation is ungodly.

(2). The people of the nation are cautioned not to listen to these prophets, because: (a) they lead you to be "worthless" to God; (b) the visions that you hear from them have come out of their own hearts rather than from God; and (c) They tell you the lie that you shall have peace and that no evil shall come upon you.

(3). There has been no real dialogue between God and these Prophets.

[The Storm of the LORD]

Behold, the storm of the LORD! Wrath has gone forth, a whirling tempest; it will burst upon the head of the wicked. The anger of the LORD will not turn back until he has executed and accomplished the intents of his mind. In the latter days you will understand it clearly. "I did not send the prophets, yet they ran; I did not speak to them, yet they prophesied. But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their doings." (Jeremiah 23:9-22 RSV)

Jeremiah 2:22 on the impossibility of improving the internal nature by external applications.

(1). Wash and paint applied only to the external.

(2). They do not affect the diseased will.

(3). Do not free one from fascinating and enslaving pleasure.
(4). Do not affect a morbid appetite which increases with indulgence.
(5). No power to break habit.
(6). Cannot remove blindness of understanding.
(7). Cannot purify a drugged conscience.

3. Jeremiah 4:1-1 a promise of blessing if they will return.

"First, undeveloped possibilities; and, second, unused powers."

VI. Comparing Scripture with Scripture.

So intertwined with the rest of the Bible, particularly the Old Testament, is the book of Jeremiah that we must as we gain a foothold in the Prophets, compare scripture with scripture. This is a fundamental principle of Bible hermeneutics, or the science of biblical interpretation. The Bible itself teaches us and shows us how to compare scripture with scripture, allowing us to understand additional scriptures in the light of what we have already read and understood. We have encountered in Jeremiah, many of those so far.

Jeremiah (49:7-22) prophecy against Edom like Obadiah and Joel, and also Isaiah 34 and Ezekiel 25.

Jeremiah 52 like II Kings ().


The unjust suffering of Jeremiah in 12:1-6 like in Psalm 73 and in Job.

Faithful and true of Jeremiah 2:1-3 like Hosea as the faithful bride.

Daniel is among those taken Captive to Babylon in Jeremiah ().