



OLD TESTAMENT SURVEY

BY DAVID CARTLEDGE

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ABOUT THE AUTHOR

David Cartledge

29th Sept 1940 – 24 Oct 2005

David Cartledge gave his life to the Lord at the age of 15 and three years later God called him to the ministry. He went to an Australian Bible College a year later (as a 19 year old) and graduated three years later. The following year he was married to Marie who stayed at his side, often sharing in the ministry work throughout his life.

For the first two years of his ministry David was an assistant pastor in Hobart, Tasmania. Then, in the following four years, David and Marie planted a Church in the relatively small country town of Devonport (also in Tasmania). After this, David pastored a Church in another small country town, Lithgow (in New South Wales).

In 1970, at the age of 30, David was called to pastor a Church in the growing city of Townsville (Queensland). In the 18 years he was there, the church saw incredible growth. David embraced the charismatic renewal, and the church was in revival! The meetings would go on until all hours of the night. At these meetings people were touched, miracles occurred and the church exploded.

As the church grew, David decided the church needed to buy land to build a larger facility so he purchased 92 acres of land on the outskirts of the city. On this property he started a Bible school and a Christian school, the first to be started by his Church denomination in Australia.

At the age of 37, David became a member of the Australian National Executive of his Church denomination and held a leadership position in this movement for 26 years.

As a leader within his Church movement, David's strategy was church planting. His determined, faith filled and systematic approach to implementing this strategy resulted in many churches being planted, initially in the state of Queensland, and then, partly as a result of his example and influence, at a national level throughout Australia.

At the age of 48, after growing the Townsville church from a few dozen to well over 1,000 people, and seeing through the building of a large auditorium, Bible College, and Christian School, David and Marie moved from Townsville to start a church with a small group of local people on the Gold Coast. Moving from such a large church (in Townsville) to start a new church would have been hard for someone who had "broken through" and overcome enormous challenges, but because God had spoken to him, he moved. It wasn't long before he had established a church on a main road close to Surface Paradise and saw it grow rapidly.

At the age of 53, the National Executive of David's Church movement asked him to become the President of the national Bible College just outside Sydney. He accepted and remained in that position for nine years. In that time he instituted many changes and improvements. He moved the College from Katoomba in the Blue Mountains to Chester Hill, much closer to the centre of Sydney. This move involved the miraculous purchase of a former large, Australian Defence Services property.

At the age of 62 David began travelling the world, inspiring churches to move into the prophetic and apostolic realm and went to be with the Lord a few years later. He had given his all and he left a legacy of a life of devotion and service to God. His wife Marie continues to serve the Lord and is a wonderful example of a mother and grandmother for the family she and David raised together as they served in ministry.



"Our movement has been deeply impacted by David Cartledge. He is truly one of our greats. What David believed in, he believed in 100 per cent. Whatever he did, he did 100 per cent. He spoke fervently about faith, and lived so fervent by faith."

Brian Houston, Hillsong, Australia

Chapter One

THE WORD OF GOD

BACKGROUND

The Bible is a collection of sixty six books containing 1189 chapters, and written by approximately 38 authors over a period of more than 1500 years.

The style of the various writers is very different. The Holy Spirit has used the personalities of the men He flowed through for this vital task. For example, the vocabulary of such men as Isaiah, Jeremiah and Ezekiel reflects their background and training and indicates that the Holy Spirit will use the characteristics of the vessel He chooses, instead of turning them into robots, without personal expression. These sixty six books are made up of history, biography, poetry, prophecy, genealogies, laws and doctrine.

Uniqueness

The inspiration of the scriptures makes this book unique among all the other writings and records in the history of man. No other book can claim to be inspired of God and support its claim with proof.

PROOFS OF INSPIRATION

PROPHECY

This has been called the hallmark or thumbprint of God. A large part of the Bible is given over to prophetic passages, many of which relate to the first coming of Christ - **NOTE PS. 22:17-18, MARK 15:24, MICAH 5:2 and LUKE 2:4 & 11**, unto the nation of Israel - **DEUT. 28-37 & 64-65**. Israel has literally become a proverb and a byword. People still say today regarding someone who is money conscious - "He's a real Jew. "

ACCURACY

Archaeology has established that the Bible record is both historically and geographically accurate. The descriptions written by Moses of the bondage of Israel in Egypt and their forced labour in building the treasure cities of Pharaoh is borne out by archaeological discoveries. Abundant geographical proof also exists of the fact of the flood.

Scientific facts are casually stated in even the oldest books of the Bible. Such facts have only been understood in modern history. One example is the reference to the earth being round. IS. 40:22 Remember that up until the 16th century people believed that the earth was flat! Note the reference to the God-ordained tides of the seas in the oldest book in the Bible. JOB 38:8-11.

NUMERICS

This is perhaps the most outstanding proof of the Divine inspiration of the scriptures. Dr. Ivan Pannin an eminent Russian mathematician discovered in the Hebrew and Greek scriptures an amazing pattern of numerics. Each Hebrew and Greek letter is synonymous with a number (in the same way that many Latin letters also double for numbers - e.g. v = 5, x = 10, l = 50, c = 100). This unerring pattern of numbers continues right through the Bible regardless of the writer or the time or place of writing. This pattern is so mathematically complex that it cannot be duplicated by the mind of man. It is reported that 2 scientists who scoffed at Pannin's thesis and tried to write in the same

style succumbed to mental breakdowns after managing just a few sentences - yet the entire Bible from cover to cover is written on this principle.

PLENARY INSPIRATION

The Bible itself declares that "all scripture is given by inspiration of God" - The Greek word is "theo-pneustos", meaning "God-breathed". **2 TIM. 3:16.**

There is a difference between the general inspiration which we know in preaching, prophecy or a Word of Knowledge and that by which the scriptures came into being. They had what is called "plenary" or total inspiration. Every word was breathed by God. **2 PETER 1:19-21.** Those ancient writers of the Word of God did not merely receive inspired concepts which they then described as they chose. God literally dictated the writing, even though He chose differing styles to give realism and authenticity to the prophecies etc. of the various men as they spoke to the people. **NOTE MATT. 5:18.**

THE CANON OF SCRIPTURE

The word "canon" simply means "the list of books of scripture recognised as inspired".

There are many other writings which claim to be part of the scripture but do not qualify to be included in the Bible. They are "non-canonical books". They do not have the hallmarks of genuinely inspired writings. The Apocryphal books of Esdras, Judith, Ecclesiasticus and the Maccabees are examples of this. There are also a number of spurious or inferior gospels and epistles which are not part of the "Word of God".

OLD TESTAMENT

The canon of the Old Testament was firmly established by the time of Ezra shortly after the Babylonian captivity and the only books included after his time were judged by the Great Synagogue (a college of Bible Students, 120 strong which he founded) to be genuinely the "Word of God."

The great proof of the authentic inspiration of all the Old Testament books is the fact that Jesus and the Apostles quoted freely from all but 12 books. e.g. **Matthew 4:4** compare **Deut. 8:3, Matthew 13:14-15 cp Is. 6:9-10, Acts 2:17-21 cp Joel 2:28-32, Acts 13:33 cp Psalm 2:7, James 2-21 cp Genesis 22:9-10.** Added to this verification of most of the books of the Old Testament by Jesus and the apostles there is a recognition of all the Old Testament by Jesus on a number of occasions as He refers to its three divisions as arranged by Ezra and the Great Synagogue. These are; The Law, the Prophets and the Psalms. Note **Luke 24:44- 45, 27.** By declaring that these books of scripture contained prophecies which must be fulfilled Jesus established that they were divinely inspired. Paul calls them the "oracles of God" - **ROM. 3:2.**

NEW TESTAMENT

The Canon of the New Testament was agreed on by the Early Church not long after the last writings appeared, and by the end of the 2nd Century, 100 years later it was well established that no other books, gospels or epistles were genuinely inspired by God.

All of the New Testament writers with the exception of Mark, Luke and Paul were "original" apostles. Both Mark and Luke were contemporaries of the Lord and those who walked with him, and Paul saw the Lord miraculously on the Damascus road. **ACTS 9:3-5.** In fact Paul claims direct

revelation for his writings **GAL, 1:11-20** and Peter verifies this. **2 PETER 3:15-16**. He calls Paul's writings "scriptures", the name especially given to the Old Testament. **LUKE 24:32 and JOHN 5:39**. No other writings were accepted by the early Christians except those which we have today in the Bible, all of which were written by those who were contemporaries of Christ.

SIXTY SIX BOOKS

It would be a strange thing indeed if such an important thing as the genuineness and number of the various books of the Bible was not indicated somewhere in the Word of God itself. The fact that 66 books is the extent of God's revelation to us is included in the Tabernacle of Moses which was given by direct commandment of God. Every part speaks of the truths of God contained elsewhere in the Bible.

The Lamp stand of **Exodus 25:31-40** is a type of the Word of God being revealed by the Holy Spirit (the 7 fold flame on the Lamp stand). On it there are various ornamentation's in the form of buds, blossoms and fruits - 66 in all! If this is not sufficient indication of the Bible's inspiration, note that the Central shaft and 3 branches on one side of the Lamp stand have 39 ornamentation's - the exact number of books in the Old Testament and the 3 branches on the other have 27 ornamentation's - the exact number of books in the New Testament!

THE MIRACLE OF TRANSLATION

This is a point worthy of mention. The Bible has been passed down to us over thousands of years by means of handwritten copies laboriously done. One copy was sometimes the work of a lifetime of either Jewish scribes or monks of the Middle Ages. Besides this, the scriptures have been translated from language to language with very little error or distortion.

God has established the truths of the Bible so that not one single doctrine rests on only one verse or passage and because of this we have a clear revelation of Bible truths today because each part of the Bible bears witness to other parts and all dovetail together superbly. The Bible is a miracle Book. It was born in heaven and supernaturally received on earth to enable us to make our journey from earth to heaven unerringly.

Chapter Two

THE REVELATION OF GOD'S WORD

The Bible is the Revelation of God to man. Man could not know God unless God Himself showed man what He is like, what He does, and what He requires of His creation. Though we may instinctively know that there is a God, nothing can be understood of Him without His own revelation.

RECEIVED BY REVELATION

Paul emphatically stated that the gospel was not of men, neither was he taught it of men, but he received it directly from God by "revelation". **GAL. 1:11-12**. This comes from the Greek word "apokalupsis" and means to unveil, reveal or uncover. It refers to the truth of God which could never be deduced by human intelligence or logic. That truth of God has always been "hidden" to carnal man and only made available to "holy men of God". **2 PETER 1:21**. Paul commends the Thessalonian Christians because they received the gospel not as the word of men but as it is - the Word of God. (**1 THESS. 2:13**.)

God spoke and men took note. Not one part of the Bible originates in the mind of man or human history or customs, but proceeds out of the mouth of God. **MATT. 4:4**. Note such verses as **LUKE 3:2, EZEK. 11:14, 12:1 & 21, 13:1**, etc.

Peter declares that the holy men of God spoke as they were "moved" (Greek word "phero" means "borne along") by the Holy Spirit, **2 PETER 1:21** and he says that those men spoke of things beyond their own learning or intelligence, for they earnestly enquired about the meaning of the prophecies inspired by the Holy Spirit who was in them. **1 PETER 1: 10 - 12**.

On some occasions the Old and New Testament writers recorded historical events and situations they were familiar with, but even such recordings were inspired by God, so that only the right things were included and all irrelevant material was deleted. Even the order of reference is inspired. (**LUKE 1:1-4**.)

THE HOLY SPIRIT IS THE REVELATOR

It is clear from the above scriptures that the Holy Spirit has inspired the writing but it is equally important to understand that only the Holy Spirit can reveal the scripture to the reader. The Bible is not an ordinary book written at a human level and therefore subject to analysis by other human minds. It is a heavenly miracle book and must be "revealed" to the reader by the Author. Jesus said that the Holy Spirit would guide us into all truth; He would take the things of Christ and "reveal" them unto us, that He would bring all things that Jesus said to our remembrance and show us things to come. **JOHN 14:26, 15:26, 16:13-14**.

The Bible is not a book of information but of revelation. These truths must be received by us in the same way as they were originally given to the prophets and apostles.

Let it never be forgotten that the Bible is the "sword of the Spirit". **HEBREWS 4:12**. It does not conform to the laws of analysis, logic, interpretation or classification as other writings do.

REVELATION IS THE FOUNDATION OF THE CHURCH

Jesus declared that the truth about Himself could only be known by revelation and went on to say that "upon this rock - (revelation from God) He would build His church. **MATT. 16:17-18**. Some have thought that Jesus was saying that Peter was the foundation. However the Greek words used for Peter and rock clearly show that this is not so:- Peter (Greek - petros) - a fragment of a rock, the word used for rock is petra - an immovable stone. That sure foundation is the revelation from God about His Son. He cannot be discerned by flesh and blood.

A SPECIFIC REVELATION FOR THE HUMAN RACE

The Bible is God's word to man and not for the animal or angelic creations. As well as the fact that it plainly speaks to men, showing the only way of salvation through Jesus Christ, we can see its application to man in its composition - i.e. 66 books. The study of Numerics often gives valuable insights into God's revelation to us. 6 is specifically the number of man. Man was made on the 6th day and throughout the Bible there are only 6 different words used in scripture to describe man. God said that "six days man would labour for his bread" **REV. 13:18** shows us that the number of man is associated with (in this case three sixes standing for the Anti Christ who is man attempting to deify himself).

Eleven is the number of Revelation The first occurrence of this number is **GENESIS 32:22** which also refers to the Brook Jabbok - both the place and time of God's revelation of Himself to Jacob and the revelation of Jacob's new name "Israel". The second reference to eleven is also in the context of revelation from God, **GENESIS 37:9**, which speaks of the revelation God gave to Joseph at the time when his brothers would honour him in Egypt.

Jesus is the central revelation of God and He lived on earth for 33 years or 3 (number of God) x 11. Most of His life was in obscurity except for 3 years of His ministry, or 1/11th When we apply this number to the Bible we see 6 - the number of man multiplied by 11 - the number of revelation making a total of 66 the number of books in God's revealed word to us.

THE REVEALED WORD IS THE LIVING WORD

It is essential that the Bible be not treated as an historical book written to people who lived thousands of years ago. It applies to us as specifically as it did to them. God's word is always fresh.

MATT. 4:4 in the literal version says that God's word is always proceeding out of the mouth of God. We have the written word which is the revelation of Jesus the Son of God who is the Living Word. Unless we see Christ, unless we are led to Him and receive a greater appreciation of Him through the Bible, our approach to it is a faulty one and we are not having the scripture "revealed" to us. The Bible is not a sacred thing in itself. It is the revelation it contains which makes it holy. Some people have been taken up in Bibliolatry - idolatry of the Bible. Instead of seeing Christ revealed there it has become their idol, a sentimental symbol or a debating point for their doctrines.

However Jesus said, "the words I speak to you are Spirit and life". **JOHN 6:63**.

He is revealed everywhere in scripture and all He is and says to us will produce life and not death. Only the cold, carnal, faithless and blind approach to the Bible causes the word to become the "letter of the Law" which kills. **2 COR. 3:6, HEB. 4:2**.

Imagine that 38 artists on 3 different continents, over a period of 1500 years, and who never conferred with each other, chiselled out 66 seemingly disjointed and shapeless pieces of marble,

which when collected and put together perfectly fitted to make the most outstanding statue man has ever seen. You would call it a miracle. and that is what the Bible is. The difference is that our statue is alive and still revealing His word to us today.

There are over 30,000 promises in the scriptures, and the Lord is able not only to reveal Himself, but to apply specific Bible situations to our lives in these modern times

LOGOS AND RHEMA

This specific application of the Word of God to certain areas in our lives by way of guidance, encouragement, correction, illumination, etc. falls into a vital category. There are two Greek words used in the Bible for the WORD. One is Logos and refers to the general revelation of God to us - the whole body of truth by which we live, the principles of Salvation, healing, spiritual life, etc. The other Greek word is "Rhema" and refers to a specific revelation of God on a certain matter. The "Rhema" is that word which is always proceeding out of the mouth of God. **MATT. 4:4**. It is the way whereby God's word is not mere historical data, but fresh and vital today .

However the "Rhema" always comes out of the "Logos". God never speaks anything today which contradicts what He has said previously. The "Rhema" causes faith to flow and whenever it comes forth something is going to happen. The following scriptures all refer to the "Rhema of the word". **ROM. 10:8 & 17, MATT. 4:4, LUKE 5:5, JOHN 3:34, 6:63,68, 15:7, IS. 55:11, JER. 23:29.**

Familiarise yourself with the Logos so that the Lord can bring the Rhema to you.

Chapter Three

STUDYING GOD'S WORD

It has already been established in this study that the Bible is the Word of God, and in fact the personal "revelation" of God to man. Apart from the Word of God we can know nothing of any consequence regarding God Himself, His ways, or His will for us. Though it may be obvious to man by dedication and logic as he observes nature etc. that there is a Supreme Being, and though he may have a certain instinctive understanding that there is a God somewhere, his education or philosophies will not reveal one fact about God apart from God's own revelation.

Since the Bible is the sole source of this revelation of God, it is required of us to become familiar with the Word, so that we may be led into a greater appreciation of, and relationship with God Himself.

WHAT THE BIBLE PRODUCES

GROWTH

The Word of God is our spiritual food and without it our lives will never develop. It has wide variety and the Holy Spirit will apply the scripture to the reader so that the "babe in Christ" will get "milk" (**1 PETER 2:2**) and "mature sons of God" will receive "meat". **HEBREWS 5: 12 - 14**.

The Bible is a spiritual book. It is the direct revelation of the Lord Jesus Christ and as such it is the equivalent revelation in print of what Jesus is in His person. He is the Word. **JOHN 1:1**. He said about Himself that He was the true food for our souls. **JOHN 6:30-35**. God sustained Israel in the wilderness for 40 years by means of the "heavenly food" called "Manna". They gathered it every morning from Sunday to Friday. However on the 6th day of each week they gathered a "double portion". **EXD. 16:4-5**, which is a type of what God is doing in the time in which we live - the 6th day or 1000 year period of human history (Man has been on this planet for about 6000 years). Today God is giving a double portion of the revelation of His word to those who will go and gather it. The glory of Jesus is being seen. Our spiritual lives cannot be fed and sustained by any substitutes for the Word of God, though they be good writings of man. **MATT. 4:4, JOHN 6:63, PS. 197:7-11 and (JOB 23:12.)**

PENETRATION

The Bible is called the "sword of the Spirit" **HEB. 4:12, EPH. 6:17**, and as such it is the means by which God stimulates our conscience and speaks to us about ourselves. There is real power in God's word to cut through all excuses and falseness and discerns the thoughts and motives of our heart.

Establishing righteousness

PS. 119:9 & 11 tells us that the Word of God will keep us from sin. This comes about as the righteous ways of God are revealed. Through the word we also see the evil nature of those things which are in the world etc. **1 JOHN 2:16, JAMES 4:4**. It is far from being a book of rules or regulations, however as we read the word the Holy Spirit plants those principles in our hearts until there is a witness in us to the truth, even though a specific matter may not be mentioned in scripture. **HEB. 8:10-11**. This is the same truth revealed as the washing of water by the Word - the cleansing, teaching, adjusting truth of the Word seen in **EPH. 5:26**.

SUCCESS

The Bible promises success to those who will read the Word of God, meditate on it and obey it. Only a life lived in the centre of God's will is truly successful. The Word of God is the revelation of God's will for us. Note these scriptures on success: **MATT. 7:24-29, JAMES 1:22, JOSH. 1:8, and (PS. 1:1-3.)**

VICTORY OVER SATAN

The Word of God is our greatest weapon against the devil's temptation and condemnation, for it is the legal document of our deliverance. He cannot stand before the truth of God's word in our mouth. Jesus overcame Satan by recourse to the Old Testament scriptures. **MATT. 4:4, MATT 4:7,10, compare DEUT 8:3, 6:16 & 13.**

The sword of the Spirit is part of our spiritual armour **EPH. 6:17** and as such is to be used to take the offensive against Satan and all his wicked spirits in heavenly places. **EPH. 6:11-12.** This is what is meant by overcoming Satan by the blood of the Lamb and the "word of our testimony". **REV. 12:11.**

RELEASES FAITH

We have confidence in God when we know that we are asking according to His will revealed in the Word. **1 JOHN 5:14-15.** Jesus said if His words abode within us we would be able to ask what we desired of God. **JOHN 15:7.** The word of God not only informs us as to God's will but its life actually feeds or inspires our faith in Him.

PEACE

"Great peace have they which love thy law (Word) and nothing shall offend them". **PS. 119:165.** This same promise is expressed in **IS. 26:3** and in **PHILLIP. 4:7-8.** Think on the themes taught in the Word of God and peace will keep you.

WHY THE STUDY OF THE BIBLE IS NECESSARY

Most of the truths of God need to be diligently sought for. We have noted that revelation is necessary to make any truth personally real to you even though you may have a mental or technical appreciation of it as a doctrine. This revelation does not come to those who are not earnest with God. **PS. 25:14.**

WORKMEN

2 TIM. 2:15 declares that we are to study as "workmen". Diligent reading, comparison, meditation and gathering of the fragments that nothing be lost (**JOHN 6:12**) is necessary in order to be able to rightly divide or give the true application. **1 COR. 2:12-13, PS. 1:2, JOHN 5:39.** according to God's word such an attitude will make a man to be "approved of God" as a workman of his word.

WISE STEWARDS

LUKE 12:42. We must realise that God does not give us revelation and knowledge of His word for ourselves alone. It is to be imparted to others. Diligent study of the scriptures will enable us to give them their portion of meat in due season. **1 PETER 3:15.**

VESSELS UNTO HONOUR

2 TIM. 2:20-21. Paul warns Timothy that there is false teaching around, and that by the diligent Study of the Word (v. 15) he will be preserved from error and be a vessel unto honour, meet for the master's use and "prepared unto every good work". The Bereans were said to be "more noble" than the Thessalonian Jews because they received the word of God with a ready mind and searched the scriptures daily, THEREFORE many of them believed. **ACTS 17:11-12.**

INSPIRED MEMORY

JOHN 14:26. Jesus promised that the Holy Spirit would bring all things He had said to remembrance. However He will only bring to remembrance what we have heard from the Lord. If we are faithful to read and study the scriptures you can be sure that the Spirit will be faithful to remind us of it.

HOW TO STUDY THE SCRIPTURES

ADOPT A REGULAR READING PATTERN

Perhaps the best idea is to read a portion from various parts of the Bible each day so that you are quickly gaining a comprehensive coverage of the Bible record. You will be amazed how the various parts fit in and complement other parts and support the teachings God is bringing to you at that time. Four chapters a day or one chapter from each of the following sections will take you through the entire Bible systematically in 10 months .

Genesis	to	2 Kings
1 Chronicles	to	Proverbs
Ecclesiastes	to	Malachi
Matthew	to	Revelation

FOLLOW-UP ON INTERESTING THEMES

During your reading ideas will be suggested, or some theme or doctrine will stand out. Follow other references through by means of:

- Memory inspired by the Holy Spirit
- Chain Reference in your Bible
- Concordance or Bible Dictionary etc.

TAKE NOTES

Jesus said. "Gather up the fragments that nothing be lost." **JOHN 6:12.** Keep notes of any truths that stand out to you in a book or write them in the margin of your Bible.

MARK THE PASSAGE

Use a coloured pen (red stands out) and mark or underline verses which cause some vital truth to stand out to you.

GUIDED STUDY

If it is difficult to get started or to develop a line of study don't be ashamed to use some form of

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guided study. Use a taped message and check all the scriptures or some Bible notes or some helpful spiritual book, or check again all the scriptures in this and related studies.

Chapter Four

GENESIS - THE SEED PLOT

In this and the following studies, it is not our purpose to exhaustively examine each book of the Bible and to extract every possible truth or thought from it. Instead, this “Panorama” series will give a “bird’s eye view” – a brief précis of the background and main theme of each section of the scriptures.

In some studies a number of books will be considered together but this is not possible with GENESIS. This is one of the most important parts of the entire scripture for it is the “seed plot” of almost every major truth or doctrine found elsewhere. It is the foundation and root of the Bible, not merely because it is first chronologically, but because the revelation of God and the answers to human need are first seen in it.

The following are some examples of truths found in Genesis, and fully developed in other parts of the Bible.

1. God is revealed
As the Creator God, the Covenant God, the Almighty God, the Most High, Possessor of Heaven and Earth.
2. Man is revealed
First as the creation in the image of God, then as a fallen, sinful being and later as one who is restored, finding grace in His sight (6:8), walking with God (6:9), receiving righteousness through faith (15:6), made “the friend of God”, (JS. 2:23)
3. Satan is exposed
We “are not ignorant of his devices” for the Holy Spirit fully uncovers them in Genesis.

First – he merely questions God’s Word. (3:1)
Second – he flatly contradicts it. (3:4)
Third – he maligns the very motive behind God’s Word. (3:5)

He first captures the ear, then the eye (imagination), then the inward desire, and finally the will. Compare **Gen. 3:6 with 1 John 2:16.**
4. Salvation is typically displayed.
Man’s shame covered with skins (3:21) innocent blood shed in the stead of the guilty.
5. The Coming Redeemer declared.
The One who was to bruise the serpent’s head was to be the woman’s “seed” . (3: 15)
6. The Death and Resurrection
Foreshadowed in Abraham offering his beloved son on the altar and receiving him back “as in a figure from the dead”, (ch. 22)
7. The Saviour’s Exaltation shown
In Joseph – the most complete of all the personal types of Christ, (ch. 42-47)
8. The Priesthood of Christ revealed

In Melchizedek. **Gen. 14:18-20.**

9. The Anti Christ is announced
As “the seed of the serpent” (**3:15**), and foreshadowed in the person of Nimrod, the rebel .
10. The Judgement of God on the wicked exhibited.
Jesus said “as it was in the days of Noah....and Lot”, **16:5, 18:20**)
11. Justification by faith
First made known. Abraham “believed in the Lord, and he counted it to him for righteousness. “ His faith was in connection with the coming seed.
12. Truth of Separation
Clearly shown in Enoch, Noah and Abraham And Lot, as the negative example, who ‘pitches his tent’ towards Sodom and finally ends living right inside the sinful city. (**Gen 13:12-19:1**)
13. The Dealings of God revealed
In the life of Jacob – the standing example of one who walks after the flesh and not after the Spirit – until God finally triumphs. (**ch. 25-36**)
14. The progressive growth of the believer
Is seen in Abraham’s walk of faith. The promises and purposes of God were fulfilled upon him little by little. First the “Land”, (**ch. 17**) – then the “Son”, (**ch. 15:4**) – finally the “Bride” (**ch. 24**).
15. Law and Grace are typified
In Hagar and Sarah (**Gal. 4:22-31**)
16. Water Baptism typified
In the Flood (**1 Peter 3:20-21**).
17. The Law of Faith is revealed
Particularly in the life of Abraham (**Rom. 4:18-21**) and Joseph (**Ps. 105:17-19**).
18. The experience of Sonship is revealed
In the life of Isaac, who received all things freely. (**Gen. 25:5**)
19. Power of Prayer
(**Gen. 18:23-33 and 32:24-28**)
20. Communion.
This is my body. (**Gen. 14:18**)
21. The 120
The end of all flesh. (**Gen. 6:3 cp. Acts 1:15**)
22. Laying on of hands (**Gen. 48**)
23. Praise
(**Gen. 29:35**) Judah means praise, also the sacrifice of praise seen in Abraham offering Isaac

- and worshipping. (**Gen. 22:5**)
24. The Burnt Offering
Complete surrender (**Gen. 22:2**)
25. Healing (**Gen . 20: 17**) .
26. Signs and Wonders (**Gen. 1:14, 9:12-17**).
27. The last day Church is typified
In Enoch, who walked with God and “was not” for God took him. He did not see death.
(**Gen. 5:21-24**).
28. The Bride of Christ is typified in Eve
Who is formed from the rib taken out of Adam while in a deep sleep, and is “Bone of his
bone and flesh of his flesh” as we are in Jesus. (**Ephesians 5:30-32**)
29. The Marriage
Christ and His Church. (**Ephesians 5:30-32**)
- | | | |
|--------------------|---|----------------------|
| Adam and Eve | - | Gen. 2:18-25 |
| Abraham and Sarah | - | Gen. 17:15-17 |
| Isaac and Rebekah | - | Gen. 24:67 |
| Jacob and Rachel | - | Gen. 29:28 |
| Joseph and Asenath | - | Gen. 41:45 |
- (Gentile Bride)
- Abraham, Isaac and Jacob produced supernatural life. – Their wives were barren.

THE WRITER

Moses was inspired of the Holy Spirit to record this history of the human race, although he lived more than 2000 years after the early events of Genesis occurred. Moses was the author of the first 5 books of the Bible. In fact, when they were written, it was as one book and not 5. Ancient copies of the Pentateuch (another name for these 5 books from the Greek word for 5) show them as one continuous book, but in 5 sections.

(They were divided and named as they are now when the Septuagint version of the Old Testament was translated into Greek. Notice the abrupt beginnings and endings of Exodus, Leviticus, Numbers and Deuteronomy.)

Originally they were called the Book of Moses – the Law, or the Torah, and Moses commanded it to be kept in the Ark of the Covenant shortly before he died. **DEUT. 31:26**. In **MARK 12:26**, Jesus bore testimony to Moses’ authorship of this whole section. Genesis was most likely revealed to Moses and written while he was on Mount Sinai with God, as this was where the rest of the Law and commandments of God were received. This was about 1490 B.C.

CONTENTS OF GENESIS

Creation	-	Chapter 1 – 2
Fall of Man	-	Chapter 3
First Civilization	-	Chapter 4
The Flood	-	Chapter 5 – 9

Dispersion of Nations	-	Chapter 10 – 11
Abraham	-	Chapter 12 – 25
Isaac	-	Chapter 17 – 36
Jacob	-	Chapter 25 – 36
Joseph	-	Chapter 37 – 50

KEY VERSES

GEN. 3:15. This is the first prophecy in the Bible and the first promise of a redeemer. Jesus is the “Seed of the Woman” – **GAL. 4:4**

GEN. 15:6. Righteousness is received as a result of faith. **ROM. 4:3-5.**

Together, these two verses sum up our deliverance from sin and our new life in God.

Chapter Five

MAIN THEMES OF GENESIS

BEGINNINGS

This is the meaning of the word “Genesis” and it is appropriate for a number of beginnings occur beside it being the “Seed plot” of the Bible .

Genesis 1:1 tells us that “In the beginning God created the Heavens and the earth.

Genesis 1:3 begins the record of the ‘Creation or Recreation’ of the earth.

Genesis 8:15-22 tells of the new beginning through Noah on a cleansed earth.

Genesis 12:1-3, and 15:4-5. The beginning of a new race from Abraham.

Genesis 3:15, 20, 21. Beginning of Redemption.

CREATION

GEN. 1 :1 -2 Neither time nor space will permit a detailed refutation of the various Theories of Evolution in this study.

The account of creation in Genesis Chapter 1 is actually a re-creation of a world previously judged and destroyed. **GEN.1:1** tells us that God made it “in the beginning”. How many untold millions of years ago that was we do not know. However, as the study of geology and pre-history shows, it was much longer ago than the 6000 years (approx) since the events of **GEN. 1:3 – 2:25**. One clear proof of this can be seen in the stars. We know that light travels more than 186,000 miles per second. Astronomers use a term called a light year to describe the distance light travels in one year – almost 6 million, million miles. Light takes about 120,000 years to travel to the edge of the Milky Way, the Galaxy of which earth is a part. Other observable galaxies are many times further away. Since the heavens and earth were made in the beginning, that point of time was much further in the past than the origin of the present race of human inhabitants of the earth. The Bible only gives us brief insights to the events prior to Adam and Eve because its main purpose is to reveal the redeeming work of Jesus Christ to this creation.

IS. 14:12-15, EZEK. 28:12-15,17 indicate the previous prominence and the fall of Lucifer into pride and rebellion against God. Since Satan (as Lucifer became) is later seen operating on the earth, it is valid to suggest that he occupied a place of authority as a ruling prince angel over the earth before his rebellion, and this would account for the ruin of the earth described in **JER. 4:23-29**. Note that it is said to be without form and void as in **GEN. 1:2**. In fact these words from the Hebrew “tohu-va-vohu” are more correctly translated – the earth “became ruined and wasted”. The Septuagint says, “But the earth was unsightly and unfurnished. “ Note **IS. 45:18** which tells us that God did not create it in that condition. It is possible that the destruction of the earth prior to the Adamic creation was due to Satan’s overthrow and there is a period of perhaps millions of years between **GEN. 1:1, 1:2 and 1:3**.

RECREATION

GEN. 1:2 – 2:25. Many believe this to be the event which occurred about 6000 years ago when God, as His practice is, took ruin and chaos and brought order and life into it. He took the ruin of the Adamic race and through Jesus, the Last Adam, He has brought forth a new race.

Notice the order in these events of re-creation. The six days of creation divide into 2 sets of 3 which closely correspond to each other .

WORKS OF DIVISION

Light divided from darkness
Water divided from atmosphere
Dry land divided from sea and vegetation appears

Works of function and life
Sun, Moon and Stars organised (set)
Birds and fish created
Land animals and man created

Notice how these 2 three day periods relate to each other:

- | | |
|-------------------------|-------------------------|
| 1. Light | 4. Light bearers |
| 2. Water and Atmosphere | 5. Fish and Birds |
| 3. Dry Land | 6. Land animals and man |

Also each of these 3 day periods climax with a day when two distinct creative acts were performed. i.e. 3rd day – dry land appears and vegetation created.
6th day – animals and man created in 2 separate acts

The work of these six days bear the unmistakable stamp of the number 3 – the number of the Godhead. All this was made not for us, but for God.

Chapter 2 of Genesis is a more detailed account of chapter 1:26-31, and is amplified to show that the purpose of this re-creation was to bring about a new race of people on the earth and not merely an animal or vegetable Kingdom, but beings who could fellowship with God.

The idea of “Recreation” is only one view of Creation which attempts to harmonise vast geological with God’s creative act.

Many Christians believe that God actually created the heavens and earth about 6000 years ago. This is called “The Young Earth Theory” and is promoted with a lot of convincing evidence by the “Creative Science” organisation.

This study emphasises the possibility of ‘Recreation’ without excluding other possibilities within the specific immediate creative acts of God. Both these ideas oppose the Theory of Evolution. The student must make up his or her own mind about this vital matter.

THE FALL OF MAN

For the second time a creation of God fell from His plans for it and went its own way. Satan, the first rebel, was instrumental in spreading his rebellion to the new race by cleverly casting doubt

on God's word. As previously noted, the Word of God has power to preserve us in righteous living. **PS.119:11**.

Note the various steps in the fall of man into sin.

Innocence - Adam and Eve were sinless, but not perfect, for they were not yet proved.

Probation - God gave them a commandment not to eat of the tree of knowledge of good and evil to give them opportunity to resist temptation and proceed from Innocence to Perfection

Temptation - Satan was permitted to tempt them, though at this time they had no bias toward sin and were unclear no compulsion to disobey. The temptation was 3 fold and was exactly paralleled by the temptation of Jesus. **GEN. 3:6 – LUKE 4:1-3. 1 JOHN 2:16** outlines temptation in general in the same way as it occurred to Adam and Eve and to Jesus.

Temptation	Adam & Eve	Christ
Lust of flesh	good for food	stones to bread
Lust of eyes	pleasant to the eyes	Kingdom of world and glory of them
Pride of life	desired to make one wise	attracting attention by throwing himself down into the temple

Disobedience – Temptation is not sin and cannot be avoided. It is the first stage of a process which must be stopped as soon as it starts. **JAMES 1 :14-15**. The wilful disobedience of Adam and Eve has had the most tragic results for the entire human race. Sin is the transgression Of the Law. **1 JOHN 3:4**. They had the clear commandment of God not to eat of that tree. **GEN. 2:17**.

Guilt - Immediately their eyes were opened, they were no longer innocent, their consciences became active and condemned them. They were impelled by this accusing finger of guilt in their lives to try and “cover up” and sewed fig leaves together.

Fear of God – Their fig leaves could not quieten the accusing conscience and the fear of God which followed. They had broken fellowship and were terrified to meet a holy God in their disobedient condition and hid themselves. **GEN. 3:8 -10**

Judgement – God had said to Adam and Eve that in the day they ate of the tree of Knowledge of Good and Evil, they would die. In fact, they lived for many hundreds of years, but their spirits were now dead to God (**EPH 2:1-2**) and it was only a matter of time until their bodies died also. Specific punishments were added to their spiritual death. Eve and all women after her would have pain in childbearing and all the bread-winners would have to work against a cursed nature to procure food for his family.

Adam's declaration of faith

After God had spoken to them and had given the great promise of the “seed of the women” – our Redeemer, Adam, who had previously called his wife “Woman” (**GEN. 2:23**), now renamed her “Eve”. **GEN. 3:20**. It is one of the great prophecies of the Bible and a declaration of Adam's faith in God's redeeming promise (**GEN.3:15**). Eve means “the mother of all living” or “life shall

come out of her” Jesus Christ, who came from the woman, has brought life and immortality to light through the gospel. **2 TIM. 1:10.**

Chapter Six

THE FLOOD

REASONS FOR THE FLOOD

After about 1500 years of increasing wickedness of the earth, beginning with the murder of Abel by Cain (**GEN, 4: 8**) and culminating in the earth being filled with violence in Noah's day (**GEN 6:11 – 13**.) God determined to destroy the evil and to save only those who upheld righteousness. Jesus spoke of the things which were happening in the Days of Noah and Lot as signs of the End Time (**LUKE 17:26-30 and MATT. 24:37 – 39**)

Eating = gourmets, Drinking = drunkenness, Buying and selling, = Materialistic consumer society, Building = Towers, cities, Planting = cross-breeding, Marrying and giving in marriage = divorce and re-marriage, Evil imaginations continually = lust and pornography, violence = murder and force.

A further reason for such overflowing judgement was the incursion of fallen angels who interbred with human women and giant mutant offspring were produced GEN, 6:1-4. These were the angels of JUDE verse 6 who kept not their first estate. This was a further Satanic strategy to corrupt and destroy the human race's purity so that "the seed of the woman" could not come. God wiped out all those who had been involved in this occult relationship and preserved Noah who was "perfect in his generations" GEN. 6:9. His line of decent from Adam was uncorrupted and God would continue the line to the promised Deliverer unaffected.

TYPICAL ASPECTS OF NOAH'S ARK

- 1) Noah received the dimensions to the ark – the first structure ever built by direct revelation. Like the tabernacle and the Temple its dimensions originated in heaven. It was the "end time" of that generation and God was constructing the new house of His people which was to be "taken up" out of the world into a new world as the Church will be in the end time of this age .
- 2) The dimensions of the Ark are also significant. It was 300 cubits long – 50 cubits wide and 30 cubits high. 300 is the number of the "faithful remnant" (Enoch walked with God for 300 years and Gideon had 300 in his faithful remnant of soldiers). 50 is the number of Jubilee – freedom and liberty (the slaves went free and debts were cancelled every 50 years). 30 is the number of consecration (the priests served from the age of 30. Jesus also began His ministry at 30 – **LUKE 3:23**).
- 3) The Ark is also a type of the Godhead: 3 stories in the Ark – 3 persons in 1 God
1st story – Foundation – The Father
2nd story- The Door – The Son
3rd story- The Window – The Spirit (illuminating)
- 4) It is also a clear type of the redeeming work of Jesus. He is the only way of Salvation as the Ark was. It was specially prepared as He was. He is identified with each of the dimensions above in His ministry. The Ark was constructed of the Gopher wood which was almost incorruptible – speaking of His incorruptible nature and it was pitched within and without. The word for this is "Kaphar" meaning to cover and is the same word from which we get Atonement.

- 5) The animals were brought to Noah by God. (**GEN. 6 20**). It was a supernatural drawing and speaks to us of the End Time revival with the Spirit being poured on all flesh.
- 6) The Flood is an outstanding type of Water Baptism. **1 PETER 3:20-22**
It was full immersion
All the old life was dead and buried in the waters. **ROM. 6:4**
They came out of the Ark to a new life. **ROM 6:4**. The Flood had “separated” them from the past.

SEPARATE RESULTS OF THE FLOOD

The waters of the Flood were both rain and subterranean eruptions and in 40 days all life outside the Ark had perished. The waters remained on the earth for 5 months or 150 days. (Bible months have 30 days). When the waters receded, the Ark came to rest on Mt. Ararat in Armenia. Recent expeditions to this site have confirmed the fact, and some of the timbers of the Ark, preserved in ice for thousands of years, have been recovered.

Noah built the Ark by Divine command, he went in by Divine command and came out of it by that same word of God. In reality, it was the “Word of God” which divided him from his generation and prepared him for an age to come. He received the “Rhema” – that word which has the power of its own completion. **IS. 55:11**.

After the flood, God promised Noah that the ground would not be cursed anymore, nor would every living thing be destroyed by a flood and that there would be regularity of seasons. The longevity of man ceased with the flood and mankind lived for much shorter periods than the ante-diluvian people (before the flood). This is most likely due to the watery envelope or “firmament” which had encased the earth **GEN. 1:6-7** being destroyed at the flood. This would have filtered out the harmful ultra-violet rays from the Sun, thus extending life.

To verify this new covenant God caused the rainbow to appear in the clouds.

Noah lived after the flood 350 years and would have seen the Tower of Babel and Dispersion of Nations.

DISPERSION OF THE NATIONS GEN. 11:1-9

Nimrod, the grandson of Ham, the son of Noah, within 2 generations from the flood led men once again into direct rebellion against God. The Lord had commanded Noah and his family to be fruitful, multiply and replenish the earth. **GEN. 9:1**. The builders of Babel were in direct conflict with this command to “replenish” the earth by saying in **GEN. 11:4** “lest we be scattered abroad on the face of the whole earth”. It was here that God confused their language and created the multiplicity of tongues we have today.

The nations were established from the three sons of Noah. Every nation on earth can be traced to its roots as either:

- (a) Japhetic. His sons and descendants are: (**GEN. 10:2-5**)
 - Gomer- Galatians and Phrygians and nations of northern Europe –Gauls,
 - Celts, Germans, French, Welsh, Irish, Britons and other
 - Anglo Saxons.
 - Magog- Scythians and Tartars – Modern Russia

Old Testament Survey by David Cartledge

Madai -	Medes, Persians and Hindus
Javan -	Greeks, Italians, Spaniards and Portuguese
Tubal -	Iberians, Georgians, Cappadocians
Meshech-	Muscovite tribes – Russia
Tiras -	Thracians

(b) Semitic (Shem) **GEN. 10:21-32**. His descendants are:

Elam -	Elamites – near Persian Gulf
Asshur -	Assyrians
Arphazad -	Israelites, Arabians, Edomites, Moabites, Ammonites, Ishmaelites, Midianites and other Asian tribes
Lud -	Lydians of Asia Minor
Aram -	Aramaens – later Syrians

(c) Hamitic **GEN. 10:6-20**. His descendants are:

Cush -	Ethiopians
Mizraim -	Egyptians
Phut -	Lybians and North Africans
Canaan -	Palestinians, Sidonians, Phoenecians, etc.

However it was not until Babel that these various families began to take on the national characteristics which developed after the confusion of language. This was part of God's plan to scatter them abroad on the earth and replenish it.

Chapter Seven

ABRAHAM

The rest of the Book of Genesis, in fact all of the Old Testament, is taken up with the history of one particular family and their descendants. More space is given to Abraham than to the creation of the world and the first 2000 years of human history, and his life is filled with significant teaching for the Church. Abraham was a Chaldean, in that along with the rest of humanity he lived in the Euphrates basin. **GEN. 11:2**. He was, no doubt, familiar with the events of Babel, having been born only about 300 years after the flood. (Peleg during whose days the earth was divided, died 340 years after the flood. **GEN. 10:25**) Abraham was a descendant of Eber, from which the word Hebrew comes. Coming from the background of society prevalent in Ur at that time, he was a heathen and involved in the Rebellion of Nimrod to some degree and had to leave his country, his kindred and his father's house in order to receive the revelation of the True God.

GEN. 12:1

As such, the Call of God was an act of sovereign grace. Abraham up to this time had done nothing to merit it.

God revealed Himself progressively to Abraham who went out not knowing where he was going. **HEB. 11:8**. Note these progressions:

The promise of becoming a great nation. **GEN. 12:2**.

The blessings to those who blessed him, and curses to those who cursed him. **GEN. 12:3**.

The promise of the land of Canaan. **GEN. 12:7**

The extent of that promise. **GEN. 13:14-17**.

The change of his name from Abram to Abraham. **GEN. 17:5** – exalted father to father of many nations.

The change of Sarai's name to Sarah. **GEN. 17:15**.

The promise of a Son by miracle Birth. **GEN. 17:16**.

The Covenant of circumcision. **GEN. 17:10**.

The deliverance of Isaac and revelation of Jehovah Jireh: the God who sees and provides the need of redemption. **GEN. 22**.

(NOTE – God invested His faith in what they were to become long before they did by changing their names. Note **ROM. 4:17** – “He calleth those things that be not as though they were.”

Sarai means princely, but Sarah means mother of princes. Both Sarah's and Abraham's new name were faith names.

As a further testimony to this aspect, it is interesting to observe that God changed their names in a very specific way. The number 5 in Scripture is generally associated with Divine grace, especially as it is expressed in the giving of life. By an act of sovereign Divine grace God promised to Abram and Sarai a new miracle life, by including in both their names the fifth letter of the Hebrew alphabet – H which also stands in Hebrew for the figure 5. As well, both new names, Abraham and Sarah, are made up of 5 Hebrew letters.)

Because Abraham believed God's promises to him, it was accounted unto him for righteousness. **GEN. 15 5-6**. This is one of the most important parts of the Bible, for it was because of this faith in God that he was justified – not by law (which wasn't given for another 430 years) nor by circumcision, which was given after his justification (**GEN. 17:10**), or by sacrifices. Because of

his faith, he became the father of the faithful. **GEN. 3:6-9 and ROM. 4:6-12.**

The promises to Abraham, however great, were all subsidiary to the one great promise given – that in Abraham all the nations of the earth would be blessed, **GEN. 12 3**, and that in Isaac and his seed would the covenant be established forever, **GEN. 17 19**. Paul declares that God was not referring just to Isaac’s many descendants, but to one particular – Jesus Christ. **GAL. 3:16.**

In Genesis, which begins with the tragic fall of man into sin, there is a progressive revelation of the promised Saviour, the seed of the woman, **GEN. 3:15** – then Abraham’s seed who will bless all the earth, **GEN. 12:3**. In **GEN. 14:18-20** we see Melchizedek, who is a further revelation of Jesus, **HEB. 6 20-7:28** The sacrifice of Isaac and his “resurrection is a further unfolding of the Coming Messiah, **GEN. 22:1-18**. Note **verse 4** – the third day – related to Jesus 3 day journey of redemption for us, **MATT. 12:40**. His father operated with the same faith as God does (**ROM. 4:17**) for he said, “I and the lad will go yonder and worship and come again. “ Remember that God had told him to slay Isaac. Abraham believed that God would raise him again because the Promised Messiah was to come through him. So then this event is typical of the death and resurrection of Jesus. **HEB 11:17-19.**

The rest of Genesis has much to teach us and is extremely significant.

God was laying the foundations through the lives of Isaac, Jacob and Joseph of the tremendous event of the deliverance of Israel from Egypt and the establishing of a nation who would be chosen to minister unto God and be a light to the Gentiles.

How carefully every detail was arranged, even to the descent into Egypt during a time of famine to preserve the Messianic Line. God allowed Joseph to be sold into slavery to prepare for this. God jealously cared for the seed of Isaac in such meticulous fashion that even after thousands of years of sin He could still bring forth His Son in such a way that **HEB. 7:26** could be fulfilled.

It must be remembered that while there is much history and data in Genesis of a very interesting nature the only motive of the events of this book is to lay the foundations through which Jesus Christ would come and minister to the ruins of the Adamic Creation and through Death, Burial and Resurrection bring to birth the New Creation.

Chapter Eight

THE PATRIARCHS

There are a few points to be noted which are worthy of in depth study.

THE FIRST

Ordinarily, the first born son was the possessor of the birthright and inheritor of the total blessing of his father and yet many times in Genesis we see God bypassing the first to bless the second, who was usually nothing as far as influence or inheritance was concerned.

Note these scriptures. **1 COR. 1:26-29** and **HEB. 10:9 & 9:8, MATT, 19:30.**

In each of the following family situations. It was the younger son who was raised up in each succeeding generation is this truth emphasised.

- Not Cain, but Abel and his substitute Seth
- Not Japheth, but Shem
- Not Ishmael, but Isaac
- Not Esau, but Jacob
- Not Reuben, but Joseph
- Not Manasseh, but Ephraim .

This was to illustrate that the “Firstborn of God”, as far as the human race was concerned, had failed and that the first Adam was to be passed over in favour of the Last Adam – Jesus Christ. (**ROMANS 5: 19.**)

ISAAC

GEN. 21 – 35 There are many clear types or pictures of Christ in the Old Testament, and the life of Isaac is no exemption. Note the similarities.

ISAAC.

1. The seed of Abraham
2. A promised Son
3. Long Awaited
4. God’s power promised. **GEN,18:14**
5. Named before birth
6. Miracle Birth
7. Birth connected with judgement on Sodom & Gomorrah
8. Born after & mocked by Ishmael

JESUS.

- The Seed of Abraham **GAL.3:16**
- A promised Son **IS. 9:6 & 7:14**
- Promised to Adam & Eve **GEN.3:15**
- Also promised to Mary. **LUKE 1:37**
- His Name shall be Jesus. **MATT.1:21**
- Virgin Birth – a miracle **IS. 7:14**
- Jesus birth connected with Judgement of sin at Calvary. **GEN.18**
- Born after the Law and mocked by Pharisees.

The story of Isaac’s marriage to Rebekah is perhaps the clearest account in scripture, outside of the Song of Solomon, of the coming relationship between Christ and His Bride.

Abraham – the Father
Isaac – the Beloved Son
Eliezer – the Servant

God the Father
Jesus – the Beloved Son
The Holy Spirit

Rebekah – the Bride

The Church – the Bride

- 1) Eliezer ruled over all Abraham had. **GEN. 24:2**
- the Holy Spirit has authority over all the things of God.
- 2) Eliezer's task was to find and prepare a bride from among Abraham's kindred and not from the Canaanites.
- The Holy Spirit's mission is to find and prepare the Bride of Christ and to bring her to the Son.
- 3) Abraham declared that the Angel of the Lord would supernaturally accompany Eliezer in preparing the Bride.
- The Supernatural power of God is manifested today in the preparing of the Bride of Christ.
- 4) The Servant brought gifts for Isaac's bride.
- The Holy Spirit bestows gifts for the Bride of Christ.
- 5) The servant came to the well at evening time (**v 11**).
- The Holy Spirit is looking for the Bride at the "well of living water" at the evening time of this age.
- 6) Rebekah was a virgin and very fair to look upon. (**v 16**)
- The Bride will also be the Virgin church and beautiful to behold.
- 7) Rebekah went down to the well with her pitcher and came up willing to serve Eliezer's requests, and even went beyond to water the camels .
- The Bride is identified by her relationship to "the living water" and Her willingness to share it in obedience to the Holy Spirit, and to go further in serving than is required .
- 8) Rebekah went out, not knowing where she was going. It was unfamiliar territory. The Bride is always a Pilgrim – not belonging to this world but seeking Her real home. (**HEB. 11:10,13.**)
- 9) Isaac came to meet Rebekah in the field.
- The field is a type of the world. **MATT. 13:38** Jesus is coming back for His bride.
- 10) He met her in the evening time and at a well.
- This truth is introduced into the passage twice, showing the importance of having a flow of living water in the evening time of this world.
- 11) When Rebekah saw Isaac, she got off her camel (**v. 64**).
- When the Bride becomes aware of the nearness of the Bridegroom's coming, She will leave behind everything she has used which is of the world system or even religious crutches.
- 12) She covered herself with a veil (**v.65**).
- The Bride will come into true covering and submission to the Lord and to the authorities. He has ordained – in the Church, the family and society.
- 13) Isaac came to meet Rebekah then took her to His home (**v.66**).

- Jesus will come back to meet the Bride and then take us to ever be with Him. (1 **THESS. 4:16-17**)

JACOB

GEN. 25 – 50 This remarkable story deals with the changing of a man's nature until his life co-incides with his desire and God can give him the promised blessing. Jacob had a heart towards the things of God which his brother Esau despised. However, his means of achieving his spiritual desires leaves much to be desired, and is an example of carnal Christians seeking to do God's work through fleshly energy and motivations.

We will note only a few points from his life.

- 1) God found a way to work in the life of this man whose name aptly means 'deceiver or supplanter' and brought him to a place where his name and nature were both changed to Israel – a prince who has power with God and men. **GEN. 32:27-2** The marvellous grace of God was able to bring this carnal man to such a place that God afterward called Himself - The God of Abraham, Isaac and Jacob. **EX. 3:6**.
- 2) The strife between Jacob and Esau was fostered by a lack of unity between the parents and favouritism. **GEN. 25:28**.
- 3) Power of the blessing. Isaac's laying on of hands and impartation of the blessing to Jacob could not be reversed, even though Jacob was not right in his heart. The gifts and callings of God are without repentance. **ROM. 11:29**.
- 4) The Law of the Harvest cannot be escaped. Jacob reaped what he had sowed. His trickery of his brother and the deception of his father was repaid many times over by his father – in – law – Laban . **GEN, 31: 41 & 29: 21 – 25**.
- 5) Jacob's prophecies of His sons and grandsons at the end of his life are very significant, and especially so with the crossing of his hands to bless Ephraim – Joseph's younger son before Manasseh, the eldest. Ephraim became the Leader of the 10 tribes of Israel when the Kingdom was divided in the days of Rehoboam and, in fact, the breakaway nation was sometimes called Ephraim. **GEN. 48:13-17 IS. 11:13, EZEK. 37:16-19**.

JOSEPH

GEN. 37-50 There are many similarities between the life of Joseph and the Lord Jesus. He is one of the greatest types of Christ in the whole Bible and almost every part of his experience refers to Christ. He is one of the only Old Testament characters of whom nothing wrong is recorded (though of course he was not sinless) .

- 1) He had a miracle birth. **GEN. 30:22-24**. His mother, Rachael, was barren. – Jesus' birth was a miracle.
- 2) Compare **GEN. 37:11** to **LUKE 2:19**.,
- 3) His name – Joseph means "he shall add". Adam was the sub-tractor. The Last Adam is the one who is adding to the family of God.

- 4) His second name – Zaphnath-paaneah (**GEN. 41:45**) means “Saviour of the age” and “Revealer of Secrets”. This was a description of Joseph as the deliverer of Egypt during the 7 years of famine. It is a very clear type of Jesus. Joseph received this name when he went “down into Egypt” – a type of the world. The second person of the Godhead, the Eternal Word received the name Jesus (Saviour) when He came down into the world. **MATT. 1:21**. By His coming, He revealed the hearts of men. **JN. 15:22** and gave gifts of revelation to His Church.
- 5) Joseph was a Shepherd. **GEN. 37:2** – Jesus is the good Shepherd. **JN. 10**.
- 6) He was the object of his father’s love as Jesus was of God, the Father’s. **GEN. 37:3**, **MATT. 3:17** and **JOHN 10:17**.
- 7) Joseph’s coat of many colours was a mark of distinction and separation from others. Jesus was of the human race, but separate from the rest of sinners and the one distinct person in all history.
- 8) Joseph was despised and hated by his brethren. **GEN. 31:4** – Jesus came to His own but His own received Him not. **JOHN 1:11, 5:16-18**.
- 9) Joseph was hated by his brethren because of his prophetic dreams (**GEN. 37:5-11**) which came to pass in every detail. Likewise Jesus was hated by the leaders of His nation for His prophetic words regarding His relationship with God the Father **LUKE 22:69**, and His Death and Resurrection. **LUKE 2:18-21** and **MARK 14:58**.
- 10) Joseph was sent forth to his brethren by his father, **GEN. 37:13**, - so was Jesus. **JOHN 3:16**.
- 11) Joseph came to Shechem, **GEN. 37:14**, which means “shoulder”, and speaks to us of bearing burdens. It was a place of sin, evil passions and deception and bloodshed. **GEN. 34** – Jesus came to be our burden bearer in this place of sin and sorrow.
- 12) Joseph was seeking his lost brethren, **GEN. 37:15**, - so was Jesus. **LUKE 19:10**.
- 13) Joseph’s brethren conspired against him, **37:18-20**. Compare this with the parable of **MATT. 21:37-39**. Judas, one of Jesus own disciples, betrayed Him in fulfilment of the prophecy of **PS. 41:9**.
- 14) His brothers stripped His coat from him, **GEN. 37:23** compare **MATT. 27:38**.
- 15) They sat down to watch his suffering, **GEN. 37:25**, compare **MATT. 27:36**.
- 16) Joseph was sold for money – 20 pieces of silver, **GEN. 37** Jesus was betrayed by one of his closest brethren for 30 pieces of silver. **MATT. 26:15**
- 17) The temptation – Joseph **GEN. 39:5**. Jesus **MATT. 4:1-11**.
- 18) Temptation resisted – Joseph, **GEN. 39:8**. Jesus **MATT. 4**.
- 19) Falsely Accused – Joseph, **GEN. 39:14-18**. Jesus **MARK 14:56**.

- 20) Opened not his mouth. There is no record that Joseph tried to justify himself, even as his Lord did not. **IS. 53:7**
- 21) Cast into prison – **GEN. 39:20**. Joseph was innocent but numbered with the transgressors even as Jesus was. **IS. 53:12**.
- 22) The two who were in jail with Joseph – the Butler and the Baker parallel the 2 thieves who were crucified on either side of Jesus. The baker was executed, but the butler was released even as one thief repented and was saved, while the other reviled Christ and died. **LUKE. 23:39-43**.
- 23) Joseph was elevated to rule over the whole house. **GEN.41:40**. Christ now rules over the house of God. **HEB. 3:6**.
- 24) All bowed the knee to Joseph. **GEN. 41:43** compare **PHIL. 2:9-10**.
- 25) Joseph had a Gentile bride 41:45. Christ's bride is out of the world and Asenath is a type of it.
- 26) Joseph was 30 years old when he began his work of deliverance. **GEN. 41:46** – So was Jesus. (**LUKE 3:23**.)
- 27) Joseph opened the storehouses (**GEN. 41:56**) after his “death” (His father assumed him dead **GEN. 37:31-35**), “burial” in Egypt and in prison, “resurrection” – out of the prison and “ascension” to the throne of Egypt. Jesus opened Heaven's storehouse and poured out the Gift of the Holy Spirit after His death, burial and resurrection and Ascension. **ACTS 2:33**. Paul says that He died for this express purpose. (**GAL. 3:13-14**.)
- 28) All countries were supplied by Joseph during the time of famine, **GEN. 41:57**. Jesus' blessings are for Jew and Gentile, even as many as the Lord our God calls. **ACTS. 2:39**
- 29) His brethren knew him not. Compare this with the post resurrection appearance of Jesus. (**LUKE 24:16**.)
- 30) Joseph was the supplier of all his brethren's needs. Compare **GEN. 42:25** and **PHIL. 4:19**.
- 31) Joseph bought the people, . **47:23**. Jesus bought us with His own blood. **1 COR. 6:20**.

There are so many details God gave of the coming of His Messiah Son right back in the Book of Genesis, and all things were fulfilled. Redemption of fallen man was God's primary purpose from the very time of that tragedy, and the Bible can thus be seen to be much more than mere historical data.

Chapter Nine

EXODUS

INTRODUCTION

The first five books of the Old Testament are known as the Pentateuch or the Torah. The Jews considered Genesis only to be the introductory section of the Torah or Law of Moses.

The word "Torah" comes from a Hebrew verb meaning "to point out, show, direct, teach and instruct." Often it has been translated into English as "law" but it never means a mere list of rules to keep, but always the wider sense of instruction. In this way the purpose of the Law went beyond forms and ceremonies and the outward observances of religion. It was designed to teach God's people about God and create the conditions by which He could live amongst them. This we will see in the next four books of the Bible. God was striving to maintain a relationship between Himself and a rebellious and wayward people.

Some of the most powerful lessons for the church and types of Christ in the whole Bible occur in these books of Exodus, Leviticus, Numbers and Deuteronomy with the lucid accounts of Israel's deliverance from bondage in Egypt, its wanderings in the wilderness and eventually the conquest of the promised land. Remember that the scripture says that "these things happened unto them for examples and they are written for our admonition upon whom the ends of the world are come." **Corinthians 10: 11.**

The name "Exodus" comes from Greek words meaning "a road out," and means "a departure." Since the actual Exodus Or departure takes place in Exodus chapters thirteen and fourteen, the Book of Exodus covers more than the Exodus. Chapters one to fourteen picture Israel in Egypt and show how God made it possible for these oppressed slaves to leave. Chapters fourteen to nineteen picture Israel on the road to Sinai and describe the blessings and problems of their new found deliverance and freedom. Chapters nineteen through forty describe the giving of the Law and the building of the tabernacle at Sinai.

In a sense, however, the Exodus did not end with the song of rejoicing found in Exodus 15, Sinai was just a stopping place on the road out. They were at Sinai during the Book of Leviticus and the first ten chapters of Numbers. Not until the Book of Deuteronomy do they arrive at the plains of Moab, across the Jordan from Jericho. Not until the Book of Joshua do they actually invade the Promised Land. With this in mind, we may consider the whole of Exodus through Deuteronomy as an account of the Exodus, the road out.

AUTHOR

Moses wrote this section of the scriptures as can be clearly seen from Joshua 8:31 which refers to a command found in the Book of the Law of Moses - a quotation from Exodus 20:25. Exodus covers a period of history of about 216 years - 1706 B.C. - 1490 B.C.

THEME

Exodus' main theme is redemption by blood. At this point it is the continual pouring out of the blood of animal sacrifices which provides redemption for a people in bondage but in its prophetic sense the theme of Exodus points directly to Jesus, the Lamb of God slain from before the foundation of the world. **John 1 :29, Rev. 13:8.** Before these animal sacrifices were ever instituted the Eternal Word of God was ordained to be their fulfilment.

KEY VERSE

Exodus 12:13 - "When I see the blood I will pass over you.

CONTENTS OF EXODUS

There are 3 main divisions of this book:

- a) The Exodus - (**chapters 1:18**)
- b) The Law - (**chapters 19 - 24**)
- c) The Tabernacle - (**chapters 25 - 40**)

GOD'S PLAN IN EXODUS

KEEPING THE COVENANT

Above all else God is a Covenant keeping God. His word cannot be broken. **Numbers 23:19**. He had promised Abraham in a prophetic dream that though his descendants would be afflicted in a strange land for 400 years He would bring them out with great wealth into the Promised Land. **GEN. 15:7-21** - Note verse 18. God said He would make a covenant with Abraham about it.

The 400 years of Israel's bondage was at an end and God would keep his covenant.

GOD'S METHODS ARE MEN

Whenever God proposes to do something He prepares a man for the task. 80 years before the Covenant was due to be fulfilled He brought a baby onto the scene and carefully nurtured him through danger, development, defeat, despair, to become the deliverer of Israel. Each stage of Moses' life was important to the eventual task ahead of him, and not the least the 40 years of solitude and loneliness in the desert.

DEMONSTRATION OF MIRACLES

God has never left himself without a sign. A church without the demonstration of the miraculous presence of God is out of God's will .

From the very beginnings of God's revelation to Moses, the new apostle and leader of the Church of the Old Testament, there were miracles. e. g. The Burning Bush. There are at least 42 recorded miracles in the life of Moses.

God came against the wicked and idolatrous Egyptian society with a demonstration of miracles which Satan - the real motivator behind Israel's misery, tried to counterfeit but could not compete with. **EX. 7:10-12**. Each of the ten plagues poured out on Egypt was a judgement on one of its many gods. There was direct conflict between God and the Satanic occult religion of Egypt. In this vile context, God demonstrated His glory and power. **EX. 15:11** has significance when it is realised that this was a battle between God and evil principalities and powers.

THE BLOOD COVENANT

Exodus 12 is without doubt one of the key chapters of the Bible with the revelation that deliverance would be by means of faith in the blood of an innocent and spotless substitute. This covenant made with Israel, **EX. 12:13** - "When I see the blood I will pass over you" is the same covenant we are saved by today. It was the type and Christ is the fulfilment - being the innocent, spotless Lamb of God. The following points are worthy of note:

The passover month was to be the beginning of months to Israel. It became the first month of their year from that time on. Jesus, our passover, begins a totally new life for us.

The Lamb was taken from among the flock. **Heb. 2:14.**

It had to be without blemish. **2 Cor. 5:21.**

It was set apart for 4 days - Jesus entered Jerusalem 4 days before His death.

It was to be a male of the first year (or in the prime of life).

It was not to have a bone broken. **Jn. 19:31-36.**

The blood was not only shed but had to be applied. No one is saved today until Jesus' shed blood has been applied to them personally.

The Lamb was roasted with fire - speaking of the excruciating suffering of Christ and the totality of His offering to God.

There was no leaven to be eaten with it. This work of Christ makes possible a complete destruction of sin which, leaven speaks of.

Jesus was crucified on the exact anniversary of the Passover, the 14th day of Nisan.

Through the substitutionary death of the Passover Lamb, a nation was delivered from:

The Sentence of death.

Bondage in a foreign land.

The hard service of a tyrant.

These three things are fulfilled for us through the Blood Atonement of Jesus Christ.

Delivered as from death power. **Heb. 2:14-15.**

Translated us from the Kingdom of Satan. **Col. 1:13.**

We no longer serve sin. **Romans 6:14 & 22.**

A SEPARATED PEOPLE

Exodus 19:5-6 shows that it was God's desire to have a company of people on the earth who would shine as lights among the darkness of the heathen and glorify Him.

This theme is seen all the way through the plagues of Egypt. God says that He will show that He has made a division between Israel and the wicked. **EX. 8:22-23, 9:4,26, 10:23, 11:7.**

God's will is for His people to be separated from the world that they may not partake of its plagues. **REV. 18:4.** Conformity to the world is a sure way to inherit its time of trouble soon to come. In every generation God's elect have been identifiable by the complete difference between them and the world systems and motivations.

GIVING OF THE LAW - EX. 19:16-19.

Many people have lost sight of the significance of the giving of the Law at Mt. Sinai and consider it only to be that which has now been done away in Christ.

In fact the Giving of the Law is the exact type or prophetic picture of the Day of Pentecost when the promises of **JER. 31:33. EZEK. 36:26-27. 2 COR. 3:3.**

Note the similarities between these two events:

SINAI	PENTECOST
Storm	Mighty rushing wind
Fire	Tongues of Fire
Heavenly voice	Heavenly languages
People trembled	People amazed

As well, Jewish historians, by careful calculation, have established that the Feast of Pentecost was the exact anniversary of the Giving of the Law - and in fact it became known among the Jews as commemorating that event.

In this sense, the 10 commandments become but a type of a higher law written in our hearts. - **MATT, 22:36-40 and 1 JOHN 3:23.**

THE TABERNACLE

The rest of the book of Exodus is taken up with instructions regarding the building of the Tabernacle, the Priesthood who would staff it and its actual erection.

Having now given Israel the Law, which He knew they would not keep, God gave them the means whereby He could live among them.

The Tabernacle was a special enclosure, with various implements of worship, and including a small building with 2 compartments, where the priests ministered unto God before they ministered to the people in the yard or enclosure.

There were 3 main parts to it:

- 1) **The Outer Court.** - a yard surrounded by a Inner fence 7'6" high and 150' long and 75' wide. In this area, entered by a gate, was a Brazen Altar which is typical of the Cross of Christ, and a Brazen Laver or bowl full of water for washing - typical of the Word of God.
- 2) **The Holy Place.** - the first section of the 2 compartments in the sacred building, which was constructed of boards overlaid with gold and then covered by a series of skins and curtains. It was 30 feet long, 15 feet wide and 15 feet high.

It contained 3 pieces of furniture:

Golden Lamp stand containing 7 branches - is typical of the revealed and anointed Word of God.

The Table of Shewbread - 12 loaves were placed on it every week - it is typical of our fellowship with God and with each other.

The Golden Altar of Incense - typical of our worship and praise.

- 3) **The Holy of Holies.** - This third area was directly behind the Holy Place and part of the same building. It was 10 feet wide, long and high and contained only one piece of equipment, the Ark of the Covenant with its covering lid called the Mercy Seat. It is perhaps the strongest type of Jesus Christ in the Old Testament. The three divisions of the Book of Exodus which were noted early in this study can be summed up as follows:

Exodus- a new liberty (Brought out)
Law- a new government (Brought under)
Tabernacle- a new fellowship (Brought into)

Exodus basically deals with two things:

1. God taking Israel out of Egypt.
2. God taking Egypt out of Israel.

After their deliverance, it took 40 years to get Egypt out of their hearts.

This is a clear picture of His working with the church also. Much of God's work in us after conversion is designed to break the motivations of the flesh and destroy any conformity to the world in us.

AN EXAMPLE TO THE CHURCH

I Corinthians 10 tells us clearly that these events of the Exodus are typical of and an example to the Church.

It is always easier to follow a pattern or a road map than to attempt to make something or go somewhere without any instructions Israel was used by God to blaze a trail for the Church, and we can draw from the experiences of the Exodus, the wilderness wanderings and the conquest of Canaan all insights into the way we ought to go and warnings against over - confidence .
(1 COR . 10:12.)

Israel was delivered from Egypt - through a blood substitute. The Church is delivered from this present evil world through Jesus' blood sacrifice.

Israel was baptised in water in the Red Sea. - They went down into the depths and came out on the other side into a new life. This is the experience of the Church - **ROM. 6:1-6.**

Israel was baptised in the cloud of Glory - the manifestation of God's presence. The Church also must receive the Baptism with the Holy Spirit - The Cloud of God's Glory and Presence.

Israel fed on heavenly manner. The Church must feed on the Word of God which comes down from heaven - (Rhema).

Israel was sustained by miracle living water from the spiritual rock. - When it was smitten water flowed out. EX. 17:6. The Church is sustained by the rivers of living water which flow to it from the smitten Christ. Out of his side flowed blood (cleansing) and water (life).

Israel had all these blessings and yet fell from God's grace. The Church is warned to walk in

separation and humbly with its God and to avoid:
Carnality and self pleasing
Idolatry
Immorality **1 COR. 10:6-10**
Tempting God
Murmuring

PARALLEL LIVES – MOSES AND CHRIST

Both were preserved in childhood. **EX. 2:2-10 and MATT. 2:14-15.**
Both were in wilderness prior to ministry - Moses 40 years - Jesus 40 days.
Both fought against powers of darkness at the beginning of their ministries. **EX. 7:11**
Both fasted forty days - **EX. 34:28, MATT. 4.**
Both had power over the sea - **EX. 14:21 and MATT. 8:16.**
Both fed a multitude - **EX. 16:15 and MATT. 14:20-21.**
Both had radiant faces - **EX. 34:35 and MATT. 17:2.**
Both endured murmurings - **EX, 15:24 and MARK 7:2.**
Both discredited among relatives - **NUM. 12:1, JOHN 7:4.**
Both made intercessory prayer - **EX. 32:32 and JN. 17.**
Both spoke as oracles and were prophets. **DEUT. 18:18.**
Both had 70 helpers - **NUM. 11 :16-17 and LUKE 10:1.**
Both established memorials - **EX. 12:14 and LUKE 22:19.**
Both re-appeared after death - **MATT. 17:3, ACTS 1:3.**
Both exercised the threefold ministry of Prophet, Priest and King.

CONCLUSION

In the characteristic style of God's almighty power to change circumstances Exodus begins with Israel crying out because of their bondage to Pharaoh and ends with the glory of God descending on the Tabernacle in the midst of these erstwhile slaves.

Chapter Ten

LEVITICUS

The twenty seven chapters of Leviticus comprise one of the least read or understood portions of the Bible and yet in a certain sense it may be the most remarkable book in the entire Old Testament.

Rather than being a collection of obsolete laws and irrelevant regulations, Leviticus is filled with principles for our walk with God.

It was developed during the 30 day period from the setting up of the Tabernacle on the 1st day of the 1st month (Abib or Nisan) until the 1st day of the 2nd month (Ziv).

AUTHOR

Moses wrote the book as part of the Torah - Note **Leviticus 1:1**, also **LUKE 2:22** compare (**LEV. 12:2-6**), and **JOHN 7:22** compare **LEV. 12:3**. It was directly given by God as the Passover plan or the pattern of the Tabernacle. In fact there are only two other books in the Bible which begin in the powerful way that Leviticus does. "And the Lord called unto Moses and spoke to him". This indicates that the whole of the Book is to be carefully noted for its teaching to the Church.

TITLE

The name Leviticus is man made and is really inappropriate. It was titled in this way by the "Seventy", a council of scholars who translated Old Testament into Greek in the 3rd Century B. C. This is commonly called the "Septuagint" version - meaning "of the 70". The title was derived from the word Levite, inferring that it is specifically a book of ordinances for the Levites. However, this group of people is only mentioned once (**chapter 25:32-33**). The more correct name is the Hebrew introduction to the book, "Va-rich-rah" from the words, "And He called" This is consistent with the whole of the book, as no other book in the Bible contains so many direct messages from God, 56 times there are such statements as "The Lord spoke", "said", or "commanded" and at least another 47 references show God speaking in the first person, "I am Jehovah . etc.

KEY VERSE

LEV. 19:2. "You shall be holy for I the Lord your God am holy".

THEME

- 1) Leviticus has a similar relationship to Exodus as the Epistles have to the Gospels. Exodus lays the foundation of redemption cleansing, relationship and service of a people set free from bondage. Leviticus specifies the details of the new way of living. We see this same picture in the New Testament with the Gospels proclaiming the redeeming work of Christ to deliver us from sin. Then the Epistles follow up with the various principles of victory, separation, love, faith and worship.

It is a book for redeemed people showing how God is to be approached and worshipped. In Genesis we see man ruined, in Exodus man is redeemed and in Leviticus, man is worshipping. This same sequence is seen in these three books in respect to the provisions for ruined man's need.

Genesis - "the SEED of the woman"
Exodus - "the BLOOD of the lamb"
Leviticus - "provision of a PRIEST"

All of the types of Leviticus are those of worship. While those in Exodus particularly relate to redemption

- 2) As observed in the Key Verse the main message of the book is Holiness. The word "Holy" occurs almost 100 times. The word "Atonement" occurs 45 times at least and together this emphasis indicates that God is dealing with the problem of how a sinful man can approach God and have continual access to Him. This can be achieved only on the basis of the Blood Atonement, the fruit of which when worked out in the human personality is true cleansing - holiness or God-likeness.
- 3) A vital, though often overlooked, message of the Book of Leviticus is that true Holiness is of the total personality - not merely of the Spirit. God here insists on holiness of the body as well as heart. Sanctification has both an internal and external application. The New Testament supports this dual aspect of holiness showing us that external holiness was not merely a law for Old Testament people. - Note **1 THESS. 4:1-7** and **2 COR. 7:1**, etc.

Every habit, uncleanness or perversion of our personality must be cleansed or it will eventually inhibit our relationship with and access to God, who is holy. -**LEV. 11:45**. This idea of internal and external holiness being necessary to have access to God is also found in **PSALM 24** - "Who shall ascend unto the hill of the Lord? He that has clean hands (external) and a pure heart (internal).

CONTENTS OF LEVITICUS

1) The Offerings. **Chapters 1 - 7**

There were five offerings which could be made according to the need. Though they were on some occasions specified differently, as in **LEV. 7**, in the case of thanksgiving offerings or those associated with vows, it was always one of the following five.

- Burnt Offering - **Chapter 1** - Consecration of Self
- Meal Offering - **Chapter 2** - Consecration of Gifts
- Peace Offering - **Chapter 3** - Reconciliation
- Sin Offering - **Chapter 4** - Atonement
- Trespass Offering - **Chapter 5** - Restoration

The importance of the offerings is in what they symbolised - the person and work of Jesus Christ. These offerings in themselves did not satisfy God. **HEB. 10:4**. Five offerings were necessary as no one offering gives a complete picture of the work of Christ to redeem us.

2) The Law of Consecration. **Chapters 8- 10**

This is particularly the carrying out of the requirements of **EX. 28:29** regarding the consecration of the priesthood. We are priests unto God and the washings, anointings and robes are very typical of our place in God. The Priest was anointed with blood and oil (Redemption and the Holy, Spirit) on his right ear, right thumb and right big toe - (**LEV. 8:23-24**.) This speaks of a redeemed and anointed hearing, serving and walking with God. In the first Priesthood there was imperfection and two were slain **Chapter 10** - Nadab and Abihu, In the New Testament

priesthood there were also two slain for attempting to defraud God - **ACTS 5**, Ananias and Sapphira.

3) The Law of Cleansing the Unclean. **Chapters 11 - 22** (except 16)

Food, Disease and Personal Habits.
Purification of Women.
Detection and Purification of Leprosy.
Personal Uncleaness
Prohibition concerning blood.
Regulations regarding sexual relationships.
Purification of the Priest.

4) The Day of Atonement, **Chapter 16**

This highly typical ordinance, which occurred in the seventh month, speaks of the Atoning work of Christ in respect to the complete removal of our sins. Two goats were used. One was slain and its blood presented to the Lord in the Holy of Holies. The other goat had the sins of Israel confessed over it and was then led away into the wilderness never to be seen again.

5) The Feasts of the Lord. **Chapter 23**

There were 7 feasts in all in three groups:
The Passover - Redemption
Unleavened bread - Sanctification
First fruits - Resurrection
The feast of weeks - Pentecost
Trumpets - Warning
Day of Atonement - Cleansing
Tabernacles - God 's Kingdom

6) The Law of the Sabbatic Year. **Chapter 25**

- Designed to remind the people of God's ownership. "The earth is the Lord's " - **PS. 24:1**

7) The Law of the Jubilee Year. **Chapter 25**

Every 49th year, (7 x 7) - connected with the Day of Atonement.

8) The Law of the Land. **Chapter 26**

9) Laws Concerning Vows. **Chapter 27**

The Book of Leviticus generally covers two areas:

Firstly - The WAY to God - as seen in the sacrifices and cleansings of **chapters 1-17**.

Secondly - The WALK with God - which concerns our character and conduct .

Chapter Eleven

NUMBERS

The fourth section of the Pentateuch or Torah takes up the history of Israel's journey from Egypt to the Promised Land. It more naturally follows Exodus as there are just 50 days between them. Leviticus is actually a parenthesis in Israel's history for the purpose of legislation.

THE TITLE

This book is generally referred to as Numbers because it records two numberings of Israel. The first at Sinai, chapter 1, and then the numbering of the new generations at Moab, chapter 26. In the Hebrew Bible the name is B'midbar meaning, "In the wilderness" and is a more accurate title, as the Book covers the history of Israel during the 40 years of wanderings.

The Book of Numbers is partly historical and partly legislative. More laws are outlined to cover various aspects of Israel's civil and religious affairs .

AUTHOR

The book begins like Leviticus with Moses hearing from God, **chapter 1 :1**.

2 Chronicles 23:18 gives evidence that Moses wrote it, when it speaks of appointments for the offering of Burnt Sacrifices "as it is written in the Law of Moses". This command concerning the Burnt offering occurs in **NUMBERS 28:1 - 6**.

The Book itself testifies of Moses' authorship - **chapter 33:2**.

THEME

There is a three-fold emphasis expressed throughout the Book of Numbers, which very naturally follows the themes shown in the three preceding books:

Genesis -	Man ruined
Exodus -	Man redeemed
Leviticus -	Man sanctified and worshipping
Numbers -	Man in service

1) **Service.**

This is in harmony with the whole revelation of God. Only a person who is redeemed and separated from the world and unto God and worshipping is able to render acceptable service - Note **ROM. 12:1-2** - (living sacrifice - no conformity to the world and reasonable services to God.)

2) **Order.**

The second part of Numbers' theme is that an indispensable requirement of Christian service is order. When we speak of order we should not confuse it with mere routine or tradition which is man's attempt to regulate God's work in a carnal way.

However, every true move of God has Divine order - even nature is well planned, and the symmetry and harmony of creation is incredible. David declares in **1 Chronicles 15:13** that one

of the mistakes in their first disastrous attempt to restore the Ark of the Covenant was that "they sought God not after the due order".

There is proper function even to such spontaneous things as worship and the service of the New Testament church. - Note **1 Corinthians 14**, which gives explicit instructions regarding "order" in the meetings of believers.

1 Corinthians 12:28-30 elaborates clearly on the "right order" of administration in the Church. Numbers shows this emphasis on God given order with the organisation of the Camp of Israel - nothing haphazard here. - Note its administration - **EXODUS 18:19-26, NUM. 11: 14-25**.

The Tabernacle service - the equivalent of our meetings - were smoothly functioning, as it operated on a plan from heaven. Every meeting which is directed by the Holy Spirit will be harmonious though it may be quite out of the ordinary. Order doesn't mean sterility.

Even the daily lives of the Israelites were well ordered as each section of the camp functioned under its Leadership of Captains over 50, over 100, over 1000, etc, who made decisions in the small matters and only major matters came to Moses. The manna had to be gathered daily and early.

This emphasis upon personal order is one of the most important spiritual principles we will ever have to face. Another name for it is DISCIPLINE - only the disciplined and God ordered soul will be able to retain what God is giving him. Regular communion with the Lord and feeding on His word every day is an indispensable part of a victorious and effective Christian life.

3) **Unbelief.**

The third emphasis in Numbers is the warning to beware of unbelief and since Israel is a pattern for the Church - Paul warns us of this extreme danger also. **1 COR. 10 1-12** and **HEB 3:7-4:11**. Israel - The redeemed people, failed dismally in the period covered by Numbers, and it was directly attributed to their unbelief in the matter of not going in to possess the land because of their fear of the Giants. **Chapters 13:26 - 14-25**.

CONTENTS OF NUMBERS

- 1) **AT SINAI. Chapters 1 - 10:10** (20 days) Israel was still at Sinai receiving further legislation for a further period of 20 days after Leviticus. During this time, six main details emerged.
The numbering of the people - **Chapters 1 - 2**.
The numbering of the priests and Levites. **Chapters 3 - 4**.
Laws regarding leprosy, jealousy and the Nazarite vow. **Chapters 5 - 6**.
The Gifts by the Princes of each tribe. **Chapter 7**.
Consecration of the Levites - **Chapter 8**.
The Passover and the Pillar of fire and cloud.

The selection of the Levites is an important part of Israel's national life. **Chapter 3:12-51** reveals that God chose the whole tribe of Levi instead of the firstborn of Israel. In time past, the firstborn had been the priests of their households. After the deliverance from Egypt, and in particular, the preservation of the firstborn during the Passover night, God commanded that they be sanctified to His service. **EX. 13:12**. Now in Numbers God selects Levi and releases the firstborn. Since there were more firstborn than Levites, the difference was made up by means of

the "redemption money" - 1,365 shekels. Forever afterwards the Levites were holy to the Lord. They had no inheritance except the Lord, having no area of Canaan allocated to them except 48 priestly cities. Note:- All priests were Levites, but not all Levites were priests. There were drawn only from the line of Aaron, one of the branches of the tribe of Levi.

- 2) SINAI TO KADESH. **Chapter 10:11 - Chapter 21.** (37 years and 11 months) There were eight main murmurings in this section of Israel's failure.

Against the WAY God led them. **NUM. 11:1-3**

Against the FOOD He fed them. **NUM. 11:4-35**

Against the LEADER He set over them. **NUM. 12.**

Against the LAND He promised them. **NUM. 13:14**

Against the VERDICT He pronounced on them. **NUM. 14:39-45**

Against the APPOINTMENTS He made. **NUM. 16-17**

Against THIRST. **NUM. 20:2-13.**

Against God's PROVISION for them. **NUM. 21:4-9.**

The spirit of rebellion is contagious, though it begins with murmuring, a seemingly small thing. In Israel it actually infected Miriam and Aaron - Moses' own family and cost the lives of those who set themselves against God's appointed leadership in the rebellion of Korah and Dathan. **Chapter 16.**

- 3) AT MOAB. **Chapters 22 - 36.** (9 months and 10 days). This is largely the history of the New Generation and the tune is more of victory than failure. Just as the old generation had three specific parts to their history in this book,

Numbering (1-4)

Instructions (5 - 9)

Journeyings (10- 14)

so we note that after the TRANSITION PERIOD - (**chapter 15-20**) during which time the old unbelieving generation died out there was:

A New Journeying (21 - 25)

A New Numbering (26 - 27)

A New Instruction (28- 36)

This is a type of the Old Covenant being done away and a New Covenant in Christ taking its place.

During this period of Israel's journeying Balaam was bribed to curse them but found that when God intends to bless, His blessings cannot be reversed. **NUM. 23:1S.**

PICTURES OF CHRIST

Many of the events in Numbers are typical of Jesus besides the very clear prophecy given by Balaam. **NUM. 24:17.** He is called the Star out of Jacob and the Sceptre out of Israel.,

The Brazen Serpent is a strong type of the work of the Cross. **Num. 21** compare **JOHN 3:14,**

Jesus is also pictured in the Cities of Refuge - **NUM. 35.** - A condemned man was safe if he fled to one of these places of safety in Israel but he could not go free until the High Priest died. We who are

guilty have found both safety and freedom through a place of salvation - the Cross and the death of our High Priest.

Moses was excluded from going into Canaan because through his anger with the people he ruined a type of Christ. God told him to smite the rock and water would come to satisfy the people's thirst **EX. 17:6**. In **Numbers 20:7-12** we read that the Lord told Moses to satisfy their thirst again by just speaking to the rock but he smote it twice. This destroyed the picture of Jesus suffering for sin once and then ever after meeting his people's need in answer to prayer.

Anyone who can get a good grasp of the spiritual principles of this book is bound to make a success of his spiritual life.

Chapter Twelve

DEUTERONOMY

The last or fifth section of the Pentateuch is comprised of eight separate lessons given by Moses to the people of Israel and a chapter on Moses' death. These lessons were first delivered orally and then written down. **Chapter 1:3, 31:24**. They were probably given all on one day. The name of the book is descriptive of what it is - "Deuteros" - (second) - "Nomos" - (law). It is actually a second giving of the law which had been established 40 years before at Sinai. Now that entire generation which had received it had passed away (with the exception of Joshua and Caleb) and a new generation had arisen and this "second giving of the law" was necessary. It includes a repetition of the Ten Commandments, first given in **EX. 20. (Deut. 5)**.

AUTHOR

The book of Deuteronomy was written by Moses in the plains of Moab a month prior to Israel's conquest of Canaan. Note **chapter 1:5**. The book itself claims Moses authorship **chapter 1:1, 39:9 and 2 Kings 14:6** compared with **Deut. 24:16** also shows this.

QUOTATIONS

Deuteronomy is one of the most quoted books in the Old Testament. The prophets used it extensively and Jesus Himself quoted from it - especially in His temptation. Compare **MATT, 4:1-11** with **(DEUT, 6:13, 16, 18:3, & 10:20.)**

PURPOSE OF THE BOOK

Deuteronomy reviews much of Israel's past and the first giving of the Law but it is much more than a mere review. An entire generation which had been marvellously delivered from Egypt and given great miracles and promises from God had completely died out as a result of their disobedience. They had missed out on God's will for them.

Now Moses warns the new generation not to fail as their fathers did and exhorts them to obedience.

The main message of Deuteronomy is in two parts: First - the emphasis is on God's faithfulness. He is God and loved Israel despite its failure, He chose them for Himself not because of their merits but to keep His covenant to Abraham. **DEUT. 7:6-9**.

Second - Because of this grace of God, Israel is to obey Him and love Him with all their heart, soul and might. **DEUT. 7:11 - 8:1** and **6:5-7**. Jesus quoted this last passage and declared that it was the greatest commandment. **MATT. 22:37**.

This is the first time in the Bible that there is a command to 'love' God.

This reveals that God intended that there should be a new relationship with this new generation - not merely servants but sons.

KEY VERSE

Deuteronomy 6:5 - "Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. "

CONTENTS OF THE BOOK

The eight discourses or series of lectures given to new Israel by Moses are as follows:

- 1) Looking Back. **Chapter I-4:43**. Moses directs their memory to the failure to go into the Promised land 40 years before. He reminds them of their wanderings and specifies the details of the Cities of Refuge.
- 2) Review of the Law. **Chapter 4:44 - 26**.
- 3) Warnings of Sickness and Calamity. **Chapter 26 - 28**.
- 4) Covenant of the Land. **Chapter 29 - 30**. Here Moses lays down the conditions under which Israel is to Inherit the land.
- 5) Last Counsels of Moses. **Chapter 31:1 - 23**. He appeals to all Israel, to Joshua and to the Priests.
- 6) Instruction to the Levites. **Chapter 31 :24 - 29**. Moses charges the Levites with the preservation of the Book of Deuteronomy. It is to be kept in the Ark of the Covenant. The new law can only be kept through Christ of which the Ark is a type.
- 7) The Song of Moses. **Chapter 31:30 and Chapter 32**. It was sung as duet by Moses and Joshua with Israel joining in the refrain.
- 8) Prophetic Description of the Tribes. **Chapter 33**.

The book concludes with the death of Moses, **chapter 34**. This section may have been written by Moses prophetically before his death or most likely by Joshua .

Moses' death was as unusual as his birth and most of his life God Himself personally took Moses from this life and buried him. No one ever knew where his grave was. He was God's man all the way and his testimony is almost without parallel in scripture.

The book of Deuteronomy and **Acts chapter 1** are similar, as both are transition periods. In Deuteronomy, Moses instructs a New Generation In **Acts 1**, Jesus instructs the New Creation - the Church.

Deuteronomy concludes the Torah or the Law of Moses, which are the 5 books of Genesis to Deuteronomy. This section can be seen as the Bible in miniature.

GENESIS -	Ruin - through sin
EXODUS -	Redemption - through blood
LEVITICUS -	Communion - through cleansing
NUMBERS -	Direction - through God's guidance
DEUTERONOMY -	Destination - through God's faithfulness

The **28th chapter** of Deuteronomy is of great significance to all who believe the promises of God's healing power. It bears testimony to our healing in the Atonement Moses warns Israel of the "curse of the law" from the 15th- 68th verses and includes a list of diseases - such as consumption, fever, madness, blindness, fear, skin diseases, nervous conditions, haemorrhoids, inflammations, boils,

tumours and scurvy, as well as all the diseases of Egypt and every sickness and affliction not mentioned - note **DEUT. 28:60-61**. This is a formidable list but the significant thing is that here sickness is said to be part of the "curse of the Law".

Galatians 3:13 very clearly shows that Jesus has redeemed us from that curse and therefore our healing is part of the Atonement.

Typical aspects of Deuteronomy

Moses declared that God would raise up a "Prophet" like to himself - **chapter 18:15-22**. He was referring to the coming Messiah - Jesus.

It is interesting to observe the many parallels between Moses and Jesus .

Pharaoh sought to kill Moses as a baby. **EX. 1:16**. - Herod tried to kill the baby Jesus. (**MATT 2:13 -15**.)

Moses was raised in the riches and splendour of earth's greatest palace but left it all to be identified with his brethren. **HEB. 11:24-25**. Jesus left heaven's glory for us. **2 COR. 8:9**.

Moses was rejected by his brethren as Jesus was by his. **EX. 2:14** and **JOHN 1:11**.

Both Moses and Jesus spent many years in obscurity. Moses in the wilderness and Jesus in Nazareth.

Both their ministries began with manifestations of divine power. **EX. 3:1-6** - **MATT. 3:16-17**.

Moses and Jesus were both noted for their miracle working power.

Moses was the leader and founder of the Old Testament church. **ACTS 7:35-40**. Jesus is the founder of the New Testament Church. **HEB. 3:1-6**.

Moses received the Covenant of law on Mt. Sinai. Jesus gave us a New Covenant in His blood. **MATT. 26:26- 29**.

Moses received the commandments. Jesus gave new commandments. **JOHN 15:12**.

Both Jesus and Moses spent 40 days in fasting and prayer. **EX.4:18**, **MATT. 4:1-11**

Both of them were betrayed by their helpers. Moses by Korah and Dathan and the princes of the tribes. **NUM. 16**. And Jesus by Judas.

Both died on mountains by the hand of God. **DEUT. 34** and **ACTS 2:23**.

Moses and Jesus both appeared after their death. **ACTS. 1:3** and **MATT. 17:3**.

PROPHECIES OF ISRAEL

The book of Deuteronomy contains many graphic prophecies of Israel's future. The 28th chapter with its list of curses for disobedience is but one example. Deuteronomy chapter **4:23-30** contains Moses' warnings of what would happen if Israel disobeyed God. Verse 25 was fulfilled. Israel was in the land for about 1800 years. Then as verse 25 also says, they corrupted themselves until eventually they were removed from the land. Verse 26. God scattered the Jews among all nations (**v. 27**) and

has left them few in number.

The 30th verse shows that the Tribulation of the last days applies specifically to the Jewish nation and not the church.

Deuteronomy 8:6-18 prophesies of the prosperity Israel would enjoy and this is a fact of history. Even at their lowest ebb as a nation they have always been among the wealthiest people on earth. Note **7:14**.

The 28th chapter, verse 37 says they would become a byword and a proverb. - "He's a real Jew" is a byword of scorn today.

The Lord also prophesied a regathering of Israel to its land after the time of punishment.

Deuteronomy 30:3-5.

They have been hunted and persecuted and destroyed by the Hitlers and Eichmanns etc. Exactly as **DEUT. 28:62-65** predicted.

Chapter Thirteen

JOSHUA

This part of scripture is called the Book of Joshua, not only because he wrote it (**chapter 24:26**), but because it is the story of his leadership of Israel in the conquest of Canaan. Only the last five verses were not written by him, but probably by Phinehas the third High Priest.

While it is a historical book more than teaching, like Deuteronomy, it is filled with Divine principles to help our Christian experience to be successful.

CONTENTS

The Book of Joshua divides into four main sections.

1) **ENTERING THE PROMISED LAND. Chapters 1-5.**

In this section, a number of memorable things occur:

The Word of the Lord was renewed to Joshua. **Chapter 1:1** – All our victory in Christian Life will ultimately depend on the Word of God.

Two spies went into the Land. They were “forerunners”, receiving a foretaste of things to come and leading the rest into it. **Chapter 2.**

The Crossing of Jordan (**Chapters 3-4**). This is a picture of the believer’s Baptism in water. The past was being put behind this New Generation of Israel.

Circumcision – The reproach of Egypt was rolled. This experience of the cutting off of the flesh is closely related to their “baptism” and speaks to us of the death to the self life and victory over the flesh through our identification with Jesus in His death, burial and resurrection. -

ROMANS. 6 1-4.

The Manna ceased – **chapter 5:12**. God was moving His people on and He is never married to a method. The manna was their food, which came down from heaven. However, from this time on Israel was to enter into a new method of spiritual teaching in the reading and memorising of the written Word of God. We live not by special visitations and blessings of God alone, but by His written Word. Chapter 1:8 – compare **MATTHEW 4:4**. Up to the time Israel entered Canaan, they had received teaching by dreams, visions, and prophets, etc., but now the emphasis is on reading God’s Word.

2) **THE CONQUEST OF CANAAN. Chapters 6-12**

A Divine Leader. This section really begins with the appearance of the real leader of Israel in chapter **5:13**. – “the Captain of the host of the Lord” – This was a pre incarnation of Christ. Notice that he demanded of Joshua the same obedience as of Moses – **chapter 5:15**.

A Divine Strategy. **Chapters 6-8**. God’s plan was to strike a decisive blow at the very centre of Canaan’s defences and authority – Jericho and Ai. By winning through here, all the other Canaanitish natives were in disarray and separated into two divided areas – a Southern and Northern Confederacy with Israel now occupying the key area to the country.

The Southern battles centred on Gibeon, but through the miracle of the sun standing still

(**chapter 10:12-13**) Israel was able to completely destroy their foes and put their feet on the necks of these enemies of God's people. (**10:24**) The devil and all his evil confederacy are under our feet in Christ.

The Northern battles – (**chapter 11**) brought all the Promised Land under Israel's control and the Word of God to their ancestor Abraham was fulfilled – **Genesis 13:14-15**. Israel had notable failures during this period of the time, but still triumphed eventually. It is essential for us to realise that a failure need only be a temporary setback. Repentance, faith and fresh enthusiasm will get us on top again and bring us to overall victory.

Israel was brought into temporary defeat at Ai by Achan's sin but in the second attempt, after the situation had been put right, they triumphed.

Israel also failed in the matter of Gibeon (**chapter 9**) – They were deceived into disobeying the command of God to destroy all the inhabitants of Canaan. The Gibeonites came not in battle but with fair words. They speak to us of Satan who is just as dangerous when he comes as an Angel of Light as when he comes as a roaring lion. Israel did not seek guidance from God in this matter (**verse 14**).

God commanded the destruction of all the inhabitants of Canaan, **DEUT . 7 :1-6, 21-26**. These evil nations had so given themselves to demonic practices that to have allowed them to remain would have caused an evil beachhead to be established among God's people. In fact, whenever Israel did leave some of the Canaanites they became snares and stumbling blocks.

3) **DIVISION OF ISRAEL'S INHERITANCE.**

The Lord commanded that even though the land had not been fully cleared of its former evil inhabitants, that it was to be divided among the tribes. Nine and a half tribes were allocated land in Canaan. The tribe of Reuben, Gad and half the tribe of Manasseh had already received their inheritance on the other side of Jordan in Moses' time. – **chapter 13: 7-8 – chapter 1:12-16**.

Their division, while still partly under conflict is in accordance with the principle outlined in **Chapter 1:3** "every place that the sole of your foot shall tread upon. " Only the experiences in God that we have personally appropriated are really ours. The Christian life is not a theory. It needs to be a fact – not just words, but deeds.

The areas of the tribes were allotted to them by lot probably by the use of the Urim and Thummim. The only ones to be allowed their choice were Caleb and Joshua. Note the humility of Joshua. He chose a barren area that no one else would have wanted and he waited, until all the tribes were allocated their portion – **chapter 19:49**. Caleb also chose the most difficult area, where the giants were, which had terrified the 10 faithless spies – **chapter 14:6-15**.

Also allocated in this period of time were the 48 cities spread throughout the land which were the portion of the Levites. They received no other areas and were dependent upon the tithes of Israel for their support. **Chapter 21** compare **NUMBERS 35:1-8**.

Moses had originally commanded that when the Promised Land was possessed, six cities were to be set aside as Cities of Refuge. **NUMBERS 35:9-29**. This was commanded again to Joshua and the cities of Kedesh, Shechem, Hebron, Bezer, Ramoth, and Golan were set apart for the protection of a person who committed an unintentional manslaughter. (**JOSHUA 20**). If he reached one of these cities before an avenger caught him he was safe so long as he stayed there. Only one thing could set him free to return to his own house – the death of the High Priest.

This is a very clear picture of our safety in Jesus – our High Priest. – “Rock of Ages cleft for me. Let me hide myself in thee”.

4) **JOSHUA’S FAREWELL. Chapters 23-24.**

Joshua called the elders together first and then all the tribes, and instructed them to faithfulness and to still press on to possess all the land. After about 30 years, still much needed to be done.

In the last chapter – the instructions of Joseph (**GENESIS 50:25**) are finally carried out – **verse 32**. This great man of faith refused to be a part of Egypt, even after his death and was buried in his family’s inheritance in the Promised Land. Through his determination to be separated from the world (Egypt), he entered into his rest.

MESSAGE OF THE BOOK

The book of Joshua covers much more than mere history, but has a fourfold message to teach us.

- 1) The Faithfulness of God. Everything He had promised them was fulfilled. Nothing had failed. (**Chapter 21:45**) He had brought them “out” and brought them “in”. **DEUT. 6:23**.
- 2) Inheritance is only by Possession. **Chapter 1:3**.
To gain a victory or to receive a promise, we have to actually do it or possess it by an act of faith.
- 3) God’s Hatred for sin.
The Canaanites were to be exterminated for their great evil. The cup of their iniquity had become full – **GENESIS 15:16**, and God could no longer tolerate them upon the earth.
- 4) The Spiritual life is a warfare.
We are continually involved in this conflict against God’s enemies. **EPHESIANS 6:12**. We are a new spiritual generation and have been baptised in water as Israel was in the Jordan crossings, and have received spiritual circumcision, dealing with the flesh, by the Cross of Christ. Now we are entered into a ministry of “pulling down strongholds” like Jericho. (**2 COR. 10:3-6**.)

In this sense the Book of Joshua relates closely to the New Testament books of Acts and Ephesians.

KEY VERSE

Joshua 1: 8, “This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success.”

Joshua, who had been a slave in Egypt for about 40 years, rose out of that degradation to become the great leader of Israel’s military strategies, and is a wonderful picture of Jesus – “the captain of our salvation” – **HEBREWS 2:10**. He died at the age of 110, after leading God’s people for 30 years.

Chapter Fourteen

JUDGES

This part of Israel's history follows on directly from the Book of Joshua and is linked to it in the same way that Joshua is linked to Deuteronomy. - Note **Joshua 1:1** and **Judges 1:1**. All of Israel's history is important to the church. Their success and failure is recorded faithfully as a lesson to us. (**1 COR. 10:11**.) This is the reason for the unbroken record.

AUTHOR

It is not recorded but was most likely Samuel.

BACKGROUND

The Book of Judges can be divided into three parts:

- 1) Introductory history of Israel's failure - **chapter 1 -3:4**.
- 2) The story of the Judges - **chapter 3:5 - Chapter 16**.
- 3) Particular details of Israel's wickedness **chapters 17-21**.

It is a sad record of the failure of a nation who received great promises and were blessed with all that God could give them.

The period of Judges covers the events from the death of Joshua to the time of Samuel and according to **ACTS 13:20** covers 450 years. This included the history of Eli and Samuel which is not recorded in the Book of Judges.

Contrary to some ideas, not all the Book of Judges is a record of failure. Only about 100 years falls into this category but it is still far short of God's plan for His people. They were to have been a Theocracy - a nation without any other government but that instituted and controlled by God. To a large extent this was so, as the Judges not only delivered the people, but ruled by the prophetic word of the Lord. However, before the book ends, the oft repeated commentary is - one of people doing their own thing. Note **ISAIAH. 53:6**.

KEY VERSE

Judges 17:6 and 21:25. "and every man did that which was right in his own eyes".

Successive steps to failure

- 1) Incomplete Victory.
Chapter 1 lists 9 occasions in which Israel did not totally destroy their enemies, but allowed some to remain. Note chapter **1:19-36**. Judah, Benjamin, Manasseh, Ephraim, Zebulun, Asher, Naphtali and Dan all failed to complete their possession of the land. God said that if any of these enemies were allowed to remain, they would become thorns in their sides - **Chapter 2:3**. This was an important factor in the eventual decline and failure of the nation as a whole.
- 2) Leagues. - **Chapter 2:2**
God commands that our separation from the world be complete. There is no room for half consecration.

- 3) Inter-marriage. **Chapter 3:6**
It is still forbidden for believers to marry unbelievers. **1 COR. 6:14**
- 4) Idolatry. **Chapter 2:12-13**
Idols undestroyed will inevitably become idols worshipped.
- 5) Captivity. **Chapter 2:14.**
This is the end result of "compromise". Israel settled for less than God's promise and command and ended up losing what they had.

MAIN THEME OF JUDGES

The book revolves around the recurring up and down experience of Israel. The cycle is repeated 7 times. It was a cycle of SIN - SERVITUDE - SORROW - SALVATION. They disobeyed, God gave them over to their enemies, whom they had never fully driven out. They were brought into bondage until they cried out for deliverance. Then God in His mercy raised up a deliverer. The cycle could be also summed up by these 4 words:- DISOBEDIENCE - DEGRADATION - DESPERATION - DELIVERANCE.

THE JUDGES

There are 14 Judges listed in the book including Deborah who served at the same time as Barak, and Abimelech, the Usurper. (Actually there were 16 judges. Eli and Samuel are not recorded in this section.)

They were Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson.

The following chart gives a brief outline of events:

APOSTASY REFERENCE	CONQUEROR	LENGTH	DELIVERER AND JUDGE	
1ST	Chushan-rishathaim of Mesopotamia	8 yrs	Othniel - 40 yrs	3:1-11
2nd	Eglon of Moab and Philistines	18 yrs	Ehud and Samgar 80 yrs	2:12-50
3rd	Jabin of Canaan	20 yrs	Deborah and Barak	4 and 5
4th	Midian	7 yrs	Gideon - 40 yrs	6 - 8
5th	Civil War	-	Abimelech, Tola and Jair	8:33 - 10:5
6th	Ammonites	18 yrs	Jephthah, Ibzan, Elon and Abdon	10:6 - 12:15
7th	Philistines	40 yrs	Samson - 20yrs	13 - 16

PRINCIPLES SEEN IN JUDGES

- 1) Sin Brings Bondage.
God is a holy God. Apostasy by His people, even though they have been chosen and blessed

will always result in bondage. His presence will not remain among a sinful, rebellious or idolatrous People.

- 2) Bondage is Inward.
Israel were mostly brought into, bondage by enemies, which they had compromised on. Christians who have not established complete victory over inner attitudes and desires are leaving a foothold for Satan to bring a future bondage to pass.
- 3) Repentance Brings Release.
God is holy, but He is also merciful. Real repentance will move His heart to bring victory over bondage.
- 4) God's Methods are Men.
Every time Israel cried for release from their bondage, God raised up a man. The judges were not hereditary. They were special ministries raised up by God, as they were needed, to break the yoke of bondage. **HEBREWS 11** lists some of these judges among the great heroes of faith in the Old Testament.
- 5) The Place of Women in the Church
Judges is the first book of the Bible which records a woman taking a vital role in leading the people of God. Deborah more than Barak, was the driving force of the great victory over Sisera and Jabin, and Jael actually drove the nail that sealed that victory. Note, however that despite Deborah's greater courage and understanding of the situation, she was careful to stay under the leadership of Barak - **chapters 4 and 5.**

Judges is a book which begins with Israel in dependence on God while even the generation which had seen God's power was alive. But the next generation who only had a second hand version of the miracles failed - **chapter 2:10-11.**

Israel then began the sorry cycle of forsaking the Lord. Eventually this continuous pattern of failure led the nation into total anarchy, where some of the devilish things recorded in the scripture occurred.

Chapter Fifteen

RUTH

BACKGROUND

The Book of Ruth is notable in scripture in that it is the only one devoted entirely to the history of a woman. In this sense it is particularly significant of the Church and its relationship with Christ.

The story occurs in the time of the Judges and is really an appendix to the Book of Judges. It covers a period of ten years - **chapter 1:4** - though the majority of the book is occupied with the events of a few weeks.

These events must have occurred fairly early in the time of the Judges, for Boaz was the son of Rahab - the harlot who was saved in the destruction of Jericho. **MATT. 1:5**. The book could probably be dated to the time of Othniel - the first judge of Israel, whose reign concluded about 70 years after Jericho's fall.

AUTHOR

There is no reference in the Bible to say who wrote this book, but like Judges it was most likely recorded by Samuel. It seems from **chapter 1:1** that it was written after the era of the Judges and certainly after the birth of David. (**4:22**).

PURPOSE OF THE BOOK

The Book of Ruth is a turning point in Bible history and emphasis. A thousand years earlier God had called Abraham out of heathenism. He had to leave his country and father's house and travel to a strange land. God used him to establish a new nation. From Genesis 12 to this point, the scripture emphasis has been on that nation - the descendents of Abraham. From the Book of Ruth until Matthew, the emphasis is largely switched to one specific family in Israel - the family of David, who was the great grandson of Ruth. Like Abraham, she also left her country and father's house for a land she knew nothing about.

Besides its teaching for us, one purpose of the Book is to trace the genealogy of David and subsequently of Jesus. In this we are clearly reminded that the ancestry of the Lord includes people of questionable background - Rahab, the ex-harlot and Ruth, the Gentile. Since the Book of Ruth is a story of redemption, it is clear that it is all by grace and not by our merits.

CONTENTS

Chapter one — Ruth coming out of Moab.

This first section is really a picture of the nation of Israel.

- Elimelech (whose name means "My God is King") was married to Naomi (Pleasantness or Favour)
- a picture of Israel. However they produced Mahlon (Sickly) and Chilion (Pining). They left Bethlehem - (the House of Bread) and Judah (Praise) for Moab (the place of Ease and Lethargy - **JEREMIAH 48:1**).
- "My God is King" is first to die. Disobedience always results in a breaking of relationship with God, and especially the acknowledging of His Lordship.

- Naomi - the remnant, returns bitter and empty, as Israel did under Ezra and Nehemiah.
- Ruth (Beauty or Loneliness) is a type of the Church. Now instead of relationship with God being on a national basis, the Gentiles are brought in and salvation is universal.
- Ruth now dominates the story even as the Church has taken over in this day from Israel.

Chapter two — Ruth in the harvest field.

Two aspects of truth as it relates to the Church are seen here:

Ruth, the Alien Gentile, having no part in Israel's inheritance and outside the covenants and promises, (**EPHESIANS 2:12**), totally destitute, seeks refuge under the God of Israel and finds it through Boaz ("in Him is Strength" or "Mighty Man of Valour") - a type of Christ.

Ruth as a type of the future Bride of Christ, is seen before her marriage to Boaz in the harvest field. He was the "Lord of the Harvest". The Bride of Christ will be found before His second coming involved in reaping the harvest of lost souls. **MATT. 9:37-38**.

Chapter three — Ruth at the threshing floor.

The threshing floor was the place where a relationship leading to marriage took place. Here Boaz covered her with his mantle - a sign of a covenant to marry her. It is significant that this promise took place at the threshing floor. This was where the grain was separated from the chaff and gathered into the barns while the chaff was destroyed. The Bride of Christ will be a separate people - purified from "chaff" and bringing forth fruit unto God. - **MATT. 3:12, EPH. 5:27, ROMANS 7:4**

Chapter Four — Ruth married to Boaz.

Before this marriage could take place, a nearer kinsman than Boaz had to be consulted as to his ability and willingness to redeem Naomi's forfeited lands for her. When he discovered that to do so he would have to marry Ruth, he allowed his claim to lapse in favour of Boaz.

This unnamed kinsman is a type of the Law which was just and holy and had first claim upon our sinful lives. But the Law could only condemn us. It could not redeem us even as Ruth the Moabitess could not be redeemed except by grace. The Law cast her out. **DEUT. 23:3**.

Boaz could redeem her, and at the same time, show a marvellous type of Christ redeeming us.

Boaz, as a Kinsman had the right to redeem. Jesus also became our "Kinsman Redeemer," because He was related to us. **HEB. 2:14-15**

Boaz had the power to redeem. His wealth and ability to pay effectively met Ruth's need. Jesus, Heir of all things - **HEB. 1:2**, has caused us to inherit His wealth. 2 COR. 8-9, **ROMANS 8:17**.

Boaz, despite the nearer Kinsman's reluctance, was willing to redeem Ruth's portion because of his love for her.

It was only love that caused Jesus to redeem us - **EPH. 5:25, JOHN 3:16**. The law would have righteously destroyed us for our sin. It had neither the right, power or willingness to redeem.

KEY WORDS

Rest and Redemption. Though only mentioned twice - **1:9 and 3:1**, rest is the desire of Naomi for Ruth. This can only be brought about when redemption is accomplished and past failure and need wiped out. This is the case also with us. There can be no rest in our souls until there is redemption from our sin. (**JEREMIAH 50:34** - redemption and rest).

The rite of the “Kinsman-redeemer”

Although the Book of Ruth is the most beautiful and clearest example of this Jewish custom, it occurs in other parts of scripture and was actually part of the provision of God to save families from extinction.

It has been included by God as a powerful picture of the redemption process for fallen man. It was only possible by means of a "kinsman" - one of our own kind - for this reason God became man.

If an Israelite husband died childless, his widow had the right to demand marriage with his brother, or as in the case of Ruth, with the nearest kinsman if there were no brothers, in order that children may be raised up to carry on the name of dead first husband.

When Ruth came and laid at Boaz' feet she was reminding him of his duty to redeem her and her dead husband's lost inheritance by raising up a child to carry on his name. He recognised this and agreed to do the part of a kinsman. - **3:13**.

Note these scriptures on the custom of redemption - **LEVITICUS 25:48-49, RUTH 3:12-13, 4:1-11, DEUT. 25:5-10**.

Chapter Sixteen

1 & 2 SAMUEL

Originally these two books were considered to be one, but were broken into 2 distinct parts by the “Great Synagogue” – the 70 priests who translated the Old Testament into Greek. This study will consider them together as they form a complete section of Bible history.

AUTHOR

1 Samuel was undoubtedly written by Samuel himself and the second book was written by Nathan and Gad.

1 Chronicles 29:29

1 Samuel

CONTENTS

Chapters 1-7 – Samuel is the most prominent figure in this part.

Chapters 8-15 – Saul is now given most attention of scripture but Samuel is still in the background.

Chapters 16-31 – David now occupies the centre stage of the Bible record, but Saul is still seen.

This overlapping is in fact the theme of 1 Samuel. It is a book of transitions. The main emphasis of the early chapters is on Israel’s transition from being a nation ruled by God a theocracy, to one ruled by men – a monarchy.

It is also the end of the times of the Judges. Samuel is the end of an era. Then there is the transition from occasional and irregular prophetic offices – men and women occasionally raised up to bring the voices of God to the fore. Samuel, while being the last judge (**ACTS 13:20**), can also be considered the first of the prophets who continued until John the Baptist. **LUKE 16:16, ACTS 3:24**. Samuel founded schools of prophets and evidently trained them in spiritual things. **1 SAM. 19:20**. This book also includes the transition of the Kingly anointing from Saul to David and ends with that transition becoming complete with Saul being slain in battle.

The Book of 1 Samuel covers a period of 115 years from the birth of Samuel to the death of Saul.

A number of “firsts” occur in this book of the Bible.

It is the first time the title “Lord of Hosts” is used, chapter 1:3. In this book, God is finally rejected as Israel’s invisible King, in favour of a visible head. However, He is now declared to be the Lord – the King of all the hosts of heaven as well as earth.

The first time the name of the Messiah is used occurs in **1 SAMUEL 2:10** and a woman has that honour. Hannah, the mother of Samuel declares that “God shall exalt the horn of His anointed.” This is the name specifically given Jesus – “the Christ”. **ACTS 2:36**. “The Christ” means ‘the Anointed One’.

The first use of two other significant names is found in this book: Ichabod – “the glory has departed”. The wife of Phinehas named her son in this way on hearing that the Ark of the Covenant had been captured by the Philistines. **1 SAMUEL 4:21**. Ebenezer – “hitherto hath the Lord helped us”. Samuel used this title for a stone of memorial raised to commemorate God’s intervention on Israel’s behalf in battle. **1 SAMUEL 7:12**.

SAMUEL

He was probably the greatest judge of Israel. Apart from the fact that he exercised the leadership for a long period, he was so much a man of God. From his earliest years, his ears had been open to God. 1 SAM. 3:10, and his mouth had been opened for God. 1 SAM. 3:19. His birth was a miracle – his mother was healed from barrenness in answer to prayer and his name as a result means “asked of God” (1:20).

Despite the fact that Saul was made King, he still exercised the spiritual leadership and had such authority that he was able to declare the Kingdom “rent from Saul” and anoint a successor while Saul still reigned. **1 SAM. 15:28, 16:12-13.**

SAUL

This man is the classic case of one who had everything going his way, but still lost out. He is a clear example of how not to do it. He started out humble but became proud. He had to almost be forced into the Kingship, but soon became arrogant, unteachable and finally reprobate. God rejected him as He had chosen him and the spiritual vacuum in his life was filled with evil forces.

DAVID

He was chosen because he was a man after God’s own heart. **1 SAM. 13:14.** David was not by any means perfect, but his whole disposition was towards God. Even when he sinned grievously and was reprovved by the prophet, he humbled his heart and repented. He was the very opposite of Saul. It is apparent that Saul knew nothing of personal discipline, he just did whatever he wanted to do once the power to satisfy his desires was in his hand. On the other hand, David continually submitted himself to discipline and was able to be used of God to the end of his life.

LESSONS FROM 1 SAMUEL

THE POWER OF PRAYER.

The book begins with Hannah’s urgent intercession. As a result a prophet was born. She is a type of the Church interceding to bring forth the prophetic ministries again in a time of anarchy and apostasy. Victory was given to Israel in answer to Samuel’s prayer – **1 SAMUEL 7:5-10.**

Samuel considered failure to pray for Israel to be a sin. **1 SAMUEL 12:23.**

INCOMPLETE VICTORY IS TROUBLE TO COME.

As in the Book of Judges. Saul won a partial victory and the very thing he spared eventually slew him. He was commanded of the Lord to destroy all Amalakites – **1 SAM.15:3,** but he deliberately disregarded this word and interpreted it to suit himself. It is significant that it was an Amalakitite who in the end destroyed Saul. **2 SAMUEL 1:6-10.**

OCCULT PRACTICE LEADS TO DEATH. Chapter 25.

Saul died soon after consulting the witch of Endor in violation of God’s law. **EX. 22:18.** In fact, there was a compatibility in Saul to this evil way, for Samuel declared to him that his rebellion was as witchcraft. – Both of these sins can be summed up as independence from God – trying to find another way. – Death spiritually and often physically, as well, is the direct result.

GOD TAKES AWAY THE FIRST TO ESTABLISH THE SECOND.

This principle first seen in the Book of Genesis is clearly portrayed here as Saul, the first, but total failure is replaced by a second, but not inferior King. The law could make nothing perfect. Fault was found with it and it was taken away, in order that salvation through Jesus might come.

HEBREWS 8:7-8, 10:9.

MAN'S DEMAND BROUGHT DISASTER.

Israel's first King was premature. God had already promised that Kings would come of Abraham, (**GEN. 17:6**) and declared that the "lawgiver would come out of Judah". **GEN. 49:10**. When Israel demanded an immediate King they got one from Benjamin, not Judah, and for this prophecy to be fulfilled, Saul's dynasty had to pass away. This story is a true example of the principle – "people get the government they deserve."

FAITH IN GOD CAN OVERCOME ALL OBSTACLES.

Young David observed that even a stone when flung in dependence upon the Lord was a greater weapon than Goliath's spear and shield and sword. "The weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds" – **1 Samuel 17:45** and **2 Cor. 10:3-5**.

RESPECT FOR THE ANOINTING.

Even though he had been anointed to the Kingship himself, David would do nothing to bring in his Kingdom. He waited patiently for the Lord to exalt him in due season. And he waited for many years. The measure of the man was his self control (the fruit of the spirit otherwise called temperance) in that he refused to advance his own course when it was in his power to do it. – Twice David was in reach of Saul's weapon, and on both occasions he resisted the opportunity to slay him. **1 SAM. 24:1-7, 26:1-9**. The main reason for this was because Saul had been anointed of God and David refused to stretch out his hand against that. Saul was God's property, and God would have to deal with him. In the end, it was this selfless attitude which won all Israel to David. **2 SAMUEL 5:1-3**.

2 SAMUEL

The focus of this book is almost totally on David. It is unique in this respect that the most scripture devoted to the record of any one man besides Jesus is that of David. We can see from this how highly God valued him and how much teaching there is in his life for us.

David is one of the main Bible types of Christ. So much of his life is illustrative of Jesus, and in fact Christ is called David's son – not so much because He was a distant descendant of the King, but because He was the direct fulfilment of the promise God made to David of the establishing of his Kingdom for ever, and that there would never lack a man to sit on his throne. **1 Kings 9:5, Luke 1:32-33, Acts 2:30**.

CONTENTS

2 Samuel begins with David being raised to the throne of Judah after Saul and Jonathan were slain in battle. It covers the period of David's reign – 40 years, and closes just prior to his death. (**2-Samuel 5:4-5**.)

Chapters 1 – 4 Civil war between Judah and Israel

This was the first clear division of the nation and was a sign of things to come in the reign of David's grandson – Rehoboam. This strife between David and Ishbosheth the Son of Saul continued for 7 years until Ishbosheth was assassinated. **2 Samuel 4:5-7**. David did not

rejoice in this deed, although it cleared the way for the promise of God to be fulfilled in his life. He executed the assassins. **2 Samuel 4:12.**

Chapters 5 – 10 The united nation

David is now elevated to the throne of all Israel, and leads the nation to an unprecedented place of authority and prestige in the world. This illustrates the scripture (**Ps. 133**), where the brethren dwell together in unity there the Lord commands the blessing.

David had proved his right to the Kingship and had never greedily sought it. He waited patiently for the Lord to establish him. His right to the throne was threefold:

He was of the chosen tribe – Judah... **Genesis 49:10.**

He had proved his worthiness in battle defeating Israel's enemies..Goliath, etc.

He was called and anointed for this specific task. **1 Samuel 16:13, 2 Samuel 5:1-2.**

During this period of his reign, many notable events occurred:

Zion was taken (**chap. 5**) Israel had been in the promised land for 450 years, but had never dislodged the enemies from the stronghold of Zion. After David was anointed for the 3rd time, this strategic fortress was taken. In our battle against the strongholds of the enemy, there is a constant need for a renewing of our anointing

The Ark of the Covenant was returned (**chap. 6**). The tangible symbol of the presence of God had been lost to the nation since the time of Eli – **1 Samuel 4:11**, and although it had been returned from the Philistines' country, yet Saul never enquired of the Lord through it. **1 Chron.13:-3.** David made it one of the prime tasks of his ministry to restore the presence of God to the centre of Israel's national life.

The Plans for the Temple – chapter 7. Solomon was to be the builder, because David was a man of war and had shed blood. David received these plans for the Temple by revelation from God in the same way that Moses got the plans for the Tabernacle. God was inspiring its building, and it is typical in its measurements and purpose like the Tabernacle of Moses. David personally gave over 1 Billion dollars worth of silver and gold in today's value for the construction, besides what was given by others.

God's Covenant with David – called the Davidic Covenant – **chapter 7:8-16.**

The rest of David's enemies defeated chapters 8 – 10. David's Kingdom. Now extended further than at any other time in Israel's history – either before or since. **Chapters 11 -12.** David's Sin.

This dreadful fall of David into adultery and murder is one of the worst blots on a man's character recorded in the Bible, but God faithfully records the bad as well as the good. However, unlike Saul, David truly repented and found a place of favour with God again. The grace of God can be seen in the fact that Bathsheba the adulteress, after David's repentance is married to him and becomes the mother of Solomon and is an ancestress of Jesus. NOTE – Ps. 51 This is David's cry of guilt, remorse, repentance and restoration. Despite David's repentance and his restoration to God's favour, from this time on trouble dogged his footsteps continually. – **2 Samuel 12:10-12.**

Chapters 13 – 24. David's Troubles

The baby of the adultery died. **2 Sam.12:14-23.**

Amnon, David's son raped his sister and was murdered by his brother, Absalom. 2 Sam. 13. Absalom rebelled against his father and civil war broke out again. **Chapters 15-18.**

The revolt of Sheba – **chapter 20.**

David's sin in numbering the people –**chap. 24.** – He broke a specific command of God that only those who were redeemed were to be numbered, and in so doing he ruined a type of our Salvation. God does not count all upon the earth or even all those attending churches in His family – but only those who are redeemed. **Numbers 3:39-51**

Once again David repented. **-24:10** and he made atonement for his sin by purchasing the place where the judgement of God ceased – the threshing floor of Araunah as the site for the new Temple. Chapter **24:16-25.**

The Book of 2 Samuel ends on this note, with David building an altar to the Lord and seeing the plague ended.

Overall, his life is an outstanding example of how God can exalt those who trust in him. It is worthwhile to note the progressive victories in David's life. This is applicable to us also. Every new victory will prepare us for the next challenge.

The Lion and Bear – **1 Sam. 17:36** – Animal passions the basic drives of our life.

Goliath – **1 Sam. 17:49-51** – Powers of Darkness.

Saul – **1 Sam. 19-26** – Ambition – he had to leave Saul in God's hands.

Ziklag – **1 Sam.30** – Discouragement – he overcame this by encouraging himself in the Lord – **1 Sam. 30:6.**

Hebron – **2 Sam. 2:4** – Success – He had to learn to handle this humbly and wait for the rest of the promise.

Zion – **2 Sam. 5:6-10** – He completed Joshua's uncompleted conquest of Canaan.

Absalom – **2 Samuel 18** – Once the thing closest to his heart was conquered, he entered into rest and never went out to war again.

MESSAGE OF THE BOOK

This is two-fold.

- 1) The promises of God are certain but need to be patiently waited for.
- 2) Be sure your sin will find you out. Even the highest cannot escape reaping what they sow.

Chapter Seventeen

1 & 2 KINGS – 1 & 2 CHRONICLES

INTRODUCTION

The four historical books of First and Second Kings and First and Second Chronicles will be studied together as one unit, as they cover the same period of time and events.

Chronicles is actually a re-emphasis of the events from the time of Saul to the destruction of the Kingdoms of both Israel and Judah. However, while covering the same period, Chronicles does so from a totally different perspective than Kings, which is merely a historical record, while Chronicles gives God's point of view.

The entire period covered by these four books is about 413 years. Originally first and Second Kings were one book as were First and Second Chronicles.

AUTHORS

No clear indication is given in the Bible regarding the authors of these four books. Jewish tradition ascribes Kings to Jeremiah and Chronicles to Ezra. However it would seem from **2 Chronicles 32:32** that Isaiah was the chief writer of this entire section, with perhaps later prophets and priests adding the section after Isaiah's time. Such men as Nathan, Ahijah, Iddo, Gad, etc were responsible for some sort of record. **2 Chronicles 9:29, 12:15, 20:34.**

CONTENTS

SOLOMON.

These books begin with the accession of Solomon to the throne of Israel. **1 Kings 1 and 2.** He was exalted to the throne in a time of treachery. The final trouble of David's life was the revolt of his son Adonijah, who attempted to crown himself. Solomon, although not the eldest, was chosen by God to rule after David. **1 KINGS 1:30.**

He reigned for 40 years. He received special wisdom from God for the tremendous task before him, and because his priorities were right, God caused him to become fabulously wealthy as well. (**1 KINGS 3:7-14.**) **4:29-34.** He was the builder of the new Temple – **1 KINGS Ch.5-8 and 2 CHRON. (Ch. 3-5)** – which required 7 years building, hundreds of thousands of labourers and billions of dollars (current value) worth of silver, gold, precious stones and other materials.

1 Kings 11 records Solomon's failure. Through his many wives and concubines – 1000 in all, his heart was turned away from God.

Despite his failure at the end, the period of his reign is known as the Golden Age in Israel. There was complete peace and abundance.

The Queen of Sheba said that the half had not been told. **2 CHRONICLES 9:6.** Many things regarding Solomon are typical of the coming reign of Jesus on earth.

Notable events in Solomon's Reign

Peace – Not one war or civil revolt occurred in the 40 years of his reign. Note **ISAIAH 2:4.**

Wisdom – Note **ISAIAH 11:9**.

Wealth and Glory – Note **ISAIAH 2:2**.

Fame and Honour – Note **ZECHARIAH 9:10**.

Safety and Blessing – Note **MICAH 4:4**

The Temple of God – Solomon built a permanent abode for the presence of God. Note **REVELATION 21:3**.

THE DIVIDED KINGDOM

Because of Solomon’s idolatry, despite the fact that God had appeared to him twice, God determined to take the full Kingdom from the line of David and leave Solomon’s descendants with the tribe of Judah only – **1 KINGS 11:9-13**.

This Division occurred during the reign of Solomon’s son, Rehoboam. When Jeroboam rebelled and led the tribes to establish a separate Kingdom called Israel with its capital at Samaria – **1 KINGS 12:20**. The Kingdom of Rehoboam was now known as Judah and was made up of that tribe plus Benjamin – **1 KINGS 12:23** and the tribe of Levi – **2 Chron. 11:12-14**.

These two Kingdoms continued in a totally divided state until eventually they were both destroyed and taken into captivity. Israel which began in rebellion under Jeroboam never had a good King. The entire history of their Kingdom is one of depravity and idolatry. There were many changes of dynasty as revolt after revolt occurred. The 19 Kings of Israel came from 7 different dynasties and ruled for about 250 years and are as follows:

Jeroboam	evil	22 years
Nadab	evil	2 years
Baasha	evil	24 years
Elah	evil	2 years
Zimri	evil	1 week
Omri	evil	12 years
Ahab	the worst	22 years
Ahaziah	evil	2 years
Jehoram	evil	12 years
Jehu	evil	28 years
Jehoahaz	evil	17 years
Jehoash	evil	16 years
Jeroboam II	evil	41 years
Zechariah	evil	6 months
Shallum	evil	1 month
Menahem	evil	10 years
Pekahiah	evil	2 years
Pekah	evil	20 years
Hoshea	evil	9 years

Judah, according to the promises of God remained faithful to the house of David. There was not one change of dynasty. Unlike the ten tribes of the Kingdom of Israel, Judah had a number of good Kings and this influence was a factor which prolonged the existence of Judah for about 135 years after Israel had been extinct as a separate nation. Judah also had 19 Kings and 1 Queen – all of them descendants of David; and reigned over Judah in the following order for about 390 years:

Rehoboam	mostly bad	17 years
Abijam	mostly bad	3 years
Asa	good	41 years
Jehoshaphat	good	25 years
Jehoram	evil	8 years
Ahaziah	evil	1 year
Atahaliah	evil	6 years
Joash	mostly good	40 years
Amaziah	mostly good	29 years
Azariah (Uzziah)	good	52 years
Jotham	good	16 years
Ahaz	evil	16 years
Hezekiah	the best	29 years
Manasseh	the worst	55 years
Amon	the worst	2 years
Josiah	the best	31 years
Jehoahaz 1	evil	3 months
Jehoiakim	evil	11 years
Jehoiachin	evil	3 months
Zedekiah	evil	11 years

The evil Kingdom of Israel was taken into captivity by the Assyrians in two stages. First of all the tribes of Reuben, Gad and the half tribe of Manasseh which never entered into Canaan but stayed on the far side of Jordan, were taken. **1 CHRON.5:25-26**. Included in this stage of the captivity was the northern tribe of Naphtali – **2 KINGS 15:29**.

The other tribes of Israel were taken captive about 13 years later after a 3 year siege. **2 KINGS 17:3-6, 23**. This final destruction of the Kingdom of Israel occurred in 721 B.C. It has never been re-instituted as a separate entity from Judah.

Although Judah lasted longer, eventually their sinfulness caused them to be overthrown, and the remainder of the once vast and glorious Kingdom of David and Solomon was taken into captivity by Nebuchadnezzar, the current ruler of the world.

This came about in 586 B.C. The destruction of the glorious Temple of Solomon was the last act in the disintegration of the “people of God”. He had brought them out of Egypt’s bondage and given them a land of their own in fulfilment of His promise to Abraham and His warning to them through Moses – **GENESIS 17:8, DEUT. 4:27**. Now this dire warning is fulfilled and those who were so miraculously brought in are now just as Divinely removed – Tiglath-pileser and Nebuchadnezzar were but the instruments of Divine judgement

The dissolution of Judah was accomplished in 3 stages:

During the 3rd year of King Jehoiakim (Daniel was taken captive at this time). **2 KING 24:1-2, 2 CHRON. 36:5-7, DANIEL 1:2,3**.

8 years afterwards Jehoiachin, the next King, was deposed by Nebuchadnezzar and Zedekiah and installed as a puppet King. 10,000 captives were taken, including Ezekiel. **2 KINGS 24:8-16, EZEK. 1:1-2**.

A rebellion by Zedekiah brought Judah to its end after a siege of 18 months, during which one third of the people died. **2 KINGS 25 and EZEK. 24:1-2.**

THE PROPHETS

During this dark era of apostasy and destruction, God sent many messengers to warn His people of their wicked ways and coming judgement. The most notable were:

ELIJAH. – I KINGS Ch. 17 – 2 KINGS Ch.2. A man of miracles he single handedly restored the nation to the worship of Jehovah during the reign of wicked Ahab.

ELISHA. – 2 KINGS Ch. 2-13. His ministry lasted for 66 years and he literally received his desire for a double portion of Elijah's anointing – **2 KINGS 2:9.** Scripture records 8 miracles performed by Elijah but 16 by Elisha.

Prophets of the Northern Kingdom of Israel.

Prophets	Corresponding Kings
Jonah	Jereboam II
Amos	Jereboam II and Uzziah of Judah
Hosea	Uzzian to Hezekiah (Judah) & Jeroboam II to Hoshea (Israel)

Prophets of the Southern Kingdom of Judah.

Prophets	Corresponding Kings
Obadiah	Jehoram
Joel	Joash
Isaiah	Uzziah, Jotham, Ahaz, Hezekiah
Naham	Mannasseh
Zephaniah	Josiah
Habukkuk	Hosiah & Jehoiakim
Jeremiah	Josiah to Zedekiah and during the captivity

Prophets during the Exile.

Prophets	Corresponding Kings
Ezekiel	Jehoiakin
Daniel	In Babylon

Prophets after the Exile.

Prophets	Corresponding Kings
Haggai	Under the leaders
Zechariah	Joshua and Zerubbabel
Malachi	Under Ezra & Nehemiah

THE CAPTIVITY

Assyria, the conquerors of Israel were themselves conquered by Babylon which took Judah captive. Thus the whole 13 tribes of Israel and Judah were amalgamated in captivity. This came to an end 70 years after Judah was exiled and they were allowed to return to their land. Sadly, few ever did, and the majority were dispersed over the centuries throughout every nation on earth. However, God never allowed 2 separate Kingdoms to survive. He completely destroyed forever the sinful seceding 10 tribe Kingdom of Israel and now recognises only one complete nation. **AMOS 9:8.**

SIGNIFICANT DIFFERENCES BETWEEN KINGS AND CHRONICLES

Firstly, it is important to note that while Kings concentrates on the histories of the 2 nations, Chronicles concentrates on the God chosen line of David and the Kingdom of Judah, and only mentions Israel incidentally.

Chronicles emphasises the reigns of righteous Kings such as Asa, Jehoshaphat, Joash, Hezekiah and Josiah because of the reforms and restorations they brought about. In 1 Kings, only a few verses are given to the reforms of Hezekiah, while 3 chapters are devoted to them in Chronicles.

David's sin with Bathsheba and the revolt of Absalom are not mentioned in Chronicles, but great emphasis is placed upon his preparations for the Temple – **1 CHRON.22-26.**

In fact, the Temple is the focal point of Chronicles, not the throne, which is the emphasis of Kings. This is no doubt because it was particularly written for the Jews returning from the Exile to build a Temple and not a throne.

OUTLINE OF KINGS AND CHRONICLES

- | | |
|--------------|---|
| 1 KINGS | 1-11 – The Reign of Solomon
12-22 – The Divided Kingdom |
| 2 KINGS | 1-10 – Israel – The Northern Kingdom
11-17 – Alternate History of Both Kingdoms
18-25 – Judah – The Southern Kingdom |
| 1 CHRONICLES | 1-9 – Israel's Main Genealogies from Adam to the Return from Exile
10-29 – David's Reign |
| 2 CHRONICLES | 1-9 – Solomon's Reign
10-36 – Judah's History from the division of the Kingdom to the Exile. |

Chapter Eighteen

EZRA

INTRODUCTION

The books of Ezra, Nehemiah and Esther all occur at roughly the same point in history (that is, after the captivity of Judah) and in a sense complement each other. They are the last historical books in the Old Testament.

At one time, Ezra and Nehemiah were considered to be one book, though written by their respective namesakes because their history and message is so joined together.

BACKGROUND

The first two verses of Ezra are actually a repetition of the last two verses of 2 Chronicles. They declare clearly that God was at work bringing the captivity of His people to an end and fulfilling His promise. His faithfulness and preciseness is shown in this act of stirring up Cyrus, the King of Persia. Note **JEREMIAH 25:9-12**. By this time, the 13 tribes of Israel and Judah were under new masters. Israel had been taken captive 185 years before, by Assyria, and Judah had been exiled from the Promised Land 70 years before Ezra begins, by Nebuchadnezzar of Babylon, who had also overthrown the Assyrians. Now however, the Medo Persian Kingdom has arisen and rules most of the Eastern world including Israel and Judah.

Cyrus, the Persian King, referred to in **EZRA 1:1** is almost certainly the son of Esther and Ahasuerus. There is some difference of opinion, but historical records show that Cyrus the second was the son of Astyages or Cambyses I (Ahasuerus is not a name but a title meaning "mighty"). This Cambyses is also concluded to be Darius the Mede of **DANIEL 5:31** and the husband of Vashti, whom Esther replaced as Queen. (Darius is also a title). This being so, it is easy to see from where Cyrus received his inclinations towards the God of Israel. His Jewish mother and uncle, Mordecai, would have faithfully instructed him in the things of God. It is also possible that God spoke to him personally regarding the restoration of the Temple. **EZRA 1:2**, or else he received revelation on the scripture. **IS. 44:28**. The tremendous plan of God can be seen unfolding here. Even while His rebellious people are being taken captive, He is setting in motion the circumstances which will restore them and fulfil His promise. In fact, long before Cyrus was born, God prophecies of him and uses his name. **IS. 44:28**.

AUTHOR

Ezra wrote the whole book, probably compiling the first section of the book from records and genealogies, etc. as these events occurred almost 60 years before he himself returned to Jerusalem.

CONTENTS OF EZRA

The book falls into two sections -

Chapters 1 - 6 - the Restoration under Zerubbabel

Chapters 7 -10 - the 2nd Return under Ezra

THE FIRST RESTORATION

This came about at the end of 70 years captivity of Judah which began in 606 B.C. (Nebuchadnezzar

eventually totally destroyed Jerusalem in 586 B.C., but the exiling process began 20 years earlier).

In 536 B.C., Cyrus was inspired of God to rebuild the Temple, and he called on all those willing to return to their homeland. EZRA 1:3-4. He set Sheshbazzar - more commonly known as Zerubbabel (one of the last Princes of the line of David), in charge as Governor of Jerusalem.

Only 49,697 people joined with Zerubbabel and the leaders of Judah and Benjamin and the Levites to return. **EZRA 1:5 and 2:64-65.** This was only a fraction of those who had been exiled from Israel and Judah. God's word to Moses regarding Israel's dispersion to every nation under heaven if they were disobedient was yet to be fulfilled. While He would also fulfil His promise of restoration, at the same time His people were beginning to scatter throughout the Kingdoms of the earth. However, it is clear that a remnant of all 13 tribes (12 tribes plus Levi) went back with Zerubbabel. **EZ. 6:17, 8:25 & 35.** There was to be no division anymore. God recognised only one nation, whether known as Israelites or Jews, and the remnant who returned were representative of those still scattered, but not as a separate Kingdom.

Under Zerubbabel the re-building of the Temple commenced and the foundation was laid in the second year of their return.

At this point hindrances were brought against this restoration by the enemies in the midst and for a long time the work did not proceed. The prophets, Haggai and Zechariah, were active at this period, urging the work on. The building was not completed until the obstacles were removed by a royal decree from Darius. (This was not the Darius of DANIEL 5:31, who was 62 years old before the 70 years captivity came to an end) The original decree of Cyrus was discovered and the work was completed. While the completion date of the Temple is mentioned in Ezra 6:15 as the 3rd of Adar in the sixth year of Darius, there is no definite indication how long that was - probably 18-20 years.

Under Zerubbabel the temple was completed in three stages:

- Begun in the 2nd year of Cyrus who reigned 9 years	= 7 years
- Through reign of Cambyses II	+ 7 years
- To the 6th year of Darius Hystaspis	+ 6 years
TOTAL	= 20 years

The completion of the Temple was a high point in Israel's history and allowed a return to the worship they had not had since the destruction of Solomon's Temple - Note **EZRA 6:18-22 and PS. 137.**

THE SECOND RESTORATION

After the re-building of the Temple, and between the 6th and 7th chapters of Ezra, there is a short period of about 58 years, during which nothing is recorded of the Jews, except that contrary to God's command to Moses, they had intermarried with Gentile women.

Ezra, a priest, scribe, a student of the word of God, requested of the Persian King that he be allowed to go to Jerusalem. 1754 males went with him.

He was appointed Governor succeeding Zerubbabel who was probably dead by this time. His main mission was to purify the land from evil. He caused the intermarried men to separate from their strange wives, chapters 9-10, emphasised fasting and repentance, and brought in a teaching of the word of God that came to the people, who had largely never heard it, with the force of a new revelation. In fact, Ezra is best known as a man of the Word of God - **chapter 7:6,10.** The study of

the scriptures was the master passion of his life, which is very evident from Psalm 119 which Ezra wrote.

He also established the "Great Synagogue" - a council of 70 scribes to study the Word of God and preserve it. From them we get the Septuagint version of the Old Testament, i.e. the translation into Greek.

KEY PHRASE AND MESSAGE OF THE BOOK

The recurring emphasis throughout all of Ezra is "the word of the Lord". There is a clear message of the power of the word of God in the spiritual, social, and civil life of His people.

OTHER SIGNIFICANT THEMES

Blessing the generations

The Bible predicts trouble on the 3rd and 4th Generation of those that hate God. EX. 20:5. But we also see the reverse principle at work - Righteousness will also affect the 3rd and 4th generation. **EX. 20:6.**

Ezra was the 3rd generation from Hilkiah, who found the lost copy of the word of God in the days of Josiah. Note **2 CHRONICLES 34:14 and EZRA 7:1.** In this context it is not unusual that Ezra had a tremendous love for the word of God.

Restoration will be opposed

The enemies of the Jews....

weakened their hands - **Ezra 4:4;**
troubled them in building - **Ezra 4:4;**
hired counsellors against them - **Ezra 4:5;**
frustrated their purpose - **Ezra 4:5;**
brought accusation against them - **Ezra 4:7-22;**
made the work to cease by force and power - **Ezra 4:23.**

Every one of these facets will be faced by those engaged in the end time restoration of the Temple of God. Every satanic power is against this move of God.

Maintaining the restoration move

Zerubbabel refused to tolerate this situation and overcame his satanically inspired enemies by the following means:

They went back to the original decree - e.g. the Word of God - **Ezra 6:2**

They prospered through prophesying - **Ezra 6:14.** Actually, prophecy is a great spiritual weapon against the enemy. Note **1 TIMOTHY 1:18.**

The Temple was build on 3 great rows of stones - **Ezra 6:4** - a type of the Godhead - firmly founded on the triune God.

It was built out of the Kings resources - **Ezra 6:4** - not out of the ability of these former exiles.

No word of the decree was to be altered - **Exra 6:11**.

A prophetic sign for Israel

God has always spoken to His people through prophecies and signs, etc. The laying of the foundation of the Temple was to be to Israel more than just a restoration of lost glory, but a promise of greater things to come. In **HAGGAI 2:18-19**, God said that from "This day....the laying of the foundation of the Temple...I will bless you". That was the 24th day of Kislev. It was on this exact day, many centuries later, that God delivered Jerusalem from the heel of another oppressor - the modern Turk. On December 11, 1917 General Allenby overthrew the Ottoman Empire and freed Jerusalem. This was the beginning of the steps which are ending the

"times of the Gentiles" **Luke 21:24**. December 11, 1917, corresponded exactly to the anniversary of the Hebrew date 24th Kislev! (Jerusalem was totally freed from Gentiles' domination 50 years later - June 7, 1967, during the 6 day war - 50 years is a Jubilee which speaks of freedom and release from bondage).

The Word and separation

Ezra's emphasis on the Word of God brought about a renewal of the move started under Zerubbabel, and refined it. The book of Ezra records separation from:

Babylon - **chapter 1**

Worldly assistance - **chapter 4:1-3**

The arm of flesh - **chapter 8:21-23**

Sinful relationships - **10:10-11**

The end result of exposure to God's Word is transformation to His likeness and separation from the world.

Chapter Nineteen

NEHEMIAH

BACKGROUND

This book naturally follows on from Ezra, as Nehemiah returned from the land of captivity about 12 years after the book of Ezra finishes. The Book of Nehemiah covers a period of at least 12 years and probably more – cp. **Chapter 2:1 and 13:6**. It begins and ends with prayer. Nehemiah was appointed Governor or Tirshatha, **NEH. 5:14, 10:1**. Nehemiah's burden is not with the Temple, as it was with Zerubbabel in the book of Ezra, but with the city itself. While the Temple had been restored, the wall of Jerusalem had not been rebuilt, and God's people were defenceless and living amid piles of rubbish. While there has been a spiritual emphasis on Temple building, Nehemiah is overcome with grief to realise that the work has not yet reached the place of affecting the daily life and living conditions of God's people. If a move toward God is genuine, it will not only affect the spiritual aspirations of the people, but their social and civil responsibilities as well.

To bring about this complete work of restoration in Jerusalem, Nehemiah prays for the opportunity, and when granted, works tirelessly to have the wall of Jerusalem built again. The Persian King granted permission for him to go and organise this work, but as in the days of Zerubbabel, the enemies of God's people sought to hinder and stop the progress. The tactics were similar to the previous attempt and show us that Satan basically uses the same strategy – we ought not to be ignorant of his devices. **2 COR. 2:11**. The same of the main enemy, - Sanballat, the governor of Samaria, means, "the enemy is secret". The tactics of opposition were:

Grief – **NEHEMIAH 2:10**

Scorn – **NEHEMIAH 2:19**

Wrath and indignation – **NEH. 4:1-2**

Mockery and ridicule – **NEH. 4:1-3**

Conflict – **NEH. 4:8**

Deception and evil Intent – **NEH. 6:1-2**

Compromise – **NEH. 6:5-7**

Fear – **NEH. 6:19**

Besides this, Nehemiah had to contend with discouragement from without, **4:10-23**, and selfishness from within **5:15**.

Despite these enormous difficulties, the wall of Jerusalem was rebuilt in fifty two days. **NEH. 6:15**.

Nehemiah also organised the people for the protection and maintenance of the city and for the activities of worship. He also conducted a census and called a great convention for the reading of the word of God. Ezra, the priest, who led this remarkable revival of God's word would have been an old man now – possible 90 or more, but still with an abiding passion for the scriptures – **chapters 8-10**.

This session of public Bible reading took place 5 days after the walls were completed – cp. (**NEH. 6:15**) and **7:2**. (Elul is the 6th month – the Hebrew equivalent of September.) The people sensed that while stone and mortar walls provided protection for their physical lives, that they were still in need of spiritual walls to be built. It was the people who requested this reading of the Law. A revival of righteousness and setting in order of the worship and public and private lives occurred as a result.

KEY WORDS

Prayer and work.

KEY VERSES

Nehemiah 1:4, 4:6, 6:3.

CONTENTS

Chapters 1-6 - The Building of the Wall.
Chapters 7-13:3 - Revival and Restoration of Worship.
Chapters 13:4-31 - Correction of Abuses.

THEME

The Book of Nehemiah covers a turbulent period of Israel's history. It is a time of struggle against apathy and despair and hindrances from the enemies. Yet it is a story of triumph over almost insurmountable odds. It shows what one man can do for God. Nehemiah succeeded in motivating thousands of people who had virtually given up, and inspired them to complete the process of restoration.

This came about by two things:

- 1) Prayer
- 2) Work.

These two factors are vitally necessary ingredients for our spiritual lives. Either without the other will be useless.

The two books of Ezra and Nehemiah are a pattern for the end time restoration taking place among God's people now.

First the Temple of God – the saints each taking their true function and place is being built up. **(EPH. 2:19-22.)**

The next step to this is the outworking of spiritual life in civil and physical responsibilities.

Most often, the renewal of both lives and churches is in stages, in the same way that we see Zerubbabel, then Ezra, then Nehemiah taking the restoration move of God a little further until all that has been lost is restored.

Chapter Twenty

ESTHER

BACKGROUND

The Book of Esther is one of the most unusual parts of the Bible. It contains no mention of God's name, nor any record of Jewish laws or religious practise except for fasting chapter 4:16. There is much dispute by the commentators over it's timing, and it is never quoted in the New Testament. However, it is a vital part of scripture, and is a wonderful fulfilment of the Abrahamic Covenant. - **GENESIS 12:3**. Satan is actively attempting to wipe out the entire nation of Israel and thus destroy all hope of the Promised Messiah. The strategy used before in Egypt at the time of Moses' birth - (**EX. 1:16**) was brought to nothing by the intervention of God. His plans were already in operation long before Satan revealed his hand in the matter.

It is one more step in the outworking of the promise of **GENESIS 3:15**. The story centres around two Israelites both belonging to the tribe of Benjamin. They are Mordecai and his cousin, Hadassah (or Esther, as she was re-named). It is amazing and inspiring to study the lives of these two and to see how God arranged the affairs of lowly people in order to bring deliverance to His chosen nation and to ensure the coming of the Messiah.

TIMING

Most commentators and historians claim that the events of this book occurred after the restoration under Zerubbabel, though few of them agree about the actual details and dates. Rather than trusting only in historical records to establish the timing of the Book, our point of reference is the Bible itself. While there is no actual statement regarding the period or close contemporaries such as Ezra and Nehemiah or Daniel and Ezekiel, etc. there are enough inferences to go on.

ESTHER 2:5,6 very clearly states that Mordecai was taken captive from Jerusalem (the Southern Kingdom) during the time of Jeconiah or Jehoiachin. This was in 597 B.C. He reigned 3 months and was succeeded by Zedekiah, who reigned for 11 years until the final dissolution of Judah in 586 B.C. - **2 KINGS 24:8** and **JEREMIAH 52:1**.

EZRA 2:2 tells us that Mordecai returned with Zerubbabel in the first restoration and was no doubt one of the "ancient men" Who wept at the laying of the foundation for the Temple **EZRA 3:12**. Since Mordecai brought Esther up there is no way that these events of her life could have occurred at any other time than during the "70 years captivity". If she had married any later Persian Kings than Darius 1, she could not have been a "young virgin", **ESTHER 2:2**. by the time of Xerxes for example in 464-425 B.C. she would have be an old woman or more likely dead. From these scriptures and the timing of history, it is almost certain that Esther was the mother of Cyrus II whose decree ended the 70 year captivity and caused the Temple to be rebuilt.

JEREMIAH 52:31 gives a further inference of the timing of these events. Jehoiachin was released from captivity by Evil-merodach in the 37th year of his captivity ie. 561 B.C. Since Evil-merodach's reign was short, being succeeded by Nabonides and his son Belshazzar, who were overthrown by Darius I at the age of 62 - **DANIEL 5:30-31**. (Note also **DANIEL 6:1** compared with **ESTHER 1:1** and **14**) there was sufficient time for the events of Esther to take place and for Cyrus II to grow to manhood and ascend to the throne of Persia before the end of the 70 years captivity.

AUTHOR

The Jews ascribe it to Ezra or the Great Synagogue which he established. If so, he probably used the writings of Mordecai as a basis - **ESTHER 9:20**.

KEY VERSE

Esther 4:14. Every challenge and problem is an opportunity for deliverance, which in turn brings an enlargement of our life and capacity in God. Every victory in God is the foundation for the next and greater victory. However, if we do not arise to the challenge, God will use someone else and we will be left behind.

CONTENTS

The book of Esther centres around 3 feasts:

The Feast of Ahasuerus. **Chapters 1 - 2**

The Feast of Esther. **Chapters 3- 7**

The Feast of Purim. **Chapters 8 - 10**

The feast of Ahasuerus was a pagan orgy which ended in the deposing of Vashti as Queen. Even in the godless thoughts of the heathen King, God was making all things work together for good for His chosen people. **ROM. 8:28**. Through this, the stage was set for Esther, a Jewess to become Queen, and be used to thwart Satan's plot to destroy God's people.

The feasts of Esther were her inspired plans to get the attention of her husband and expose the enemy. By this time, Haman, the Agagite, an Amalekite, and descendant of the race Saul was sent to destroy, **1 SAMUEL 15:3 and 32**, had become a power in the land and was Satanically obsessed with the plan to destroy all Jews. This came about because Mordecai would not give worship to Haman. **ESTHER 3:1-6**. Miraculously, at the very time when Mordecai's life hung in the balance, God took sleep from Ahasuerus and brought Mordecai's name before him, causing him to honour the object of Haman's hatred. That very day, Haman died on the same gallows he had built to hang Mordecai.

Because the Laws of the Medes and Persians could not be changed even by the King, Ahasuerus could not revoke his order obtained by Haman for the extermination of the Jewish race. Instead he gave a new order allowing the Jews to defend themselves. Chap. 8.

As a result of this Divine overturn of the circumstances, 75,000 of their enemies were slain. God's people were preserved and enjoyed unprecedented opportunity and prosperity and Mordecai, the despised Jew, became the Prime Minister instead of Haman. This was tragedy turned to triumph.

The Jews now celebrate the feast of Purim on the anniversary of this day of deliverance. Purim comes from Pur - which means the casting of lots. Haman had established the day for the Jews' extermination by this lottery method - **ESTHER 3:7**. The feast of Purim is still kept by the Jews to this day.

LESSONS FROM ESTHER

- 1) Haman was an Amalekite - a type of the flesh, one of the main enemies of the people of God, and hard to kill completely. It keeps rising up in some new place. Note **EX. 17:8-16**.

Amalek attacked God's people at their weakest point - **DEUT. 25:17-19** and for this God declared He would utterly stamp them out. In the time of Esther every member of this line of Amalek is destroyed and we never hear of them again. **ESTHER 9:10.**

In circumstances very like those of the Book of Esther, Jesus was in peril of his life - **MATT. 2:13-15** - and eventually through the cross (similar to gallows), He finally destroyed the flesh nature, **GALATIANS 2:20** and **6:14**, and brought deliverance to us.

- 2) **Deuteronomy 31:18** declares that God would hide His face from His people if they become idolatrous. This happened during the captivity, and is the reason why there is no mention of God's name in the Book of Esther. However, 5 times (which is the number of grace) the name of the Lord is hidden in acrostic form in the book - showing that while His people may lose sight of Him, He never loses sight of them. **ISAIAH 59:2.**

In the ancient Hebrew text, 4 times the abbreviation for JeHoVaH - JHVH - and once that for I AM THAT I AM YAHWEH were written larger than the rest of the letters so that they stood out. The five statements are:-

All the wives shall give. **1:20**

Let the King and Haman come this day. **5:4**

This availeth me nothing. **5:13**

That there was evil determined against him. **7:7**

Who is he and where is he. **7:5**

- 3) God has a definite and intricate plan for everyone's life. The remarkable events or Esther's experience are proof enough for this. Every child of God should seek understanding of their purpose in life - for they too are come to the Kingdom for such a time as this. **ESTHER 4:14.** Real courage will often be needed to outwork that **4:14**, (if I perish I perish) and see "deliverance and enlargement come". One remarkable factor of God's plan in men's lives is seen in the fact that Mordecai came to be in Shushan. **2:5.** He was taken captive by Nebuchadnezzar to Babylon. However he got there, he was the right man in the right place at the right time. Esther is the last of the historical books in the Old Testament, and although it is unlike other books, it can easily be seen that it is a most valuable and meaningful part of scripture.

Chapter Twenty One

JOB

BACKGROUND

The Book of Job is reputed to be one of the oldest books in the Bible. Whenever it was written, Job certainly lived in the Patriarchal period - that is, in the time between the flood and the Exodus from Egypt. It is clear that Job lived before Moses. There is no mention of Israel as a nation, nor any reference to the law given on Sinai, or the ceremonial practice of worship established then. The length of Job's life - at least 200 years, places him near or before the time of Abraham. Note 42:16. He acted as high priest for his family (**1:5**), a practice that was no longer allowed after the Exodus.

A man called Job is listed in the genealogy of Jacob - **GENESIS 46:13** as the 3rd son of Issachar, though it is not certain that this is the same Job as in the Book. However, he lived in the land of Uz or Edom - bordering Arabia, and since one of his friends was Eliphaz the Temanite - a descendant of Esau - (**GEN. 36:10-11** compare **JER. 49:7**) it is quite possible that he was Issachar's son. However it is also possible that Job was a descendant of Shem through Aram who was the father of Uz. **GEN. 10:22-23**.) The land where Job lived was named for this descendant of Shem.

AUTHOR

There is no record in this book or elsewhere in the Bible as to who wrote it. It would seem from **32:16** that Elihu is a possibility. The Jews ascribe it to Moses. The most likely author is Job himself.

KEY VERSE

JOB 13:15 and 23:10.

THEME OF THE BOOK

Why do the righteous suffer?

The main message of Job deals with the age old question - "Why do the righteous suffer?" While most major doctrines of the Bible figure prominently, this theme of suffering dominates the book. Job is declared by God Himself to be a righteous man - unique in this respect in all the earth - **1:8, EZEK. 14:14 & 20.**

This assessment of Job's character is attacked by Satan, who charges that Job loves God only for what God does, and that he will deny God if his prosperity and health fails. **JOB 1:9-11** and **2:4-5**. As a result of this charge God permitted Satan to bring Job to utter desolation of strength and substance. Still Job declares that he will trust God to the end. **23:10 and 13:15**. Despite the poor consolation of his so-called friends, Job holds true to God in such a way that **James 5:10-11** records his patience as an example to believers.

The question of "Why do the righteous suffer?" is raised, but never really resolved. Even God in His speech to Job makes no explanation of this matter. It is one of the mysteries of life. God's only request is for Job to trust Him implicitly. **JOB 5:7** declares an obvious truth in saying "that man is born to trouble as the sparks fly upwards". Jesus did not promise us freedom from trouble. However this question of suffering, setbacks, persecution, etc., should not be taken as a mandate to be dominated by sickness and disease. Paul was not sick, but had plenty of suffering and trouble, but declared that this was a sign of his apostleship. 1 COR. 4:9-13. Without doubt the righteous are not

exempt from suffering. However, that suffering is designed to bring out the glory of God in us. **2 TIMOTHY 2:12.**

Job lived before the Cross of Christ had dealt with our sin and sickness. He had no imputed righteousness as we have in Christ, and consequently, when his righteousness was challenged by Satan, God allowed Job to prove it. Jesus bore our sin and sickness and Satan has no mandate anymore to put it upon the people of God - **IS. 53:4 and 1 PETER 2:24.**

Job's three friends first tried to mourn with him and console him and finally accused and attacked his as deserving the trouble he was in.

Spiritual wisdom does not always mean material prosperity. Job's three friends, Eliphaz, Bildad, and Zophar thought it did. They believed poverty and sickness were proof of sin and judgement. The central section of the book of Job gives three cycles of argument where Job's three friends speak and Job answered each in turn. In the first cycle, the friends argue something like this: "God is just, therefore Job must deserve his troubles." In the second cycle they go a step further: "The wicked are always punished, therefore he must be wicked." In the third cycle they quit beating around the bush and describe the terrible sins Job must have committed in order to bring such suffering on himself.

Eliphaz, the Temanite, used human experience. Bildad, the Shuhite, used human tradition. Zophar, the Naamathite, used human merit.

In three speeches each, they finally concluded that Job's suffering meant that he had some hidden sin and they accused Job, and, in effect, accused God of punishing him. God was angry with them.

Elihu - a much younger man than these would be sages is much wiser in his assessment and received no rebuke from the Lord.

The main speaker is God Himself who lays out a picture of His workings in visible nature. He asks Job if he understands all these physical works. God's emphasis is that if Job cannot understand these things, he certainly cannot discern the unseen things of the spiritual realm. Since this is so, Job must implicitly trust God and stop questioning. Throughout the book JOB makes many great statements of faith eg. **19:25, 13:15**, etc., however, his faith waivers whenever he asks questions. This only leads him to negativity. **JOB 7:11-21 and chapter 30.**

When God is finished speaking, Job declares his need and repents of his self righteousness - for with real revelation he sees God. 42:5. He understands at last how small he is in the working out of the great Eternal Plan and how big God is. With this revelation and the knowledge of God's sovereignty comes victory and renewed blessing.

Besides this big question of suffering, there are a number of subsidiary themes in this book.

Behind the scenes

The curtain is drawn open on the spirit world and the activities of Satan are clearly seen. He is the Spirit of restlessness in the world. **2:2.** His main tactic is to "accuse" the people of God and this is the meaning of his name. Note **REV. 12:10.**

The origin of sickness

This is definitely seen to be the work of Satan. God did not afflict Job. The boils came from Satan. 2:7. This is in perfect harmony with the truth about sickness revealed in the gospels. Jesus

was against it - **JOHN 10:10, ACTS 10:38, MATT. 8:16-17.**

The power of fear

If there was anything Job failed in it was in that he feared that his God given blessing would not last. **(3:25)**. Fear acts like a beacon for trouble and although in a specific sense God permitted Job to be tested, yet there is a real lesson for us to learn here. Fear is wrong believing and it will bring about the expected result as surely as faith will.

God's will is to bless us

Many people have missed a major point of the book of Job and have concentrated on his sufferings and despair. The climax of the whole book is in chapter 42, where we read that God turned again the captivity of Job and restored his health and blessed him with sons and daughters again and exactly twice as much wealth as he had before his trouble began. Job was tested, but according to his own confession of faith he came forth like gold - better in spirit and better in substance - **(23:10)**. This is according to God's revealed will for His people seen in 3 JOHN verse 2.

God's ways are not static

Notice that in chapter 38:1 God answered Job out of the whirlwind. However, He didn't speak to Elijah out of the whirlwind, but in a still, small voice. **1 KINGS 19:11.**

Job is a remarkable book. It contains references to most of the doctrines of the Bible. Some examples are:

The Sovereignty of God - **1:21**

Satan - **1:6-2:7**

Atonement by blood sacrifice - **1:5**

Chastisement of the Lord - **5:17**

Trust - **13:15**

An appointed time for death - **14:14 and 5:26**

Mediation - **16:21 and 9:32**

Creation - **26:7-14**

Repentance - **42:6**

Revelation - **42:5**

Prayer - **42:10**

Healing - **42:10**

Origin of sickness - **2:7**

Trials - **23:10**

Redemption - **19:26**

Resurrection - **19:26**

Will of God for the righteous - **42:10**

Fall into sin of the angels - **4:18**

Chapter Twenty Two

PSALMS

INTRODUCTION

The Book of Psalms is a collection of the prayers and songs of praise of a number of different men. They were written over a period of 1000 years, from the time of Moses to the end of the Babylonian captivity.

The Psalms were principally used in the Tabernacle and Temple worship of the Old Testament period, but have also been incorporated into the worship of the New Testament Church. (**1 COR. 14:26, EPH. 5-15, COL. 3:16, JAMES 5:13**). These scriptures support the type of worship encouraged throughout the Psalms as valid for the church. Singing, shouting, clapping of hands and raising them, dancing and all types of musical instruments are acceptable to God.

The Book of Psalms forms one of the 3 main divisions of the Old Testament which Jesus recognised. – **LUKE 24:44** – Law, Psalms, and Prophets. It is the most quoted part of the Old Testament by New Testament writers except for the Book of Isaiah. There are 91 quotations or references to the Psalms in the New Testament.

THEME

Its main message is on worship and praise to God.

AUTHORS

The 150 Psalms were written by at least 9 men and possibly 12 or more. Many of the Psalms were anonymous, though no doubt some of these were written by the 9 main authors.

David is the main author and can be attributed with at least 85 (some say 73). In many cases, his authorship is claimed at the beginning of the Psalm. In others, however, we are able to establish him as the writer from other Biblical quotations. Compare **Ps. 2** with **Acts 4:25**, **Ps. 95:8** with **Hebrews 4:7** and **Ps. 96, 10-5, 106** with **1 Chronicles 16:7-36**. **The Psalms we can attribute to David are 2 to 32, 34 to 41, 43, 51 to 66, 68 – 72, 86, 95, 96, 101, 103, 105, 106, 108, 109, 110, 120, 122, 124, 131, 132, 133, and 138 to 145.**

Asaph – a Levite of the Gershonite family was appointed by David and Solomon as their Chief Musician. He was responsible for 12 Psalms – **Ps. 50, and 73- 83**.

Korah a descendant of Kohath, Levi's second son, wrote at least 10 of the **Psalms – 42, 44 – 49, 84, 85, 87**.

Moses wrote **Psalm 90** and probably **91**.

Solomon wrote at least one – **Ps. 127**.

Ezra is credited with **Ps. 119 and 126**.

Heman is credited with **Ps. 88**.

Etham is credited with **Ps. 89**.

Hezekiah is thought to have written at least 10 of the Songs of Degrees – **Psalms 120 – 134** as thanksgiving for his extended life, but which if any is pure speculation. (It is fairly certain that Solomon, Ezra and David wrote 7 of them leaving only 8 anonymous.)

Jeduthun, Haggai and Zechariah are included as other possible writers with Haggai probably writing **Ps. 137**.

By this reckoning, there are 34 anonymous Psalms, including any that Hezekiah, Jeduthun, Haggai and Zechariah may have written. David was probably the author of most of this anonymous section. When we see the prolific way he wrote and praised God, it is clear why he was called the sweet psalmist of Israel. **2 SAMUEL 23:1**.

DIVISIONS OF THE PSALMS

The book of Psalms is not arranged in chronological order, but more according to subjects. The 150 Psalms were divided into 5 sections by the Jews, each ending with a benediction or doxology. These 5 divisions correspond exactly to the Pentateuch – the first 5 books of the Bible.

Psalms 1 to 41 corresponds with Genesis. This section begins with man in a state of blessing – cp. **GEN. 1 – 2** with **Ps. 1**. Man's fall and rebellion – **GEN. 3-15**. The message of promise and redemption through Christ as found in promise, prophecy and type in **GEN. 12 – 50** relates closely to **Psalms 16 – 41**. **Ps. 41:13** concludes the section with a doxology and a double Amen.

Psalms 42 to 72 is the second distinct section and corresponds to Exodus. The theme of these 31 psalms is Israel as a nation. It begins like Exodus with a cry of despair and longing for release – **Ps. 42-43** cp **EX. 1-3**. God's delivering power is next seen. **Psalms 44-50** cp **Exodus 4-15**. Backsliding and setbacks is the subject of **Ps. 51-55** and also of **Exodus 16-27**. This section concludes with the emphasis being on God's redemption of Israel and His reign over them, **Ps. 56-72** cp. **Exodus 19-40**. The 19th verse of **Ps. 72** is once again a doxology and double Amen.

Psalms 73 to 89 This collection of 17 psalms is similar to Leviticus. Almost every psalm refers to the "sanctuary" and to the means and basis of fellowship with God, which is the theme of the whole of Leviticus. This section also concludes with a doxology and a double Amen. The 84th is the characteristic psalm of this section.

Psalms 90 – 106 comprise the fourth section and relates exactly to the Book of Numbers which is the book of the wilderness wanderings of Israel. These psalms concentrate on the theme of man's walk in the world and his earthly pilgrimage. The section begins with **Ps. 90** which was written by Moses in the wilderness and is the Key Psalm of this division. The conclusion – **Ps. 106:48** is a doxology, one Hallelujah, and one Amen.

Psalms 107-150 make up the fifth section and corresponds to Deuteronomy. The whole emphasis of these 44 psalms like Deuteronomy is on the Word of God. The whole of the 150th Psalm is a doxology and begins and ends with Hallelujah – **Ps. 119** is the key to this entire section.

Messianic Psalms

Many of these psalms are direct and explicit prophecies of Jesus' life, death and resurrection. Although spoken by David or others and relating to events of their own personal lives, The Holy Spirit supernaturally superimposed a portrait of Christ over many of these statements. Some notable example are:-

Old Testament Survey by David Cartledge

Prophecy in Psalms	New Testament fulfillment
All of Ps. 2 which is repeatedly quoted	Acts 4:25-26, 13:33, Heb. 1:5, 5:5, Rev. 2:26-27, 12:15
8:4-6 Man through Christ, is Lord of creation	Hebrews 2:6-10
16:9-11 – resurrection	Acts 2:25-31, 13:35-37
All of Ps. 22 especially-	22:1 – Jesus forsaken by His father Matthew 27:46
22:6-8 – Jesus despised and His words mocked	Is. 53:3, Matt. 27:39-44
22:16 – Christ’s crucifixion	Luke 23:33 John 20:27
22:18 – Garments gambled for	Matt. 27:35
22:22 – the Church created	Hebrews 2:12
All of Ps. 23 – Jesus in the valley of death for us	John 10:11
Ps. 24:7-10 – triumphant King over enemies	Col. 2:14-15
Ps. 27:12 – False witnesses	Matt. 26:60-61
Ps. 31:5 – Christ commits His spirit to the Father	Luke 23:46
Ps. 34:20 – Not a broken bone	John 19:33
35:19 – hated without cause	John 15:25
40:6-8 – His sacrifice	Hebrews 5-10
41:9 – betrayed by a friend	John 13:18
45:6 – Christ’s eternal throne	Heb. 1:8-9
All of Ps. 55 – Jesus’ suffering and betrayal	Mark 14:43-46
68:18 – His ascension	Eph. 4:8
69:2 – His zeal for God’s House	John 2:17
69:21 – Vinegar to drink	John 19:29
88 – This could not apply to living men and refers to Jesus descending into Hell	Matt. 12:40
91:11-12 – Jesus tempted by Satan	Matthew 4:6
109:7-8 – Judas replaced as an apostle	Acts 1:18-20
110:1 – Seated with the Father	Matt. 22:42-45, Heb. 10:13
110:4 – His Melchisedec priesthood	Heb. 7:7
118:22-23 – Rejected but victorious	Matt. 21:42, Eph. 2:10
118:26 – triumphant entry to Jerusalem	Matt. 21:9
132:11 – inheriting David’s throne	Acts 2:30

Besides these references, which relate mostly to Christ’s atoning work, there are many other Messianic references which deal with His coming Kingdom. E.g. **Ps. 72**.

Other quotations from Psalms

Ps. 8:2	Matt. 21:16
24:1	1 Cor. 10:26
32:1-2	Rom. 4:6-8
34:12-16	1 Peter 3:10-12
37: 11	Matt. 5:5
44:22	Rom. 8:36
51:4	Rom 3:4
78:2	Matt. 13:35
86:9-10	Rev. 15 4
Ps. 90:4	2 Pet. 3:8
94:11	1 Cor. 3:20
95:7	Heb. 3:7 &4:7
102:26-27	Heb. 1:10-12
104:4	Heb. 1:7
112:9	2 Cor. 9:9
116:10	2 Cor. 4:13
117:1	Rom 15:11
118:6	Heb. 13:6
143:2	Rom. 3:20 & Gal. 2:16

OTHER SIGNIFICANT NOTES ON PSALMS

Ps. 18 is a repetition of **2 Samuel 22**

Ps. 51 is David's repentance after his sin of adultery and murder.

Ps. 68 is very similar in words and theme to **Judges 5**. **Ps. 68** is in fact the song of David at the restoration of the Ark of the Covenant to Zion. It also contains quotations from **Numbers 10:35** – when the Ark first began to move.

Psalms 111 – 118 comprised a group of 8 songs called the Hallel or Hallelujah **psalms**. **113-114** were sung before the Passover and **115-118** afterwards. **Ps. 118** was undoubtedly the song sung by Jesus and the apostles at the Last Supper – **Matt. 26:30**. It contains the great statement "This is the day which the Lord hath made". All days in the history of the World are eclipsed by the day of our redemption and the beginning of the new creation. The middle verse of the Bible is **Ps.118:8** "It is better to trust in the Lord than to put confidence in man."

Ps. 119, generally acknowledged to have been written by Ezra, is a unique Psalm in many respects:

It is an acrostic and is arranged in such a way that each group of 8 verses begins with the same letter of the Hebrew alphabet. Eg. **Verse 1-8** begins with the 1st Hebrew letter, **v 9-16** with the second, **17-24** with the third etc., through the 22 letters of that alphabet. (22 x8 = 176) It was so designed for memorising – Note **Ps . 119 : 11**

In this psalm at least one of the following 10 words occur in every verse except one – way, testimonies, precepts, commandments, saying, law, judgement, righteousness, statutes, word. The one exception is **v 122** the word "SURETY" occurs instead. This is a prophetic reference to Jesus, our surety – **HEB. 7:22**. Without Him taking our place, perfectly keeping God's law and then writing God's laws in our hearts, we could not keep any of them. The 10 words occur 204 times throughout the 119th Psalm. In the study of Bible numerics, this has a factor of 17 x 12 (= 204). The

number 17 typifies the perfection of spiritual order and 12 typifies the perfection of government. In order for there to be a perfection of God's order and government in our lives, we needed "a surety" to stand in the middle.

The **120th to 134th psalms** are called "the Songs of Degrees or Ascents". Their origin is uncertain and may have been compiled by a variety of authors. (**126** is ascribed to Ezra and **127** to Solomon and 5 others to David). However it appears that they were sung by the pilgrims going up to Jerusalem to the feasts and almost certainly by the exiles returning from Babylon under Ezra. It has been called 15 steps out of Confusion which is the meaning of Babylon and are worthy of study with this in mind. They form a progression from despair in **Ps. 120** to faith **121**, restoration of the people to Jerusalem **122-126**, Fruitfulness **127-128**, Preservation from enemies **129-130**, Growing in grace **131**, restoration of God's presence **132**, Unity **133**, and Worship **134**.

The last 5 psalms (**146-150**) are given over to teaching and exhortation about praise. The power of praise as a weapon of war is shown in **Ps. 149:6-9**. Both **Ps. 149** and **150** tell how to praise – with music, singing, joyfulness and dancing.

PRAISE YE THE LORD !

Chapter Twenty Three

THE BOOKS OF SOLOMON

PROVERBS

AUTHOR

This book was written by Solomon, (1:1) but is more than a collection of human wisdom or experience. Solomon received a special impartation of wisdom from God. **2 CHRONICLES 1:7-12, 1 KINGS 4:28-31**. This book is part of that bestowal. It needs to be understood that Solomon wrote much more than we have recorded in this book. **1 KINGS 4:32** tells us that he spoke 3000 proverbs and 1005 songs. There are only 560 proverbs recorded here.

Since this wisdom came from God, more than human intellect is necessary to understand it. 1:6 says that it needs interpretation. The Holy Spirit is the guide into all truth and His guidance is necessary to make these statements a revelation instead of legalism.

PURPOSE

Chapter 1:2-6 state the 5 fold purpose of the Proverbs:

- To know wisdom, instruction and to perceive understanding.
- To receive instruction in wisdom, justice, judgement and equity.
- To give subtlety to the simple, and knowledge and discretion to young men.
- To extract the wise men and increase their learning and help them to attain to wise counsels.
- Make known the words of the wise and secret things (or dark sayings).

As is clear from reading only the first chapter, the whole book is taken up with the gaining of wisdom, and this is the main word of the book. (4:7) To be best appreciated, this subject of wisdom must be continually read direct from the Bible. There are 31 chapters and it is a good practice to read one every day of each month. However, there are three aspects of this pursuit of wisdom which can be pointed out.

The Lord gives wisdom. **PRO. 2:6-7, JAMES 1:5**. Some examples of this are Joseph – (**GEN. 41:38-39**), Moses – **EX. 4:12**, Solomon – **1 KINGS 4:29**, Daniel – **DANIEL 1:17, 2:23**.

The beginning of wisdom and knowledge is to fear the Lord – **1:7, 9:10**. This is not a cringing from God, but a reverential and awesome respect for His majesty and Lordship over us.

The wisdom spoken of in 8:6-36 (real wisdom) is synonymous with Christ. **1 COR. 1:24**. The only way to obtain true wisdom is through our Lord Jesus Christ. In Him are hid all the treasures of wisdom and knowledge. **COL. 2:3 and 1 John 5:20**.

KEY VERSE

Proverbs 3:5-6. “Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths”.

CONTENTS OF PROVERBS

The book divides in 3 main sections:

- 1) **Chapters 1 – 10** – Counsel for Young Men. The main emphasis of this part is to:

Present the whole body to God. **4:23-28**
Honour your Parents. **1:8, 6:20, 10:1**
Shun evil companions. **1:10-19, 4:14-19**
Avoid pride. **8:13**
Keep clean from sexual impurity. **Chapter 7.**

- 2) **Chapters 11-20** – Counsel for all Men.
Some of the prominent instructions here include:

Flee from slothfulness. **19:15**, also in **6:6-11 & 24:30-34.**
Speak the Truth. **11:1, 12:17, 13:5.**
Leave strong drink alone. **20:1**

- 3) **Chapters 21-31** – Counsel for Kings and Rulers.
Some wisdom and warnings for those in positions of responsibility are:

Self control. **21:23**
Develop a good reputation. **22:1**
Use wise counsellors. **24:6**
Never procrastinate. **27:1**
Avoid the temptation of alcohol. **23:31**

Not all of this book was written by Solomon. It appears that Hezekiah collected some of his proverbs and included them in the book – **chapter 25:1 to chapter 29.** **Chapter 30** is a collection of proverbs from Agur and 31 is a "Prophecy" taught to King Lemuel by his mother. This last chapter centres around the model woman, and if followed, the prophecy of this section will be fulfilled. Every mother and wife should seek the true wisdom of this passage.

ECCLESIASTES

Solomon was the author of this book - **ECCL. 1:1, 12:9** whose title simply means "The Preacher". It is a sorry record of a man who has fallen from the heights of God given wisdom to mere philosophy and human reasoning. Proverbs was written while Solomon was young in his walk with God, but Ecclesiastes comes after his heart had been led astray by his heathen wives. **1 KINGS 11:4.** It is a backsliders futile outlook on life.

It is a book of frustration. The statement "vanity - all is vanity" appears repeatedly (37 times). The Covenant name of God "Jehovah" is never used, which is a commentary on Solomon's broken relationship with Him. There is no "thus saith the Lord", no voice of God in the whole book and no prophecy.

The statement "under the sun" occurs 29 times and this is obviously the range of Solomon's view. His whole perspective is an earthly and carnal one. The Christian's viewpoint is from the throne of God, however - a totally different outlook. This book is the record of Solomon's attempt to live without God and to find satisfaction in science (**1:4-11**), philosophy (**1:12-18**), pleasure (**2:1-11**), materialism (**2:12-26**), fatalism (**3:1-15**), wealth (**5:9 - 6:12**) and morality (**7:1 - 12:12**).

In the light of this dismal record, it is surprising that it has been included in the Bible. However God faithfully tells the bad with the good and includes it as a warning to the backslider and a record of the futility of human wisdom.

Did Solomon ever get restored to God? **Chapter 12:13-14**, the Key Verse, would seem to indicate that at the end of his life, having seen the utter uselessness of a life without God, he came to his senses.

SONG OF SOLOMON

This book will be dealt with in detail in a separate and comprehensive study. The present study is only a brief outline and precise of the events and typology of this fascinating book.

AUTHOR

Solomon wrote it, as is apparent from **1:1**. The true title is in that verse “The Song of Songs” – the most exquisite or best song of the 1005 songs he wrote.

THEME

This book is perhaps one of the least understood of the whole Bible. Yet it is perhaps the clearest picture of the relationship between Christ and the Church in either the Old or New Testaments. It is a song of love between Christ and His redeemed, and shows the process and progress of His patient faithful wooing to bring the Church to a perfect relationship with him. This is a book which has to do with a face to face experience with God in the Holy of Holies.

KEY VERSE

Song of **Solomon 2:4** “He brought me into his banqueting house and his banner over me was love”

CONTENTS

Many have criticised the book for its frank language. It needs to be understood that true love is neither sensualism, or the false prudity of Victorian days.

1) The Beginnings of Love. (1:2 – 2-7)

The maiden is being drawn into an appreciation of the King, even as the new convert finds it difficult to love and relate completely to the Heavenly King. However, that “First Love” is quite overpowering.

2) Losing the First Love. (2-8 – 3 5)

After an initial period of intense joy in the presence of the King the rapture of it wears off and the woman – a type of the church begins to please herself, and loses that close relationship with her lover.

3) Restoring the First Love. (3:6 – 5:1)

Through earnest seeking and leaving behind her own desires the woman finds the King again. This time she holds fast to him, and goes with him instead of wanting to go her own way.

4) **Changed by Love. (5:2 – 7:13)**

2 COR. 3:18 shows that as we gaze upon the Lord we are changed into his likeness. This is the experience of the Bride of the King in this section. Their relationship is changing her. She is becoming more like him and separated from the rest. Note. **6:8-10**.

- a. There are many queens – those who only have a legal relationship with the King. There are many concubines those with an occasional relationship. There are many virgins without number – those who have not come into relationship with Him. But the Bride of the King is one who is unique.
- b. She is said to be “terrible as an army with banners”. The Name of the Lord “Jehovah Nissi” means “The Lord our Banner”. **EX. 17:15**. She is become like her Lord in strength and power.

5) **United in Love. (Chapter 8)**

The end result of the developing relationship between Christ and His people is to bring us to a unity of purpose before our union with Him at the marriage supper of the Lamb.

Chapter Twenty Four

ISAIAH

The Book of Isaiah is the key book of the Old Testament. Although it was written about 100 years before Jesus came, more than any other Old Testament book, its main message is about Christ, and the details of His coming, the coming Messiah and His redemptive work.

BACKGROUND

Isaiah lived and prophesied during the reign of 5 Kings of Judah – Uzziah, Jotham, Ahaz, Hezekiah and Manasseh, and covered a period of about 70 years. His ministry really began, as recorded in **Isaiah chapter 6**, after the death of Uzziah. He saw a vision of the Lord which had a dynamic impact on his life, and no doubt inspired his message from that time on. In fact, this is the title he gives to the book ‘The vision of Isaiah’. **IS. 1:1**.

History records that he died a martyr (during the reign of evil Manasseh) at the age of 120. He is said to have been bound between two planks and then sawn in half. Though his name does not appear in Hebrews 11 as one of the heroes of faith he certainly is included. **HEB. 11:37**.

Isaiah was the son of Amos, whom Jewish history records as one of the younger sons of King Joash of Judah. If so, Isaiah was of royal blood, and this would explain both his high education and constant access to the Kings of Judah. The book of Isaiah has the greatest vocabulary of any writer of the Old Testament.

He married a woman with a prophetic gift, **(8:3)** and this careful choice of a partner with the same anointing and interests is no doubt one of the reasons why Isaiah was Israel’s greatest prophet. They had 2 sons, both of whose names are symbolic, and they were for signs and wonders in Israel. **(8:18)** This is also a prophecy of Christ and His church, which are for signs and wonders in the world. The names of the boys were:

Shearjashub – “a remnant will return”

Mahershalalhashbaz – “The spoil hastens – the plunder comes quickly”.

The first name has the promise of mercy, while the second indicates judgement, and these were a reference to the mercy that Judah would receive if it repented, and the judgement that would follow if it did not. These names are also typical of Jesus, whose first coming was as Saviour, but who will soon come a second time as Judge.

Isaiah is the most quoted prophet in the New Testament and there are more references from his writings than any other Old Testament book. Only 7 New Testament books have no reference from Isaiah.

AUTHOR

Many modern theologians claim that this book was written by 2 or 3 men and simply grouped under the name of Isaiah. This criticism is based on their unbelief in the prophetic power of God. They claim that the last part of the book, which refers to the exile period, names Babylon – a nation which had not yet arisen (chapter 47) and names Cyrus as the restorer of Israel **(44:28)**(Cyrus lived 200 years after Isaiah), was actually written as history after these events happened. This is false, and is a devilish strategy designed to cast doubt on the total inspiration of the Bible. There are many proofs

that there was but one writer of this book – Isaiah himself, but the most potent is the fact that Jesus said he was. Both Christ and the New Testament writers quoted from all parts of the Book of Isaiah and declared that Isaiah was the author. The following quotations show this clearly.

Isaiah 1:9	-	Romans 9:29
Isaiah 10:22-23	-	Romans 9:27
Isaiah 29:13	-	Matthew 15:7
Isaiah 40:3	-	John 1:23
Isaiah 42:1-4	-	Matthew 12:17-21
Isaiah 53:4	-	Matthew 8:17
Isaiah 53:7-8	-	Acts 8:30-33
Isaiah 61:1-2	-	Luke 4:17-20

CONTENTS

The book of Isaiah is actually a miniature Bible, It has 66 chapters paralleling the Bible's 66 books. The division of the book also is like the Bible – with 39 books in the Old Testament and 27 in the New Testament – Isaiah has 39 chapters of prophecies and history relating to his own time, and the events leading to and warnings of the coming captivity. The main emphasis is law and judgement as in the Old Testament. The following 27 chapters (40-66) are prophecies of things to come, with the main theme being the Messiah. In fact, this section of the book begins and ends in exactly the same way as the New Testament. **Note ISAIAH 40:3 and MATT. 3:3** – John the Baptist coming as the forerunner of the Messiah, and **IS. 65:17-25** and **66:22-24** and **REV. 20-22**.

The contents of Isaiah include a wide range of prophecies.

Chapters 1 – 39.

Chapters 1-12 – Concerning JUDAH and JERUSALEM.

Chapters 13-23 – Concerning SURROUNDING NATIONS.

Chapters 24-35 – Concerning the WORLD.

Chapters 36-39 – Historical record of the invasion of Judah during

Chapters 40 – 66 Hezekiah's reign.

Chapters 40-48 – the promise of RESTORATION to the Exiles.

Chapters 49-57 – the promise of REDEMPTION through the COMING MESSIAH.

Chapters 58-66 – the future GLORY of the MESSIAH'S KINGDOM.

PROPHECIES FULFILLED DURING ISAIAH'S LIFETIME

Judah to be delivered from Syria and Israel (**IS. 7**)

Syria and Israel destroyed by Assyria (**8:4 and chap. 17**)

Assyria's invasion of Judah (**8:7-8**)

Philistines brought low (**14:28-32**)

Moab overthrown and becomes weak (**chapters 15 and 16**)

Egypt and Ethiopia conquered by Assyria (**20:4**)

Arabia fails (**21:13-17**)

Judah delivered from Assyria (**37:6-7**)

Hezekiah's life extended (**38:5**).

PROPHECIES FULFILLED AFTER ISAAH'S TIME

Exile of Judah in Babylon (**39:5-7**)

Babylon's permanent desolation (**13:19-22**)- this is still so today in the exact detail as prophesied – a tremendous proof of the Bible's Divine Inspiration.

Tyre destroyed (**23:1-12**).

Cyrus named. (**44:28 – 45:1-4**)

Cyrus' victory over the nations (**41:2-3,45:1**)

Cyrus to end the captivity of Judah and Israel (**45:13**)

Cyrus to rebuild the Temple (**44:28**)

The end time restoration of Israel to the land of their fathers – (**IS. 11:11-14**) – this has been fulfilled since 1948.

MESSIANIC PROPHECIES

Isaiah, of all the prophets, gives the clearest picture of the Messiah who was to come.

His virgin birth – (**7:14**)

His royal heritage and His Deity. (**9:6-7**)

His lineage (**11:1**)

His anointing with the Holy Spirit (**11:2-4**)

His gentle character (**42:1-4**)

His ministry (**61:1-4**)

His death (53) – there are at least 32 fulfilled prophecies in this chapter.

His resurrection (**25:8**)

His millennial reign (**11:3-10**)

SIGNIFICANT TEACHINGS IN ISAAH

The fall of Satan or Lucifer (**chapter 14**)

Reference to the Triune Godhead (**6:8**). There is clear proof of the Deity of the Holy Spirit here – compare **ACTS 28:25-27**

Proof of the Deity of Christ – **JOHN 12:41 cp IS. 6:1**

Emphasis on the Holy Spirit – **IS. 10:27, 11:2, 32:15, 40:13-14, 42:1, 44:3, 59:19** and **21, 61:1**, - Note also the reference to the Baptism of the Holy Spirit and speaking in tongues. **28:9-12 cp 1 COR. 14-21.**

Divine Healing – **IS. 53:4-5, 58:8, 33:24, 38:1-9.**

KEY WORDS

There are two key phrases in Isaiah:

Salvation.

This word occurs more in this book than any other Old Testament book except psalms. Isaiah's own name means "Salvation is of Jehovah", and is the theme of the Book.

The Holy One of Israel.

This phrase occurs in 3 Psalms (**71, 78, 79**), twice in Jeremiah (**50 and 51**), but 33 times in Isaiah. This is the number of years Jesus lived on the earth and the frequent use of this distinctive title for the Lord no doubt stemmed from Isaiah's vision (**chapter 6**) and the overwhelming sense of His

holiness.

KEY VERSE

Isaiah 53:4-5 “Surely he hath borne our grief and carried our sorrows; yet we did esteem him stricken smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed”

Chapter Twenty Five

JEREMIAH

This is the book of 'the weeping prophet', as Jeremiah was known because of his anguish over Israel's spiritual condition. (**JER. 9:1 and 14:17**). Lamentations is also included in this study.

BACKGROUND

Jeremiah was only a young man when called of the Lord to the prophetic ministry. He was born of the priestly line - the son of Hilkiah (**1:1**). It is not known if his father was the Hilkiah who was High Priest in the days of Josiah, though by the time factor he could well have been. Jeremiah's ministry began in the 13th year of Josiah (**1:2**).

He prophesied to the Kingdom of Judah over a 40 year period until the total exile of the nation, and for a short period beyond. His ministry was not received and he, like his Lord, was rejected by his own family (**12:6**), his neighbours (**11:19-21**), by the priests and prophets (**20:1-2**), by his friends (**20:10**), by all the people (**28:8**) and by the King (**36:23**) who cut up Jeremiah's Prophecies and burnt the Book. (The Lord commanded him to rewrite it - **JER. 36:28**.) He was conspired against by the people (**18:18**), beaten and put in the stocks (**20:1-3**) and imprisoned a number of occasions (**37 and 38:5-13**).

After the fall of Jerusalem, Jeremiah was released by Nebuchadnezzar and remained in Palestine until the new Governor was assassinated (**chapter 41**). He was forcibly taken into Egypt by the fugitives and continued to prophecy there. He was finally slain in Egypt by stoning - according to Jewish history. His ministry was unique in that much of it was associated with signs. He actually lived out before the people a picture of the prophecy he gave them. For example, he was commanded of the Lord not to marry as a sign of the terrible end that was soon to come upon the wives and children of Judah (**JER. 16**). No one would be able to settle down and raise a family in peace.

CONTENTS

The book contains history, biography and prophecy and is not written in direct chronological order.

Jeremiah's call - (**Chapter 1**). His call and commission from God is very definite. He was chosen for this task before his birth. (**1:5**)

General prophecies of warning, rebuke and repentance to Judah. (**JER. 2:20**)

Prophecies and denunciations of the leaders of Judah - their rulers, priests and prophets. (**Chapters 21-23**)

Prophecies of Divine judgement and the prediction of the 70 years of Captivity. (**Chapters 25-29**) It was this prophecy, **JER. 25:11-12 and 29:1-14**, which prompted Daniel to pray for the end of the captivity - **DAN. 9:1-3**.

Promises of Restoration. (**Chapters 30-33**)

Prophecies against the sins of Judah's Kings - Jehoiakim and Zedekiah. (**JER. 34-39**)

History and prophecies of the remnant left in Palestine (**Chapters 40-45**).

Prophecies of the Gentiles - (**Chapters 46-52**).

These sections can be summed up as:

Prophecies before the Fall of Jerusalem (**JER. 2-39**).

Prophecies and History after the Fall of Jerusalem (**40-52**).

KEY WORD

Backsliding. Apart from the Book of Jeremiah, this word only occurs once in Proverbs and three times in Hosea. It is used 13 times in Jeremiah and this is significant since 13 is the number of rebellion in Bible numerics. The whole book is an up to date message for the rebellion of our day with its warnings of impending judgement which will soon be fulfilled again during the time of the Anti-christ.

KEY VERSES

Jeremiah 31:33-34 and 23:5-6 and 33:15-16. The whole nation of Israel had failed and failed miserably since God brought them out of Egypt about 900 years before Jeremiah's ministry. There was no hope for them. They had demonstrated through each succeeding generation that they would not serve God. If this was so with a specially chosen people who were to have been as lights to the Gentiles how much less would the heathen submit themselves to God's righteous laws. The only hope for the world was a change of nature - a new heart with God's laws written therein. It was now proved beyond question that even the most favoured of people needed a Saviour. **JER. 23:5-6** and **33:15-16** shows the tremendous promise of God in changing our nature and conforming us to the image of Christ. The first verses speak of Jesus and give His name as "THE LORD OUR RIGHTEOUSNESS". The latter verses use this same name to describe the redeemed People of God.

OTHER SIGNIFICANT ASPECTS OF THE BOOK

God's word is true whether it is popular or not. The rejection and reaction of the people, leaders and Kings did not alter one thing which Jeremiah prophesied. It all came to pass even to the exact length of the exile.

There is a price to pay for the word of the Lord. Jeremiah was no different to us and did not enjoy his unpopularity. He even tried to quit his ministry but the word of the Lord was like a fire in his bones. (**JER. 20:9**).

He was called of God and knew it. He did not try to take the honour to himself (**HEB. 5:4**). The call of God is no light thing and without it those that aspire to ministry will end in professionalism and be as the "brutish pastors" of this period (**10:11**).

LAMENTATIONS

The Septuagint version of the Old Testament declares that Jeremiah was the author of this book and this preface is included in it... "And it came to pass after Israel was led into captivity and Jerusalem made desolate that Jeremiah sat weeping and lamenting and lamented this lamentation over Jerusalem."

The Book is comprised of 5 poems which are in the acrostic form in the Hebrew language. There are 22 letters in the Hebrew alphabet and in **chapters 1,2,4 and 5** which all have 22 verses, each verse begins with the succeeding letter of the alphabet. Eg. Verse 1 begins with “aleph”, verse 2 with “beth”, verse 3 with “gimel” etc. **Chapter 3** has 66 verses and has the same style but with 3 verses beginning with each letter in order.

It is significant to note that when Jeremiah had been proved right and his ministry vindicated, there was no exultation in him, only mourning for his people. The place where he lamented is called “Jeremiah’s Grotto” and is a recess in the side of the hill, where centuries later Jesus was crucified.

KEY VERSE

Despite the sorrowful note of the Book of Lamentations, Jeremiah declares, “Great is thy faithfulness” – **(3:23)**

CONTENTS

Chapter 1 – The Ruin of Jerusalem

Chapter 2 – The Anger of the Lord

Chapter 3 – Jeremiah’s grief

Chapter 4 – Contrast between Israel’s former glory and present degradation

Chapter 5 – The Prayer of Jerusalem.

Chapter Twenty Six

EZEKIEL

BACKGROUND

PROPHET OF THE CAPTIVITY

Like Jeremiah whose ministry overlapped his, Ezekiel was of the priestly line, (1:3) but also was called to be a prophet. He was a prophet of the captivity period and a contemporary of Daniel and Mordecai, as well as Jeremiah. He was taken captive with Jehoiachin and 10,000 others at the age of 25 and began his prophetic ministry at the age of 30 after seeing visions of God. (1:1-2) Ezekiel ministered to these exiled people for 6 years before the destruction of the Temple and the total captivity began. His ministry spanned 22 years – (29:17). He was married, but his wife died as a sign to Israel that the destruction coming upon Jerusalem was not a natural event, but the direct dealing of God (24:15-27). His main purpose up to chapter 24 is to show those already exiled that God had not yet finished with Judah and Jerusalem would indeed be destroyed. False prophets had risen up saying that Judah's troubles were nearly over and that they would soon go home. Jeremiah had sent a letter from Jerusalem refuting this false hope and Ezekiel began his ministry soon after. No doubt the restoration which did ultimately occur was due in part to the faithful ministry and spiritual emphasis which Ezekiel kept before the people in captivity.

PROPHET OF THE SPIRIT

The name Ezekiel means "God strengthens" and this was certainly so in his case. God gave him a strength beyond himself for the demanding ministry he was called to. (EZ. 3:8-9) He was made harder than adamant – or diamond. This strength came from the Holy Spirit. Each of the major prophets emphasised one person of the God-head. Isaiah was the prophet of the Son, Jeremiah was the spokesman for the Father and Ezekiel emphasised the Holy Spirit and refer, to Him at least 25 times.

AUTHOR

Ezekiel himself. The whole book is written in the first person.

KEY PHRASES

"The Glory of the Lord".

This occurs many times throughout the book. This Glory was the Shekinah light of God's presence which had been among his people for centuries and was manifested from between the Cherubim on the Ark of the Covenant in the Holy of Holies the innermost part of the Temple. The divisions of this book relate to the appearance, departure and return of the Glory of the Lord.

"They shall know that I am Jehovah".

This phrase occurs at least 70 times and shows the purpose of God's glory being manifested. It is not merely to bless the people, but to reveal God's greatness and Lordship this is also the purpose of judgement – not merely to break the people and bring them to repentance but to show that God is in charge and will even move mighty nations around like pieces on a chess-board to accomplish His will.

CONTENTS

Ezekiel's call and commission	- chapters 1-3
Judgements on Jerusalem	- chapters 4-24
Judgements to come upon the nations	- chapters 25-32,35
Restoration of Israel	- chapters 33-39
The Glory of God revealed in His Temple, People and City	- chapters 40-48.

The Book is better considered in its references to the Glory of God than the actual chapter divisions listed above.

God's Glory appears. Chapters 1-3

It was the appearance of this glory seen by Ezekiel in visions which gave him the perspective and made him ready for his ministry. He saw heaven opened while he was a captive in Babylon (1:1) . Seven days later, the Glory of the Lord appeared to Ezekiel in the plains (3:23). Each of the pantomimed prophecies Ezekiel lived out before the people were specifically given him in detail during these times in this direct presence of God.

The Glory of God departs from the Temple, and the reasons for this. Chapters 5-24

The Spirit of the Lord took hold of Ezekiel and physically transported him to Jerusalem (8:3) where he again saw the Glory of God (8:4). However, the glory of God was in the process of leaving this Temple that he had honoured since Solomon dedicated it about 400 years before. God showed Ezekiel the sins and abominations of Judah and the idolatry of the priests (8:7-18). Ezekiel saw God's glory go slowly out of the Temple, leaving it bereft of purpose and ready for destruction. Once again the word 'Ichabod' could be applied (1 Sam. 4:21-22). First the Glory of God moved from the inner part of the Temple and stood over the threshold, then to the door of the East Gate of the Temple. After a while the Glory moved out from the Temple and the City and stood over the mountain on the East side (chapter 10). As far as Israel was concerned, that Glory would not return for centuries.

The nations shall know that I am the Lord. Chapters 25-32, 35

In this section, God's attention turns from Judah, now totally desolated, to the evil heathen nations round His people. Though He used them to punish Israel and Judah, they too were set for judgement. They rejoiced over the destruction of His people, but God intended that same judgement for them (36:14-15).

Seven nations were to come under this wrath of God Ammon, Moab, Edom (also ch. 35), and Philistia are all listed in chapter 25, Tyre (ch. 26-28), Sidon (ch. 28), Egypt (ch. 29-32). This section is one of the most remarkable proofs of the Bible's authenticity. These prophecies have literally been fulfilled in perfect detail. One astonishing example is the prophecy against Tyre. In EZEK. 26:3, God said He would bring many nations against Tyre as the waves of the sea – or one after the other – but that Nebuchadnezzar would begin Tyre's destruction (verse 7). In the 12th verse the emphasis changes from "he" – Nebuchadnezzar to "they" – another nation. This was literally fulfilled. After Nebuchadnezzar retreated to an island just off the coast and connected by a bridge, - years later, Alexander the Great came against Tyre and in reality did scrape the very dust of old Tyre with the stones and timbers and threw them into the sea, thus constructing a causeway out to the island. By this ingenious means, he totally overthrew this proud nation and fulfilled the word of God in perfect detail. Tyre has never been rebuilt. In the 28th chapter, while still speaking of the King of Tyre, the scripture gives us an insight into the personality and background of Satan. These details can not apply to any earthly King –

28:11-19.

The return of God's Glory. Chapters 33-48

This section culminates in the restoration of the Glory to the Millennial Temple (**chapter 43**). The Glory returns in the same way that it was taken away. From the east, to the east gate of the Temple and finally to the inner court. As far as Israel as a nation is concerned this event is yet to occur. But the sure promise of God is that once again His people will dwell in their land with the glory of God inhabiting the Temple of God. For the church, however, that Glory of God was restored to the earth on the Day of Pentecost. Stephen said that in this period of time God doesn't dwell in temples made with hands – **ACTS 7:48**, but in the human temple of the Church – **EPH. 2:19-22**.

In this section of the book of Ezekiel there are a number of tremendous prophetic and typical passages.

The promise of Israel's end time restoration to her ancient land is seen in **EZEK. 36:8-15**. God is again settling Israel after her old estates (**36:11**) and causing the land to flourish, and become like the garden of Eden. This has literally come to pass in our time – note **36:28-38**. One part of Israel's destiny which has yet to be unravelled is the control of the Temple site. At present, the Mosque of Omar stands where the End time temple will be built – note **EZEK. 36:2**.

The valley of dry bones. Chapter 37.

This is primarily a prophecy of Israel's restoration as a nation. It was dead, but has been established again. Never in the history of the world has a nation ceased to exist and then been founded again, except in the case of Israel. The divisions of the Kingdom into Judah and Israel are no longer recognised either. There is only one nation now (**37:15-22**). However, this prophecy is also a poignant picture of the Church, which has gone through a desolation and is today beginning to arise again – restored as a mighty army for God, every bone coming into his rightful place in the Body of Christ.

Gog and Magog. Chapters 38-39

These two chapters are an incredibly detailed prophecy of events which are soon to occur in Israel (**38:8**) "in the latter years". This is the invasion of Israel by Russia and the Northern Confederacy. Meshech and Tuval are thought to be the Russian cities of Moscow and Tobolsk in Siberia. The Septuagint version also included the title Rosh or Russia in this list (**38:2-3**). In the midst of this seeming destruction of the tiny nation of Israel, God will intervene and destroy Russian army, leaving only one sixth of it.

Details of the Millennial Temple. Chapters 40-46

Also in this section are the instructions to the Zadok priesthood, which is full of typology for the church. (**44:15-31**)

The River of Living Waters. Chapter 47

While this speaks of the full spiritual restoration of Israel, as well as their national re-establishment, this chapter is a prophecy of the Church. That river is the one Jesus spoke of in **John 7:37-39** and is fulfilled in the Baptism of the Holy Spirit. There are various depths in the river. Don't settle for less than a river to swim in.

Jehovah Shammah. Chapter 48:35

The last chapter of Ezekiel speaks of the city and the inheritance of the tribes of Israel in the Millennial Kingdom of Christ. The key thing, though, is not the people's portion but the fact that "the Lord is there". Ezekiel begins with the Glory of the Lord, then that Glory leaves the sanctuary and the city, but finally it is restored, not only to the sanctuary (**ch. 43**) but to the city as well. This name of God is one of the great Redemptive names. It reveals that God intends to bring His people to a place where He can dwell among them and no redemption would be complete with this full relationship.

AND THE GLORY OF THE LORD SHALL BE REVEALED, AND ALL FLESH SHALL SEE IT TOGETHER.

Chapter Twenty Seven

DANIEL

The Book of Daniel is one of the most amazing books in the Old Testament in respect to its references to God's power on behalf of His people and to the prophecies of the major world Kingdoms and the End Time. It is the parallel book to Revelation in the New Testament.

AUTHOR

Daniel. This was verified by Jesus – **MATT. 24:15**

BACKGROUND

Daniel was a member of a leading Jewish family and perhaps of the royal house – **DAN. 1:3**, who was captured in Nebuchadnezzar's first siege of Jerusalem in the 4th year of Jehoiakim's reign, and taken to Babylon to serve in the palace there. He was a contemporary of Jeremiah and Ezekiel, and was born during the reign of Josiah.

His life and ministry in Babylon is an incredible example of faith under extreme testing. Like Joseph, whose experience was so similar, there is not one wrong thing recorded of him. He was so highly esteemed, not only on earth but in heaven as well, that God called him, "O Daniel, a man greatly beloved" - **10:11 and 10:19**.

He lived through the entire 70 year captivity of Judah, being taken captive at its beginning, and was instrumental in its end. He died in Babylon at about the age of 90.

God elevated him from a captive to the Prime Ministry's office under 3 rulers – Nebuchadnezzar, Belshazzar and Cyrus.

His name very appropriately means, "Judge of God". He was the voice of God's judgement to the heathen Kings.

THEME OF THE BOOK

The Absolute Universal Sovereignty of God in human affairs as seen in **4:25-26 and 5:26 and 2:44**.

MAJOR EVENTS AND CONTENTS OF THE BOOK

The first six chapters contain six conflicts:

- Chapter 1 – Between Self Indulgence and Self Control
- Chapter 2 – Between Witchcraft and Divine Wisdom
- Chapter 3 – Between Idolatry and True Worship
- Chapter 4 – Between Pride and Divine Sovereignty
- Chapter 5 – Between Blasphemy and Divine Judgement
- Chapter 6 – Between Persecution and Divine Providence

The other six chapters of Daniel deal mostly with visions and prophecies of the nations and the End Time.

One other significant event of Daniel's life is seen in chapter 10 during a time of partial fasting. An angel, probably Gabriel, appears to him with an answer to his prayer, but although the prayer was heard on the first day (v. 12) it took 3 weeks for the heavenly messenger to get through to Daniel. This is a very clear revelation of the battle which goes on in the heavenly realms between the powers of God and Satan and the necessity for continual prayer to assist in this battle for "open skies to God".

TESTED TO COMPROMISE

Chapter 1- In the matter of falling in with the customs or the heathen court, Daniel and his companions stood firm to their upbringing and convictions. They proved the principle that faithfulness brings fruitfulness – at the end of the test period, they were better developed than those who had every advantage of Nebuchadnezzar's resources. In all things they maintained their separation from the world.

A MAN OF REVELATION

Chapter 2 – This first demonstration of the prophetic gift, which characterised his life ever after, convinced even Nebuchadnezzar that the Spirit of God dwelt in him. The ability to reveal both the dream and the interpretation of it was a sign and a wonder to the heathen, and as a result Daniel was made Prime Minister. The significance of that interpretation is vitally important to us today, as it has a bearing on the End Time events.

IF YOU DON'T BOW YOU CAN'T BURN

Chapter 3 – In another absolute refusal to compromise at all, the 3 friends of Daniel, Shadrach, Meshach and Abednego have left us a burning example. The law of God was so strong in them – ("Thou shalt have no other gods before me, nor bow down to graven images. **EX. 20:3-5**) that they would rather have died than shift from their obedience to God.

This experience teaches us of our relationship to civil authority today. We are commanded by **ROMANS 13:1-7** to be in obedience to the rulers of the land, but when the law of man contravenes the law of God, our first responsibility is to Him. **ACTS 5:29**.

The faith of these young men in the word of God was the basis for their deliverance from the fiery furnace. The prophecy of Isaiah would have been well known to them. They were referring to **IS. 43:2** – "When thou walkest through the fire, thou shalt not be burned", when they said to Nebuchadnezzar, "Our God whom we serve is able to deliver us from the burning fiery furnace." (**3:17**). Miracles don't just happen, they are brought about by use of definite principles. Faith in the word of God is one of the most important of these.

God did deliver them. "like the Son of God" (**3:25**) (a pre incarnation appearance of Christ) walked with them in the furnace and this demonstration of God's power resulted in Nebuchadnezzar's conversion. **DAN. 3:28-29**

PRIDE LEADS TO ABASEMENT

Chapter 4 – brings out very strongly that governments only exist by the permission of God. He, and He alone sets up one and puts another down. He is sovereign in the affairs of the world. Nebuchadnezzar became lifted up in pride and took the honour for the establishing of Babylon to himself – **4:30**. Within one hour he suffered a total mental breakdown and was driven out of the

palace to live in the fields like the animals. The final proof of God's sovereign control is seen in the fact that Nebuchadnezzar was once again exalted to the throne when his sanity returned after 7 years – exactly as Daniel had foretold.

WEIGHED AND FOUND WANTING

Chapter 5 – Once again the miraculous power of God is seen in the midst of heathen practices. This time it led to judgement – note **LUKE 10:13-14**.

Belshazzar, grandson of Nebuchadnezzar who ruled jointly with his father, Nadonadius, defiled the sacred vessels belonging to the Temple at Jerusalem. In the midst of the debauchery of this pagan feast, the fingers of a man's hand appeared, writing on the wall the words "MENE MENE TEKEL UPHARSIN" – "Thou art weighed in the balances of God's divine justice and found wanting" was the central message – interpreted once again by Daniel.

Note that this hand appeared over against the Candlestick (v. 5) which once stood in the Holy Place of the Temple. The Candlestick is a type of the Church. It is the only light in this world of darkness. Associated with this type of the Church was the dual sign of a "supernatural hand" (laying on of hands – **MARK 16-18**) and "an unknown tongue" (**ACTS 2:4, 1 COR. 14:22**).

Before the night was out, Belshazzar had paid the price of his sacrilege, the Babylonian Empire had passed into history, and the Medo Persian Kingdom began to dominate world affairs.

FAITH THAT SHUTS THE MOUTHS OF LIONS

Chapter 6 – Once again refusing to compromise, (the story of his life) Daniel is thrown to certain death by the jealous princes of Medo Persia. An angelic visitation in the lion's den delivered Daniel and gave the lions lockjaw, because innocence was found in him. (v. 22) God will deal with the impossible on behalf of a people who work righteousness before him. **ACTS 10:34-35**. The absolute uncompromising stand Daniel took against every value and temptation of the world was the secret of his success.

NEBUCHADNEZZAR'S DREAM

This supernatural revelation and interpretation of this dream is vital to our understanding of present day events. A description of the image seen in his dream is found in **chapter 2:31-35** and the interpretation of it in **verses 36-45**. It is a description of the "TIMES OF THE GENTILES" which began in 606 B.C. with the captivity of Judah; the end for the nation of Israel in their own land. This exile or heathen domination of Israel has continued until our day, and even though Jerusalem is free for the first time in 2600 years yet most Jews are still dispersed. Also the boundaries of Israel are not yet at the fullest extent.

The "Colossus" or Image symbolised the World Kingdoms in their unity and historical succession. Gentile dominion is represented by a huge "Metallic" man. The degeneration of the "World Kingdoms" is seen in the diminishing value of the metals used. Silver is worth less than gold, brass than silver, iron than brass, and clay than iron.

The four metals of which the "Colossus" was formed represent four world-wide empires which were to arise in succession. From Nebuchadnezzar to the "second coming" of Christ for the Kingdom of the Millennium, there will only be four great world empires .

- 1) BABYLON – “head of gold” is. 37, an absolute autocracy. This kingdom being the head seems to point to the unity and compactness of the Chaldean empire, as being dominated by one people under the absolute control of one sovereign.
- 2) MEDO-PERSIA – “another kingdom inferior to thee” silver – v. 39; 5:31. This government was not an autocracy, because the monarch depended upon the support of a hereditary aristocracy. The king by no means could go as he willed, DAN. 6:14; also Ahasuerus could not rescind his order for the slaughter of the Jews, but could only issue a counter decree permitting them to stand for their lives and slay all who would assault them. – **ESTHER 8:8.**

The breast and arms, a twofold part, are assigned to the Medo Persian empire – the right arm and breast signifying the Persians, the stronger of the two nations; the left indicating the Medes.

- 3) GREECE – “Third kingdom of brass, which shall bear rule over all the earth” v. 39. The identity of this kingdom is found in **DAN. 8:20, 21; 10:20.**

The belly and the thighs, or rather, with the thigh part, a combination of two portions of the body associated respectively with strength and vigour, aptly represent the kingdom of Alexander, in which the ever active Greek ruled over the placid Asiatic, but could not imbue him with his own qualities. The government of Alexander the Great was a Monarchy supported by a Military group, that was as weak as the ambitions of its leaders who eventually split the Kingdom 4 ways.

- 4) ROME – v. 40-43. (**DAN. (:26)** here it is predicted that Messiah should be cut off, and that, afterwards, Jerusalem and the Temple should be cut off, and of a great Prince destined to meet his end in the last indignation, that is, by the people of the Fourth World Empire. We know this was fulfilled by Rome in 70 A.D.

The legs point to the great division of Rome into the Eastern and Western empires, (governed from Rome and Constantinople) and the toes to the final division into ten kingdoms. The two great nationalities of the fourth kingdom were united for a while; they did not amalgamate. The Greeks, though conquered, were never really completely merged in the Empire, until at length the artificial bond of union was severed.

The iron power of the Caesars showed a still further depreciation in the value of the Government. For they were nominally elected by the people; they were merely called First Magistrates of the State, or Generals; and for a long time they wore no diadem, but only the laurel crown of a successful commander. They had also a Senate which was supposed to counsel and control them. Yet underneath they usually wielded an absolute power. The people were not allowed to interfere, and if a senator grew too independent, he was banished.

The Empire thus remained metallic. It was coherent and strong as iron. But it was not long until those northern hordes began to assert their superiority, and gradually they brought in the “clay” democracy.

From this we see that the world governments will continue until the Lord’s Kingdom is mixed with democracy, “clay” and monarchy, “iron”. In short, the Image shows that the

Gentile dominion passes gradually from the HEAD, the organ which ought to direct the members, to the FEET, which are only made to carry the body whither the head directs. We see that the first of the Kingdoms was a UNIT, the second a DUAL, the third a QUADRUPLER (**Dan 7:6, 8:8**) and the fourth, in its final form, becomes TEN-TOED.

It has been suggested that since the ten kingdoms of the toes are five on each foot, that five of the last day kingdoms will be from the Eastern part of the Empire and five from the Western part. This ten toed Kingdom, which is yet to fully emerge, has its roots in the ancient Roman Empire, of which it is to be a revival. At the present time, it is beginning to rise in the form of the European Common Market, and will probably have 5 major nations from Eastern and 5 from Western Europe.

- 5) Daniel shows us the “TIMES OF THE GENTILES” coming to a close during the reign of these ten kings (the toes) **v. 44**.

The destruction shall be accomplished by a “stone was cut out of the mountain without hands” (not quarried) and the Holy Spirit gives the interpretation of this in **v. 43**. “Shall the God of heaven set up a kingdom, which shall never be destroyed”. The image and all its power is to be destroyed completely in such a manner that they will never arise again, “it shall break in pieces and consume all these kingdoms, and it (the Kingdom of Christ) shall stand forever.”

FROM THIS WE SEE THAT THE TIMES OF THE GENTILES CANNOT FULLY COME TO AN END UNTIL THE REVELATION OF CHRIST TO SET UP HIS KINGDOM. Rev. 19:11-16, Matt. 25:31 – He is the stone – the Rock of Ages – who will fill the whole earth.

This dream had only to do with the Gentiles and their history, and the most significant thing is that this chapter is not written in Hebrew but in the language of the world empire, Chaldean. This is also true of the vision given to Daniel which encompasses the same history in Chapter 7.

THE FOUR BEASTS OF DANIEL'S VISION

Forty eight years after the dream of Nebuchadnezzar, God gave to Daniel a vision of the TIMES OF THE GENTILES. Here God shows them in their true nature as RAVISHING BEASTS Daniel 7.

The vision came to Daniel from the “great sea” or Mediterranean Sea and the four “beasts” came up out of the sea. So it is believed by some, that all of these four kingdoms must border on the Mediterranean, and it has definitely been so up till now – note **DAN. 7:17**.

“The four winds of the heaven strove upon the great sea” – seems to point to the universal influence the nations of this area would have, and shows that people of all regions of the earth would be affected by it, and moved hither and thither in violent commotion.

- 1) THE LION verse 4. BABYLON, verse 17. The combination of the lion, “The King of the Beasts”, and the eagle, “The King of the Birds,” corresponded to the Royalty of the “Head of Gold” of the Image.

The lion with the wings of an eagle was a very familiar sight to Daniel in Babylon. Many of them have been dug up from the ruins of the city and some of them are now in the British

Museum. It would immediately suggest this Kingdom to Daniel.

The “plucking of the wings thereof”, most authorities agree, speaks of the insanity of Nebuchadnezzar. **DAN. 4:20-27**

- 2) **THE BEAR – MEDO-PERSIA.** Verse 5. Corresponds to the arms and breast of the Image.

The bear is the strongest beast after the lion, it has none of the majesty and agility of the lion, is awkward in its movements and effects its purpose with comparative slowness; by brute force and sheer strength. These were the characteristics of the Medo Persian Empire. It was ponderous in its movements, and gained its victories by overwhelming its enemies, hurling vast masses of troops against them. Xerxes’ expedition against Greece was accomplished with an army of 5,000,000.

The bear “raised itself up on one side” – this means

Persia, which was the strongest part of the two part Kingdom.

The bear had “three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.” These three ribs are the three Kingdoms, Lydia, Babylon, Egypt, which formed a “Triple Alliance” to check the Medo Persian power, but were all destroyed by it.

- 3) **THE LEOPARD – GREECE** with four heads and four wings, **v. 6.** Corresponds to the middle parts of the Image.

The leopard is the most agile and graceful of creatures; but its speed is here still further assisted by “wings”. Slight is its frame, but it is strong, swift, and fierce. Its characteristics render it a fitting symbol of the rapid conquests of the Greeks under Alexander the Great, who, followed by a small but well equipped and splendidly brave armies, moved with great speed and in 10 years overthrew the unwieldy forces of Persia, and subdued the whole civilized world.

The “four heads” represent the “Four Kingdoms” into which the Empire of Alexander was continued until, in B.C. 31, Egypt, the last survivor of them, was destroyed by the Romans. From 323 B.C. to B.C. 30 there was no worldwide Kingdom, there being a break or parenthesis between the Grecian and the Roman Empires, showing that while there were to be “four” world-wide Empires, it did not necessarily follow that there should be no break between them.

- 4) **THE DREADFUL AND TERRIBLE BEAST. V. 7,8, 15-28.** It was unlike any beast that Daniel had ever seen or heard about, and was the focus of Daniel’s vision, because this Kingdom was to be in existence at the end time.

“The iron teeth” correspond to the iron legs of the image and the “ten horns” to the “ten Toes” of the Image. This with **v. 23, 24** tells us that this is the fourth empire.

“There came up among them (the ten horns) another little horn, before whom there were three of the first horns plucked up by the roots,” – is explained in **v. 24.** The Anti-

- 5) Christ, shall arise among ten kings and shall displace three of them, until with himself there shall be eight kings left. Here we have a revelation that goes beyond the vision of the Image.

This little horn will be a man of great intellectual and oratorical powers (v. 8, 20) “He shall speak great words against the most High” – this clause may refer to blasphemy against God, but more naturally refers to self exaltation to a place alongside of God. This latter is indeed what Paul says the Anti-christ will do (**2 Thess. 2:4**) and of which Christ speaks in **Matt. 24:15** – the basis of this is presently strong in the world in Humanism.

The Anti-Christ makes war and persecutes the people known as “the saints of the most High,” (v. 25). **Verse 18** identifies them as the Jews. The word “saints” is only used three times in Daniel and all of these are found in this chapter, v. 18, 25, 27 – and these three are not Gentiles, but Jews.

The Jews shall be given into his hand for a time, and times and the dividing of time,” or 3 years, **Rev. 11:2,3**. (This will also correspond to the last half of the 70th week of **Dan. 9:27**.)

Rev. 12:14 the same expression is used of the preservation of the sealed Jews during the terrible time of Great Tribulation. **Rev. 7:14 4**. The destruction of this man is foretold in **verse 26**.

The destruction of the beast is shown in **verse 11, 12**, which correspond to the destruction of the Image.

As in the Image, so here do we find the Kingdom with Christ sitting upon the throne immediately following the destruction of the Gentile World Domination, v. 14, 27.

THE SEVENTY-SEVEN WEEKS

In chapter nine, Daniel received a Revelation of “Seventy Weeks” that were determined on his “people” (the Jews) and the Holy City (Jerusalem) to finish “their transgressions”, and make an “end of their sins”, and bring in “everlasting righteousness”. **DAN. 9:24**. This revelation of the “SEVENTY WEEKS” is one of the most important revelations in many aspects made in the Scriptures. It set the date of the First Coming of Christ, and gives the length of the reign of the Anti-christ.

The date of the “Vision” is important. The first verse of the chapter locates it in the “First Year” of Darius the Median, or the same year as the “fall of Babylon”, B.C. 538. Daniel had been studying the Prophecies of Jeremiah, and learned from it that the 70 years of “Captivity” of his people were drawing to a close, for the “Captivity” began in B.C. 606, and 68 years had elapsed since then. **JER. 25:11**. This discovery thrilled Daniel and he set his face toward God and poured out his soul in one of the most wonderful prayers recorded in the Scriptures. **Verses 3-19**. It is a model of confession, supplication and intercession. His prayer was interrupted by the appearance of the angel Gabriel, who had been sent at its commencement to give him “understanding in the matter”. **Verse 20-23**. Daniel was concerned about the end of the “seventy years” of the “Captivity”, and doubtless Gabriel relieved his mind as to that, but Gabriel had something more important to reveal to Daniel and that was the period of “Seventy Weeks, or Sevens, or 490”.

The purpose of Gabriel’s visit was to show Daniel that while his people would be restored to their own land at the end of the “Seventy Years”, that did not mean the restoration of their National Life, but was only the commencement of a longer period, which the angel called the “Seventy Weeks”, that must elapse, containing special events in Jewish history. This period was “determined” upon Daniel’s people, and upon the Holy City. This is very important. Note the meaning of the word

“determined”. It is a very significant word. In the original Hebrew it means “cut off” or “cut out of”. And if we were to put it into modern English it would be something like this: “Four hundred and ninety years are cut out.” That is to say, they are taken out of the entire period of time. God thinks of the whole period. Then He says, “I will cut this piece out.” It is a portion, you see, separated –from the rest in which certain things will happen, and that portion in this case is exactly 490 years. It discloses the fact that the “Seventy Weeks” have nothing to do with the Gentiles or the Church. It also discloses another fact that the “Seventy Weeks”, or 490 years, only cover the period when the Jews are, by God’s permission, dwelling as a people in their own land. It does not cover the period of their Dispersion. It especially concerns Jerusalem and certain events that will occur in that city.

The expression “Seventy Weeks” should read “Seventy Sevens”. Whether those “sevens are days, weeks or years is to be determined by the context. The “Period” of the “Seventy Weeks” is divided into three periods of “Seven Weeks”, “Threescore and Two Weeks” and “One Week”, and it was to be 7 plus 62 equals 69 weeks from the going forth of the “commandment” to Restore and Build Jerusalem Unto “MESSIAH THE PRINCE.”

As historical dates are almost impossible to verify, and any attempt to do so would be pure speculation, in view of the differing opinions of commentators, we will give only the general figures, which any student can easily see are definitely fulfilled in Christ. It is the years that are important, and not in this case the day of the week or date of the month.

We can accurately establish the beginning of the “69 week period”. Both the Scriptures NEH. 2:1 and history bear this out as B.C. 445 in the month Nisan; the twentieth year of Artaxerses 1, who began his reign in 465 B.C. Historians are not agreed on the actual dates of Jesus birth. It was approximately 4-3 B.C. We know that He was about 30 years of age when He began His ministry. This brings us to about A.D. 27. He ministered for 3.5 years until His crucifixion in approx. A.D. 31 in the month of Nisan. A casual observation will reveal that from 445 B.C. until about A.D. 31 is 476 years which does not co-incide accurately with 69 weeks or years. What explanation can we give for this? It is clear to every careful student of the Word of God that there is a “Time Element” in the Scriptures. We come across such divisions of time as “hours”, “days”, “weeks”, “months”, “times”, “time and the dividing of time.” To be intelligible and avoid confusion, they must all be interpreted on the same scale. What is that scale? It is given in **NUM. 14:34**. “After the number of the days in which ye have searched the land, even forty days – Each Day FOR A YEAR, shall ye bear your iniquities even forty Years.” See also **EZEK. 4:6**.

The “Lord’s Scale” then is:- “A Day stands for a Year.” Let us apply this scale to the “Seventy Weeks”. We found that the time between the “commandment” to restore and build Jerusalem, and “Messiah the Prince”, was to be 69 weeks, or 69 by 7 equals 483 days, or if a “day stands for a year, 483 years. But we found that from B.C. 445 to A.D. 31 was 476 years, a difference of 7 years. How can we account for the difference?

We must not forget that there are years of different lengths. The Lunar year has 354 days. The Calendar year has 360 days. The Solar year had 365 days. The Astronomical year has 365 days, and it is necessary to add one day every 4 years to the calendar.

Now which of these years are to be used in our calculations? We find the “Key” in the Word of God. In **GEN. 7:11-24; 8:3,4**, in the account of the Flood, we find that the 5 months from the 17th day of the 2nd month, until the 17th day of the 7th month are reckoned as 150 days, or 30 days to a month, or 360 days to a year. This is also true of the dates in Revelation referring to the end time. **REV. 11:2, 12:6, 14, 13:5** give three different descriptions of the same period. 1260 days, or a time (1

year), times (2 years) and a half a time (half a year) making 3.5 years, and also 42 months. Simple arithmetic will show that 42 months of 30 days = 1260 days or 3.5 years of 360 days each. So we see that we are to use “Prophetical Chronology” a “Calendar” year of 360 days.

According to ordinary chronology, the 476 years from B.C. 445 to A.D. 31 are “Solar” years of 365 years each. Multiplying these 476 years by 365 (the number of days in a Solar year), we have 173,710 to which add 119 days for leap years, and we have 173,859 days. The number of days in the 483 years of Daniel’s vision as reckoned by the Prophetic Years scale is 173,880. This leaves a difference of 21 days which no doubt could be reconciled exactly if we had an accurate historical date of Jesus’ entry in Jerusalem as Messiah the Prince. In any case, it can be easily seen that the “69 weeks” of years were completed right at the Passover season when Jesus gave Himself for the world. Note that the prophecy of Daniel clearly says that “after” the 69 weeks shall Messiah be cut off but not for Himself. This reference (**DAN. 9:26**) leads us to the conclusion that the time period would have an exact fulfilment to the very day in Jesus’ triumphant entry to the city on Palm Sunday. It was after this that He was to die.

We must carefully notice that nothing is mentioned as occurring between the “seven weeks” and the Threescore and Two Weeks, and that Daniel was to understand that the latter followed the former without a break. The words that follow, “the street shall be built, and the wall, even in troublous times”, doubtless refers to the “first period” or 49 years, occupied by Ezra and Nehemiah in the work of restoring and rebuilding the City of Jerusalem. We see from this that if the “Student’s of prophecy” of Christ’s day had been on the alert, and had understood Daniel’s prophecy of the “Seventy Weeks”, they would have been looking for Him, and would have known to a certainty whether He was the Messiah or not. While there was no break between the “Seven Weeks” and the “Threescore and Two Weeks”, there is a break between the “Sixty ninth” and “Seventieth Week”, in which several things were to happen.

Daniel 9:26 contains an amazing prophecy, which has been fulfilled in perfect detail, “the people of the Prince that shall come shall destroy the city and the sanctuary”. This took place in A.D. 70 when Jerusalem and the Temple were destroyed by the Roman Legions. Notice the exact rendering of the scripture passage “the people of the Prince”. This prophecy could have never have come out of the mind of mortal man: Titus the Roman leader was not there. He sent an urgent message to his army ordering them not to destroy the city. They ignored his orders and ransacked the city and temple and about 1,000,000 people died. But the “Prince” was not there, it was “his people” who fulfilled the prophecy.

Most of these events were to take place during the “69” weeks. But Daniel had a Revelation of “70” weeks. One week is not fulfilled yet and is spoken of in **DAN. 9:27**. This week is separated from the rest by the Church Age. The only thing said of the intervening period is that “wars and desolations” would continue until the end” (9:26 – Living Bible). What an accurate description of the last 2000 years. Now as Daniel describes the last week of the revelation, notice that “he” is spoken of. This “he” is the Anti-christ” who is to come at the end of the age. His Kingdom relates to the Iron of Nebuchadnezzar’s Image and to the 4th Beast of Daniel’s vision.

He will make a covenant with the Jews for 7 years, perhaps to settle the Middle East conflict or to assist the re-building of the Temple and re-establishment of the Sacrificial Order. However, after 3.5 years he will suddenly break his covenant and a time of great trouble for the Jewish people will begin again. This event will usher in the end of the world and the Kingdom of Christ will be established in Jerusalem after the overthrow of the Anti-christ by the Lord.

OTHER VISIONS

Chapter 8 – deals with the vision of the Ram and the Goat and the conflict between Medo Persia and Greece, which they represented.

Chapters 10-12 – Daniel's last great vision of the Son of God and further revelation of the nations of Persia and Greece and of the End Time activities of the Anti Christ.

Chapter Twenty Eight

HOSEA TO JOEL

THE MINOR PROPHETS

The next twelve books of the Bible are called "The MINOR PROPHETS" not because their message was unimportant but because of the size and scope of their prophecies. Generally they are much smaller than the four major prophets - Isaiah, Jeremiah, Ezekiel and Daniel.

In grouping all of these books together, only a brief précis of each will be possible.

A wide period of history is covered by these twelve books. Most lived before the Captivities of Israel and Judah, and only the last 3 prophesied to those who returned from Babylon. In each case, the books were written by the man whose name they bear.

HOSEA

The Prophet of God's Broken Heart"

BACKGROUND

He was a prophet primarily to the 10 tribes of the Northern Kingdom - Israel, and lived mostly in Samaria before moving to Judah. He prophesied for at least 72 years during the reign of Uzziah, Jotham, Ahaz, Hezekiah of Judah, and Jereboam of Israel. (HOS. 1:1) He was contemporary with Amos, Micah and Isaiah and lived around 800 - 710 B.C.

THEME

The main message of the book revolves around Israel's spiritual adultery - her unfaithfulness to God. This is further demonstrated in Hosea's marriage which was specifically commanded of God as a sign to Israel of its own condition (**HOS. 1:2-3**) - that of Jehovah's adulterous wife - who was to be put away but would eventually be purified and restored. Though Hosea had married Gomar as an abandoned woman with no merit of her own - sheer grace, and a type of Israel's, and indeed, the Church's relationship to God. Despite this grace, Gomar soon became unfaithful to Hosea, as Israel had been to God. The wonderful grace of God is seen in this picture of Hosea and Gomar as he buys her back from slavery into which she had sunk (**3:1,2**). For her wickedness (**4:1,2**), God declared that He would judge Israel and forget them (**HOS. 4:6, 5:15**). The names of the three children are descriptive of God's intention concerning this evil Kingdom.

Jezreel (**1:4**) - God will scatter or sow This He did to His unfaithful people, who for their sin have been scattered to all nations of the earth - but are now being restored.

Lo-ruhamah (**1:6**) - I will have mercy no more. With sin, there is a line that is crossed from the mercy to the judgement of God.

Lo-ammi (**1:9**) - "Not my people" - a declaration of official separation between God and sinful Israel.

In the end, there is another promise of Grace - that of forgiveness (**14:4**), and more than mere overlooking of their evil, but real healing for their backsliding, and love from the heart of God. Repentance emphasised by the Key word RETURN (15 times) and the love of God are the keys to

this book.

KEY VERSE

Hosea 14:4

JOEL

BACKGROUND

Almost nothing is known of this prophet beyond his father's name (**1:1**) Though from the contents of the book, it is most likely that he prophesied during the reign of young Joash, when the High Priest Jehoiada was regent. He was a prophet to Judah.

Joel, whose name means "Jehovah is Lord", would have been a contemporary of the great prophets Elijah and Elisha of the Northern Kingdom, Israel.

FOURFOLD MESSAGE

Repentance. (JOEL 2:12-13)

The people are under Divine chastisement. The prophecy occurred during a time of terrible drought and plague of locusts worse than any before it. **1:3-4**. Moses (**Deut. 28:38-39**) and Solomon (**1 Kings 8:37**) had declared that locust plagues would be a sign of Divine chastisement. However the people were not aware of this and Joel's prophecy was to call their attention to the fact that they were in need of repentance. God called them to deep heartfelt repentance and would not be satisfied with anything superficial, and it involved all the people - from children to the elders. (**JOEL 2:16-17**)

Restoration. (JOEL 2:25)

The promise of God would flow to His people in overflowing measure, if they repented. His will for them - **DEUT. 28:1-4** had been interrupted by their sin, and these blessings would be restored. In fact, they would receive double portion rain (**JL. 2:23**). The double portion is the inheritance of the firstborn. **Deut. 21:17**.

The Outpouring of the Holy Spirit. (JOEL 2:28-29)

This promise, which is part of the "restoration", is the basis of Pentecost. Peter quoted this passage as validation of the experience of the 120 in speaking in tongues. **ACTS 2:16-18**. The restoration promise, though, was that "former" and "Latter Rain" would come down together. Pentecost was the former, and Modern Pentecost - 1900 to the present time - is the Latter Rain, but we have yet to see these two deluges simultaneously. This will be the last great revival before Jesus comes, and will fulfil utterly the word of Joel's prophecy - "upon ALL flesh" - **v. 28**.

The Day of the Lord. (JOEL 1:15, 2:1, 11, 31, 3:14)

This is an awesome time yet to come, which Joel saw in prophecy. It is the time when God will intervene directly in world affairs and there will be head on conflict between Him and godless humanity. The church will have been ruptured prior to this time of judgement - note the descriptions of modern weapons, **JOEL. 2:1-11**.

This is a book of restoration through repentance. A rent heart is followed by a rent veil and renewed access to God, which produces the outpouring of the Holy Spirit, and culminates in the manifestation of the Glory of the Lord. **Joel 3:17**

KEY VERSE

JOEL 2:25 (a).

"I will restore to you the years that the locust hath eaten."

Chapter Twenty Nine

AMOS TO JONAH

AMOS

BACKGROUND

He was a native of Judah from the town of Tekoa - 12 miles from Jerusalem. He was not trained to be a prophet, but a simple man - a herdsman and a gatherer of sycamore fruit (**AMOS. 1:1 and 7:14**). He was sent to prophesy in the Northern Kingdom during the reign of Jereboam III, and lived a little after the time of Joel, and was contemporary with Hosea and Jonah.

MESSAGE

Israel would be judged for abusing its privileges. **AMOS 3:2**. To whom much is given much is required.

PROPHECIES AGAINST THE NATIONS

Amos prophesied at a time of national prosperity. During the reign of Jereboam II, the Northern Kingdom reached its highest point politically and economically. Syria was defeated, and all lost territory recovered, but instead of being drawn to the Lord through this blessing, they became corrupt and congratulated themselves. (**6:3**)

First of all, Amos prophesied of judgement to come upon Seven of the surrounding nations: Damascus (**1:3**), Gaza (**1:6**), Tyre (**1:9**), Edom (**1:11**), Ammon (**1:13**), Moab (**2:1**), and Judah (**2:4**). In so doing, he caught the attention of Israel before turning his prophecies to their own sinful condition (**2:6**).

PROPHECIES AGAINST ISRAEL

He made three main prophecies against Israel:

Israel's present sin and judgement (**AMOS 3:1-15**)

Israel's past sin and judgement (**AMOS 4:1-13**)

Israel's future sin and judgement (**AMOS 5:1-16**).

VISIONS

He saw a number of visions which depicted Israel's desperate situation - **chapters 7-9**.

Grasshoppers - judgement turned aside. (**AMOS 7:1-3**)

Fire - judgement held back. (**AMOS 7:4-6**)

Plumbline - judgement certain (**AMOS 7:7-9**)

Summer Fruit - judgement soon - **chapter 8**

Lord over the Altar - judgement executed - **chapter 9**

The vision of the grasshoppers no doubt refers to the invasion of Pul - **2 KINGS 15:19** and the Fire to the attack of Tiglath-pileser - **2 KINGS 15: 29**. Both of these assaults on Israel were unsuccessful because of Amos' prayers **7:1-6**.

The vision of the Plumbline and Summer Fruit and the Lord over the Altar refers to the execution of the long overdue judgement through Shalmaneser - **2 KINGS 17:3-6**.

END OF THE DIVIDED NATION.

In **chapter 9:8-9** there is a very significant prophecy. The Lord says he will destroy the 10 tribes of the kingdom off the face of the earth and would sift it among all nations. It was never to be re established as a separate Kingdom anywhere - "not the least grain would fall to earth". However, this did not mean that God would destroy His chosen people but only the rebellious division of the nation - "I will not utterly destroy the house of Jacob" - all twelve tribes are recognised by God as one nation now, whether they be in modern day Israel or scattered among the nations.

RESTORATION OF DAVID'S TABERNACLE

Chapter 9:11-15. God is faithful to promise Restoration with judgement. This prophecy has special significance because, although it refers to the end time restoration of the 13 tribes of Israel to their land as one nation with all the blessings of God upon them, the Apostle James claimed this prophecy for the Church Age.

ACTS 15:13-18. The typology of this matter is vital for us. It refers to the Ark of the Covenant - the tangible evidence of the Presence of the Lord being on open view. David's Tabernacle was an open tent where the Glory of God could be freely seen. We are living in the Age when the glory of God is being manifested again in order that the residue of the heathen might be drawn to the Lord.

KEY VERSE

AMOS 4:12

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

OBADIAH

Nothing is known of this prophet except, that he was a native of Judah and was contemporary with Jeremiah. He prophesied after the destruction of Jerusalem. His prophecy is the shortest book in the Old Testament and deals with one theme - that of the total annihilation of the nation of Edom. God had commanded Israel not to abhor an Edomite - he is thy brother, **DEUT. 23:7**. Both nations were descended from the twin brothers Esau and Jacob. However, the Edomites showed implacable hatred to the Israelites refusing them passage through their land. **NUM. 20:14-21**. Their capital was the strategic and unassailable mountain fortress of Petra in the land of Edom, 50 miles south of the Dead Sea. Petra is perched "like an eagle on the highest rock". **OBADIAH v. 3-4**. It's dwellings were caves hewn out of the sandstone and it was virtually impregnable.

When Jerusalem was being destroyed, the Edomites cried out "Rase it, rase it, even to the foundation thereof" **Ps. 137:7** and even joined in with the Babylonians to plunder stricken Jerusalem. **OBAD. v. 11-13**. Not only did they rejoice at Judah's destruction, but actually captured the fleeing Jews and delivered them up to the Babylonians. Because of this, God said he would utterly destroy Edom as a nation - "as though it had never been" **v. 16**. Within

5 years the same Nebuchadnezzar had invaded their previously impregnable fortress and destroyed their nation forever - only a few were left. These were conquered by the Maccabees in the 2nd Century B.C. and absorbed into the Jewish nation, and destroyed forever as a people in the overthrow of Jerusalem in 70 A.D.

MESSAGE OF THE BOOK AND KEY VERSE

With what measure you mete it shall be measured to you again.

Note **verse 15**.

JONAH

BACKGROUND

This prophet lived about 800 B.C in the reign of Jereboam II and his prophecies were responsible for that King's success.

He was a contemporary of Amos and Hosea, and is said, by Jewish history, to be the son of the widow of Zeraphath, whom Elijah raised from the dead - (though this cannot be proved). He began his prophetic career as Elisha finished his. He was a real historical figure - not a myth, as many critics of the Bible have said. Jesus mentioned him - **MATT. 12:39**. He is recorded in **2 KINGS 14:25** as being of Gath-hepher in Galilee. Note the lie of the Pharisees, **JOHN 7:52**. Nahum and Malachi also came from Galilee.

Jonah was called to go to Nineveh and prophesy its destruction at a time when the Assyrian nation was beginning to be a threat to all the nations of the area. He was reluctant to do this - not because he was disobedient or a coward, but because he knew that God's love would forgive them if they believed his preaching and repented - **JON. 4:2**. (He hoped that God would destroy Assyria, so they took his nation captive.) So he ran away from his call in the opposite direction. God was the creator of the storm which came against him (God does use nature in His purposes), and when thrown from the ship he was swallowed by a whale - sent by the Lord. Critics have made this point their bone of contention. However Jesus attested that it was fact. **MATT. 12:39-41**. On repentance, Jonah was restored to his ministry and fulfilled it with courage, and to his dismay (?) he was successful. The Ninevites believed and repented and God showed mercy and forgave them.

MESSAGE OF THE BOOK

God's mercy is from everlasting to everlasting. Who can understand it? Jonah couldn't. In chapter 4, God made a gourd to grow and then caused it to die in illustration to Jonah of how He cared for mankind. **JONAH 4:10-11**.

Repentance really works. Nineveh fasted, turned from their evil and cried mightily unto God. **3:7-9**, and moved the heart of God to reverse His judgement.

The book contains a prophetic revelation of the death, burial and resurrection of Jesus - **MATT. 12:39-41**.

This book is the beginning of "Foreign Missions".

KEY VERSE

Matthew 12:39-41.

Chapter Thirty

MICAH TO HAGGI

MICAH

BACKGROUND

The prophet Micah exercised his ministry over a lengthy period during the reign of Jothan, Ahaz and Hezekiah. He was a contemporary of Isaiah and his message and style is very similar to Isaiah's. He was a prophet of Judah and a nation Morasheth, but he prophesied to both Judah and Israel and, in fact, to the whole earth - **MICAH 1:2**.

MESSAGE

He was a prophet of the End Time and the 2nd Coming of the Messiah and the Millennial Kingdom, as well as speaking to the current situation of his nation.

His main emphasis is of the Holiness of God and His hatred of injustice- and His hatred of ritualism. False religion is worse than no religion. God is not pleased with any outward show, such as burnt sacrifices, unless they are accompanied by changed lives - **MICAH 6:6-8**. True godliness is tied up with doing justly, loving mercy and walking humbly with God. He ends his prophecy by showing also the love of God to forgive and declares "Who is like unto thee" - **7-18-2 n**.

Included in his prophecy is the first reference in the Old Testament to the birthplace of the coming Messiah. **MIC. 5:2**- Bethlehem.

His prophecy was quoted in the days of Jeremiah, and this saved that prophet's life - so he was apparently well known by Israel. **JER. 26:16-19, MICAH 3:12**.

KEY VERSE

MICAH 6:8 — "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

NAHUM

BACKGROUND

Nahum was a native of Elkosh in Galilee. He lived and prophesied sometime between 664 B.C. and 606 B.C. He mentions the fall of Thebes (or No) in Egypt, which occurred in 664 and prophesies of Nineveh's fall which occurred in 606 B.C.

MESSAGE

He has one burden to deliver the impending judgement that is to come on Nineveh. 150 years earlier, they had repented at the preaching of Jonah, but they had fallen back and became more violent and corrupt. **NAHUM 2:11-12**. Nineveh was destroyed exactly as Nahum prophesied - with an overflowing flood which swept away part of the wall of the city and allowed the invaders in - **1:8, 2:6-8**. When the King saw this, he built a funeral pyre in the palace and burnt himself and all his wives and servants, **3:15**.

God is the judge of all the earth - not only of Israel. He has punished His own nation for their wickedness and used the Assyrians to take them captive. Now the backslidden Assyrians face His wrath.

KEY VERSE

NAHUM 1:7. God is a good God - only punishing evil. He knows them that trust in Him and is not deceived.

HABAKKUK

BACKGROUND

He was a contemporary of Jeremiah and was very likely one of the Levitical choristers in the Temple - **3:19**. Apart from this, nothing is known of him, except that he was a prophet of Judah, around the Babylonian captivity in the reign of King Jehoiakim.

MESSAGE

His prophecy is unusual in that at no time does he prophesy to Israel Judah or any foreign nation. His whole prophecy is a conversation between him and God.

He is confused at God's dealings with man. First of all he sees the evil of his people going unpunished. **1:2-4** How can a holy God allow Israel to continue unchecked? Then God answers him. Israel will be punished and the instrument for this is already rising - the Chaldeans **1:6**. (This invasion took place about 5 years later.) However, God's answer causes Habakkuk even more confusion. How can a holy God use an unholy instrument? The Babylonians should be punished before Judah, since they are more evil. God answers him that Babylon's day is coming too, despite their apparent power and security. There is no injustice in God - they too will fall for will fall for their evil. He exhorts Habakkuk to live by faith and trust these events to God. **2:4,20**.

Chapter 3 is Habakkuk's song of faith in God and ends with the glorious declaration of faith. "Though the fig tree does not blossom and there be no fruit on the vine....yet will I rejoice in the Lord." (**HAB. 3:17-19**.)

The book of Habakkuk is a message of faith in the total sovereignty of God.

KEY VERSE

HAB 2:4(b).

ZEPHANIAH

BACKGROUND

Zephaniah was apparently the great, great grandson of King Hezekiah and prophesied early in the reign of King Josiah. (**1:1**) It is certain that his ministry, (perhaps along with that of Huldeh the prophetess and Jeremiah) was responsible for the nation wide revival under Josiah.

MESSAGE OF THE BOOK

God is a jealous God and will search out the hidden iniquity of His people.

Specific mention is made of those who have:

Adopted the occult practices of the heathen - **1:4-5**, including mixing worship of God and heathen gods.

The backsliders - **1:6** (a)

The prayerless - **1:6** (b)

Those conformed to the dress of the world - **1:8**

The superstitious - **1:9** - leaping on the threshold was a superstition of not stepping on the threshold in fear of heathen gods - similar to the fear of getting bad luck from walking under a ladder.

Settled on the less - **1:12** - a reference to those who have not gone on from experience to experience in God, but have settled into a faithless routine

He prophesies powerfully of both the destruction of Jerusalem, chapter 1, as well as the surrounding nations, **2:4-5**. But he moves beyond the scope of his own day to the "Day of the Lord" which is referred to 20 times in the book. It is the most definite of the Old Testament prophecies of the Last Judgement.

KEY VERSE

ZEPHENIAH 3:17. "The Lord in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."

The book ends with the sombre note, changing to the coming glory on God's people who have been purged (**3:12-13**). The Song of praise is that "the Lord thy God in the midst of thee is mighty". **3:14- 17**.

HAGGAI

BACKGROUND

He was a prophet of the restoration from captivity and ministered mainly in the year 520 B.C. He was born in the Captivity in Babylon and returned to Jerusalem with Zerubbabel.

The foundation of the Temple had been laid 15 years before with great enthusiasm, but due to outside opposition and inside lethargy and self interest, the work was stopped. Haggai was raised up to stir the hearts of the people into action again.

He prophesied four times:

Sixth month and first day. **1:2-11**. This was a rebuke for the comfortable situation they had gotten into. Their own houses were plush, but God's house lay waste. He showed them that one of the reasons for lack of prosperity (1:9-11) is to put self pleasure before the house of the Lord.

Seventh month and twenty first day. **2:1-9**. This was encouragement to keep going. This prophecy included the tremendous word about Jesus, "the desire of all nations" and how the glory of the latter house would be greater than the former - the last work of God will be the best.

Ninth month and twenty fourth day. **2:10-19**. Special blessings were to flow to Israel from this day. (note the study on Ezra p. 77)

Ninth month and twenty fourth day. **2:20-23**. Promises to Zerubbabel which are prophetic of the Messiah.

His prophetic ministry, though exercised only for 3 months and 24 days, was used of God to get his stagnant people flowing again. In **EZRA 6:14** we are told that the people prospered through the "prophesying" of Haggai and the work was completed within four years.

KEY VERSE

HAGGAI 2:7 "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, and the sea, and the dry land."

Chapter Thirty One

ZECHARIAH TO MALACHI

ZECHARIAH

BACKGROUND

This prophet was a contemporary of Haggai and also prophesied to the restored Jews about the rebuilding of the Temple. He was very young when his ministry began (2:4), probably only a youth in his early teens. He prophesied about 2 months after Haggai and continued for an extensive period. He was a priest as well as a prophet.

MESSAGE

His mission was to inspire the disheartened Jews who had returned from Babylon only to be hindered and distracted from their work. He spoke of the future glory of Israel by means of visions and messages of encouragement. The names of the 3 men in 1:1 are relevant to the message of the book .

Zechariah ...	Jehovah remembers
Berechiah ...	Jehovah blesses
Iddo	The appointed time.

VISIONS

- 1. The Angelic Horseman. 1:7-17**
- Israel outcast and down-trodden but not forgotten.
- 2. The 4 Horns. 1:18-19**
This refers to the 4 world empires which had or would scatter Israel - (Horns speak of power of Kings - see **DAN. 7:24**). They are Assyria, Babylon, Rome and the future scattering by the Revived Roman Empire.
- 3. The 4 Carpenters. 1:20-21**
The enemies of Israel and the instruments of her destruction will themselves be punished.
- 4. The Measuring Line. Chapter 2**
This shows the glorious prosperity of Israel after the overthrow of her enemies.
- 5. Joshua - the High Priest. Chapter 3**
This is a type of Israel restored, cleansed, and clothed in righteousness. Satan's accusations come to nothing.
- 6. The Candlestick and the Olive Trees. Chapter 4**
Israel will yet be a praise to the Lord and a light to the world. How? - Not by might nor by power but by the Spirit of the Lord (**4:6**).

During the Tribulation period she will be the custodian of the gospel as she suffers for her faith in the Messiah. The two anointed ones (**v.14**) could refer to the 2 witnesses of **Revelation 11:3-11**.

7. The Flying Roll. 5:1-4

Curses will fall upon the people if they continue in sin - particularly 2 sins:

- 1) Theft
- 2) Swearing.

8. The Ephah and the Woman. 5:5-11

This is a revelation of hidden wickedness which infiltrates the people of God if they are not aware. This is spiritual Babylon - a much more dangerous force than physical Babylon from which they had escaped. It is the force of false religion MIXED with the true. This vision relates to **MATT. 13:33**.

9. The Four Chariots and Horses. 6:1-8

This speaks of God dealing with the world powers - particularly those that are against Israel. This last vision is immediately followed by the crowning of the High Priest and the prophecy of the man called "The Branch" - the Messiah, 6:9-15, and speaks of His Millennial Kingdom being set up immediately after the Judgement of the Nations.

Zechariah is one of the clearest and most specific prophets regarding Christ. He prophesies of:

Christ the Branch - **3:8, 6:12, (I. 4:2, 11:1, Jer. 23:5, 33:15)**

Christ the Servant - **3:8**

Christ's entry into Jerusalem on a colt - **9:9**

Christ the Good Shepherd - **9:16, 11:11**

Christ the Smitten Shepherd - **13:7**

Christ betrayed for 30 pieces of silver - **11:12-13** and Judas' fate.

Christ's hands pierced - **12:10**

The salvation of His people - **12:10** and **13:1**

Christ wounded by His own people - **13:6**

Christ's second coming - onto the Mount of Olives - **14:3-8** (note **ACTS 1:11**)

Christ's coming, coronation and Millennial Kingdom - **chap. 14**

KEY VERSE

ZECHARIAH 4:6 "Then he answered and spake unto me saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." (in context with **4:7-10**.)

Through the details of the rebuilding of this physical temple, God is revealing the building of a spiritual temple by Christ. "His hands have laid the foundation - His hands shall also finish it" - **EPH. 2:20-22**.

MALACHI

BACKGROUND

He was the last of the prophets before the 400 years prophetic silence until John the Baptist. Nothing is known of his life. His name means "Messenger" and it is related to his message. He prophesied about the time of Nehemiah.

MESSAGE

The Sins of the Priests. 1:1-2:9

- Despising the Name of the Lord, **1:6**
- Offering polluted sacrifices, **1:6**
- Causing the people to stumble at the Law, **2:7-8**

The Sins of the People. 2:10-3:18

- Treachery, **2:10-11**
- Hypocrisy, **2:13**
- Unwarranted Divorce, **2:14-16**
- Robbing God in the matter of tithes, **3:8-10**. The first tenth of your income belongs to God.

The Second Coming of the Lord - chapter 4

Malachi refers to other "messengers" besides himself. **2:7** refers to the leaders of God's people being "messengers for the Lord of Hosts". John the Baptist in prophesied of - **3:1(a)** and the Messiah Himself is called the Messenger of the Covenant - **3:1(b)**. Also, Elijah the prophet shall return during the Tribulation period as a restoring prophet to Israel (**4:5-6**).

CONCLUSION

The Old Testament scriptures concluded God's revelation to his people under the Old Covenant. From this point on, there was about 400 years of "Prophetic Silence" before John the Baptist burst into national prominence as the first prophet for many generations.

The Old Testament revelation is not complete in itself. Its very historical records demonstrate that it did have the power to produce in the lives under the Mosaic Law, the perfection it demanded. These 39 books of scripture point the way forward to a New Covenant and "the Coming One" who would bring life and immortality to life through the gospel.