



**COURSE NOTES – O.T. INTRODUCTION
Paper 212**

DIPLOMA IN THEOLOGY.

BY

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[BOOK 8 of 13]

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WHO IS JESUS CHRIST?

Professor Simon Greenleaf was one of the most eminent lawyers of all time. His "Laws of Evidence" for many years were accepted by all States in the United States as the standard methodology for evaluating cases. He was teaching law at a university in the United States when one of his students asked Professor Greenleaf if he would apply his "Laws of Evidence" to evaluate an historical figure. When Greenleaf agreed to the project he asked the student who was to be the subject of the review. The student replied that the person to be examined would be Jesus Christ. Professor Greenleaf agreed to undertake the examination of Jesus Christ and as a result, when he had finished the review, Simon Greenleaf personally accepted the Lord Jesus Christ as his Saviour.

Professor Greenleaf then sent an open letter to all jurists in the United States jurists saying in part "I personally have investigated one called Jesus Christ. I have found the evidence concerning him to be historically accurate. I have also discovered that Jesus Christ is more than a human being, he is either God or nothing and having examined the evidence it is impossible to conclude other than he is God. Having concluded that he is God I have accepted him as my personal Saviour. I urge all members of the legal profession to use the "Laws of Evidence" to investigate the person of the Lord Jesus Christ and if you find that he is wrong expose him as a faker but if not consider him as your Saviour and Lord"

HOW CAN I BE SAVED?

Salvation is available for all members of the human race.

Salvation is the most important undertaking in all of God's universe. The salvation of sinners is never on the basis of God's merely passing over or closing His eyes to sin. God saves sinners on a completely righteous basis consistent with the divine holiness of His character. This is called grace. It relies on God so man cannot work for salvation neither can he deserve it. We need to realise that the creation of this vast unmeasured universe was far less an undertaking than the working out of God's plan to save sinners.

However the acceptance of God's salvation by the sinner is the most simple thing in all of life. One need not be rich, nor wise nor educated. Age is no barrier nor the colour of one's skin. The reception of the enormous benefits of God's redemption is based upon the simplest of terms so that there is no one in all this wide universe who need be turned away.

How do I become a Christian?

There is but one simple step divided into three parts. First of all I have to recognise that I am a sinner (Romans 3:23; 6:23; Ezekiel 18:4; John 5:24).

Secondly, realising that if I want a relationship with Almighty God who is perfect, and recognising that I am not perfect, I need to look to the Lord Jesus Christ as the only Saviour (1 Corinthians 15:3; 1 Peter 2:24; Isaiah 53:6; John 3:16).

Thirdly, by the exercise of my own free will I personally receive the Lord Jesus Christ as my Saviour, believing that He died personally for me and that He is what He claims to be in an individual, personal and living way (John 1:12; 3:36; Acts 16:31; 4:12).

The results of Salvation

The results of this are unbelievably wonderful:

My sins are taken away (John 1:29),

I possess eternal life now (1 John 5:11,12),

I become a new creature in Christ (2 Corinthians 5:17),

The Holy Spirit takes up His residence in my life (1 Corinthians 6:19),

And I will never perish (John 10:28-30).

This truthfully is life's greatest transaction. This is the goal of all people; this is the ultimate of our existence. We invite and exhort any reader who has not become a Christian by trusting in the Lord Jesus Christ to follow these simple instructions and be born again eternally into God's family (Matthew 11:28; John 1:12; Acts 4:12; 16:31).

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Many other Christian resources are available freely from our internet web site: www.ebcwa.org.au and www.http://ebcwa.free.org.nz for weekly messages.

For further information contact Dr Peter Moses at PO Box 163 Armadale WA 6992 or email Brian Huggett brianhuggett@bigpond.com.au

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PAPER 212 - OLD TESTAMENT INTRODUCTION

LECTURE	SUBJECT	PAGE
Lecture 1	Unfolding Drama Of Redemption	3
Lecture 2	Introduction	5
Lecture 3	Genesis	8
Lecture 4	Exodus	15
Lecture 5	Leviticus	20
Lecture 6	Numbers	25
Lecture 7	Deuteronomy	30
Lecture 8	Joshua	35
Lecture 9	Judges	39
Lecture 10	Ruth	43
Lecture 11	1 Samuel	47
Lecture 12	2 Samuel	51
Lecture 13	1 Kings	55
Lecture 14	2 Kings	60
Lecture 15	1 Chronicles	65
Lecture 16	2 Chronicles	66
Lecture 17	Ezra	71
Lecture 18	Nehemiah	75
Lecture 19	Esther	79
Lecture 20	Job	83
Lecture 21	Psalms	87
Lecture 22	Proverbs	95
Lecture 23	Ecclesiastes	98
Lecture 24	Song of Solomon	103
Lecture 25	Isaiah	106
Lecture 26	Jeremiah	112
Lecture 27	Lamentations	117
Lecture 28	Ezekiel	110
Lecture 29	Daniel	124
Lecture 30	Jonah	130
Lecture 31	Amos	134
Lecture 32	Hosea	136
Lecture 33	Obadiah	140
Lecture 34	Joel	142
Lecture 35	Micah	145
Lecture 36	Nahum	147
Lecture 37	Zephaniah	150
Lecture 38	Habakkuk	153
Lecture 39	Haggai	155
Lecture 40	Zechariah	157
Lecture 41	Malachi	161
	Doctrine Index	166

TEXT BOOK - Jensen's Survey of the Old Testament - I. L. Jensen Abbreviation - JOT

Bible Topic Book [Condensed Version] - P J Moses - Abbreviation – BTB. If possible have this for all students.

NOTE - There are a number of Character Studies in this volume. Each character study deals with a particular feature rather than a complete overview of the Character - e.g. Abraham - Faith, Joseph - Plan of God in the life of a believer

If you are teaching this module without Jensen's text, please utilize any good biblical believing introduction to the New Testament that you can obtain, and also spend more time in lectures discussing the Bible book outlines that are now imbedded in the notes.

LECTURE 1 - THE UNFOLDING DRAMA OF REDEMPTION

The Bible shows God's revelation of His redemptive purpose for mankind. The Bible is, as W G Scroggie put it in his wonderful three volume work, "The Unfolding Drama of Redemption". If you ever get the chance to buy the three volume set in print, or as a pdf for download, do not hesitate, they will be a Bible study feast that will complement our text book wonderfully.

Turn to and read the following passage of God's wonderful Word, **Deuteronomy 32: 1- 4**.

The pastor, should be a person who is almost invisible, for if she/he is talking about the Lord Jesus Christ, and basing all their preaching in the Word Of God, and so God's people will see Jesus, and walk out praising God, rather than the pastor. In this passage Moses says, "Give ears Oh ye heavens and I will speak" - just as the Lord. The message that Moses had was the work of God on the earth and in the heaven. This is called the song of Moses. It is one of the last things he does in his life, he sings about the joys and stability that Bible doctrine provides, when it is believed and applied into the fabric of daily life. Hebrews 3:17 – 4:12.

FORMS OF STUDY

In verse 2 we are told how a bible study should proceed. The teaching should distil as the dew and drop as the rain. There are three different types of rain in Palestine, the third being the heavy rain. Moses point is that the teacher of God's Word needs to pour the Word out, many times each week, and in different ways, with different emphases, and depth to the teaching.

[a] The dew in the morning is the equivalent of a morning devotional study, something to freshen up the day; it is light but relevant to life, and something to pray over as the day begins.

[b] The light rains is, what we might call, the three point sermon, which gives you something to think about for a while, and meditate upon and apply to life.

[c] The heavy rain is the systematic doctrinal studies of God's Word where the person analyses the text line by line. It refers to the rains that produce the real growth of the plant, just as the deep systematic teaching of God's Word is the thing that produces growth in the believer.

All three are important. God's Word is to be taken in, in many ways. Try to spend an hour or so pouring over God's Word every day.

Begin the day with your morning coffee, or tea, or juice, and have your devotional reading with it.

Then ensure you get some light study in before the sun sets. The best way to do this is have a reading plan whereby you read a chapter from the gospels, letters, and Proverbs/Psalms daily. Just let the words wash over you lightly, think about the passages and praise God for them - light rain.

Read good commentaries on the books of the Bible regularly; make them your reading matter rather than escapist books and magazines. This part of the course itself, is mainly of the "light rain" type of Bible study. We won't have time to go in depth into verses but will lightly introduce the themes and highlight the significance of each book of the Old Testament to encourage you and give you more to praise God for. As we get into the Certificate in Systematic Theology it is "heavy rain".

JENSEN'S OLD TESTAMENT SURVEY

This book and the one on the New Testament survey the books of the Bible. There will be one lecture on every book. Jensen shows how the whole fits together, and his text is the best single volume available today that has useful charts and maps and comments on every book; it will be a reference for you for the rest of your ministry. As you understand how the whole fits together you will be able to analyse the parts.

This survey ensures that you do not preach out of context. It allows you to understand the whole concept and context of a particular book, so that you are able to evaluate chapters individually and verses of an individual chapter, in the correct context of that book and its place in the scriptures. Thus you teach what the Holy Spirit is teaching and not something different, by doing it in context and in compatibility with the rest of the Scriptures. If you cannot get Jensen's book download/find another, and use the file "Post-Grad Reading" in the Diploma File on the CD, where there are four files with introductions to the Old Testament and New.

PRINCIPLES FOR ACCURATE BIBLE STUDY

There are always three principles behind all accurate Bible study and teaching; these can be called by the acronym ICE -

"I", is for isagogics. This refers to the historical, cultural, and the spiritual context of the book, its author, where it was written from, to whom it was written and so on.

"C", represents categories. Each book, and even chapter may have a significant role in the unfolding of doctrines from the Holy Spirit to mankind, and getting these correctly categorised within the whole scriptures is the area of systematic theology. We will tie things in with the Bible Topic Book (BTB) which is a categorical study aid.

"E", is for exegesis which implies going into a passage word by word, phrase by phrase so that the correct meaning is obtained as the Holy Spirit gave the message to the writer.

The analysis of every passage of the scriptures should be made in the order, I - C - E.

ORIGINAL LANGUAGES

JOT Pages 9-19. It is very important to go to the original languages so that you can be sure what the passage means. The English version being used for this course is the copyright free and widest distributed English translation - KJV. The KJV is a version which is suited to analytical evaluation and was made as literal as possible, and within this translation we know the problems and can correct and clarify difficult passages from the original. English and the Hebrew of the Old Testament are two totally different languages with many different words in the Hebrew being translated by the same English word. We must go carefully in many passages.

The Hebrew language is constructed totally differently to English and the thinking of the Hebrew speaker is totally different in its structure to the English speaker. Be careful when you apply things from the English translation without adequate study of the Hebrew words involved, as the shade of meaning may differ from what you think initially; this is God's Word, so take your time, meditate and pray and be sure before you apply, but once you understand, fully apply the Word, for it is your only guide for life and spiritual health.

Pamphlets have been issued by cultic type groups indicating that there are major errors between Hebrew and Greek texts as against the English translation we hold in our hands today (be it KJV, NASB, or NIV). Over 95% are spelling errors, in the words, or slight variations in words. Not one doctrine of Scripture is in dispute by any variation in the existing ancient manuscripts to a point where any doctrine is even under question! No other ancient book is like God's Word. We can depend on the text we have as we approach it prayerfully and carefully with solemn study.

The purpose of Bible study is that we might see God and know Him as He has revealed Himself to mankind, through the prophets of old and then through our Lord and Saviour Jesus Christ. Our objective in all study is not knowledge alone therefore, it is knowledge applied by the Holy Spirit into life, so that it is the food for spiritual growth. 2 Peter 3:18.

ISAIAH 28:7-13

Turn to and read the following passage of God's wonderful Word, **Isaiah 28 : 7 - 13**.

Isaiah identifies that we make choices every day whether we are going to be carnal or spiritually minded through that day. You are going to make a choice every day as to whether you are going to study and make yourself approved of God or not. This is the choice you make about your daily feeding upon the Word of God.

We have to choose whether we are going to open God's Word and apply it to our lives or not. In this passage we have the drunkards of Ephraim who are going to go into captivity with many of them dying horribly because they preferred to drink themselves under the table rather than study God's Word. Most of us would not be in their state in relation to drink, but how many of us are wasting our time with other things that lead to neglect daily feeding on the Word?

If our garden plants die because we fail to water or weed around them, our neighbours rightly call us a fool, for we planted our garden but failed to care for it. How much more foolish are we having received eternal life through salvation, and then not growing spiritually, but starving ourselves to the point of spiritual death?

In verse 7 it also says that they have erred through wine. Drinking of wine as part of a meal is never condemned, but those that sit at their drinks are condemned, for they are intent on drowning their problems in an alcoholic haze rather than facing them with the spiritual assets God has provided.

"All Scripture is God breathed and is profitable for doctrine, for reproof, for correction, for instruction in righteousness". Turn to and read the following passage of God's wonderful Word, **2 Timothy 3:16, 17**. The Old Testament is very important, for in it we see the path that led to Christ, and within it we see many examples of men and women who walked with the Lord, and show us how to have faith in very practical ways. We must know the whole of the Scriptures; all were given for us and all are to be known.

For example, a thorough knowledge of Leviticus, shows what was happening on the Cross, as Leviticus teaches about the sacrifice the Lord made. In the Gospels we get man's view of Jesus Christ on the Cross, we see His physical suffering and hear His words. In the Old Testament we see the inner view of the Cross, as God reveals hundreds of years before the event, what was in His heart regarding the cross. It is of the greatest importance that the Old and New Testament are brought together. Study the whole counsel of God.

JOT Pages 15-18. The Old Testament is spiritual food for the Christian. We therefore need to be well grounded in the Old Testament before we study the New Testament. Look up in any Bible Encyclopaedia the following; Greek, Hebrew and Manuscripts, Versions of the Bible. Read JOT pages 18-50 before the next lecture.

DOCTRINE

REDEMPTION

1. Redemption is the work of the Lord Jesus Christ towards sin. The implications of the Greek words (lutron, lutos, apolutrosis, antilutrosis) is ransom, redeem, pay money to set a slave free, pay a price, or (exagorazo) purchase from the slave market (of sin).
2. The principle of redemption is found in (John 8:31-36).
3. The Lord paid the price for us, redeeming us from the slave market of sin by his perfect sacrifice for sin on the cross. Ephesians 1:7, Colossians 2:14.
4. The Lord Jesus Christ is the only qualified redeemer. Through His virgin birth he has no inherited Old Sin Nature, by His perfect life He had no acquired sin or sin nature, and through His hypostatic union He is equal with both parties: God and man. Isaiah 53:9, John 8:46, 19:4, 2Corinthians 5:21, Hebrews 1:3, 4:15, 7:25, 28, 1 Timothy 3:16.
5. In the Old Testament redemption was taught by means of the shed blood of an animal sacrifice. Hebrews 9:22, Job 5:19, 25, 26.
6. Blood was the purchase price for redemption. Ephesians 1:7, Colossians 1:14, 1 Peter 1:18, 19. The blood of Christ relates this work of redemption to that which was pictured in these Old Testament sacrifices. 2 Corinthians 5:21.
7. The soul of the believer not the body is redeemed. Psalm 34:22, Matthew 8:17.
8. Redemption removes the demands of the Old Testament Law. Galatians 3:13, 10, 4:4-6.
9. Redemption is a doctrine which the believer can apply in times of pressure and catastrophe (Job 19:25, 26), thereby finding both blessing and happiness.
10. Redemption results in adoption (Galatians 4:4-6).
11. Redemption provides the basis for the believer's eternal inheritance (Hebrews 9:15).
12. The blood of Christ is the ransom money or the purchase price of redemption (Ephesians 1:7; Colossians 1:14; 1 Peter 1:13, 19; 1 John 1:7).
13. Redemption includes forgiveness of sin (Hebrews 9:22).
14. Redemption provides the basis of justification and immediate cleansing at salvation (Romans 3:24).
15. Redemption is the basis of our cleansing from sin during our Christian walk. (Leviticus 4:5; 6:1-6; 1 John 1:7, 9).

LECTURE 2 - INTRODUCTION

When we study God's Word we need to have things in our mind and theological vocabulary is therefore very important. Words such as, revelation, redemption, justification, and atonement are critical ones to understand before we do any in depth study of the books we will survey in this course. Refer to the BTB for each of these words, and study the doctrines behind each of them.

JOT Page 20 - God spoke authoritatively to man through His Word - this is the doctrine of Revelation.

REVELATION.

[a] Revelation is verbal, in words that can be understood, Revelation is not by feelings.

[b] Revelation was always personal, thus God deals with people individually.

[c] It is historical, not mythical. He has said things in history and it is therefore testable historically. Where what is presently known about history and the Scriptures appear to clash, the Bible will always be proved correct. The best example of this was in the 19th century, when, so called, scholars stated that the Acts of the Apostles were not accurate. In this environment an unbelieving Scottish professor, Sir William Ramsay, went to the Middle East, did a lot of research in this particular area and came back a believer. His investigations showed that Luke was not only an historian but the greatest historian in the ancient world. The Bible will prove itself to you as long as you are honest in your approach and thorough in your study.

[d] Revelation is prophetic and therefore you can be sure of what the Bible teaches in that regard. Revelation, Inspiration and Inerrancy are all important. **2 Timothy 3:16.**

THE SCRIPTURES ARE GOD BREATHED

The Greek word inspiration is "theopneustos" which means God breathed, thus God so supernaturally directed the writers of Scripture without controlling their individuality, style or any other factor that His complete and coherent message to man was recorded with perfect accuracy in the original languages of Scripture, their very words bearing divine authority.

This is a conservative view of Scripture, which we as a College hold. There are however many who hold a liberal view about the Bible.

The conservative or high view claims that the Bible is the Word of God without error to man while the liberal or low view states that the Bible is man's view of God. Inerrancy is a non negotiable part of our College's Statement of Faith.

JOT Pages 19-27 .

BIBLE VERSIONS

Do not get into debates over which Bible to use. Use whatever Bible translation is the best in your particular first language. The translation used by the believers who are conservative in their faith will tend to be the best. In English these would be the KJV, NKJV, NIV, NASB. Whatever translation used, remember, it is only a translation and we do not speak of translations as being, "inerrant"; they are either good and accurate, or not so good and potentially misleading.

It is always important to study the original languages. For instance in the college which Spurgeon set up in London, there was 4 years of Hebrew and Greek as well as Latin with French and German options.

Before Wesley went out to preach each day, he spent up to two hours in Hebrew and Greek study of the Scriptures (he was always up by 4am for prayer and Bible study). Both Luther and Zwingli were also linguists.

The word inspired should only be used when talking about the words given by the Lord to Peter, Paul or John, not a translation however good it may be.

SETTING OF THE OLD TESTAMENT

The setting of the Old Testament. JOT page 30 - map of the ancient world. Here we have a map of the fertile crescent with the land of Israel on the major north - south transportation route. There is a coastal plain running through Phoenecia right down the coast of Israel to Egypt; this was the main "north south highway" of the ancient world. Israel was and is at the centre of the world evangelically, politically and geographically. The history of the Old Testament is the history of the people who went through the land.

JOT Page 32 - Note the contour map of Israel showing major ridges and mountain ranges. It also points out that running through Israel is the northern portion of the great rift valley, which runs following the Jordan river to the Dead Sea, and which then continues down into Africa. This is important in prophecy as a portion of it is going to open up when the Lord returns. Have a map of the Middle East up on a wall so that it can be easily referred to as you study this course.

JOT page 34 - If you are able to understand the geography of the Middle East it will make a number of Biblical truths easier to understand. Check the subjects of, weather patterns and rain in your Bible Encyclopaedia. The weather had changed due to the deforestation of northern Africa and the land of Israel in the time of Christ and shortly afterwards with the Romans and Arabs being the main culprits. This was not helped when the Turks who ruled this area for a number of centuries put a tax on trees. The weather pattern has changed again since 1948 due to the massive tree planting initiatives of the Israelis.

JOT Pages 36-37 - the chart will be understood by the end of year one.

In order to know God's Word you must know the history of God's people. History is "His Story".

DOCTRINES

BIBLE – CANONICITY

DEFINITION - Canon - KANON (Greek) - a measuring rule or standard.

1. Why do we need a canon of Scripture?

- So that believers in every generation might have complete revelation from God.
- That man might have God's Word in writing. (1 Corinthians 2:16)
- A need for the preservation and circulation of sacred writing in the time of oppression.
- That people might know what was scripture and what was not, and know how God thinks.

2. CRITERIA FOR OLD TESTAMENT CANONICITY

- The question of Inspiration (2 Peter 1:21) - every existing book of an acknowledged messenger of God was immediately accepted as the Word of God being commissioned by God to make known his will.
- The principle of Internal evidence (Deuteronomy 31:24-26, Joshua 1:8, Judges 3:4). Nehemiah 8:1-8 shows that people were taught the word of God. Daniel in captivity read (Jeremiah 25:11--12, Jeremiah 29:10) and discovered Israel had a future giving rise to (Daniel 9:2, 5, 6, Zechariah 7:12)
- Documentation by quotation - New Testament quotes by Jesus Christ and others declare them to be the Word of God, e.g. (Matthew 22:29, John 5:39, John 10:35)
- The Law of Public Official Action (Nehemiah 8:5)
- The Law of Cause and Effect. In this area canonicity is a recognition of what God has done in the field of communication. Passages such as (2 Kings 22:1 - 23:2 and Nehemiah 8) are not historical accounts of the ratification of the Canon but the result of the existence of the Canon.

f) Principle of external evidence - Israel had gone down spiritually prior to the Babylonian captivity (2 Chronicles 36:11-21) During captivity the Jews realised the importance of Bible doctrine and there was a spiritual resurgence led by people like Ezra, Nehemiah, Malachi, Zerubbabel who extra biblically attested to the canon of scripture. The Old Testament canon was closed in 425 BC-

3. DIVISION OF THE OLD TESTAMENT - Three sections.

- a) Torah or Law - The Pentateuch consisting of Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
- b) The Nabiim or Prophets This was divided into 2. The Former and the Latter Prophets, the division being the Babylonian Captivity.
- c) The Kethubim or Writings which were further subdivided into 3 subsections -
 - i) Poetical Books - Psalms and Job.
 - ii) The Five Rolls or Megilloth books that were read at various feasts.
Song of Solomon - Passover
Ruth- Pentecost
Ecclesiastes- Tabernacles
Esther- Purim
Lamentations- Anniversary of the fall of Jerusalem in 586 BC-
 - iii) Historical Books - Daniel, Ezra, Nehemiah and Chronicles.

4. NUMBER OF OLD TESTAMENT BOOKS

The number of books in the Hebrew Old Testament was 24 compared to 39 in the English: 1st and 2nd Kings etc. are combined and many of the prophets also combined into scrolls, e.g. Matthew in the New Testament when quoting Zechariah said "As Jeremiah said" (Matthew 27:9-10) Zechariah was in the Jeremiah scroll. (Zechariah 11:12-13)

5. CLASSIFICATION OF OLD TESTAMENT CANON.

- a) Homologoumena - these are writings that were accepted and had always been accepted as canonical.
- b) Antilegomena - these were five books which were eventually accepted as canonical which were disputed in the 1st - 5th centuries AD
 - i) ESTHER - because the name God was not mentioned.
 - ii) SONG OF SOLOMON - this dealt with a love affair which the early church fathers apparently were somewhat embarrassed about and thought it non-canonical.
 - iii) ECCLESIASTES - where Solomon was looking at life from a human viewpoint which was not reconcilable with Judaism or Bible Doctrine.
 - iv) EZEKIEL - because chapters 40-48 seemed to contradict the Mosaic Law. Ezekiel 40-48 deals with annual sacrifices in the Millennium not the Levitical usage.
 - v) PROVERBS - because one proverb seemed to contradict another.
- c) Pseudepigrapha - these were the false writings and were rejected. Such books as "The Penitence of Jannes and Jambres" "The Magic Book of Moses", are in this category.
- d) Apocrypha - these were books written after 425 BC and have been rejected as not being canonical. The Apocrypha includes 14 books which are found in the Septuagint and Vulgate but never in the Hebrew Canon. False doctrine found in the Apocrypha includes:-
 - i) Prayers and Offerings for the Dead. - 2 Maccabees 12:42.
 - ii) Suicide Justified - 2 Maccabees 14:41.
 - iii) Atonement by Almsgiving - Ecclesiasticus 3:32, 4:1-11.
 - iv) Salvation by Almsgiving - Tobit 4:11
 - v) Cruelty to Slaves Justified - Ecclesiasticus 33:25-9.
 - vi) Pre-existence of souls - Wisdom of Solomon 8:19,20.
 - vii) Other fallacies include magical incantations, purgatory, assassination, angels having the power of intercession.

6. REJECTION OF OLD TESTAMENT APOCRYPHA

- a) These books are included in the apocrypha
1 & 2 Esdras, Tobit, Judith, additions to Esther, The wisdom of Solomon, Ecclesiasticus, Baruch, The letter of Jeremiah, The prayer of Azariah, Susanna, Bel and the Dragon, The prayer of Manassah, 1 & 2 Maccabees
- b) The apocrypha was never in the Hebrew Canon.
- c) Neither Jesus Christ nor any of the New Testament writers ever quoted once from the Apocrypha.
- d) Josephus expressly excluded them from his history of sacred scriptures.
- e) No mention of the Apocrypha was made in any catalogue of canonical books in the first 4 centuries AD
- f) These apocryphal books were never asserted to be divinely inspired or to possess divine authority.
- g) No prophets were connected with these writings.
- h) These books contained many historical, geographical and chronological errors.
- i) The apocrypha teaches doctrines and upholds practices which are contrary to the canon of scripture.

7. CRITERIA FOR NEW TESTAMENT CANONICITY

- a) Apostolicity - every book must either to have been written by an apostle or someone closely associated with an apostle (Mark with Peter, Luke with Paul). An early date of writing is essential prior to 100 AD
- b) Reception by the Churches - must be accepted by the churches as authentic when written.
- c) Constancy of Doctrine - with Old Testament scripture and Apostolic teaching.
- d) Inspiration - each book must have internal and external evidence of inspiration. This was evaluated using the spiritual gift of discernment during the formation of the canon. (1 Corinthians 12:10)
- e) Recognition - each must be recognised by the Church Fathers as canonical. Four councils were held - Laodicea (336 AD), Damascus (382 AD), Carthage (397 AD), Hippo (419 AD).

f) Internal - each must contain exhortation to public evaluation of the word. (Colossians 4:16, 1 Thessalonians 5:27, 1 Timothy 4:13, Revelation 1:3).

8. CLASSIFICATION OF NEW TESTAMENT CANON

- a) Homologoumena - the accepted books.
- b) Antilegomena - the disputed books which were eventually accepted - James, 2 Peter, 2 & 3 John, Hebrews.
- c) Pseudepigrapha - the false writings - Gospel of Peter, Gospel of Thomas, Acts of Andrew etc.
- d) Apocrypha - the rejected writings - Acts of Paul, Epistle of Barnabas, Shepherd of Hermes, The Revelation of the Twelve, The Revelation of Peter.

BIBLE – INERRANCY

1. The Scriptures are quoted as the absolute standard of truth. (Daniel 10:21, John 10:35)
2. The source of the Scriptures is God; there is no imperfection or error permissible with God. (2 Timothy 3:16, 2 Peter 1:20-21, 1 John 1:5, James 1:17)
3. The Scriptures therefore becomes the final authority in the resolution of disputes. (Romans 4:3, 11:2, Galatians 4:30)
4. The Scriptures are seen as authoritative. (Matthew 26:31, Mark 14:27, Luke 4:8, Acts 23:5 Romans 11:8)
5. The person who does not know the Scriptures is in error. (Mark 12:24)
6. The Lord believed the Scriptures:-
 - a) He implied there was only one Isaiah. (Isaiah 61:1,2 cf. Luke 4:16-21, Isaiah 53:1, and Isaiah 6:1-4, 9-10 cf. John 12:38-41)
 - b) Jonah was a prophet not a myth. (Matthew 12:39, Luke 11:29)
 - c) Daniel was a prophet not an historian. (Matthew 24:15, Mark 13:14)
 - d) Adam and Eve were created. (Matthew 19:8)
7. The Bible is called God's Word (Mark 7:13, Luke 5:1, 11:28, John 10:35, Acts 6:7, 12:24, Romans 10:17)

BIBLE – INSPIRATION

1. The principle of inspiration is found in (2 Timothy 3:16) "All Scripture is God breathed". Gk. THEO PNEUSTOS.

The Holy Spirit communicated to the human authors God's complete plan (2 Samuel 23:2, 3, Isaiah 59:21, Jeremiah 1:9, Matthew 22:42, 43, Mark 12:36, Acts 4:24, 25, 28:25)

The human authors of Scripture so wrote that in spite of their personalities, they were able to communicate God's plan with perfect accuracy in the language they wrote.

2. The origin of Scripture is beyond human viewpoint. (2 Peter 1:20, 21)
3. The Bible is the mind of Christ. (1 Corinthians 2:16) Therefore it is the absolute standard for believers. (Psalm 138:2)
4. Precanon revelation from God occurred through the Holy Spirit. There was no written scripture until the time of Moses. (2 Samuel 23:2, Ezekiel 2:2, 8:3, 11:1, 24, Micah 3:8, Hebrews 3:7)
5. Four categories of Old Testament revelation:
 - a) The spoken word - thus saith the Lord. (Isaiah 6:9, 10, Acts 28:25)
 - b) Dreams. (Numbers 12:6, Genesis 15:12, 31:10-13, 31:24, Daniel 10:9) - whilst asleep.
 - c) Visions. (Isaiah 1:1, 6:1, 1 Kings 22:19) - whilst awake.
 - d) Angelic teaching. (Deuteronomy 33:2, Acts 7:53, Galatians 3:19, Psalm 68:17)
6. The extent of revelation:
 - a) The unknown past - the Bible portrays past historical details unknown to man apart from revelation. (Genesis 1-11). The accuracy of these historical facts is guaranteed by inspiration. e.g. Creation, Noah's Flood.
 - b) Ancient history - whilst the Bible is not a text book of history, all historical citations are accurate.
 - c) Objective law - the Old Testament contains many laws for both individuals and national life. These laws express perfectly the mind of God to those people to whom they are addressed.
 - d) Some portions of the Bible contain direct quotations from God. The doctrine of inspiration guarantees that such quotations are properly recorded exactly as God desired.
 - e) God uses the emotions, trials and triumphs of certain believers to declare His grace in devotional literature like the Psalms, Song of Solomon
 - f) Inspiration extends to the recording of falsehoods just as they were uttered. Satan Genesis 3:4
 - g) Inspiration guarantees the accuracy of all recorded prophecies.

LECTURE 3- GENESIS

JOT Chapter 2 pages 52 -62, gives you the introduction to the survey method of study.

THE PENTATEUCH

This is the first of the five books that Moses wrote in Akkadian or an early form of Hebrew. He started Genesis with the statement that in the beginning God created the heaven and the earth. The first words in the Hebrew Bible the Hebrew scholars even today stand in awe of. It is a phrase that only confronts us with the time before time;

"In the beginning". This is very similar to the parallel passage in John's gospel where we are also face to face with eternity, and our limits as human beings. We cannot even have a concept or thought that is beyond space and beyond time, yet this first verse tells us that such a "place" exists, it is eternity, and out of eternity God comes to meet us.

The proper response to this verse, when the concept of eternity is understood (as well as we may!), is to bow our head before the great God, recognise our limits and proceed with great humility!

The Hebrew books are known by the Jews by their first words, so that,
 Genesis is known as, "In the beginning",
 Exodus - "And these are the names",
 Leviticus - "And He said",
 Numbers - "In the wilderness".
 Deuteronomy - "These are the Words".

We get our names from the Greek version of the Old Testament which was produced between 280 - 150 BC called the Septuagint (new evidence indicates it may have been completed as early as 250BC), or the Latin Vulgate translation of that Greek version.

The first five books of the Bible were known as the Law, or the Torah. In the Septuagint they are known as the Pentateuch, literally, "the five books". These were, and are, looked upon as a unity by the Jewish people, and as the work of one man - Moses.

AUTHORSHIP OF THE PENTATEUCH

In the middle of the 19th century German scholars, mainly from the University of Tubingen, especially, Graf and Wellhausen, formed a hypothesis that Genesis was not written by Moses but was written by a series of people over a long period of time.

They named their "imagined" authors with the initials, J, E, P and D. The J author was the person who liked to call God Jehovah, E preferred to call God Elohim or El. P was the priestly writer, whilst D was the so called "Deuteronomist", who they believed, at the time of Ezra and Nehemiah, reworked the manuscripts and gave the Torah its final shape. All of this is mere speculation, but it has been accepted by most liberal theological colleges around the world. We reject this viewpoint totally, as godless speculation divorced from the historical traditions of the Scriptures.

People who do not believe in the unity of the authorship of the Bible do not believe in inspiration in the same way as we do. The best test to apply to test a commentators view of inspiration is to see what they believe about three OT books; Genesis, Daniel as to when it was written, is it prophecy or history?, and thirdly whether there was more than one Isaiah.

If the answer is a belief in the historicity of Genesis, the prophetic origin of Daniel, and one Isaiah, you have a conservative scholar. Because of the liberal's outlook they have to change anything that looks like a miracle, and that means they have to ignore or rewrite much of the Old Testament.

This is an issue of great significance, for whether the Lord quotes from the start or end of Isaiah He always attributes it to Isaiah, and when He quotes from the Torah He always quotes it as from Moses. The liberal "scholars" believe they have more knowledge that the Lord Jesus, and will say so, indicating that he was, "a true child of his time". The internal evidences of the Torah also clearly indicate that it is the work of one man - Moses.

Genesis is therefore, we believe, written by Moses, drawing together the many clay tablets he had inherited, upon which his godly forebears had written the things revealed to them about the origin of all things. What Moses is doing under God's guidance is opening man's history, telling the story from God's viewpoint.

JOT, Maps pages 72 and 74, give a wider picture of the people who come across the pages of Genesis, and gives you a map of Canaan to see how it was before Moses.

DIVISION OF GENESIS

Genesis divides into three sections

[a] Chapters 1 - 11 introduces us to man and to nations. One of the main features of this section is the introduction of the four Divine Institutions, of Free will, Marriage, Family and Nations, and the history of the first Satanic attacks on them.

[b] Chapters 12 - 25 covers the life of Abraham, and is a picture of the life of living faith.

[c] Chapters 26 - 50, the patriarchs are introduced, Isaac, Jacob, and Joseph, in their lives we see God's grace in action. With these men here we see the good, the bad and the ugly. Amongst them they have every weakness imaginable, and so their walk with God is a source of great encouragement to us all, and we can learn many lessons about living God's way.

THE CONTENTS OF GENESIS

We have in Genesis many areas of study, cosmology - the study of the origin of the universe, anthropology - the study of man, politics, sociology, the origin of culture, psychology, psychiatry, demonology, hamartiology - the study of sin, geology and geography, history, but pre-eminently we have grace in the unfolding of God's saving purpose revealed through these early centuries.

We have the promise in **Genesis 3:15**, the preservation of God's line, the presentation of saving grace, the provision daily for the saints - living grace. Every doctrine in Scripture is introduced in Genesis and is thus the starting point of the study of Scripture.

We have common grace where the Holy Spirit convicts, salvation grace where the believer is led to salvation, living grace which is the provision for the believer in time, surpassing grace where the mature believer is abundantly blessed, dying grace when we are passing from this life to the next and sustaining grace in the heavenlies.

The tragedy of Genesis is the tragedy of today, as very few believers live in the area of grace. When the believer walks with God they will be tested and blessed, both in their living and dying. Some believers die gloriously under dying grace whilst others do not. Genesis is the story of success and of failure amongst the sons and daughters of Adam; all depending upon whether they walk close to God or not.

We are here to rebuke Satan so that we can demonstrate that we can live in the devil's world and yet still glorify God. The believer walking with the Lord is a standing rebuke to Satan and a reminder that he is going to the Lake of Fire. Most believers fail in this area, but we are all called to succeed in the power of the Holy Spirit.

THE PEOPLE IN GENESIS

We are here to glorify the Lord Jesus Christ and evangelise the lost. God allows us to help others to move into the kingdom of God. We must remember that we are in Christ rather than in trouble. Genesis has a very practical impact as we see men and women like ourselves walking in the midst of temptation, and making the choices that determine blessing or discipline; just so it is with us.

On a number of occasions Moses states that this is the book of so and so and shows that he is referring to clay tablets extant at the time of writing. This record is therefore history and not myth. These are real people who we will meet in heaven where you will get an expanded view. There is no limit to God's grace to us; this is the message of Genesis, if Isaac and Jacob can become blessed so can we if we are obedient. The only limit is our acquisition of and utilization of His grace provisions for us. Genesis has a narrowing focus. It begins with God and his creation, and ends with the corpse of Joseph in Egypt. The bones of Joseph were however a testimony to the Jews that eventually they would leave Egypt.

Genesis is history and will always come up true. Those who appear in the book of Genesis are real people who we will meet in heaven. In order to become a Bible teacher you need to become an historian; trust this book and dig deeply within it. As the Bible is the inspired Word of God it is totally accurate historically. The Christian faith demands a history whilst most religions do not. If you can prove the Bible is historically wrong you can discredit the whole Bible. The more you study history the more you are convinced of its veracity. Do not fear to study here, only fear being submerged by the teachings of unbelievers, check out all published texts with the "three book test", above!

Paul commands that we should not be ignorant. However many Christians are encouraged to remain ignorant and rely on reading the Bible only having their pastor as their guide. Take your study seriously and use all godly men and women who have produced good material to assist your understanding of the biblical text; remember the spirit of the prophets is subject to the prophets! The Bible is fact and will be confirmed by accurate external sources. You can trust the Bible. The more you can rely on the Bible the stronger you can be as a Christian. Before you take anyone on in any discussion about the scriptures, be sure that you have done some study beforehand. Genesis is not a text book for geology but what observations are made are true. Many times archaeologists in the Middle East will excavate items which confirm the Bible. Those findings that appear to contradict the Bible, or throw questions out, should be left to one side, for as more information emerges you will find the text of scripture will be vindicated. It always has been, and will be!

JOT Page 77 - gives a list of major characters of Genesis in the form of a family tree. Study this, as it gives you a good framework to understand the people of the book and how they inter-relate. On page 67 are the four main key men, Abraham, Isaac, Jacob and Joseph. Alternately, study these characters in the BTB studies and the Genesis Summary below.

The relevance of Genesis is that the world has not changed very much; people have not changed. We have the same enemy in Satan, we have the same power, the Holy Spirit, to help us, and we also have the same challenge to apply those words to our lives.

Like the Patriarchs we face the question as to whose company we will seek in life, and with whom will we stand, the heroes of faith or the doubters of unbelief. The majority of believers miss out the blessings, because they do not stand with the heroes of faith.

JOT Page 79 - study the questions. Page 81 - look for books mentioned in the bibliography.

GENESIS	
Original Creation	Genesis 1:1
Earth made Waste by Judgment	Genesis 1:2
Restoration Day 1 – Light	Genesis 1:3-5
Restoration Day 2 – Vapour above , Water below	Genesis 1:6-8
Restoration Day 3 – Land and Sea, Plant Life Appears	Genesis 1:9-13
Restoration Day 4 – The Sun, Moon and Stars become visible	Genesis 1:14-19
Restoration Day 5 – The Creation of Birds and Sea Creatures	Genesis 1:20-23
Restoration Day 6 – Creation of Mammals, Creeping Things and Man	Genesis 1:24-27
First Part of the First Dispensation - Innocence and Edenic Covenant	Genesis 1:18-3:13
Restoration day 7 – God Rests, the Sabbath	Genesis 2:1-4
The Mist that Watered the Plants	Genesis 2:5-6
Creation of Man from the Dust of the Earth and God providing his Life	Genesis 2:7
Man in the Garden, His Activity and the Edenic Covenant	Genesis 2:8-20
The Creation of the Woman	Genesis 2:21-25
Temptation of the Woman	Genesis 3:1-5
Temptation of Adam and the Fall, the Spiritual Death of the Human Race	Genesis 3:6-7
God seeks Adam and the Woman who make excuses for their action	Genesis 3:8-13
God's judgment on the Serpent	Genesis 3:14
The First Gospel Message and Adamic covenant	Genesis 3:15
God's Judgment of the Woman, Childbirth and a Responder to her Husband	Genesis 3:16
God's Judgment of Adam, Working for a Living, Physical Death	Genesis 3:17-19
Adam names his wife Eve, Adam's Faith in God's provision	Genesis 3:20
God kills an Innocent Animal to Provide a Cover for Adam and Eve	Genesis 3:21
Expulsion from the Garden to Prevent Access to the Tree of Life	Genesis 3:22-24
Second Part of the First Dispensation: Conscience	Genesis 3:23-7:23
The First Sons of Adam and Eve, Cain and Abel	Genesis 4:1-5
Cain exhorted to bring a Sin Offering after his Offering has been Rejected	Genesis 4:6-7
The First Murder and Judgment on Cain	Genesis 4:8-15
The Lineage of Cain	Genesis 4:16-24
The Birth of Seth, the First of the Line of the Saviour	Genesis 4:25-26
The Line of Adam	Genesis 5:1-5
The Lineage of Seth to the children of Noah	Genesis 5:6-32
Satanic Attack on the Line of Christ by Demonic activity with women	Genesis 6:1-2
God's 120 year Warning of Judgment of the Earth	Genesis 6:3
Hybrid creatures are formed on the earth requiring judgment from God	Genesis 6:5-7
God's Grace towards Noah in the Provision of Plans for the Ark	Genesis 6:8-22
The Judgment of the Flood	Genesis 7:1-8:19
Third Part of the First Dispensation: Human Government	Genesis 8:30 – 11:32
The Noahic Covenant	Genesis 8:30 – 9:27
The Shame of Noah and the Sin of Ham	Genesis 9:20-23
The Family of Noah	Genesis 9:28 – 10:1
The Lineage of Japheth	Genesis 10:2-5
The Lineage of Ham	Genesis 10:6-32
The Rise of Nimrod, the Tower of Babel and the Confusion of Languages	Genesis 11:1-9
The Lineage of Shem to Abram	Genesis 11:10-32
The wasted years in Haran [the dried up place]	Genesis 11:31-32
The Second Dispensation the Age of the Jews – the Patriarchs	Genesis 12:1-Exodus 19
The Abrahamic Covenant	Genesis 12:1-3
Abram in the Land, Worship, Communion and Promise	Genesis 12:4-9
Under pressure Abram leaves the place of blessing	Genesis 12:10-20
Abram returns to the land and the altar	Genesis 13:1-4
Abram separates from his nephew Lot	Genesis 13:5-9
Lot establishes himself at Sodom	Genesis 13:10-13
The Palestinian Covenant	Genesis 13:14-18
Abram delivers Lot from captivity	Genesis 14:1-16
The King Priest Melchizedek ministers to Abram	Genesis 14:17-20
Abram rejects the requests of the King of Sodom	Genesis 14:21-24
The Abrahamic and Palestinian Covenants confirmed	Genesis 15
The birth of Ishmael	Genesis 16
The revelation of God as El Shaddai Almighty God	Genesis 17:1-3
Abram becomes Abraham	Genesis 17:4-5
The Abrahamic Covenant confirmed and made Everlasting	Genesis 17:6-8
Circumcision established as a sign of the Covenant	Genesis 17:9-14
The promise of Isaac	Genesis 17:15-19

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

Ishmael to be a nation	Genesis 17:20-27
Abraham the Friend of God	Genesis 18:1-22
Abraham the Intercessor	Genesis 18:23-33
The Destruction of Sodom and Flight of Lot	Genesis 19:1-32
Lot's incest with his daughters	Genesis 19:33-38
Abraham lies to Abimelech regarding Sarah and God intervenes	Genesis 20
The Birth of Isaac	Genesis 21:1-8
The Bondwoman and Ishmael cast out	Genesis 21:9-21
Abraham at Beersheba	Genesis 21:22-34
The Offering of Isaac as a type of Christ	Genesis 22:1-14
The Abrahamic Covenant confirmed	Genesis 22:15-24
The Death and Burial of Sarah	Genesis 23
A Bride for Isaac	Genesis 24
Abraham marries Keturah	Genesis 25:1-4
Isaac Heir of all things	Genesis 25:5-6
Death of Abraham	Genesis 25:7-11
The Generations of Ishmael	Genesis 25:12-18
The Generations of Isaac	Genesis 25:19-23
The Birth of Esau and Jacob	Genesis 25:24-26
Esau sells his Birthright	Genesis 25:27-34
The Abrahamic Covenant confirmed to Isaac	Genesis 26:1-5
Isaac lies regarding the status of Rebekah	Genesis 26:6-16
Isaac the Well Digger	Genesis 26:17-35
The Stolen Blessing	Genesis 27:1-25
The Blessing of Jacob	Genesis 27:26-33
Esau's Bitter Response	Genesis 27:34-46
The Abrahamic Covenant confirmed to Jacob at Bethel	Genesis 28
Jacob's Years at Haran	Genesis 29:1-31:10
God encourages Jacob	Genesis 31:11-13
The Flight of Jacob	Genesis 31:14-55
Jacob [the supplanter] becomes Israel [Prince of God]	Genesis 32
Jacob meets Esau	Genesis 33
Jacob and Two of His Sons take revenge for Dinah	Genesis 34
Jacob returns to Bethel	Genesis 35:1-15
Death of Rachel and Birth of Benjamin	Genesis 35:16-26
Death of Isaac	Genesis 35:27-29
The Generations of Esau	Genesis 36
Joseph the Favourite of Jacob	Genesis 37:1-7
Joseph hated and rejected by His Brothers	Genesis 37:8-27
Joseph Sold into Slavery	Genesis 37:28-36
The Shame of Judah	Genesis 38
Joseph Tested by Adversity	Genesis 39-40
The Dream of Pharaoh	Genesis 41:1-13
Joseph made a leader in Egypt	Genesis 41:14-44
Joseph marries a Gentile	Genesis 41:45-57
Joseph rejected by his Brothers Preserves them	Genesis 42-44
Joseph Reveals himself to his Brothers	Genesis 45:1-15
Joseph's Brothers blessed and sent to Jacob	Genesis 45:16-28
Jacob travels to Egypt	Genesis 46
Jacob and his Descendants Blessed	Genesis 47:1-26
The Last Days of Jacob	Genesis 47:27-48:22
Jacob's Prophecy on the Tribes of Israel	Genesis 49
The Burial of Jacob	Genesis 50:1-14
The Fear of Joseph's Brothers	Genesis 50:15-21
The Last Days and Death of Joseph	Genesis 50:22-26

DOCTRINES BTB CHARACTER STUDIES

ABRAHAM – FAITH

1. SCRIPTURE - Genesis 11:26 - 25:10; Acts 7:2-8.

2. BIOGRAPHY

A descendant of Shem and son of Terah, who was born in Ur of the Chaldees about 2030 BC. Known as Abram (father of high and

windy places) he was renamed Abraham (father of many nations) (Genesis 17:5) prior to the birth of Isaac. Known as a friend of God (2 Chronicles 20:7) he left Ur at the command of God (Genesis 12:1). He was told to leave his kindred, but he took with him his father Terah and his nephew Lot. He settled for a while in Haran (the dried up place) until his father died (Genesis 11:32). Entering the promised land he graciously allowed his nephew Lot to have the choicest grazing land for his cattle (Genesis 13:8-11) and was instrumental in releasing Lot from the spoils of the kings who attacked Sodom (Genesis 14). Abraham's faith was tested by worry in Genesis 15 and he took his future into his own hands with the birth of Ishmael through Hagar the maidservant (Genesis 16). After both Abraham and Sarah were past the age of child-bearing, Abraham was told he would have a son Isaac (laughter) (Genesis 18:10-15). Isaac was born (Genesis 21:2) and grew up to his adolescence. Abraham was told to sacrifice his miracle child Isaac (Genesis 22:2). Isaac bore the wood up Mt Moriah and was about to be killed when Abraham's faith was confirmed by the provision of the ram in a thicket (Genesis 22:10-13). Abraham died at the age of 175 (Genesis 25:7) and was buried in Mamre (Genesis 25:9).

3. EVALUATION

Abraham's faith is seen in many areas of his life:

- a) He left the security of Ur of the Chaldees (Genesis 11:32).
- b) He went to a new land (Genesis 12:1-3).
- c) His first act was to build an altar (Genesis 12:8).
- d) He trusted God for provision (Genesis 13:8,9,18).
- e) Abraham pursued Lot and rescued him even though he had only 318 men under arms (Genesis 14:14).
- f) Abraham used faith to resist fear and doubt (Genesis 15:5-6).
- g) He had faith that provision would be made for Isaac (Genesis 22:8).
- h) He recognised that God had provided (Jehovah Jireh) (Genesis 22:14).
- i) He had faith that a bride would be miraculously provided for Isaac from his own people (Genesis 24:3,4).

4. PRINCIPLES

- a) The whole process of the Christian life starts and depends on faith (Romans 3:28).
- b) It takes faith to become a missionary (Genesis 12:4; Hebrews 11:8).
- c) Abraham's faith caused him to put God first (Genesis 12:8; Hebrews 11:10).
- d) Faith in God is reflected in a gracious attitude (Galatians 5:23).
- e) Faith provides courage in time of danger, especially in relation to war (Psalm 18:39).
- f) Knowledge of the Scriptures, doctrines and the principles applied by faith are a cure for worry (Genesis 15:6; Psalm 43:5).
- g) Even in hopeless situations, God provides. Faith seeks and causes comfort in those who are in great difficulty (Psalm 18:6).
- h) Faith looks to God as the great provider for His children (Matthew 6:26).
- i) Faith is the only acceptable form of relationship between man and God as it is the only form of perception which has no human merit (Romans 3:27).
- j) Faith gives confidence in one's future and the future of one's family (Deuteronomy 5:10).
- k) With faith everything is possible (Matthew 17:20).

ISAAC – TYPE OF CHRIST

1. SCRIPTURE - Genesis 17:19 - 35:29.

2. BIOGRAPHY

Isaac, whose name means Laughter, was the son of Abraham and Sarah. He was the long awaited child who had been promised to Abraham and is in the direct line of Jesus Christ. Abraham at 100 was sexually dead thus the birth of Isaac at Gerar (about 1900 BC) was miraculous. Isaac when a teenager was directed to be sacrificed by his father but was spared by the divine provision of a ram in a thicket. When he was 40 years old he married Rebekah who had been sought out by his father's unnamed servant. The arranged marriage worked well with Isaac and Rebekah proving to be a loving couple (Genesis 26:8). Although there had been difficulties between Isaac and his step-brother Ishmael, the father of the Arabs, they cooperated in the burial of Abraham (Genesis 25:9). Isaac was 60 when the twins Jacob and Esau were born. He prospered being blessed with cattle and became very wealthy. His household increased so much that he became the envy of the land. Unlike his nomadic father, Isaac dwelt at Gerar and Beersheba. Isaac eventually died at the age of 180 having lived the longest of the three great patriarchs, being buried by his sons Esau and Jacob (Genesis 35:29).

3. EVALUATION

- a) Isaac is the promised seed (Genesis 17:16).
- b) Isaac's birth was a miracle as it was physically impossible for him to be conceived (Genesis 17:17-19).
- c) Abraham is instructed to sacrifice his son (Genesis 22:1,2). The sacrifice is on Mount Moriah.
- d) Isaac was obedient to his father unto death (Genesis 22:5-12).
- e) A ram is substituted for Isaac (Genesis 22:13).
- f) After the obedience of Isaac his mother Sarah dies (Genesis 23:1).
- g) Abraham sends his oldest servant to select a bride for his son (Genesis 24). The bride responds to the servant even though she is in a foreign country.
- h) Rebekah before marrying Isaac acquires silver and gold (Genesis 24:53).
- i) Isaac went out and brought Rebekah into his mother's tent (Genesis 24:63-67).
- j) After the marriage Abraham takes another bride (Genesis 25:1).
- k) Abraham gives all things to Isaac (Genesis 25:5).
- l) God's covenant confirmed with Isaac (Genesis 26:3-5).

4. PRINCIPLES

- a) Jesus Christ is the promised seed (Galatians 3:16).
- b) Jesus Christ's birth was miraculous, being conceived by the Holy Spirit and born of a virgin (Matthew 1:18-25).
- c) God spared not His only Son (John 3:16; Romans 8:32). Jesus died on Mt Moriah.
- d) Jesus was obedient unto death (Philippians 2:5-8).
- e) Christ's death was substitutionary for us (2 Corinthians 5:21).
- f) After the death of Christ, Israel was set aside. After the incident of the ram, Sarah died.
- g) The Holy Spirit is sent out into the world to seek out the Church. The Church responds even though she is in the devil's world (Ephesians 6:12).
- h) Before the marriage with Christ the bridegroom, the Church acquires gold, silver and precious stones (1 Corinthians 3:12-15).
- i) Christ meets the Church in the air (1 Thessalonians 4:13-18), and takes her to His Father's house (John 14:1-3).
- j) After this marriage, the rapture, another period starts where Israel is used by God (Daniel 12:1).
- k) God has given all things to Christ (Ephesians 1:22; Hebrews 1:2).
- l) Jesus Christ's spiritual children are the children of promise (Romans 9:8).

JACOB – THE PATRIARCH

1. SCRIPTURE - Genesis 25:21 - 50:13; Hebrews 11:21.

2. BIOGRAPHY

Jacob received his name at birth when he was born second, clutching the heel of his elder brother Esau. Jacob means "he clutches" or "the supplanter". The eldest son received rulership of the family. He was the priest and had the double portion as a birthright. Esau sold Jacob his birthright for a meal. This custom of selling the birthright is confirmed on the Nuzi tablets which were found south east of Nineveh. Isaac blessed Jacob irrevocably (Genesis 27:35f.) thus Jacob became the inheritor of Canaan (Romans 9:10-13). Esau received Edom. After the blessing Jacob fled to Bethel where his grandfather had built an altar (Genesis 12:8). Here he received the vision of Jacob's ladder. Continuing to the north east he travelled to Haran where he met Rachel at the well as Eleazer had met Rebekah (Genesis 24:11) (see Isaac). Jacob served Laban 20 years, seven for Leah, seven for Rachel and six for flocks. Whilst there he was blessed with eleven sons and a daughter. He became very prosperous and left Haran while his father-in-law Laban was out shearing (Genesis 31:22f.). Laban pursued Jacob to Gilead where a pact was drawn up between them. Travelling to Mahanaim, Jacob sent out scouts to discover Esau's attitude (Genesis 32:1f.). Just as he was about to ford the river Jabbok, he wrestled with a "man", receiving a permanent hip injury. His name was changed here from Jacob to Israel, and is probably the place of Jacob's conversion (Genesis 32:24-30, cf. Genesis 28:20,21; Hosea 12:4). Jacob now purchased land at Shechem. After Isaac's death he settled in Hebron (Genesis 35:28,29). Jacob the patriarch gave one of the three great prophecies in Genesis - the prophecy of the twelve tribes (Genesis 49) prior to his death at the age of 130. He was buried at Machpelah near Hebron (Genesis 50:13).

3. EVALUATION

- a) Jacob is considered the child of favour (Malachi 1:2; Romans 9:10-13).
- b) He is described as the heir of the divine promise (Hebrews 11:9).
- c) Jacob is a man of blessing (Hebrews 11:20,21).
- d) He is linked with Abraham and Isaac (2 Kings 13:23; Mark 12:26,27).
- e) Israel is called the house of Jacob (Isaiah 8:17; Micah 2:7).
- f) Israel is called the sons of Jacob (1 Kings 18:31; Malachi 3:6).
- g) Israel is called the seed of Jacob (Isaiah 45:19; Jeremiah 33:26).
- h) Israel is called the community of Jacob (Deuteronomy 33:4).
- i) Israel is called Jacob (Hosea 10:11).
- j) God had a plan for Jacob's life, to form a major role in His nation Israel.
- k) Jacob went from Bethel, "the house of God", to Haran, "a dried up place".
- l) He spent a night at Bethel and twenty years at Haran.
- m) He eventually entered fully into God's plan after a long and arduous struggle.
- n) The supplanter Jacob became the prince Israel.

4. PRINCIPLES

- a) God in His foreknowledge loves the believer even prior to his birth (Romans 9:10-13).
- b) Yet He does not coerce the free will of the believer (Revelation 3:20).
- c) We become new creatures in Christ (2 Corinthians 5:17).
- d) Preferential treatment in a family causes jealousy (1 Samuel 1:5,6).
- e) God can convert our weakness of character and stubbornness to His glory (2 Corinthians 12:10).
- f) The plan of God is always superior to the plan of man (Job 42:2-6).

JOSEPH – THE PLAN OF GOD

1. SCRIPTURE - Genesis 30:24 - 50:26.

2. BIOGRAPHY

Joseph was the eleventh son of Jacob: his first by Rachel (Genesis 30:24, 35:24) and his favourite son (Genesis 37:3, cf. 33:2,7). Joseph was a spoilt boy who was sold into slavery in Egypt by his jealous brothers. By the age of thirty (Genesis 41:46), having spent time in jail as a servant of other prisoners, he is made second rule over Egypt. By wise planning he was able to deflect the scourge of a major famine, saving Egypt, Canaan and his own family from starvation and death. Reconciliation with his brothers followed, the family

settling in the pastures of Goshen in the north-east delta area. After burying Jacob in Canaan, Joseph commanded that his bones should be carried into Canaan when the Jews eventually left Egypt (under Moses). When Joseph eventually died his sarcophagus remained as a reminder of the future of the Jews in the promised land. He died at the age of 110 (Genesis 50:26).

3. EVALUATION

- a) Jacob gave Joseph a coat of many colours (Genesis 37:3) which gave him rulership over his older brothers.
- b) This situation was not improved by his telling them of dreams of his future superiority (Genesis 37:5-11).
- c) His brothers plot to remove him from his position and throw him into a cistern (Genesis 37:18-24).
- d) He is sold to the Ishmaelites or Midianites (Genesis 37:28; cf. Judges 8:22-28).
- e) Joseph is sold to Potiphar, the chief of police in Egypt (Genesis 37:36). There were many young Semites who were servants in Egypt. Papyrus Brooklyn lists 79 servants in an Egyptian household in 1740 BC of whom at least 45 were Semites.
- f) Potiphar makes Joseph the administrator over his house (Genesis 39:4-6).
- g) Potiphar's wife becomes frustrated and fabricates a false charge against Joseph (Genesis 39:7-20).
- h) His administrative skills are soon recognised as shortly after being thrown into prison by Potiphar, Joseph becomes the defacto administrator of the jail (Genesis 39:21-23).
- i) Joseph now becomes the servant of two ministers who are imprisoned because of an attempted coup d'etat and interprets their dreams (Genesis 40:1-13, 16-22).
- j) Joseph relies on the memory of the cup bearer, who has an attack of amnesia (Genesis 40:14-15, 23).
- k) Pharaoh has a series of dreams some two years later, upon which Joseph is released from prison to interpret. He is rewarded by rulership over Egypt (Genesis 41:1-45).

4. PRINCIPLES

- a) God provides opportunity to train for future ministry as He did for Joseph with administration experience in various areas (Acts 7:22).
 - b) God's timing is perfect: He protects this believer by the prompt arrival of the camel train.
 - c) Man's hostility can be used for God's future glory (Romans 9:17).
 - d) Dreams were a legitimate means of giving guidance from God (e.g. Daniel and Ezekiel).
 - e) In order to rule you have to learn to be a servant (John 13:16,17).
 - f) You should not rely on the wisdom or skill of man to retrieve you from difficult positions but should rest on the provision of God (Jeremiah 17:5; Psalm 146:3).
 - g) If you are prepared, God will provide wisdom and understanding in times of crisis (Luke 12:11,12).
 - h) Life is made up of sunshine and shadows (Job 1:21).
 - i) God uses obedient and trained personnel (1 Samuel 3:9; 15:22).
5. "And we know that all things work together for good for those who love God for those who are the called according to His purpose." (Romans 8:28)
- a) It was bad, that Joseph was favoured by his father - but it worked together for good as it gave him leadership training. (v. 3,4)
 - b) It was good, that Joseph had the Word of God shown to him and it worked together for good as it gave him confidence when it was fulfilled. (v 5-11)
 - c) It was bad that his brothers hated him but it worked together for good for if he had not been sold he would not have been in a position to help his brothers in the future. (v 20)
 - d) It was good that the camel train was on time and it worked together for good. If it had been late or early, Joseph would have perished in the pit. (v 25-27)
 - e) It was bad that he was sold for 20 pieces of silver but it worked together for good. (v 28)
 - f) It was both bad and good that he was sold into Potiphar's household but it worked together for good. It was bad that he was a slave but it was good that it was Potiphar as it gave him training in management. (v 36)

LECTURE 4 - EXODUS

TURN TO JOT, Chapter 4, page 83. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, OT Module 1, OT Law and History, on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

Exodus is redemption from bondage and is one of the books of Christology in the Old Testament. Exodus and Leviticus will teach you more about the cross and the Lord Jesus Christ than even the gospels. It was taking these books into the desert that transformed Paul. He didn't have a New Testament when he went on his missionary journeys, he only had the Old Testament and yet he was able to lead people to a saving knowledge of the Lord Jesus Christ, and this was one of the books he used for evangelism.

The Septuagint called this book, Exodus, which was Greek for "coming out of", but the Hebrew title means "names".

In Genesis the divine purpose is revealed, in Exodus the divine purpose is exhibited, as the people obey the Lord and leave the place of slavery to enter the place of promise. Exodus becomes a great picture of the trials of faith for the Christian life.

THE TIME OF THE EXODUS

JOT , page 84 - notice the time line. The Hyskos were a group who invaded the whole Egypt - Palestine area around the time of the patriarchs. There are two views on the relationship between the Hyskos and the Israelites. The Hyskos were a Semitic group, similar to the early descendants of Abraham, but we have insufficient data that has survived on which to distinguish between the two views. There are also some significant problems with dating around this time. It is possible that existing dating approaches may be as much as 200 years out, either early or late. We still are not sure today of exact dating for many of the dynasties of Egypt, mainly because the new pharaoh would eliminate all references to those before him, if he had violently replaced them. It appears that the Hyksos may have

been in power when Joseph came to Egypt, and that he had power, as a fellow Semitic man, under them, but within 200 years they had been driven out by a new native Egyptian ruler who founded the 18th Dynasty, who may be the enslavers of the Israelites.

The 18th dynasty of Egypt was one of the most powerful of the dynasties. It was very active throughout the Middle East; militarily they were very powerful. There is mystery here about the inter-relationship between this dynasty and the Israelites. Nowhere in Joshua or Judges are the Egyptians mentioned indicating that with the silence of the Bible the accepted historical dating of Egyptian history is wrong, or something is happening that the writers of scripture are ignoring. Even radical historians such as Velikovsky and Custance have difficulty with the dating of Egyptian history around this time.

It is thought that the princess who found baby Moses in the ark on the river was Hatshepsut the daughter of Thutmose I of the 18th dynasty. **Exodus 2:5**. This princess wanted Moses to be the Pharaoh of Egypt, and poisoned her half brother, who she had married as co-ruler, so that she could rule herself. She was a powerful ruler, who ruled with the title of, "Pharaoh's Daughter", the very phrase we find in the Bible. Her daughter was Neferari, the most beautiful of all the Egyptian Princesses.

From the scriptures it would appear Hatshepsut wanted Moses to marry Neferari and rule as Pharaoh after her, or as her regent, with loyalty only to her. From scripture it would appear that Moses could have ruled, and that in choosing to follow God's plan he lost the woman he loved, and the chance to be Pharaoh of Egypt. After Moses left the scene, a step son of the earlier Pharaoh, Thutmose III, killed Hatshepsut, took Neferari as his wife, and ruled as the new Pharaoh. He erased every mention of Hatshepsut's name, although a significant statue has survived and can be seen in the British Museum. Her funerary temple is magnificent and is being fully restored. As you look at that statue in the British Museum you are seeing what Moses saw as a young man. Moses is a key figure in Egyptian history, but all "losers" in Egypt had their stories "rubbed (chiselled) out" of the official records.

MOSES

Turn to and read the following passage of God's Word, **Hebrews 11:23-27, and Acts 7:21, 22**. Note the phrase, it came into his heart to visit the children of Israel. Moses made a choice. In Hebrews 11:23, Moses is shown as a man of faith as he saw Him who had been invisible. When you put these passages together Moses was a great man. He was clearly a general in an Egyptian Army which crushed the Ethiopians, and possibly also a builder of monuments (Rabbinical tradition records that he was the master architect of a city).

Moses chose to flee for his life rather than to exercise his right as a general of the armies, and fight with his army to crush the step son of the earlier Pharaoh. He turned down the greatest kingdom, the most beautiful women, and all the power that went with these things, and chose God's way. Hebrews 11 showed that he did it by faith. Moses went through personal turmoil, and the personal cost was high; he did not have a happy marriage after this time, and he had nothing but trouble from the Israelites. He would have had an easier life in Egypt, and human viewpoint says, why not be Pharaoh, let the people go and have the best of both worlds? But that was not God's plan! He was under great pressure and really suffered. He is one of the greatest men in history and one of the two great geniuses in the Bible, the other one being in my opinion Paul. Now I say this with a smile as the Bible is full of great and Christ like men and women who are worthy of admiration.

THE EXODUS WANDERINGS

JOT page 86 - look at the good map on that page. With the Exodus wandering however we do not know where many of these places are. There is a Sea of Reeds as well as a Red Sea. At about this time (1600-1400 BC) the island of Thera between Greece and Crete blew up with ten times the power of the Krakatoa explosion of 1883. It wiped out the Minoan civilisation of Crete and changed the entire Mediterranean world.

All the water rushed into the volcano and a giant tidal wave (Tsunami) rolled back out and around the Eastern Mediterranean and killed hundreds of thousands. Giant tidal waves wiped out many of the civilisations throughout the area.

The sky was red and black for years after the explosion with weather patterns in the Mediterranean being changed, causing tremendous turmoil in the area. It may be that this eruption of the island of Thera (now called Santorini) may be the natural event that created the water rushing out of the sea of reeds for the Israelites to pass, as occurs before a Tsunami, and then swept back over the advancing Egyptians as the tsunami swept in. We do not know, but there are many exciting things happening around this time, and all were a part of God's plan and may have been used for God's purposes with Israel.

IN ADVERSITY

Turn to and read the following passage of God's wonderful Word, **1 Corinthians 10:1-13** - God is working His purpose out. As often is the case Paul tells believers not to be ignorant. If you are going to teach the Bible, learn history. Exodus is a beautiful picture of the Christian life including facing adversity.

Exodus 10:5 - Many were bad examples and died in the wilderness. We should be careful not to copy the mistakes of our earlier brethren so that we do not die in the wilderness ourselves.

10:9 - We should not tempt Christ or we may be disciplined as they were. Over Exodus you can write the fact that God is faithful, the Hebrews were not; they were far from it. It is what we learn from these facts that can assist us now.

RESTING IN THE PROMISES

Turn to and read the following passage of God's wonderful Word, **Hebrews 4:1-12**, which gives a picture of resting in the promises of God. Exodus is a book to commend the believer to believe in Christ and His doctrines. Be encouraged. Read Exodus and see what people under real pressure are like. God was patient with them, and he will be patient with us.

1 Corinthians 10:13 - pressure allows us to grow. We press onward through failure, through adversity and affliction. Upwards of three million may have been involved in the Exodus of whom only two, with the descendants of the others, entered the Promised Land. Make sure you are one of the two. If you have a congregation of two million and two get there you are doing as well as Moses.

Mix God's Word with faith. Hebrews chapters 3 and 4 warn us, not to make the same errors as the Exodus generation. If you are under pressure God has given it to you, or allowed it to happen to you, however there is always a way of escape.

Turn to and read the following passage of God's wonderful Word, **Hebrews 4:11-12** - let us make sure we get into that rest. Let us as Christians be occupied with God, with whom we have to do. We do not have all the facts, or all the information about many things in our lives. God knows all the facts and we know Him! Let us focus on him rather than worrying about the events of life around us.

EXODUS	
Israel in Egypt	Exodus 1:1-6
The Egyptian Bondage	Exodus 1:7-22
The Birth of Moses	Exodus 2:1-10
Moses Identifies Himself with Israel	Exodus 2:11-20
Moses Rejected by his Countrymen takes a Gentile Bride	Exodus 2:21-25
The Call of Moses and the Burning Bush	Exodus 3:1-12
The Revelation of the name Jehovah	Exodus 3:13-22
Moses two objections Unbelief of the People and his Lack of Eloquence	Exodus 4:1-13
Aaron joined with Moses	Exodus 4:14-18
The Return of Moses to Egypt	Exodus 4:19-28
Deliverance announced to the Elders of Israel	Exodus 4:29-31
The Contest with Pharaoh: Increased Burdens	Exodus 5
The Answer of Jehovah to Moses' First Prayer	Exodus 6:1-13
The Families of Israel	Exodus 6:14-27
The Renewed Commission	Exodus 6:28-7:9
The Contest with Pharaoh: The First Miracle	Exodus 7:10-19
The Contest with Pharaoh: The Second Miracle	Exodus 7:20-8:5
The Contest with Pharaoh: The Third Miracle	Exodus 8:6-11
The Contest with Pharaoh: The Fourth Miracle	Exodus 8:12-15
The Contest with Pharaoh: The Fifth Miracle	Exodus 8:16-23
The Contest with Pharaoh: The Sixth Miracle	Exodus 8:24-29
The Contest with Pharaoh: The Seventh Miracle	Exodus 8:30-9:2
The Contest with Pharaoh: The Eighth Miracle	Exodus 9:3-7
The Contest with Pharaoh: The Ninth Miracle	Exodus 9:8-21
The Contest with Pharaoh: The Tenth Miracle	Exodus 9:22-10:11
The Contest with Pharaoh: The Eleventh Miracle	Exodus 10:12-20
The Contest with Pharaoh: The Twelfth Miracle	Exodus 10:21-11:10
Instructions Regarding the Passover	Exodus 12:1-28
Death of the Firstborn	Exodus 12:29-36
First Stage of the Exodus	Exodus 12:37-51
The Firstborn Set Apart	Exodus 13:1-19
Guidance of God by means of the Cloud and Pillar of Fire	Exodus 13:20-22
The Pursuit of Pharaoh causes Fear in the Israelites	Exodus 14:1-12
The Children of Israel Cross the Red Sea	Exodus 14:13-22
The Egyptians are Drowned in the Red Sea	Exodus 14:23-28
God saves Israelites from the Egyptians	Exodus 14:29-31
The Song of the Redeemed	Exodus 15:1-21
God's Provision of Sweet from Bitter Water	Exodus 15:22-27
God's Provision of Manna	Exodus 16:1-22
The Sabbath id given to Israel	Exodus 16:23-36
Thirst and Water Provided from the Rock	Exodus 17:1-7
Conflict with and Defeat of Amalek	Exodus 17:8-16
Moses sets up a series of Judges over Israel	Exodus:18
The Second Dispensation the Age of the Jews – the Law	Exodus 19 – The Cross
Mosaic Covenant – The Ten Commandments	Exodus 20
Laws regarding Masters and Servants	Exodus 21:1-11
Laws regarding Injuries to the Person	Exodus 21:12-36
Laws regarding Rights of Property	Exodus 22:1-15
Laws regarding Crimes against Humanity	Exodus 22:16-23:9
Laws regarding The Land and the Sabbath	Exodus 23:10-13

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

Three National Feasts Unleavened Bread, First Fruits and Ingathering	Exodus 23:14-19
Promises concerning the Conquest of the Land	Exodus 23:20-33
Order of Worship before the Building of the Tabernacle	Exodus 24:1-2
Acceptance of the Covenant and Worship of God	Exodus 24:3-18
The Tabernacle Materials	Exodus 25:1-9
The Tabernacle The Ark	Exodus 25:10-22
The Tabernacle The Table of Shewbread	Exodus 25:23-30
The Tabernacle The Golden Candlestick	Exodus 25:31-40
The Tabernacle The Curtains of Linen	Exodus 26:1-6
The Tabernacle The Curtains of Goats Hair	Exodus 26:7-13
The Tabernacle The Covering of Rams Skins	Exodus 26:14
The Tabernacle The Boards and Sockets	Exodus 26:15-25
The Tabernacle The Outside Bars	Exodus 26:26-27
The Tabernacle The Bar in the Middle	Exodus 26:28
The Tabernacle The Overlay of Gold	Exodus 26:29-30
The Tabernacle The Inner Veil	Exodus 26:31-35
The Tabernacle The Outer Veil	Exodus 26:36-37
The Tabernacle The Brass Altar	Exodus 27:1-8
The Tabernacle The Court	Exodus 27:9-15
The Tabernacle The Hangings for the Gate of the Court	Exodus 27:16-19
The Tabernacle The Oil for the Light	Exodus 27:20-21
The High Priest's Uniform	Exodus 28
The Priesthood Consecration of the Priests	Exodus 29: 1-4
The Priesthood The Order of the High Priest	Exodus 29: 5-7
The Priesthood The Order of the Priests	Exodus 29: 8-9
The Priesthood The Order of the Sacrifices	Exodus 29: 10-25
The Priesthood The Food for the Priests	Exodus 29: 26-37
The Priesthood The Continual Burnt Offering	Exodus 29: 38-46
The Tabernacle The Altar of Incense	Exodus 30:1-10
Who may Worship The Redeemed	Exodus 30:11-16
Who may Worship The Cleansed	Exodus 30:17-21
Who may Worship The Anointed	Exodus 30:22-33
The Tabernacle The Incense	Exodus 30:34-38
The Tabernacle The Workmen	Exodus 31: 1-11
The Sabbath as a Sign between God and Israel	Exodus 31:12-18
The Golden Calf Manufactured	Exodus 32:1-6
God's Condemnation of Israel	Exodus 32:7-10
Moses Intercedes with God	Exodus 32:11-14
The Breaking of the Tables of Stone	Exodus 32:15-29
Moses Confession and Intercession	Exodus 32:30-35
The Journey Resumed	Exodus 33:1-11
Moses' Prayer and God's Answer	Exodus 33:12-17
Moses Seeks Further Guidance	Exodus 33:18-23
The Second Set of Tablets of Stone	Exodus 34:1-4
The New Vision	Exodus 34:5-9
The Renewed Commission	Exodus 34:10-17
Feasts and Sabbaths Reconfirmed	Exodus 34:18-35
The Sabbath in Israel	Exodus 35:1-4
The Gifts of the People for Sacred Use	Exodus 35:5-29
Bezaleel and Aholiab to Train Artisans	Exodus 35:30-35
The Tabernacle Manufactured	Exodus 36-38
The High Priest's Garments Manufactured	Exodus 39
The Tabernacle Commissioned	Exodus 40

DOCTRINES

MOSES – THE LAW

1. SCRIPTURE - Exodus - Deuteronomy; Acts 7:18-44.

2. BIOGRAPHY

Moses, whose name means "drawn from the water" was born into the family of Amram in the tribe of Levi (Exodus 6:16ff.). With Pharaoh's policy of killing male Israelite children, Moses was placed in an ark on the Nile where he was discovered by Pharaoh's

daughter who brought him up in the Egyptian court. He learnt much in the court (Acts 7:22) but fled to Midian after he killed an Egyptian taskmaster who was mistreating an Israelite. He was then 40 years of age. He married Jethro's daughter Zipporah who bore him two sons (Acts 7:29). Having spent 40 years in Midian he saw the burning bush (Acts 7:30) on Mount Horeb (Exodus 3:1) (see Elijah, Topic 11). God called out of the bush, instructing him to return to Egypt to confront Pharaoh (Exodus 3:2 - 4:17). Travelling towards Egypt, Zipporah circumcised her son in accordance with Genesis 17:13,14, (cf. Exodus 4:24-31). With confrontation God brought ten plagues upon the Egyptians (see Pharaoh, Topic 37), culminating in the Passover (Exodus 7:7 - 12:36). Moses led the Israelites out of Egypt, carrying with him the bones of Joseph (Exodus 13:19, cf. Genesis 50:26). Led by a pillar of fire and cloud the Israelites wandered for 40 years in the wilderness. This last period in the life of Moses involved among many other incidents, his rejection by the Israelites, the commandments, the apostasy of the golden calf and the provision of the tabernacle. Moses disobeyed God by striking the rock and was thereby barred from entering the promised land. He died still powerful and alert at 120 years of age at Mount Nebo (Deuteronomy 34:1-7), being without peer as a prophet of the Lord (Deuteronomy 34:10).

3. EVALUATION

- a) God gave the commandments (Exodus 20:1).
- b) They were given to Israel only.
- c) God is the source of freedom (Exodus 20:2).
- d) First Commandment: God is to be first in our lives which demonstrates true orientation by the freewill of man (Exodus 20:3).
- e) Second Commandment: You shall not worship any idols which enslave the individual (Exodus 20:4-6). We are born in slavery (Romans 5:12) but are born again to freedom (John 8:36).
- f) Third Commandment: You shall tell the truth. It is your responsibility. Do not use God to coerce others. This contributes to human freedom (Exodus 20:7).
- g) Fourth Commandment: There will be a day of rest on which the grace of God can be considered. The grace of God is the basis of human freedom (Exodus 20:8-11).
- h) Fifth Commandment: Requires respect for authority in the family by children. Respect for authority creates freedom and happiness in the life of a believer (Exodus 20:12).
- i) Sixth Commandment: You shall not murder (Ratscach, Heb.). This protects the freedom of the individual to exercise his freewill (Exodus 20:13).
- j) Seventh Commandment: You shall not commit adultery which protects the family not only in marriage but prior to marriage (Exodus 20:14).
- k) Eighth Commandment: You shall not steal protects the freedom to own private property (Exodus 20:15).
- l) Ninth Commandment: You shall not commit perjury which protects the freedom of a person appearing in court (Exodus 20:16).
- m) Tenth Commandment: You shall not covet (Exodus 20:17). This was Paul's way of finding out that a sinful nature existed (Romans 7:7). This commandment controls the lust of the sinful nature.

4. PRINCIPLES

- a) The law is holy, just and good (Romans 7:16).
- b) Freedom demands responsibility (Galatians 5:1; 1 Corinthians 6:12).
- c) Human freedom gives opportunities for relationship with God (Revelation 22:17).
- d) All sin, known and unknown, involves action of the free will (cf. Romans 7:19-23).
- e) Free will is the issue in salvation (John 3:36).
- f) Human freedom is protected by the Ten Commandments (Mark 12:31).
- g) God is the source of freedom and truth (John 8:32).
- h) Anarchy will destroy a nation (Judges 21:25).
- i) The law condemns man as a sinner (Romans 7:7).

PHARAOH – GOD'S POWER

1. SCRIPTURE - Exodus 7:7 - 14:28.

2. BIOGRAPHY

Pharaoh was the title of the Kings of Egypt. The title showed the person on the throne as a representative of the sun god Ra. The Pharaoh we are to consider is the Pharaoh of the Exodus. His identity is unknown. Many state he was Rameses II but the Bible shows a much earlier Exodus than his reign of 1301 - 1234 BC. 1 Kings 6:1 indicates a dating of c. 1450 BC which indicates Amenhotep II as the Pharaoh of the Exodus. Study of Acts 13:18-21, however, gives a date of c. 1530 BC. (See Chronology, Topic 33, Book 1). The Pharaoh of the Exodus is shown to be superstitious and unstable, moving rapidly from right to wrong as he desired. He expected his own magicians to copy the miracle plagues of Moses and Aaron. He was ready to promise a course of conduct that only ended when he and his army were destroyed in the Red Sea. Pharaoh, the world's most powerful ruler of his time, was confronted by a man, sent by God, who had spent 40 years tending sheep on the backside of the desert. Ten plagues were performed by Moses to bring pressure on Pharaoh. Pharaoh, however, resisted God's power; eventually losing his life pursuing the children of Israel.

3. EVALUATION

- a) Exodus 7:7-13. The Lord tells Aaron through Moses to change his rod into a snake. Pharaoh orders his magicians to do the same. Aaron's snake swallows the magicians' snakes. Pharaoh's heart hardened (verse 13).
- b) Exodus 7:14-25. The Nile was an idol river: it's water worshipped as life-giving. The first plague turned these waters into blood. God humiliated the Nile god. Pharaoh's heart was hardened (verse 22).
- c) Exodus 8:1-15. Hekt, the goddess with the frog's head, was exposed when the land brought forth frogs through both Aaron and the Egyptian magicians. Pharaoh hardened his heart (verse 15).

- d) Exodus 8:16-19. This plague was directed against Seb, the earth god. The magicians fail and say that it is God's work (verse 19). Pharaoh's heart was hardened (verse 19).
- e) Exodus 8:20-32. The flies probably were the scarab beetles, being against Scarabaeus the sacred beetle. Having compromised, Pharaoh hardened his heart (verse 32).
- f) Exodus 9:1-7. The death of the Egyptian cattle was directed towards Apis, the sacred Egyptian bull. The Jewish cattle were preserved. The heart of Pharaoh was hardened (verse 7).
- g) Exodus 9:8-12. The affliction of boils was a judgment against Neit, the goddess of health. The Lord hardened Pharaoh's heart (v 12).
- h) Exodus 9:13-35. Hail and fire were judgments against Shu, the god of the atmosphere. Pharaoh's heart was hardened (verse 35).
- i) Exodus 10:1-20. The Egyptians worshipped Serapia, the god of locusts. God sent a plague of locusts. The Lord hardened Pharaoh's heart (verse 1,20).
- j) Exodus 10:21-29. The ninth plague, a supernatural darkness, showed how impotent Ra, the sun god was. The Lord hardened Pharaoh's heart (verse 27).
- k) Exodus 11:1 - 12:36. The son of Pharaoh was the representative of the god-man. When the crown prince died, Pharaoh allowed the children of Israel to go.

4. PRINCIPLES

- a) God will not tolerate other gods before Him (Exodus 20:3).
- b) Pharaoh at the start of the plague hardened his heart but eventually God hardened his heart (Romans 9-17,18).
- c) Man's negative actions, if perpetuated long enough in spiritual matters, can result in the inability of that person to believe in Christ (Revelation 14:9-11; Hebrews 4:1-3).
- d) God can use unbelievers to show His glory (Romans 9:17).
- e) Miracles performed in God's power can be duplicated in some cases by people using Satan's power (2 Thessalonians 2:9).
- f) Behind a Christian - non-Christian conflict is a spiritual conflict. The Christian walk is fought in the spiritual realm (Ephesians 6:12).
- g) Negative attitudes towards God are disastrous individually and nationally (Isaiah 57:21).

LECTURE 5 - LEVITICUS

HOLINESS

JOT page 101 - Ye shall be holy. The subject of Leviticus is holiness. The Hebrew name for this book is, "And he spoke". This is God's policy. When it was translated into the Greek it was called the Law of the Levites. When Jerome translated it into the Latin it became Leviticus. This is unfortunate, for it is not the "Law of the Levites" it is the record of the holy standards of God and the best picture of the "inside" of the Cross (ie, what the sacrifice means) in the Bible.

There are two main themes in Leviticus; holiness and atonement. God's holiness requires a holy walk by those who would walk with Him. If you are working for God you must be holy. Leviticus represents the OT way for redeemed man to walk in fellowship with God and separation from sin; it is the book for spiritual walking and dealing with sin for the OT saints. The minute detail of the law of the Levites produced a keen consciousness of sin in those who were dealing with holy things, and that was one of the purposes of the Levitical laws and sacrifices.

It is the most legalistic of the books of the OT, but this is because it relates to sin (and God's holiness), and sin must be dealt with before there can be fellowship and service. The other aspect of God's character related to holiness, and a major theme of this book, is grace. Man, by his own efforts, cannot save himself however God has provided a way. In Leviticus this is seen in the sacrifices which represent and point to the sacrifice of the Lord Jesus Christ on the cross. We therefore have a picture in this book, of man's sinfulness, God's holiness and His grace. More than any other book of the Bible it relates closely to (and should be studied with, if you are teaching this book in a church), Hebrews and Colossians.

The author we believe is Moses. Turn to and read the following passage of God's wonderful Word, **Matthew 8:2-4, Ezra 6:18, Leviticus 14:1-4**. In Matthew 8 the Lord stated that it was Moses, whilst Ezra 6:18 confirms this. It is of interest that the liberals think that Ezra actually wrote it. Ezra is the "Editor" of the entire Old Testament canon, but does not claim authorship of the Torah.

JOT pages 102, 103 - here are two helpful charts, number 16, 17, which classifies the Pentateuch into categories, which shows how each of the books fit. The laws proscribed for the life of the nation is also expanded on in Leviticus. Its origin is given in page 103. It is the linchpin in the unfolding drama of redemption. We have offerings that are covered, those that are open and offerings that are partially closed, each relating to the different features of the Cross. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, OT Module 1, OT Law and History, on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

SEVEN PHASES IN THE PLAN OF REDEMPTION

There are seven phases in the unfolding of God's gracious plan for our redemption.

[a] **Genesis 3:7, 21** - where grace is introduced. The blood of animals must be shed. Adam and Eve's sins brought death so they were clothed in the skin of a substitutionary sacrifice.

[b] **Genesis 4:1-7, Hebrews 11:4** - Abel's sacrifice was acceptable through the shedding of blood whilst Cain's was not. This represents God's work versus man's work.

- [c] The Patriarchs at the family altar. Noah - **Genesis 8:20**, Abraham - **Genesis 12 : 8**, Isaac - **Genesis 26:25**, Jacob - **Genesis 31:54**. Here we have the patriarchs meeting God at the family altar of sacrifice.
- [d] **Exodus 10:25** - before the law giving at Sinai God meets man and man meets God.
- [e] Exodus 12 - at the Passover where the Passover lamb was a picture of Christ.
- [f] Leviticus with the details of the sacrifice. After the law is given to Moses the details of the Levitical sacrifices are spelt out.
- [g] The Cross where all is fulfilled. **Hebrews 10:1-14**. The Lord Jesus Christ completes and fulfils it.

LEVITICUS AND THE WORK OF CHRIST

Turn to and read the following passage of God's wonderful Word, **Hebrews 10:1-14, Hebrews 7:11 - 12**. The shadow is a preview of what God is going to do through Christ. It is a picture of what Christ would do perfectly. Hebrews 7:11 states that if perfection was in the law what need would there be for another priest after the order of Melchizedek.

However with a change of priesthood it was necessary to fulfil and replace the law. We have become new creatures in Christ being after the order of Melchizedek rather than that of Levi. Christ fulfilled the law - **Matthew 5:17**. The purpose of the law, both the written record of God's holy standards, and the inner law of our conscience, was to bring us to Christ.

Leviticus also shows the perfection of God and that man must fall short of it. Man is judged but there is no condemnation to those in Christ Jesus. The required standard is met in Christ. The one who it spoke of is come, the perfection being clearly seen in Christ.

Turn to and read the following passage of God's wonderful Word, **Hebrews 8:6**. This verse says clearly that the first law was faultless but the second is better. As a legal system Leviticus had been set aside and replaced by something higher, but neither God's law, nor his holy standards had changed. It is just the type (lamb or sacrificial animal) that has been fulfilled and replaced by the one to whom they all looked, the Lord Jesus Christ.

We now bow before God and confess our sins under the concept of **1 John 1:9** rather than taking a lamb to be slaughtered. The lamb stood as a representative sacrifice for one's sins, and by placing your hand on the sacrifices head and confessing your sins, your sins were transferred to the animal. When the Lord became the "lamb of God", the need for other lambs to stand for him was over.

Whilst this was a good picture of the death of Christ it was also a time consuming process to go through this and watch a lamb die every time you confessed your sin. We can give thanks we live in this time period after the Cross; note that the Cross is the turning point in history, not the birth of the Lord that we date our modern calendars from.

JOT page 108 - includes the feasts and holy days; each of these teaching something about the plan of God.

JOT pages 110-111 - here we have the Hebrew calendar which is important to understand. The Jews worked on a lunar rather than a solar year. Julius Caesar started the solar year system for the Western World in January 46 BC. It is therefore called the Julian calendar. The Romans were so concerned about this change that it was one of the reasons for his assassination on the Ides of March in 44 BC, as it was thought the change would bring destruction on the Roman Empire. Pope Gregory XIII in 1582 adjusted the calendar to form what is known as the modern Gregorian calendar. The change he made was minor; it was he that discovered that a century year is not a leap year unless it is divisible by 400.

Look up in a Bible Encyclopaedia the following - Atonement, Holiness, expiation, confession of sin, Feasts of Israel, Calendar.

A good reference book on this subject is put out by Zion's Hope Inc, P O Box 690909, Orlando, Florida, 32869. "The Feasts Of The Lord", by Kevin Howard, Marvin Rosenthal.

Look up also, Passover - 14th Nisan, Unleavened Bread - 15th to 22nd Nisan, First Fruits - 17th Nisan, Pentecost - 6th Sivan. Remember, Jewish time was from 6pm to 6pm.

JOT page 113 - Chart 22 - shows a breakdown of the chapters of the book with the book dividing into two parts, the first - the way to God, whilst the second is the walk with God. It is of critical importance that man meets God, God's way before he can walk with God, God's way. No man is fit to meet God without the Lord Jesus Christ and His work on the Cross. By grace we are saved through faith not by works lest any man should boast. No man can stand before God and offer Him anything that is satisfactory other than the Lord Jesus Christ who offered a once and for all perfect sacrifice. We have faith in what He did and rest in His perfect provision, in the same way that the OT saints brought their sacrifices(which spoke of Christ), and rested on their acceptance to God on the basis of his Word here in Leviticus. Whilst Hebrews states that Leviticus is no longer current practise for believers, due to the revelation of the New Testament it is still a pivotal point in the Bible.

LEVITICUS	
Offerings Burnt Offering	Leviticus 1
Offerings Meat Offering	Leviticus 2
Offerings Peace Offering	Leviticus 3
Offerings Sin Offering	Leviticus 4

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Offerings Trespass Offering	Leviticus 5:6-7
Laws of the Offerings Burnt Offering	Leviticus 6:8-13
Laws of the Offerings Meat Offering	Leviticus 6:14-18
Laws of the Offerings Priests Meat Offering	Leviticus 6:19-23
Laws of the Offerings Sin Offering	Leviticus 6:24-30
Laws of the Offerings Trespass Offering	Leviticus 7:1-10
Laws of the Offerings Peace Offering	Leviticus 7:11-38
Consecration Priests	Leviticus 8:1-5
Consecration Cleansing	Leviticus 8:6
Consecration High Priests Clothing	Leviticus 8:7-9
Consecration High Priests Anointing	Leviticus 8:10-12
Consecration Priests Clothing	Leviticus 8:13
Consecration The Offerings	Leviticus 8:14-22
Consecration Blood Applied	Leviticus 8:23-26
Consecration Hands	Leviticus 8:27-29
Consecration Priests Anointing	Leviticus 8:30
Consecration Food for Priests	Leviticus 8:31-32
Consecration Priests Separated to God	Leviticus 8:33-36
Priests begin their Ministry	Leviticus 9
Strange Fire of Nadab and Abihu	Leviticus 10
Holy God-Holy People Their Food	Leviticus 11
Holy God-Holy People Law of Motherhood	Leviticus 12
Holy God-Holy People Leprosy	Leviticus 13
Holy God-Holy People Cleansing from Leprosy	Leviticus 14
Holy God-Holy People Cleansing	Leviticus 15
Day of Atonement	Leviticus 16
One place for Atonement	Leviticus 17:1-9
Sanctity of Blood	Leviticus 17:10-16
Relationship and Walk of God's Earthly People	Leviticus 18-20
Relationship and Walk of the Priests	Leviticus 21
Separation of the Priests	Leviticus 22
Feasts of Israel Introduction	Leviticus 23:1-3
Feasts of Israel Passover	Leviticus 23:4-5
Feasts of Israel Unleavened Bread	Leviticus 23:6-8
Feasts of Israel First Fruits	Leviticus 23:9-14
Feasts of Israel Pentecost	Leviticus 23:15-22
Feasts of Israel Trumpets	Leviticus 23:23-25
Feasts of Israel Atonement	Leviticus 23:26-32
Feasts of Israel Tabernacles	Leviticus 23:33-44
The Oil for the Light in the Holy Place	Leviticus 24:1-4
The Shewbread	Leviticus 24:5-9
Penalty for Blasphemy	Leviticus 24:10-23
The Law of the Land Sabbatical Years	Leviticus 25:1-7
The Law of the Land Year of Jubilee	Leviticus 25:8-24
The Law of the Land Redemption of Inheritance	Leviticus 25:25-34
The Law of the Land The Poor Brother	Leviticus 25:35-46
The Law of the Land Redemption of the Poor Brother	Leviticus 25:47-55
The Law of the Land Conditions of Blessings	Leviticus 26:1-15
Cycles of Discipline First	Leviticus 26:16-17
Cycles of Discipline Second	Leviticus 26:18-20
Cycles of Discipline Third	Leviticus 26:21-22
Cycles of Discipline Fourth	Leviticus 26:23-26
Cycles of Discipline Fifth	Leviticus 26:27-31
The Dispersion Predicted	Leviticus 26:32-39
The Abrahamic Covenant Remains	Leviticus 26:40-46
Dedicated Items Persons and Things	Leviticus 27:1-25
The Lord's Portion Firstling of the Beasts	Leviticus 27:26-27
The Lord's Portion Any Dedicated Thing	Leviticus 27:28-29
The Lord's Portion The Tithe of Land, Tree or Beast	Leviticus 27:30-34

DOCTRINES

BLOOD SACRIFICE

1. Ever since the earliest recorded time God has required a blood sacrifice for sin. It is implied by the coats of skin provided by the Lord in the garden after Adam and Eve had attempted to clothe their nakedness with leaves. Abel brought an acceptable animal sacrifice, unlike Cain's who brought an unacceptable bloodless offering.
2. The requirement for blood sacrifices was continued with Noah after the flood; (cf. the near sacrifice of Isaac by Abraham); and was established as a requirement not only by the Passover lamb but also in the Levitical offerings.
3. When recording the will of God for Israel in the matter of food and the abstinence from eating "any manner of blood" Moses states "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul."
4. It is clear from the above that the life of an innocent victim (the animal sacrifice) acted as a shadow until the once and for all payment was paid with the true sacrifice of Christ.
5. There is an absolute necessity of the unique sacrifice of the Lord Jesus Christ as indicated by the phrase "the blood of Christ". (Romans 3:25, Ephesians 1:7, Hebrews 9:22)
6. Up to the time of the once and for all sacrifice the sins of believers were set aside adjacent to them (gk. para) but since the cross they have been taken fully away.
7. The twelve elements of grace which involve the blood of Christ:-
 - a) The New Covenant. (Hebrews 8:8, 9:20-21)
 - b) The blood is the life. (John 6:53)
 - c) Purchase and Redemption. (Acts 20:28, Ephesians 1:7, 1 Peter 1:18-19)
 - d) Propitiation. (Romans 3:25)
 - e) Justification. (Romans 5:9)
 - f) Sanctification. (Hebrews 13:12)
 - g) Cleansing. (Hebrews 9:14, 1 John 1:7, Revelation 7:14)
 - h) Victory. (Revelation 12:11)
 - i) The blood of sprinkling. (Hebrews 10:22, 1 Peter 1:2)
 - j) Made nigh. (Ephesians 2:13)
 - k) Peace. (Colossians 1:20)
 - l) Boldness to enter. (Hebrews 10:19)
8. It is of interest that the resurrection body consists of flesh and bone but apparently no blood.

FEASTS OF ISRAEL

1. In the Jewish calendar seven feasts were ordained by God for the Jews to follow and to be a sign to all believers.

2. In order the feasts were:-

- a) Passover
- b) Unleavened Bread
- c) First Fruits
- d) Pentecost
- e) Trumpets
- f) Atonement
- g) Tabernacles

3. THE PASSOVER (Deuteronomy 16:1-8, Leviticus 23:5)

Historically

- a) This feast originated on the night when the angel of the Lord passed over the land of Egypt immediately prior to the children of Israel leaving their bondage under Moses.
- b) A male lamb without blemish was killed on the 14th Nisan having been brought into the house 4 days before, great care being taken that not a bone in its body was broken. (Exodus 12:1-6)
- c) The lamb was roasted, eaten with bitter herbs and any portion left was burnt. (Exodus 12:7-10)
- d) In the original Passover the blood of the Lamb was daubed on the doorposts and lintels, any such house being spared from the last plague against Egypt. (Exodus 12:21-28) All plagues were against the gods of Egypt.
- e) The Passover was on the anniversary of the promise to Abraham. (Exodus 12:41)

Fulfilment

- a) The sacrificial lamb represents the Lord Jesus Christ. (1 Corinthians 5:7)
- b) Christ died on the 14th Nisan on the cross having entered Jerusalem, the Holy city 4 days before on the 10th Nisan.
- c) When the Roman soldiers broke the legs of the thieves they found Jesus dead so no bone in His body was broken. (John 19:32, 33)
- d) The roasting of the lamb represents judgment, the bitter herbs representing sins or failures.
- e) The eating of the lamb represents faith in the work of Christ i.e. eating and drinking at the communion table.)
- f) By faith in Christ we are protected from the final judgment of God. (Romans 8:1)

Currently

- a) Each time we celebrate the Lord's supper we are looking back to the cross and the work of the Lord Jesus Christ. (1 Corinthians 11:23-26)
- b) This could also represent salvation to the believer.

4. UNLEAVENED BREAD (Leviticus 23:6-8)

- a) This feast lasted for seven days starting on the 15th Nisan and portrays the provision and fellowship with God.
- b) The bread was unleavened due to the need to leave Egypt with utmost haste. In addition the wine was without leaven or alcohol - the wine being boiled during this feast. This has been found in Chaldean army instructions when it was feared that the Jews could revolt during the time of unleavened bread if they were served with alcoholic Chaldean beer.
- c) As God can have nothing to do with sin God's provision is without leaven as leaven represents evil in the scriptures.
- d) There are various forms of leaven in the Bible:-
 - i) Leaven of the Sadducees - human viewpoint. (Matthew 16:6)
 - ii) Leaven of the Pharisees - ritualism (Mark 8:15)
 - iii) Leaven of Herod - worldliness (Mark 8:15)
 - iv) Leaven of the Corinthians - wantonness (1 Corinthians 5:6, 7)
 - v) Leaven of the Galatians - legalism (Galatians 5:9)
- e) Bread made without leaven shows the perfection of Christ. (Leviticus 2:11)
- f) This could represent the Christian walk for the believer.
- g) The unleavened bread was cooked on a griddle which caused the bread to have stripes. It also had holes. By his stripes we are healed (Isaiah 53:5) They will look upon him whom they have pierced. (Zechariah 12:10)

5. FIRST FRUITS (Leviticus 23:9-14)

- a) This feast always occurred on a Sunday and was celebrated on the 17th Nisan.
- b) This feast portrayed the resurrection of Christ and occurred half-way through the feast of Unleavened Bread.
- c) Christ is said to be the first fruits of them that sleep. (1 Corinthians 15:20)
- d) Christ rose 3 days after his death on the Passover.
- e) The Jews crossed the Red Sea 3 days after leaving bondage.
- f) The ark rested on Ararat on this very day after the flood. (Genesis 8:4)
- g) This could represent the resurrection body for the believer.

6. PENTECOST (Leviticus 23:15-21)

- a) Pente - fifty - this occurred always on a Sunday 50 days or a week of weeks after the first fruits, generally in May or June. (Leviticus 23:15)
- b) It represents the dispersion of the Jews which occurred historically in AD 70 and there followed a long gap to the next feast representing the long time the Jews would be out of the land.
- c) Pentecost in the year of the crucifixion was the day on which the Church age started with the baptism of the Holy Spirit in Jerusalem. (Acts 2:1-4).
- d) At Pentecost, 3,000 were born again; at the giving of the law, 3,000 were killed.

7. TRUMPETS (Leviticus 23:23, 24)

- a) This occurred in September, the blowing of the trumpets representing the coming of the king. It is the Jewish New Year Day.
- b) This represents the return of the Lord Jesus Christ for his Church at the Rapture. The Jews recognise this as the day on which God would again have a relationship with the Jews.

8. ATONEMENT (Leviticus 23:26-32)

- a) This occurred ten days after the feast of trumpets. It represents the fact that believing Jews only enter into the Millennium.
- b) From evaluation of (Daniel 12:11 & 12) and parallel passages it is apparent that there is a period of judgment at the second advent of some 45 days. This is a period of the wheat and tares, the sheep and the goats. The unbelievers are baptised with fire. (Matthew 3:11, 12.) The believers enter the Millennium.
- c) This was the only day of the year that the high priest was able to enter the Holy of Holies bringing a bowl of blood, once for himself and once for the nation. (Hebrews 9:6-7). His entry represents the sacrifice of Christ.
- d) Christ's sacrifice is the fulfilment of this ritual. Christ only had to make one offering, as he was sinless, for the sins of the world. (Hebrews 9:11-14) On the feast of Atonement red wool, the Atonement Lot, was tied to the temple pillar. After the blood was spilt the lot turned white until the time of the cross. Afterwards it stayed red. This sign showed Christ's once and for all sacrifice.

9. TABERNACLES (Leviticus 23:33-36)

This occurred five days after the feast of Atonement and lasted a week. It represents the Millennial reign of Christ and the perfect provision and environment provided. (Deuteronomy 16:13-15, Romans 8:19-22)

10. It is of interest that the two feasts that speak of God's perfect provision - Unleavened Bread and Tabernacles - were a week duration whilst the others were for a day, speaking of a point in time occurrence such as the crucifixion, resurrection or rapture of the Church.

11. SUMMARY

- a) PASSOVER fulfilled at The Crucifixion on Passover AD 32
- b) UNLEAVENED BREAD fulfilled at Burial of Christ on Unleavened Bread AD 32

- c) FIRST-FRUITS fulfilled at Resurrection of Christ on First-Fruits AD 32
- d) PENTECOST fulfilled at End of Jewish Age on Pentecost AD 32
- e) TRUMPETS to be fulfilled at Rapture of Church
- f) ATONEMENT to be fulfilled at Second Advent of Christ
- g) TABERNACLES to be fulfilled at Millennial reign of Christ

12. As Paul had seen the literal fulfilment of the first four feasts in some 8 weeks in AD 32 it is hardly surprising that he would expect to be in the "rapture generation" (1 Thessalonians 4:13-18, 2 Thessalonians 2:1).

LECTURE 6 - NUMBERS

INTRODUCTION

JOT page 115. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, OT Module 1, OT Law and History, on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

In the Hebrew the Book of Numbers is called "In the wilderness". It was translated by Jerome into the Vulgate where it was called Numbers. Most of the names we have as books in the Bible come from the Vulgate. This book starts at the real Mt Sinai/Horeb and terminates at the plains of Moab adjacent to the Promised Land. Numbers therefore clearly gives an overview of the wilderness experience. It is the book that records the death of the Exodus generation as all except Joshua and Caleb died in the Wilderness. The cause of all the deaths, was disobedience and disbelief. It is the book that records the cost of disobedience to the Lord's clear commands, and a book about journeying through life. Hebrews 3-4.

Two key places in the book - Kadesh-Barnea and Moab. It was a journey which could have taken 11 days however it took via Sinai and Arabia nearly 40 years. It is sometimes called the drama of divine discipline. 1 Corinthians 10 is Paul's commentary on the books of Numbers and Exodus. This chapter should be read in conjunction with the book of Numbers. Turn to and read the following passage of God's wonderful Word, **1 Corinthians 10:1-13**.

DIVINE DISCIPLINE AND SUFFERING

Of the second generation also, quite a number died on the plains of Moab, also because of their disobedience. God had His hand on everything and they really had no excuse. They failed to believe and obey his clearly revealed word. They knew that their actions were wrong but thought that it didn't matter. The message is clear for us; do not think that little sins in your eyes do not matter. All things matter to God.

Turn to and read the following passage of God's wonderful Word, **Hebrews 12:1-15**. This passage deals with Divine discipline.

Get your eyes off the trouble, if you are in trouble, and get your eyes on Christ, for the reasons for the trouble will be found with him, not in the trouble itself. You think, you pray, you meditate on his sufferings and draw close to Him. As you suffer you can understand how He suffered, and even if there is no other thing to be learned you have gained. Your suffering therefore becomes something of great spiritual worth. **Philippians 3:10, Colossians 1:21-26**.

Note verse 14 - You have not as yet resisted to blood. If there is sin in your life you can expect to be under divine discipline. You can expect God to chastise you. It is done however in love because God wants you to be changed. If you are undisciplined you do your own thing and you are not guided, that means you are not a son or daughter, for your heavenly father will discipline. God will guide you, therefore we as necessary, will at times require discipline. God loves you and if there is sin in your life He will chastise you for it so that you might be purified ready to serve him again. If you do not receive discipline it means that you are illegitimate, not a true son or daughter.

We suffer and repent and this brings forth fruit. We are instructed to lift up the hands that hang down and strengthen the feeble knees. Confess your sins and "get back with it", spiritually, and walk as God intended you to walk. If you know that your Old Sin Nature (OSN) is tempted in a certain area all the time you should refrain from going into areas where you can be tempted in that way. You should not get into a situation where you give in to your OSN and bring the name of the Lord into disrepute. When a Christian falls publicly the unbelievers have a field day, and Satan laughs.

Turn to and read the following passage of God's wonderful Word, **1 John 5:15-17**, shows that there is a sin unto death and that if a believer sins badly enough they will be taken home early by the Lord. Ananias and Sapphira were guilty of this. Turn to and read the warning in the following passage of God's wonderful Word, **Acts 5:1 -11**.

Turn to next and read the following passage of God's wonderful Word, **1 Corinthians 3:12-15** - This passage shows that in heaven you can have a smell of fire on your garments (now I am speaking figuratively here remember) or have rewards. If you have wasted your time on earth being Carnal you will have all your "works" burnt off you. This is the situation of the people in the book of Numbers, where they did not get rewards, they did not enter the land but they did not lose their salvation.

BELIEF AND GOD'S BLESSING

There are many Christians in the church who do not believe in God's Word; they do not walk as they should, therefore they cannot work as the Lord wills them to, and they will not receive in eternity the rewards the Lord had for them, had they been obedient. These people have believed enough to be saved, but will not go further and live in grace, trusting the Lord for their daily lives.

JOT page 116 - Numbers is the book of murmuring; it is so called because the people moaned and complained rather than trusted and obeyed. It was we believe written by Moses. There are two census' in the book with the second at the end of the wanderings showing that they had 2000(2 elephs) less fighting men as they approached the Promised Land than when they were at Sinai. The high point for Israel was at the giving of the law at Sinai, but from there the children of Israel slid down under testing. We should study God's Word, listening to the Spirit and dealing with sin in our lives, lest we also slip back rather than advance in the Christian life.

Twelve spies went out to examine the Promised Land. Numbers 12-15. Ten of them did not believe, or support God's viewpoint of the land, they saw the giants and forgot that God had told them he would deal with the enemy. Two did believe God, Joshua and Caleb. The ten spies who failed the "faith test" died under God's judgement immediately. When we fail the test certain things follow. This brief life of ours through space-time, is "sudden death play-off" territory; get used to it believer! Buy up the time! **Ephesians 5:14-17**.

One of these is judgement. In the first 11 chapters of Numbers we see doctrine taught to the people from Sinai. They had all the teaching they needed to know that God was faithful and could be depended upon. Having received the Word the Lord then develops an application test for them, the test of Kadesh-barnea which they fail. Remember this principle, for every doctrine you hear God will test with application in your life; be ready to trust and obey!

As a consequence of their failure we have the wanderings in the desert until the whole generation is dead with the exception of Joshua and Caleb.

BAALAM AND BALAK

This book also tells us about two other important characters, Balaam and Balak. Balaam was a prophet who knew the truth but decided to play with the truth in order to make money. Balak was a pagan king with a desire to get Baalam to curse Israel, and he sought a way to remove Israel from the place of blessing. God however protected Israel.

The principle we draw from study of these men is that if you are "in Christ Jesus" you are safe from evil, as you are obedient to God's Word.

Even if you find yourself next to a witches' coven and they are chanting spells against you, you can claim the promise of "Greater is He that is in you than he that is in the world". **1 John 4:4**. Their curses will not hurt you but will be reflected back on them. All the elderly people in the church should be organised and encouraged to pray at home for the protection of God over the saints, to keep us from evil people. They should pray for the church leadership daily, as it is here that the enemy's blow will fall first. **1 Timothy 5**.

Jensen does not adequately deal with Baalam and Balak. Balaam advises Balak that he cannot curse Israel. However he suggested to Balak that he should get all the most beautiful women to down to Israel and entice them into their temple, and get the Israelites involved in sexual based false religion. In that way God would discipline Israel. Balaam was eventually killed, his death is recorded in the book of Joshua. We will cover this in the OT book study on the Pentateuch.

In Jude, 2 Peter, and Revelation we have Baalam mentioned, which is pointer to just how important the incident of his "cursing" is for understanding the importance of obedience to Bible doctrine, and rejection of pagan religious systems. The "way of Balaam" in **2 Peter 2:15**, is materialism or commercialism. He was able to use his spiritual gift to make money, making him a spiritual prostitute to evil, so that he became rich. He is a standing warning not to commercialize God's truth and make merchandise of his people. It is also the warning against the sexual immorality that is always at the heart of satanic attack upon God's people.

You can not legitimately become a millionaire preaching God's Word, and remain one, when God's people in other countries are starving. God judged the Israelites and 23 "elephs" of groups (not necessarily thousands) of the youth of Israel, who fell into sexual sins, were killed, and the money hungry prophet is later killed in his own palace. There have been Christian "millionaires" legitimately, and look at their lives, for you will know them by their fruits. The best one would be John Wesley, who made thousands of pounds every year from the sale of his books, but who stayed living in the same house beside his church (that you can visit) and ensured all the money was used for the spread of the work and the support of godly missions.

In **Revelation 2:14** we have mentioned the doctrine of Balaam - it refers to Satan's strategy of side-tracking and upsetting believers, who then fall under God's discipline. Satan is in the business of destroying Christians, and making their ministry null and void. If you are alive God has a purpose for your life, He has a job for you to do. If Satan can make a mess of your life and witness he will. Watch yourself, guard yourself in areas which you may not be able to control, where your OSN will get the better of you. A moment's indiscretion can spoil what God could do through you. Do not believe just because the person you are fornicating with is a believer that it will save you because it will not. Stop, look, listen, pray and think. Enjoy the gift of grace which He wants to give. The book of Numbers gives the picture of the believer in the wilderness of sin. Let us learn from this book.

Look up in a Bible encyclopaedia, Numbers, Baalam, Kadesh-barnea, Torah, Discipline of Believers, Sin unto Death.

NUMBERS	
The Census of the People	Numbers 1:1-16
The Tribes and their Sizes	Numbers 1:17-46
The Levites Not Numbered	Numbers 1:47-54
The Camps and Tribal Leaders	Numbers 2
The Sons of Aaron	Numbers 3:1-39
Numbering the First Born Males	Numbers 3:40-51
The Sons of Korah	Numbers 4:1-20
The Sons of Gershon	Numbers 4:21-28
The Sons of Metari	Numbers 4:29-33
The Results of the Census	Numbers 4:34-49
Command Concerning the Unclean	Numbers 5:1-4
The Law of Restitution	Numbers 5:5-10
The Law about Suspected Adultery	Numbers 5:11-22
The Test for a Suspected Adulterer	Numbers 5:23-31
The Law of a Nazarite	Numbers 6:1-21
The Aaronic Benediction	Numbers 6:22-27
The Dedication of the Altar	Numbers 7:1-11
Offerings of Nahshon and Nethanel	Numbers 7:12-23
Offerings of Eliah and Elizur	Numbers 7:24-35
Offerings of Shelumiel and Eliasaph	Numbers 7:36-47
Offerings of Elishama and Gamaliel	Numbers 7:48-59
Offerings of Abidan and Ahiezer	Numbers 7:60-71
Offerings of Pagiel and Ahira	Numbers 7:72-83
The Dedication Offering	Numbers 7:84-89
The Lampstand	Numbers 8:1-4
Purification of the Levites	Numbers 8:5-13
Levites Separated from the People	Numbers 8:14-26
The Passover Command	Numbers 9:1-14
The Cloud of Guidance	Numbers 9:15-23
The Two Silver Trumpets	Numbers 10:1-10
The Departure from Sinai	Numbers 10:11-32
The Ark and the Cloud of Guidance	Numbers 10:33-36
The People Complain	Numbers 11:1-3
Description of Manna	Numbers 11:4-9
Moses Asks for Meat	Numbers 11:10-15
God's Reply to Moses	Numbers 11:16-23
The Seventy Elders Prophecy	Numbers 11:24-30
God Sends Quail for Meat	Numbers 11:31-35
Miriam and Aaron Oppose Moses	Numbers 12:1-8
Miriam Becomes Leprous	Numbers 12:9-16
Twelve Spies Sent into Canaan	Numbers 13:1-24
The Spies Return	Numbers 13:25-33
The Rebellion of Israel	Numbers 14:1-10
The Anger of the Lord	Numbers 14:11-19
Israel's Punishment	Numbers 14:20-38
Israel's Defeat at Hormah	Numbers 14:39-45
Offerings Required of Israel	Numbers 15:1-21
Offerings for Sins Done in Ignorance	Numbers 15:22-31
Stoning the Sabbath Breaker	Numbers 15:32-36
The Tassels of Remembrance	Numbers 15:37-41
The Rebellion of Korah	Numbers 16:1-14
Moses Prays for the People	Numbers 16:15-24
The Punishment of the Rebels	Numbers 16:25-40
The Plague on the People	Numbers 16:41-50
The Budding of Aaron's Rod	Numbers 17
The Duties of the Levites	Numbers 18:1-7
The Priest's Portion	Numbers 18:8-20
The Tithe for the Levites	Numbers 18:21-24
The Levites Tithe of a Tithe	Numbers 18:25-32
Purification of the Unclean	Numbers 19:1-19
The Penalty for Not Cleansing	Numbers 19:20-22
The Death of Miriam	Numbers 20:1
Water from the Rock	Numbers 20:2-13
Edom Refuses Israel Passage	Numbers 20:14-21

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

The Death of Aaron	Numbers 20:22-29
The King of Arad takes Israeli Prisoners	Numbers 21:1
The Victory and the Fiery Serpents	Numbers 21:2-9
Israel on the March	Numbers 21:10-20
The Defeat of Sihon	Numbers 21:21-30
The Defeat of Og	Numbers 21:31-35
God Forbids Balaam to Go to Balak	Numbers 22:1-14
God Lets Balaam Go	Numbers 22:15-20
Balaam's Ass Speaks	Numbers 22:21-30
The Angel Warns Balaam	Numbers 22:31-35
Balaam Visits Balak	Numbers 22:36-40
Balaam's First Blessing	Numbers 22:41-23:12
Balaam's Second Blessing	Numbers 23:13-24
Balaam's Third Blessing	Numbers 23:25-24:9
Balak's Anger at Balaam	Numbers 24:10-14
Balaam's Fourth Blessing	Numbers 24:15-25
Israel's Idolatry in Shittim	Numbers 25
Israel's Second Census	Numbers 26:1-4
The Numbering of the Tribes	Numbers 26:5-51
The Division of the Land	Numbers 26:52-56
The Numbering of the Levites	Numbers 26:57-65
The Daughters of Zelophehad	Numbers 27:1-11
Joshua Elected to Succeed Moses	Numbers 27:12-23
The Daily Burnt Offering	Numbers 28:1-8
The Offering on the Sabbath	Numbers 28:9-10
The Offering of the New Moon	Numbers 28:11-15
The Feast of Unleavened Bread	Numbers 28:16-25
Pentecost First Fruits Offering	Numbers 28:26-31
Feast of Trumpets Offering	Numbers 29:1-6
Day of Atonement Offerings	Numbers 29:7-11
Feast of Tabernacles Offering	Numbers 29:12-28
The Laws about Vows	Numbers 30
The Killing of the Midianites	Numbers 31:1-12
Purification of Those who Killed	Numbers 31:13-24
The Division of the Booty	Numbers 31:25-47
The Officers and Captains Offering	Numbers 31:48-54
Reuben and Gad Settle in Gilead	Numbers 32:1-15
Others to Settle West of the Jordan	Numbers 32:16-27
Half of Manasseh Settle in Gilead	Numbers 32:28-42
The Journey from Egypt to Canaan	Numbers 33:1-50
Possessing the Land of Canaan	Numbers 33:51-56
The Boundaries of Canaan	Numbers 34:1-15
Men Chosen to Divide the Land	Numbers 34:16-29
Cities of the Levites	Numbers 35:1-8
Cities of Refuge	Numbers 35:9-28
Laws about Witness and Ransom	Numbers 35:29-34
The Marriage of Heiresses	Numbers 36

DOCTRINES

DISCIPLINE OF BELIEVERS

1. Divine discipline is the result of a believer disobeying the will of God.
2. God disciplines all true children. Those who are not true children do not know discipline. (Hebrews 12:8; 1 Peter 5:9-10).
3. God's discipline of believers is shown in
 - a) Old Testament (Proverbs 3:11,12);
 - b) New Testament (Hebrews 12:3-13; Revelation 3:19).
4. Attitudes towards God's discipline (Hebrews 12:3-15).
 - a) Think lightly of it (v 5).
 - b) Faint or become disheartened (v 5).
 - c) Endure discipline (v 7).
 - d) Learn and benefit from discipline. (v 11).
5. The effect of God's discipline

- a) Discipline blesses the believer (Psalm 94:12)
- b) Lives are changed (Hebrews 12:11)
- c) It is for a limited time. (1 Peter 1:6,7)
- d) It is for the believer's benefit (Hebrews 12:10)

6. The believer who refuses to repent may be disciplined to the extent of death (1 Corinthians 11:30-31, 1 John 5:16)

7. Divine discipline never implies a loss of salvation. Galatians 3:26, 2 Timothy 2:11-13.

SUFFERING

1. Ultimately, all suffering is a result of the sin of Adam.

2. God is sovereign and allows even undeserved suffering to come upon the world for a reason (Romans 8:28)

- a) To bring people to a point of helplessness where they call out to Him
- b) To test and develop faith, so bringing glory to Himself.

3. There will be no suffering for believers in eternity (Revelation 21:4).

4. Unbelievers will suffer forever in the Lake of Fire (Revelation 20:12-15).

5. Suffering can be caused by:

- a) Discipline for your own sins
- b) The effect of the sins of others on you - gossip, war, crime
- c) Self-induced suffering as a result of your own actions – e.g. sickness from smoking, poverty from poor stewardship
- d) The sovereign will of God - health, weather.

6. Premise of Suffering:

- a) All suffering is designed for blessing in the Christian walk (1 Peter 1:7, 8, 4:14)
- b) Even discipline is designed to restore fellowship (Hebrews 12:6)
- c) Suffering follows the principle of grace (Romans 8:28, 1 Thessalonians 5:18).

7. Purpose of Christian Suffering:

- a) To receive discipline for carnality or backsliding (Psalm 38)
- b) To glorify God (Job 1:8-12, Luke 15:20, 21)
- c) To illustrate doctrine (Book of Hosea)
- d) To learn obedience (Philippians 2:8, Hebrews 5:8)
- e) To keep down pride (2 Corinthians 12:7-10)
- f) To develop faith (1 Peter 1:7, 8)
- g) To witness for Christ (2 Corinthians 13:4)
- h) To demonstrate the power of God (2 Corinthians 11:24-33, 2 Corinthians 12:7-10)
- i) To manifest the fruit of the Spirit (2 Corinthians 4:8-11)
- j) To help others who suffer (2 Corinthians 1:3-5)
- k) From indirect action - because other believers get out of fellowship (Romans 14, 1 Corinthians 12:12, 13, 26, 1 Samuel 21, 1 Chronicles 21).

8. Dealing With Suffering - Applying Spiritual Daily Orders:

To be a believer is to be associated with suffering. It is not a strange thing, it is our duty, and we are to take it as a soldier takes the rigours of a long campaign; without complaint, and with dignity and strength.

The five "Daily Orders" for the battle against the adversary, to be applied in the church age, in the power of the Holy Spirit are found in 1 Peter 5:8,9. They will protect us against the cunning of the "lion".

a) Be Sober! - At all times be self controlled, not under the control of any emotion, or any other substance(drink or drugs), but only by the Holy Spirit. Romans 13:11-13. 1 Thessalonians 5:6 -8.

b) Be Vigilant! - At all times, stay awake to danger, don't relax your guard, don't get careless.

c) Resist! - Stand up to, resist, oppose everything he stands for. Zero tolerance of evil is to be the standard for our lives. Also refer, Luke 4:3-12, Ephesians 4:27, 6:11-13, James 4:7.

d) Be steadfast in the faith once delivered to the apostles! Be unbreakable, stand as a solid mass of soldiers resisting attack. Stand with the apostolic doctrines, and their practices. As a local church be united, stand together, tight and committed to each other.

e) Keep on knowing you are not alone! All believers suffer pressures when they stand for their Lord.

BALAAM

1. General Scripture. (Numbers ch 22-24)
2. Balaam means glutton, Balaam had a lust for money.
3. He lived in Pethor, 20 km. south of Carchemish. In Joshua 13:22 he is called a soothsayer.
4. He was hired by Balak, King of Moab, in Numbers 22 in order to rob the Israelites of their strength by his curses.
5. Balaam advised Balak of how to get the Jews out of fellowship. By Numbers 24:25 he had earned his fee.
6. He was shown as a true prophet as well as a miserable deceiver.
7. Even though in Numbers 24:25 Balaam left Balak, he later returned to live with the Midianites. He advised them how to lure the Israelites with the cult of Baalpeor (Numbers 25 cf. Numbers 31:16)
8. He was killed by the Israelites (Numbers 31:8)
9. In the New Testament Balaam's name is a symbol of greed (2 Peter 2:15, Jude 11) and participation in pagan cults. (Revelation 2:14)

LECTURE 7 - DEUTERONOMY

INTRODUCTION

In the Hebrew this book is called "The words". In the Septuagint it is called "Deuteronomos", and when it went to the Vulgate it became the book as we know it now. The name means "the second law", or the rereading of the law. It was written by Moses after he had taught Bible studies in the Wilderness for 38 years. This is a summary of the lessons he gave during that time, that were given finally and fully on the plains of Moab.

It is always important to consolidate in peoples' minds Bible doctrine, and this is what we see Moses doing here; trying to ensure that the next generation do not make the mistakes their fathers did, and giving the fathers who sinned a chance to recover their spiritual power before they die. You must repeat and repeat everything you teach as a pastor. Moses example in life and teaching is to be followed by every pastor-teacher.

As an example James did this in his letter and came back to a subject a number of times to consolidate the teaching. Deuteronomy also gives you a commentary on Exodus and Leviticus which should be read prior to reading Deuteronomy.

LOVE AND OBEY

The basic message of this book is "love and obey".

The love of God is given in Deuteronomy 4:37, 7:7-8, 23:5,

Obedience to God is given in Deuteronomy 4:40, 11:26-28, 30:8-20

Love for God is given in Deuteronomy 6:4-5, 30:6, 16, 20

The word "love" occurs 22 times in the book whilst obey occurs ten times. The motivation to obey God should be love for God, reflecting his love for us. The pathway to his love is obedience to His Word. "If you love me keep my commandments", Jesus said, **John 14:15 – 21, 15:4-17.**

DEUTERONOMY - THE LAST TESTIMONY OF MOSES

This book was the last words of Moses to the sons and daughters of the people who had failed, those who had died in the Wilderness. This group had not seen the glory of Sinai except as children, but had the glory of God's Word which was to be to them more real than Mt Sinai was. The parents saw the mountain and failed, the children did not see the mountain as adults, but they heard and believed God's Word and were blessed. We may not see anything as dramatic as the giving of the law but we have the Word of God. We should therefore copy the second generation. Deuteronomy, says Merrill Unger, calls those who are tested and disciplined to an obedient walk. [4:30, 8:20, 11:27-28, 13:4, 30:2,8]

Deuteronomy is the most quoted book of the Old Testament as far as the New Testament is concerned, with the possible exception of the Psalms, having over 80 quotations. In **Matthew 4:4-10** the Lord Jesus Christ counters the temptation by four quotations from this book. [**Deuteronomy 8:3, 6:16, 6:13, 10:20**] It is therefore an important doctrinal handbook. As the Lord linked to Deuteronomy for strength in His spiritual battles so should we.

EIGHT THINGS ABOUT DEUTERONOMY

Dr McGee notes 8 things about the book:

- [a] "Hear O Israel the Lord your God is one God".[6:4]. It is the Jewish book which is used for the evangelisation of the Jews.
- [b] It is the first book to mention the Great Tribulation. [4:29-31]
- [c] It shows the Lord Jesus Christ as, "that prophet", that was coming [18:15-18].
- [d] It also gives the test for the prophet whether he is true or false and the penalty [8:20].
- [e] The history of Israel in advance is given in chapters 28 -30.
- [f] The Palestinian covenant is given in chapters 29 and 30.
- [g] The song of Moses is given in chapter 32 which showed how much Moses concentrated on, and filled his soul and spirit with the Lord.

[h] The lonely and strange death of Moses which was a postscript written in by either Joshua or Ezra. [34:10-12].

JOT page 125. Moses is seen as the greatest of the prophets until the time of writing of the epitaph, which could indicate Ezra was the author of this last section, as he gathers all the writings of the OT together after the return of the Exiles.

JOT Page 127, note the map showing the area just opposite Jericho on the plains of Moab is the area known as Mt Nebo, and is where the book was read as a whole.

JOT Pages 129-133, where Jensen notes the various parts of Deuteronomy in a good analysis and outline for study and teaching purposes. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, OT Module 1, OT Law and History, on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

LEARN FROM THE PAST

Moses starts by saying, "Remember where we have been". When Texas was fighting for independence from Mexican control, the Texan Army, which was much inferior in strength to the Mexican army used as a war cry, "Remember the Alamo". By remembering past bravery, or the past faithfulness of God we draw strength for the present conflicts. What Moses is saying here is to remember what has gone before. Learn the lessons from the past and build on them. If you fail to learn to will fail again in the same way as you or your ancestors did before. When we look at the Exodus generation we look at our spiritual ancestors. Moses says that this is where your fathers were and this is what God did to them.

Do not make the same mistakes. It is interesting looking up your physical ancestors, and here we have our spiritual ancestors. We are going to spend eternity with the believers in the Bible, so get to know them here. The best way in life is to know what went on in the past [Deuteronomy 1-4], obey in the present [Deuteronomy 4-26] and be confident about the future [Deuteronomy 27-34]. As a believer in the Lord Jesus Christ you are able to do all three, and only then do we have stability and inner strength as we face the trials of life and then death itself.

One of the dramatic parts in Deuteronomy is in chapter 28, where the cursings and blessings were shouted by the two halves of Israel across a wide valley. Turn to and read the following passage of God's wonderful Word, **Deuteronomy 28 :1 - 6, 11 - 13**. Verses 1-5 and 11-13 are quite dramatic. There are no ifs in this passage, it is, when you do this, then I will do that. God's policy is quite clear. If you accept God's way you are under the blessing of God but if you do not you are under His cursing. This took place opposite Jericho. There is only half of the blessings of God recorded here by Moses. The balance of them would be given 1450 years later, and occur in the beatitudes of Matthew 5:3-12. The Lord Jesus Christ completes the blessing and completes and fulfils the Law. Matthew 5:17. Turn to and read the following passage of God's wonderful Word, **Matthew 5 : 3 - 17**.

The Sermon on the Mount fits in as an extension and completion of the Mosaic Law and indicates that the Lord is "that prophet" who will come as mentioned earlier. **Deuteronomy 13:1-5, 18:15-22**. The Lord Jesus Christ is the only one that can complete the beatitudes, because only God can bless.

The purpose of the Sermon on the Mount was to show that no one could live up to the requirements of the Divine Law indicating that God's provision of Jesus Christ was the only way. We have many of the people in the liberal churches claiming to be living the Christian life based on the Sermon on the Mount - it is totally impossible without living God's way in the power of the Holy Spirit.

FIVE STAGES OF NATIONAL DISCIPLINE

Also in Deuteronomy 28 we have a parallel passage in Leviticus 26:14-39, which deals with the five stages of National Discipline which God puts a nation that rejects his law through before he destroys it. The five stages of judgement are:

- [a] Medical and psychological [20-22]
- [b] Environmental [23-24]
- [c] Political and military [25-26]
- [d] Increasing Psychological distress, social decay [27-31]
- [e] Dispersion [32ff]

Rather than believing and trusting political parties we should put our emphasis on, "love and obey". We should act on the spiritual issues and act as salt, the preservative of our nation through our spiritual impact. Many are salt that has lost its savour. In the New Testament times the casting out of the salt that had lost its savour was an idiom for military defeat. If people do not keep their spiritual life they will become subject to military invasion and conquest. Matthew 5:13, Luke 14:34.

Look up in a Bible Encyclopaedia the following. Deuteronomy, Judgement, Discipline.

DEUTERONOMY	
Moses Tells of God's Guidance	Deuteronomy 1:1-8
The Choice of Leaders	Deuteronomy 1:9-18

The Report of the Spies	Deuteronomy 1:19-25
The Murmurings of Israel	Deuteronomy 1:26-40
Israel Defeated in Battle	Deuteronomy 1:41-46
The Years in the Wilderness	Deuteronomy 2:1-25
The Victory over Sihon	Deuteronomy 2:26-37
The Victory over Og	Deuteronomy 3:1-11
The Distribution of the Land	Deuteronomy 3:12-22
Moses Forbidden to Cross Jordan	Deuteronomy 3:23-29
Moses Commands Obedience	Deuteronomy 4:1-14
Idolatry Forbidden	Deuteronomy 4:15-24
The Punishment of Idolatry	Deuteronomy 4:25-31
Israel as a Chosen Nation	Deuteronomy 4:32-40
The Cities of Refuge	Deuteronomy 4:41-43
Moses Sets Forth the Law	Deuteronomy 4:44-49
The Ten Commandments	Deuteronomy 5:1-21
God and Moses at Sinai	Deuteronomy 5:22-33
The Purpose of the Law	Deuteronomy 6:1-3
The Law of Love	Deuteronomy 6:4-19
Explaining the Law to Children	Deuteronomy 6:20-25
The Evils of Idolatry	Deuteronomy 7:1-5
Israel a Chosen People	Deuteronomy 7:6-16
God Will Defeat the Nations	Deuteronomy 7:17-26
God's Mercies in the Wilderness	Deuteronomy 8:1-10
Warning Against Pride	Deuteronomy 8:11-9:5
Remember the Tables of Stone	Deuteronomy 9:6-12
The Golden Calf Destroyed	Deuteronomy 9:13-24
Moses Intercedes for Israel	Deuteronomy 9:25-29
The Second Table of Stone	Deuteronomy 10:1-11
God's Great Requirement	Deuteronomy 10:12-22
The Command to Love God	Deuteronomy 11:1-7
The Order to Keep the Commandments	Deuteronomy 11:8-17
Children to be Taught Commandments	Deuteronomy 11:18-25
A Blessing and a Curse	Deuteronomy 11:26-32
Sacrifice at One Altar Only	Deuteronomy 12:1-14
Provision for Special Offerings	Deuteronomy 12:15-28
Warning Against Idolatry	Deuteronomy 12:29-32
False Prophets and Idolaters to Die	Deuteronomy 13:1-11
Idolatrous Cities to be Destroyed	Deuteronomy 13:12- 14:2
Clean and Unclean Animals	Deuteronomy 14:3-21
Laws About Tithes	Deuteronomy 14:22-29
The Sabbath Year of Release	Deuteronomy 15:1-11
Hebrew Slaves to be Freed	Deuteronomy 15:12-18
Offering the Firstlings	Deuteronomy 15:19-23
The Passover	Deuteronomy 16:1-8
Feasts of Weeks and Tabernacles	Deuteronomy 16:9-17
Appointment of Judges and Officers	Deuteronomy 16:18-17:1
The Administration of Justice	Deuteronomy 17:2-13
The Choice of a King	Deuteronomy 17:14-20
The Portion for the Priests	Deuteronomy 18:1-8
Forbidden Pagan Practices	Deuteronomy 18:9-14
The Promise of a Prophet	Deuteronomy 18:15-22
Cities of Refuge for Murderers	Deuteronomy 19:1-13
The Law About Landmarks	Deuteronomy 19:14
Laws About Witnesses	Deuteronomy 19:15-21
Laws About Military Service	Deuteronomy 20:1-9
Laws About Siege	Deuteronomy 20:10-20
Sacrifice for an Unknown Murderer	Deuteronomy 21:1-9
Law About Captive Wives	Deuteronomy 21:10-14
Laws Concerning Sons	Deuteronomy 21:15-21
Carrying out the Death Penalty	Deuteronomy 21:22-23
Laws About the Welfare of Others	Deuteronomy 22:1-12
Laws About Sexual Relationships	Deuteronomy 22:13-30
Persons Excluded From the Assembly	Deuteronomy 23:1-8
Camp Sanitation in Wartime	Deuteronomy 23:9-14
Laws About Human Relationships	Deuteronomy 23:15-25

Laws About Marriage and Divorce	Deuteronomy 24:1-5
Laws Protecting the Poor	Deuteronomy 24:6-15
Laws About the Innocent and Needy	Deuteronomy 24:16-22
Law About Beating	Deuteronomy 25:1-4
Duty to a Brother's Widow	Deuteronomy 25:5-12
Laws About Weights and Measures	Deuteronomy 25:13-19
Offering the First Fruits	Deuteronomy 26:1-11
The Third Year Tithe	Deuteronomy 26:12-19
The Altar at Mount Ebal	Deuteronomy 27:1-14
The Twelve Curses at Mount Ebal	Deuteronomy 27:15-26
The Blessing of Obedience	Deuteronomy 28:1-14
The Cursing of Disobedience	Deuteronomy 28:15-68
Exhortation to Keep the Covenant	Deuteronomy 29:1-15
Punishment for Turning From God	Deuteronomy 29:16-29
The Rewards of Repentance	Deuteronomy 30:1-10
Closing Advice	Deuteronomy 30:11-20
The Appointment of Joshua	Deuteronomy 31:1-8
Provision for Teaching the Law	Deuteronomy 31:9-13
The Lord Appears to Moses	Deuteronomy 31:14-23
Moses' Counsel to the Levites	Deuteronomy 31:24-29
The Song of Moses	Deuteronomy 31:30-32:18
Why the Lord Punished Israel	Deuteronomy 32:19-33
The Lord's Mercy and Vengeance	Deuteronomy 32:34-47
The Lord Summons Moses to Die	Deuteronomy 32:48-52
Moses Blesses the Tribes of Israel	Deuteronomy 33
The Death and Burial of Moses	Deuteronomy 34

DOCTRINES

DISCIPLINE OF BELIEVERS [See page 30 above]

FOUR GENERATION CURSE

- General Scripture (Exodus 20:4-6)
- A believer without God's Word is in the position of hating the Lord as no believer can love God without the Word of God.
- There are two kinds of people who hate God.
 - Unbelievers - those who have rejected the word at salvation.
 - Believers who reject the Word of God even though they are loved by God.
- In this scripture the discipline goes to the 3rd or 4th generation but only if each generation rebels against God. The purpose of discipline is to focus the unbeliever's attention on Christ.
 - Generation I - God disciplines where there is rebellion against Him.
 - Generation II - God disciplines again but there must be rebellion in that generation.
 - Generation III - If there is rebellion he punishes again.
 - Generation IV - Where there is rebellion he punishes again but after the fourth generation a change occurs because if not there would be no perpetuation of the human race.
- Should any of the generations believe in Christ, God's cursing is turned to blessing.
- "And showing mercy unto thousands" -- Exodus 20:6
In each generation God does not visit the sins of the fathers on the children without their involvement in rebellion. Each generation stands on its own and is responsible for its own sins.
- EXAMPLE - THE HERODIAN LINE
 - 1st GENERATION - Herod the Great (Matthew 2) He was an unbeliever who had every chance to receive Christ as Saviour, he killed 3 of his own sons, attempted to kill the Lord Jesus Christ at Bethlehem and died miserably. As a young man he was a great athlete, very handsome and a great ruler. He degenerated and died in misery.
 - 2nd GENERATION - Herod the Fox (Matthew 14) Herod who married his niece Herodias. Both had every chance to be saved. They came face to face with John the Baptist and the Lord Jesus Christ. Both rejected the gospel which was presented to them. Both died miserably in exile in Spain.

c) 3rd GENERATION - Herod Agrippa I (Acts 12) Agrippa heard the gospel and rejected it. He was responsible for the martyrdom of James and had ordered the death of Peter, though Peter escaped. Agrippa died in a very miserable manner as an unbeliever.

d) 4th GENERATION - Herod Agrippa II (Acts 24,25) Agrippa and his two sisters who represent the 4th generation heard and rejected the gospel from Paul. They died in a very dramatic and unusual way. The Herodian line eventually disappeared as the last members of the family were killed in Pompeii when Vesuvius erupted in AD 78

PENTATEUCH

1. The Pentateuch comprises Genesis, Exodus Leviticus, Numbers and Deuteronomy
2. Its human author was Moses.
3. The separation into five books probably took place when the Old Testament was translated into Greek at Alexandria during the third and second centuries BC. From the division came the name "Pentateuch" meaning five.
4. The evidence that Moses was indeed the human author of these books is as follows:-
 - a) God commanded Moses to write a book. (Exodus 17:14, 34:27)
 - b) Moses did write a book. (Exodus 24:5-7, Deuteronomy 31:9)
 - c) Moses called his book which was considered by Israel as one book in five sections:-
 - i) The Book of the Covenant. (Exodus 24:7)
 - ii) The Book of this Law. (Deuteronomy 28:58,61, 29:20-27)
 - iii) The Book of the Law. (Deuteronomy 30:10, 31; 24-26)
 - d) Copies of Moses' Book of the Law were to be made for Kings. (Deuteronomy 17:18-20)
 - e) God acknowledged the Book of the Law as having been written by Moses, and commanded that it be the rule of conduct for Joshua. (Joshua 1:1-8, 8:30-35)
 - f) Joshua accepted it as the writings of Moses, and copied it. (Deuteronomy 11:26-32, Joshua 8:30-35)
 - g) He added to the book probably the last part of Deuteronomy 34 about Moses' death. (Joshua 24:26)
 - h) Joshua ordered all Israel to obey "The Book of the Law of Moses". (Joshua 23:6)
 - i) During the period of Kings it was the Law. David recognised it. (1 Chronicles 16:40)
 - ii) David ordered Solomon to keep it. (1 Kings 2:3)
 - iii) It was found and obeyed by Josiah and Israel. (2 Kings 22:8, 23:1-24, 2 Chronicles 34:14, 35:12)
 - iv) Jehoshaphat had it taught to all Israel. (2 Chronicles 17:9)
 - v) Joash obeyed it. (2 Kings 14:6, 2 Chronicles 23:11,18)
 - vi) Amaziah obeyed it. (2 Chronicles 25:4)
 - vii) Hezekiah obeyed it. (2 Chronicles 30:1-18)
 - i) Prophets called it God's Law, written by Moses. (Isaiah 8:20, Daniel 9:11, Malachi 4:4)
 - j) Ezra and Nehemiah both attribute the book to Moses. (Ezra 3:2, 6:18, 7:6,10,14,21,25, Nehemiah 1:7-9, 8:8,14, 10:28-29, 13:1)
 - k) Jesus Christ attributed the whole Law to Moses. (Luke 24:27,44 with Genesis 3:15, 12:1-3, Mark 12:26 with Exodus 3, Mark 7:10 with Exodus 20:12, 21:17)
 - m) The Apostles ascribed the Law to Moses. (Acts 13:39, 15:1,5,21, 28:23)
 - n) For more than 3500 years it has been the unified belief of all Jewish scholars and the common people that Moses wrote the Pentateuch.
 - o) Heathen writers such as Tacitus, Juvenal, Strabo, Longinus, Julian and others agree without question to Moses' authorship.
 - p) Leaders of heathen religions such as Mohammed ascribe it to Moses.
5. Internal evidence proves one author:-
 - a) The Pentateuch was written by a Hebrew speaking the Hebrew language, and cherishing the sentiments of his nation.
 - b) It was written by a Hebrew acquainted with Egypt and Arabia, their customs and their learning. Egyptian science was carefully concealed from strangers, and was for priests and the Royal Family only. Moses is the only known Hebrew who could have fulfilled this requirement. (Acts 7:22, Hebrews 11:23-29).
 - c) There is an exact correspondence between narratives and the institutions indicating the same author.
 - d) The style of the five books is in agreement.
 - e) Moses himself declared that he wrote "this Law". (Exodus 24:4, Numbers 33:2, Deuteronomy 31:9,24)

BLESSING

1. Scripture views blessing as a sense of "peace and happiness". Peace (eirene) in the New Testament means both inner tranquillity of soul and great prosperity of Life. This is Paul's prayer for all believers that they might know the blessing of true God given prosperity. Romans 1:7, 1Corinthians 1:3, 2Corinthians 1:2, Galatians 1:3, Colossians 1:2, Ephesians 1:2, Philippians 1:2, 1Thessalonians 1:1, 2Thessalonians 1:2, 1Timothy 1:2, 2Timothy 1:2, Titus 1:4, Philemon 3
2. To be spiritually minded is peace, (Romans 8:6), i.e. to be thinking as God would have us think. Peace means contentment, tranquillity and spiritual prosperity in life. Paul uses this prayer as a greeting in many of his letters. It is similar to the Hebrew greeting, Shalom, which implies peace and prosperity.

3. Blessing comes by giving God and His righteousness first place. The details of life such as money, house, car, job, marriage partner are then able to be sorted out correctly. Matthew 6:31-34, 1Corinthians 10:13, cf. Philippians 4:11.

4. Believers should not have it as their aim in Life to be the richest person in the cemetery. Luke 12:16-21. Having eyes on money first is a foolish thing. Matthew 6:21 cf. James 5:1-6. Godliness and contentment are God's will for your life, irrespective of wealth or possessions (1 Timothy 6:6-12)

5. Our intimate relationship with Jesus Christ is our treasure (2 Corinthians 4:6-7).

6. We have been blessed with every spiritual blessing in Christ - we share everything that He is (Ephesians 1:3)

7. God often uses material blessings to accompany spiritual blessing (3 John 2). However, we are to be content in all circumstances (Philippians 4:11-13)

8. Blessings from God include such things as:

- a) Peace (Psalm 29:11)
- b) Comfort (Matthew 5:4)
- c) Riches (Proverbs 10:22)
- d) Rain (Ezekiel 34:26)

9. The believers who enjoy God's blessings are:

- a) Righteous (Psalm 5:12)
- b) Just (Proverbs 3:33)
- c) Faithful (Proverbs 28:20)
- d) Pure in heart (Psalm 24:4,5)

10. God's blessings are secured by:

- a) Delighting in His Word (Joshua 1:8; Psalm 1:1 -3)
- b) Obeying the Word (Deuteronomy 28:1,2; James 1:25)
- c) Teaching from the Word (Psalm 94:12; Hebrews 12:5-11)
- d) Kindness to Jews (Genesis 12:3; Psalm 122:6).
- e) Generosity (Proverbs 11:26; Malachi 3:10)
- f) Walking in God's way (Psalm 128:1-4)
- g) Prayer (James 5:16).

11. There are blessings in the book of the Revelation for those who

- a) those who heed the words of the book - 1:3, 22:7
- b) those who die in the Lord - 14:13
- c) those who are alert in the Tribulation regarding the Second Advent 16:15
- d) those who attend the marriage supper of the Lamb - 19:9
- e) those who are part of the first resurrection - 20:6
- f) those who as believers will have eternal blessings in heaven. - 22:14

LECTURE 8 - JOSHUA

INTRODUCTION

Joshua is the Hebrew for Jesus. In Hebrews 4 you have the name Jesus but it does not relate to the Lord Jesus Christ, it refers to Joshua son of Nun. When the Lord Jesus Christ walked on the earth he was not called Jesus by his followers, unless they were Greek speakers, for Jesus is the Greek form of Joshua, but he was called Joshua. Joshua means "God is salvation or Saviour". The second great Joshua in the Old Testament was the High Priest who returns with Zerubbabel in 535BC after the Babylonian Captivity.

This is a book of the possession of the land, the key person being Joshua who is the author of this book except for the last five verses which tradition assigns to Phineas. This tradition comes from the Jewish Talmud.

JOSHUA

Joshua the man is the key to the book. He is a good example of godly manliness, a man of prayer and a man of courage. He learnt to fear God and if you fear God you learn not to worry about man. Things that flow from prayer are confidence, leadership and strength. He was a great man of action but was also humble showing great strength of character. He was prepared to serve, he wasn't proud.

The Lord gives us an example of being willing to serve in John 13 where he washes the feet of the disciples. The attitude of being a servant as portrayed by both the Lord Jesus Christ and Joshua are examples of the type of mental attitude required by servants of the Lord. Turn to and read the following passage of God's wonderful Word, **John 13 : 1 - 17**.

[a] Joshua was willing to serve as a slave so that he would be able to take up his role as a great leader.

- [b] He was prepared to do anything and everything which is the attitude which you need to adopt if you are going to be a minister.
- [c] As a minister you have to look at the needs of others of the family of faith and perhaps have to do things which you may find objectionable.
- [d] We should, like Joshua, never consider any job beneath us.
- [e] The Lord Jesus Christ is our Lord and we are completely under His authority.

Joshua's training is given in Exodus 33:11. Here Joshua was under forty years of age and looked after Moses, doing all the practical things for Moses, allowing Moses to lead the people of Israel. Even though he was the general in charge of the army of Israel, with upwards of a quarter of a million men under his command, Joshua was humble and served Moses.

USING JOSHUA AS AN EXAMPLE

Turn to and read the following passage of God's wonderful Word, in **Exodus 17:8 - 13**. If there was a battle to fight he would lead them but when the battle is over he returned to be the servant of Moses. Joshua was therefore a humble man. Humility is defined biblically by the life of Joshua; it is a life that is lived to the Plan of God, not the plans of men, although we will note his end and his posterity.

Read **Exodus 24:12-14**. Joshua is called the minister of Moses. He is in the tent with Moses observing and fellowshiping with Moses, learning from that humble man the lessons that can only be learnt by close observation. Also look at **Exodus 32 : 15 - 18**.

One thing you can do is to model yourself on a man of God. For forty years Joshua could watch Moses and learn how to be a man of God, by watching Moses live as a man of God. You learn to be a pastor as you look at the Word, and the great people whose stories are told there. Living a life controlled by the Holy Spirit, you observe in others what God can do with them, and so see what he can do with you.

This type of evaluation is carried out in the armed forces nowadays for officer training, where over a two week period those with true humble character (servant hearts) can be separated from those who have not got this and who will not succeed as leaders of men. If you are going to be a minister of God's Word you must have a godly and humble character. The only way to do it is to be able to take pressure and unfairness without resentment. We need to be servants before we can be masters.

Joshua won a great victory over the Amelakites and returned praising the Lord for the victory He had won. He was therefore aware where his power came from. Joshua never thought he was a great general. He knew he was under a great general, the Lord Jesus Christ. We are His slaves and are under His command. Paul in all his letters calls himself the bond slave "doulos" of Christ, and this is the standard for god's servants. God's most powerful servants know where their power comes from and are not distracted by self centred thoughts of their own temporary magnificence.

JOSHUA AND CALEB

In Numbers 13 we have Joshua and Caleb, the only two officers who did their job properly. Turn to and read the following passage of God's wonderful Word, **Numbers 13:1 - 20**. He saw his duty and he did it. If you are going to be a pastor you may not like what you have to say or do at times but you have to do it. You may not be popular in the Church but you have to truly reflect God's way.

Caleb and Joshua were the only two people who came back with a true report and persist in telling the truth, even if the people don't want it. Many times people who truly reflect the will of God have put themselves out on a limb and many times the church has cut them off. However the Lord will always look after those who are stable and faithful. God's Word must be heard preached, even if no one wants to listen.

JOSHUA'S CAMPAIGNS

JOT - Joshua's Book of Conquests, p 137. Joshua is a book about a land and a people, a land which was about to be occupied, and a group waiting to be led. The book of Joshua is another "wilderness experience", the wilderness of Exodus is changed to the wilderness of the battles as they advance into the land of promise. As they enter the Promised Land it is not all milk and honey, but blood sweat and tears.

JOT Page 138 - note that there are three campaigns. A great piece of strategy is seen here, guided as he was by the Lord Jesus Christ, the Captain of the armies, Joshua's plan was a good one. He cut the land in half, dealt with the south and then swept up to the north. Remember, if you do not have access to Jensen's text book, draw notes from the "Post-Graduate Reading" file, OT Module 1, OT Law and History, on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

JOT Page 141 - the land boundaries are given, as Canaan was divided amongst the people. However they never filled the land as promised to Abraham so the Palestinian Covenant was not fulfilled completely as it was a piecemeal conquest, as the army under Joshua did not follow fully the instructions given. Some of the enemies were left there to be a constant test for the nation Israel.

The book of Joshua becomes because of this, a picture of the Christian way of life and the all too often reality of partial victory. The Christian life is a battle at times, but we should not get depressed over this. We must fight spiritually from conversion to death. The Lord gives great victories over sin and evil but we will have to fight in His army. We must stand in the strength of God being controlled by the Holy Spirit as the Word of God makes the Will of God clear.

Canaan is not a type of heaven, there are enemies in Canaan, but there are no enemies in heaven. Canaan is a picture of the Christian life today, as we strive under the pressures of living in the devil's world.

Canaan was a land of opportunity but also contained many vicious men who were trying to eliminate the invaders. Canaan remains a picture of the Christian way of life with "the rest of God" to be won in the midst of strife. This peace of God remains available, as we practise the principle of "full faith"; believing God's Word and resting on, and living in the promises of his Word. **Hebrews 4:2.**

Turn to and read the following passage of God's wonderful Word, **1 Corinthians 9:24-27** Paul says that he has trained hard, and he fights to win. Like Joshua and Paul we are involved in the Lord's work to be winners. Refer to JOT - page 149 . The abundant life of **John 10:10** is the life of the soldier of Christ like Joshua.

Bibliography - page 151. Underline these names as good authors on this book, Arthur Pink, Alan Redpath, Theodore Epp, Arno Gabelein, Harry Ironside.

We should draw close to him and should model ourselves on him. We should follow the Lord, Joshua, and Paul in their form of service. God wants humble men and women to serve Him, people who are mighty in prayer and mighty in God's Word because it is all for Him and all of Him and all glory to Him.

JOSHUA	
The Lord's Instruction to Joshua	Joshua 1:1-9
Preparations for Crossing the Jordan	Joshua 1:10-18
Two Spies Sent to Jericho	Joshua 2:1-21
The Return of the Spies	Joshua 2:22-24
Israel Prepares to Cross the Jordan	Joshua 3:1-6
The Lord's Promise to Joshua	Joshua 3:7-13
Crossing the Jordan on Dry Land	Joshua 3:14-17
The Twelve Stones of Memorial	Joshua 4:1-14
The Crossing Completed	Joshua 4:15-5:1
Circumcising of the Nation	Joshua 5:2-9
Observing the Passover at Gilgal	Joshua 5:10-12
Joshua and the Man with a Sword	Joshua 5:13-15
The Siege of Jericho	Joshua 6:1-14
The Fall of Jericho	Joshua 6:15-21
The Rescue of Rahab	Joshua 6:22-27
The Defeat at Ai	Joshua 7:1-15
The Stoning of Achan	Joshua 7:16-26
The Plan to Defeat Ai	Joshua 8:1-9
The City is Seized	Joshua 8:10-23
The Slaughter of the Inhabitants	Joshua 8:24-29
An Altar Erected at Mount Ebal	Joshua 8:30-35
The Trickery of the Gibeonites	Joshua 9:1-15
Punishment of the Gibeonites	Joshua 9:16-27
The Conquest of Southern Canaan	Joshua 10:1-11
The Sun Stands Still	Joshua 10:12-27
Conquest of the South Completed	Joshua 10:28-43
The Alliance Against Joshua	Joshua 11:1-5
The Battle by the Merom	Joshua 11:6-15
Conquest of the North Completed	Joshua 11:16-23
Kings Defeated East of Jordan	Joshua 12:1-6
Kings Defeated West of Jordan	Joshua 12:7-24
Land Yet to be Conquered	Joshua 13:1-7
Land East of the Jordan	Joshua 13:8-14
The Land of the Reuben	Joshua 13:15-23
The Land of the Gad	Joshua 13:24-28
The Land of the Manasseh	Joshua 13:29-31
Provision for the Levites	Joshua 13:32-14:5
Caleb Receives Hebron	Joshua 14:6-15
The Boundaries of Judah	Joshua 15:1-12
Caleb's Inheritance	Joshua 15:13-19
The Cities of Judah	Joshua 15:20-63
The Land of Joseph	Joshua 16:1-4
The Land of Ephraim	Joshua 16:5-10
The Allotment of Manasseh	Joshua 17:1-13
Complaint Against the Tribe of Joseph	Joshua 17:14-18
The Land Survey; Casting the Lots	Joshua 18:1-10

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

The Land of Benjamin	Joshua 18:11-28
The Land of Simeon	Joshua 19:1-9
The Land of Zebulun	Joshua 19:10-16
The Land of Issachar	Joshua 19:17-23
The Land of Asher	Joshua 19:24-31
The Land of Naphtali	Joshua 19:32-39
The Land of Dan	Joshua 19:40-51
The Six Cities of Refuge	Joshua 20
Distribution of Levite Cities	Joshua 21:1-7
Assignment of the Cities	Joshua 21:8-41
The Divine Promise Fulfilled	Joshua 21:42-45
Joshua's Blessing	Joshua 22:1-6
The Altar by the Jordan	Joshua 22:7-12
The Accusation of Treachery	Joshua 22:13-20
The Reason for Building the Altar	Joshua 22:21-29
Israel's Approval of the Altar	Joshua 22:30-34
Joshua's Address to Israel	Joshua 23
Joshua's Last Message	Joshua 24:1-15
Israel Chooses to Serve the Lord	Joshua 24:16-28
The Death of Joshua	Joshua 24:29-33

DOCTRINES

TYPES – JOSHUA AS A TYPE OF CHRIST

1. Joshua is the Hebrew form of Jesus. Jesus is the Greek form of Joshua. Both mean Saviour.
2. Joshua was the captain who led the children of Israel into the Promised Land. (Joshua 3).
3. Jesus Christ is the captain of our salvation. (Hebrews 2:10,11)
4. Joshua comes after Moses (Joshua 1:1).
5. Jesus Christ followed Moses (John 1 - 17; Matthew 5:17; Romans 8:3,4;10:4,5; Hebrews7:18,19; Galatians 3:23-25).
6. Joshua led to victory (Joshua 6).
7. Jesus Christ leads to victory (Romans 8:37; 2 Corinthians 1:10; 2:14).
8. Joshua was an advocate in defeat. (Joshua 7:5-9).
9. Jesus Christ is our advocate. (1 John 2:1).
10. Joshua divided the land into portions (Joshua 13-21).
11. Jesus Christ allots our portions. (Ephesians 1:11,14; 4:8-11).
12. Joshua ruled and judged firmly. (Joshua 7:25-26).
13. Jesus Christ will rule with a rod of iron. (Psalm 2:9; Revelation 19:15).

JOSHUA – LEADERSHIP

1. SCRIPTURE - Joshua.

2. BIOGRAPHY

Born a slave during the final years of the Egyptian captivity, Joshua became a great soldier and statesman of the Jews. He was born to the son of Nun in the tribe of Ephraim (Numbers 13:8) and called originally Oshea which means "help". Later, Moses changed his name to Joshua (Numbers 13:16), meaning "saviour". Joshua in the Hebrew is the same as Jesus in the Greek (Hebrews 4:8). Joshua is first mentioned as a victorious commander of the Jews against the Amalekites at Rephidim (Exodus 17:13). Joshua began his career in the shadow of Moses (Numbers 11:28; cf. Exodus 24:13, Joshua 1:1). He accompanied Moses to the edge of Mt Sinai (Exodus 24:13), waited for 40 days for his return and was placed by Moses in charge of the Tabernacle of meeting (Exodus 33:7-11). As a result of his training, Moses chose Joshua as one of the 12 spies but it was 40 years before Joshua took command. This was when Moses died (Deuteronomy 31:14-16). The Lord spoke directly to Joshua (Joshua 1:1-9) as he took command at 85 years of age. Joshua led the children of Israel across the Jordan dryshod (Joshua 3). Having erected a memorial, Joshua took Jericho, the walls of which fell outwards at the sound of a trumpet blast. With sin in the camp he was defeated at Ai but went on to conquer the land of Canaan although he did not take every city (Joshua 11:23; 13:1). He was deceived by the Gibeonites (Joshua 9), but was eventually able to divide the land (Joshua 14-21). Having encouraged Israel to trust in the Lord, Joshua died at the age of 110 (Joshua 24:29) and was buried at Timnath-serah.

3. EVALUATION

- a) Joshua was humble enough to recognise that he did not have the natural talent of Moses.
- b) He was not too important for God to use, thus God could promote him (Joshua 3:7; 4:14).
- c) He was a person of strong faith and faithful in his calling.
- d) Joshua was quick to worship his commander (Joshua 5:13-15).
- e) He received orders as to how to capture the enemy's stronghold (Joshua 6:2-5).
- f) Joshua obeyed God emphatically, even though the conquest of Jericho looked ridiculous (Joshua 6).
- g) He cried in repentance for the nation at Ai (Joshua 7:6-9).
- h) At the foot of Mt Ebal he put worship before further conquest (Joshua 8:30-35).

- i) At Gibeon, God assisted Joshua with a hailstorm (Joshua 10:10-14).
- j) He concentrated his life on the word of God (Joshua 1:8-18).
- k) Joshua displayed sound military leadership by taking Ai and Bethel, as this cut the land of Canaan in two, allowing him to campaign separately against kings to the south and north.
- l) He used sound judgment in dividing up the land between the tribes.

4. PRINCIPLES

- a) Humbleness is a prerequisite to good leadership (1 Timothy 3:6; Titus 1:6).
- b) In order to lead you must be willing to learn (1 Peter 5:5).
- c) God will promote in His good time (1 Peter 5:6).
- d) Faithfulness in small things are necessary before you can be trusted with great power (Matthew 25:21,23).
- e) Knowledge of God's Word and its application to problems of life ensure success (Psalm 119:9).
- f) Sin in the life is disastrous for a victorious Christian life (1 John 1:6,7).
- g) Sin must be dealt with in a very positive manner if success is to be obtained (1 John 1:9).
- h) Even mature believers can be deceived (Gibeonites) (Matthew 24:24).
- i) God provides in the problems of life (Psalm 23:1; James 1:5).
- j) The mature Christian should use his common sense and sound judgment in leadership (Proverbs 24:5,6).

LECTURE 9 - JUDGES

INTRODUCTION

JOT page 152 - Apostasies of God's people. Remember, if you do not have access to Jensen's text book, draw notes from the "Post-Grad Studies" file, OT Module 1, OT Law and History, on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

Hebrews 12:1-12 This is the chapter which ties in with this book. Judges is a difficult and disturbing book because it shows how low believers can sink. It shows how people with weaknesses, such as ours, can at one point be mightily used by God, and then be set aside because of their failings, which they did not sort out Biblically. This book shows why nations, individuals, organizations, and churches "go under", and shows the way of reversal of the process, by turning back to God. Judges is the book that illustrates God's philosophy of history; that obedience to the revealed will of God will lead to the rise of a nation or church, and their corresponding rejection, or failure to follow through with God's will leads to their collapse.

I have seen several examples of this with churches through my time with the Lord. I have seen two churches come back to life when they responded to a faithful pastor's teaching of the Word, and I have seen churches have their doors shut because they failed to go on with the Lord and be obedient to God's Word. I have seen theological Colleges close because of compromises with the world, and seen liberal colleges come back to the truth through courageous leadership that stood upon the Word of God again.

THREE STAGES OF DOWNFALL

Turn to and read the following passage of God's wonderful Word, **Isaiah 1:1-20** - gives the three stages in the downfall of a nation, or church -

- [a] spiritual apostasy -
- [b] moral decline -
- [c] political anarchy.

The moral decline in a nation is because there has been spiritual apostasy first. It was no coincidence that Germany produced Hitler after the spiritual apostasy of the German liberals of the nineteenth century followed by moral decline that allowed World War I. The political anarchy followed in the 1920's, which allowed Satan's man of the moment to gain power and unleash demonically inspired evils that showed how thin the veneer of refined civilization was in Germany, or any other nation. Germany was then judged by destruction. The East, being the centre of Liberalism suffering worse. Germany's rise again since 1991 is more due to the growth of Bible believing groups there than to any political changes. Germany from 1800 – 2000 is a good case study of the impact of apostasy on a nation and ends with good news showing how it may be reversed by true evangelism.

ISAIAH CHAPTER 1

Let us look closely at the **Isaiah 1** passage.

v 5-8 - gives the five cycles of national discipline as expounded in Leviticus 26 and in the book of Deuteronomy.

v 9 - gives the remnant that God preserves the nation for, the salt of the earth concept. It can be as low as one percent of the nation but that small remnant may save that nation from destruction.

There is a number below which the Lord will not work and will judge a nation, even though he will make provision for the remnant to escape the judgement, as shown in the story of Lot.

v 10-15 - God has no time for hypocrisy as he pictures the carnal person trying to bring worship as a person with putrefying sores which stink and everything you touch is contaminated by the smell. Sin rots the life from within. If you have got unconfessed sin in your life your presence in church is an insult to God. If we continue in pious hypocrisy we stink and it is an abomination to the Lord. When the entire nation does this the entire nation goes under.

JOT on page 158 - Here Jensen shows a number of cycles in the 300 - 400 years of the Judges. They are walking with God and resting in the Spirit, then they rebel and go right down, and they stink. The people go into judgement as portrayed in Hebrews 12, repent, and are given a new leader to follow and they are restored. The book of Judges is a succession of falls and rises. God will discipline the errant believer but will also provide a person to assist them to get back into a place of blessing. Judges is about judgement, but also the grace of God is there in the midst; each generation chooses what it will be for them – so do we.

Joshua and Judges show that great victory does not necessarily lead to more great victory. People nowadays are being saved but are not going on, and many churches stand in the same peril as the Israelites of the Judges day stood; a step away from destruction.

Tragically many believers today are not even being taught God's Word, and even if they are they are not applying it to their lives. Many believers will reject God's Word, they will not turn up when it is being taught, when they hear it they will either, not believe it and apply it, or they simply nod and go away and forget what they heard. The believer who falls into sin and does not confess sin becomes weak and carnal. Any believer who forgets to confess sin, and falls down the slippery slope of disobedience and forgetting what truly matters, will surely compound their problems with further failure, until they remember to apply the Word.

FOLLOWING GOD'S APPOINTED LEADER

During this period from Joshua to Saul the nation of Israel was led by judges only and not by kings as were the surrounding nations. God was giving them testing and through these teaching them things. Trust and obey are the two things which are written large over the book of Judges. They also had to learn to follow God's appointed leader.

One of the judges was a woman Deborah, and the people had to learn to look past what they expected God to do, and actually see what he was doing and get into line with His Plan rather than look for their idea of what they thought his plan should be. These leaders were called to deliver Israel from times of trouble, but due to disobedience most of the deliverances were short lived. Rebellion against the clearly revealed will of the Lord is at the heart of the book of Judges.

In the church today many make a fuss about the priesthood of all believers and make that a basis for saying to the pastor that they are not going to follow him. These pride filled fools are self centred, but spiritual in their own eyes. They think they are spiritual in their rebellion, like Korah, Dathan and Abiram, and so they will be judged if they persist. If a church is led by God's man you will be blessed, as he is obedient to God's Word, and if he isn't God will deal with him, and pastoral discipline is there to apply also for the local church.

Often we have the attitude that as we have tried everything else, and it has failed, we should now trust God. God wants us to reverse that, and trust and obey him first! It is of the utmost importance to do things God's way and to see His viewpoint and modus operandi. Judges is not an area where believers today have a great deal of knowledge, except for a few stories they may have heard, however we should not ignore this book, as it is filled with illustrations and principles for spiritual life today.

JOT page 153, Jensen shows a diagram of Joshua going up and Judges going down. **Judges 21:25** sums up the book - we have the prognosis of what is going to occur. "In those days there was no king in Israel: everyman did that which was right in his own eyes". The Lord used foreign nations to enslave the nation of Israel even allowing civil war to provide discipline on the nation.

THE JUDGES

None of the judges were perfect and from a human viewpoint one wonders why God chose them. Jephtha made a foolish promise, Gideon was a coward and had many wives, the weakness of Samson especially in the sexual area were an obvious drawback to his work, yet the Lord in grace used them all, just as he uses us, in spite of our weaknesses. Samuel, the last of the judges was probably the best. We should ask ourselves, not why he used these men but how God can use us? God uses them all, as he uses us, but the standard of God remained the same and the leaders are judged when they fall short of his holiness and go back to their OSN (Old Sin Nature) weaknesses. By using these people we can be encouraged that God can also use us, but we are also warned that there is judgement if we fail to follow his perfect standard and do not deal with our sins.

Turn to and read the following passage of God's wonderful Word, **Judges 8:33-35** – which shows that as soon as Gideon was dead the nation went off to follow Baal. People are fickle, you can teach faithfully and the church can grow and prosper but within a couple of months of you leaving, the church can head off towards apostasy. Do not concern yourself with that; be concerned only to do the job God has called you to do now while you may!

THE LEVITE AND THE CONCUBINE

Turn to and read the following disturbing passage of God's Word, Judges 19 is a chapter that the liberals love to quote to run down the scriptures. It is perhaps the most horrific chapter in the Bible. It records what happens to believers when they get away from God. Here we have a Levite and his concubine or de facto wife. Both parties are sexually immoral, she has an affair and comes back. Remember in God's sight a sexual relationship is considered to be marriage. To be obedient this couple should have married before God; both are disobedient, but the woman has returned to the man, and desires to be a wife. He does not do the right thing here, and the result will cost many people their lives.

In verse 3 they stay in the area with the father in law who continually tries to prevent them going, as he knows they are in danger, for they are both out of God's will. They finally leave in verse 9 and late in the day they come near to Jerusalem. Rather than residing overnight at a heathen city they move on to one controlled by the tribe of Benjamin. The male inhabitants of this city however lust after the concubine and rather than protecting her, the cowardly Levite hands her over to them. She is raped, branded and abused in many ways all night and ends up dying at the doorway of the house where the Levite has lodged.

This is how low Israel has fallen. The Levite recognises that such a death is not going to cause a stir in Israel due to the general moral depravity of the nation and therefore proceeds to cut the concubine up and send the bits of her to the various tribes.

This gruesome message causes the other tribes to demand that Benjamin repent of their act but they refuse. Israel now attacks and kills all but 600 of the Benjamites. This is staggering carnage here, but it stems from the paganism of their sexualized religious compromise with Baalism. Therefore there was a remnant, an act of grace, they are permitted to live and are provided with wives. If Benjamin had been wiped out as a tribe both King Saul and the apostle Paul would not have been born.

This terrible chapter has lessons for us on the plan of God, the grace of God as well as the righteousness of God and His indignation. Sin will be punished. Evil will reap its reward. Moral chaos always results in a bloodbath. To save and prosper a national entity there needs to be spiritual revival.

In order to get the attention of Israel this man had to cut up his de facto wife, all because Israel was not interested in the Word of God. Make sure the Word of God changes you. How will they hear without a teacher and how will the teacher be effective apart from being trained.

We are training not like the Levite but like Samuel so that we with pure hands and a clean heart can go to work on the church so that they may become clean. What is the problem today with our nation? – The Lord is clear in his assessment - the light is covered by a bushel, the bushel of sin. **Matthew 5:14-20.**

JUDGES	
Conquests by Judah and Simeon	Judges 1:1-21
Places Yet to be Captured	Judges 1:22-36
Israel Fails to Keep the Covenant	Judges 2:1-5
The Death and Burial of Joshua	Judges 2:6-10
Israel's Apostasy	Judges 2:11-15
The Lord Raises Up Judges	Judges 2:16-23
The Nations Left to Test Israel	Judges 3:1-6
Othneil Delivers Israel	Judges 3:7-11
Ehud Delivers Israel from Moab	Judges 3:12-31
Deborah Judges Israel	Judges 4:1-10
Barak Defeats Sisera	Judges 4:11-16
Jael Kills Sisera	Judges 4:17-23
The Song of Deborah	Judges 5
Midianite Raids on Israel	Judges 6:1-6
The Coming of a Prophet	Judges 6:7-10
Gideon Called by the Lord	Judges 6:11-18
Gideon's Offering Consumed	Judges 6:19-24
Gideon Destroys the Altar of Baal	Judges 6:25-35
Gideon Puts Out the Fleece	Judges 6:36-40
Gideon Chooses Three Hundred Men	Judges 7:1-8
Spying of the Midianite Camp	Judges 7:9-18
The Defeat of the Midianites	Judges 7:19-8:3
Gideon Refused Supplies	Judges 8:4-12
Zebah and Zalmunna Killed	Judges 8:13-21
Gideon Refuses the Kingship	Judges 8:22-28
Gideon's Death and Israel's Apostasy	Judges 8:29-35
Abimelech Made King at Shechem	Judges 9:1-6
Jotham's Parable of the Bramble	Judges 9:7-21
Discord and Revolt at Shechem	Judges 9:22-33
Abimelech Quells the Revolt	Judges 9:34-45
The Tower of Shechem Burned	Judges 9:46-49
Abimelech's Death in Battle	Judges 9:50-57
Tola and Jair Judge Israel	Judges 10:1-9
Israel Cries for Deliverance	Judges 10:10-
Israel Appeals to Jephthah	Judges 11:1-11
Jephthah the Amonite King	Judges 11:12-28
Jephthah's Vow	Judges 11:29-33
Jephthah's Daughter Sacrificed	Judges 11:34-40

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

Jepthah's Quarrel with Ephraim	Judges 12:1-7
Ibzan, Elon and Abdon Judge Israel	Judges 12:8-13:1
Manoah Promised a Child	Judges 13:2-7
Manoah and the Angel of the Lord	Judges 13:8-20
The Birth of Samson	Judges 13:21-25
Samson and the Woman of Timnah	Judges 14:1-9
Samson's Riddle at his Wedding	Judges 14:10-20
The Revenge of Samson	Judges 15:1-8
Samson Defeats the Philistines	Judges 15:9-20
Samson Steals the City Gates	Judges 16:1-3
Delilah Seeks Samson's Secret	Judges 16:4-9
Delilah's Second and Third Attempts	Judges 16:10-14
The Secret of Samson's Strength	Judges 16:15-17
Samson Captured and Imprisoned	Judges 16:18-22
Samson's Revenge and Death	Judges 16:23-31
Micah's Idols and Priest	Judges 17
The Report of the Danite Spies	Judges 18:1-13
Micah's Idols and Priest Seized	Judges 18:14-26
Laish Burned and Rebuilt	Judges 18:27-31
The Levite and His Concubine	Judges 19:1-9
The Night at Gibe-ah	Judges 19:10-21
The Abuse of the Concubine	Judges 19:22-30
The Murder Reported to Israel	Judges 20:1-11
The Benjaminites Muster Their Men	Judges 20:12-17
Benjamin's Two Victories	Judges 20:18-28
The Rout of Benjamin	Judges 20:29-48
Israel Weeps for Benjamin	Judges 21:1-7
Jabesh-Gilead Attacked	Judges 21:8-15
Wives for the Benjaminites	Judges 21:16-25

DOCTRINES

GIDEON – COURAGE

1. SCRIPTURE - Judges 6-8; Hebrews 11:32.

2. BIOGRAPHY

In the period after the exodus from Egypt, Israel was a theocracy. God raised up leaders to rule over, or judge, Israel. The Jewish tribes were unorganised (Judges 21:25). Gideon lived in the 13th Century BC. Gideon was such a judge. He was the son of Joash of the clan of Abiezer of Mannaseh (Judges 6:11,15). The Jews were dominated by the Midianites (Bedouin people) when the Lord appeared to Gideon. Gideon was reluctant at first, his re-assurance including putting out of the fleece. Gideon eventually led a small army of 300 against the Midianites in a surprise attack and routed them. After success in throwing off the yoke of oppression, Gideon was asked to set up a hereditary monarchy. He refused in humility, believing that Israel should remain a theocracy - ruled by God. God granted Israel peace for the rest of Gideon's life. He eventually died, an example of faith which is used in Hebrews 11:32. He was buried in the sepulchre of his father Joash in Ophrah (Judges 8:32) circa 1200 BC.

3. EVALUATION

- a) Due to apostasy, God had allowed the Midianites to dominate Israel for seven years (Judges 6:1).
- b) The Jews were greatly impoverished by this domination and turned to the Lord (Judges 6:6).
- c) The angel of Jehovah appeared to Gideon, who was threshing wheat secretly (Judges 6:11).
- d) He is called a man of valour by his visitor (Judges 6:12). Gideon, however, recognises that he is from the poorest tribe for leading Israel and tries to withdraw from his leadership role (Judges 6:15).
- e) He is assured of God's help (Judges 6:16) and God's power is demonstrated (Judges 6:20,21) which encourages Gideon (Judges 6:24).
- f) His first act is to throw down the altar of Baal and build an altar to the Lord (Judges 6:25-32). This caused the Midianites to gather against Gideon in the valley of Jezreel (Judges 6:33).
- g) Gideon now tests God's presence by two miracles involving the fleece (Judges 6:37-40).
- h) Gideon calls a large army together (Judges 6:35), but lest Gideon and Israel consider that the army would win the day in its own strength, God reduces the army by 22,000 who were fearful (Judges 7:3) and 9,700 who used their hands to drink (Judges 7:6), leaving a remnant of 300 (Deuteronomy 20:1-8 Judges 7:7).
- i) Gideon divides this group into three (Judges 7:16), and attacked the Midianites by night. The Midianites fled (Judges 7:21-23).
- j) Ephraim, who had been called in at the last moment (Judges 7:24) were jealous, but Gideon placated them (Judges 8:1-3). The Day of Midian is remembered as divine deliverance (Psalm 83:11; Isaiah 9:4, 10:26).
- k) Gideon completes his conquest (Judges 8:4-21).
- l) He is asked to set up a monarchy (Judges 8:22-23).
- m) The last 40 years of Gideon's life are peaceful (Judges 8:28).

4. PRINCIPLES

- a) Nations who have followed God in the past may be disciplined for apostasy by God using heathen nations (Isaiah 10:5).
- b) God can use the poorest of human material for His plan (Luke 14:21-23).
- c) With obedience to God's plan, miraculous results can be obtained (Joshua 6:1-20).
- d) If you are working in conformity with God's plan, you have overwhelming superiority, even if from a human viewpoint you appear outnumbered (1 Samuel 17:45).
- e) Having commenced with the plan of God in your life, it is necessary to have courage and tenacity to complete the work (Psalm 27:14; Psalm 31:24).
- f) Knowledge of the scriptures allows one to make correct decisions - not to set up a monarchy (1 Samuel 8:6,7; Psalm 146:3).
- g) Even great people who have been involved and mightily used by God can fail in the area of idolatry (1 Kings 11:4).
- h) The courageous compliance with God's guidance produces peace (Psalm 127:1,2).

SAMSON – BROKEN PROMISES

1. SCRIPTURE - Judges 13-16; Hebrews 11:32.

2. BIOGRAPHY

Samson was a judge of Israel, famous for his strength displayed against the Philistines. He was born towards the end of the Judges, being the last-named judge prior to Eli and Samuel, who under God's guidance turned Israel from a theocracy to a monarchy. The Philistines had been used by God against Israel because of the nation's evil deeds (Judges 13:1). Whilst Samson's mother is unnamed, his father was Manoah of the tribe of Dan, who resided at Zorah (Judges 13:2). Like a number of other women in the Bible who had notable sons, Samson's mother was barren. When the angel announced to his mother that she was to conceive, he told her that the child was to be a Nazarite. Samson had relations with three women, a Philistine woman (Judges 14:8-18) whom he married; a prostitute of Gaza (Judges 16:1-3); and Delilah of Sorek, with whom he fell in love (Judges 16:4). It was Delilah who finally was able to find the secret for his strength. Samson was bound, blinded (Judges 16:21; cf. 1 Samuel 11:2; 2 Kings 25:7), and set to work like a beast of burden grinding corn. The Philistines let his hair grow again which gave him his strength sufficiently to bring down the temple of Dagon, killing Samson and a great number of the Philistines. He was buried in his father's tomb between Zorah and Eshtaol, having judged Israel 20 years (Judges 16:31).

3. EVALUATION

- a) Samson was to be dedicated as a Nazarite from birth (Judges 13:5).
- b) The Nazarite was not allowed to:
 - i) Eat or drink of the fruit of the vine (Judges 13:4,7).
 - ii) Be contaminated by any unclean thing (Judges 13:4,7).
 - iii) Cut his hair (Judges 13:5,7).
- c) The first two items of the Nazarite vow was also to apply to Samson's mother (Judges 13:14).
- d) The regulations for a Nazarite are given in Numbers 6:2-21.
- e) On one occasion on his visit to his prospective wife at Timnah, Samson stopped at the carcass of the lion which he had killed with his bare hands (Judges 14:5-9) and ate honey from it. This was in direct contravention to Numbers 6:6 and in this he failed to keep from being contaminated.
- f) On Samson's fourth visit to Timnah (Judges 14:10-20), he gave a feast (mistell, Heb.) which implies a drinking bout in contravention of the first Nazarite requirement.
- g) Through Delilah, the secret of his strength being his uncut hair was discovered. Delilah called a man to cut his hair (Judges 16:19), completing the breaking of the vows of a Nazarite.
- h) He became a slave to the Philistines (Judges 16:21).
- i) In a pitiful state he finally takes his revenge on the enemies of Israel.
- j) His strength was amazing.
 - i) He killed many Philistines after the burning of his wife (Judges 15:8).
 - ii) He killed a thousand Philistines with the jawbone of an ass (Judges 15:15,16).
 - iii) Samson escaped from Gaza carrying the gates to the city of Hebron (the symbol of civic pride) some 60 kilometres away (Judges 16:3).
 - iv) Samson snapped seven fresh bowstrings (Judges 16:6-9).
 - v) He broke fresh ropes (Judges 16:10-12).
 - vi) He removed a whole loom (Judges 16:13,14).
 - vii) He demolished the temple of Dagon (Judges 16:29,30).

4. PRINCIPLES

- a) Breaking of promises causes great discipline (Ecclesiastes 5:4-6).
- b) God never breaks His promises (Hebrews 10:23).
- c) Pride and lust cause loss of spirituality (1 Kings 1 1:1-6).
- d) Be careful with whom you associate (Psalm 1:1; 1 Corinthians 15:33).
- e) A weak character causes problems (Joel 3:10).
- f) God can still use you even if you fail repeatedly (1 John 1:9).
- g) Failure in the Christian life can cause you to become a slave to sin (Romans 8:5-8).

LECTURE 10 - RUTH

Turn to and read the following passage of God's wonderful Word, **Job 19:22-27**. This passage shows a person under intense pressure. Ruth also was under intense pressure being a widow. Under the circumstances she found herself in, within the ancient world such a woman was extremely vulnerable. With no visible means of support and an elderly mother-in-law to support, she was in a financially perilous state. She had to face the question as to how she was going to cope with the pressure, with the worries that would be "normal" facing such a situation.

What does a woman alone do? Does she abandon her mother-in-law and leave her to her fate? Does she throw herself into the arms of the first man who comes across her path, or does she say that she knows that her redeemer lives and that he will redeem her? We can, at times, face the same sort of test that Ruth faced, and the issue is the same for us; do we trust the Lord for his provision or do we panic? This is a powerful book to encourage any solo parent!

RUTH

Ruth is in the line of the humanity of Christ as shown in Matthew 1, where she is shown as the great grandmother of King David. Turn to and read the following passage of God's wonderful Word, **Matthew 1:1 - 6**.

There are four women in the genealogy, Tamar, Rahab and Ruth prior to David and Bathsheba at the time after David. They are all Gentiles and are all in the line of Messiah, and each was and remains a living demonstration of the sovereign grace of God.

Ruth was a Moabitess and under a special curse being a descendant from the incestuous relationship between Lot and his daughter after the destruction of Sodom. The Moabites were often at loggerheads with Israel, yet the Lord shows that those who trust in him are never disappointed, and any "curse" they are under due to their natural birth is lifted by their second birth through faith and grace.

LEVERITE MARRIAGE

Ruth lived in the time of the Judges. She had a problem in that her husband, the son of Naomi had died. She needed a protector and a provider. Any woman who was alone usually quickly became a prostitute or a slave and as a freedwoman alone would rapidly become one or the other or both unless she found a redeemer or "goel". I know that my redeemer or goel lives, she says and trusts God and keeps her focus on doing what is right and moral.

The custom of the day was a Leverite marriage. In this case if the husband of a woman died before the couple had children she was to be given in marriage to the next closest relative of the husband. His job was to take this woman to wife and any children they had were given his brother's name, not his, to ensure a continuity of inheritance to the husband's family.

In Israel the family's inheritance was land. The Redeemer is the one who paid her redemption price, and ensured that the land was safe for future generations of the family.

Look up in a Bible encyclopaedia - "Leverite marriage".

JOT - page 165 - Jensen explains the concept of the "Goel" – the Kinsman Redeemer.

In the ancient world the sexual relationship was marriage and so a woman could be raped and therefore married, or claimed by the man as his after the rape. This still occurs in the Middle East today. Ruth was vulnerable to this great evil of the day. Remember, this was not a custom or practise that God approved of, it was, and remains a great evil, but was/is common amongst evil people.

Facing this possibility a member of Naomi's family should have come to Ruth's aid immediately to protect her. That was God's way. As no one of the immediate family of Naomi immediately came to her assistance, it reflects badly on them.

There were men closer in relationship to Ruth than Boaz who eventually became her kinsman - redeemer. Even if they had a wife they should have taken her as their second wife to ensure she was protected and looked after.

God in His Word has got tremendous protection built into the Bible for women who trust in him. Ruth travels quite a long way by herself to be with Naomi and goes out every day to work trusting the Lord that he will protect her. This is a woman who applies faith with perspiration; James would look back at her with admiration.

RUTH 1

Read **Ruth 1:16-17** - Ruth makes a very powerful statement about her commitment to Naomi, which is not easy because Naomi is a depressed woman, which is seen by her asking to be called Marah or bitter. Ruth sees a great need in her mother in law. So Ruth and Naomi return and come to Bethlehem at the beginning of the barley harvest.

It is clear that they come back with no money and unprotected. Ruth knows that there is a relation of her husband who is instructed by God's Word to come to her aid. She has faith in God's Word. The Lord has a way out which is honouring to him. Too many Christian women enter into sexual relationships for financial provision or physical protection rather than working hard and trusting the Lord's provision for a "goel" as Ruth does. God's plan is never a "de facto" relationship for financial security, for the Lord's provision will always provide a legitimate way of providing for your needs in Christ without sexual prostitution; for that is what a sexual relationship for money or food is!

Prostitution or other immoral ways of earning a living obviously are not honouring to God yet many people live in sin rather than trust the Lord. Such people have an attitude of, "why trust God if you can trust yourself?", and to such people the little book of Ruth is a very topical book, as it speaks to people regarding relationships today, and trusting the Lord rather than following the world and be prepared to get up early and work all day to provide for yourself morally rather than seeking the easy way of immorality.

RUTH 2

Look at Ruth chapter 2 - here they know there is a redeemer and that his name is Boaz. There is no social welfare office in the ancient world so Ruth and Naomi decided to go in and glean the grain. They didn't wait for someone to give them a handout they got up and worked, Ruth gleaned, while Naomi, in her depression stayed in their temporary hut, cleaned and looked after the place where they were living.

The concept of gleaning was covered in the Bible, where God had stipulated that the corners of the fields should be left for gleaning by the poor. If the poor stayed at home they starved to death, however if they got out and worked in the corners of the fields they ate. This remains God's way of provision for us, we must be prepared to be out working hard, and then we can trust in his provision of work or food.

Even though Ruth knows that there is the redeemer, she is not going to throw herself at men, but she is going to show by her actions that she is worthy of redemption. She went and gleaned and just "happened" to glean on Boaz's section of the fields. Boaz visits the field and sees Ruth and asks who the young woman is. He is advised as to who she is and that she had been working all morning. Boaz advises Ruth to stay close to his servants and not to go elsewhere. Boaz had also told his servants not to beat Ruth up which could have happened under circumstances where the gleaner got too close to the reapers and moved out of the corners of the field.

When you are thirsty drink from the water which my men have drawn, says Boaz. Ruth shows grace and bows before Boaz and showed she respected him. Here we see Boaz the believer seeing another believer in need and practising practical love, but not welfarism. Boaz sees that Ruth has placed herself under the wings of God and she knows that he will provide for her, and that is why he is helping her, but she must still glean the fields. There are no handouts here!

This gives the principle of Christian social work. You do not encourage paganism, or support pagans in any way. If someone is living in paganism let their paganism save them, or let them be convicted of their need for a real saviour. You do not deliver help to people in their homes unless they are "shut ins" through illness or debility, and then you deliver help to those who commit to praying for the church only. 1 Timothy 5. Ruth was helped to work, she was not helped to sleep in and not work.

Before the church gives aid to a Christian the question to be asked is as to whether the person is walking with the Lord. If they are not walking as a believer as they should, nothing should be given except the truth which they must respond to. If they were living a life following other gods it was the other god's responsibility to look after them, and if as believers they are living in ungodliness, their poverty is God's rebuke, do not try to lift it lest you end up opposing God. Refer to **1 Thessalonians 4:3,6,7,9 - 12, 2 Thessalonians 3:6 - 15**. We are not used to thinking biblically are we?

Boaz however recognises Ruth as a believer who is trusting God, who is poor and working in obedience to God, gleaning in his field. Here Ruth's faith is demonstrated by her works. When you trust God and work at whatever you can, you keep your integrity, and God will provide both directly by guidance, and by putting another believer across your path who will help you physically as well as spiritually. You wait actively for the Lord to assist you, and that means you get up early each day and you work in any way you can.

RUTH 3

Look now at Ruth Chapter 3 - Naomi is very keen when she sees that Boaz is possibly the redeemer. She now gets a great deal of grain. Boaz is to be at the threshing floor on that night, Ruth is told to go there but she is not to go there to seduce him. The unbelieving woman would get into a position where she could be seduced and once the male had had sexual relationship with her he was then responsible for her. Sex carried responsibility in that day, and in God's sight it still does. That is why sex outside marriage is both sinful and evil. It is God's will that sex should always be within a protected relationship, where there is responsibility taken for the other person.

The threshing floor was a big room in which an ox used to go round and round to grind the barley between stones as they did not use windmills in the Middle East as a rule. Next door there was a small room where people beat the barley to release the grain. Because of the poor and dangerous conditions that exist at that time Boaz is sleeping at the threshing floor to ensure that no one comes in and steals the grain. He practises faith in God and preparedness to deal with evil men also; just like Nehemiah, as we will see later. Believers are not stupid and "trust" pagans not to steal from them; pagans will do what pagans do, and they will steal! **John 2:25-26**. Jesus didn't trust people, and neither should we!

The woman who wanted to be redeemed would come and lay at that person's feet. It was a provocative act. If unbelievers were involved, they would normally have sex at that time. Here however Boaz wakes up at midnight and finds the woman laying at his feet. It is dark so he asks, who are you? Ruth replies that she is his handmaid and asks Boaz to, "spread your cloak over me because you are my kinsman - redeemer". This is her request for redemption but it could be sexually taken advantage of and no-one would have thought twice about it.

Boaz says, "blessed be thou of my Lord my daughter". Because she had ignored the advances of others and had remained faithful, Boaz says she has greater integrity now than when he first saw her and therefore he will do as she asks for all the city knows that she is a virtuous woman. This also tells us that many men have approached her for sexual favours knowing she is vulnerable and she

has turned all offers/approaches down; she has remained morally pure. He does not make an assault on her virtue. Boaz now gives the reason why he hasn't acted up to now because there is a closer kinsman redeemer who had prior responsibility. He now however takes up the responsibility and will get it ratified at the Bethlehem City Council in the morning.

RUTH 4

Look now at Ruth 4 - At the council the closer kinsman says that he cannot do it because, by doing so, "I may cause problems with my own inheritance, redeem her yourself". Boaz however, who is a wealthy man with a lot more to lose, is going to do the right thing.

The book of Ruth is part of a trilogy of Bethlehem stories in the Old Testament :- The three stories are, Boaz and Ruth in Ruth, where we have two believers doing things correctly, Judah and Tamar in Genesis 28, where there are two carnal believers doing things incorrectly, and the Levite and the Concubine in Judges where unbelievers are acting in a wrong way.

Ruth's story is good and wholesome because God's will is followed throughout. We should follow the example of Ruth and Boaz. You cannot fool the Lord as He knows what is in you. Ruth should be a tremendous encouragement for the man or woman under pressure. Trust and obey, and remain morally pure!

RUTH	
The Period in Moab	Ruth 1:1-5
The Decision to Return Home	Ruth 1:6-14
Ruth Refuses to Leave Naomi	Ruth 1:15-22
Ruth Gleans in the Field	Ruth 2:1-7
Boaz Provides for Ruth	Ruth 2:8-16
Boaz Recognised as their Kin	Ruth 2:17-3:5
Naomi Visits Boaz	Ruth 3:6-13
Boaz Gives Grain to Ruth	Ruth 3:14-17
Naomi's Land is Sold	Ruth 4:1-6
Boaz and Ruth Marry	Ruth 4:7-12
Obed in the Davidic Line is Born	Ruth 4:13-22

DOCTRINES

REDEMPTION [See page 5 above]

RUTH – TYPE OF CHURCH

1. SCRIPTURE - Ruth.

2. BIOGRAPHY - Ruth was a Moabitess who lived during the period of the Judges. The events recorded regarding Ruth occur about 1320 BC. Ruth was married to Mahlon (Ruth 4:10), the elder son of Elimelech and Naomi. Elimelech and Naomi were Jews who came to Moab in time of famine from their native Bethlehem with their two sons Mahlon and Chilion (Ruth 1:2). Elimelech died in Moab. Both his sons married Moabites and lived in exile in Moab for ten years. By the end of that time both of Naomi's sons were dead, leaving all three women widows. Naomi decided to return to Judah (Ruth 1:7) and tells her daughters-in-law to return to Moab. Ruth, however, decided to go with Naomi and to accept God rather than her pagan gods (Ruth 1:15,16). The women arrive in Bethlehem at the barley harvest (Ruth 1:22). Ruth gleaned in the fields of Boaz, a kinsman of Elimelech (Ruth 2:3). Boaz met her, allowed her to glean and then provided Ruth with food (Ruth 2:14). Ruth worked in the field until the end of harvest (Ruth 2:23). Ruth now went to the threshing floor at night and Boaz stated that he would act as her kinsman redeemer (Leviticus 25:25, 47-49). Ruth and Boaz married, their son Obed being the grandfather of David (1 Chronicles 2:12; Matthew 1:5).

3. EVALUATION

- a) Ruth as a Moabite was under a curse (Deuteronomy 23:3-6).
- b) Ruth decided to go with Naomi and accept God (Ruth 1:15,16).
- c) Ruth goes to Bethlehem - "the house of bread" where the Bread of God is born some 1300 years later (Ruth 1:22).
- d) At Bethlehem they found plenty of food.
- e) Ruth meets Boaz who can represent the person of Christ, as he is:
 - i) The Lord of the Harvest - able to redeem (Ruth 4:4-6).
 - ii) The new Kinsman (Ruth 3:12,13).
 - iii) The supplier of wants (Ruth 2:14).
 - iv) The redeemer of the inheritance (Ruth 4:6,7).
 - v) The giver of rest.
 - vi) The wealthy kinsman (Leviticus 25:27).
 - vii) The Bridegroom (Ruth 4:13).
- f) Ruth can be seen as the gentile bride of Christ (Boaz of Judah) whom he is able and willing to redeem.
- g) Ruth gives an example of normal Christian experience:
 - i) Ruth deciding (Ruth 1). Salvation.
 - ii) Ruth serving (Ruth 2). Working for God.

- iii) Ruth resting (Ruth 3). Resting in the promises of God.
- iv) Ruth rewarded (Ruth 4). The Church in Heaven.
- h) God blessed Boaz and Ruth with the birth of a son Obed who is in the line of Christ.

4. PRINCIPLES

- a) Through grace cursing is turned to blessings by God (Numbers 22 - 24).
- b) A person's free will is required to decide for or against God (Matthew 23:37).
- c) A person who accepts Jesus Christ as Saviour need never be spiritually hungry again (John 6:35).
- d) Correct orientation in life will give spiritual blessing (Proverbs 1:7; Psalm 119:9).
- e) We can work in the field of the Lord of the harvest (John 4:36).
- f) After the harvest the bridegroom (Christ) will wed the bride (the Church) (Revelation 21:2,9).
- g) Jesus Christ gives the peace of God which passes all understanding (Philippians 4:7).
- h) Jesus Christ has redeemed us from this world (Galatians 1:4).
- i) God can use those of low status in His plan (eg Ruth, a Gentile, is in the line of Christ 1 Corinthians 1:26).

LECTURE 11 - 1 SAMUEL

INTRODUCTION

There were no divisions between the books of Samuel, Kings and Chronicles in the Hebrew but they will be dealt with separately here in our course, and in Jensen's book. Samuel - the name means, "the Lord has heard my prayer".

Turn to and read the following passage of God's wonderful Word, **1 Samuel 1:20**. The books of Samuel commence with the prayer of a mother for her son, and ends with the death of Eli's sons. This book again gives God's view of man's history. It also covers the period of the transition from the Judges to the end of the reign of Saul. Always have maps available to teach from, as you are going through these history books. Use slides or overhead transparencies in the presentation if possible. It reinforces the fact that we are dealing with history, with reality.

Look at JOT page 176 chart 41. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

ELI AND SAUL

1 Samuel revolves around two pairs of characters; Samuel and Eli are the first pair, David and Saul, are the second. As one declines the other moves up, thus giving a double contrast, and a couple of good illustrations of the choice put before every believer - who will you follow? Both Eli and Saul are believers and both of them will die the sin unto death.

1 Samuel is another book of warning for us as believers, as we see men Eli and Saul who were greatly used by God but were put on the shelf, and finally taken home under maximum divine discipline, due to disobedience and sin. In both situations a boy replaces a man, because the boy is obedient, the man disobedient to God. Humanly speaking both Eli and Saul were great men. They were of great stature but their greatness evaporates as they age, for instead of growth in grace and knowledge of God, they disobey God. This shows that the inferior can be made superior in obedience to the Word of God. Read **1 Peter 5:7**. This could be written above 1 Samuel as its motto.

The author of Samuel is unknown even though Samuel himself might have written part of it, but it is an early book. **1 Samuel 27:6**, indicates that part of it at least was written in the time of Solomon. It is an early book with no Aramaic in it. It could have been Nathan or Gad, who authored the book, and 1 Samuel 10:25 may indicate that. The author however is specific in what he writes. He is specifically looking at the rise of the Davidic line, the character of God's men in the form of integrity, faithfulness, obedience and prayer and the rise of the office of prophet as a check and balance to that of the priests. This indicates that it was written by someone in David or Solomon's day.

Let us go into the Bible Topic Book and look at the three key men who are part of this book.

THE FAILINGS OF SAUL

Note particularly the failings of Saul:-

Turn to and read the following passage of God's Holy Word, **1 Samuel 13:5-14** - Saul felt he had to offer a burnt offering. Samuel is late and Saul offers a sacrifice which he is criticised for in verse 11, for he should have waited, it was not his job to offer sacrifice.

Saul was looking at the situation from a human viewpoint and not what God would do against the enemy. He panicked and did a job which was not his to do. God has people who he has called to do certain jobs and if your call is not to be a pastor do not become a pastor. Sometimes the Lord sends a famine of leadership for a reason; don't jump into a role unless it is "yours", lest you end up under discipline.

We know that God is not going to leave us short of a person with the proper gift therefore sometimes it is appropriate to standby and wait. The pastor for instance should not take up the slack in order that the church may run; we must wait and trust the Lord to provide in his time, not ours. God does not run late! He runs according to his timetable. If we think things are being left too late we must go inside our own heart and correct ourselves, and then prayerfully seek any reasons why the lord may have delayed.

The church needs to be challenged about this. Saul did what most ministers do nowadays but it was false. We should not take another's job and therefore rob another of the blessing. It is the job of the Holy Spirit to provide people for tasks and we are to wait for God's provision and not fall back to human techniques, lest we end up like Saul.

THE DESCENT OF SAUL

Turn to **Chapter 15 : 2,3, 7-9, 10 - 15, 22, 23** - here Saul is told to kill Agag, he doesn't and he spared him together with the best of the sheep and oxen. Samuel comes along and kills the king and the livestock. We need to obey God at his word without question. God does not owe you or I an explanation, in His good time he will reveal things to us. Saul did not learn that lesson and lost his life.

Turn to **Chapter 19: 1, 6, 9 - 12**, - in this he is trying to kill David, his evil is bubbling up.

Turn to **Chapter 22** - he slays the priests of Israel and eliminates almost all of one of the twelve courses of priests. He is now slipping further and further into evil. This is what will happen to those who walk steadily away from God's will.

Turn now and skim through **Chapter 28 : 1- 7**. Saul visits the witch at Endor which is probably the only seance in history that was genuine, the only one where a dead man actually came back. All seances that are real are demonic, in the form of a demon who speaks through the medium, but the dead do not come back, the demon simply mimics them. As they have observed the departed one enough they are able to convince the bereaved. We forget the demons have been around since time began, and so have made enough observations to draw on to fool those who make the mistake of trusting satanic religious leadership.

This séance at Endor however, actually resulted in Samuel coming up from Sheol, which caused the medium to faint with fear, for she was not used to this, she was used to working only with demons. As the story unfolds we see she is a "nice person" and cares for Saul. Don't be foolish enough to believe that all witches are the Walt Disney caricature, for all the genuine witches I have met have been very nice, intelligent, and attractive people. The devil often has the best/nicest people working with him!

Then note Saul's words, here we have a believer in the person of Saul encouraging an unbeliever not to be scared of something that she should be scared of. Samuel gives Saul his last message, giving him his death sentence.

1 Samuel is a good book for the youth group. Here we have the illegality of seances spelt out; it is disobedience to God and will almost certainly guarantee the death sentence for believers. **Deuteronomy 18:11, 1 Chronicles 10:13, Isaiah 8:19**.

Faith healing, where demonism is involved is in the same category, for it is a big part of spiritualism. Satan is in the healing business, if he can captivate the soul and hold it he is in the business. Do not be fooled, just because a phenomenon is real, does not mean it is of God. Satan is active and effective in his work; he loves crowd pulling stunts.

While Saul has been moving on the path to death David has been learning faithfulness, trust, and respect, although even he falls into the multiple marriages that were common in his day, even though Moses had forbade such things. **Deuteronomy 17:16-17**.

SAUL AND DAVID

Turn to JOT page 178 - a parallel between Saul and David is drawn here. We have the silent years of David's life - see chart 41. Samuel comes in at the age of 32. Note that God works on men and trains them slowly and in many different ways.

The silent years of Samuel and David are busy years of learning. David is taught in the desert. David is with Saul as the armour bearer which is a sure route to power in one chapter, in the next he is back with the sheep. The Lord takes those who are faithful in little things and gives them more and more, but it is not a straight road that the Lord will lead you on necessarily. David had many ups and downs and he learnt from going in both directions, so must we.

David kept his eyes on God; he respected the office of king and did not try to pull Saul down. In fact when the person who lied and said he slew Saul reported this to David he had him killed. Today we must respect the pastor and his authority as under shepherd of the sheep. Lack of this is a recipe for impotence in the church. The other alternative though, is also a problem; where the minister is considered to be able to do no wrong the church is vulnerable and foolish. We are called to be respectful of authority but to have our eyes open to wrong done, so that we might seek Biblical redress or solution. David did that, trusting in god's time to remove Saul.

The message of 1 Samuel is a powerful one. Do the little things well and let the Lord promote you. Do not try and claw your way up or play politics. We should be in God's hands not our own, for only then are we safe from our Old Sin Nature. We should be like David not like Saul. David made mistakes and failed, but he never forgot to trust God and he grew close to the heart of God in loving devotion to the Lord.

Turn to and read the following passage of God's wonderful Word, for here we see David's own testimony and encouragement. **Psalms 37:16 -26**.

1 SAMUEL	
Samuel Born as an Answer to Prayer	1 Samuel 1:1-20
Samuel Dedicated	1 Samuel 1:21-28
Hannah's Song of Praise	1 Samuel 2:1-11
The Custom of the Priests	1 Samuel 2:12-17
Samuel Ministers Before the Lord	1 Samuel 2:18-26
The Prophecy of Doom to Eli	1 Samuel 2:27-36
The Lord Calls Samuel	1 Samuel 3:1-9
God's Judgment on Eli's House	1 Samuel 3:10-21
Israel Defeated by the Philistines	1 Samuel 4:1-11
The Death of Eli	1 Samuel 4:12-22
The Philistines Capture the Ark	1 Samuel 5
Plans to Return the Ark	1 Samuel 6:1-9
The Ark Returned with Sacrifices	1 Samuel 6:10-7:2
The Call to Repentance	1 Samuel 7:3-4
Philistines Defeated at Mizpah	1 Samuel 7:5-11
The Ebenezer Stone	1 Samuel 7:12-17
Israel Demands a King	1 Samuel 8:1-9
The Ways of a King	1 Samuel 8:10-22
Saul Comes to Samuel	1 Samuel 9:1-14
Saul and Samuel Talk Together	1 Samuel 9:15-27
Saul Anointed by Samuel	1 Samuel 10:1-8
Saul Among the Prophets	1 Samuel 10:9-16
Saul Becomes King of Israel	1 Samuel 10:17-27
The Ammonites Defeated	1 Samuel 11
Samuel Addresses the People	1 Samuel 12:1-5
The Saving Deeds of the Lord	1 Samuel 12:6-25
War with the Philistines	1 Samuel 13:1-7
Saul Offers Burnt Offerings	1 Samuel 13:8-15
Saul's Small Army	1 Samuel 13:16-23
Jonathan Attacks the Philistines	1 Samuel 14:1-15
The Philistines Flee	1 Samuel 14:16-23
Jonathon Breaks Saul's Oath	1 Samuel 14:24-35
Jonathan's Guilt Discovered	1 Samuel 14:36-42
Jonathan Saved by the People	1 Samuel 14:43-46
Saul Wars Against Other Nations	1 Samuel 14:47-52
War with the Amalekites	1 Samuel 15:1-9
Saul's Disobedience	1 Samuel 15:10-16
Samuel Delivers the Lord's Sentence	1 Samuel 15:17-23
Saul Appears Penitent	1 Samuel 15:24-35
Samuel's Sacrifice in Bethlehem	1 Samuel 16:1-5
David Chosen to be King	1 Samuel 16:6-13
David Plays the Lyre for Saul	1 Samuel 16:14-23
Goliath the Philistine	1 Samuel 17:1-11
David Goes to the Battlefield	1 Samuel 17:12-30
David Prepares to Meet Goliath	1 Samuel 17:31-40
David Challenges Goliath	1 Samuel 17:41-49
Goliath Killed, The Philistines Routed	1 Samuel 17:50-58
The Friendship of David and Jonathon	1 Samuel 18:1-5
The Hatred of Saul	1 Samuel 18:6-19
David Marries Saul's Daughter	1 Samuel 18:20-30
Jonathan Tries to Pacify Saul	1 Samuel 19:1-7
Saul Tries to Kill David	1 Samuel 19:8-10
Michal Helps David to Escape	1 Samuel 19:11-17
Saul Among the Prophets	1 Samuel 19:18-24
David and Jonathon Meet Naoth	1 Samuel 20:1-11
The Covenant of David and Jonathon	1 Samuel 20:12-23
Jonathan's Excuse for David	1 Samuel 20:24-29
Saul's Anger and Jonathon's Warning	1 Samuel 20:30-42
Ahimelech and Holy Bread	1 Samuel 21:1-7
David Escapes to Gath	1 Samuel 21:8-15
David's Flight Continues	1 Samuel 22:1-10
Saul has Ahimelech Killed	1 Samuel 22:11-23
David at Keilah	1 Samuel 23:1-14
David and Jonathon Covenant	1 Samuel 23:15-18

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

The Treachery of the Ziphites	1 Samuel 23:19-29
David Spares Saul	1 Samuel 24:1-15
Saul's Seeming Repentance	1 Samuel 24:16-22
David Asks Nabal for Food	1 Samuel 25:1-13
Abigail Hears of Nabal's Refusal	1 Samuel 25:14-22
Abigail Pacifies David	1 Samuel 25:23-35
Nabal's Death	1 Samuel 25:36-44
The Ziphites Betray David	1 Samuel 26:1-5
David Spares Saul Again	1 Samuel 26:6-16
Saul Apologises to David	1 Samuel 26:17-25
David Lives with the Philistines	1 Samuel 27:1-7
David Raids	1 Samuel 27:8-28:2
Saul and the Medium of Endor	1 Samuel 28:3-14
The Medium Conjures up Samuel	1 Samuel 28:15-25
The Philistines Dismiss David	1 Samuel 29
Amelkites Raid Ziklag	1 Samuel 30:1-6
David Consults the Ephod	1 Samuel 30:7-15
David Smites the Amelkites	1 Samuel 30:16-31
The Death of Saul	1 Samuel 31

DOCTRINES

THE SIN UNTO DEATH

1. There is a sin unto death (1 John 5:16, 17, 1 Corinthians 11 :31,32)
2. The sin unto death is the physical death of a believer, where ultimate discipline is administered to the Christian due to unconfessed sin of a serious nature.
3. Confession of sin under the concept of 1 John 1:9 is the way to forgiveness.
4. Examples of sin unto death:-
 - (a) The Corinthian Pervert - (1 Corinthians 5)
 - (b) The Corinthians who habitually came to the Lord's table in an unworthy manner. (1 Corinthians 11:27-32)
 - (c) Moses (Deuteronomy 32:48-52)
 - (d) Achan (Joshua 7:16-26)
 - (e) Ananias and Sapphira (Acts 5: 1 -1 1)
5. Whilst there is a sin unto death there is no condemnation to them in Christ Jesus - all believers (Romans 8:1).
6. The effect of the sin unto death is to reduce the time which a believer can spend on earth accumulating good of eternal worth. The gold, silver and precious stones of 1 Corinthians 3:11-15.

SAMUEL – PROPHET, PRIEST AND JUDGE

1. SCRIPTURE 1 Samuel 1:20 - 28:20.

2. BIOGRAPHY

Samuel, whose name means "name of God" was the son of Elkanah and Hannah. His father was an Ephraimite of a Levite descent though not from Aaron (1 Chronicles 6:33-43). Hannah had long been barren. She vowed to the Lord that her son should be dedicated to Him and serve God (1 Samuel 1:1 1). To emphasise this Hannah vowed that the vow of separation as outlined in Numbers 6:5 should apply to Samuel. When Samuel was weaned Hannah took Samuel to the house of the Lord at Shiloh (1 Samuel 1:24) and left him with Eli. Hannah's presentation ended with her prophetic prayer (1 Samuel 2:1-11). Samuel was shown the downfall of Eli's family which occurred when the Philistines captured the ark, and killed Eli's two sons, Hophni and Phinehas (1 Samuel 4:11). Eli, shocked by what had taken place, died at the age of 98 from a fall, having judged Israel 40 years (1 Samuel 4:15-18). Samuel became the judge over Israel and called for repentance and dedication (1 Samuel 7:3) and erected a stone Ebenezer (1 Samuel 7:12) to remind Israel of God's faithfulness. Samuel's sons, who would normally have succeeded him, were bad, causing Israel to call for a monarchy (1 Samuel 8:5). God directed Samuel to anoint Saul but after some short time Saul, by his impatience and arrogance, forfeited his inheritance as Israel's king. Samuel was then directed by God to anoint David as the future ruler of Israel. Samuel died before Saul's reign terminated and was buried at Ramah. All Israel lamented (1 Samuel 28:3). Samuel's last appearance was at the witch of Endor incident where, brought up from Sheol, he informed Saul of his fate and that of his sons (1 Samuel 28:19).

3. EVALUATION

- a) Samuel was stated as the last and greatest of the judges (Acts 13:20).
- b) Samuel is shown as the first of the prophets (Acts 3:24).
- c) Samuel is indicated as the greatest figure in Jewish history since Moses (Jeremiah 15:1).

- d) Samuel succeeded Eli as the priest and kept the Passover in a great manner, in fact, better than any observances until Josiah (about 620 BC) (2 Chronicles 35:18).
- e) He cared for the tent of meeting by appointing gatekeepers (1 Chronicles 9:17-26).
- f) He was a man of prayer (1 Samuel 15:11; Psalm 99:6).
- g) He is a hero of faith (Hebrews 11:32).
- h) Samuel acted decisively when he killed Agag with his sword at Gilgal (1 Samuel 15:33).
- i) Samuel eventually disassociated himself from Saul (1 Samuel 15:35).

4. PRINCIPLES

- a) God provides the right man for His purpose in a time of national decline (Judges 2:16).
- b) Dedication of parents can have a great effect on history (Exodus 20:6).
- c) A dedicated parent can have children who do not desire the things of the Lord (Proverbs 10:1).
- d) Samuel is a person under whose leadership the course of Israel's history changed dramatically (2 Chronicles 35:18; Acts 3:24; 13:20).
- e) Disassociation from apostate Christians is necessary if biblical principles have not caused the apostate to change direction (Romans 16:17,18).
- f) National repentance leads to revival (Nehemiah 9:1-3).
- g) The spiritual man knows what to do in time of crisis and is willing to make hard, right but unpopular decisions (e.g. the death of Agag) (1 Kings 18:40).
- h) The turning away by a nation from the Lord (1 Samuel 8:7) may cause people to reject good leaders.

SAUL – IMPATIENCE

1. SCRIPTURE - 1 Samuel 9:2 - 31:12.

2. BIOGRAPHY

Saul was the first King of Israel, reigning for 40 years from 1096-1056 BC. He was a Benjamite, being the son of Kish (1 Samuel 9:1,2). There is no record of him having any brothers or sisters. Saul was a very handsome man and unusually tall being head and shoulders above the men of Israel (1 Samuel 10:23). Prior to his meeting Samuel while attempting to retrieve his father's asses, Israel had demanded a king to rule over them (1 Samuel 8:19-22), to which God had agreed. Samuel anointed Saul as captain over the men of Israel (1 Samuel 9:16). Initially Saul was successful in his exploits, delivering Jabesh-gilead and defeating the Philistines. He was confirmed as King at Gilgal (1 Samuel 11:15). The turning point in his career was when he sacrificed and vowed foolishly (1 Samuel 13:8-10). Samuel secretly anointed David as the future king, and did not see Saul again till the day of Saul's death. Saul tried to kill David. He slew the prophets of Nob who had assisted David. David had two chances of murdering Saul but declined (1 Samuel 24:4-7; 26:7-12). He consulted with the witch of Endor and had his last meeting with the deceased Samuel who was brought back by God from Paradise, much to everyone's surprise. Defeated at Gilboa, Saul suicided, leaving the way open for David to become king.

3. EVALUATION

- a) Saul began by putting the Lord first in his life:
 - i) He had physical superiority (1 Samuel 9:2).
 - ii) He was given the Holy Spirit (1 Samuel 10:9-13).
 - iii) He was discreet (1 Samuel 10:27).
 - iv) He was generous (1 Samuel 11:12,13).
 - v) He had godly companions (1 Samuel 10:25,26).
- b) He becomes impatient and proud.
 - i) He relied less and less on the advice of Samuel.
 - ii) Saul takes the priestly function which should have been Samuel's into his own hand against the will of God (1 Samuel 13:8-13).
 - iii) As a result his kingdom did not flourish (1 Samuel 13:14).
 - iv) Saul issued a vow which Jonathan broke when he ate honey but under pressure from the army he did not discipline Jonathan (1 Samuel 14).
 - v) Saul did not execute Agag the Amalekite (1 Samuel 15:9).
 - vi) Saul loses the Spirit of God (1 Samuel 16:14).
 - vii) His frustration caused him to kill the priests of Nob (1 Samuel 22:11-19).
 - viii) He turns to witchcraft at Endor (1 Samuel 28:7-20).
 - ix) He commits suicide to end his life (1 Samuel 31:4).

4. PRINCIPLES

- a) Initial success and greatness in the spiritual life does not guarantee a rich life in old age nor future achievement (1 Kings 11:4).
- b) Pride comes before a fall. True fulfillment in life comes from obedience to the Lord (Proverbs 13:18; 8:13).
- c) Rejection of godly advice can be disastrous for both an individual and his family (Genesis 19:17,26).
- d) The Lord's way must be followed otherwise there is discipline (cf. Moses and the rock) (1 Kings 13:20-26).
- e) Failure to apply biblical principles to a situation can cause disaster to a nation (1 Chronicles 21:1-4).
- f) It was possible in the Jewish dispensation to lose the Spirit of God (Psalm 51:11). It is not possible for us in the Church dispensation to lose the Holy Spirit (John 14:16) -we either quench or grieve Him (1 Thessalonians 5:19; Ephesians 4:30).
- g) The witch of Endor incident teaches us that Hades or Sheol is in the heart of the earth.
- h) Suicide is the final superimposition of man's will over God's will (Psalm 31:15).

LECTURE 12 - 2 SAMUEL

INTRODUCTION

This book is about real people, about life and death and responses from those people. We have people failing, succeeding, obedient and disobedient. This book has it all and underlines the message of the vital importance of repentance. If you are a believer and have allowed sin into your life, you will have time to repent in the grace of God, but if there is persistent sin you could end up facing the "Sin unto Death". This book continues the tough message of 1 Samuel, and reminds us all that this life is a constant "sudden death play off".

Turn to and read the following passage of God's wonderful Word, **James 3:1-10, 4:1-10** - If you are a friend of the world you are an enemy of God. In this chapter we have a picture of what unrestrained lust in a church will do to that fellowship. James however points out that God's provision is still there, and it is "more grace". God does not enjoy judging believers for their sins, He longs to be gracious. We must face our sin, repent, and confess it, and then we will be lifted up by the Lord.

Turn next to and read the following passage of God's wonderful Word, **1 Peter 5:1 -11**. We must not think of ourselves as better than others. Be submissive to the elders and learn from others who have walked powerfully with the Lord longer than yourself. The Lord will promote the humble, but rebuke and judge any arrogance. Who is responsible for you? The Lord is. Cast your cares on Him, for He cares for you.

In 2 Samuel you see a number of people who do things their own way and a few who do things God's way. The question that is raised in this book is, "what is your motivation for what you do, and whose opinion do you value of your work?"

If you want to be a pastor, why do you want to be a pastor? Is it guidance from the Lord that you have gotten; is it that you want to serve the Lord? David and Samuel had that motivation but Eli and Saul did not. Make sure your heart is right before God! Arrogance has its roots in the Old Sin Nature, and it enters the human race through Adam's sin under the temptation of Satan himself. We have the Holy Spirit within, but we also have the devil's own thought pattern within us, and that thought pattern is self centred arrogance.

DAVID

JOT pages 180-181 - 2 Samuel is about King David, the City of Jerusalem with Mount Zion specifically being the place that is the focus, a Covenant and an everlasting Kingdom which comes out of the covenant. It is in the hands of David's greater son, the Lord Jesus Christ. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

David is said to be a man after God's own heart. David sinned greatly but dealt with his sin. He failed but in his confession he was restored and received grace. He is a great man because he loved God. We get a good background to the Psalms from 2 Samuel, and when you are teaching in one book you should be referring the other.

The city and the hill of Zion which now is a rubble filled hill (the Ophel) and is not part of the hub bub of busy modern Jerusalem. There are a number of prophecies in the Word of God about Jerusalem and Mt Zion which as yet have not been fulfilled. On part of Mt Zion sits the mosque of Omar, and the Dome of the Rock. The Temple of Solomon sat on this hill, directly east west from the Golden Gate.

ISRAEL AND THE CHURCH

God has a plan for Israel that is different for His plan for the Church. The Church is not an alternate Israel. The Davidic and Palestinian Covenants will only be fulfilled in the kingdom which demands Israel as part of the plan. Israel therefore must have a future.

Turn to and read the following passage of God's wonderful Word, **Romans 11:11-18**. - Israel has been cast down to allow the Gentiles in. They have fallen down but will rise again to a place of prominence, and it will be through their finding faith in their Messiah finally. Paul says that the plan of God is like a big olive tree, the root and trunk is Christ, the branches were Israel, but a lot of those branches were cut off through their rejection of Messiah, and the Gentiles who believed were grafted on. Do not mock Israel, God is able to graft them back in again, Paul says. As God has judged Israel for not believing Him, so He will also judge us. We are to walk humbly in these places, lest we fall.

Look now at the next verses, Verses 19 – 29. Paul ties together the promise from the Old Testament which he says has not been fulfilled. This states that there will be a day when Israel will believe the Lord. Israel is still generally in unbelief, although many have believed today and tens of thousands of Jews have been saved through the 1967-2017 Jubilee period. The promises are there in the Word of God, and they will be fulfilled. There is no doubt that God will fulfil his promises.

God still has a major plan for Israel and will continue to have one under the Lord Jesus Christ in the Millennium. It appears that David will actually reign as a sub regent for the Lord Jesus Christ through this time period.

Many reformed theologians have spiritualised these passages and in many cases this approach to scripture has caused significant anti-Semitism. A lot of people's racism flow into their theology, and theology gives excuse for racism. Beware of being anti-any group of people, but especially Israel, for the Lord is not finished with his people, and will judge severely those who abuse them. Once again be challenged as a "fruit inspector". Examine the fruit of all belief systems, for if a person's belief system leads to an anti-scriptural activity, then the theology does not have its origin in the Holy Spirit's teaching ministry.

The Church is a new group, we are not old Israel's replacement, we are neither Jew nor Gentile; we are Christians, with a separate system and destiny altogether. Prophecies as yet unfulfilled for the Jews are still valid for them; we have our own. Do not mix Israel and the Church, for the Lord is doing different things with the two entities, but weaving them into his plan through time. All Holy Spirit filled believers will be positive towards Jewish people and will pray for the peace of Jerusalem and the Jewish people, for we expect to see their salvation as a nation, for that is the clear promise of God. **Zechariah 12:10ff.**

Turn to and read the following passage of God's wonderful Word, **Acts 15:13-19**. As James was speaking here the Temple was not in ruins. James is talking about something which is going to happen after the Church is taken out of the world. The church is to be a people under the Lord's name. After this, after the church has done it's work, the Lord says, "I will build again the tabernacle of David" - Amos 9:11. This temple still is to be rebuilt, and even if was rebuilt tomorrow it would not be in David's name, until the Jewish people recognize the Son of David as their murdered Messiah.

The church and Israel are separate and to be kept so. God has a plan for both and is working it through to perfection in his time frame. We can see many things that are working towards the fulfilment of this plan but we do not know the day or hour of it's fulfilment.

THE DAVIDIC COVENANT

Turn to and read the following passage of God's holy Word, **2 Samuel 7:1-17** - Some of these verses may seem to apply to Solomon, and they do, but some manifestly do not. The kingdom of Solomon and his sons has not been established for ever. In eternity this is fulfilled. In this prophecy, as with all prophecies, it has to be taken seriously and carefully. This is the Davidic covenant which can only be fulfilled if Israel and David have a future. From this point on in the Old Testament you have promises concerning David and his kingdom. There is a future for Israel. It has been set aside, but they will be taken up again after the times of the Gentiles are fulfilled.

Look now at, **2 Samuel 7:20-29** - This is a good prayer by David after Nathan had given him the prophecy. It is completely grace orientated. This is the heart of 2 Samuel and of David and this is why he is a man after God's heart. David was blessed because he trusted God and loved Him above all in his generation. He made a great mistake in his affair with Bathsheba; it was a great sin and evil and God, nor does the Word of God minimise his sin.

He had also made a grave mistake before this with following the tradition of the ancient world and taking multiple wives. God's way is one man, one woman. To multiply wives is not to multiply happiness but it robs you of the intimacy that God has intended in marriage. He failed with Abigail and then even with Bathsheba, although two of her sons will figure in the line of Messiah. His failure is also obvious with his last meeting with Bathsheba where he does not have a loving wife sitting beside his bedside in 1 Kings 1.

By his actions David robbed himself of blessing in this particular area but it did not place him outside the plan of God for his life. Just so with us, and we want the best God has for us, not his second best!

JOT page 182 - David's sin is against Bathsheba and Uriah, but even more it was against God. David did not "get away" with his sins, he paid terribly in his life for these things he did. The sins were forgiven but the bitter fruits of his sins continued with family trouble, the rebellion of Absalom, **2 Samuel Ch 15 – Ch 19**, and the lack of joy in his marriages or family. You are forgiven your sins but the discipline and consequences often remain. This alone is a good (although selfish) reason to stop sin getting hold of your life; it always leads to further evil and destruction. These chapters are a major case study on depression. Refer to the Commentary on the CD.

By looking through this book you are able to see that it is better to obey God under temptation, even when the temptation looks beautiful. Many people live to regret their sins. He could however claim the doctrine behind the promise of Romans 8:28 showing that all things work together for good. But he had to face the fact that the things that happened were not good. If you are under personal pressure due to this sort of situation make sure you learn from David.

JOT page 183 - In the first half of 2 Samuel David is going up, chapter 11 and 12 the great sins occur and he goes down, and in chapters 13-20, he has trouble all the way. Out of this trouble however comes some of the best of the Psalms.

David clearly sinned in front of all Israel. God's discipline of David therefore has to take place in the view of the nation.

We should however take courage from the Lord's assessment of David. While he made decisions which cost him blessing he was still considered to be the friend of God. We, just like David will sin, just like him we must ensure we deal with it, but faster, if possible!

Bibliography - Best older authors to get second hand, or on the Net are, Theodore Epp, William Kelly, F B Meyer, Leon Wood.

2 SAMUEL	
The News of Saul's Death	2 Samuel 1:1-16
David's Lament	2 Samuel 1:17-27
David Anointed King over Judah	2 Samuel 2:1-7
Ish-bosheth, Son of Saul King of Israel	2 Samuel 2:8-17
Abner Kills Asahel	2 Samuel 2:18-24
Abner and Joab Declare a Truce	2 Samuel 2:24-32
Abner and Ish-bosheth Quarrel	2 Samuel 3:1-16
Abner and David	2 Samuel 3:17-25
Joab Kills Abner	2 Samuel 3:26-39
The Murder of Ish-bosheth	2 Samuel 4

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

David Made King of Israel	2 Samuel 5:1-5
The Capture of Jerusalem	2 Samuel 5:6-16
The Philistines Defeated	2 Samuel 5:17-25
Bringing the Ark to Jerusalem	2 Samuel 6:1-11
David Dances Before the Lord	2 Samuel 6:12-19
Michal Rebukes David	2 Samuel 6:20-23
Nathan's Prophecy	2 Samuel 7:1-17
David's Prayer	2 Samuel 7:18-29
David Military Victories	2 Samuel 8
David's Kindness to Mephibosheth	2 Samuel 9
David's Ambassadors Mistreated	2 Samuel 10:1-5
The Syrians and Ammonites Flee	2 Samuel 10:6-14
The Victory over the Ammonites	2 Samuel 10:15-19
David's Sin Against Uriah	2 Samuel 11:1-13
David has Uriah Killed	2 Samuel 11:14-25
David Marries Bathsheba	2 Samuel 11:26-27
Nathan's Parable	2 Samuel 12:1-6
David Repents	2 Samuel 12:7-15
The Death of the Child	2 Samuel 12:16-23
The Birth of Solomon	2 Samuel 12:24-25
Victory over the Ammonites	2 Samuel 12:26-31
Amnon Defiles Tamar	2 Samuel 13:1-14
Tamar's Mourning	2 Samuel 13:15-22
Absalom Murders Amnon	2 Samuel 13:23-33
Absalom Flees to Geshur	2 Samuel 13:34-39
Joab Secures Absalom's Return	2 Samuel 14:1-24
Absalom Living in Jerusalem	2 Samuel 14:25-33
Absalom's Revolt Against David	2 Samuel 15:1-12
David and his Household Flee	2 Samuel 15:13-23
The Ark Returned to Jerusalem	2 Samuel 15:24-29
The Treachery of Ahithophel	2 Samuel 15:30-37
Ziba's Lie	2 Samuel 16:1-4
Shime-I Curses David	2 Samuel 16:5-14
Absalom Comes to Jerusalem	2 Samuel 16:15-23
Ahithophel Advises to Pursue David	2 Samuel 17:1-4
Hushai Advises to Muster Forces	2 Samuel 17:5-16
Jonathan and Ahima-az Warn David	2 Samuel 17:17-23
David Musters his Men	2 Samuel 17:24-18:5
The Battle in Ephraim Forest	2 Samuel 18:6-8
Absalom Killed by Joab	2 Samuel 18:9-18
David Told of Absalom's Death	2 Samuel 18:19-33
Joab Rebukes David	2 Samuel 19:1-8
The Elders Invite David Back	2 Samuel 19:9-15
Shime-i Forgiven	2 Samuel 19:16-23
Mephibosheth's Explanation	2 Samuel 19:24-30
David Blesses Barzillai	2 Samuel 19:31-40
Israel's Jealousy	2 Samuel 19:41-43
Sheba Leads Israel to Revolt	2 Samuel 20:1-3
Joab Kills Amasa	2 Samuel 20:4-13
Sheba is Killed	2 Samuel 20:14-26
David Repays the Gibeonites	2 Samuel 21:1-9
Reburial of Saul and Jonathan	2 Samuel 21:10-14
Victories over the Philistines	2 Samuel 21:15-22
David's Psalm of Praise	2 Samuel 22
DAVID'S Last Words	2 Samuel 23:1-7
The Deeds of David's Mighty Men	2 Samuel 23:8-38
The Census of Israel and Judah	2 Samuel 24:1-9
David Faces a Choice	2 Samuel 24:10-14
The Pestilence upon Israel	2 Samuel 24:15-17
The Plague Averted	2 Samuel 24:18-25

DOCTRINES

DAVIDIC COVENANT

1. Israel will have a king forever 2 Samuel 7:8-17.
 - a) A descendant of David in the Davidic line (v 12)
 - b) He will have a kingdom to rule over. (v 12)
 - c) God will provide a throne. (v 13)
 - d) The throne will be forever. (vs 13,16)
 - e) The Davidic Covenant is restated in (v 16)
2. The covenant has one condition - disobedience will be rewarded with discipline but will not cause the cancellation of the covenant. (2 Samuel 7:15; Psalm 89:20-37)
3. Discipline came with the division of the kingdom under Rehoboam. (1 Kings 12:16-20)
4. Discipline continued with the captivity of Samaria in 721 BC and Judah in 586 BC.
5. Since then the only King of David crowned in Jerusalem has been crowned with a crown of thorns. (Matthew 27:29).
6. The Davidic Covenant was confirmed to Mary. (Luke 1:31-33; Acts 2:29-31).
7. The Davidic Covenant will be fulfilled at the Second Advent of Christ when He will commence His everlasting rule with the 1,000 year reign of the Millennium. ((Luke 1:32, Acts 2:29-30, Revelation 20:4-6)

DAVID – NOBILITY

1. SCRIPTURE - 1 Chronicles 11-29; 1 Samuel 16 - 1 Kings 2:12

2. BIOGRAPHY

David was born in the 10th Century BC into the tribe of Judah. He was the youngest of eight brothers (1 Samuel 17:12). His father was Jesse. Unlike his brothers, David was a shepherd, in which capacity he learnt courage which he later used in battle (1 Samuel 17:34,35). He also learnt tenderness and care for his flocks, a side of David which was reflected in his writings of God (eg Psalm 23). Like Joseph before him, his many talents were a cause of jealousy for his brothers (1 Samuel 17:28). When Saul was rejected, Samuel, guided by God, anointed David at Bethlehem (1 Samuel 16:1-13). God selected David to minister to Saul (1 Samuel 16:17-21), which he did, utilising his musical skills. David in his famous contest with Goliath showed himself as a courageous believer. Saul's attitude continued to decline. He became jealous of David, which resulted in David's flight from the King (1 Samuel 22:6-19). Eventually Saul was killed in the battle of Gilboa in 1056 BC. David mourned his passing (2 Samuel 1:17-27). At 30 years of age (2 Samuel 5:4) David began his reign of 40 years in Hebron as King of Judah. Seven years later he became King of the whole of Israel, reigning from Jerusalem (2 Samuel 5:5), which he captured from the Jebusites. David's life, however, was not without sin and anguish. His scheming in conjunction with his taking of Bathsheba and consequent loss of his children is well known. He is nevertheless held up as the prime example of a man after God's heart and the great King from whom the King of Kings was to descend. David died aged 70 and was buried at Jerusalem (1 Kings 2:10,11).

3. EVALUATION

- a) David was not highly regarded by his father (1 Samuel 16:11).
- b) Samuel however was able to discern that the youngest son of Jesse was the chosen one of Israel (1 Samuel 16:12,13).
- c) He was able to assist Saul in times of stress with his skillful playing of the harp (1 Samuel 16:23).
- d) While acting as a shepherd he had killed both a lion and a bear (1 Samuel 17:34-37).
- e) He uses this experience when he faces Goliath of Gath, the Philistine champion (1 Samuel 17:39-51).
- f) He selects five smooth stones as there were five giants in the Philistine army, comprising Goliath, Goliath's brother (2 Samuel 21:19), Ishbi-benob (2 Samuel 21:16), Saph (2 Samuel 21:18), and six fingers and six toes (2 Samuel 21:20).
- g) In his flight from Saul, David has opportunities to ascend the throne by killing Saul, but does not (1 Samuel 24:4-7; 26:7-12).
- h) David showed compassion to Mephibosheth, the crippled descendant of Saul (2 Samuel 9).
- i) David's desire for Bathsheba causes him to cause the murder of one of his greatest warriors Uriah (2 Samuel 11).
- j) David confessed his sin asking that the Holy Spirit be not taken from him (Psalm 51:11).

4. PRINCIPLES

- a) God uses people who may not be of great importance in the world's view (1 Corinthians 1:26-28).
- b) Spiritual values are spiritually discerned (1 Corinthians 2:14).
- c) Music has therapeutic values for some types of disorders.
- d) Previous experience and skills can be utilised by God in His service (Acts 22:3).
- e) With God nothing is impossible (Luke 1:37).
- f) The Christian soldier must be adequately prepared for all eventualities (the five stones).
- g) Violent revolution and coup d'etats never achieve anything as the new regime is almost always worse than that overthrown (Jud 9).
- h) The timing for change is in the hand of the Lord. Whether one is promoted or not is dependent on God's plan for your life (Psalm 113:7,8).
- i) True nobility is showing generosity and compassion to your enemies (Matthew 5:44).

LECTURE 13 - 1 KINGS

INTRODUCTION

JOT chapter 12 - page 185. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

This is a historical book and should be kept in its historic perspective. 1 and 2 Kings follows directly after 1 and 2 Samuel. In the Septuagint which was written by around 200 BC, they were called the books of the kingdom being 1st, 2nd, 3rd and 4th books. When you are studying the history of Israel you should have four Bibles open, one at Samuel or Kings, one at Chronicles, one in the Psalms and the fourth one at the prophet involved at the time. The books of Chronicles will give you the same history as the Kings but from a different viewpoint; Kings is written from the perspective of the palace while Chronicles is viewed from the temple, or divine perspective. Most of the prophets live in this period between David and the Babylonian Captivity. The Psalms are written for the people to read and sing right the way through this period. The Treasury of David by Spurgeon is still one of the best books I believe on the Psalms.

THE DECLINE IN THE KINGS

Open and read these passages; **1 Kings 14:22, 15:11** - here in these two verses you have the contrast and the significance of the book of Kings, and it is David who sets the standard - everyone who does evil is compared to David and everyone who does good is also compared to him. He sets a standard to which none of the kings rise again. Daniel alone may be compared to him.

The chart at page 185 shows the downward trend of the kings from David whose death is recorded in chapter 1. God disciplined the nation because it did not attain the level that even David set. In the book of Kings we have the fall of a nation from kingship to captivity.

These books contain many examples of how evil people can be. In Kings we see how petty people attain power, how spiritually and morally people slide into disaster, and yet also how a few individuals in the nation can, by obedience to God's Word, stem the slide, and lead revival at times. This is a concept which we as believers should be excited about; for even in a decadent or corrupt nation we can, by our obedience, lead or begin a revival. These books show God's wonderful grace provision for obedient believers, even in the midst of the destruction of the nation. We must remember that God is finally in control. What the Lord rises up, He can also cast down.

REVIVALS

Another thing we learn is that revivals are often very temporary and superficial. In Kings we shall see many revivals and also see sadly just how short they were. We should pray for the revival of the people's desire for God's Word as when we have a revival of that type it lasts a lot longer. We have cycles of revival and apostasy in Kings, and many of us will see similar cycles in our own ministries, and we try to keep God's people from making shipwreck of their lives. For a revival to be effective the teaching of the Word must be thorough and regular. Even then renewal and revival are required at least every year to keep a church hot and on target role in their community.

Turn to and read, **1 Kings 15:11**, the king purified the land with the exception of the high groves; which were the places of pagan worship. That remnant of evil in the following reign caused problems to arise. Do not think that as a believer or minister you are going to defeat evil totally. This is unrealistic, and counter to the teaching of God's Word. They do not remember the doctrine of God's Word that evil will not be defeated until it is when the Lord Jesus Christ comes back to reign. Through the Holy Spirit who restrains we can hold back evil, and limit its effective work, but only the Lord will abolish it from the earth. - 1 Thessalonians 2.

While we can see that we cannot totally defeat evil, we may be able to be a vessel which can be used to hold back evil in our generation. Evil is to be opposed and every vestige of it in the life of converts targeted by thorough Bible teaching. If the Lord in His grace allows you to be involved in a revival you should stay close to the Lord and give Him thanks for however long it lasts. Give Him the praise but do not think that you are going to see evil eliminated in your generation.

AUTHOR AND DATE OF WRITING

These books are not just historical documents, they also have a moral and spiritual purpose. The author is probably Jeremiah, which is also the opinion of the writers of the Mishnah. An alternative was that it was another prophet of the Captivity or post captivity. It is unlikely to be Ezekiel because the style is completely different to his work and he dies too early for the last chapter to be summed up as it is.

Whoever it was he had the benefit of written records of that time - Read in **1 Kings 11:41** - where he notes that he had access to the book of the acts of Solomon. In **1 Kings 14:29** the chronicles of the Kings of Judah is mentioned.

In contrast Chronicles was written by a priest (we believe Ezra) from the priestly viewpoint rather than the prophetic which is the case with the Kings. The Chronicles were definitely written after the return of Israel from the Babylonian captivity. This is indicated by the fact that there is great emphasis on the Temple and Temple worship in the Chronicles. By reading both we get the binocular vision on the period, which is what God intended. I repeat an observation from earlier lectures; these historical books do not read like anything else from the ancient world.

THE EXTENT OF THE BOOK OF KINGS

The books of Kings start with king David and finishes with king Nebuchadnezzar both of whom appear to be great believers; it carries us from the Age of Israel into the Times of the Gentiles. During this period the prophets exhort the kings to return to the Lord and live in the standard set by God. The people however live at the lower standard with the result that it ends in disaster. Hebrew 12 picks up

where the books of Kings leave off asking the question, will you be blessed or disciplined? The standard that God uses to determine what will occur is given in Deuteronomy 28-30. In Kings we see people, for much of the time, living in carelessness towards the things of God, and so finding themselves under the "Sin unto Death"; people under maximum divine discipline.

We should be very careful in the book of kings, not to jump to conclusions as to the length of reigns of kings. Many of the lengths are expressed differently, with some reigns being inclusive whilst others are exclusive. There are also co regencies to contend with. It is therefore more important to look at how the people lived and lessons we can learn from them rather than get side tracked by dates or lengths of reign. Always consult a Bible Encyclopaedia to check the analysis of dates and times of reigns for each of the Kings. You will find a variety of opinions regarding some kings.

KEY CHARACTERS

The key characters are King Solomon chapters 1-11, and the work of the prophet Elijah in chapters 16-22. These two men form a nice contrast in life and works. The book of Kings is really an example of the love of God for Israel, and the desire of Israel to have another king like David.

JOT - charts pages 188-9. This series of charts is a fairly good assessment or overview as to where everybody fits together with a coding of good and bad. The kings of Israel were predominantly bad but God in His grace sends all these prophets into Israel calling them to repent. Hosea and Amos are two that speak most clearly about this. The southern kingdom, Judah had a mixture of good and bad kings with Obadiah, Joel, Jeremiah and Isaiah being the main prophets. Tradition records that Isaiah was sawn in half by Manasseh. Daniel and Ezekiel prophesied to the people in the Babylonian captivity. Jeremiah dies with the exiles in Egypt.

God was not working through the kings to protect Israel but through the prophets and believers during this time. In our time He works by the Holy Spirit through believers and not through nations and their leaders. There has never been such a nation as a Christian nation. There is a universal Christian church. God is calling out a people and calling to His people. He is calling people out of the nations to be His people as part of a spiritual nation. Our job as Christians is to call our nation to repentance in a similar way to the prophets of old as we are His representatives. It is not to white wash Satan's world. We must pluck the brands from the fire, for we cannot put the fire out.

Where you get a large number of believers in a nation the nation is blessed greatly as was Britain in the nineteenth century, and the USA has been since WW2.

God begins the book of Kings speaking through God's provided king David and ends speaking to the nation through prophets. The only truly God-led nation will be when the Lord Jesus Christ sets up His kingdom in the Millennium. The reform movement is trying to Christianise nations and it cannot be done. Our role is now to evangelize the lost; the Lord's return alone will bring his kingdom upon the earth, not any efforts of our own.

Refer to JOT page 199 - there are good applications regarding prayer, God's justice and righteousness, judgement, mercy, the Church as God's house, the nature of worship and praise, leadership. There is more about leadership here in Kings than in any leadership manual, both what to do and what not to do, both what to believe and what to doubt, both who to trust and who to fear greatly.

With regard to apostasy it is important to look at characters in history and see how they coped with the situation and how we would cope if we were in that situation. Take heed proud man lest ye fall. Here we see human nature tested in every possible way. Solomon was an example who allowed the details of life to crowd out his spiritual life. There is danger in prosperity. Do not make me so poor that I become a thief, do not make me so wealthy that I forget you. We must walk close to God. Sin does not pay, but if we sin, we pay dearly for it in the divine discipline that comes into our lives. The Bible teaches that the "wages of sin is death", **Romans 6:23**, but always read to the end of the verse! There is hope through the grace, mercy and salvation offered by God, but the wages of sin will be paid in full if people persist in walking that way through life to its end.

1 KINGS	
David in Old Age	1 Kings 1:1-4
Adonijah Seeks to be King	1 Kings 1:5-14
Bathsheba and Nathan	1 Kings 1:15-27
David Decides for Solomon	1 Kings 1:28-37
Solomon Anointed King	1 Kings 1:38-53
David's Last Words and Death	1 Kings 2:1-12
Adonijah Put to Death	1 Kings 2:13-25
Abithar Banished and Joab Killed	1 Kings 2:26-35
Shime-I's Broken Oath and Death	1 Kings 2:36-46
Solomon Marriage Alliance	1 Kings 3:1-2
Prayer for Wisdom Granted	1 Kings 3:3-15
Solomon's Wise Decision	1 Kings 3:16-28
Appointment of Court Officials	1 Kings 4:1-21
The Household Provisions	1 Kings 4:22-28
Solomon's Great Wisdom	1 Kings 4:29-34
Preparing to Build the Temple	1 Kings 5:1-12
Solomon Uses Forced Labour	1 Kings 5:13-18

The Description of the Temple	1 Kings 6:1-13
The Interior of the Temple	1 Kings 6:14-37
The Palace Buildings	1 Kings 7:1-12
The Employment of Hiram	1 Kings 7:13-22
The Molten Sea and Brass Lavers	1 Kings 7:23-39
Other Brass Furnishings	1 Kings 7:40-51
The Ark Brought to the Temple	1 Kings 8:1-13
Solomon's Speech	1 Kings 8:14-21
Solomon's Prayer of Dedication	1 Kings 8:22-53
Solomon's Benediction	1 Kings 8:54-61
The Offering and Feast	1 Kings 8:62-66
The Lord's Covenant with Solomon	1 Kings 9:1-9
Solomon Builds with Forced Labour	1 Kings 9:10-28
The Visit of the Queen of Sheba	1 Kings 10:1-13
The Material Splendour of Solomon	1 Kings 10:14-29
Solomon Takes Foreign Wives	1 Kings 11:1-8
The Lord Warns Solomon	1 Kings 11:9-13
Solomon's Enemies; Hadad and Rezon	1 Kings 11:14-25
Abijah's Prophecy about Jeroboam	1 Kings 11:26-40
The Death of Solomon	1 Kings 11:41-43
Rehoboam King of Israel	1 Kings 12:1-11
The Revolt of the Ten Tribes	1 Kings 12:12-20
God's Command to Rehoboam	1 Kings 12:21-24
Calf Worship at Bethel and Dan	1 Kings 12:25-33
The Prophecy About Josiah	1 Kings 13:1-10
The Lying Prophet	1 Kings 13:11-19
The Man of God Killed by a Lion	1 Kings 13:20-32
Jeroboam's Sin Continues	1 Kings 13:33-34
Abijah's Death Foretold	1 Kings 14:1-16
The Death of Jeroboam	1 Kings 14:17-20
Rehoboam, King of Judah Dies	1 Kings 14:21-31
Abijah King of Judah	1 Kings 15:1-8
Asa King of Judah	1 Kings 15:9-15
War Between Judah and Israel	1 Kings 15:16-24
Nadab King of Israel	1 Kings 15:25-32
Baasha King of Israel	1 Kings 15:33-16:7
Elah King of Israel	1 Kings 16:8-14
Zimri King of Israel	1 Kings 16:15-20
Omri King of Israel	1 Kings 16:21-28
Ahab King of Israel	1 Kings 16:29-34
Elijah Fed by Raven	1 Kings 17:1-7
Elijah Raises the Widow's Son	1 Kings 17:8-24
Elijah and Obadiah Meet	1 Kings 18:1-16
Ahab and Elijah Meet	1 Kings 18:17-19
Priests of Baal on Mount Carmel	1 Kings 18:20-29
Fire Consumes Elijah's Sacrifice	1 Kings 18:30-40
The Coming of the Rain	1 Kings 18:41-46
Elijah Flees from Jezebel	1 Kings 19:1-8
Elijah in the Mountain Cave	1 Kings 19:9-18
Elijah Casts his Mantle on Elisha	1 Kings 19:19-21
Ahab's First Syrian Campaign	1 Kings 20:1-22
Ben-hadad Defeated	1 Kings 20:23-30
Ahab Spares Ben-hadad	1 Kings 20:31-34
Ahab Judged for Sparing Ben-hadad	1 Kings 20:35-43
Ahab Covets Naboth's Vineyard	1 Kings 21:1-4
Jezebel Seizes the Vineyard	1 Kings 21:5-16
Elijah Pronounces Doom	1 Kings 21:17-26
Ahab's Repentance	1 Kings 21:27-29
Ahab's Agreement with Jehoshaphat	1 Kings 22:1-4
The Lying Prophets	1 Kings 22:5-12
Micaiah's True Prophecy	1 Kings 22:13-28
Ahab's Defeat and Death	1 Kings 22:29-40
Jehoshaphat King of Judah	1 Kings 22:41-50
Ahaziah King of Israel	1 Kings 22:51-53

DOCTRINES

APOSTASY

1. Apostasy means falling away.
2. Apostasy differs from backsliding. A true Christian can backslide, an apostate is never born again. eg. Judas Iscariot.
3. The backslidden Christian breaks fellowship, but doesn't lose his salvation. (John 5:24)
4. The apostate is declared in (2 Timothy 4:3-4) and (1 John 2:19)
5. Apostates may do good works calling themselves Christians but they should not be accepted as such. (2 John 9-11, John 10:12-13).
6. There will be a great apostasy prior to the Rapture (2 Thessalonians 2:3)

SOLOMON – PLEASURE

1. SCRIPTURE Proverbs, Ecclesiastes.

2. BIOGRAPHY - Solomon was the youngest son of David and Bathsheba (1 Chronicles 3:5). Educated under Nathan the prophet he was only looked upon as heir to the throne after the death of Absalom. Solomon was anointed King at the age of 20 in 1015 BC (1 Kings 1:39). David died soon afterwards. Solomon was fabulously rich, the wealth having been accumulated over many years by David (1 Chronicles 29:2ff.). He was a merchant as well as a monarch (2 Chronicles 8,9). Trading in many items, his navy, assisted by the Tyrians, expanded his area of commerce. The visit of the Queen of Sheba was one of the results of his widespread trade (1 Kings 10). Solomon was a great builder, building the Temple at Jerusalem (1 Kings 6) as well as reinforcing the walls of the city. He also built fortifications across the land. Under Solomon though, heathen shrines began to be erected. As a result the kingdom was split with ten tribes forming Israel (or Samaria) and the two tribes remaining as Judah: the split occurring in the time of his sons (1 Kings 11:31-35). He established a harem on a lavish scale and made great display of his wealth. He continued in areas of worldly philosophy, which is reflected in his pursuit of pleasure in Ecclesiastes. He was also the author of Song of Solomon (or Canticles) and Proverbs. Solomon died and was buried at Jerusalem (1 Kings 11:43). In the New Testament the only reference is to the fact that the humblest work of God as a lily was not equaled by all of Solomon's glory.

3. EVALUATION

- a) Solomon is seen as the author of the book of Ecclesiastes and the King over Israel (Ecclesiastes 1:12).
- b) He gives himself over to much study and was able to say that with few exceptions he understood all knowledge of his time (Ecclesiastes 1:13-17).
- c) With increased knowledge came an increased appreciation of discontent (Ecclesiastes 1:18).
- d) Solomon tries to find contentment in laughter (Ecclesiastes 2:1-2).
- e) He becomes a wine expert (Ecclesiastes 2:3).
- f) Solomon built magnificent buildings and grounds (Ecclesiastes 2:4-6).
- g) He had many servants and surrounded himself with musicians and singers (Ecclesiastes 2:7,8).
- h) Solomon accumulated wealth and possessions (Ecclesiastes 2:9-11).
- i) He remembered he needed to provide for children who would follow him, but recognised that they might turn out to be foolish (Ecclesiastes 2:18,19).
- j) Solomon recognises God's timing in all things but as time progresses, he rationalises and eventually doubts as to whether God exists (Ecclesiastes 3).
- k) He accumulates riches but this only gives lack of sleep, whilst the labourer sleeps well. Riches cause worry about losing his wealth (Ecclesiastes 5:10-16).
- l) Solomon seeks a good reputation rather than being light hearted (Ecclesiastes 7:1-15).
- m) He now examines morality as a source of contentment but concludes that a life of "eat, drink and be merry" is all that you can make of life (Ecclesiastes 8:9-15).
- n) Solomon warns of wasting your life in the pursuit of pleasure and that the true source of contentment is application of the word of God to your life (Ecclesiastes 12).

4. PRINCIPLES

- a) Education does not provide pleasure (1 Corinthians 3:18-21; Proverbs 3:7).
- b) Comedy and laughter do not bring contentment (Proverbs 14:13).
- c) Wine is a mocker (Proverbs 20:1).
- d) Great buildings bring no lasting joy (Daniel 4:30,31).
- e) Luxury is not a source of happiness (Proverbs 15:17).
- f) Music plays on the emotions but the satisfaction it brings is fleeting.
- g) Wealth and possessions do not provide security (Proverbs 11:4).
- h) You can provide for your children but they can be a great disappointment (Proverbs 17:2).
- i) Position and morality is not a source of permanent happiness.
- j) Old age can be either a time of great pleasure or the most miserable time of your life.
- k) The only source of true pleasure is obeying God and His Word (Psalm 1:2)

ELIJAH – POWER OF GOD

1. SCRIPTURE - 1 Kings 17 -19,21; 2 Kings 1,2.

2. BIOGRAPHY

Elijah was a 9th Century BC prophet. His name meant "Jehovah is God". He has very little background mentioned in the Bible even though he is one of the greatest prophets in Jewish history. He was called a Tishbite from Gilead (1 Kings 17:1) and suddenly appeared on the scene. He confronted Ahab with a prediction of drought (1 Kings 17) and retired to the desert. He reappeared where he challenged the prophets of Baal in the Mount Carmel contest (1 Kings 18). Having won a great victory over paganism he fled from Jezebel to Horeb where he resided in despair (1 Kings 19) (see Moses, Topic 30). The second half of his ministry involved the Naboth incident (1 Kings 21) and predicted judgment on Ahaziah for idolatry (2 Kings 1). Like Enoch before him, Elijah was translated without dying, in a fiery chariot (2 Kings 2) leaving his prophet's mantle to Elisha.

3. EVALUATION

- a) Ahab accuses Elijah of causing problems in Israel (1 Kings 18:17).
- b) Elijah tells Ahab that the problems in Israel are caused by Ahab's disobedience to God's laws (1 Kings 18:18).
- c) He challenges Ahab to assemble the prophets of Baal who were being kept at public expense to Mount Carmel (1 Kings 18:19,20). They number 450.
- d) Elijah tells the crowd that he is the last remaining prophet of the Lord and sets up a test of who is the true God (1 Kings 18:21-24).
- e) The prophets of Baal, with incantation and ritual, attempt to invoke their God but to no effect (1 Kings 18:25-29).
- f) Elijah now copies Joshua at Gilgal and makes an altar of 12 stones, places a bullock on wood and pours water on the sacrifice (1 Kings 18:30-36).
- g) The power of God is demonstrated with fire from heaven consuming the sacrifice (1 Kings 18:38).
- h) The drought which had been afflicting the land for 3 1/2 years was now broken (1 Kings 18:41-46).
- i) Jezebel the queen reacted to the death of the priests of Baal who had been slaughtered at Elijah's insistence (1 Kings 18:40) and threatened to kill Elijah.
- j) Elijah becomes depressed and flees into the wilderness. God provides food whilst he is under the juniper tree (1 Kings 19:4-8).
- k) Dwelling in a cave at Mount Horeb, the Lord shows wind, fire and earthquake but the Lord is not in them (1 Kings 19:9-11).
- l) The Lord appears in a still small voice and tells Elijah that he is not the last believer but that there are 7000 other servants of the Lord in Israel. He is to go and find Elisha, his successor as prophet; and anoint Jehu King over Israel (1 Kings 19:12-18).

4. PRINCIPLES

- a) Resist the devil and he will flee from you (James 4:7).
- b) Greater is He that is in you than he that is in the world (1 John 4:4).
- c) Nothing is impossible with God (Mark 10:27).
- d) The battle is the Lord's (1 Samuel 17:47).
- e) God will provide great victories against apparently superior forces (cf. Gideon).
- f) It is possible for a spiritual giant to become depressed and disillusioned (John 21:3).
- g) In times of trouble the Lord will give guidance (Psalm 42:1-11).
- h) God will not prosper a nation which has become apostate (Deuteronomy 28:15-68).
- i) The Lord always has faithful representatives to continue His work in the devil's world.
- j) Elijah parallels Moses his fellow herald at the Second Advent in many ways.
 - i) Both went to Horeb where God spoke to them.
 - ii) Both had a mysterious end to their ministry.
 - iii) Both are heralds at the Second Advent (Revelation 11).
 - iv) God used fire in both cases as a demonstration of power.
 - v) Both seen on the Mount of Transfiguration.
 - vi) Both had noteworthy successors.
- k) The servant who fails can again have a major part to play in the plan of God (Jonah).

LECTURE 14 - 2 KINGS

INTRODUCTION

This book, together with the associated ones, deal with the history and politics of Israel over several hundred years. In Kings we have the prophets and kings speaking, whilst in Chronicles we have the priest's viewpoint. We have great examples of believers and unbelievers and the importance of stability in people. It also illustrates the importance of spiritual growth and character.

1 CORINTHIANS 9

Turn to and read, **1 Corinthians 9:19-23** - Paul talks here about his motivation as an apostle. He wanted a spiritual revolution in the hearts of every body he met. This is the true heart desire of every servant of the Lord and we see the prophets expressing this also.

Read verses 24-27 - these verses are often read out at an ordination service. It is a warning that if he does not walk in the light he will become a castaway. In view here is not loss of salvation but loss of reward and perhaps a premature departure from this life. (Sin unto Death). If you get people who stop growing spiritually and walking with the Lord the person's weaknesses will become obvious quite quickly. We see this a lot in Kings. An example is Saul who started well but ended up under the sin unto death because he transgressed God's Word.

THE RESPONSIBILITIES OF A PASTOR

We must make sure, if we are Bible Teachers, that we apply all we teach lest having saved others we lose ourselves! The pastor should study for himself and this should overflow on week night meetings as well as Sundays. If you study and do not teach it to your flock you may end up not applying in your own life what you teach.

Pastor- you should never write your sermon on a Saturday night; you need time to apply the Word before you teach it. Your people must see that you are being changed and encourage them to be changed and follow the Word also. Do not be a pastoral schizophrenic. God wants you working and walking together on a daily basis. If you are teaching you will grow yourself. You should be challenged by God's Word and not use sermon outlines as your material as the Holy Spirit leads you. Second best is no good in the Lord's service. You should not bring a lamb with a lame leg to sacrifice to the Lord. Do not bring a bad sermon to the Lord, for it is not an acceptable sacrifice/service.

The majority of Christians in any period of history fall under the category of losers. When you get into a church you need to ensure that you are doing it right otherwise the church will never get it right. That means unless you "walk in the Spirit", the people will not have a mentor to show them what that phrase means in truth. As a pastor you are supposed to say "follow me". Philippians 3:13ff. The majority of Christians are not moving in the right direction. However as a person moves in the right direction and others follow, with maximum confession of sin, there will be a revival even if it is for a short time only. We must say to the Lord, "let it start with me, Lord". The more time we walk with the Lord the greater our impact for Christ. Feed on the Word, pray frequently. We are sinners saved by grace and we should be clean vessels for His use.

DEUTERONOMY 17

Turn to and read, **Deuteronomy 17:14-20** - What we see in Samuel, Kings, and Chronicles are things that were prophesied in the Torah coming to fruition in history. Israel was told not to have a king, but God then said to them, "I know you will have a king and here are the rules". Even the early kings abrogated these rules with both Solomon and David having a number of wives, Solomon became very rich and had a large army, including cavalry and a chariot corps. He also increased in power and enjoyed the power and prestige. As a pastor it is easy to get into a power lust or financial lust situation. Remember you are under similar rules to the kings of old; you are there to serve, not have servants!

Sexual lust is a danger and affects around 90% of humanity and can be powerful as long as life is. We should multiply the time we spend in God's Word and not multiply sexual partners. Stay with your marriage through thick and thin, and leave it only with good biblical reasons. Live in it, believe in it, commit, apply all of God's Word to it. We should remain a fundamentalist in our beliefs, like Paul, Jeremiah and Isaiah. You will be prepared for what will happen if you make your stand upon God's Word. The so called "sexual revolution" of the 1960s and 1970s that flows into our world today has delivered nothing but destruction of marriage and the family; its legacy is suicide and drug addiction. Do not be fooled by the satanic lie, for Satan has used sexual promiscuity and perversion throughout history to destroy people.

JOT - page 201 -. 2 Kings continues the story of the divided kingdom. Both Elijah and Elisha are witnesses to the northern kingdom. Elijah appears in 1 Kings and the transfer of his power to Elisha is dealt with in 2 Kings. In chapter 17 the northern kingdom goes out of history. The split up of the kingdom of Solomon and David, was as a result of Solomon's son Rehoboam listening to bad advice with Judah and Benjamin forming the southern kingdom and the balance of the tribes forming the northern nation. They fought each other for hundreds of years, throughout 1st and 2nd Kings. Occasionally there was a truce, generally when the southern kingdom had an evil king. The northern kingdom always had bad kings, but we will notice that some of the greatest of the prophets kept up God's gracious appeal to them that they might be saved.

THE ASSYRIANS

The Assyrians arrived in 725 BC and the northern kingdom ceased to exist by 720 BC, with the survivors taken into captivity, or escaping to the south, and finding their new identity within the tribes there. A significant number of believers migrated to the southern kingdom prior to the fall of Samaria and formed the basis for the revival and rebuilding of the so called "lost ten tribes". It is of note that James some 800 years after the destruction of Samaria writes to the twelve tribes, in **James 1:1**. The twelve tribes are also mentioned in Revelation chapter 7. Note that biblically there are no "lost tribes"; the remnant according to grace survived in the southern kingdom right through until the days of the Lord.

Assyria came from the north, their power centre being based on a city complex, the largest of which was Nineveh. The Assyrians were brutal people. When an Assyrian won the equivalent of the Victoria Cross he was given 50 or so prisoners to torture to death over the next few days. Initially they were roasted over a slow fire throwing water over the victim so that all the skin peeled off. They would then be left out in the sun to die or be eaten by the ants. They used to use the skin to decorate things. It was not surprising therefore that when the Assyrians attacked a city the whole community would commit suicide rather than fall into the hands of that brutal people. They also had a scorched earth policy which was so effective that it is said that even the rats died of starvation after the Assyrians had gone through any land.

This explains why Jonah had a hard time being motivated to go to Nineveh to preach the need for repentance. He did not want to see these people saved and in heaven; he wanted them in the depths of hell. A number of prophets preached faithfully in the last 60 years of the northern kingdom causing the migration of believers south. Those who failed to heed the warnings of God's faithful prophets went into captivity and were lost to history. The captives who survived were mixed with other races to pacify them, a technique also used in the Soviet Union under Stalin. A large number of them would be worked to death.

The fall of Assyria and the speed with which it occurred was one of the wonders of the ancient world. While still at the height of their power a three pronged attack occurred with the Egyptians, Babylonians and the Scythians combining to take Nineveh after a flood had

taken out some 5 kilometres of city wall. This occurred in 612 BC. A remnant of Assyrians fled to an adjacent city and even though Pharaoh Necho returned in 609 to try to save them, the Babylonians destroyed the last of the Assyrians, and destroyed the Egyptians at the great battle of Carchemish. On the way to this battle Pharaoh Necho was opposed by King Josiah, who was a good king of Judah. He got involved in the battle (that he should not have done – or should he?) and was killed. The Lord was judging Nineveh and Josiah may have been killed trying to delay Necho to assist Nebuchadnezzar – unclear at this distance. After his death the southern kingdom slipped again into apostasy and eventually went into captivity in 586 BC. There were three waves of Babylonian captivity, the first in 605, the second in 597, and the final destruction in 586 BC.

JOT - page 203 - the History of Assyria.

The southern nation under Hezekiah was prophesied to by Isaiah very effectively, resulting in an amazing deliverance by the destruction by the Lord of the Assyrian Army sent to destroy Jerusalem around 700 BC. To research this you should have 2 Kings, Micah, 2 Chronicles and Isaiah open. Towards the end of 2 Kings we have the decline and fall of Judah with the prophets Jeremiah, Habakkuk, Zephaniah and Nahum.

There were a series of empires which affected the Jews, the Egyptians, Assyrians, Chaldean, Medio - Persian, Greek and Roman. The rise and fall of these and other empires shows that God is in control, and is still on the throne and is in charge of history. The Lord will deliver His people. We should not fall apart when national pressures come upon our nations. The Jews in Jerusalem did not because they trusted the Lord and His Word. We may tell our people what they should do as reflected in the Bible, but like Jeremiah's experience, the people may reject our advice and go under judgement. We may go through the fire but we will be victorious in Christ. In the ministry life is not easy. If the return of the Lord is near the Bible tells us that we are in a period of massive spiritual decline not a great revival. What is needed is strength and stability of character. This is brought out in this book. God is faithful, and we must be also to His Word and his plan for us.

2 KINGS	
Ahaziah Inquires of Baal-zebub	2 Kings 1:1-8
The Attempts to Seize Elijah	2 Kings 1:9-16
Jehoram King of Israel	2 Kings 1:17-18
Elijah Taken Up to Heaven	2 Kings 2:1-12
Beginning of Elisha's Ministry	2 Kings 2:13-23
Jehoram Musters Forces in Samaria	2 Kings 3:1-12
Elisha Assures Jehoram of Victory	2 Kings 3:13-20
Jehoram's Campaign Against Moab	2 Kings 3:21-27
The Widow's Jar of Oil	2 Kings 4:1-7
The Shunammite Promised a Son	2 Kings 4:8-17
Elisha Raises the Dead Son	2 Kings 4:18-37
Poisonous Food Made Harmless	2 Kings 4:38-41
The Feeding of the Hundred Men	2 Kings 4:42-44
The Cure of Naaman the Leper	2 Kings 5:1-14
Elisha Refuses a Reward	2 Kings 5:15-19
Gehazi's Greed and Punishment	2 Kings 5:20-27
Recovery of the Lost Axe Head	2 Kings 6:1-7
Elisha Strikes the Syrians Blind	2 Kings 6:8-19
The Blind Syrians Led to Samaria	2 Kings 6:20-31
The Prophecy of Elisha	2 Kings 6:32-7:2
The Syrians Flee	2 Kings 7:3-15
Plundering the Syrian Camp	2 Kings 7:16-20
The Shunammite Woman Comes Home	2 Kings 8:1-6
Hazael Anointed King of Syria	2 Kings 8:7-15
Jehoram King of Judah	2 Kings 8:16-24
Ahaziah King of Judah	2 Kings 8:25-29
Jehu Anointed King of Israel	2 Kings 9:1-13
Jehu Tricks and Kills Joram	2 Kings 9:14-26
Ahaziah Flees and is Killed	2 Kings 9:27-29
The Death of Jezebel	2 Kings 9:30-37
Ahab's Seventy Sons Beheaded	2 Kings 10:1-11
Jehu Kills Ahaziah and Ahab's Kin	2 Kings 10:12-17
Jehu's Massacre of Baal Worshipers	2 Kings 10:18-27
Summary of Jehu's Reign	2 Kings 10:28-36
Athaliah Queen of Israel	2 Kings 11:1-3
Jehoiada Overthrows Athaliah	2 Kings 11:4-20
Jehoash King of Judah	2 Kings 11:21-12:3
Jehoash Repairs the Temple	2 Kings 12:4-16
Jehoash Pays Off Hazael	2 Kings 12:17-21
Jehoahaz King of Israel	2 Kings 13:1-9
Jehoash King of Israel	2 Kings 13:10-13

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

The Death of Elisha	2 Kings 13:14-25
Amaziah King of Judah	2 Kings 14:1-14
The Death of Jehoash	2 Kings 14:15-16
The Death of Amaziah	2 Kings 14:17-
Jeroboam II King of Israel	2 Kings 14:23-29
Azariah King of Judah	2 Kings 15:1-7
Zechariah King of Israel	2 Kings 15:8-12
Shallum King of Israel	2 Kings 15:13-16
Menahem King of Israel	2 Kings 15:17-22
Pekahiah King of Israel	2 Kings 15:23-26
Pekah King of Israel	2 Kings 15:27-31
Jotham King of Judah	2 Kings 15:32-38
Ahaz King of Judah	2 Kings 16
Samaria Captured by Assyria	2 Kings 17:1-6
The Sins of Israel and Judah	2 Kings 17:7-23
Israel Resettled with Assyrians	2 Kings 17:24-34
Serving the Lord and Graven Images	2 Kings 17:35-41
Hezekiah King of Judah	2 Kings 18:1-8
Israel Taken Captive to Assyria	2 Kings 18:9-12
Hezekiah Pays Tribute to Assyria	2 Kings 18:13-18
The Assyrian Threat	2 Kings 18:19-27
Rabshakeh Urges Peace with Assyria	2 Kings 18:28-37
Hezekiah Send to Isaiah	2 Kings 19:1-13
Hezekiah's Prayer	2 Kings 19:14-19
Isaiah Brings an Answer	2 Kings 19:20-34
The Divine Deliverance by God Slaying 185,000 Assyrians	2 Kings 19:35-37
The Sickness of Hezekiah	2 Kings 20:1-11
Hezekiah's Foolishness	2 Kings 20:12-21
Mannaseh King of Judah	2 Kings 21:1-9
Fall of Jerusalem Predicted	2 Kings 21:10-18
Amon King of Judah	2 Kings 21:19-26
Josiah King of Judah	2 Kings 22:1-2
Josiah Repairs the Temple	2 Kings 22:3-7
The Book of the Law Found	2 Kings 22:8-13
The Words of Huldah the Prophetess	2 Kings 22:14-20
The Renewal of the Covenant	2 Kings 23:1-3
The Reforms of Josiah	2 Kings 23:4-14
Shrines and Altars Torn Down	2 Kings 23:15-20
Observance of the Passover	2 Kings 23:21-27
The Death of Josiah	2 Kings 23:28-30
Jehoahaz King of Judah	2 Kings 23:31-35
Jehoiakim King of Judah	2 Kings 23:36-37
The Rebellion and Death of Jehoiakim	2 Kings 24:1-7
Jehoiachin King of Judah	2 Kings 24:8-9
The King and His Court Surrender	2 Kings 24:10-17
Zedekiah King of Judah	2 Kings 24:18-20
Jerusalem Besieged by Nebuchadnezzar	2 Kings 25:1-7
Jerusalem and the Temple Destroyed	2 Kings 25:8-21
Gedaliah the Governor Murdered	2 Kings 25:22-26
Jehoiachin in Exile	2 Kings 25:27-30

DOCTRINES

ELISHA – MIRACLES

1. SCRIPTURE - 1 Kings 19- 2 Kings 2:9;13.

2. BIOGRAPHY

Elisha, whose name means "God of salvation", was a native of Abel-meholah in the Jordan valley (1 Kings 19:16). His father was Shaphat. When he was called he was ploughing with 12 oxen (1 Kings 19:19), portraying that his family was comfortably off. Elijah placed his mantle on Elisha to call him. He killed two of the oxen and they feasted before Elisha left with Elijah 11 Kings 19:21). His ministry covered a period of over 50 years from 896 - 839 BC, being spent primarily in the northern kingdom of Samaria during the reigns of King Ahab to King Jehoash. The period of Elisha's ministry did not occur in the same tension filled environment of his predecessor with less conflict between the worship of Jehovah and Baal. He, however, displayed signs and wonders and in the tradition of Samuel attracted peasants and kings alike. Because of his special gifts he was in great demand. Elijah and Elisha have

been compared with Moses and Joshua. The miracle working of Elisha, however, can be analogised to the ministry of Jesus after the life of Elijah (cf. John the Baptist, John 1:15-21). Elisha died at the age of 85 to 90.

3. EVALUATION

Elisha, having received the mantle of his predecessor who had entered into heaven in a fiery chariot (2 Kings 2:1 1), proceeded to perform twice the number of miracles of Elijah.

- a) The parting of the Jordan (2 Kings 2:13,14), which occurred immediately after the translation of Elijah.
- b) Jericho's water supply (2 Kings 2:19-22) was purified by Elisha throwing in a bowl of salt. Elisha's fountain is still an important source of water for Jericho.
- c) The cursing of the children (2 Kings 2:23,24) due to their mocking of him. The children were killed by she bears.
- d) The defeat of Moab (2 Kings 3:1-27) was predicted correctly by Elisha.
- e) The widow's oil (2 Kings 4:1-7), where Elisha assisted a poor widow's financial needs by the provision of copious oil. This saved the enslavement of her children.
- f) The Shunamite's son (2 Kings 4:8-37), where Elisha performed the miracle of raising the child from the dead.
- g) The poison pot (2 Kings 4:38-41), which by the adding of meal to a pot containing poisonous plants the food was made edible.
- h) The twenty loaves (2 Kings 4:42-44), which were multiplied and fed a hundred men.
- i) The healing of Naaman (2 Kings 5).
- j) The floating axe head (2 Kings 6:1-7).
- k) The protection of Elisha at Dothan by the chariots of fire (2 Kings 6:11-23).
- l) The foretelling of much food in a famine in Samaria (2 Kings 6:24 - 7:20).
- m) The raising of the dead man (2 Kings 13:21) who had been thrown into the grave of Elisha and had touched the bones of the prophet.
- n) Many illustrations regarding Jesus occur in the Old Testament. Here we have many miracles which were performed by Elisha with similar miracles performed by our Lord.

- | | |
|--------------------------------|-------------------------|
| i) Walking on water | Parting of the Jordan |
| ii) Water into wine | Sour water into sweet |
| iii) Cursing of the fig tree | Cursing of the children |
| iv) Raising of Lazarus | Shunamite's son |
| v) Feeding of the 5,000 | Feeding of the 100 |
| vi) Healing the leper | Healing of Naaman |
| vii) Angels minister to Christ | The chariots of fire. |

4. PRINCIPLES

- a) The Lord can protect believers in miraculous ways (Acts 12:5-1 1).
- b) God makes provision for His servants to be able to work for Him effectively (John 16:23,24).
- c) If God is placed first in all you do you will have spiritual success (Joshua 1:8).
- d) Even after death your work can be effective in making alive the spiritually dead (Revelation 14:13).

LECTURE 15 - 1 CHRONICLES

INTRODUCTION

Chronicles is one of the forgotten books of the Bible. Sadly there is very little good systematic Old Testament book teaching in churches today, and so Chronicles do not get a mention in most churches. The books of Kings and Chronicles cover the same time period but from a different perspective. The books of Chronicles are the books which give you the priestly commentary on historical events. These are the spiritual comments of the time. In these parallel books we have the Biblical principle of recapitulation (ie, telling the same story twice so that you get binocular vision, and see both man's and god's perspectives of the events both describe). This is also seen in Genesis 1 and 2 where the same story is given from a different perspective. Similarly we have a parallel passage in Deuteronomy compared with Exodus, Leviticus and Numbers. They are a "last words" Commentary on Israel's history.

In Kings we get the political overview whilst in Chronicles we see the history in relation to the spiritual destiny of the line/house of David; the line of promise. In this regard when the northern kingdom splits from the kingly line after Solomon the northern kingdom is no longer mentioned as spiritually and prophetically it has ceased to exist, and has no spiritual significance. By spiritual analogy when you are walking with the Lord you count and when you are not, you don't. This is because if you walk away from god's revealed plan for your life, all that you can produce is the fruit of the Old Sin Nature, wood, hay and stubble, which cannot be taken into heaven. Turn to, and read, **1 Corinthians 3:11-15**. Remember this principle.

In Kings you have the throne, politics, prophets and the palace whilst in Chronicles you have the altar, the temple, religion and the priests. In a simplified form in Kings you have man's view whilst the view in Chronicles is God's.

It is also of interest that David's great sin with Bathsheba is not mentioned in Chronicles. Why not? Because of Psalm 51, 103. The confession of David, which the Lord accepted, meant that God forgave David and forgot the sin, thus not to be mentioned again. Refer to and read, **Psalm 103 : 8 - 18**. When God forgives he forgives, but the consequences of evil still may flow on through the person's life; they will reap what they have sown, but they are forgiven.

1 and 2 Chronicles was only split into two books in 1517. It is one book as is Kings. We follow the Septuagint and Vulgate in book order but in the Hebrew Bible the book of Chronicles was the last book of the Old Testament as it was seen by Ezra and the other great scribes to close God's verdict upon the people if they forgot the Law of Moses that began the Hebrew Bible. **2 Chronicles 36:12-16, 22-23**.

Refer to and read in **Luke 11:49-51** the Lord Jesus Christ is referring to the Hebrew Bible and the complete history of Israel. Here Jesus mentions the first and last martyrs in the Hebrew Bible, Abel from Genesis 4:8, and Zecharias in **2 Chronicles 24: 20-21**.

From the first to the last you have a record of the truth that God's men are not welcomed by those who follow after the policy of Satan. He is saying to the Jews of His day that they will repeat the rejection of the truth and this will result in his crucifixion. When the Lord wants to refer to the history of Israel He goes to Chronicles.

AUTHOR

The human author of Chronicles is understood to be Ezra. It was a book written after the Babylonian captivity some 400- 500 years after some of the events recorded in it occurred historically. In this Ezra reviewed what God had done. It is a history written by a theologian for a people returning to the land who are in need of understanding their roots.

Ezra also related the history back to the first Temple which had been destroyed by Nebuchadnezzar. It was during his time that the new Temple was built under Zerubbabel. He was therefore showing the background and the importance of the new temple in the history of the nation. The temple points to David's greater son. He concentrates on the ark and the temple. When Israel was faithful they were blessed when they were not they were disciplined.

OVERVIEW

Chapters 1-9 are genealogies. With the dispersion of the Jews they had lost their spiritual roots and in these chapters Ezra sets up these roots for them. In a similar way we are built on the spiritual foundation of Christ, the apostles and those who have preceded us. Ezra is showing here that the Jews have spiritual ancestors and that God has everlasting characteristics.

Whilst you do not read it in church every name is important as it shows that you do not stand alone. It is also clear that it is the spiritual matters that count and that you have a place in history and eternity only because you have a place in Christ. Secondly you stand with God and the great men and women of the past. As God was faithful to them so He will be faithful to you. If you have as a pastor a chance to teach three times a week at least one of the sessions should be on an Old Testament book. One of the best cures for loneliness is to read the Bible about those with whom you are going to share eternity.

Chapter 10 - gives God's assessment of the death of King Saul under the sin unto death. He died because he sinned not only against God but against His Word and went to a medium for guidance. Many Christians today walk on two sides of a fence. You cannot serve God and Satan at the same time. Saul wanted to do the right thing but was weak and proud and trusted in his own strength rather than rely on the Lord. Saul shows us that we should not trust ourselves for the arm of flesh will fail you. When you are strong you may think that you are strong enough to do God's work for Him, this is dangerous. God is not interested in strong or proud men. The Lord is interested only in Holy Spirit empowered men and women. We may be weak in our bodies but we must be strong in our trust in the Holy Spirit in order to serve God.

Chapter 13 1 – 14. In this case David tried to do a right thing in a wrong way by moving the ark. As a result a person got killed, when Uzza put his hand on the ark which was being transported on an ox cart. God said, "enough, you people should have known better" and split Uzza from top to bottom. The KJV says that David was displeased but he was in fact mortified by what had happened. As a result he read up in the Scriptures which spelt out how the ark was to be transported, from the Torah in Numbers 4:15, and arranged it in that manner. In the ox cart case there had been much music and a high degree of enthusiasm, a charismatic service, with everyone being genuine in their desires and emotions, but it had been wrong.

The message is a severe and important one for us to understand right through to today. God help you, if you put your hand to God's work, when He does not want you involved! Also, God help you if you do a spiritual thing in a carnal or soulish way! This is a message for those who want to be pastors; that they should not get involved unless they have a call from God, and do things God's way through the power of the Spirit, or not at all.

Remember, and look again at **1 Peter 5:6-7**. Now turn back to **1 Chronicles 13**. Enthusiasm does not excuse disobedience. It does not matter what your motives are, if the Lord says a thing is wrong, it's wrong! In chapter 13, **verse 14** the ark is moved into a family of Obed-edom who was blessed for accepting the responsibility of looking after the ark. If you have faith in the Lord and are obedient to Him the Lord will bless you. There is no such thing as the value of sincerity; all that has value is truth. If you are sincerely wrong you are still wrong; change or leave this earth!

Chapter 15: 1 - 3. David now prepares a tent to receive the ark and gathered all Israel in Jerusalem together with the Levites and arranged for the 120 Levites to carry the ark on their shoulders. He tells them to sanctify themselves and follow the correct procedures.

Chapter 16 - is the greatest Psalm in the Bible occurs from verses 7 to 36. This is where you see David the friend of God and is a Psalm of worship he wrote to be sung as they bring up the ark.

Chapter 17:1-11 - After the great "victory" of the last chapter, Nathan the prophet tells David to do what is in his heart. Nathan was being influenced by his own "warm feeling" about events rather than pausing and praying to seek the Lord's guidance. Nathan was wrong because although David desired to build the Temple, God was not going to allow him to do so.

When we have a great victory and we are sitting with others who have participated in the victory you have to take care that you do not err again in the warm after-glow of the joy of being blessed. David is now told that he is not going to build the Temple. God reassures David that he is blessed and reminds him that God took him out of the sheep cote and made him a king. God is in charge of personal history and calls the shots. God will guide you, you are to follow. Do not worry about where you are going or what is to happen. Serve where you are and let the Lord raise you up. If you become bitter or get discouraged and fail to keep following him, you will be put on the shelf. Solomon built the Temple but David prepared everything needful for it to be built.

Refer to and read, **Chapter 28 : 20, 29:10 – 20**. This gives the mental attitude and prayer of David, showing that he has learnt that what God wants is what is best for him. God's way is the best way, seek no other way. Do not be tempted to look at others but ask what does the Lord want from me? We will then have a relaxed time even if it means persecution and pressure; for if things come from the Lord then they can be rejoiced in.

1 CHRONICLES	
Genealogies from Adam to Dishan	1 Chronicles 1:1-42
The Kings of Edom	1 Chronicles 1:43-54
Genealogies from Israel to David	1 Chronicles 2
The Family of David	1 Chronicles 3:1-9
The Family of Solomon	1 Chronicles 3:10-24
The Family of Judah	1 Chronicles 4:1-23
The Family of Simeon	1 Chronicles 4:24-43
The Family of Reuben	1 Chronicles 5:1-10
The Family of Gad	1 Chronicles 5:11-22
The Half Tribe of Manasseh	1 Chronicles 5:23-26
The Family of Levi	1 Chronicles 6:1-48
The Family of Aaron	1 Chronicles 6:49-81
The Family of Issachar	1 Chronicles 7:1-5
The Family of Benjamin	1 Chronicles 7:6-12
The Family of Naphtali	1 Chronicles 7:13-19
The Family of Ephraim	1 Chronicles 7:20-29
The Family of Asher	1 Chronicles 7:30-40
The Family of Benjamin	1 Chronicles 8:1-40
Families who Returned from Babylon	1 Chronicles 9:1-34
The Family of Saul	1 Chronicles 9:35-44
Saul Killed on Mount Gilboa	1 Chronicles 10
David King of All Israel	1 Chronicles 11:1-9
David's Mighty Men	1 Chronicles 11:10-47
David's Supporters	1 Chronicles 12:1-22
The Number of David's Armed Men	1 Chronicles 12:23-40
The Ark Taken to Obed-edom	1 Chronicles 13
David Defeats the Philistines	1 Chronicles 14
Preparing to Move the Ark	1 Chronicles 15:1-15
Appointment of Musicians	1 Chronicles 15:16-24
David Dancing Before the Ark	1 Chronicles 15:25-29
The Offerings and Music	1 Chronicles 16:1-6
David's Psalm of Gratitude	1 Chronicles 16:7-36
Ministers and Keepers of the Ark	1 Chronicles 16:37-43
Nathan's Warning to David	1 Chronicles 17:1-15
David's Prayer	1 Chronicles 17:16-27
David's Victories	1 Chronicles 18
David and the Ammonites	1 Chronicles 19:1-9
The Assyrian Alliance Defeated	1 Chronicles 19:10-19
War with Ammonites and Philistines	1 Chronicles 20
David's Census	1 Chronicles 21:1-6
The Plague as a Punishment	1 Chronicles 21:7-17
An Altar on Ornan's Threshing Floor	1 Chronicles 21:18-30
Preparing to Build the Temple	1 Chronicles 22:1-16
The Leaders Commanded to Help	1 Chronicles 22:17-19
Priests and Levites Assembled	1 Chronicles 23:1-23

The Duties of the Levites	1 Chronicles 23:24-32
The Division of the Priests	1 Chronicles 24
The Arrangement for Music	1 Chronicles 25
The Arrangement for Gatekeepers	1 Chronicles 26:1-19
The Arrangement for Treasuries	1 Chronicles 26:20-28
The Officers and Judges	1 Chronicles 26:29-32
Military and Civil Officials	1 Chronicles 27
The Officials to Assist Solomon	1 Chronicles 28:1-8
David's Instructions to Solomon	1 Chronicles 28:9-21
David Invites the People to Give	1 Chronicles 29:1-9
David's Prayer	1 Chronicles 29:10-22
Solomon Made King	1 Chronicles 29:23-25
The Death of David	1 Chronicles 29:26-30

LECTURE 16 - 2 CHRONICLES

INTRODUCTION

JOT Chapter 13. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

This is the story of Solomon and his descendants, and they really do descend! The sins that Solomon failed to deal with in his life become fully blown in the lives of his descendants. This brings out the important point of parenting, for what you do with your family, speaks far louder than what you say to your family. Your life is ruining your testimony perhaps? What you do is more important than what you say. Solomon gave very good advice in Proverbs but his sons failed to follow it because Solomon's life overwhelmed the advice he gave.

The main areas in this book are the activities in and around the temple and the revivals, of which there are five mentioned in this book. The revivals occur under Asa, Jehoshaphat, Joash, Hezekiah and Josiah. Israel had a God given worship but it was steadily going to seed, they were sitting on the truth rather than walking in the truth. As a pastor we must be sure that we do not have this trouble. This book is both practical and topical, for we have many saints who rather than "standing on the promises of God their Saviour", are sitting on the premises.

JEREMIAH 2

Refer to and read **Jeremiah 2:1-14**. This passage gives the reason for divine discipline falling upon the land. They had fooled themselves as to their spiritual status, and the acceptability of their works. Just like carnal believers in our own day, they have gone cold due to sin, but are still active in the churches work, and they fool themselves that their "works" are acceptable to the Lord. They are wrong, as He wants us to have a love affair with Him, as strong as the new love in a marriage. Has your love affair become a business type arrangement rather than true commitment?

We should be concerned if our love affair with the Lord deteriorates into a stale and cold marriage. In the case of Judah the people who were handling God's Word were not dealing with it correctly, nor letting it deal with them! They have cast aside the living truth of God's Word and the teaching ministry of the Holy Spirit and have turned to something inferior. Like the churches of the early chapters of Revelation they have lost their first love and become lukewarm. 2 Chronicles and Jeremiah both say, "do not reject the best for a second best".

2 CHRONICLES 6

Refer to and read **2 Chronicles 6:1- 42**. This is Solomon's great dedication speech and prayer for the first Temple. Every master mason of the Masonic Lodges learns this chapter by heart but they do not recognise the truth behind it. David had prepared all the materials for the Temple thus Solomon had a gigantic construction kit set which he had to put together. In verse 4 Solomon saw that the whole operation was grace and was gracious enough to acknowledge it.

In verses 10, 14 and 17 Solomon realises why God answers prayer. He answers prayer on the basis of His perfect character. Solomon is saying that he is claiming that God will stand by His promises to David by saying honour Your work and Your Word and glorify your name. The Lord answered that prayer. Solomon recognised that God did not "live in" the ark but that he was building the Temple out of obedience to the Lord as a place where God would meet man through the blood of the sacrifice. The temple was there because of the blood that was shed on the Day of Atonement.

The house built by man was to show the importance of the blood of Christ and how man could meet God. In verse 22 we have confession of sin whilst in verses 24, 26 and 28 is alertness to divine discipline. In verse 32, worship is open to all believers. The promise of forgiveness is given in the famous promise of **2 Chronicles 7:14** (read this verse twice and meditate upon it). Believers, even if they are under great discipline, if they will humble themselves before God and pray, confessing their sin, and turn from their evil to God, then God hears, forgives and will heal.

REVIVALS

There are more revivals in 2 Chronicles than any other book of the Bible with 7:14 being the key to revival. Revival begins as soon as believers, (1) deal with sin which has stopped them worshipping properly and are, (2) obedient to God's Word. A revival breaks out when the now clean vessels, (3) take the Word of God to the lost. Most Christians today think that they can do number 3 before they do numbers 1 and 2.

Do not pray for revival as that is being disobedient. You work for a revival by dealing with your sin, being obedient to God's Word, and the revival will begin in your own heart. We should pray that it might start with us. Zechariah 4:6 shows that a revival is the work of the Holy Spirit. The Holy Spirit is holy and will only work through clean vessels. If you have a cold church do not put in heaters, preach sin.

Refer to and read, **chapter 15 : 1 - 8**. - Azariah the prophet says, that if Asa heeded the Lord, He would bless him, if he did not he would be disciplined. When Asa applied the Word of God to the nation revival broke out. By application if you do this in your own life you will receive revival there.

Refer to and read, **16:9-14** - Asa thought he could get away with things, he jailed the prophet and was immediately afflicted by a disease and died the sin unto death.

Refer to and read, **18: 4, 5, 12, 13, 25-27**.- Jehoshaphat does a foolish thing as a believer joining with Ahab the unbeliever. He inquired of a prophet in verse 4 to find out what to do. They were false prophets who told him to go up and the Lord will deliver things into his hands. The king does not believe it and calls Micaiah who he knows will give the truth.

In verse 12 a messenger comes to try and pervert the message by telling the king what he wants to hear but Micaiah resists this. You need to stand for the truth of God's Word. You need to take it before the people whether they will accept it or not. The king disobeyed and died so the revival was very short. Most revivals are very short. They are significant in importance but are usually very short lived. When you are looking for revival you must be willing to be unpopular.

Refer to and read, **34:14 - 2**. Josiah leads the last revival. It begins with the reading of the Law of Moses after the Temple had been cleansed following the excesses of Manasseh. In verse 14 the scrolls are brought to the king who read it and he rent his clothes in repentance. The revival began when the Word of God through the Spirit of God convicted the men of God of their sins.

Now refer to and read, **36:14-21**. The chief priests polluted the house of the Lord and there was no remedy, other than judgement. The Lord has His men and women in the church to give them the Word of God and the warning that the Lord has for them. He sends them to a church and you as pastor, may be the first or the last person to warn them, and the responsibility is great, and God holds you accountable for every word spoken.

You are not to be concerned about the viewpoints of the religious politicians. You are called to stand for no compromise of the Word of God, like Micaiah, and be known as a person who will only give God's Word and His policy. You are not to be a crowd pleaser but willing to hear only the Lord's, "well done good and faithful servant". When the people of God ignore God's Word there is a time when there is no remedy and God will close that church down, as he closed the nation of Judah down.

You must do things God's way, keep on teaching until they throw you out. You may have an apparent failed ministry in man's eyes but this is not the final assessment. The Lord will not hold you responsible for the lack of response from others. It is for the Lord to start works and to finish them. In your life you may have to pick yourself up from the ruins of your dreams, shake the rubble off and keep advancing to the next task the Lord has for you.

You need to harden yourself to that task now. Thank the Lord and keep going. 2 Chronicles is a very sober book as it shows how low believers can go. What man thinks of you is not important, what God thinks is of the greatest importance.

In a Bible Encyclopaedia look up, Josiah, Nabopolassar, Nebuchadnezzar(Nebuchadrezar), Cyrus, Decree of Cyrus.

2 CHRONICLES	
Solomon Established in His Kingdom	2 Chronicles 1
Preparing to Build the Temple	2 Chronicles 2
The Site, Dimensions and Materials	2 Chronicles 3
The Furnishing of the Temple	2 Chronicles 4-5:1
Bringing the Ark to the Temple	2 Chronicles 5:2-14
The Speech by Solomon	2 Chronicles 6:1-11
Solomon's Prayer of Dedication	2 Chronicles 6:12-42
Fire Consumes the Burnt Offerings	2 Chronicles 7
Solomon's Buildings and Cities	2 Chronicles 8:1-11
The Burnt Offerings	2 Chronicles 8:12-18
The Visit of the Queen of Sheba	2 Chronicles 9:1-12
The Wealth and Wisdom of Solomon	2 Chronicles 9:13-28
Solomon's Death and Successor	2 Chronicles 9:29-31
Rehoboam's Harsh Rule	2 Chronicles 10:1-11
The Revolt of the Ten Tribes	2 Chronicles 10:12-19
Rehoboam Erects Fortresses	2 Chronicles 11:1-12

The Levites Remain with Judah	2 Chronicles 11:13-17
Rehoboam's Many Wives	2 Chronicles 11:18-23
Egyptians Raid Jerusalem	2 Chronicles 12:1-12
Summary of Rehoboam's Reign	2 Chronicles 12:13-16
Abijah King of Judah	2 Chronicles 13:1-12
War between Abijah and Jeroboam	2 Chronicles 13:13-22
Asa King of Judah	2 Chronicles 14:1-8
Asa Defeats Zerah	2 Chronicles 14:9-15
The Prophet Azariah Advises Asa	2 Chronicles 15:1-7
Asa's Reform Movement	2 Chronicles 15:8-19
Asa's Alliance with Ben-hadad	2 Chronicles 16:1-6
Hanani the Seer Warns Asa	2 Chronicles 16:7-10
Asa's Sickness and Death	2 Chronicles 16:11-14
Jehoshaphat King of Jordan	2 Chronicles 17:1-9
Jehoshaphat's Prosperity	2 Chronicles 17:10-19
Ahab's Bargain with Jehoshaphat	2 Chronicles 18:1-3
The Advice of False Prophets	2 Chronicles 18:4-11
Micaiah's True Prophecy	2 Chronicles 18:12-27
The Defeat and Death of Ahab	2 Chronicles 18:28-34
Reforms by Jehoshaphat	2 Chronicles 19
Jehoshaphat's Prayer	2 Chronicles 20:1-12
Jahaziel Promises Deliverance	2 Chronicles 20:13-19
Deliverance from Moab and Ammon	2 Chronicles 20:20-30
The Death of Jehoshaphat	2 Chronicles 20:31-37
Jehoram King of Judah	2 Chronicles 21:1-10
Elijah Warns of a Plague	2 Chronicles 21:11-15
The Death of Jehoram	2 Chronicles 21:16-20
Ahaziah King of Judah	2 Chronicles 22:1-6
Jehu Murders Ahaziah	2 Chronicles 22:7-9
The Murder of the Royal Family	2 Chronicles 22:10-12
The Revolt Led by Jehoiada	2 Chronicles 23:1-11
The Death of Athaliah	2 Chronicles 23:12-21
Joash King of Judah	2 Chronicles 24:1-7
Restoration of the Temple	2 Chronicles 24:8-14
The Death of Jehoiada and his Son	2 Chronicles 24:15-22
The Defeat and Death of Joash	2 Chronicles 24:23-27
Amaziah King of Judah	2 Chronicles 25:1-16
War Between Judah and Israel	2 Chronicles 25:17-24
The Murder of Amaziah	2 Chronicles 25:25-28
Uzziah King of Judah	2 Chronicles 26:1-15
Uzziah's Sin, Punishment and Death	2 Chronicles 26:16-23
Jotham King of Judah	2 Chronicles 27
Ahaz King of Judah	2 Chronicles 28:1-15
The Defeat and Death of Ahaz	2 Chronicles 28:16-27
Hezekiah King of Judah	2 Chronicles 29:1-2
Hezekiah Cleanses the Temple	2 Chronicles 29:3-11
The Levites Sanctify the Temple	2 Chronicles 29:12-19
The Consecration of the Temple	2 Chronicles 29:20-30
The Sacrifices in the Temple	2 Chronicles 29:31-36
Proclamation of the Passover	2 Chronicles 30:1-12
The Observance of the Passover	2 Chronicles 30:13-27
The High Places Destroyed	2 Chronicles 31:1
The Levitical Service Appointed	2 Chronicles 31:2-10
Offerings Brought for the Levites	2 Chronicles 31:11-21
The Defence Against Sennacherib	2 Chronicles 32:1-8
Sennacherib Taunts Jerusalem	2 Chronicles 32:9-15
Sennacherib Murdered	2 Chronicles 32:16-23
Hezekiah's Sickness and Death	2 Chronicles 32:24-33
Manasseh King of Judah	2 Chronicles 33:1-13
Manasseh Restores the Altar	2 Chronicles 33:14-20
Amon King of Judah	2 Chronicles 33:21-25
Josiah King of Judah	2 Chronicles 34:1-7
Josiah Repairs the Temple	2 Chronicles 34:8-13
Discovery of the Book of the Law	2 Chronicles 34:14-28
The Reading of the Law	2 Chronicles 34:29-33

Preparation for the Passover	2 Chronicles 35:1-9
Observance of the Passover	2 Chronicles 35:10-19
The Death of Josiah	2 Chronicles 35:20-27
From Josiah to the Captivity	2 Chronicles 36:1-16
Defeat and Exile to Babylon	2 Chronicles 36:17-21
Cyrus Promises End of Exile	2 Chronicles 36:22-23

DOCTRINE

REVIVAL

Twenty four Biblical revivals and Reforms are examined.

1. Jacob - On his return from Bethel he ordered his whole household to put away their false gods and to wash and change their garments. The false gods were buried. Jacob then built an altar to the Lord. (Genesis 35:1-4)
2. Moses - This occurred when the Israelites saw the parting of the Red Sea as a mighty act of God. Moses led the Israelites with the Song of Moses whilst his sister Miriam provided the music. (Exodus 14:31-15:21)
3. Samuel - He exhorted the nation to put away false gods and prepare to worship the one true God. (1 Samuel 7:3-6)
4. David - When the Ark of the Covenant was brought into Jerusalem for the first time. (1 Chronicles 15:25-28, 16:1-43, 29:10-25)
5. David - At the dedication of the materials for the future Temple. (1 Chronicles 29)
6. Solomon - At the dedication of the Temple. (2 Chronicles 7:1-3)
7. Asa - Who removed the idols and Sodomites out of the land. (1 Kings 15:11-15)
8. Jehosaphat - Who led a revival when he cleansed the Temple and ordered the sanctification of the Levitical priesthood. (2 Chronicles 19)
9. Elijah - After the contest with the prophets of Baal at Mount Carmel. (1 Kings 18:21-40)
10. Jehu - When he exterminated all worshipers of Baal and their temples. (2 Kings 10:15-28)
11. Jehoida - As High Priest he led the people in a covenant to turn from their idols and worship God. (2 Kings 11:17-20)
12. Hezekiah - He cleansed the Temple resulting in a revival. (2 Chronicles 29-31)
13. Manassah - When this wicked king became a believer he ordered the destruction of all idols. (2 Chronicles 33:11-20)
14. Josiah - When in cleaning up the Temple the Book of the Law was accidentally discovered. Its public reading before the king and nation had a profound effect. (2 Kings 22-23)
15. Ezra - When as a result of his preaching on separation the nation Israel turned from their practice of marriage alliances with the heathen in the land. (Ezra 9-10)
16. Nehemiah - After he had rebuilt the walls of Jerusalem, Ezra publicly read and taught from the Word of God, causing a great revival. (Nehemiah 13)
17. Jonah - Despite a negative attitude, his preaching caused a mass conversion of the Assyrians at Nineveh. (Jonah 3)
18. Esther - Following the repentance of the Jews with the overthrow of Haman. (Esther 9:17-22)
19. John the Baptist - Who preached of the coming Messiah, warning them to repent. (Luke 3:2-18)
20. Jesus - When, after speaking to the Samaritan woman there was a revival in Samaria. (John 4:28-42)
21. Philip - Whose preaching regarding the kingdom of God produced a great revival in Samaria. (Acts 8:5-12)
22. Peter - At Pentecost after his great sermon. (Acts 2)
23. Peter - At Lydda after he had healed Aeneas. (Acts 9)
24. Paul - At Ephesus during his third missionary journey. (Acts 19:11-20)

LECTURE 17 - EZRA

EZRA THE PERSON

JOT page 220 - Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

Ezra was the key leader for Israel after they return from the Babylon Captivity. There were two great figures in the production of the Hebrew Bible, Moses and Ezra. Ezra compiled much of what is now the Old Testament or Hebrew Bible. He is also the author of Chronicles and may be the author/editor of Nehemiah. Moses begins and Ezra ends to account.

He was a descendant of Hilkiah the priest who found the scroll of the law in the first Temple and started the last revival under Josiah. Ezra led another revival based on the Word of God. Revival is always based on the Word of God. Revivals such as under power evangelists and healers tend to be emotional trips that you pay a lot of money to go on as they are not based on the Word of God.

Ezra always stressed the word, the word written, read, studied, taught and explained. He was the founder of the synagogue system and the order of the Scribes who in the early stages were the teachers of the Word of God. He arranged the order of the Psalms and may be the author of Psalm 119.

Ten times in the book of Ezra he has the Word of the Lord referred to. As a minister of God's Word today if you want to have impact in your life let the Word of God have impact in your life. Ezra is a great Old Testament role model for us as pastors.

BABYLONIAN CAPTIVITY

Ezra led the second wave of exiles back from Babylon, bringing about 50,000 people. Only about a quarter of the exiles returned to the land, the majority stayed on in Babylon. There were Jews living there until the 1980s when the Iraqis started persecuting them. Many of these Jews trace their ancestry back some 2,500 years in Babylon to the days of the captivity. It was a major site of Jewish scholarship, and the place of origin of the Babylonian Talmud.

JOT pages 220 - 226, shows there are two periods of 70 years, as two different ways of seeing the time of the Captivity ; - 606 - 536 BC, and/or, 586 - 516 BC. The first being the initial group captured by Nebuchadnezzar including Daniel, terminating in the initial group returning to build the second Temple under Zerubbabel, whilst the second is the final destruction of Jerusalem in 586 to the dedication of the Temple in 516 BC.

From the chart on pages 220 - 221, there is a list of the kings of Persia together with the Biblical events of that time. Most of the eschatological anchor point dates are in this era, so having a good knowledge of this period is essential if you want to teach prophecy. It is of interest that these are also verifiable accurately from a historic viewpoint. The relevant kings of Persia are Cyrus, Cambyses, Psuedo Smerdis, Darius, Xerxes who was Esther's husband, and Artaxerxes Longimanus.

EZRA'S STORY

Ezra's story is in a number of parts -

He firstly talks about the return of the Jews under Zerubbabel - Secondly he tells the story of the group which he led back and the third one under Nehemiah. Nehemiah and Ezra worked together. The book starts with the prophet Jeremiah while he was in the land and finally goes to Egypt where he dies. The prophet of the Captivity is Daniel who takes you through to when Cyrus comes in and raises Daniel up again.

Ezekiel also prophesied during the captivity. Haggai and Zechariah were the prophets at the time of Zerubbabel. They supported him as the temple was rebuilt. While Ezra and Nehemiah were rebuilding the walls Malachi, the last voice of the Old Testament is ministering.

JOT page 224 - Map of the Persian Empire, then page 226 - How the Persians divided up

Israel was divided into different provinces by the Persians, in which they had an area of Samaria and Judah, Idumea, Moab, Ammon and Gilead. Zerubbabel is the rebuilders of the Temple, with Ezra and Nehemiah being involved in the rebuilding of the city walls. Portions of the rebuilt wall of Nehemiah have just been found by archaeologists. 2009. The dating of the Seventy weeks of Daniel is fixed from the edict of Artaxerxes Longimanus to rebuild the city walls. Daniel is prophesying when Messiah will come and when He will be cut off. It is totally accurate, as we will see when we study Daniel.

THE EFFECT OF THE WORD OF GOD

Refer to and read, **2 Timothy 2:3-15** - here we see what a marvellous difference the Word of God makes in our lives. This is the message of Ezra, and this passage should be read to the church as you study Ezra with them. When he came to the people they were spiritually mediocre and psychologically down. He lifted them up and got them going again by the systematic preaching of God's Word. If you apply God's Word to a problem you have a solution. It is important to have the Word of God in your heart, and upon your lips often.

These messages from Paul to Timothy are the same as Ezra had propounded those many years before. In verse 3 Paul notes that hardship is part of the training. Things are tough in the ministry. If you are serving the Lord you can expect to come under business, health, social and family pressure. You have to endure hardship if you are going to serve Him as a minister and claim the promises of God in your situation. Look at verse 13; you are never forsaken, even if being disciplined.

Most Christians are not committed to the job and have in their minds on other things that they must do. Paul used the picture of the boxer in the ancient world to draw attention to the need for total focus of the mind on ministry. In those days the boxer had to concentrate as the gloves were made of leather studded with metal, pottery and other items to inflict maximum damage. At the end of a boxing contest only one of the two men was alive.

Paul told Timothy he was like a boxer. As such, if he stopped concentrating the opponent will get in a "king hit" and you will be dead. In the ancient world in a wrestling match the result was often also, that one of the contestants was dead. Paul says you are in danger in ministry, as you are involved in the angelic conflict, the enemy are out there trying to knock you off, to spiritually or even physically, kill you. It is tough, but it is the "normal" state of affairs in the devil's world. If you are not having a hard time in ministry, it is probably because, you are not having any impact and Satan is not worried about you, or the Lord is giving you a well earned break. We pray that it is the latter reason, don't we! You will be under pressure but the Lord will bless you through it.

v 10 - Endurance is the issue. Paul is enduring but he is going to die after writing this letter. There are going to be times in your life when all you can do is to hang on, grit your teeth, claim the promises of God and pray for the trials to pass.

v 9 -God's Word is never bound, we may be but the promises of God remain active and free and available. v 13 - The Lord will never forsake you. v 14 - put these things to remembrance and do not allow the people to forget them. When suffering comes it is not an insult it is a gift. God has provided pressure for a reason, cast your cares on Him and look in God's Word for a reason and you move with Him through the pressure.

EZRA 6

Turn to and read, **Ezra 6:14-16** - the prophet is encouraging the builder. He shows that the builders of the temple were encouraged by Haggai and Zechariah. It is important to tie the book of Ezra in with the books of those prophets. It is noted that the Temple was completed in the sixth year of Darius the king. It is of interest that up to the end of 2 Chronicles which terminated at the Babylonian Captivity, the time was always related to the kings of Judah, but after the fall of Jerusalem in 586 BC when the line of David is cut off, the times of the Gentiles had begun, and so all times now relate to gentile rulers. That prophetically is very important when we get to Daniel.

The Second Temple was built by Zerubabel who was in the line of David as shown in Matthew 1. If there was to be a king in Israel it would have been him but he is the Persian Jewish Governor of Judah. Thus the time of the Gentiles began in 586 BC and they are still going today. It is of interest that the Ark of the Covenant was not in the Second Temple and Jewish tradition records that it was lost some time before the destruction of the First Temple probably in the time of Manasseh.

The Ark was the symbol of God's presence and it is replaced by an empty Holy of Holies, and today it is remembered by a niche/container in a wall in each synagogue behind a velvet curtain in which they keep the Old Testament. There was no Shekinah glory in the Second Temple. The Lord did not come in glory when the Second Temple was dedicated as He did when Solomon dedicated the First Temple. It was to the Second Temple, with some major modifications by Herod the Great (which took 76 years), that the Lord will enter and that is the reason that there was no Ark. The Holy of Holies was empty waiting for the Lord Jesus Christ to come and enter through the veil and fill it with His presence by the sacrifice of the Cross. The veil was torn after his death upon the Cross. Matthew 27:51, Mark 15:38, Luke 23:45, Hebrews 6:19, 9:3, 10:20. The Second Temple was finally destroyed by the Romans in 70 AD, burning on the same day as the first did.

The Babylonians took all the items other than the Ark (it was apparently lost or hidden many years before) back to Babylon and they were returned after the captivity so that the Temple could be re-established and the worship recommenced. The Romans did not give anything back, with the spoils put in the Temple treasury in Rome. From here the Goths and Vandals, when they sacked Rome, probably took the items to their capital in the south of France, although some argue that they went across to the later Vandal capital in Carthage and from there they may have been taken to Constantinople and hidden later in the Hagia Sophia.

It is now known that everything that is required for the establishment of the Tribulation Temple is either back in Israel, or has been made new there. The "Temple Institute" displays the priestly garments and the equipment daily now. Even the Ark may have been found, although there is no solid evidence for this. The Ark however spoke of Christ and it has no spiritual value nowadays as far as God is concerned, so don't get excited about its existence or otherwise.

Look up in a bible encyclopaedia - Temple

The foundation stones of Solomon's Temple have been recently found. The Bible tells us of a Third Temple which the Antichrist will be involved with, and there will be a Fourth one in the Millennium. We are living in the days where we could see the third temple built; remember it is going to be built in unbelief, in a state of rejection of the true Messiah of Israel, and it will become the anti-Christ's temple. The Lord will however come to this place, as he did to the temple that Herod rebuilt, but this time he will come as judge and king.

SERARATION FROM EVIL

Turn to and read, **Ezra 9 : 1 - 4** - Ezra had a problem, the leaders were mixing with unbelievers and inter-marrying with pagans, which always kills the witness of God's people. Ezra was very upset when he heard this and was flabbergasted about the marriages between believers and unbelievers. Ezra tells them that they must separate themselves from unbelievers and from evil. Ezra sets the example which those who value God's will have to follow.

Turn to and read, **Ezra 10 : 1 - 4, 10 - 12**. - a large number of the people came forward and wept, confessing their sin. There is hope now in Israel because they have faced their sin and a revival breaks out.

These men have been living with these women for quite a while, they had children and they had to put their wives and children away having made adequate provision for them. It was very thorough, but very hard for those involved. In verses 11 and 12 there is obedience.

Many churches are compromised by believers taking money from unbelievers, and by involvement with the local community leadership where unbelievers are making decisions affecting the church. Many Christians even think they can marry an unbeliever and will convert them later. All that happens is that their own ministry fails. Separate yourself from sin and separate yourself unto God, and let unbelievers have no part in the work of God.

Ezra is very practical for our day. If an unbelieving millionaire gives money to the local church for a job it should be returned, for the issue for unbelievers is salvation, and if their money is taken they may not understand that. Let the policies of the Word of God control your life.

THE PERSIAN KINGS

JOT page 221 - Chart - note that there is a gap between the completion of the Temple in 516 BC and when Ezra takes up the story again in 458 BC. Nehemiah takes up the story a few years later. It is selectivity by the Holy Spirit - JOT page 227 Read section (D), Ezra for instance does not mention the story of Esther which occurred between chapters 6 and 7. Everything that God records He does so for a reason.

Historical setting - refer to JOT page 228 - here we have the order of the Persian kings laid out before us - Cyrus' capture of Babylon is one of the classic campaigns in history, how they marched in under the wall while Belshazzar was having his party. Cyrus marched his army up the river bed which his general had drained. Here we have a great picture of Empires rising and falling and yet God's people walk straight through it. What is the message to us from all this? We are safe even in times of great difficulty.

Cyrus protects the Jews because he had been raised up by the Lord. Xerxes led a quarter of a million men against Greece and was held up by the 600 hundred Spartans and their allies at the pass of Thermopylae. The Persians said to King Leonides of the Spartans, that when our army fires their arrows we have so many that the arrows will darken the sun. The king replied, in his own language, "bring it on, we like fighting in the shade", and they died to a man but the Persians were stopped. When Xerxes returned he was defeated and depressed. After he limps back he threw a party to feel better and his wife insulted him. All this was part of God's plan and led to him looking for a new wife. He held a beauty contest and Esther won under God's guidance. Xerxes married Esther. She is used to deliver her people. She pays an incredible personal price to do this. The Lord keeps his people; He will keep us. We will see this story in two lectures time.

EZRA	
The Proclamation of Cyrus	Ezra 1:1-4
Preparation for the Return	Ezra 1:5-11
People Returning with Zerubbabel	Ezra 2
The Altar Rebuilt	Ezra 3:1-7
Rebuilding of the Temple Begun	Ezra 3:8-13
Adversaries of Judah	Ezra 4:1-6
The Letter to Artaxerxes	Ezra 4:7-16
Work Stopped in Jerusalem	Ezra 4:17-24
Zerubbabel Begins to Build Again	Ezra 5:1-6
Tattenai's Letter to Darius	Ezra 5:6-17
Darius' Search and Reply	Ezra 6:1-12
The Temple Rebuilt and Dedicated	Ezra 6:13-22
Ezra's Genealogy and Career	Ezra 7:1-10
Ezra's Letter from Artaxerxes	Ezra 7:11-28
People Returning with Ezra	Ezra 8:1-14
The Selection of Temple Servants	Ezra 8:15-20
Preparation to Return to Jerusalem	Ezra 8:21-30
The Arrival at Jerusalem	Ezra 8:31-36
Ezra's Prayer About Mixed Marriages	Ezra 9
The Oath to Put Away Foreign Women	Ezra 10:1-8
The Assembly in Jerusalem	Ezra 10:9-17
Priests Married to Foreign Women	Ezra 10:18-44

DOCTRINE

CYRUS – PERSIAN SHEPHERD

1. SCRIPTURE - Ezra 1:1 - 6:14.

2. BIOGRAPHY

Cyrus II The Great was the son of Cambyses I, King of Anshan, and Mandane, a daughter of the King of Media. On the death of Cambyses in 559 BC he unified the Persians before attacking Media and welding the Medes and the Persians into an empire. He proceeded to defeat Croesus the fabulously rich King of Lydia in 546 BC before commencing an assault on Babylon itself. Cyrus eventually took Babylon, slaying the last King of the Chaldean empire, Belshazzar. On entering Babylon Cyrus proved to be a merciful conqueror allowing enslaved peoples to return to their own lands. This included the Jews, who were encouraged by Cyrus to return to Palestine and rebuild the temple (2 Chronicles 36:22,23; Ezra 1:1-5). He returned the sacred vessels plundered by Nebuchadnezzar from Solomon's temple (Ezra 6:5). About 50,000 Jews returned to Palestine under the leadership of Joshua and Zerubbabel (Ezra 2:64,65). The famous Cyrus Cylinder found by Hormuzd Rassam in the 19th Century confirms Cyrus' noble nature. The foundation stone of the second temple was laid in 536 BC (Ezra 3:8) exactly 70 years after the captivity, the time of desolations. In the autumn of 530 BC Cyrus died in battle. He was buried in Pasargadae where his small tomb is still visible.

3. EVALUATION

- a) Cyrus was named by Isaiah in 712 BC (Isaiah 44:28).
- b) It was prophesied that he would issue an edict ordering the rebuilding of the temple.
- c) The Jews were warned by Jeremiah of a period of 70 years of desolations (Jeremiah 25:11,12).
- d) The prophecy states that the Chaldean empire will be destroyed as a result.
- e) Daniel recognised the 70 year desolation period in Daniel 9:2 and that the Jews would return to Israel.
- f) The foundation stone for the temple was laid by Zerubbabel in 536 BC (Ezra 3:8), being 70 years from the original desolation commencing in 606 BC.
- g) Cyrus therefore fulfilled the prophecy of Isaiah some 200 years after it was given.

4. PRINCIPLES

- a) God is in control of every circumstance in history. He knows our problems (Psalm 93:1; Matthew 6:8).
- b) God is aware of what role we will play in His plan but does not coerce our free will (Esther 4:14-16).
- c) Cyrus as a gentile had a central position in the history of the Jews. Race or origin are no barrier in the plan of God (Psalm 87:4; Colossians 3:11).
- d) There is a common author of scripture, the Holy Spirit (2 Timothy 3:16).
- e) God will provide a means of release from times of trouble for His chosen ones (1 Corinthians 10:13).
- f) Oppression of the Jews brings disaster but a pro-Jewish policy brings national prosperity (Genesis 12:1-3).
- g) A great leader should be both strong and merciful (Proverbs 11:17; Matthew 5:5).
- h) We should place God first in our lives (Exodus 20:3).
- i) Knowledge and application of the scriptures is a source of comfort in times of adversity (Joshua 1:8).
- j) God's timing is perfect (Acts 1:7).

LECTURE 18 - NEHEMIAH

INTRODUCTION

Turn to and read, **2 Timothy 3 : 16**. Let us remind ourselves of this vital principle as we enter this great book.

Turn to and read, JOT - Page 236 - This is the book of the Jewish return from exile. Ezra and Nehemiah are one book in the Hebrew Bible. It appears that they had one author which was Ezra, but this is not universally accepted. Jensen states that it was Nehemiah. In their subject matter and emphasis, Ezra gives the religious aspects of the return while Nehemiah gives the political. Nehemiah was a high official in the Persian Empire, being the cup bearer to the King Artaxerxes Longimanus. This would be the equivalent in today's nations to the minister of foreign affairs, or foreign affairs advisor. The cup bearer would bear the cup and taste the wine before it was passed to the king. He was one of the most trusted of the King's advisers.

ARTAXERXES

Artaxerxes, Nehemiah's king, was possibly the son of Xerxes and Esther. The book of Nehemiah appears to have been taken from his diary. It is a very personal book and a very useful one as it gives guidance for leadership, administration in organisations and prayer. It is very important from a prophecy viewpoint as the start of Daniel's 70 weeks is given in **Daniel 9:24-27**. It begins with the edict of Artaxerxes Longimanus to rebuild the City of Jerusalem which was given in the 20th year of his reign. This opens up a study of the years involved in the prophetic timetable of the Lord leading to the Cross. Sir Robert Anderson, the founder of modern Scotland Yard, wrote his book "The Coming Prince", on this subject. Close examination of the dates reveal that the timing of the Lord's Word is accurate to the very day. Exactly on cue, on the predicted Palm Sunday the end of the 69th week was signalled with the Messiah riding through the gates which Nehemiah had rebuilt.

Nehemiah gave up his work as a high official in the palace and suffered a large demotion to serve the Lord as the Governor of Judah. He takes a demotion (just as Moses did) and the Lord raises him up to the heights spiritually. **1 Peter 5:6-8** is a passage that we

remember again as we look into this book. Moses is also an example when he was number one in the Egyptian Empire and was demoted and yet comes in to raise them up spiritually. God trains his people for service. Sometimes He will take you from a very important place physically to serve the Lord spiritually. Do not expect to serve the Lord in the heights of political or professional power/influence, it is more often in some lowly area that the real work really begins. No portion of the Word of God offers more encouragement to service for the Lord than the book of Nehemiah. It is a good book to go through for strength.

Turn to and read, JOT page 235 - the Lord will not leave you alone in a crisis, He will always provide you with a backup. Nehemiah and Ezra encouraged one another, with Malachi later possibly also giving some encouragement. In your ministry do not expect a large number of people to lean upon. If you have one man who you can be encouraged by give the Lord thanks. The Lord will provide you with help but it may not be a large number.

PROMINENT SUBJECTS IN NEHEMIAH

Jensen spells out the prominent subjects in Nehemiah on page 237;

[a] prayer - he is a man of action and also of prayer; the two go together. Action without prayer is presumption and carnality, but prayer without action is hypocrisy and stagnation.

[b] he was a man with a burden for the job which the Lord raised him up to do. Wait until the Lord lays a burden on you regarding work He wants you to do. You will know when that happens. Prepare for it by study and application of the Word of God in your life, until then.

The process for service is firstly prayer and spiritual growth, then the Lord will give you a burden which you are to undertake. If the Lord has given it, the Lord will carry you but you will have pressure up to your eyeballs. Nehemiah was greatly under pressure but he knew it was God's Work and that the battle was the Lords. The result of this sort of mental attitude is that you will have power, in the midst of pressure, the work will be accomplished with the help of the Lord.

The result was spiritual and political Revival - spiritual revival will always follow from obedience to God's Word. The key to spiritual revival is dealing with sin, following God's Word and calling. We see God raising up the man, God leading the man, God strengthening the man, and the man leading the people. We then have an obedient, prepared people following God's Word as it is taught them by a prepared man. If you have those things together you have a revival. If you are going to be a pastor teacher you need to be a prepared man.

NEHEMIAH 1

Turn to and read **Nehemiah 1:4-11** - when he heard what had happened in Jerusalem he sat down, wept and prayed. v 5 is the OT equivalent of Romans 8:28. "Both me and my father's house have sinned". Nehemiah takes his nation's sin personally and his father's house's sin with the nation, and he takes the responsibility upon himself to bring a revival. We must recognise our sin but remember also we must see that we are, as members of a society also responsible for what occurs there, and feeling that guilt also will mightily move us to prayer. Having confessed his and the people's sin, Nehemiah took God at His word.

Rather than blurting his prayer out he thought about his prayer. We should do this especially if we have a major area of concern. He thought about it four days and nights before he prayed. He could almost have written it down before he prayed it. I suspect that he did in his journal (the journal that Ezra was to use to write this book). By this prayer Nehemiah changed the world.

If we thought more about our prayers before we prayed them we would get greater results from them. Study the Word, write your prayer out and pray about the issues that the Lord clarifies need your prayer then. You can come boldly before the throne of grace if you have thought deeply and meditated on the Word thoroughly. If you know what the Scriptures say and you apply it and claim it you are on good praying ground.

Nehemiah's prayer in verse 5 is resting it on the character of God, His mercy, His power. He starts with the character of God, then he goes to confession of sin, and then the Word of God, to claim the promises of God.

v 10 - he leaves the problems in the Lord's hands because the people that he is praying for are God's people. It was Nehemiah's burden but God's problem, so it is always with us in the church.

v 11 - he makes specific requests that the Lord can answer, with the result that Nehemiah will recognise that He has answered. Nehemiah knows that if the Lord's hand is not in it he does not want to be involved in it. This is a good principle that "thy will be done". If you do not want me here make it impossible for me to get there. Even if we feel that we would like to do something we should always pray that if the Lord does not want us to be in a particular location or doing a certain thing He will prevent you from doing it. He said he wanted to do this but notes, "I cannot do it unless the King approves, please give me grace in that man's sight". By this prayer God could give such a clear indication to Nehemiah that he knew that it is the will of God.

If you accurately phrase your prayers you can make your prayers so specific as to be clear when they are answered. Many believers make their prayers so general that no one knows whether God has answered them or not. Do not waffle before the throne of grace. Think about your prayers, make them short, sharp and to the point. Ask the Lord to do things which you know something about, and something that you have the burden that it needs to be done. If you are not burdened for something keep quiet about it. Check the Word of God and claim the promises and give the Lord a specific prayer request that the Lord can answer and bring glory to the name of the Lord which is the object of prayer.

The cup bearer could not talk to the King without being asked to under Persian court etiquette. The King therefore had to bring the subject up. Nehemiah had the perfect opportunity to see what the Lord wanted him to do, for if the King did not ask, he knew he could do nothing; he waited, expectantly and prepared as to requests, for the open door.

Plan your prayers like Nehemiah and you will get answers. He sings praise to the Lord. Good singing should, I believe, be more at the end of the message in church rather than at the beginning of the church service. The minister's job is to have given the people something to sing about in the form of good points of doctrine from the Bible.

Both Tacitus and Pliny state that at the end of the early Christian service was when the major portion of the singing took place with the main subject of the songs being the joy the believers felt because of the resurrection. They began with the reading of God's Word and prayer, followed by the message and ended with singing. This is in contrast with today where singing is often used to emotionalise the church to feel spiritual rather than truly being fed and rejoicing in the assurance of the knowledge they have gained from the Bible teaching.

NEHEMIAH 4

Turn to and read, **Nehemiah 4:1-4, 9, 14-18**. - He now expects opposition as the enemies of Israel (of God) gather around. Nehemiah could have given up. He says to God, "we are despised, this is your ministry, You deal with them". "You handle the opposition Lord, and I will do your work". If that is not your attitude as a minister you will not survive. If you do the work of the Lord in the Church you will be opposed by those who hate the Lord and his work. You can pray as he does, "Lord, may the evil be turned on their own heads". You nevertheless take all the precautions we see him doing; remember James, faith and works go together! Verse 9 - "We made our prayer to the Lord and set a watch on the work day and night". We prayed with a spear in our hand. His trust was in the Lord's protection but he was ready to fight if that is what the Lord required of them.

Read verses 14-18 – "We trust the Lord but keep our powder dry", said Oliver Cromwell. If they needed to fight they were equipped, but they were trusting the Lord as to whether they needed to fight or not. As a minister you pray, organise and co-ordinate so that those who are spiritual are well equipped and are ready to answer the call to battle if necessary.

Teach the Word thoroughly and systematically, strengthen your believers and have your trumpeter by your side, get your prayer meetings well organised. You get the elders and deacons organised so that you overturn the counsel of the ungodly in the church. As a pastor you must be a man of prayer and action, giving thanks for, and using your assets and praying for your liabilities. The Lord has put you in a place to do a job, pray to the Lord to give you strength. Pray and act but do not pray when you should be acting. Do not let a challenge to the work of God go unanswered from a wayward or disobedient church member. The sorting out of problems starts with a personal approach, which if unsuccessful is followed by an approach with an elder which again is followed by admonition before the whole church. You should challenge them to make an allegation, be silent or leave.

Turn to and read, **Nehemiah 8 : 1 - 6, 8 - 10**, then **chapter 9 : 3**, a revival breaks out. This is the book of obedience and leadership, and revival is the result of obedient leadership. You are called to be an obedient leader.

Look up in a Bible Encyclopaedia, Nehemiah, Artaxerxes, Sanballat, Ammonites.

NEHEMIAH	
Nehemiah's Prayer for Israel	Nehemiah 1
His Request to go to Jerusalem	Nehemiah 2:1-8
Nehemiah's Inspection of the Walls	Nehemiah 2:9-16
Nehemiah Determined to Rebuild	Nehemiah 2:17-20
The Rebuilding Begun	Nehemiah 3
Plotting of Sanballat and Tobiah	Nehemiah 4:1-9
Guard Posted Along the Walls	Nehemiah 4:10-23
Complaint About Poverty and Famine	Nehemiah 5:1-13
Nehemiah's Frugal Diet	Nehemiah 5:14-19
False Rumours About Nehemiah	Nehemiah 6:1-14
Building of the Walls Finished	Nehemiah 6:15-19
Hanani and Hananiah Appointed	Nehemiah 7:1-4
Genealogy of Those who Returned	Nehemiah 7:5-73
The Law Read and Explained	Nehemiah 8:1-12
The Feast of Booths Celebrated	Nehemiah 8:13-18
Separation from Foreigners	Nehemiah 9:1-5
Ezra's Prayer	Nehemiah 9:6-25
The Rebellion of God's People	Nehemiah 9:26-37
Those Who Signed the Covenant	Nehemiah 10:1-27
Summary of the Covenant	Nehemiah 10:28-39
The Repopulation of Jerusalem	Nehemiah 11:1-2
People Living in Jerusalem	Nehemiah 11:3-24
The Villages Outside Jerusalem	Nehemiah 11:25-36
Genealogies of Priests and Levites	Nehemiah 12:1-26

Dedication of the City Walls	Nehemiah 12:27-43
Collectors, Singers and Gatekeepers	Nehemiah 12:44-47
Foreigners Separated from Israel	Nehemiah 13:1-3
Tobiah's Furniture Cast Out	Nehemiah 13:4-9
Support of the Priesthood Begun	Nehemiah 13:10-14
Sabbath Reforms Begun	Nehemiah 13:15-22
Foreign Marriages Condemned	Nehemiah 13:23-31

DOCTRINES

PRAYER

1. We may know the provision of God but we must communicate with Him in order to obtain this provision.

- a) Prayer is the believer's means of communicating with God.
- b) The Bible is God's way of communicating with man.

2. Promises Involving Prayer

- a) Matthew 21:22 We should ask believing.
- b) Matthew 18:19 The power of corporate prayer.
- c) Psalm 116:1, 2 God is always available to hear our prayer.
- d) Isaiah 65:24 God will answer while we are yet praying.
- e) Matthew 7:7 We are commanded to pray.
- f) John 14:13-14 We can ask for anything in His name.
- g) Philippians 4:6 The prayer should be with thanksgiving.
- h) 1 Thessalonians 5:17 We should pray without ceasing.
- i) Hebrews 4:16 We can come boldly to the throne of Grace.

3. Prayer Divided into 4 Segments

- a) Confession of sins (1 John 1:9)
- b) Thanksgiving (1 Thessalonians 5:18)
- c) Intercession for others (Ephesians 6:18)
- d) Petitions for one's own needs (Hebrews 4:16)

4. Power of Prayer

- a) Individual - Elijah and the burnt offering (1 Kings 18:36-39)
- b) Corporate - the release of Peter from prison (Acts 12:1-18)

5. One Prayer that could not be Answered The prayer of our Lord on the Cross (Psalm 22:1-18)

6. To Whom are Prayers Addressed?

- a) Directed to the Father - (Matthew 6:5-9)
 - b) In the name of the Son - (Hebrews 7:25)
 - c) In the power of the Spirit - (Romans 8:26-27)
- The Son (Jesus) and Spirit are interceding for us.

7. Prayers can be Divided into Petition and Desire

- a) Petition - What you ask God for (e.g. a new car).
- b) Desire - The desire behind the petition (e.g. happiness because you have a new car).

8. Four Possible Combinations:

- a) Petition answered - Desire not answered. Psalm 106:15 - The quails of the Exodus generation. 1 Samuel 8:5 - A King to reign over Israel.
- b) Petition not answered - Desire answered. Genesis 18:23 - The preservation of Sodom. 2 Corinthians 12:7 - Removal of the thorn in Paul's side.
- c) Petition answered - Desire answered. 1 Kings 18:36-37 - Elijah requests fire for the offering. Luke 23:42 -The penitent thief's prayer. Type c) represents the perfect prayer.
- d) Petition not answered - Desire not answered. Type d) unanswered prayer has 8 main reasons which are shown in paragraph 9.

9. Reasons for Unanswered Prayer

- a) Lack of belief (Matthew 21:22)
- b) Selfishness (James 4:3)
- c) Unconfessed sin (Psalm 66:18)
- d) Lack of compassion (Proverbs 21:13)
- e) Pride and self righteousness (Job 35:12-13)

- f) Lack of filling of the Spirit (Ephesians 6:18)
- g) Lack of obedience (1 John 3:22)
- h) Not in the Divine will (1 John 5:14)

Most of the reasons for unanswered prayer, is some form of sin in the life, which can be solved by confession of known sins as per paragraph 3 a) under the concept of 1John 1:9.

10. Intercessory Prayer

- a) This is one of the four factors in a prayer, which are:-
 - i) Confession of sins
 - ii) Thanksgiving
 - iii) Intercession
 - iv) Own needs.
- b) The power of intercessory prayer is taught in (1 Kings 18:42-46) the principle being found in (James 5:16-18)
- c) The power of prevailing prayer is shown in (Acts 12)
- d) The prayer for the unbeliever (Romans 10:1)
- e) Prayer for an unknown believer (Colossians 1:3-11)
- f) Prayer for the known believer (Ephesians 1:15-23)

NEHEMIAH – PRAYER

1. SCRIPTURE - Nehemiah

2. BIOGRAPHY

Nehemiah, whose name means "compassion of Jehovah" was the son of Hachaliah (Nehemiah 1:1). He was cup bearer to King Artaxerxes I (465-425 BC) and as such he had a position of great responsibility and influence. He must have been considered very trustworthy as the king's father had been murdered. He was a member of a very important Jewish family, one of whom, Hannani, was spokesman of a delegation to Susa (Nehemiah 1:2) and later became governor of Jerusalem (Nehemiah 7:2). The holding of such a position by a Jew in the Persian Empire probably was due to Artaxerxes' (Longimanus) high opinion of his stepmother Esther. The temple in Jerusalem had been finished for 12 years but the Jews in that city were under great pressure as the walls had not been rebuilt. He persuaded the king to let him go to Jerusalem. Artaxerxes gave him leave of absence for 12 years (Nehemiah 2:6). He travelled to Jerusalem and organised the Jews in their rebuilding programme. The walls were rebuilt in 52 days (Nehemiah 6:15), and subsequently dedicated (Nehemiah 12:27-43). Having completed his task, Nehemiah returned to Persia to resume his duties (Nehemiah 13:6).

3. EVALUATION

- a) As soon as Nehemiah heard about the problems in Jerusalem he fasted and prayed (Nehemiah 1:4).
- b) Nehemiah was constant in prayer (Nehemiah 1:6).
- c) He recognised that the Jews needed to be treated in grace (Nehemiah 1:7-11).
- d) When requested by the king as to why he was depressed and sad, he prayed to God prior to answering the king (Nehemiah 2:4).
- e) He is successful in requesting Artaxerxes for time to go to Jerusalem, and is given provision (Nehemiah 2:6-9).
- f) Nehemiah arrived in Jerusalem and challenged those there, having made a careful inspection of the city (Nehemiah 2:11-18).
- g) His exhortation received a mixed reaction but the walls were completed by teamwork, even though there were those who refused to help (Nehemiah 3:5).
- h) Nehemiah was ridiculed (Nehemiah 2:19; 4:2), but he overcame this with trust and prayer (Nehemiah 4:4-6).
- i) Many promoted fear (Nehemiah 4:7,8,11), but that was countered by prayer and vigilance (Nehemiah 4:9-23).
- j) Nehemiah is tempted to leave God's work but he copes with this by prayer and truth (Nehemiah 6:1-9).
- k) He is then subjected to intimidation (Nehemiah 6:10) but he overcomes this by courage (Nehemiah 6:11-13).
- l) He combats discouragement (Nehemiah 4:10-12) by truth and courage (Nehemiah 4:13-23).
- m) He conquers selfishness by rebuke and unselfishness (Nehemiah 5:1-13).
- n) The walls are eventually completed (Nehemiah 6:15,16).

4. PRINCIPLES

- a) As a Christian you can hold an important and prominent position (John 19:38,39).
- b) Each one has an important part to play in the plan of God (1 Corinthians 12:18).
- c) We should always pray about our problems (Philippians 4:6).
- d) God is everywhere and is keen to answer our prayers (James 5:16).
- e) It takes courage to stand against those who would destroy your work for God (Psalm 27:4; Psalm 31:24).
- f) Problems can come from both outside and inside in the Christian life (Revelation 2:9-14).
- g) No testing is too much for you to bear (1 Corinthians 10:13).

LECTURE 19 - ESTHER

INTRODUCTION

This book teaches the sovereignty of God over history. It has been called the, "Romance of Providence". This book ties in well with the life of Joseph where God is seen overruling and protecting. This records the first systematic attempt at violent Anti Semitism in Biblical history. Haman is very much like Hitler, he made an attack on the Jews because they were Jews. We have the preservation of the

Jews taught here, even under the worst of anti-Semitism, for this man Haman was determined to kill all Jews in the Persian Empire. There scattering amongst the Empire and its later expansion under Alexander the Great would open the door to the evangelism of the world and so this was Satan's first great assault on the Plan of God after the Exiles had prospered back in the land of Judah.

Esther is unusual in the fact that the name of God does not appear in the book, neither is there any overt evidence of prayer. However there is a lot of reference to the Persian kings and also superstition, which makes it an unusual book. Esther was part of the Megaloth, the so called, "five rolls". It is one of the five books that is read in the feasts, Esther being read during the feast of Purim which occurs on the 14th and 15th of March.

It is very important in Israel today especially after the last major bout of anti-Semitism during WW2. The lack of the word for God and the apparent lack of prayer on the part of the key players should not distract us from what the Book is teaching. This book indicates to us the extent of the grace of God, in that He is preserving His people even when they are out of open fellowship, and even out of the geographical will of the Lord. The timing of this book is between the first return of the Jews under Zerubbabel and the return under Ezra and Nehemiah. All the Jews should have returned, unless they were led of the Lord strongly in a different direction, but the book of Esther deals with those who did not return, and how the Lord graciously used two families of them to preserve all the Jewish people.

DIVINE GUIDANCE

Divine Guidance is something which believers often get tied up on. Firstly it is God's will that all should be saved, secondly that believers should be sanctified, thirdly that we may pray and glorify Him, fourthly that we might live a God honouring life. These things are clear for all to see. **1 John 3:23, 1 Thessalonians 5:18, 1 Peter 2:15.**

When it comes to matters of specific guidance for individuals as to where they are to go, what to do, etc, God may direct us specifically through His Word. He will guide us all individually and lead us in different directions at times, and the family of Esther are led into a place of service, as is the family of Nehemiah. The Lord may permit things and He may over rule at other times. The families who stayed in Babylon faced great trouble in the years following the return of the first exiles as several rebellions of the Babylonians led to great slaughter there, but the families of Ezra, Nehemiah and Esther had moved further east and were part of the Persian Court. They had positioned themselves in the place of the will of the Lord.

We should know His Word as this is where we learn His will. Believers are to be led by the Holy Spirit, they should grow spiritually. As you grow He will be more and more able to guide you and direct you. As you know more about God's plan and purpose the more you will be guided. In Esther's family's case they had been led further away from their ancestral land, but they were still in the place the Lord wanted them for "such a time as this".

There are different categories of the will of God - there is the viewpoint will of God, in which He wants you to have a certain mental attitude. He also has a geographical will for you, in that He wants you to be in a certain place. Be prayerful when you are house or flat hunting as to where the Lord would have you live, as there are places you can serve and learn, and places that are simply a curse to you!

The third area is the operational will of God; what does He want you to do. Acts 11 shows the different ways that the Lord uses for guiding. Esther and her people had apparently rejected God's directive will, for they were not back in the land, and yet they are actually not outside the geographical will of God, and the Lord is overruling in their lives. They are being protected by the Lord and they are apparently exactly where they are supposed to be.

THE BOOK OF ESTHER

The author of Esther is probably Mordecai, or it could be Ezra. We know that it is written after the death of Xerxes as shown in Esther 1:1. He is called Ahasuerus which means "high father" in Persian. The writer of the book had access to the official papers of the day as shown in Esther 9:32, and 10:2. It is also clear that the person was eyewitness to the events and was living in Persia at the time. Ezra fits this, as does Mordecai.

The time of the book covers approximately ten years from the third year of Xerxes to his thirteenth year 483 - 470 BC. In the twelfth year was Haman's plot. This is one of the most interesting decades in ancient history. The book is situated between chapters 6 and 7 of Ezra. The book starts with a feast and ends with one. The feast with which it commences is one celebrating the birthday of the king and finishes with the feast of Purim celebrating the deliverance of the Jews.

Turn to and read, JOT page 244, where Jensen gives a good background to Esther. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

HISTORY OF THE TIME

It was during this time that two major religious figures died, Confucius and Buddha, and also the battles of Marathon and Thermopylae were fought. The Persian Empire at this time was at its zenith with excellent communications, public service and security, with a secret service keeping order at home. They lost the war in Greece, but the Greeks would not follow up their victory and invade the Empire; the Empire was still safe for another 160 years. At the battle of Marathon the Persians in 490 BC who had invaded Greece by sea landed at Marathon some 26 miles from Athens. The Athenians, who were outnumbered 2 to 1, came out and defeated them. One of their runners went back from Marathon to Athens and gasped, "rejoice, we won" before he dropped dead of exhaustion. It is this event that

made the running event the "Marathon" what it still is today, the distance being still the same as that run by the runner (the Greek soldier, Pheidippides) from the battlefield to the city of Athens. Darius was the king behind the Marathon campaign.

In 481 BC Xerxes, ruling after Darius, led an army of a quarter of a million men, and 660 ships back to Greece to seize the land of the Greeks and avenge the great defeat. He crossed the Hellespont into Macedonia and marched down with his army while his ships sailed down the Aegean Sea. In the following year 600 Spartans met him in the pass of Thermopylae and held up the Persian advance until they were betrayed by an Athenian traitor. Attacked from the rear and front they died to a man. The Persians continued to Athens where they destroyed the city of Athens which was at that time built of wood including the original Acropolis. When the Athenians rebuilt the city to celebrate their eventual victory they used the marble that we can see today. The Athenian fleet although outnumbered two to one defeated the Persian fleet at the battle of Salamis which was one of the great naval battles of all time. They destroyed enough of the Persian Navy to make the Persian Army isolated and vulnerable. Having sacked Athens the Persian Army moved on and were eventually beaten at the battle of Plataea further to the south by a Spartan coalition. Xerxes lost over 100,000 men and fled back to Persia with the remnant of his forces. Persia never fully recovered from this invasion of Greece, and the Greeks swore one day to revenge themselves on the Persians; this is what Alexander the Great did in the 300s BC.

It was a disaster equivalent to the French retreat from Moscow in 1812, or the loss of the Eastern Army by Hitler in Russia in the Second World War. This was all happening in the years before Esther became queen. The book of Esther opens with a feast at a place called Susa or Shushan, a palace whose ruins are still visible. You are able to walk where Esther walked. Even the pagan historian Herodotus who views history from the Greek viewpoint sees the success of the Greeks being due to the gods who were punishing the absolute pride of Xerxes.

This ties in very nicely with the start of Esther where Xerxes threw a party to forget the problems and defeat of the campaign he has just returned from. He had a celebration for a whole six months to show the people how great he was and this was followed by a seven day feast. It was a giant public relations exercise. He is concerned about a coup d'etat so he entertains the nobility for this period. Everyone drank out of gold vessels and they drank a great deal; drunkenness was a major problem for this man and his court.

ESTHER THE QUEEN

While he was entertaining the men the queen was entertaining the women. On the seventh day the king asked the queen to come in so he could show her off as the most beautiful woman in all the world. When people get drunk they say stupid things which they otherwise would not and that is what we see here.

The queen refuses to be paraded semi naked before the men, but Xerxes is proud and arrogant, and he is now cornered by his weaknesses for God's great purpose. He loves this woman but he has overstepped what the situation demanded, so he says he will divorce her because she has not obeyed his wish. He is under pressure from his nobles here, and they all say to him, that unless the king does something about the queen then their wives will also rebel. The result is Queen Vashti is banned from court and a new queen is to be found. Vashti is locked in a remote palace never to be seen of again. To replace her he now holds the first recorded beauty contest in history. The women concerned are either to be his wife, or his concubines, none will be sent home. When Mordecai has sent Esther to the king she is either to be locked in his harem or she is to become queen. Mordecai had to be very perceptive to know that the king was the right man for Esther and that this was what God wanted. It was a terrible risk and is saturated by God's will.

Turn to and read, **Esther 2 : 13 - 14, 16 - 17, 21 - 23.**

Esther was a beautiful woman both externally and in character. She is a precious woman. The Lord is protecting her. The king loves her above all others. Before the book is finished there is an attempt on the king's life. Mordecai is able to relay a message to the king by Esther, and so saves the king's life.

The group led by Haman are executed and both Mordecai and Esther are raised up. Believers are guided so that they are in the right place at the right time and must use their discernment and guidance from God to use the information that comes their way. The Lord is going to be glorified in the preservation of His people.

The lessons from Esther are that if you are in a certain situation you should see why you are there and be alert within it. The issue that Esther raises is the sovereignty of God; His overruling and protection. It also shows that prepared people can be used in God's plan. It is also of interest to see the way that Haman uses the pride of Xerxes to sign a decree to kill all the Jews but that God turns it around through Esther and eliminates the anti Semitics. We should ask the Lord how His name is going to be glorified in every situation we find ourselves!

Look up in a Bible Encyclopaedia - Persia, Xerxes, Mordecai, Haman, Persepolis, Susa, Purim, Esther, Sovereignty.

ESTHER	
Riches and Splendour of Ahasuerus	Esther 1:1-9
The Removal of Queen Vashti	Esther 1:10-22
The Search for a Queen	Esther 2:1-4
Esther's Background	Esther 2:5-11
Ahasuerus Chooses Esther	Esther 2:12-18
The Plot to Kill Ahasuerus Fails	Esther 2:19-23
The Promotion of Haman	Esther 3:1-6
Haman's Plot Against the Jews	Esther 3:7-11

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

The Decree to Kill the Jews	Esther 3:12-15
The Response of Mordecai	Esther 4:1-3
Mordecai Asks for Esther's Help	Esther 4:4-17
Esther's Intervention	Esther 5:1-8
Haman Has Gallows Made	Esther 5:9-14
Haman's Plot and Failure	Esther 6
The Downfall of Haman	Esther 7
The Promotion of Mordecai	Esther 8:1-2
Esther's Request	Esther 8:3-8
The Decree is Revoked	Esther 8:9-14
The Victory of the Jews	Esther 8:15-17
The Response of the Jews	Esther 9:1-10
The Hanging of Haman's Sons	Esther 9:11-15
The Feast of Purim Instituted	Esther 9:16-28
The Approval of Esther	Esther 9:29-32
The Might of Mordecai	Esther 10:1-3

DOCTRINES

GUIDANCE: THE WILL OF GOD

1. Three categories of will in history
 - a) Divine will (sovereignty)
 - b) Angelic will.
 - c) Human will.
2. Main areas of the will of God (1 John 3:23)
 - a) For the unbeliever - salvation (2 Peter 3:9)
 - b) For the believer - spirituality (Ephesians 5:18)
3. Christ has free will (Matthew 26:42, Hebrews 10:7, 9)
 - a) No free will in mankind would imply no free will in Christ.
 - b) The basic principles of divine guidance however is based on the fact that man possesses free will to choose for or against God.
4. Type of will of God as related to the human race (e.g. Balaam)
 - a) Directive (Numbers 22:12) - what God directs.
 - b) Permissive (Numbers 22:20) - What God allows
 - c) Overruling (Numbers 23) - When God overrules
5. Principles of Guidance
 - a) Knowledge of biblical principles in the believer (Psalm 32:8, Proverbs 3:1-6, Isaiah 58:11, Romans 12:2)
 - b) Surrender and filling of the Holy Spirit (Romans 6:13, Romans 12:1-2, Ephesians 5:17-18, 1 John 1:9)
 - c) Growth - to eat meat and not rely on milk (1 Corinthians 3:1-4)
6. Categories of the will of God
 - a) Viewpoint will of God - What does He want me to think?
 - b) Operational will of God - What does He want me to do?
 - c) Geographical will of God - Where does He want me to be?
7. An example of the will of God (Acts 11) - the Guidance of Peter
 - a) Guidance through prayer (vs 5)
 - b) Guidance through the mind (vs 6)
 - c) Guidance through the word (vs 7-10)
 - d) Guidance through providential circumstances (vs 11)
 - e) Guidance through the filling of the Spirit (vs 12)
 - f) Guidance through fellowship and comparison of data (vs 13-15)
 - g) Guidance through remembering Scripture (vs 16)

ANTI-SEMITISM

1. God's promise to Abraham - whoever blesses the Jews, God will bless; whoever curses the Jews, God will curse (Genesis 12:1-3).
2. History shows a correlation between the rise and fall of Empires and their treatment of the Jews.
 - a) Anti-Semitic - Spanish Empire 16th century, Russian Empire 19th - 20th century, Nazi Germany 20th Century.
 - b) Pro-Semitic - Britain in 19th century, United States of America in 20th.
3. The concept of Israel

- a) Racial Jew - one who is descended from Abraham, Isaac and Jacob.
- b) Religious Jew - one who practices Judaism.
- c) Regenerate Jew - born again, now part of the body of Christ (Romans 9:6-8)

ESTHER – JEWISH QUEEN

1. SCRIPTURE - Esther.

2. BIOGRAPHY

Esther was descended from Benjamin. She was adopted by her cousin Mordecai on the death of her parents (Esther 2:5-7). Her name means Star after the Persian name of the goddess Ishtar. Her Jewish name Hadassah means Myrtle. Mordecai was a descendant of Kish who had been carried by Nebuchadnezzar into captivity. Haman, who was conspiring to massacre the Jews, was an Agagite (Esther 3:1-10) descended from Agag who had been spared by Saul (1 Samuel 15). Mordecai, like Saul, was a Benjamite (Esther 2:5; cf. 1 Samuel 9:1). Saul failed to deal with Agag whilst Mordecai eliminated Haman. Mordecai succeeded Haman. Esther was chosen out of many women who resided in the royal court of Xerxes 1 (486-465 BC) to succeed Vashti as queen. She initially hid her Jewishness and asked her countrymen to pray for her with fasting (Esther 4:15-17). Eventually she confronted Xerxes successfully with the problems which Haman posed.

3. EVALUATION

- a) Ahasuerus deposes his wife, Vashti for refusing to attend a banquet (Esther 1:1-22).
- b) Esther, a Jew, is chosen in Vashti's place (Esther 2:1-18).
- c) Mordecai tells Esther of a plot to kill the King (Esther 2:19-23).
- d) Mordecai refuses to bow to Haman the King's favourite who sets a date to massacre the Jews (Esther 3:1-15).
- e) Mordecai persuades Esther to intercede for the Jews with the King (Esther 4:1-17).
- f) Esther invites the King and Haman to a banquet (Esther 5:1-9).
- g) The King rewards Mordecai for revealing the plot against him (Esther 6:1-14).
- h) At a second banquet Esther reveals the plot against the King (Esther 7:1-6a).
- i) Haman is convicted and hanged (Esther 7:6b-10).
- j) The King, knowing that he cannot revoke the edict to kill Jews, sends out a second edict (Esther 3:12-15, 8:8-14).
- k) The Jews use this to kill their enemies (Esther 8:1-17).
- l) The deliverance is commemorated at the feast of Purim (Esther 9:20-32).
- m) Mordecai is placed in a position of authority (Esther 10:1-3).

4. PRINCIPLES

- a) God is in charge of history (Proverbs 8:15,16).
- b) God promotes and demotes (Psalm 113:7,8).
- c) God will protect His chosen people even when they are under foreign domination (Psalm 118:6-14).
- d) Everyone has the opportunity to serve the Lord at certain times during their lives (Romans 1:20).
- e) Problems that are not faced may cause major difficulties to your descendants (Exodus 20:5).
- f) Your actions, to be effective, must be led by the Lord (Psalm 127:1,2).
- g) Anti-Semitism is always condemned by God (Genesis 12:3).
- h) The battle is the Lord's (1 Samuel 17:47).
- i) The believer should always put God's plan first (Matthew 6:33).
- j) Fasting and prayer is a bona fide support for those in leadership positions (1 Timothy 2:1,2).
- k) Faithfulness in the Lord's work brings honour to His name (2 Thessalonians 1:11,12).
- l) In desperate times moral courage is needed (Ezra 10:4).
- m) Unimportant people with no great lineage can play a central role in God's plan (1 Corinthians 1:26-28).
- n) Plotting against others can backfire (Proverbs 26:27).

LECTURE 20 - JOB

INTRODUCTION

This book is one of the great books of literature even for unbelievers, even though they miss the spiritual point of it. Job is a great poem of repentance of one who, like us all, is in need of a redeemer. God chose the best man of his day, to show the need for repentance. It is probably the oldest book in the Bible, coming from the days before Moses. Job is probably a contemporary of Jacob. It may be the oldest extant literature in the world. In Genesis 36:10 Esau's eldest son is called Eliphaz which is a name which we meet in Job as one of the so called "friends" of Job. This does not mean that this is "the" Eliphaz, but it dates the name to that period of history.

Job was a real person. Turn to and read, **Ezekiel 14:14,20, James 5:11**. These passages eliminate any possibility that he is not a real person. It is not a myth with a moral. Its position in history can also be seen as patriarchal because of the length of his life which was common for that period. He is also a priest for the family, there is no specialised priesthood at his time.

The subject of Job deals with the real basic issues of man before God. It is not a simple book. The subjects covered include "Why do the righteous suffer? Is Satan right in his slander against believers when he says that believers only serve God for what they can get out of it? Is God right? What is worship? Do we worship God because of what He has done or because of who He is? What is a righteous man? We also have the concept that patience and pressure are related, but how are they? This book and its subjects ties in

well with James and Philippians, where we know that all things are from God who saved you. Repentance is another area covered by Job. Everyone needs to repent, and we all need to face suffering God's way, not according to the "prosperity-health" false gospels.

ROMANS 3

Turn to and read, **Romans 3:10 -27** - this is a comment on Job. As Job opens he presents himself to us as a man totally confident in his own righteousness. And as men go, he is righteous. The book closes with a deeper understanding of the sinner saved by grace, Job has learnt that he is not as righteous as he thought he was. The more mature you are as a Christian the more you will understand Job.

As you grow you will suffer, and you will confront a number of the problems that Job does, and then this book will be understood more; this is not a book for babies. He can only show his total provision for us by taking away all our power in the human realm.

The greatest of the Lord's servants were broken men, broken down physically, or even mentally, so that they learned what Job learned here. It is a book that has a lot to offer as you grow. Those who are to be used by the Lord will be moulded by the Lord. The Lord refines by suffering and by testing circumstances. This book opens up a subject most prefer to avoid, but as we mature we need the messages of this book.

Turn to and read, JOT chapter 15 - page 253 - the name of the book is Job, which was a very common name in the second millennium B.C. His name means, "no father or where is my father". It could mean he was an orphan or illegitimate. The book's form is high Semitic poetry and as such is one of the most difficult to study in the Hebrew in the Bible. The critics believe that it was a book that was gradually put together and came to its summation in David's time. They feel that the book does not fit together well. However if you are a believer who has suffered, it will be seen to fit together perfectly.

It is only an academic scholar, with no life experience of suffering, that does not see the coherent structure of this book. Job had comprehensive suffering until he was broken, and the "broken" nature of the book reflects the broken nature of Job through the debates with his so called "friends". The biggest problem of the critics is that they have not suffered. They analyse the poetry but miss the soul of the man.

Job is a confident man at the start of the book and nearly ends as an embittered man, but a man who knows he is embittered, and so knows that he is wrong, and this prepares him for repentance. David in many of his Psalms goes through this process of spiritual growth as well. However both of them realise their relationship with God. "I know that my redeemer liveth", says Job and he is right! Some believers cannot understand how a God of love can test Job in this manner or why the Lord has allowed suffering in their lives. The answer is in Job, 1 Peter 5, Romans 8 and many other passages.

THE FRIENDS OF JOB

The friends of Job seem to say the right things theologically but like the liberals and the critics of Job it is mainly platitudes. They are immature spiritually and all they know is theory. All they have is book knowledge rather than the personal relationship that Job has. It is this relationship that is eventually going to help not only Job but his friends.

Not all the things said in Job are accurate or correct theologically, and it is not a book to quote from out of context. Everything that the friends say should be looked at with caution as they often sound good but in the end God says that they were wrong. Job 42:7-10. A big lesson from the book of Job is that not everything that sounds spiritual is spiritual. The friends, and Job himself, think they have the answer but it is only part of the answer. In the first 30 chapters or so they argue that Job is sick because he has sinned and he needs to confess it. He defends himself, but all their viewpoints are false. There are other causes of suffering other than sin.

In chapters 32-37 Elihu talks about pressure being used to refine God's people. This is closer to the truth than his colleagues but it still is not the full picture. When God speaks in chapters 38-41, He tells them that they are all wrong. It is true that God chastens those he loves, as shown in Hebrews 12, but it is not the full picture. The purpose of Job's suffering lies in the infinite wisdom of God which will be, in time, inscrutable to us here and now.

There are going to be a number of things that as a minister you are not going to understand in this life, both regarding yourself and regarding the tragedies suffered by others. All ministers who have impact for the Lord have questions they wish to ask the Lord. "Why did you allow this Lord?" They are not angry questions; they are questions from a son to a father. We must not expect to have all the answers to all our questions this side of eternity. That is a major lesson from Job.

CHRISTIAN SUFFERING

There is a reason behind, and a purpose within, all Christian suffering. This book shows us that suffering illustrates whether people have spiritual discernment or not. The theological systems that give the trite answers to the problem of pain and suffering, are simply systems of man, they are not necessarily true. We should always keep a humble mind when studying the Word of God.

It all comes back eventually to the Character of God. God says "Where were you, when I laid the foundation of the world?" **Job 38 : 4**. God is breaking Job down and showing him that wisdom is with God not with man. Do not think that you are smart? Be careful, for none us have the key to the cupboard where God keeps his secrets, and we must humbly wait for some answers until we see him face the face. Not understanding this can lead to arrogance. **1 Corinthians 13:12**.

PROGRESSION OF THE POETRY BOOKS

Turn to and read, JOT - page 254 - Old Testament Poetry - Jensen gives a good dissertation which will prepare you not only for Job but for Psalms and Song of Solomon. Hebrew poetry works on thought patterns not on rhyme as Western Poetry does. You therefore have a different structure. The first couple of chapters in Job are purely narrative whilst after this it reverts to poetry with its own specific structure. As can be seen, each line is broken in half. This is lost in the KJV. The books of poetry tie in with the other books in the Old Testament.

We have the five books of Moses, then Psalms, Job, Proverbs, Ecclesiastes and Song of Solomon. In JOT page 256 Jensen sets out a progression that occurs in the poetic books:-

- [a] Job - The pathway of understanding, things that believers need to learn, blessing through suffering.
- [b] Psalms - the way to pray
- [c] Proverbs - the behaviour of the believer
- [d] Ecclesiastes - the folly of forgetting God.
- [e] Song of Solomon - bliss through union, real worship.

JOT, Page 258 - the land of Uz is shown on the map.

JOT, Page 260 - a possible historic chart which probably is not correct as far as dates are concerned, but is as close as we will get before the Lord corrects us, as it appears that Job is the oldest book in the world that has survived.

JOT, Page 264 - the characters of the book are outlined together with an analysis of their advice showing that God is right and that man needs to get to know the character of God. We will not know everything until we meet the Lord face to face. 1 Corinthians 13:12.

JOT, Page 266 - this gives a good structural outline of the book in a chart form. It is a good book, structurally to study and teach from. The intervention of God was planned and it works. Most critics lack the spiritual discernment to accurately evaluate this book.

JOT, Page 268 - the problem of pain is covered here; suffering is a test for who God is and not what He does. In that is the central issue of a dynamic Christian faith. We should praise him for who He is as well as what He does. There is a purpose in everything that He does. It is only when you go through the valley of the shadow of death that you can write a 23rd Psalm.

It is good to praise God from the mountain top but you need to go on to maturity so that you can praise Him in the valleys of suffering also. Understanding this gives you a way in which you can stop envying those who are apparently having it easy all the while. The reason they have it good all the time is probably because they are immature and cannot grow under suffering yet, because they would fold up. There were very few people who could go through the testing that Job went through. This is where the reality of spiritual maturity is tested. Remember, 1 Corinthians 10:13, every grief, pain and testing is examined in this little book.

Two books are worth reading in conjunction with Job; they were written by the English author, C S Lewis - "The problem of pain", which was written prior to him suffering and, "A Grief Observed", after the death of his wife. It shows the changing of an individual by suffering. The purpose of suffering is for the believer to see less of himself and more of God.

JOB	
Job and his Background	Job 1:1-5
Satan Permitted to Tempt Job	Job 1:6-12
Children and Possessions Destroyed	Job 1:13-22
Satan's Second Request of God	Job 2:1-6
Job Afflicted by Sores	Job 2:7-10
The Friends of Job	Job 2:11-13
Job Curses the Day of his Birth	Job 3:1-10
Job Asks Why he Did not Die	Job 3:11-19
Job Cries Out in his Agony	Job 3:20-26
The Speech of Eliphaz	Job 4:1-11
Mortal Man must Perish	Job 4:12-21
Man is Born to Trouble	Job 5:1-7
God Does Great Things	Job 5:8-16
God Promises Deliverance	Job 5:17-27
Job Wants God to Let Him Die	Job 6:1-13
Job Calls His Friends Unfaithful	Job 6:14-23
Job Asks For Evidence of His Sins	Job 6:24-30
Job Argues Against Hope	Job 7:1-6
Job Prays to His God	Job 7:7-21
Bildad Calls Job a Hypocrite	Job 8
Job Defends God's Justice	Job 9:1-12
Job Claims Innocence	Job 9:13-24
Job's Complaint Against God	Job 9:25-35
Job Acknowledges God as Creator	Job 10:1-13
Job Again Complains Against God	Job 10:14-22
Zophar Accuses Job of Guilt	Job 11:1-6

God's Knowledge and Greatness	Job 11:7-12
Job Urged to Repent	Job 11:13-20
Job Denies Zophar's Accusations	Job 12:1-6
Job Describes God's Power	Job 12:7-12
God's Wisdom and Might	Job 12:13-25
Job's Resentment of his Friends	Job 13:1-12
Job's Defence of his Integrity	Job 13:13-28
The Frailty of Man	Job 14:1-6
If a Man Die shall he Live Again?	Job 14:7-22
Eliphaz says Job Condemns Himself	Job 15:1-16
The End of an Evil Man	Job 15:17-35
Job Calls his Friends Unkind	Job 16:1-5
Job Alleges God's Anger with Him	Job 16:6-17
God is Witness in Heaven	Job 16:18-22
Where is there Hope?	Job 17
Bildad Reproves Job	Job 18:1-4
The Misery of the Wicked	Job 18:5-21
Job Tormented by Words	Job 19:1-7
God the Author of His Afflictions	Job 19:8-12
Friends and Family Desert Job	Job 19:13-24
Faith in the Living Redeemer	Job 19:25-29
Zophar's Speech on the Wicked	Job 20:1-19
The Heritage of the Wicked	Job 20:20-29
The Prosperity of the Wicked	Job 21:1-16
The Death of the Wicked	Job 21:17-26
Job Disagrees with His Friends	Job 21:27-34
Eliphaz Accuses Job Again	Job 22:1-11
The Way of Wicked Men	Job 22:12-20
Eliphaz Urges Repentance	Job 22:21-30
Job Wants to Find God and Be Judged	Job 23
The Deeds of the Wicked	Job 24:1-12
The Wicked Wither Away	Job 24:13-25
No One is Righteous Before God	Job 25
Job Asserts God's Greatness	Job 26
Job Claims to Speak the Truth	Job 27:1-6
Job Despises the Wicked	Job 27:7-12
The Reward of the Wicked	Job 27:13-23
The Search for Wisdom	Job 28:1-11
The Source of True Wisdom	Job 28:12-28
Job's Earlier Prosperity	Job 29
Job is Mocked and Hated	Job 30:1-15
Job's Suffering and Turmoil	Job 30:16-31
Job's Innocence and Purity	Job 31:1-12
Concern for the Slave and the Needy	Job 31:13-28
Concern for Enemy and Stranger	Job 31:29-40
Elihu Declares His Opinion	Job 32
Elihu Speaks of God	Job 33:1-18
God Uses Pain to Chasten Men	Job 33:19-33
God is not Unjust	Job 34:1-15
God Sees the Ways of Man	Job 34:16-30
Elihu Rebukes Job's Pride	Job 34:31-35:16
God is Just in His Dealings	Job 36:1-16
Elihu's Warning to Job	Job 36:17-23
Praise the Work of God	Job 36:24-37:13
Consider His Wonderful Works	Job 37:14-24
The Lord Speaks out of the Whirlwind	Job 38:1-15
Man's Limited Knowledge	Job 38:16-38
Wonders of Animal Life	Job 38:39-39:30
God Speaks to Job	Job 40:1-2
Job Submits to God's Wisdom	Job 40:3-14
The Strength of Behemoth	Job 40:15-24
The Power of Leviathan	Job 41
Job Repents in Dust and Ashes	Job 42:1-6
The Burnt Offering for Job	Job 42:7-9
Job's Fortunes Restored	Job 42:10-17

DOCTRINES

SUFFERING [See page 30 above]

JOB – SUFFERING

1. SCRIPTURES - Job; Ezekiel 14:14,20; James 5:11.

2. BIOGRAPHY

Job came from the land of Uz in central Arabia. Its main inhabitants today are Arabs. It appears that Job was a contemporary of the patriarchs or Jacob as he lived to an age in excess of 200. He and his three companions were all Arabs and all regenerate. Indications that he lived in pre-Moses times include his longevity, and pagan worship typical of patriarchal times (cf. worship of sun and moon Job 31). His own worship style is patriarchal whilst the language of Job is archaic Hebrew indicating a time when Hebrew, Arabic and Chaldean formed a common language. Job was spiritually mature, wealthy, successful with a large number of children when he was chosen by God as His representative for testing by Satan. He lost his wealth, health, children and having coped initially, suffered mentally. His wealth was restored, he had ten more children and lived for 140 years after the time of testing (Job 42:16), dying at a full age having seen four generations (Job 42:17). That Job is an historical figure is also shown by his example, being compared with Noah and Daniel in Ezekiel 14:14 and his being used as an example of patience in James 5:11.

3. EVALUATION

The book of Job can be divided into three parts: the introduction (Chapters 1,2), the controversy (Chapters 3-42:6), the conclusion (Chapter 42:7-17).

- a) Job was a believer (Job 1:1) from Uz. He had ten children (Job 1:2) and was very rich (Job 1:3).
- b) Satan has an audience with God (Job 1:6-12) where Job is shown to be a great believer in the devil's world.
- c) Job in a very short period loses family and wealth (Job 1:13-19).
- d) He worships God and initially recognises that God is in control (Job 1:20-22).
- e) Satan now is allowed to take Job's health (Job 2:1-8).
- f) His wife suggests he curse God and commit suicide (Job 2:9) but he rejects this concept (Job 2:10).
- g) Three friends arrive, attempt to comfort him and sit in silence for seven days considering Job's situation (Job 2:11-13).
- h) The controversy comprises Job's complaint and discussions between Job and his three friends (Job 3-31) with his friends suggesting that Job's suffering is the evidence of guilt and they request that Job repent. Job denies this and complains that his friends are aggravating the situation by false charges.
- i) Elihu states that afflictions are meant for the good of the sufferer and criticises Job for justifying himself rather than God (Job 32-37).
- j) The controversy ends by approaching God illustrating God's power and wisdom (Job 38-41).
- k) Job confirms his obedience to God (Job 42:1-6).
- l) Job now receives great wealth, children and long life, seeing his family to the fourth generation (Job 42:7-17). He is blessed with three daughters: Jemima - dove, Kezia fragrance, and Keren-happuch - flashes of glory (Job 42:14).

4. PRINCIPLES

- a) Not all suffering occurs as a result of sin in our lives. All suffering is for our benefit.
- b) Our prosperity is in the hand of the Lord.
- c) Satan has access to God who will permit Satan to do certain things. God, however, is in total control (Luke 12:4-7).
- d) God provides everything for the believer (Psalm 23).
- e) In times of suffering, stability depends on knowledge of God's Word, and its application to our lives (Psalm 119:105-112).
- f) You cannot apply what you do not know (Hebrews 5:13,14).
- g) Suffering motivates a Christian who grows spiritually under suffering conditions (1 Peter 1:6-8).
- h) Suffering is divided by periods of spiritual prosperity (2 Corinthians 12:7-10).
- i) When controlled by the Spirit (Jemima) we are spiritually fragrant (Kezia) and portray the character of Christ in our lives (Keren-happach) (Galatians 2:20; 5:22,23).

LECTURE 21 - PSALMS

INTRODUCTION

Jensen gives this the best heading, following the Hebrew title for the book - "Bless The Lord O my soul", for they are songs of praise, each Psalm meant to be sung aloud in the Hebrew. The Septuagint, "Psalmoi", from which we get the name for this book.

The Psalms were designed to be sung as part of the worship of the people of Israel. When you hear them sung in Hebrew it is a spiritual experience. This is different from the Western Church where they are chanted in English and can often sound quite awful. Some modern treatments get close to the original feeling of them. The result of all of them is meant to be joy.

It is noted that the early church gathered together to sing Psalms, hymns and spiritual songs. We have choruses, Psalms and hymns today. The Psalms were the hymn book of the early church. In the New Testament you have 283 quotations from the Old Testament of

which 116 are from the Psalms. It is therefore a very important book and not a devotional bedtime book. Martin Luther called it "a little book for all saints", whilst Calvin called it the "anatomy of all parts of the soul".

CONTENTS OF THE PSALMS

If you are involved in counselling the two books you will go to most often would be Proverbs and Psalms. The Psalms are predominantly the songs of the story of redemption. There is more about the Lord Jesus Christ in the Psalms than in the gospels if you go through them in the knowledge of the events and doctrines explained in the New Testament.

You have more prophecy in the Psalms than any other place in the Old Testament. There are Psalms on the Tribulation, Second Advent. If you want to know what is to be sung when the Lord arrives back to the Mount of Olives you will find it in the Psalms.

There are three great prophetic themes in the Psalms.

1. Psalms 2, 8, 22, 16 shows the Lord's humiliation, and exultation.
2. Psalms 3-7, 46-48, 55-57, 116, speak of the Great Tribulation, the suffering of the godly remnant of Israel and their deliverance. These Psalms form the chorus book for the believers in the Tribulation.
3. Psalms during the Millennium. 72, 89, 110, 146-150.

Refer to and read, JOT, Page 273 - there were a large number of authors, only 73 Psalms are assigned to David, 50 Anonymous, Psalm 90 - Moses. The Psalms were probably brought together in several stages. They were used in the temple worship from the time of Solomon. Chart 68 shows the gathering together in a progressive way the book of Psalms with its final form set by Ezra or shortly afterwards with the restoration of the Second Temple. The greatest of the Psalms is 119, it was written on the death march to Babylon. There was a book of Psalms at the time of David but it was not the one we have before us. There were thousands of psalms written, but these have survived as "scripture" for us.

By the time we have the Septuagint translation around 290BC, the book of Psalms is as we have it today. On page 275 Jensen notes that we have many different types of Psalms - didactic Psalms are Psalms with formal instruction, historical Psalms, special praise Psalms to commemorate an event, penitential Psalms where confession of sins is involved, supplication Psalms where the writer addresses his own needs, thanks giving Psalms, Messianic Psalms. Songs of degrees are Psalms 120-134 were probably bound into one little scroll which people had to read as they went to the Temple. These 15 Psalms were read sequentially on the 15 steps to the Temple. These Psalms are also called the Psalms of Ascent for this reason.

This book is clearly written under the power of the Holy Spirit and gathered under the guidance of the Lord. There are also imprecatory Psalms which are crying for judgement. This involves the calling down of a curse on to their enemies by the Jews and makes more sense to us once you see what they are going to go through during the tribulation period. In that period they will be asking the Lord to judge. There are Psalms for every period of their history, Psalms about the Second Advent, the First Advent, the Millennium, for now such as Psalm 23.

On page 280 there are five books of Psalms with almost a Pentateuchal division that is not accidental for every book of the Torah there is a book of Psalms. Within these groups there are further subdivisions with the first group from David, the second and third through the reigns of Hezekiah and Josiah with the balance in the time of Nehemiah and Ezra. It is probably true but there is a lack of evidence for it. The Holy Spirit however has tied it all together and it is Him that you have to have your eyes on. It ties in with all the other books in the Old Testament.

Refer to and read, JOT, page 277 - the titles in the KJV with the notes at the top of the Psalms were added later and were not part of the Psalm but were added by around 200 BC for the LXX. The KJV always separates this from the rest of the text. They are a very early commentary on the Psalms. These are valuable but not inspired, and may not be 100% correct.

Refer to and read, JOT page 278 - chart 69. The names of God in the Psalms are important of which there are four in the Psalms. Here you have the different names of God listed and the number of times they occur in the books. When each name for God is used, it is stressing something; when it is EL the emphasis is on power, ADONAI - Sovereignty, JEHOVAH - Covenant making, SHADDAI - is on the provision of blessings.

Refer to and read, JOT, page 279 - note the points regarding praise such as Psalm 90 which is a Psalm of praise on a liturgical basis. These were all used in the Temple worship. A lot of them apply to the Jewish history also.

PSALMS AND TODAY

Some Psalms are not necessarily appropriate nowadays as their application is to the age of Israel rather than the church. A good example of this being the misuse of such things as "marching up the hills to Zion", being sung by the church. We are not marching up to Zion, we are marching into the devils world to witness; Zion is associated with God's plan for Israel not the church.

All Scripture is for you, but not all Scripture is directly applicable to you, so be careful in your selection of Psalms to be used in your worship service and ensure that they are speaking about something that is presently applicable for the church. The early church did not use all the Psalms in worship services, but they used them all for study, as they understood their significance. By looking at the Psalms you get a real appreciation of the Lord and His immeasurable grace, towards us and towards his people Israel. Even though you may not be directly involved in the particular part of the plan of God, you can appreciate as a child of God looking at the big picture, and rejoice for Israel in God's provision for them.

Refer to and read, JOT, Page 281 - the Messianic Psalms are 2, 18, 20 ---132. These make good Bible Studies and could form a great teaching study series. Studying them in order shows the great depth of the Psalms as they picture the coming Christ. In order to preach Christ before the Lord came the people used to take the Psalms and the Torah especially the book of Leviticus. In order to evangelise the Jews you have to do it through the same books of the Old Testament today.

Note on JOT page 280, this was also the passages used by Paul and others in the first century church as no Christian had a completed New Testament at that time. If you are going to evangelise the Jews you need to use the Psalms and the Torah with perhaps the gospel of Matthew. As part of the demonstration of your knowledge of the Old Testament you should be able to preach about the Lord Jesus Christ from it. Millions of people have been led to the Lord in this manner. The Old Testament complements the New. These are the evangelical testimonies of the Psalms.

PSALMS AND JUDGMENT

Imprecatory Psalms are cursing Psalms, and for many today they are problematic. Believers wonder how any believer can say such things, where the emotions expressed can be felt to be too blunt with God. The Psalmist is asking for justice in these Psalms and that the Lord will provide justice for the Tribulational martyrs, and has done for his people through the centuries. In that coming period they realise that the Lord's judgement is just round the corner and people have defied the Lord for so long and deserve the judgement that is to come.

We do not pray such a prayer today. We tend to pray for the lost, and that is right for us to do, although at times you will pray for someone to be judged but hopefully by the Holy Spirit. Compare **John 16:8 - 11, with Revelation 6:9 - 11.**

We must recognise that prayers for judgement are important as well as prayers for the lost. As a pastor it is good to go through the Psalms every day because you begin to find that in your church you will have problems as David did on the battlefield every day. David is not praying for judgement on these people because he has a special grudge against them but because they are acting contrary to the plan of God. David is calling on God's justice to vindicate God's man.

Refer to and read, **Psalm 35:1- 14**, David said that he humbled himself with fasting. He examined himself. Psalms can also be philosophical as shown in **Psalm 8:1-9** [Read]. This Psalm makes you think and it is probably one of the greatest philosophical poems in the world. Here he thinks about his own nature and his relationship with God. It gives an indication of what a creature in a creation is like, and a creature looking at the Creator.

Refer to and read, **Psalm 22: 1-31**. This is a prophetic Psalm which gives you an idea about what went on at the Cross from the inside. You learn more about the suffering of the Lord on the Cross from Psalm 22 than anywhere else. A thousand years before the Cross, the Cross is seen with all its suffering. This is the first of the "Shepherd" Psalms with the Good Shepherd - Psalm 22, the Great Shepherd - Psalm 23, and the Chief Shepherd - Psalm 24.

There are Psalms of the rebellion of Absalom like Psalm 18. There are the Hallelujah Psalms 146,147 which are not 100% applicable to us today. The Zionist movement is working there today and an unbelieving Israel is building up Jerusalem at this time. In the Millennium Christ is going to do it. Many of these great Psalm are going to be sung and fulfilled during the time of the Lord's reign on the earth.

Psalm 150 is a Psalm which takes you right into eternity. There are many books on Psalms which are very good - Harry Ironside, F W Grant, Spurgeon - The treasury of David, Campbell Morgan, Arno Gaebelein, Dr Scroggie,

PSALMS	
The Happiness of the Godly	Psalm 1:1-3
The Misery of the Wicked	Psalm 1:4-6-
Nations Conspire Against the Lord	Psalm 2:1-6
The Triumph of the King	Psalm 2:7-12
Confidence Facing the Enemy	Psalm 3
Thoughts in the Night	Psalm 4
A Morning Prayer	Psalm 5
Prayer for Mercy During Trouble	Psalm 6
The Prayer of a Wronged Man	Psalm 7
God's Glory and Man's Honour	Psalm 8
Praise to God for Deliverance	Psalm 9
When Judgment is Delayed	Psalm 10:1-11
God Hears and Acts	Psalm 10:12-18
The Lord our Refuge	Psalm 11
Good Thoughts for Bad Times	Psalm 12
The Deserted Soul	Psalm 13
The Fate of the Fool	Psalm 14
The Happiness of the Holy	Psalm 15
Joy in God's Presence	Psalm 16
Innocent Before God	Psalm 17:1-9
Deliverance From the Wicked	Psalm 17:10-15

Calling Upon God in Distress	Psalms 18:1-19
The Reward of the Righteous	Psalms 18:20-30
Triumph of the King	Psalms 18:31-50
Heavenly Witness and the Word of God	Psalms 19
A Prayer for the King	Psalms 20
Splendour and Success of the King	Psalms 21
The Suffering Shepherd	Psalms 22
The Lord is My Shepherd	Psalms 23
The Everlasting Shepherd	Psalms 24
Prayer for Guidance and Protection	Psalms 25
The Basis of Vindication	Psalms 26
David's Song of Confidence	Psalms 27
A Prayer for Help	Psalms 28
The Lord of the Thunderstorm	Psalms 29
The Lord is My Helper	Psalms 30
Deliverance to the Distressed	Psalms 31:1-13
My Times are in Thy Hand	Psalms 31:14-24
A Prayer During Distress	Psalms 32
The Lord Provides and Delivers	Psalms 33
A Psalm of Praise and Trust	Psalms 34
The Lord Delivers the Weak	Psalms 35:1-16
A Plea for Vindication	Psalms 35:17-28
Wickedness Confronts God's Love	Psalms 36
The Righteous will Prosper	Psalms 37:1-11
Comparing the Wicked and Righteous	Psalms 37:12-22
The Security of the Righteous	Psalms 37:23-40
The Burden of Suffering	Psalms 38:1-14
God is not Far Away	Psalms 38:15-22
In Time of Trouble	Psalms 39
Delight in the Will of the Lord	Psalms 40
A Psalm of the Compassionate	Psalms 41
The Sorrow of Separation	Psalms 42:1-5
The Hope of the Godly	Psalms 42:6-11
A Plea for Vindication	Psalms 43
Acknowledgement of Past Mercies	Psalms 44:1-8
Statement of Present Complaints	Psalms 44:9-16
Appeal to God for Deliverance	Psalms 44:17-26
The King's Marriage	Psalms 45
The Presence of God in Calamity	Psalms 46
God The King of the Earth	Psalms 47
A Song to Mount Zion	Psalms 48
The Folly of Riches	Psalms 49
True and False Religion	Psalms 50
The Penitent's Psalm	Psalms 51
The Fate of the Wicked	Psalms 52
The Fate of the Fool	Psalms 53
A Prayer for Deliverance	Psalms 54
Overcome by Trouble	Psalms 55:1-15
The Lord will Sustain	Psalms 55:16-23
A Song for the Distressed	Psalms 56
The Love and Faithfulness of God	Psalms 57
The Punishment of the Wicked	Psalms 58
Triumph over Enemies	Psalms 59
A Prayer for National Deliverance	Psalms 60
A Prayer of the Troubled Heart	Psalms 61
Waiting for God in Silence	Psalms 62:1-7
Confidence in God	Psalms 62:8-12
The Thirsty Soul	Psalms 63
Appeal for Aid against Enemies	Psalms 64
God's Provision for the Earth	Psalms 65
God's Power and Deeds	Psalms 66
God Guides the Nations	Psalms 67
The God of the Exodus	Psalms 68:1-6
The God of the Wilderness	Psalms 68:7-10
The God of the Conquest	Psalms 68:11-14

The God of the Mountain	Psalm 68:15-18
The God of the Salvation	Psalm 68:19-23
The God of the Sanctuary	Psalm 68:24-35
The Plight of the Psalmist	Psalm 69:1-12
The Prayer for Deliverance	Psalm 69:13-21
The Pronouncement of a Curse	Psalm 69:22-28
Song of Praise and Assurance	Psalm 69:29-36
Deliverance for Persecutors	Psalm 70
The Prayer of an Aged Man	Psalm 71
A Prayer for the King	Psalm 72
The End of the Prosperous Wicked	Psalm 73:1-20
God Delivers the Righteous	Psalm 73:21-28
Complaint Over a Devastated Land	Psalm 74
The Justice of God	Psalm 75
The Victorious Power of God	Psalm 76
The Call to God for Help	Psalm 77:1-10
God's Wonders of Old	Psalm 77:11-20
God's Guidance of His People	Psalm 78:1-8
Israel's Sins	Psalm 78:9-16
Israel's Provisions	Psalm 78:17-31
Israel's Waywardness	Psalm 78:32-39
Israel's Forgetfulness	Psalm 78:40-55
Israel's Idolatry in Canaan	Psalm 78:56-66
Israel's Inheritance	Psalm 78:67-72
Destruction of Jerusalem Lamented	Psalm 79
A Call to God for Help	Psalm 80
God's Goodness to Wayward Israel	Psalm 81
Unjust Judgments Rebuked	Psalm 82
Prayer to Defeat Israel's Enemies	Psalm 83
Longing for the Sanctuary	Psalm 84
Prayer for Mercy to Israel	Psalm 85
Prayer for Deliverance	Psalm 86
Privileges of Living in Zion	Psalm 87
A Petition to be Saved from Death	Psalm 88
God's Covenant with David	Psalm 89:1-4
Praise to a Faithful Mighty God	Psalm 89:5-18
God's Promises to David	Psalm 89:19-37
Plea for the Renewal of the Covenant	Psalm 89:38-
Eternal God and Mortal Man	Psalm 90:1-12
A Prayer for God's Favour	Psalm 90:13-17
The Security of the Godly	Psalm 91
Praise for the Lord's Goodness	Psalm 92
The Majesty of the Lord	Psalm 93
An Appeal for God to Avenge	Psalm 94
A Call to Praise the Lord	Psalm 95
A Call to Worship the Lord	Psalm 96
The Power and Dominion of the Lord	Psalm 97
Praise to a Righteous Lord	Psalm 98
Praise to a Holy God	Psalm 99
A Song of Praise and Joy	Psalm 100
Integrity of Heart	Psalm 101
The Sufferings of the Psalmist	Psalm 102:1-11
Zion's Refuge in God	Psalm 102:12-22
God's Years and Man's Days	Psalm 102:23-28
The Benefits of the Lord	Psalm 103:1-14
The Steadfast Love of the Lord	Psalm 103:15-22
God the Creator of the Earth	Psalm 104:1-13
The Fruitfulness of the Earth	Psalm 104:14-23
The God Who Sustains Life	Psalm 104:24-35
The Lord Remembers His Covenant	Psalm 105:1-22
Israel in Egypt	Psalm 105:23-36
The Exodus and Wanderings	Psalm 105:37-45
A Song of Remembrance	Psalm 106:1-5
Israel's Sin at the Red Sea	Psalm 106:6-12
Israel's Sins in the Wilderness	Psalm 106:13-18

The Golden Calf at Horeb	Psalm 106:19-23
Israel's Sins in Canaan	Psalm 106:24-39
Israel's Punishment and God's Mercy	Psalm 106:40-48
The Promise of the Redeemed	Psalm 107:1-3
Deliverance from Desert and Prison	Psalm 107:4-16
Deliverance of the Sick	Psalm 107:17-22
Deliverance from the Sea	Psalm 107:23-32
The Lord's Blessings and Love	Psalm 107:33-43
A Song of Confidence in God	Psalm 108
A Cry to God for Help	Psalm 109:1-5
Curses upon the Wicked	Psalm 109:6-19
The Cry for Help Continued	Psalm 109:20-31
The King as Priest and Victor	Psalm 110
The Lord's Wonderful Works	Psalm 111
The Prosperity of the Righteous	Psalm 112
A Hymn of Praise to God	Psalm 113
The God of the Exodus	Psalm 114
To God Alone Belongs Glory	Psalm 115
Deliverance from Death	Psalm 116
Praise for God's Steadfast Love	Psalm 117
The Lord's Mercy	Psalm 118:1-9
The Lord's Deliverance	Psalm 118:10-14
The Lord's Mighty Right Hand	Psalm 118:15-20
The Lord's Blessing	Psalm 118:21-29
Keepers of God's Law are Blessed	Psalm 119:1-8
Purity the Fruit of the Law	Psalm 119:9-16
Eyes to See the Truth of God's Law	Psalm 119:17-24
Prayer for Understanding the Law	Psalm 119:25-32
Living the Lord's Way	Psalm 119:33-40
Salvation Through God's Law	Psalm 119:41-48
The Hope and Comfort in God's Law	Psalm 119:49-56
The Lord is our Portion	Psalm 119:57-64
God's Law Taught by Affliction	Psalm 119:65-72
Confidence in the Law	Psalm 119:73-80
A Longing for Comfort	Psalm 119:81-88
God's Unchangeable Law	Psalm 119:89-96
The Love of God's Law	Psalm 119:97-104
God's Law a Lamp to the Feet	Psalm 119:105-112
God's Law a Hiding Place	Psalm 119:113-120
The Psalmist has Kept God's Law	Psalm 119:121-128
Prayer for Grace to Keep God's Law	Psalm 119:129-136
God's Law is True	Psalm 119:137-144
A Cry for Salvation	Psalm 119:145-152
Keeping God's Law in Adversity	Psalm 119:153-160
Peace in Keeping God's Law	Psalm 119:161-168
A Prayer for Understanding	Psalm 119:169-176
A Prayer for Deliverance	Psalm 120
Help from the Lord	Psalm 121
The Peace of Jerusalem	Psalm 122
A Song of Confidence	Psalm 123
Thanksgiving for God's Deliverance	Psalm 124
The Lord the Protector	Psalm 125
The Lord Restores Zion's Fortunes	Psalm 126
The Vanity of Work Without God	Psalm 127
The God-fearing Family is Blessed	Psalm 128
For the Shame of Israel's Enemies	Psalm 129
Waiting on the Lord	Psalm 130
A Song of the Humble	Psalm 131
David and the Ark of the Lord	Psalm 132:1-10
The Promise to David and Zion	Psalm 132:11-18
Brotherly Unity	Psalm 133
Blessing for the Night Watch	Psalm 134
Praise to the Lord	Psalm 135:1-7
The Lord's Deed of Deliverance	Psalm 135:8-14
Scorn of Idols	Psalm 135:15-21

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

A Litany of God's Wonders	Psalm 136:1-9
A Litany of God's Deliverance	Psalm 136:10-26
A Hymn of the Exiles in Babylon	Psalm 137
The Lord a Faithful God	Psalm 138
The Prayer of a Believing Heart	Psalm 139:1-12
Man is Wonderfully Made	Psalm 139:14-18
Hatred for the Wicked	Psalm 139:19-24
For Protection Against Enemies	Psalm 140
Conduct Amidst Trial	Psalm 141
The Prisoner's Prayer	Psalm 142
The Prayer of a Soul in Distress	Psalm 143
The Warrior's Psalm	Psalm 144
The Goodness of the Lord	Psalm 145:1-13
The Justice of the Lord	Psalm 145:14-21
An Exhortation to Trust God	Psalm 146
The Might and Grace of the Lord	Psalm 147
Nature's Praise of the Lord	Psalm 148
The Lord's Love of Israel	Psalm 149
Let Everything Praise the Lord	Psalm 150

DOCTRINES

NAMES OF GOD IN THE OLD TESTAMENT

God reveals Himself and His character by His names.

1. EL - The strong one (singular) - 2 Samuel 22:33
2. EL ELYON - The most high God - Genesis 14:18-22
3. EL OLAM - The everlasting God - Genesis 21:33
4. EL SHADDAI - The almighty one - Genesis 17:1
5. ELOHIM - The all powerful one. (plural) - Genesis 1:1
6. JEHOVAH - The self-existent one - I AM Exodus 3:14
7. JEHOVAH-ELOHIM - Lord God, Creator - Genesis 2:4
8. JEHOVAH-JIREH - Jehovah will provide - Genesis 22:13, 14
9. JEHOVAH -NISSI - Jehovah is my banner - Exodus 17:15
10. JEHOVAH-RAAH - Jehovah is my Shepherd - Psalm 23:1
11. JEHOVAH-RAPHA - Jehovah that Heals - Exodus 15:25, 26
12. JEHOVAH-SABOATH - Lord of hosts - Psalm 46:7, 11
13. JEHOVAH-SHALOM - Jehovah is peace - Judges 6:24
14. JEHOVAH-SHAMMAH - Jehovah is there - Ezekiel 48:35
15. JEHOVAH TSID KENU- Jehovah our righteousness - Jeremiah 33:16

MUSIC

1. Music has been with creation since the start (Job 38:7).
2. The Jews sang their thanks to God for their delivery from Egypt (Exodus 15:1).
3. Sacred music provides:-
 - a) Refreshment and drives away evil spirits (1 Samuel 16:23).
 - b) Assists with the ministry of the Word (2 Kings 3:15,16).
 - c) Helps to bring man to God (Psalm 40:1-3).
 - d) Helps defeat the enemy (2 Chronicles 20:21-22).
 - e) Fills the House of God with glory (2 Chronicles 5:13,14).
4. The Jews lost their song in captivity (Psalm 137:1-6) but recovered it when they returned (Ezra 3:2,11).
5. We have the lyrics of many songs in the Bible such as the Psalms, Miriam's song but no musical notes. The lyrics which accompany the music are important as music by its effect on the emotional pattern can cause the believer to sing words which are inaccurate or heretical, yet feel good.
6. There is a song for the redeemed (Colossians 3:16) which is one of the results of the filling of the Holy Spirit (Ephesians 5:18,19).
7. There will be a new song in heaven (Revelation 5:9).

WORSHIP AND PRAISE

1. The Hebrew word used in worship is "Shoko" - to bow down.
2. The Greek words are as follows:-
 - a) proskueo - prostrate yourself. (1 Corinthians 14:5)
 - b) sebomai - lack of arrogance. (Matthew 15:9)
 - c) sebazomai - stand in awe. (Romans 1:25)
 - d) eusebeo - act with devotion. (Acts 17:23)
3. Worship is the attitude of the believer when he approaches God in awe, fear and respect. (1 Chronicles 29:20, Matthew 22:21, Romans 13:17)
4. We should never be casual or flippant with God. (John 13:13, Hebrew 10:19-21)
5. Worship is an expression of bible doctrine that a believer has in him and is applying. All expression of doctrine is worship. (Nehemiah 8:6-10, 9:3)
6. We must worship the Lord in spirit, controlled by the Spirit, and in truth, reflecting doctrine accurately. (John 4:23-24)
7. It is therefore of critical importance that we worship in accordance with biblical doctrines. This is especially important in singing as because of pleasant music it is easy to forget or ignore the meaning of the words being sung.
8. People worshipped the Lord Jesus Christ. (Matthew 2:11, 9:38)
9. People who do not worship God will worship demons. (Deuteronomy 8:19-20, 11:16, 30:17-20, Romans 1:25)
10. All will eventually bow before Jesus Christ and acknowledge Him as Lord, either for blessing or before they are judged eternally. (Isaiah 45:23, Romans 14:11, Philippians 2:10)
11. In eternity there will be perfect worship as there will be perfect knowledge of doctrine. (Revelation 4:8-11)
12. Worship begins at salvation. (Mark 5:1-10, 18-20)
13. Worship expresses a believers concentration on his Lord. (Psalms 29, 66, 96, John 12:1-11)
14. The song of worship. (1 Chronicles 16:7-36)
15. We worship through:-
 - a) Reading God's Word. (Colossians 4:16, 1 Thessalonians 5:27, 1 Timothy 4:13)
 - b) Studying God's Word. (2 Timothy 2:15, 3:15)
 - c) Teaching God's Word. (Acts 2:42, 6:7, 12:24, 18:28, 1 Timothy 4:6, 2 Timothy 1:13, 2:2)
 - d) Preaching God's Word. (2 Timothy 4:2)
 - e) The sacrifice of our praise. (Hebrews 13:15)
 - f) The sacrifice of our good works. (Hebrews 13:16)
 - g) The sacrifice of our bodies. (Romans 12:1)
 - h) The sacrifice of our substance. (Philippians 4:18)
 - i) The receiving of His Son. (John 1:11-12)
 - j) The keeping of the Ordinances. (1 Corinthians 11:2)
 - k) Through the singing of Psalms, Hymns and Spiritual Songs. (Ephesians 5:19, Colossians 3:16, James 5:13)
 - l) Prayers, Intercessions, Supplications and Thanksgiving. (Acts 2:42, Ephesians 6:18, Philippians 4:6, Colossians 4:2, 1 Thessalonians 5:17, 1 Timothy 2:1-2, 8)
16. Praise
 - a) Praise and thanksgiving are linked in worship. (1 Chronicles 23:30)
 - b) When they praised the Lord at the dedication of Solomon's Temple the glory of the Lord filled the house of God. (2 Chronicles 5:13,14)
 - c) Praise always glorifies God. (Psalm 50:23)
 - d) When Paul and Silas praised God by singing hymns in prison God acted for them. (Acts 16:25)
 - e) The Jews were delivered when they sang praises to the Lord. (2 Chronicles 20:21,22)
 - f) Praise is important in missionary work. (Psalm 96)
 - g) Praise is a feature of the Godly home. (Psalm 118:15)
 - h) Jesus Christ praises God in the midst of the Church (Hebrews 2:12)

PROPHETIC PSALMS ABOUT CHRIST

1. The prophetic psalms come under two categories:
 - a) Those dealing with Jesus Christ's first advent (eg Psalm 22).
 - b) Those related to His second advent (eg Psalms 2, 24).

2. That the Psalms relate to Jesus Christ is given in (Luke 24:44).

3. The person of Christ

- a) Son of God (Psalm 2:7);
- b) The very God (Psalm 45:6,7; 102:25; 110:1);
- c) Son of man (Psalm 8:4-6);
- d) Son of David (Psalm 89:3,4,27,29);

4. The work of Christ

- a) prophet (Psalm 22:22,25; 40:9,10);
- b) priest (Psalm 110:4);
- c) king (Psalm 2,24).

5. Psalm 2 gives the order of the establishment of the kingdom.

- a) The antagonism of man against God (v 1-3).
- b) God's derision against man (v 4).
- c) God's discipline on man (v 5).
- d) The establishment of His King on Zion (v 6).
- e) The King is given total authority over the nations. (v 7-9).
- f) God appeals to mankind to serve Him. (v 10-12).

6. Psalm 16 The resurrection of the King. This is precisely stated in verse 10, "For thou wilt not leave my soul in hell, neither will thou suffer thine Holy One to see corruption". We know that Jesus went to Hades (Paradise and Tartarus) after He died. He promised to be in Paradise with the repentant thief and He preached to the fallen angels in Tartarus. However, Jesus was resurrected from the dead.

7. Psalm 22 The death of Christ by crucifixion

- a) The bones out of joint (v 14).
- b) extreme exhaustion and thirst (v 15).
- c) hands and feet pierced (v 16);
- d) nudity (v 17);
- e) the cry from the cross (v 1; Matthew 27:46);
- f) the periods of light and darkness (v 2; Matthew 27:45);
- g) the casting of lots (v 18; Matthew 27:35).
- h) It should be noted that crucifixion was not a Jewish form of punishment but a Roman one, thus showing the accuracy of prophecy.

8. Psalm 40 The Servant of Jehovah. Here we see that God does not want sacrifice and offering (Isaiah 1:10-15) but the obedient servant comes to make the pure offering (v 7-17; Hebrews 10:5-17).

9. Psalm 41 - The Betrayal of Christ. In (John 13-18,19) Jesus says that His betrayal is related to (Psalm 41:9) as he quotes: "He that eateth bread with me hath lifted up his heel against me". He told them in advance so that when Judas betrayed Him they would believe that Jesus was He who had been prophesied in this Psalm.

10. Psalm 45 The Glorious Second Advent.

- a) The supreme beauty of the King (v 1,2).
- b) The coming of the King in glory (v 3-5; Revelation 19:11-21).
- c) The God King and the character of His reign (v 6,7; Hebrews 1:8,9; Isaiah 11:1-16).
- d) The Queen is presented reigning with Him (v 9-13).
- e) The virgin companions of the Queen (v 14,15; Matthew 25:1-10).
- f) His name will always be remembered. (v 16,17).

11. Psalm 68 The Victorious King of the Second Advent

The Psalm especially from (v 18) shows the complete defeat of the Antichrist's army. We see the return of Israel (v 21-23) whilst (v 24-35) show the full blessing of the kingdom age under the personal rule of Christ.

12. Psalm 69 The humiliation and rejection of Christ.

- a) This facet of Jesus Christ's first advent is shown in (v 4,7,8,10-12).
- b) (v 14-20) represents Jesus in Gethsemane (Matthew 26:36-45)
- c) (v 21) represents the cross (Matthew 27-34,48; John 19:29).
- d) (v 25) refers to Judas (Acts 1:20)
- e) (v 22-28) the blindness of Israel (Romans 11:9,10).

13. Psalm 72 Vision of Messiah's Kingdom

- a) The investiture of the King's Son into the kingdom (v 1; Daniel 7:13,14; Revelation 5:5-10).
- b) The character of the kingdom (v 2-7, 12-14, Isaiah 11:3-9).
- c) The universal nature of the kingdom (v 8-11).
- d) The prosperity of the kingdom (v 16).
- e) The "handful of corn" in (v 16) is Israel which, by restoration at the Second Advent, commences the spreading of the kingdom over the earth. (Zechariah 8:13; 20-23)

14. Psalm 89 Davidic Covenant

- a) That this psalm points to Christ is evident from (v 27). "And I will make Him My Firstborn, higher than the kings of the earth". (Isaiah 7:13-15; Isaiah 9:6,7; Micah 5:2).
- b) The covenant rests on God's oath (v 1 -4).
- c) God is glorified for His power in the covenant (v 5-18).
- d) The response of God is in two parts (v 19-37).
 - i) Confirmation of the covenant (v 19-29)
 - ii) Disobedience punished by discipline (v 30-32).
- e) The plea of the remnant (v 38-52) (1 Samuel 1:9).

15. Psalm 110 The High Priest

- a) The deity of Jesus Christ (v 1) (Matthew 22:41-45).
- b) The eternal priesthood of Christ (v 4) (Genesis 14:18; Hebrews 5:6).
- c) The ascension of Christ (v 1) (John 20:17; Acts 7:56)
- d) Christ will rule (v 3)
- e) Christ will judge (v 5,6) (Joel 3:12-17; Revelation 19:11-21).

LECTURE 22 - PROVERBS

INTRODUCTION

Refer to and read, JOT Chapter 17, page 283. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

Walking in the fear of the Lord is the theme of Proverbs. Solomon is credited with this book, and although he did not write all of it, he did write the majority of the Proverbs. There are late additions from the time of Hezekiah.

We know he wrote more than a thousand Proverbs from information we have in Kings and Chronicles. Solomon was prominent in three areas; wisdom, folly and love. Proverbs is his book of wisdom, Ecclesiastes his book on folly, Song of Songs is his book on love. The background to the book is explained on page 293. Many of the charts in Jensen's book are in overhead projection format, and are readily scanned onto power point, and this can be a useful way to teach the book in your church so people visually see where they are going. Proverbs can be classified as God's school of wisdom.

Proverbs is a very important starting point for a youth group, to start to think about god's viewpoint on the issues of growing up in the devil's world. If you teach the book of James and Galatians, early in your ministry, as you should, in your youth group you should be going through Proverbs. The purpose of the Proverbs is given in the first seven verses. Refer to and read, **Proverbs 1 : 1- 7**.

SECTIONS IN AND PURPOSE OF THE BOOK OF PROVERBS

There are five basic sections to the book;

- 1. Chapters 1 - 9 - The twelve lessons of wisdom and folly.
- 2. The first book of Solomon is given in chapters 10-22.
- 3. From 22:17 - 24: 34, are the precepts of the wise men.
- 4. Chapters 25-29 are the additions of Hezekiah.
- 5. While the last two chapters are of Agur and Lemuel.

In the days of Solomon they had up to chapter 22 at least ,with the whole structure as we have it today completed by the reign of Hezekiah in the 7th century BC. Merrill Unger notes that there are 6 purposes in this book;

- 1. To discover God's will and learn the discipline to do it.
- 2. To teach discernment between good and evil, and choose the good.
- 3. To impart instruction on the honest way of life.
- 4. To warn the simple against the snares of life.
- 5. To increase understanding of wisdom.
- 6. To enable the wise to become wiser.

The three books that Solomon wrote were written at different times of his life, page 285 Jensen. However it is thought that Song of Solomon was written at about the same time as Proverbs and that Ecclesiastes was written when Solomon was old when he was disappointed with the carnality of his life. Solomon saw his carnality, it grieved him but he did nothing about it. This is a sad picture of a very gifted person who did not live up to his potential due to disobedience. It reminds us that it is not the gift that is important, it is the production of spiritual fruit of obedience that is. **Matthew 7:13ff**.

The gifts of the spirit must be used in the church otherwise the church is not going to function, but they must be used in obedience and the filling of the Holy Spirit, that will always produce a holy life. We can learn a lot from Solomon's experience. He did not even have the joy which his father David did. He did not suffer a divided kingdom but his son did after his death. He had an abundance of wealth and women. He had an inappropriate approach to both sex and money. His own son did not follow his advice but neither did he follow his own.

PRACTICE WHAT YOU PREACH

You must practice what you preach. If you say the right things, but you do not do them yourself, people will follow your bad example not your good words. In this he was judged by the consequences of his actions, and sadly many parents are also so judged. Solomon did not live to see his son lose the kingdom, but he did, because he followed his father's sin rather than his father's wisdom.

When you take over a church you as the minister should take the youth group for a while and go in and do a series on Proverbs. This is a book which tells you how to live in the devil's world and be safe. Even as an unbeliever if you ran your life in accordance with the book of Proverbs you would not get into many problems. You should teach for 30 minutes, half an hour application discussion, and then ten minutes for questions.

God's Word has the answer to problems including sexual behaviour. Do not think you can stop young people experimenting with sex unless you are willing to teach what the Word of God teaches on it? The Bible makes it clear that pre marital sex, and multiple partners, is wrong. God is not trying to be a spoil our fun, but is trying to save us from unnecessary suffering. Satanic policy has always been the so called "sexual revolution", which has results that are truly "revolting".

Solomon talks very straightly to his son in the book of Proverbs, but his own behaviour destroyed him. He said do not rush into sex. He did and had gained a thousand mistresses. In Song of Solomon he shows that even though he had a large number of women he missed out on the one correct relationship of his life and was unfulfilled. She went to another because Solomon was unworthy of her. Solomon recognised that his promiscuity had killed his sexual happiness. Promiscuity is having sexual relations with anyone other than the one meant for you. You can deal with your sins and stop it's judgment, but the results of it are in your mind forever. This book will save the young people who hear its words from great pain and distress.

Solomon warns young people against starting on this self destructive path. To confess, forget, and to forgive yourself is a problem if you have sinned in this area. In Philippians we are told to confess, forgive ourselves for being foolish and put the sin behind us. These things must be taught often because those who have sinned like Solomon will be plagued by their guilt in this area. You should teach this book so that all are saved from these problems and this will assist them in resisting temptation. Every one of the youth group is going to face this issue. Give them something truthful/doctrinal with which they can strongly resist sexual temptation.

You need to teach this even though people in the church may resist it. God will hold you responsible if you do not put it straight to the people. Proverbs is a liberating book and one that can be applied practically. It is a warning to walk in the fear of the Lord, putting God's policy first in your life.

Another area which is covered is peer pressure. This is widely covered in this book and also needs to be taught. It is critical that you talk about applying the word, that you keep it practical. The youth group should not be just a social group. Gather them together for an evening of coffee and the Word.

As long as you are straight you will double your numbers. Proverbs reinforces the lessons from James that behaviour matters. What you do and say is important and needs challenge.

PROVERBS AND CHRISTIAN GROWTH

Proverbs 23:7 is one of the key concepts in Christian growth - "As a man thinks in his heart so he is". Are you thinking God's Word or not? What is motivating your actions, what is going on inside? Perhaps you are thinking as an unbeliever and just mouthing God's Word.

Refer to and read, **Proverbs 24:1-4** - do not be envious of evil because finally there are problems with all paths that involve evil (that is anything opposed to God's policy). The real thing to desire is God's wisdom. You want to be a blessing, stick to it God's way. Go for the things that are genuinely good and not those things that appear desirable. The whole reason for learning is to get the good things that God has got rather than the tinsel that man produces.

If you learn God's Word you will receive His viewpoint and learn to be discerning. Look at questionable things and see what is more right than other things. The big issue in life is often not what is right and what is wrong, it is often the choice as to what is right and what is more right or perfect. The things that hurt you are not necessarily those which are evil but they may be things that slow you down so that if you do not discern their danger, you come to a grinding halt.

If you walk with God you will get the best and Proverbs teaches discernment to see and choose the best options. In chapter 2 the evil man who will lead you astray is mentioned by Solomon. It also tells about the trouble with association with "strange women". We have the biblical concept of the, "right man and right woman"; that for each of us God has a right person as their life partner. A strange woman is one with whom one should not be intimate.

She might look the best but she is not yours unless she is the right woman for you. If you have sexual relations with her you have second best and possibly caused irreparable damage in your right relationship. There is someone for you and in God's good time they will arrive. Wait for them. If you have not got doctrine you can be flattered, she/he starts to flatter and you start to forget the guidance from your youth. Remember where you are going. If you go with her/him you are going to death. You are going to kill the opportunity to complete the task that God has given you.

Excluding sexually transmitted diseases, you are destroying your own soul. You are robbing yourself of pleasure which is yours. God is going to judge. If the Holy Spirit is convicting you a lot about this, be convicted, correct yourself and take it as unto the Lord, and change your life into obedience to the Lord's Word. You can only become wise when you accept what the Holy Spirit teaches you.

LOVE AND GOD'S WORD

Solomon says that love for God's Word is more satisfying than the most beautiful of women. The wisdom that you get from the Scriptures will be better than the best partner ever. Solomon was in fact writing this for his son and it was written in such a manner as to be very clear. It deals with fear, your neighbours, peer pressures, many things. Do not join gangs. In chapter 5 Solomon warns bluntly of the seducer and the danger of throwing yourself around sexually. Water on the ground becomes mud and that is what happens to the person who has sex with many, but that person who saves themselves for God's person for them, they are like water out of the spring which is pure, healthy and clear.

Refer to and read, **Proverbs 5:19**, this is the text for a married couple, always be in love with your wife. Here is a command from Scripture which is very practical which tells us to fall in love again. The love of a husband for their wife is commanded again in Ephesians and Colossians.

Sexual relations in marriage should go on into old age; it is not to be the domain for young people alone. The Bible talks about sex a lot. It is designed by the creator to be satisfying and joyful in its pure form with the love of your life. Some Christians have been so sheltered that they will not talk about it at all, while others have had a promiscuous pre Christian experience that they do not want to remember, and both groups need correcting by the Scriptures.

When you start talking about this you will get some real reactions from people. It may be people who are reacting to their own sinfulness in the past. Many people need help in this area. It is not psychiatric teaching or counselling, it is the teaching of God's Word that will help them. A study in this area will provide the basis for both a full and satisfying relationship with their spouse, for all believers; this is God's will for us.

A lot of marital counselling revolves about this area. Proverbs is a very good source for such counselling as is 1 Corinthians 7. Forget rules for the youth group, teach God's Word. Make an issue of the Word of God, apply it to the life, answer people honestly and encourage them to search the Scriptures. Using Proverbs people will have their problems solved before they become major.

LOOK UP IN A BIBLE ENCYCLOPEDIA - wisdom, wisdom literature, righteousness.

PROVERBS	
The Purpose of the Proverbs	Proverbs 1:1-9
Warnings Against Violence	Proverbs 1:10-19
Warning Against Neglect of Wisdom	Proverbs 1:20-33
The Reward of Wisdom	Proverbs 2:1-15
Walking in the Way of Wisdom	Proverbs 2:16-22
The Blessing of Wisdom	Proverbs 3:1-8
Wisdom more Precious than Wealth	Proverbs 3:9-20
The Wise Inherit Honour	Proverbs 3:21-35
The Command to Obtain Wisdom	Proverbs 4:1-9
Contrast of the Wise and the Wicked	Proverbs 4:10-19
Positive Instruction to a Son	Proverbs 4:20-27
Warning Against Unchastity	Proverbs 5:1-14
Marital Joys and Responsibilities	Proverbs 5:15-23
Warnings Against Debt and Idleness	Proverbs 6:1-11
Warnings Against Sowing Discord	Proverbs 6:12-15
Warnings Against Seven Sins	Proverbs 6:16-19
Warnings Against Adultery	Proverbs 6:20-35
The Folly of Yielding to a Prostitute	Proverbs 7
The Call of Wisdom	Proverbs 8:1-21
The Eternity of Wisdom	Proverbs 8:22-31
The Invitation to Wisdom	Proverbs 8:32-36
Wisdom and Folly Contrasted	Proverbs 9
The Wealth in Wisdom	Proverbs 10:1-22
Fear of the Lord Prolongs Life	Proverbs 10:23-32
The Godless and the Upright	Proverbs 11:1-11
The Trustworthy and the Talebearer	Proverbs 11:12-23
The Man who Gives Freely	Proverbs 11:24-31
The Discipline of Knowledge	Proverbs 12:1-8
Care for Life and Land	Proverbs 12:9-14
The Wise and the Foolish	Proverbs 12:15-28
The Source of Great Wealth	Proverbs 13:1-11
The Source of Hope	Proverbs 13:12-25
The Upright and the Wicked	Proverbs 14:1-19

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

The Rich and the Poor	Proverbs 14:20-35
The Tongue of the Wise	Proverbs 15:1-12
The Reward of a Cheerful Heart	Proverbs 15:13-20
Instruction in Wisdom	Proverbs 15:21-33
The Lord Weighs the Way of Man	Proverbs 16:1-11
Wisdom the Fountain of Life	Proverbs 16:12-24
Wicked Ways of Men	Proverbs 16:25-33
Fine Speech and False Speech	Proverbs 17:1-12
The Price of Wisdom	Proverbs 17:13-28
Words of the Wise and Foolish	Proverbs 18:1-16
Help for Deciding Disputes	Proverbs 18:17-24
Contrasts of Wealth and Poverty	Proverbs 19:1-17
Advice and Instruction	Proverbs 19:18-29
The Integrity of the Righteous	Proverbs 20:1-14
The Hastily Gained Inheritance	Proverbs 20:15-30
The Treasures of the Wicked	Proverbs 21:1-12
The Treasures of the Wise	Proverbs 21:13-31
The Value of a Good Name	Proverbs 22:1-16
Hear the Words of the Wise	Proverbs 22:17-29
The Desire for Delicacies	Proverbs 23:1-24:2
Watched Over with Wisdom	Proverbs 24:3-12
Counsel to a Son	Proverbs 24:13-22
Sayings of the Wise	Proverbs 24:23-34
Counsel for the King's Presence	Proverbs 25:1-14
The Neighbour and the Enemy	Proverbs 25:15-28
The Fool and his Folly	Proverbs 26:1-12
The Lazy Man and the Lying Tongue	Proverbs 26:13-28
Wisdom for Today and Tomorrow	Proverbs 27:1-16
Man Never Satisfied	Proverbs 27:17-27
The Wicked and the Righteous	Proverbs 28
The Reign of the Righteous	Proverbs 29
Personal Observations	Proverbs 30:1-14
Numerical Proverbs	Proverbs 30:15-33
The Folly of Lust and Strong Drink	Proverbs 31:1-9
The Virtuous Woman	Proverbs 31:10-31

DOCTRINE

BIBLE AND THE BELIEVER

1. The Scriptures are designed to have the following effect on the believer.
 - a) Illuminating. (Psalm 119:130)
 - b) Making wise the simple. (Psalm 19:7)
 - c) Producing faith (John 20:31), hope (Psalm 119:49, Romans 15:4), and obedience (Deuteronomy 17:19-20)
 - d) Cleansing the heart (John 15:3, Ephesians 5:26) and the ways (Psalm 119:9)
 - e) Keeping us from destructive paths. (Psalm 17:4)
 - f) Supporting life. (Matthew 4:4 cf Deuteronomy 8:3)
 - g) Building up in the faith. (Acts 20:32)
 - h) Comforting. (Psalm 119:82, Romans 15:4)
 - i) Promoting growth in grace. (1 Peter 2:2)
 - j) Admonishing. (1 Corinthians 10:11)
 - k) Rejoicing the heart. (Psalm 119:18,111)
 - l) Sanctifying. (John 17:17, Ephesians 5:26)

2. The Scriptures should be:-
 - a) Believed (John 2:22) and obeyed (James 1:22)
 - b) The standard for teaching. (1 Peter 4:11)
 - c) Appealed to. (1 Corinthians 1:31, 1 Peter 1:16)
 - d) Read publicly to all. (Acts 13:15)
 - e) Known. (2 Timothy 3:15)
 - f) Received as the Word of God (1 Thessalonians 2:13) with meekness (James 1:21)
 - g) Searched. (John 5:39, Acts 17:11)
 - h) Used against our spiritual enemies. (Ephesians 6:11,17)
 - i) Taught to everyone including children. (Deuteronomy 6:7, 11:19, Nehemiah 8:7-8)
 - j) Talked about continually. (Deuteronomy 6:7)
 - k) Not handled deceitfully. (2 Corinthians 4:2)

3. For the unbeliever the Scripture should be for:-
 a) Regeneration. (James 1:18, 1 Peter 1:23)
 b) Quickening. (Psalm 119:50,93)
 c) Converting the soul. (Psalm 19:7)

LECTURE 23 - ECCLESIASTES

PHILOSOPHY

This is Biblical philosophy, but it is still "vain philosophy", (for like all philosophy it lacks the power to change lives without the Holy Spirit) and so it is recorded for our warning and education. It is as close as you will get to the philosophy of man, in the Bible and it is as good as Socrates would be 600 years later. Proverbs shows the wisdom of Solomon, Ecclesiastes shows his foolishness/emptiness. This is a book which shows the thinking of man without God. Ecclesiastes is Solomon's biography when he was away from God. It should be called the philosopher not the preacher. He is thinking philosophy, two Greek words (Phileo + logos) which mean, "lover of wisdom". He is a lover, but not of wisdom, for sex and money have jaded him and wisdom has not been applied in his life until the end.

This is a book which shows a man as a man separated from God, trying to find wisdom and failing, because only God can give true wisdom. It also shows that there is no wisdom without God, nor is there hope. This book plumbs the depths of man's despair and shows what a life can be when a life is lived physically to the full, it is full of emptiness. If you look at the general community today you can see how much sense Ecclesiastes makes regarding people who are seeking wisdom without God. It can be a useful book in dealing with the thoughtful unbeliever in evangelism.

A lot of people, if they have everything, find that if they have not God they have nothing. You get some people who are atheists and nihilists (they believe that nothing matters). How do they get that way? They get that way because nothing matters if there is no God, no purpose to our being here.

If life is just a great vacuum, as the great existentialists of the twentieth century claimed, the angry young men of the English playwrights of the 1960's are right. Life is indeed empty. They have seen everything, they have done everything and they have found it empty. They are bored with everything they have, sex in every possible way with every possible creature. They have become bored with sex because it has lost its meaning. They go from sex to power. Chairman Mao's wife said that sex was nothing, but power was everything. She could read Ecclesiastes and know precisely where Solomon was. The best way to evangelise her would have been to give her a Chinese copy of Ecclesiastes because she would have understood it. Life has no significance as she knows she is going to die and it will be all over. Then the hope must be given, and another book must be turned to, to teach that.

SEEKING HAPPINESS OTHER THAN THROUGH THE WORD OF GOD

Ecclesiastes brings you face to face with the meaninglessness of being an unbeliever, the pointlessness, the emptiness. You have to realise that this is what it is all about if you are without God.

All unbelievers feel this. They may cover up by partying, surrounding themselves with friends, loud music and the like. Ecclesiastes gets you into the mind of a person who has no hope and no point to life. Life is this way if you have no Saviour, if you are without hope and without eternal life.

If a person you are speaking to opens up in this manner you should be able to tell them that they are quoting the Bible, and that in a later part of the Bible there is hope!

Ecclesiastes does not give an answer in itself, but it shows you that you need an answer and in the last verses points you to it. It is almost like the law; it can lead you to Christ as shown by the references to the law in Galatians. It shows the unbeliever that he has emptiness in his life, that he needs something in his life that he hasn't got. This is a book that will depress you as it will show you what it is like if you have nothing in your life. It gives no answers in itself.

As a believer you have something in your life, and meaning in your life and you should thank the Lord for that. Whilst this is the only book of the Bible dealing with this type of philosophy dating from 3000 years ago there are a number of philosophy books from this time which have survived, many of them in the Ugaritic or Akkadian language. Ecclesiastes has been recorded because it has a place in God's Word, and it is an important place, as it answers the arrogance of man. The critics deny that Solomon wrote it, but they deny pretty well everything.

ECCLESIASTES AND THE FEAST OF TABERNACLES

It also is one of the Megalith, or five rolls, which were read at the five feasts in the Jewish year. Each one was to be read at one of the feasts. Ecclesiastes was to be read at the feast of Tabernacles. This was a feast when Israel was under canvas, remembering God's grace in the wilderness wandering, but also looking forward to the coming again of the Lord and his ruling over the earth. The significance of this, is that you are under God, there is nothing in the way of walls or roofs that you can put around you to protect you. You can fool yourself that you are going to be here forever but you are not. You are in a temporary tabernacle or tent for a few short years.

Over the Jews when they celebrated the feast they placed palm leaves so that they could look through them and see the stars as a reminder that this world is far greater than man, and God's care over them protected them in their fragility. Many people like to build large houses to give them a feeling of identity, permanency, and power. The Jews were reminded every year during this feast period, that they were strangers and pilgrims on this earth, and that the pleasures of this life will never satisfy fully, for we are made for fellowship with God. The reading of this book also helped people be reminded of how great God is and that they could have a relationship with the Creator.

This book was therefore read right through once a year at the feast showing that it was seen to be very important. Merrill Unger said that the book of Ecclesiastes was written to show that everything on earth, even at its best, is fleeting and unsatisfying. It also shows that the heart of man was made for God and will not find rest and satisfaction until it finds realisation in Him who is changeless, absolute, and permanent. Everything else grows old and dies, and only God and your relationship with Him are new every morning.

If your life is not new every morning it will die. All the great literature of England from the 16th and 17th century talked of death. Everything grows old and dies. As you get older you realise that you are getting older and you can then read this book with more understanding. Solomon had money, he had a thousand women, he was a genius when it came to the arts, any food or wine that he desired he could have. After thirty to forty years of the life many dream of, he wrote this book which showed that the whole thing was just emptiness. He showed clearly that nothing matters outside your relationship with the Lord.

Refer to and read, **1 John 2:15-17**. This is a good commentary on this book where it states that we should not love the world or the things of the world for they pass away but the person who has a relationship with the Lord lives forever. Solomon is brutally honest in the fact that he got so involved in "the details of this life", he had money but not true wealth, he had lust but no love; he had fun but no real pleasure. Ecclesiastes tells us that things do not satisfy. Solomon shows in this book that he did not live up to the life that he could have had.

Refer to and read, JOT, page 295 - Ecclesiastes is a book that investigates life and tells what kind of life is worth living. It is the quest of the soul who sees only vanity about him until his eyes are opened to the hope offered by God.

The book has been described as a confession of failure and pessimism when God is excluded. Whilst it does not appear to be a "spiritual" book, it does form the basis for spirituality. When you see its purpose it puts almost everything else in perspective.

GOD AND MAN

Refer to and read JOT page 296 - chart 74 - Man is below the line, and God is above. Man by his senses cannot understand the truth although he tries, it is only when God reveals Himself to man that he gets the truth. Both empiricism and rationalism are wrong as only faith, which has no merit in itself, is able to see God. Ecclesiastes shows the fallacy of the other two methods.

Solomon shows that he has tested everything and thought everything but if you do not have faith you have nothing. You may say we have done everything, been everywhere but at the end there is death and a bill to pay for the wages of sin is death.

JOT page 299 - when you go through the book underline the words, "under the sun", and "vanity". These two phrases are closely related. Under the sun, is the earthbound temporal outlook of futility. The optimistic one is looking above the sun. When you walk with God you have a light shining on your path. People who live outside God live under the sun. If you come across the unbeliever who says that he hasn't got enough time for Christianity because he is too busy having a good time and you know the book of Ecclesiastes you can hit him between the eyes.

Do not be fooled by the things people say, you need to look past it. A person who is bubbly at a party may just crack up when they get home. A lot of time the bubbly nature, is all a front and often these people are frightened of death, and their behaviour is simply their defence against the reality they fear facing.

Solomon looked good but this is what he was thinking, all is emptiness for he realised that outside a living working relationship with God nothing matters. This is the essence of Shakespeare's play, Hamlet. The skull that Hamlet handles is that of the person who looked after him as a young child. He faces death as he handles the skull, and says the famous lines, "where are your laughs, where are your jests now Yorrock?" Once you were a man, now you are a skull. Hamlet is a story about the Protestant Reformation and the saving, but confusing doctrines of the Scripture just rediscovered.

Shakespeare was a theologian and he was writing about life and death, predestination and election, which were the important factors for these people, when in their day, a man was old at 35 years of age. His colleague Christopher Marlowe was stabbed in a drunken tavern brawl when he was having an argument about predestination and the other fellow disagreed! They knew about death and wanted to have answers.

Today your friends may not want to know the answers. They may try to forget, they tranquillise themselves with music, drink, sex, or money. The businessmen even try to soothe the shoppers with sweet music in the shops, and what is the result if a person spends their life escaping from the reality of death? This is a book that gives you a dark backdrop of the gospel. It says bluntly to the unbeliever, "If you think you can find a substitute for Christ you will not!" When you get sick of looking for an answer in sin, you look up to the Son, the Lord Jesus Christ, he is the only hope. He alone is "the author and finisher of our faith". Hebrews 12:2.

JOB ECCLESIAITES AND LAMENTATIONS

JOT page 298 - As an alternative place Ecclesiastes with Job and Lamentations as an interesting three stage study. They all look at life and philosophy and the big problems in life, Job looks at evil, pain and loss. Ecclesiastes looks at the philosophical meaning of life and shows that without God there is no meaning. Lamentations looks at disaster and asks the question as to how you cope with disaster unless you have a relationship with God. Proverbs, Psalms and Song of Solomon are books on worship. In Proverbs we have the mind and soul in worship, in Psalms we have the spirit and in Song of Solomon we have the body thus giving a complete view of worship.

A famous psychiatrist used to ask all his patients why they had not committed suicide yet, so as to find what they felt meaningful in their lives. Finding what was meaningful would then identify something on which they could build a new life for the patient. As believers we know that we are going to live with Him forever, the question for us is, how should we live now as people on the way to eternity?

Refer to and read, **Ecclesiastes 1:1 - 18** - at a funeral service the person will say that his deeds will be remembered but soon those who knew him will die and all the works will be forgotten. Today is gone, and you will never have it again. You cannot recapture your youth. If this is true, what matters?

Only things of eternal consequence matter. Solomon says that the earth remains but you go and you do not matter, but if you are in Christ you do matter and are of eternal importance, but this is the only way mere mortals matter!

ECCLESIASTES	
Unity of Human Wisdom	Ecclesiastes 1:1-11
The Uncertainty of Wisdom	Ecclesiastes 1:12-18
Vanity of Pleasure and Wealth	Ecclesiastes 2:1-11
The Fool, and the Wise Must Die	Ecclesiastes 2:12-17
The Futility of Toil	Ecclesiastes 2:18-23
A Time for Everything	Ecclesiastes 3:1-9
The Source of Beauty and Pleasure	Ecclesiastes 3:10-15
The Vanity of All Life	Ecclesiastes 3:16-22
Oppression and Lack of Comfort	Ecclesiastes 4:1-3
Toil of the Wise and Foolish	Ecclesiastes 4:4-16
The Vanity of Vows	Ecclesiastes 5:1-7
The Vanity of Riches	Ecclesiastes 5:8-12
Toil and Enjoyment	Ecclesiastes 5:13-20
The Vanity of Wealth and Honour	Ecclesiastes 6:1-6
The Vanity of Hope	Ecclesiastes 6:7-12
Choosing the Better	Ecclesiastes 7:1-9
The Value of Wisdom over Wealth	Ecclesiastes 7:10-12
The Shortcomings of Man	Ecclesiastes 7:13-18
Wisdom and Folly Contrasted	Ecclesiastes 7:19-29
Obedience to Authority	Ecclesiastes 8:1-9
God's Ways are Beyond Man	Ecclesiastes 8:10-17
Make the Best of this Life	Ecclesiastes 9:1-10
The Inequalities of Life	Ecclesiastes 9:11-17
The Wise Man and the Fool	Ecclesiastes 10:1-15
The King and the Princes	Ecclesiastes 10:16-20
The Investment of a Life	Ecclesiastes 11
The Span of a Life	Ecclesiastes 12:1-8
The Whole Duty of Man	Ecclesiastes 12:9-14

DOCTRINES

HAPPINESS

1. This is the state of well being in the soul when the person is content in whatever situation they find themselves.
2. True happiness is unrelated to the circumstances of life. Philippians 4:11, 12, Hebrews 13:5, 6.
3. The Lord has promised to provide everything we NEED. 2 Corinthians 9:8.
4. Even in pain and persecution the truly mature believer can be happy. 1 Peter 3:14, 4:14, Psalms 146:5, Proverbs 16:20, 28:14.
5. The more we know God the more truly happy we will be in this life Psalms 43:4, 1 Timothy 6:15, 16.
6. Many consider that great wealth, position or education will ensure happiness. King Solomon searched for happiness in all of these things, and concluded that true happiness can only be found in God.

a) EXPERIMENT 1 - EDUCATION (Ecclesiastes 1:12-18)

i) Solomon introduces himself as the king and states that he undertook many educational courses. By hard study he attains a high standard in all his subjects but finds, with improved vocabulary, he is able to explain more to others how sad he is.

ii) Solomon's conclusion on education - "All vanity and vexation of spirit" (v 14). Education does not produce happiness.

b) EXPERIMENT 2 - PLEASURE (Ecclesiastes 2:1-11)

i) Having spent time with study, Solomon decides to relax and pursue pleasure. He seeks pleasure in laughter (v 2), wine (v 3), great buildings (vs 4-6), servants (vs 7-9).

ii) Solomon's conclusion: "All vanity and vexation of spirit" (v 11). Pleasure does not produce happiness.

c) EXPERIMENT 3 - A POSTERITY (Ecclesiastes 2:12-26)

i) Solomon reflects that when his time came he would die just as the foolish man. When that day came, unless he had a number of children, he would be forgotten, together with his works. Solomon becomes depressed. He is sleepless at night and comes to the conclusion that one should eat, drink and be merry to eke out a little happiness.

ii) Solomon's conclusion: "all vanity and vexation of spirit" (v 26). Posterity does not produce happiness.

d) EXPERIMENT 4 - PHILOSOPHY (Ecclesiastes 3:1-22)

i) Solomon, in his philosophy, starts with facts and degenerates through rationalism to agnosticism.

ii) He commences with looking at man in time. God's eternal existence, provision and future judgment of the world is given. (vs 13-15). By (v 19) however, Solomon has degenerated to common origin evolution that man is just another member of the animal kingdom and his future destiny is exactly the same as the animals (v 20).

iii) He arrives at agnosticism (v 21) and finally humanism (v 22) where he "perceives [that there is nothing better than a man should rejoice in his own works".

iv) Solomon concludes this in (Chapter 4) with "This also is vanity and vexation of spirit." Philosophy does not produce happiness.

e) EXPERIMENT 5 - MONEY (Ecclesiastes 5:10-16)

i) Solomon who was one of the richest people who ever lived, soon concludes that money or wealth does not bring happiness. He finds that wealth does not satisfy (v 10), you support more and more people (v 11), you do not sleep well at night (v 12). When you die you cannot take your wealth with you (v 15).

ii) Solomon concluded money does not produce happiness.

f) EXPERIMENT 6 - A GOOD REPUTATION (Ecclesiastes 7:1-15)

i) With the forming of a good reputation over a long period of time, it is necessary to act in a sober, serious way (vs 2-5) rather than in a light-hearted, flippant way. By (v 15) however, Solomon has found that a good reputation does not ensure success or happiness.

ii) Solomon concluded a good reputation does not produce happiness.

g) EXPERIMENT 7 - MORALITY (Ecclesiastes 8:9-15)

i) Solomon observes that whilst the wicked will be punished in life many times, the wicked succeed and prosper to the human eye whilst the moral do not. He believes this is not fair (v 14) and as a consequence, returns to his solution of eating, drinking and making merry.

ii) Solomon concludes that morality does not produce happiness.

7. THE TRUE SOURCE OF HAPPINESS (Ecclesiastes 12:13-14)

Having examined a whole range of ways which the world believes will make you happy, Solomon concludes: "Fear God and keep His commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil. " In this, Solomon is reflecting the principle of (Joshua 1:8).

PHILOSOPHY

1. Philosophy does not lead to wisdom. (Job 28:12-13,20-21).

2. It is a futile exercise. (Ecclesiastes 8:17; 1 Corinthians 3:19,20)

3. It does not produce happiness. (Ecclesiastes 1:13-18)

4. It leads to death. (Proverbs 14:12; 1 Corinthians 1:18-22)

5. We cannot find God through it. (Matthew 11:25; 16:17; 1 Corinthians 1:20,21; 2:13)

6. Philosophy is useless in preaching (1 Corinthians 1:20,21; 2:1) as it will rob the gospel of its power. (1 Corinthians 1:17). Basic doctrines are then doubted or even denied, as is done in liberal theology.

7. Philosophy is a hindrance in coming to faith. (Acts 17:32; 1 Corinthians 1:23; 1 Timothy 6:20-21)

8. It has to be avoided. (Proverbs 3:5,7; 1 Corinthians 3:18; Colossians 2:8; 1 Timothy 6:20,21).

9. Real wisdom is to know and worship God. (Job 28:28; Psalm 11 1:10; Proverbs 1-7; 9:10; 14:16)

10. Philosophy creates "mental blocks" in the mind. This makes it hard for someone who has been trained in it to understand and accept Biblical truths.

11. A few examples as illustration-

- a) Evolution: Leaves no room for a Creator, that is, for God.
- b) Humanism: Denies the existence of God, human soul, life after death, heaven, hell, of absolute values in morals or otherwise.
- c) Psychiatry: Does not keep man responsible for his deeds. It denies the root of all man's problems: sin.
- d) Anthropology: Teaches evolution in human society. What is called "primitive man" or "stone age man" is, in reality, the end product of degeneration through sin.

LECTURE 24 - SONG OF SOLOMON

INTRODUCTION

Also known as Canticles, and "Song of Songs", it was another one of the five rolls, or Megalith, which were read at the feasts of Israel. Song of Solomon was read at the feast of Passover. This is therefore shown as a commentary on redemption, upon the shedding of blood or on the Blood of Christ.

You have therefore a book here that is more than it appears, it is a book about marital love and love lost, but it is also about the love of the Messiah for Israel and that of Christ for the church. You also have a very human song about love, fidelity and marital security. This book brings out commentators and preachers prudery; both aspects of the book need to be emphasised to deliver the full counsel of the words.

The conservatives and liberals disagree completely on how it was written with the liberals stating that it was written as a conglomerate by others, not just by Solomon, whereas the conservative viewpoint is that it is a dramatic poem, written by Solomon. Recommended reading is S Craig Glickman - "A song for lovers" - He shows how well the book works as a dramatic pageant for a church evening. He did this as a church festival with a choral background. It makes a dramatic 90 minute presentation, with different people or parts of the choir singing or speaking the various lines. Glickman gives a literal form of the book from the Hebrew in a poetic form which is somewhat obscured in the KJV. Also Arnold Fruchtenbaum of Ariel Ministries has a work out that is recommended on this book.

JOT, page 309, brings out three different concepts in the book, and the three main interpretative approaches to the book;

- [a] the **naturalistic** interpretation, that it is a love story of literary meaning,
- [b] **allegorical** - that it is a story not based on fact, teaching a
- [c] **typical** which means it has come from historical fact but has a typical meaning.

TEACHING ON SEXUALITY

The evidence is strong that it is historical, a love story which involved Solomon, or with which he was acquainted. This however does not preclude the typical or figurative viewpoint, being a part of the reason why he wrote the story. Be careful here however, as a too figurative approach will only give you half the picture. For instance Watchman Nee takes a purely figurative viewpoint which misses the point altogether. You need to approach this sensibly, for it is a powerful story about the joy and pain of love. In history it was recognised as a powerful book which spoke of sex in marriage. Origen said that many of the Rabbis would not allow their young men to read it until they were thirty years of age. However that does not ring true, as it was read every Passover, and to the whole Jewish community.

This is a powerful poem against promiscuity, and for marriage fidelity, and that ties it to Passover. It points out the power of sex and that it is not a thing which children should be involved in. It also shows that God has a plan for sex in your life within a secure, stable mature relationship of a marriage relationship. We have the positive side of sex and the problem described when people get it wrong.

This book therefore teaches at different levels, it teaches at the spiritual level the love of God for his people, it teaches the glory of wedded love and the depth of communion between the man and his wife as lovers, and the depth of communion between Christ and the believer.

BACKGROUND TO THE BOOK

JOT page 308 - Note the quote regarding the background of the book. The setting for the book is in the hill country of Ephraim, Solomon owns the land and he lets it out to keepers with the Shulamite woman being the younger of sisters and the Cinderella of the family.

She prunes the vines that in the ancient world grew on the ground and she set traps for the foxes which would damage them. As she spent time out in the open she became sunburnt. Being dark tanned by the sun was not thought to be good in the ancient world as it showed the individual was a working class person not an aristocrat.

In Arabia today people cover themselves completely to try to be as fair as possible, as this means they don't work and are obviously therefore wealthy and high born. Solomon in disguise comes into the vineyard but the young girl is embarrassed and asks after his flocks assuming he is a shepherd. He wins her heart and says he will return one day which he does in kingly splendour. The problem is he treats her badly and she ends their contact and marries another, so Solomon loses the girl.

JOT, page 310, para 2 - There are problems with reading the book. The central problem is that the people who are speaking in each section are not identified by name. There are two views; one that there are two people, the other is that there are three with a third being the shepherd lover who eventually wins the Shulamite woman because of the infidelity of Solomon. Which ever view is taken however the highest form of human love is shown as the relationship between a man and a woman in fidelity, as spiritual life finds its highest form in the love of Christ for his people.

Look up in a Bible encyclopaedia, Grapes, Vines.

JOT, pages 312 - 313 - Jensen notes the unique characteristics of the book, which is one of the most difficult of these poetry books in the Bible. Most Europeans do not talk about their wives in this fashion. It is an oriental book. There is nothing like this in European literature.

Only once is God's name used, with the KJV mistranslating the word in Chapter 8:6. It is a book not quoted anywhere in the New Testament, so we must be careful in it's use as the early Gentile church did not use it at all, and the Jewish believers used it in association with their Passover celebration as they had before they accepted the Lord.

APPLICATION OF THE BOOK

There are a number of applications given by Jensen, and they should be thought about seriously. The most important point of the book is that it asks us a question about our love for the Lord. In this book the woman is thinking about the man who she loves and her whole being is involved. The Passover reading of this book was asking the people if they have such a real love for God as the woman shows for her lover. It should challenge us this way. Do we love God in this way, to be occupied with Christ; do we love the Lord even more than we love our loved ones? The Lord asks Peter, do you love me, three times in **John 21:15 - 19**.

Refer to and read this passage, then look at **Revelation 2:1-5**. Both these passages should be read before you study Song of Songs, as they express the question that Israel faced as they heard it at Passover time.

Refer to and read, **Titus 1:15-16** - this is the principle behind the physical / sexual aspects of the book. If you are going to talk about sexual love in your study of this book, then be ready, for some are going to find embarrassing. It will tend to be for two reasons; they have been promiscuous in their lives, or have been brought up prudish. The fault is theirs, not the Lord's. We need to see things as God sees them, and this involves sexual love that God created. We may need to relearn this if our early experiences were wrong. You need to sort yourself out spiritually and within the area of sexuality, before you try to teach this book. Have your mind remade and your own marriage right before you move into teaching this.

This book teaches us not get into places where we are going to get into trouble with sexual temptation, and has a parallel message to many chapters in Proverbs. Solomon is saying here, as in Proverbs, "do not make problems for yourself especially as a young person". If you are going to teach it, then prepare it carefully. Ed Wheat's book, "The Love life for every Married Couple" - is highly recommended.

Refer to and read, **Chapter 2:1-6**. This will not mean a great deal unless you understand all the images used in their Old World context. If you read these verses in isolation you will not understand a thing. You need to get to know what the Rose of Sharon and the Lily of the Valley, which is the crocus, were and what they meant to the ancient people, not what they mean to you now. Check these things out in the Bible encyclopaedias. Find out the significance of the apples and apple trees. This is a poem 3000 years old of an oriental nature. It needs a lot of digging, perhaps up to an hour a verse!

Refer to and read, **Chapter 8** - what is happening here? There is something going on here that is not the love of the century, for that appeared in the earlier passages. There are a lot of questions that need to be answered. It is written to point out to all the importance of integrity in love which Solomon, of all men, with 1000 wives showed the poorest compliance. It shows how he lost the one who mattered, how he was impure while she was pure and provided by the shepherd lover who protected her. This probably is the greatest poem of love ever written.

This has a raw beauty and power. It has a powerful spiritual meaning, for God's `love, for us the challenge for every believer to love God as a lover loves her love with all our heart and soul. It also has the message of marital love, the importance of sex and taking it very seriously and not trifling with it and your emotions. It also teaches us to do things God's way and to experience the beauty God intends there to be in the relationship between a man and his right woman.

SONG OF SOLOMON	
Introduction	Song of Solomon 1:1-7
The Daughters of Jerusalem Reply	Song of Solomon 1:8
The King Expresses his Love	Song of Solomon 1:9-11
The Maiden Thinks of her Beloved	Song of Solomon 1:12-2:7
The Beloved Appears	Song of Solomon 2:8-17
The Maiden's Dream	Song of Solomon 3:1-5
The King Returns	Song of Solomon 3:6-11
The King offers his Love	Song of Solomon 4:1-7
The Beloved offers his Love	Song of Solomon 4:8-15
The Maiden Chooses the Beloved	Song of Solomon 4:16
The Beloved Response	Song of Solomon 5:1

The Torment of Separation	Song of Solomon 5:2-8
The Daughters of Jerusalem Ask	Song of Solomon 5:9
The Maiden Tells of her Love	Song of Solomon 5:10-16
The Daughters of Jerusalem Ask	Song of Solomon 6:1
The Maiden's Answer	Song of Solomon 6:2-3
The Maiden Contrasted with the Court	Song of Solomon 6:4-10
The Maiden in the Garden	Song of Solomon 6:11-13
The Dance Before the King	Song of Solomon 7:1-9
The Maiden Desires her Beloved	Song of Solomon 7:10-8:4
The Strength of Love	Song of Solomon 8: 5-12
The Maiden and her Family	Song of Solomon 8:8-12
The Beloved Calls	Song of Solomon 8:13
The Maiden Answers	Song of Solomon 8:14

DOCTRINES

MARRIAGE

1. Man and angels have personality but only men and animals have "nephesh" and experience physical death. Angels do not die because they are spirits.
2. Marriage requires both personality and life, therefore it is only applicable to man. There is no marriage in the angelic realm. (Matthew 22:30)
3. Definition:- the personal relationship between a male and female member of the human race which typifies the saving relationship between Christ and believers.
4. God's instruction - "Be fruitful and multiply and replenish the earth and subdue it and have dominion over the fish and the fowl and every living thing". This shows that man should subdue and have dominion over the animal kingdom.
5. If God was a solitary personality there would be no divine example of relationships, however with the three personalities in the Godhead relationships are demonstrated. He is a personal God and we can therefore have a relationship with him.
6. Marriage typifies the relationship between Christ and the church.
 - a) in the form of grace and faith (Ephesians 5:22), the word submit meaning to fall into line to the law of God which the carnal mind cannot do. (Romans 8:7; 10:3)
 - b) you submit yourself by an act of freewill.
 - c) a family can strain marriage relationships if they are not submissive. (Romans 13:1,5)
7. Grace is typified by the male and faith by the female. If this pattern is not adhered to it results in misery and suffering.
8. Grace and the man.
 - a) the man is in the role of an initiator.
 - b) the man provides information to which the woman can respond but must not coerce her free will.
 - c) the man has to show his character to the woman.
 - d) the man has to be patient, a form of grace.
9. Faith and the woman.
 - a) the woman is in the role of a responder.
 - b) the woman makes the choice of her free will.
 - c) she is the one who uses faith.
 - d) the woman needs time to grow.
10. Glory revealed.
 - a) The glory of God is shown in the man in the form of a changed life through regeneration.
 - b) The glory of the man is shown in the woman by changes in the woman.
11. Compatibility.
 - a) The important area of compatibility is that in the spiritual realm as one can be psychologically compatible with many people.
 - b) Spiritual compatibility is indicated by the phrase "one flesh" and is a picture of the union of Christ and the church.
12. Satan will attempt to blur the differences between man and woman and cause role reversals. The degree to which this occurs reflects the level of decadence in a society.
13. Legitimate reasons for the termination of marriage :-
 - a) the death of one of the partners.
 - b) the desertion of a believer by an unbelieving spouse where one of the two partners has become a Christian after marriage. (1 Corinthians 7:10-16)

- c) inappropriate marriage partners such as close relations as specified in (Leviticus 18).
 d) adultery or fornication as this causes the destruction of the one flesh principle by forming another one flesh. (Matthew 5:32; 19:9)

FEASTS OF ISRAEL [See page 24 above]

LECTURE 25 - ISAIAH

INTRODUCTION

JOT, page 319 - here Jensen says that you, "cannot spend too much time studying the prophets". Only in the Psalms do you have more about the first and second advents of the Lord than you have here in Isaiah. There are over 300 prophecies in the Old Testament of the Lord's advents, many are here in Isaiah. Isaiah is a potent source of prophecies for the future and for other doctrines that have great significance for us today and believers tomorrow. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

The book of Isaiah is vigorously attacked by the liberals. They believe that this book has two or three authors. This is called the Deutero-Isaiah theory. The liberals state that the first part may well have been written by Isaiah and was later reworked thus making it uninspired. The second half they believe was written after the exile. This is a central book in the Old Testament, and its significance for prophetic material makes it a target the liberals must hit. Our view, and that of Jensen, is that there is one author here, the prophet and martyr Isaiah.

THE MESSAGE OF THE PROPHETS

Refer to and read **1 Peter 1:10-12** - the message of the prophets is the message of salvation. They warned of things that were coming. The early church only had the Old Testament but they used it to teach the facts of the Lord Jesus Christ.

What they were preaching was Isaiah, the Pentateuch or Psalms. When we are teaching Isaiah we are teaching Christ. This book teaches very clearly what would happen when Christ came. The power and the accuracy of the book is seen in the effect it had on the early church.

One example is Philip and the Ethiopian eunuch who was reading from Isaiah on his way back home. Almost 800 years after it was written it was seen to be very relevant to his needs and speaking of the Messiah. It was through this passage that the eunuch was converted with a major effect on the future of his country. As the epistles came into being the apostles taught from them as well as from the prophets, but throughout the first century the Old Testament prophets were the main source for preaching.

Isaiah means, "God is salvation". In that it is very close to Joshua which means God's salvation. He spoke of the salvation which is in the Lord Jesus Christ; he lived up to his name. Refer to and read **2 Peter 1:19-21** - shows that Isaiah had not been speaking about God but God has been speaking through the man Isaiah.

JOT page 320 - The primary function of a prophet was to forth-tell rather than foretell. The prophets were to summon or call the people to God. The prophet is a person who has been called as a herald to proclaim God's Word from God to man. However the forth telling is closely related to fore telling as they are both parts of the Plan of God. This is a sovereign calling as God decides who the prophets are to be.

Like them, each of us has gifts that are received sovereignly from the Holy Spirit as He knows who should have what gift and the correct mixture for the functioning of the body of Christ. **1 Corinthians 12:11**. We do not ask for the gifts of the Spirit, He decides, although as a church we do pray that the best gifts will be ministered during the services, **1 Corinthians 14:1**. The Prophet had to be obedient to God's will and grow spiritually. We have the enabling of the Spirit, but face the same challenge they had. There should be spiritual qualities in our lives as servants of the Lord.

As you go through Isaiah you should also go through the historical side of things so you should have Kings and Chronicles open as you read Isaiah. This will enable you to see what is happening politically while you are reading what the prophet is saying.

PERIODS OF THE PROPHETS

JOT page 322 - Gives a list of prophets of the time, including many who did not write books themselves. There were three periods of prophets as shown in Chart 78, the first period being during the dominance of the Assyrian empire, the second during the Babylonian captivity and the third after the restoration of the nation Israel.

In the first case we have Hosea, Micah, Isaiah, Amos, Jonah, Obadiah and Joel. While the prophets might have encouraged one another, when the great crisis comes they stand with the Lord alone. In our lives there will be times when others are a blessing for you and then you will have a spiritual crisis in your life which you have to face alone with the Lord. When the crisis comes it will be too late to pick up the Bible.

Isaiah is put in situations where he has to follow the Lord and His Word alone, and he does it very well. There are four roles for the prophet that we see in Isaiah's life,

- [a] the message of the prophet, the instruction of the great truths about God and man
- [b] an appeal to those who are living in sin,
- [c] comfort and exhortation to those who are obeying God,
- [d] predicting those things that are to come.

The first three are the mission of every Bible teacher. Nowadays we do not normally predict things to come in the sense of new revelations but we may take a prophecy and expound it for the benefit of the people. If someone says that God has spoken to them audibly today, they are generally people who need counselling help, they are generally not to be listened to. In times past men spoke this way but now the Lord wants us to know everything from the Scriptures, and will reveal from them the things he wants to say to us. In some exceptional situations the old gift of prophecy still operates and the rules for testing, acceptance and application of the message are contained in scripture. BTB – Prophecy (point 5 – tests).

FUNCTION OF PROPHECIES

We must always consider the setting in which the prophecy was given. Everything that was said has an immediate application to the people at the time but will have a future fulfilment. The prophecies fall into four general areas.

- [a] as a witness to their own time,
- [b] as a prophecy which was fulfilled in the Captivity and restoration of Israel,
- [c] as pertains to the First Advent of Christ,
- [d] as applicable to the Second Advent, Millennium and Eternity Future.

Many times prophecies jump from one to another with only a comma between them. The time periods between these four areas were not comprehended by the prophet. They longed to see the day of Messiah, they prophesied it, but they did not know (God did not reveal to them) how long it would be between their time and the fulfilment of the prophecy.

ISAIAH

JOT page 327, chart 80 - this shows an outline of Isaiah's life. From extra biblical sources it appears that he died during the reign of King Manasseh as a martyr, being sawn in half as is mentioned in Hebrews.

The outline shows the historical setting of his time. He lived in a time of crisis. If you think you are living in a bad era at the moment it is good compared with what Isaiah had to deal with. He lived in a time of economic catastrophe and uncertainty, famine and death. He had a wife and children and this put more pressure on him.

There are 66 chapters in Isaiah which divides into two, 39 chapters and 27 chapters which is the same split as between the books in the Old and New Testaments. In the first section you have judgement as a predominant theme whilst in the second it is grace.

LIBERAL ATTACK ON ISAIAH

The liberals say that there are two Isaiahs; the second one writing the second half of the book, who they call Deutero-Isaiah. The truth is that the book is brought together by Isaiah to show the difference between the grace of God and His judgement. The Liberals base their attack on three false premises:-

- [a] Isaiah spoke to his own day only so that by implication the prophecies refer only to Isaiah's day. By this means they eliminate the possibility of prophecy which also eliminates an important area of inspiration and God being the heavenly author,
- [b] The difference in style between the first and second parts - however if your ministry spans a period of fifty years and your people's needs change the messages that you give will change also. When you talk about judgement it is going to be different to when you talk about grace. Also the formal messages are going to sound different to the other material.
- [c] Theologically they find differences between the two sections but examination shows that the theology is marked more by its similarity than its difference.

The first answer to the liberals comes from the Dead Sea Scrolls which were hidden by the people of Qumran just before they were killed by the Romans in the first century AD. Perhaps the most famous of the Scrolls was the Isaiah scroll which did not show any break. It should be remembered that at the time of writing the scroll, some 200 BC, the writers were only the same time later than Isaiah as we are after Shakespeare. In addition the Jews at that time had excellent records on such things as genealogy handed down over many hundreds of years, so they were placed to know the truth.

Secondly Josephus and other historians including the writers of the Talmud of that period never referred to anything other than one Isaiah.

Thirdly in **Zephaniah 2:15** we have a quote from **Isaiah 47:8,10**, in **Nahum 1:5**, a quote from **Isaiah 52**, **Jeremiah 30:35** from Isaiah 51, and a passage from **Jeremiah 10** comes from Isaiah 41. It is of interest that Jeremiah, Zephaniah and Nahum all lived before the Exile yet they quote from the place the liberals believe were written by "deutero" Isaiah who the liberals state lived in or after the Exile. They are therefore supposedly quoting from a book which had not yet been written. Also in the last half there are no traces of Babylonia in language or exile details such as there are in Daniel which one would expect. The author is a native Palestinian not a person who has lived under Chaldean domination.

Finally the Lord quotes from both portions of Isaiah as Isaiah, which is the final proof that the book was written by one person. Isaiah talks extensively about the ministry of the Lord Jesus Christ.

Refer to Bible Encyclopaedia - Assyria, Prophet, Seer, Isaiah, Prophecy

ISAIAH	
Israel's Ingratitude	Isaiah 1:1-9
God Requires a Holy Life	Isaiah 1:10-17
Redemption or Destruction	Isaiah 1:18-31
God's Kingdom to Triumph on Earth	Isaiah 2:1-4
House of Jacob Urged to Repent	Isaiah 2:5-11
Human Pride to be Humbled	Isaiah 2:12-22
All Classes to be Punished	Isaiah 3:1-12
The Judgment of the Lord	Isaiah 3:13-4:1
Blessings Under the Messiah	Isaiah 4:2-6
The Parable of the Vineyard	Isaiah 5:1-7
God's Judgment Against Judah	Isaiah 5:8-23
The Guilt of Israel	Isaiah 5:24-30
Isaiah Cleansed and Commissioned	Isaiah 6
Isaiah's Words to Ahaz	Isaiah 7: 1-9
The Sign of Emmanuel	Isaiah 7:10-15
The Coming War and Deliverer	Isaiah 8:1-15
Command to Trust the Lord	Isaiah 8:16-22
The Birth of the Messianic King	Isaiah 9:1-7
Ephraim's Pride and Hypocrisy	Isaiah 9:8-17
The Destructive Power of Sin	Isaiah 9:18-21
The Oppressors Doomed to Captivity	Isaiah 10:1-4
Assyria, the Rod, to be Destroyed	Isaiah 10:5-19
A Remnant of Israel to be Saved	Isaiah 10:20-34
The Branch out of Jesse	Isaiah 11:1-9
Messiah to Restore Israel	Isaiah 11:10-16
Thanksgiving for God's Salvation	Isaiah 12
Oracle About the Doom of Babylon	Isaiah 13:1-8
The Coming Day of the Lord	Isaiah 13:9-16
Babylon Overthrown by the Medes	Isaiah 13:17-22
Taunts Against the King of Babylon and Satan	Isaiah 14:1-23
The Overthrow of Assyria	Isaiah 14:24-32
Moab's Coming Devastation	Isaiah 15
Moab's Pride and Fall	Isaiah 16
Crushing of Damascus and Ephraim	Isaiah 17:1-8
The Imminent Horrors of Invasion	Isaiah 17:9-14
An Oracle About Ethiopia	Isaiah 18
The Doom of Egypt	Isaiah 19:1-17
Egypt and Assyria Worship the Lord	Isaiah 19:18-25
Egypt to be Conquered by Assyria	Isaiah 20
Elam and Media Defeat Babylon	Isaiah 21:1-10
Oracles About Dumah and Arabia	Isaiah 21:11-17
An Oracle About Jerusalem	Isaiah 22:1-14
An Oracle Against Shebna	Isaiah 22:15-25
An Oracle About Tyre	Isaiah 23
Judgment for Universal Sin	Isaiah 24:1-16
The Reign of the Lord	Isaiah 24:17-25:5
Mountain of the Lord to be Blessed	Isaiah 25:6-12
Song of Rejoicing in Judah	Isaiah 26:1-15
The Hope in Resurrection	Isaiah 26:16-27:1
Israel to be Delivered	Isaiah 27:2-13
Woe Upon the Drunkards of Ephraim	Isaiah 28:1-8
Scoffers to be Scourged by Assyria	Isaiah 28:9-22
The Parable of the Farmer	Isaiah 28:23-29
Doom to the City of Jerusalem	Isaiah 29:1-8
The Folly of Trying to Deceive God	Isaiah 29:9-16
Future Deliverance of God's People	Isaiah 29:17-24
Sinful Reliance on Egypt	Isaiah 30:1-7
Rebellious Judah to be Crushed	Isaiah 30:8-17

God's Promise to the Repentant	Isaiah 30:18-26
Israel's Enemies to be Smitten	Isaiah 30:17-33
The Folly of Reliance Upon Egypt	Isaiah 31:1-6
The Call to Trust in the Lord	Isaiah 31:6-9
Israel's Ultimate Deliverance	Isaiah 32:1-8
After Calamity Restoration	Isaiah 32:9-20
Destruction of the Treacherous	Isaiah 33:1-6
Judah's Distress and God's Vengeance	Isaiah 33:7-16
Safety and Joy under the Messiah	Isaiah 33:17-24
The Judgment on the Nations	Isaiah 34:1-4
The Example of Edom	Isaiah 34:5-17
The Return to Zion Promised	Isaiah 35
Sennacherib Taunts Hezekiah	Isaiah 36:1-10
The Summons to Surrender	Isaiah 36:11-22
Hezekiah's Appeal to God	Isaiah 37:1-7
The Challenge from Assyria	Isaiah 37:8-13
Hezekiah's Prayer to the Lord	Isaiah 37:14-20
The Promise of Deliverance	Isaiah 37:21-29
Fulfilment of God's Promise	Isaiah 37:30-38
Hezekiah's Prayer while Sick	Isaiah 38:1-8
Hezekiah's Praise After Recovery	Isaiah 38:9-22
Hezekiah's Folly and Exile	Isaiah 39
The Messenger of the Lord to Come	Isaiah 40:1-11
God's Power and Wisdom	Isaiah 40:12-17
Idols and the Living God Contrasted	Isaiah 40:18-26
The Everlasting God	Isaiah 40:27-31
The Judgment of the Nations	Isaiah 41:1-7
Israel Chosen of God	Isaiah 41:8-10
Israel Will Overcome her Foes	Isaiah 41:11-16
God will Prosper Israel	Isaiah 41:17-20
God Able to Foretell the Future	Isaiah 41:21-29
The Mission of God's Servant	Isaiah 42:1-4
The Servant a Light to the Nations	Isaiah 42:5-9
Song of Praise to the Lord	Isaiah 42:10-13
The Promise of Destruction	Isaiah 42:14-17
The Nation's Sin and Punishment	Isaiah 42:18-25
God's Love will Redeem His People	Isaiah 43:1-7
The Nation Chosen as a Witness	Isaiah 43:8-13
The Redeemer to Restore His People	Isaiah 43:14-21
Israel's Sin of Ingratitude	Isaiah 43:22-28
God's Blessing Upon the Nation	Isaiah 44:1-23
Cyrus to Restore Jerusalem	Isaiah 44:24-45:8
The Folly of Striving with God	Isaiah 45:9-13
Future Conversion of the Gentiles	Isaiah 45:14-19
The Nations Invited to be Saved	Isaiah 45:20-25
Babylon's Idols and the Lord	Isaiah 46
Judgment Against Babylon	Isaiah 47:1-7
Babylon's False Security	Isaiah 47:8-15
What God Declares Comes to Pass	Isaiah 48:1-11
God Sends Cyrus Against Babylon	Isaiah 48:12-16
Israel to Flee Babylon	Isaiah 48:17-22
The Servant's Call and Commission	Isaiah 49:1-7
God Cares for His Redeemed	Isaiah 49:8-13
Zion Assured of God's Love	Isaiah 49:14-21
The Glorious Restoration of Israel	Isaiah 49:22-26
Sin Separates Israel from God	Isaiah 50:1-3
Obedient Response of a Servant	Isaiah 50:4-11
Encouragement to Trust God	Isaiah 51:1-11
The Lord will Deliver His People	Isaiah 51:12-16
Israel has Drunk the Cup of Wrath	Isaiah 51:17-23
God Will Restore Jerusalem	Isaiah 52:1-12
The Servant's Exaltation	Isaiah 52:13-15
The Servant as Seen by Man	Isaiah 53:1-3
The Servant as Seen by God	Isaiah 53:4-6
His Death as Seen by Man	Isaiah 53:7-9

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

His Death as Seen by God	Isaiah 53:10-12
Blessings through the Servant	Isaiah 54
The Great Invitation	Isaiah 55:1-5
Abundant Pardon	Isaiah 55:6-13
Foreigners Included in the Blessing	Isaiah 56:1-8
The Failure of Israel's Leaders	Isaiah 56:9-12
Condemnation of Idolatry	Isaiah 57:1-13
Compassion for the Repentant	Isaiah 57:14-21
Right and Wrong Fasting	Isaiah 58:1-7
The Righteous Protected and Blessed	Isaiah 58:8-14
Sin Keeps Israel from Deliverance	Isaiah 59:1-8
Israel's Confession of Sins	Isaiah 59:9-15
God Intervenes to Redeem Zion	Isaiah 59:16-21
The Dawn of Zion's Glory	Isaiah 60:1-9
The Supremacy of God's People	Isaiah 60:10-14
The Majesty of the New Zion	Isaiah 60:15-22
Good Tidings of Salvation	Isaiah 61:1-9
Righteousness to All Nations	Isaiah 61:10-11
The Restoration of Zion	Isaiah 62:1-5
The Glorification of Zion	Isaiah 62:6-12
The Year of Redemption	Isaiah 63:1-6
Israel the Elect of God	Isaiah 63:7-9
The Mighty Deeds of God	Isaiah 63:10-14
Judah Appeals to God	Isaiah 63:15-19
Guilty in God's Presence	Isaiah 64:1-7
The Desolation of Jerusalem	Isaiah 64:8-12
Israel a Rebellious People	Isaiah 65:1-7
Righteous and Unrighteous Judged	Isaiah 65:8-16
The Joy of the New Age	Isaiah 65:17-25
True and False Worship	Isaiah 66:1-4
The Birth of a Nation	Isaiah 66:5-14
The Fire of Judgment	Isaiah 66:15-17
God Glorified in His People	Isaiah 66:18-24

DOCTRINES

PROPHECY

1. The gift of prophecy and the office of the prophet are distinguished in Scripture. In the Old Testament there were those who had the office of prophet, and served in an official capacity within the worship system of Israel but there were also those who at times were given the gift of prophecy to give a special prophecy even though they were not full time prophets. Elijah was a man with the office and the gift, whereas David had the gift at times but not the office.

2. The roles of the person with the office of prophet were many and varied:

[a]. - Aaron was a preacher Exodus 7:1

[b]. - In Nehemiah's time the prophet-preacher had a role to exegete the Word of God clearly so that the people would know the truth. Nehemiah 6:7, Hosea 6:5,

[c]. - As revivalists they were to call people to repentance. Judges 6:7-12, Zechariah 7:7-12.

[d]. - They were to oppose apostasy so that those who were likely to be misled by a false teacher would have no excuse. 1 Kings 18:36-39, 40, 2 Chronicles 25:15 Ezekiel 2:5, 2 Kings 20:11.

[e]. - They were encouragers of the people. Ezra 5:2.

[f]. - They were sometimes song/worship leaders for the people. 1 Samuel 10:5.

[g]. - They led in prayer at worship. 2 Chronicles 32:20.

[h]. - They were the advisers to the kings and they were associated with coronations. 1 Samuel 10:1, 1 Kings 11:28, 29, 2 Kings 9:1-6, 2 Chronicles 12:5, 2 Chronicles 12:6, 15:2-7.

[i]. - They were spiritual advisers or seers for the kings; they "saw" the immediate future and so were able to advise the kings of the right decisions. 1 Samuel 9:9, 2 Samuel 24:11, 1 Chronicles 21:9, 24:29, 2 Chronicles 19:2, 33:18, 2 Kings 17:13, Isaiah 29:10,

[j]. - They were fore-tellers of significant future events. 2 Samuel 7:5-16, Amos 9:11, Isaiah 9:6,7, Isaiah 53, Ezekiel 34:22ff, Micah 5:2, Daniel 9:26, Zechariah 13:8, Joel, Zechariah 14, and many more.

[k]. - God intended them to be the shepherds and vine-dressers of the nation. As such they were to be the type of Christ, who is referred to in the Old Testament as "the great prophet". Deuteronomy 18:15-19, Zechariah 13:5,6, Matthew 21:11, Luke 7:16, 8:18-20, 24:19,23-26, John 7:40,41.

3. The Methodology of the prophets. There was no "set" formula for the prophets to follow, but certain things were established as "tests" for the people to be sure the prophet was genuine.

[a]. - The prophet had to have a spiritual life witness that was like Moses. Deuteronomy 34:10-12.

- [b] - God spoke to the prophets by dreams and visions. God spoke to Moses face to face but he was an exception. Numbers 12:6-7.
- [c] - The prophet had to be totally confident of his message, as he was judged by God if there was any falsehood in it. 1 Kings 22:13,14, 2 Kings 5:8.
- [d] - There were to be no secret prophecies, everything was to be open and clear, so that all the people might be warned of God. Jeremiah 23:25-29.
- [e] - The prophet had to be specific in his message and had to be obeyed literally. 2 Kings 5:10-19, note especially verse 13.

4. There were always false prophets; in fact the great prophets of the Old Testament were always outnumbered by false prophets in their own day. Jeremiah 2:8, Ezekiel 13:1-23.

Our Lord warned us that there will always be false prophets about. Matthew 7:15-23.

Note The Lord's Words here in that the personal walk of the prophet is to be paid attention to:-

No spiritual fruit in their life = no truth in their words.

God allows the false prophets to operate without immediate judgement upon them, so that believers are always presented with an obedience test, to see whether we will obey the Scriptures or follow our own lusts to judgement.

False prophets will abound at times of poor Bible teaching. Weeds only grow in poorly cared for soil. Hosea 4:5,6, 9:7,8.

5. Tests that believers must apply when confronting a person claiming the gift of prophecy.

- [a] - The words of the prophet will never contradict the Word of God. Jeremiah 23:33-36, 2 Peter 2:1-3, 1 Corinthians 14:32.
- [b] - The prophet will never call people away from genuine worship of God. Deuteronomy 13:1-5.
- [c] - The prophet will always be specific and the prophecy will be able to be tested. Deuteronomy 18 : 20 - 22, Jeremiah 28 : 9.
- [d] - Any prophet who asked for money was to be treated as false. Jeremiah 8:10.
- [e] - Any prophet who was a drunkard was to be treated as false. Micah 2:11.
- [f] Any unconfessed sin of envy, jealousy, strife, etc in their life , they were false! Jeremiah 23 : 11.
- [g] - If they were found only in groups they were probably false, as God's prophets were men alone. 1 Kings 22:5-8, 18:22.
- [h] - Does the prophecy accord with Scripture (this is more than just not contradict)? 1 Corinthians 14:37,38, 2 Kings 23:2.

ISAIAH 53: PROPHECY OF JESUS CHRIST

Isaiah 53 is one of the most famous chapters in the Bible and portrays prophetically the sufferings of the Lord Jesus Christ.

Prophecy - 53:1 "Who hath believed our report? and to whom is the arm of the LORD revealed?"

Fulfilment - John 12:38

Prophecy - 53:2 "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him."

Fulfilment - Philippians 2:5-8

Prophecy - 53:3 "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not"

Fulfilment - John 1:11, Matthew 26:38; 27:20-22,

Prophecy - 53:4 "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

Fulfilment - Matthew 8:16, 27:41-43

Prophecy - 53:5 "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

Fulfilment - Matthew 27:26-29, Colossians 1:20, 1 Peter 2:24

Prophecy - 53:6 "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all."

Fulfilment - Romans 3:23, 2 Corinthians 5:21.

Prophecy - 53:7 "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." -

Fulfilment - Matthew 27:12-14, 1 Peter 2:23.

Prophecy - 53:8 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

Fulfilment - Luke 23:4-33, John 18:3-30

Prophecy - 53:9 "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

Fulfilment - Matthew 27:24, 57-60

Prophecy - 53:10 "Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."

Fulfilment - John 3:16, Romans 8:32

Prophecy - 53:11 "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.:

Fulfilment - John 19:34, Romans 4:25

Prophecy - 53:12 "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

Fulfilment - Mark 15:27, Luke 23:34, John 19:28-31

LECTURE 26 - JEREMIAH

INTRODUCTION

Jeremiah is referred to as the "weeping prophet", but he had quite a lot to weep over. He was the unheeded messenger to a declining nation; to people he loved, who were disobedient and were going to die terribly because of it. It is hard to have a job like Jeremiah's but the job must be done.

If we are called to a disobedient people, we must, like Jeremiah, "gird our loins", and do the job as unto the Lord not looking for any reward this side of eternity. **Jeremiah 1:17-19, 5:9, 25.** His ministry stands in contrast with that of Isaiah; the people heard Isaiah in the early days, but they never heard Jeremiah. We are reminded in these two books that our eyes must be upon the Lord not on the people we speak to.

Isaiah saw a decline and was a witness to, and part of a revival and the salvation of a nation. Jeremiah saw a revival under Josiah and then only saw decline and rebellion and the destruction of everything in his nation. Isaiah had many converts, as far as we know Jeremiah had none, other than his faithful servant. Isaiah enjoyed married life: Jeremiah was forbidden to marry. Refer to and read. **Jeremiah 16:1-4.**

JEREMIAH THE MINISTER

Jeremiah was a physically and emotionally broken man, but he still ministered. There is a myth in Christian circles that the man of God must be big and strong, robust of soul, and never get depressed or worn down ("burnout" we call it today). Jeremiah corrects that error. He wrote not only Jeremiah but Lamentations. Physically he stood for God in the nation and portrayed God's love for the people. He suffered physically and mentally.

Jeremiah is like a person who is constantly grieving, very much like a person after a marriage breakup, where a person who has been round for many years is suddenly not there. Jeremiah showed the nation physically how God was feeling about them. He died out of the land as a martyr. His books were sent to Babylon where they encouraged Ezekiel. We are reminded that we have two areas of service by this:- what we say while alive and know of, and the legacy of our work after our death, and the legacy of the work we do that we do not know of during our life. Jeremiah received great eternal reward from God for he witnessed in both areas. We must have this as a goal for ourselves, that we leave enough behind us to influence others for the Lord. We are also reminded that we do not know all of the impact of our work in our life time and only in heaven will we see the full impact of the things done in the Spirit.

Daniel and many others, like Ezekiel, quote profusely from Jeremiah. He probably never knew what happened to his books in his lifetime but they caused a revival in Babylon both before and after his death. This is a good picture of a witness of a believer. Remember, as a believer you have two areas of witness, the personal approach to people and your legacy as far as what you write is concerned and what they remember of you. This will be particularly important for the Rapture Generation, whose houses ought to have something that will give those who break in, after they have gone, the information to be saved and strengthened through that awful time.

Jeremiah ended up not only in the dungeon but in the cesspit of the dungeon, standing in sewerage up to his armpits. He kept on saying that the Jews must surrender to the Babylonians and this was not popular. The Babylonians broke in and Nebuchadnezzar ordered a troop to find the prophet and release him. Nebuchadnezzar actually became a believer under the ministry of Daniel, but Jeremiah's words may have played a part also, a part we will hear about in heaven.

OUR MINISTRY

This is an example of what we may have to face as we come to the end of the Church Age. We may not see a revival. If you find yourself in a tough situation Jeremiah should encourage you. Do not think that because you are not getting a big response that you are not doing a good job. God does not judge the success of a ministry on the number of people that are saved, but by the obedient manner in which you go about the task he has called you to.

You may find that nobody takes notice of you which is very discouraging. You may see no response as you may be in a position where you are simply a warning voice. This is not a pleasant ministry. Refer to and read, In **Jeremiah 20:7-9** he offered the Lord his resignation but He did not accept it. Even so Jeremiah could not stop teaching God's Word. You and I have to be true to the Lord, and honest with the Lord as Jeremiah was.

Refer to and read, JOT -page 342 - the Lord placed Jeremiah between two fires, the fire of persecution without and the fire of the Holy Spirit within. This caused Jeremiah to have a nervous breakdown but he had the character and inner peace with God to survive it. This did not stop him ministering in tears. Do not write off a minister who breaks under the strain of the ministry, they may be the very person who is capable, because of their broken heart, to minister most effectively into a situation where compassion is vital.

GOD'S JUDGMENT

Refer to and read, Jensen, Page 336 - he is called the weeping prophet, the prophet of the broken heart. He was not feeling sorry for himself but he wept for his people. In the jail he was thinking about the people who were going to be killed by the Babylonians rather than his own position. When they broke into the rebellious city, they killed everybody until they got tired then enslaved the rest.

These Jews died because they hadn't listened to Jeremiah. It should also be remembered that the Lord Jesus Christ wept over Jerusalem during his ministry, **Matthew 23:37**, because He knew what was going to happen in 70 AD, just as it had in 586 BC.

The Lord was not weeping over the pain that He was going to suffer but over those who would reject Him. Josephus is very graphic about those who died in the siege and fall of Jerusalem. This is judgement from God. We see in these two terrible sieges, what is going to happen when the unbelievers are going to be left on the earth during the Tribulation. This should motivate us. You do not get by with unbelief forever. There is a day of reckoning.

God does not take pleasure in judging the wicked. Salvation is provided for them, everything is done that they might know a relationship with God. In his day being a minister was not a great occupation. It is good when things are on the improve, but sometimes the ministry is not a joyful place. When you enter the ministry you do so as the Lord's servant, to do his will, whether there is blessing in time or not.

There is a lie going around, called the prosperity gospel, which says that unless you are happy and content and prosperous you have sin in your life. These are sadly misled Christians spreading a lie. It is not Biblical, as the greatest saints have suffered, such as Jeremiah and Paul. If the Lord hands you suffering you will praise him in the end, in the middle you may not. By teaching in this area it demolishes one of the main pillars of the false Prosperity Gospel framework.

You have to be willing to walk through the valley of the shadow of death with the Lord knowing He is with you. As Job said, though He slay me yet will I praise Him. You have to know God's Word and claim it. If all your senses tell you one thing and the Word of God tells you something else believe the Word. This is hard to do. This was Jeremiah's position and he was head and shoulders above all others.

Refer to and read, JOT page 337 - we cannot compare prophets. Both Jeremiah and Isaiah were great. Isaiah was bold, Jeremiah was gentle and compassionate. The Lord does not have "one only" personality description of a minister, God uses all sorts. God therefore uses His most compassionate servant to announce judgement. He would have far preferred to speak pleasant words to the Jews. Jeremiah had to preach judgement. Isaiah the tough character preached the revival.

JEREMIAH

Jeremiah was born into a priestly family. His father was the one who found the rolls of Scriptures in the Temple during the time of Josiah. He was in line to be the High Priest, and yet he was called to walk a totally different and non-political path without any social acceptance or status.

Jeremiah found the Lord as a teenager in the days of Josiah. Whilst born to be a priest he never served as one. Some people said that he had lost his vocation but he became a prophet. Before you believe that, remember, the Shekinah Glory had left the Temple because of sin in the nation around this time, and it makes more sense to see that, he would not serve in the Temple where the Lord was not present. He stood outside the Temple and preached destruction of the city which made him very unpopular as this was a time of great religion but no spirituality. Everybody was going to the Temple but doing so in unbelief. Matthew 7:13-23 again!!!

THE TIME OF JEREMIAH'S MINISTRY

Refer to and read, JOT page 338 - Look at chart 82. Josiah was the last of the Kings of Judah who tried to do the right thing. Jeremiah had Nahum, Zephaniah and Habakkuk all prophesied in his early life. There were good years up to the death of Josiah. The Assyrians were defeated by the Babylonians, Medes and Scythians at Nineveh. A flood sent by God demolished a mile of the city wall. The other people stormed in and killed the Assyrians. A small band retreated to Haran but they were defeated and killed a little later.

The Scythians retreated back to the Russian steppes with the women and the gold. The rest of the Assyrians were put into slave labour camps for the building of the Hanging Gardens of Babylon and died there. The Egyptians came up the coast as they were concerned about the growing power of Chaldea. Josiah took offence that the Egyptians were passing through his land and decided to engage them, but apparently he did not consult God about it. Pharaoh Necho warned Josiah to get out of his way, but he failed to heed the warning and was killed in battle. Eventually Chaldea and Egypt met with Nebuchadnezzar successful at the battle of Carchemish in 606 BC, chasing the surviving Egyptians all the way to Egypt, then he went down to Judah and demanded tribute and hostages from them.

Nebuchadnezzar took royal hostages including Daniel in 605, followed by Ezekiel and many others in 598, and the final destruction of Jerusalem was after continued rebellion in 586 BC. Judah had two serious defeats and deportations before they fell totally in the third and final defeat; they were without excuse before God and man. **2 Chronicles 36:13-16.**

JEREMIAH 1

Refer to and read, In **Jeremiah 1 : 1 - 19** he says that the Word of God came to him and he followed it. In verse 7 it is clear that we should let the Word of God go out and leave the consequences in the Lord's hands.

Do not change God's Word; just teach it. If you are confused about it go back to the Hebrew and Greek so you are sure what it says, and let it be heard. Don't change it – be changed by it!

The "almond tree" in the Hebrew is referred to as "the watcher". This is because the almond tree is the first to blossom. It is the alarm clock to wake up nature to the spring. We as ministers warn people about sin; we are to wake up God's sleeping people. However if you are doing the Lord's work you are invincible even though you will be hated for waking people up to a reality they do not want to face. 1 Corinthians 10:13. The book of Jeremiah was put together by Jeremiah and Baruch and was put in this format emphasising his ministry. It had tremendous impact in Babylon. It gave the situation in Israel prior to the fall of Jerusalem, the fall itself with Lamentations giving the movement of the Jews into captivity. The exiles were stripped of all clothing, chained and led off into exile. Psalm 119. These were the people who had been preached to prior to the fall of the city. He wept as he saw these people who he knew he would never see again and the stench of the bodies of their compatriots who had been buried in the rubble.

When Jeremiah accepted the commission he was thrust forth with an indelible impression of sovereign appointment, protection and message. He knew God had called him and had kept him and he died knowing that God was with him. There was victory even though his life was tragic.

Other authors.- F B Meyer, C Fineburg, D Pentecost, C Ryrie, E Sauer, L Wood , J Walvoord

JEREMIAH	
The Prophet's Call and Commission	Jeremiah 1
Israel's Faithlessness	Jeremiah 2:1-13
Consequence of Israel's Apostasy	Jeremiah 2:14-19
Israel's Idolatry to be Punished	Jeremiah 2:20-28
The Punishment is at Hand	Jeremiah 2:29-37
Judah the Unfaithful Wife	Jeremiah 3:1-5
Israel the Faithless One	Jeremiah 3:6-20
The Summons to Repentance	Jeremiah 3:21-25
The Result of Repentance	Jeremiah 4:1-5
Judgment to Come from the North	Jeremiah 4:5-22
The Event of Desolation	Jeremiah 4:23-31
Futile Search for an Upright Man	Jeremiah 5:1-9
Summons to Invade Judah	Jeremiah 5:10-17
God's Reason for Judgment	Jeremiah 5:18-31
The Faithful Urged to Flee	Jeremiah 6:1-5
The Besiegers Encouraged	Jeremiah 6:6-15
The Refusal to Repent	Jeremiah 6:16-30
Judah's Idolatry and Immorality	Jeremiah 7:1-20
Refusal to Heed the Prophets	Jeremiah 7:21-29
The Terrible Days to Come	Jeremiah 7:30-8:3
Trust in False Wisdom	Jeremiah 8:4-21
Exile for the Unrepentant	Jeremiah 8:22-9:9
Wailing over Jerusalem's Ruin	Jeremiah 9:10-20
The Wisdom in Knowing the Lord	Jeremiah 9:21-10:10
The Living God and Dead Gods	Jeremiah 10:11-25
Judah has Broken the Covenant	Jeremiah 11:1-17
The Certainty of Doom	Jeremiah 11:18-12:17
The Parable of the Waistcloth	Jeremiah 13:1-11
The Parable of the Jars	Jeremiah 13:12-14
The Pride and Shame of Jerusalem	Jeremiah 13:15-27
Judah Beyond Deliverance	Jeremiah 14:1-11
The False Prophets of Peace	Jeremiah 14:12-22
Judgment Cannot be Avoided	Jeremiah 15:1-14
Jeremiah Pities Himself	Jeremiah 15:15-21
The Threat of Exile	Jeremiah 16:1-13
The Promise of Return from Exile	Jeremiah 16:14-21
Idolatry Judah's Sin	Jeremiah 17:1-10
God, the Hope of Israel	Jeremiah 17:11-18

Sabbath Observance Stressed	Jeremiah 17:19-27
The Parable of the Potter and Clay	Jeremiah 18:1-17
The Plot to Kill Jeremiah	Jeremiah 18:18-23
The Parable of the Broken Flask	Jeremiah 19
Jeremiah Preaches Though Persecuted	Jeremiah 20:1-6
Jeremiah Complains to the Lord	Jeremiah 20:7-18
Zedekiah Prayer, God Answers	Jeremiah 21
Predictions about the King's House	Jeremiah 22:1-8
Predictions about Shallum	Jeremiah 22:10-17
Predictions about Jehoiakim	Jeremiah 22:18-30
The Remnant and the True King	Jeremiah 23:1-8
False Prophets to Die in Shame	Jeremiah 23:9-15
The Prophet's False Message	Jeremiah 23:16-22
The Prophet's False Dreams	Jeremiah 23:23-32
The Burden of the Lord	Jeremiah 23:33-40
Sign of the Good and Bad Figs	Jeremiah 24
Judah's Captivity, Babylon's End	Jeremiah 25:1-14
The Cup of the Wine of Wrath	Jeremiah 25:15-28
The Vengeance of the Lord	Jeremiah 25:30-38
Jeremiah Arrested and Released	Jeremiah 26:1-19
Uriah's Murder	Jeremiah 26:20-24
Nebuchadnezzar's Victory Prophesied	Jeremiah 27:1-11
The Promise of Exile and Return	Jeremiah 27:12-22
Jeremiah Exposes Hananiah	Jeremiah 28
A Letter to the Exiles	Jeremiah 29:1-23
A Letter to Shemaiah	Jeremiah 29:24-32
The Yoke of Bondage Broken	Jeremiah 30:1-17
The Fortunes of Jacob Restored	Jeremiah 30:18-24
The Families of Israel Gathered	Jeremiah 31:1-14
The Restoration of Ephraim	Jeremiah 31:15-22
The Restoration of Judah	Jeremiah 31:23-30
The New Covenant	Jeremiah 31:31-40
Jeremiah Buys a Field	Jeremiah 32:1-15
Jeremiah's Prayer	Jeremiah 32:16-25
The Answer of the Lord	Jeremiah 32:16-44
Restoration of Jerusalem	Jeremiah 33:1-13
Restoration of Kings and Priests	Jeremiah 33:14-26
Zedekiah's Broken Promise	Jeremiah 34:1-11
Jeremiah Warns of Punishment	Jeremiah 34:12-22
The Faithfulness of the Rechabites	Jeremiah 35:1-11
The Unfaithfulness of Judah	Jeremiah 35:12-19
The Writing on the Scroll	Jeremiah 36:1-8
The Reading of the Scroll	Jeremiah 36:9-19
The Burning of the Scroll	Jeremiah 36:20-26
The Rewriting of the Scroll	Jeremiah 36:27-32
Jeremiah's Arrest and Imprisonment	Jeremiah 37:1-15
Jeremiah Questioned by the King	Jeremiah 37:16-21
Jeremiah Cast Into the Miry Pit	Jeremiah 38:1-6
Jeremiah's Rescue from the Pit	Jeremiah 38:7-16
Jeremiah's Advice to Zedekiah	Jeremiah 38:17-28
The Fall of Jerusalem	Jeremiah 39
Jeremiah Released	Jeremiah 40:1-6
Gedaliah Appointed Governor	Jeremiah 40:7-16
Gedaliah Murdered by Ishmael	Jeremiah 41:1-10
Ishmael Routed by Johanan	Jeremiah 41:11-18
Jeremiah Warns the Remnant not to Flee	Jeremiah 42
The Flight to Egypt	Jeremiah 43:1-7
Nebuchadnezzar to Destroy Egypt	Jeremiah 43:8-13
The Refugees Rebuked	Jeremiah 44:1-10
The Refugees to Perish in Egypt	Jeremiah 44:11-23
Egypt to be Conquered	Jeremiah 44:24-30
Encouragement to Baruch	Jeremiah 45
The Prophecy About Egypt	Jeremiah 46:1-12
The Prophecy About Nebuchadnezzar	Jeremiah 46:13-24
The Prophecy About Israel	Jeremiah 46:25-28

The Prophecy Against Philistia	Jeremiah 47
The Prophecy Against Moab	Jeremiah 48:1-9
The Slackness of Moab	Jeremiah 48:10-27
The Pride of Moab	Jeremiah 48:28-36
The Shame of Moab	Jeremiah 48:37-
The Prophecy Against Ammon	Jeremiah 49:1-6
The Prophecy Against Edom	Jeremiah 49:7-22
The Prophecy Against Damascus	Jeremiah 49:23-27
The Prophecy Against Kedar and Hazor	Jeremiah 49:28-33
The Prophecy Against Elam	Jeremiah 49:34-39
The Prophecy Against Babylon	Jeremiah 50:1-16
Israel to Return Home	Jeremiah 50:17-34
Drought and Destruction in Babylon	Jeremiah 50:35-46
The Punishment of Babylon	Jeremiah 51:1-10
The Medes Execute Judgment	Jeremiah 51:11-23
Babylon a Desolation	Jeremiah 51:24-33
Babylon a Heap of Ruin	Jeremiah 51:34-44
The People Flee	Jeremiah 51:45-53
The Noise of Destruction	Jeremiah 51:54-58
The Writings of Jeremiah	Jeremiah 51:59-64
Siege and Downfall of Jerusalem	Jeremiah 52:1-11
Destruction of the Temple	Jeremiah 52:12-23
The Deportations	Jeremiah 52:24-30
The Honour Given Jehoiachin	Jeremiah 52:31-34

DOCTRINE

JEREMIAH – GOD’S MESSENGER

1. SCRIPTURE - Jeremiah.

2. BIOGRAPHY - Jeremiah, whose name means "Jehovah exalts", was born into the priestly family of Hilkiyah in Anathoth, a city in Benjamin assigned to the Levites under Joshua (Jeremiah 1:1, cf. Joshua 21:18), c. 650 BC. He was called to the prophetic ministry in 627 BC (Jeremiah 1:6). He was informed by God that he had a ministry to the nations as well as Israel. Jeremiah worked under the last five kings of Judah: Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah. Late in his reign Josiah instituted reforms (621 BC) (2 Kings 23) which Jeremiah supported (Jeremiah 11:1-8). Josiah was killed at the battle of Megiddo in 608 BC (2 Kings 23:29) with Jeremiah mourning his death (Jeremiah 22:10). Jehoahaz, who succeeded Josiah, was replaced by Pharaoh Necho after three months by Jehoiachin in whose reign Nebuchadnezzar defeated the Egyptian forces at the battle of Carchemish in 606 BC (Jeremiah 44). Jeremiah, who spoke out against the kings, was persecuted (Jeremiah 12:6; 15:15-18), plotted against (Jeremiah 18:18), imprisoned (Jeremiah 20:2), declared worthy of death (Jeremiah 26:10f.). His written prophecies were destroyed (Jeremiah 36:27). Despite this, Jeremiah continued interceding for Judah, pleading with God for them. He predicted the destruction of the nation, temple and lamented over things to come (Jeremiah 14:17). Jehoiachin (or Coniah) was cursed by God (Jeremiah 22:28-30). He reigned for only three months before being replaced by his uncle, Zedekiah (2 Kings 24:17). It was to Zedekiah he sent his famous letter (Jeremiah 29:1). Jeremiah foretold an exile of 70 years and future restoration (Jeremiah 32:36-44). Nebuchadnezzar treated Jeremiah well but after the murder of the governor of Judah he fled into Egypt (Jeremiah 42:1 - 43:7), where he continued to rebuke the idolatrous Jews (Jeremiah 44:1). He eventually died in Egypt.

3. EVALUATION

Jeremiah's message can be divided into various groups:

- a) God was seen by Jeremiah as the,
 - i) Creator and sovereign Lord who governs all things (Jeremiah 27:5; 23:23f.)
 - ii) He is the supreme will in the universe.
 - iii) He is the source of eternal life (Jeremiah 2:13; 17:13).
 - iv) He loves His people tenderly (Jeremiah 2:2; 31:1-3).
- b) Idolatry is condemned in many places where Jeremiah speaks out against Baal, Molech and the queen of heaven. Idols were found in the temple (Jeremiah 32:34) and children were sacrificed to Molech and Baal (Jeremiah 7:31; 19:5; 32:35).
- c) Jeremiah emphasised the precedent of the moral law over the ceremonial law,
 - i) Reverence for the ark (Jeremiah 3:16).
 - ii) Tables of the Torah (Jeremiah 31:31f.).
 - iii) Sign of circumcision (Jeremiah 4:4; 6:10; 9:26).
 - iv) The Temple (Jeremiah 7:4; 27:16).
 - v) Sacrificial system (Jeremiah 6:20; 14:12).
- d) His hope for the future of Israel,
 - i) Her exile in Babylon would not last forever (Jeremiah 25:11; 29:10).
 - ii) As it became darker his message shines brighter (Jeremiah 23:1-8).

- iii) His hope gave him the great act of faith in the darkest days (Jeremiah 32:1-15).
- e) His view of the end times,
 - i) Samaria will be restored (Jeremiah 3:18; 31:4-9).
 - ii) Abundance will be common-place (Jeremiah 31:12-14).
 - iii) Jerusalem will be holy to the Lord (Jeremiah 31:23).
 - iv) Gentile nations to share in the blessing (Jeremiah 16:19; 30:8,9).

4. PRINCIPLES

- a) God always provides a messenger (Matthew 9:38; John 16:23).
- b) The message never changed even with changes in kings (Psalm 117:2).
- c) In a period of decline God's message becomes of greater comfort (Psalm 43:5).
- d) A messenger from God is not normally popular (John 15:20).
- e) One has to be consistent even when under pressure (Hebrews 12:1).
- f) There is a future for Israel (Romans 11:1,26, 27).
- g) Jesus Christ will return and reign (Luke 1:33; 2 Thessalonians 2:2).
- h) God will bless a nation or individual who truly repents (Deuteronomy 30:2,3,9,10)-
- i) God is supreme and in final control (Proverbs 8:15).

LECTURE 27 - LAMENTATIONS

INTRODUCTION

This is the last of the five rolls, or Megolith. The name of the book in Hebrew is "Ah, woe" The five chapters are a poem of woe. This could be considered to be a negative thing and not what you would want to read on a fine sunny day but when you face testing it can teach you a great deal. Its author is Jeremiah and it was read in the month of Ab which was in the July - August period which is high summer.

This was read on the anniversary of the destruction of the first Temple. It is of interest that the second Temple was destroyed in AD 70 on the same anniversary of the first Temple being destroyed in 586 BC. This records the feelings and emotions of Jeremiah as he saw the destruction of the city and the Temple. It is in fact five poems of grief, the first four being acrostic Psalms in that they commence each sentence with a different letter of the Hebrew alphabet whilst the fifth is a non acrostic prayer. The Hebrew poem works on the sound of the line as it is read aloud and not a rhyme as in the English. The metre of the poem is classified as a limping metre with each line ending in a sigh. It is a poem which carries you on to depression. It is very stylised and very tight therefore a very thoughtfully produced poem composed under the guidance of the Holy Spirit. The literal translation in the KJV does not bring out the poetry. Lamentations is the wailing wall of the Bible.

In 70 AD the horrors that Jeremiah had endured happened again. The poems are written almost as if Jeremiah is holding himself under control by choosing this form for it to be written in. He writes this as he looks over the smouldering rubble and desolation that once was Jerusalem. Buried in the rubble are the charred bodies of over 100,000 men, women, and children who had died. The 700+ survivors had been marched off into slavery - Psalm 119 is the lament that reminds us of the lessons learned finally by the people.

It is always a cause of grief for a minister when they the congregation has ignored what they have been taught and they come under divine discipline. A pastor must feel pain when he sees a person who he has witnessed to go to hell or a believer die the sin unto death as maximum discipline. This book is not often studied and an easy one to overlook. This however is a five chapter book to sensitise you to the lost, to show what happens when people reject God and His Word.

A person said of Moody that he had a right to speak of hell because he has tears in his voice. Moody talked about hell as the flip side of the gospel. You must be concerned about those who are lost. They must see that they do not have to go. George Whitfield was another preacher who used hell in his messages because of his concern for souls.

A TIME OF CRISIS AND DISASTER

Refer to and read, JOT - page 351 the book of Lamentations, mourning and warning. In page 355 we have personal application. " In these days of personal, national and international crisis and disaster the message of this book is the challenge to repent from a personal, national and international viewpoint and to commit ourselves afresh to God's steadfast love though this love is ever present and out going. A Holy and Just God must surely judge unrepentant sinners. Christ died for the sins of all on the Cross but the very Cross itself shows that sins must be judged. As the Scriptures say "How shall we escape if we neglect so great a salvation". This shows what happens if a nation constantly and consistently rejects God.

Refer to and read, **Lamentations 3:1-16** The Lord took Jeremiah through the mill to know what sin was so that his own body felt the hurt. He suffered for his people. There are some things that you should be depressed about. Evil should upset you, innocent suffering is another area which should concern you.

Note verses, 16- 21. Jeremiah did not remain depressed however and he was able to hope. He could see the purpose in the plan and give him a glimpse of what God felt about it. He is confident with doctrine in his soul.

verses 22 - 32. It is by God's grace that some are left. Over two thirds of the nation had been destroyed and killed. Jeremiah says that everybody deserves to die but in your mercy Lord, you have saved some. Great is the faithfulness of God. Jeremiah said this even

whilst he was overlooking the city of Jerusalem in desolation. It is easy to say this when things are going well. When we quote a verse we must know under what situation the statement was given. Here he is looking out over the unmarked graves of 100,000 people. This is faith that has been tested by fire. Here he is a broken man but praising God. Read to the end of this chapter.

Jeremiah was in a shocking situation. Do not quote Scriptures as platitudes. This man was sitting on the ashes of his nation. He quietly laid wait for the salvation of the Lord. He had the attitude that the Lord had destroyed the nation, the Lord will lift it up. A remnant has been preserved. He has faith that it will happen even though he will never see it.

Refer to and read, **Hebrews 11** - God is not interested in people who will praise Him in prosperity only, but in the believer who trusts Him under pressure. In **verse 27** it states that it is good for you to suffer when you are young. If as a young person you are in difficulty claim this verse and thank the Lord for your suffering.

He can see the people are in trouble, they are captives of the Babylonians who abused their prisoners. He has had to learn to trust God. The Lord put his people through 70 years of slavery to remind them to trust him again. When you see massive destruction of a nation by natural disaster, military conquest or the like it is easy to say that God is unfair. God does not enjoy causing people suffering but the suffering is for a purpose. This attitude is often for those who have not suffered themselves but look at others. We suffer because of our disobedience. God has not changed, the same holy, righteous God loves you still. Change your thinking.

Back to **Jeremiah 3, verse 40** - repentance is the answer. God wanted to bless you but He had to judge you. The problem is not with God it is with you. Repent and you will find that God has not changed.

Verses 42-47 - This rebellion has caused a separation of the people from God and has caused their prayers not to be answered. v 44 The problem was not with God it was with us.

Verses 49-56 - here in verse 54 bearing in mind he was in the cesspit the sewerage has flowed over his head. He called out the Lord's name and He heard his voice.

v 57 - The Lord told him not to fear. Justice will be done. At the end of the poem what is happening to the city is related to what they have done to him and all the other prophets of God.

v 64-66 - Jeremiah is saying to the Lord to let the guilty perish. Jeremiah wants the innocent to be saved. Jeremiah loved his people but he recognises that there is a time when judgement begins. There is a limit to the time when you can spurn the love of God. **Romans 12:19, 1 Peter 5:7.**

Jeremiah had suffered more than almost anyone other than the Lord and yet he left his situation in the Lord's hands. He was confident that the Lord's justice would be vindicated. As believers this is where we stand. Irrespective of what happens to us there is still a relationship with Him. This is where you rest; this is where you take a stand.

Refer to in Bible Encyclopaedia, Babylon, Fall of Temple, Lamentations.

LAMENTATIONS	
Jerusalem's Desolation	Lamentations 1:1-7
Jerusalem's Sin	Lamentations 1:8-14
Jerusalem's Loneliness	Lamentations 1:15-22
The Judgment of the Lord	Lamentations 2:1-13
The False Prophets of Zion	Lamentations 2:14-22
Lament over Personal Affliction	Lamentations 3:1-18
Hope in God's Mercies	Lamentations 3:19-39
A Plea to Return to God	Lamentations 3:40-54
A Cry for Vengeance	Lamentations 3:55-66
The Famine in Jerusalem	Lamentations 4:1-12
Uselessness of the False Prophets	Lamentations 4:13-16
The Nation's Last Days	Lamentations 4:17-22
Acknowledgement of Disgrace	Lamentations 5:1-18
A Prayer for Mercy	Lamentations 5:19-22

DOCTRINE

GOD CARES FOR YOU

1. God knows ...
 - a) Our sorrows. (Exodus 3:7)
 - b) Our devotions. (2 Chronicles 16:9)
 - c) Our thoughts. (Psalm 44:21)
 - d) Our foolishness. (Psalm 69:5)
 - e) Our frailties. (Psalm 103:14)
 - f) Our deeds. (Psalm 139:2)

- g) Our words. (Psalm 139:4)
- h) The composition of the universe. (Psalm 147:4)
- i) All things. (Proverbs 15:3)
- j) Our needs. (Matthew 6:32)
- k) About animal creation. (Matthew 10:29)
- l) Mankind. (Matthew 10:30)
- m) What might or could have been. (Matthew 11:23)
- n) His own. (John 10:14)
- o) Past, present and future. (Acts 15:18)

2. God is able to ...

- a) Save forever those who believe in the Lord Jesus Christ - Hebrews 7:25
- b) Supply every need - 2 Corinthians 9:8
- c) Deliver all who are tempted - Hebrews 2:18
- d) Sustain the weak believer and make him stand - Romans 14:4
- e) Keep us from falling and make us blameless - Jude 24,25
- f) Surpass all that we could ask or think - Ephesians 3:20
- g) Raise us up in resurrection in the likeness of His Son - Hebrews 11:19

3. With God, all things are possible - Matthew 19:26

4. God is in control. Nothing will ever happen to you that you are not able to deal with. (1 Corinthians 10:13)

5. God's character is stable.

- a) if God is for you who can be against you. (Romans 8:31-34)
- b) no matter what happens God's love is stable. (Romans 8:35-39)

6. God's promises are secure for he is always with us. (Matthew 28:19-20, Jeremiah 1:19)

7. God's power is always the same:-

- a) He will always keep us. (John 10:29, 2 Timothy 1:12,)
- b) God does not forget us or lose His power to keep. (Jude 24)
- c) Even if we fall away from fellowship we still are saved. (2 Timothy 2:13)

8. God knew before time what we would need in time and has provided for the supply of all our needs. (Philippians 4:19, Hebrews 4:16, Ephesians 3:12,)

9. God has the power to bless us. (2 Corinthians 9:8)

10. God is able to make all grace abound towards us. (Ephesians 3:20)

LECTURE 28 - EZEKIEL

THE MINISTRY OF EZEKIEL

Ezekiel like Jeremiah his older contemporary, was a priest but did not serve in the Temple. Ezekiel was called to be a prophet in the exile to prepare the Israelites for their return to the land whereas Jeremiah was a prophet in the land. Ezekiel prepared the way for Zerubbabel and Ezra. He talked to a depressed people, preparing them for their return seventy years later. If you are depressed as a minister it is feeding on the Word which brings you back, and if the people are depressed only obedience to the Word of God saves them.

Under the reigns of the last kings of Judah you have Jeremiah alone standing for truth, often in poverty or jail, and many false prophets living well off religion. Jeremiah was showing that the false prophets were wrong, but at a terrible personal cost. In Babylon a similar situation occurs with Ezekiel standing like Jeremiah as the prophet to the people, and using the words of Jeremiah to lead the eventual revival. It is clear therefore from this time in history that a pastor has often to oppose false prophets or teachers. We are servants of the Lord and we must stand up against false teachers and say that this man is talking nonsense, but we must argue only on the basis of Scripture.

JOT page 358 - Ezekiel is a prophet of the glory of the Lord. Through the pain of the exile in Babylon he saw the purposes of God working out, and he showed the people this. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

Refer to and read, **2 Kings 24:10-16** - Ezekiel was one of these men, he stood for the truth. Refer to and read JOT page 359 - a chart showing highlights of the events of Ezekiel's day. Nebuchadnezzar came three times to Jerusalem and had thus given them three chances but they had resisted him each time. In the first invasion when Jehoiakim was king, Daniel was led away into captivity. This was in 606/605 BC.

He became a prophet in the court of the empire. Ezekiel was taken in the second invasion and was a prophet to the people in exile from 593 BC. The fall of Jerusalem occurred in 586 BC. This was seen by the third prophet, Jeremiah. The response of the people to the exile is shown in Psalm 137:1-9. Refer to and read, **Psalm 137:1-9**. Psalm 119 was the death march Psalm they sang as they went to Babylon.

Refer to and read, **Ezekiel 1:1-3**. This shows his approach to a depressed congregation, he is fellowshiping with God beside the river. He was beside a river in Babylon when he saw a vision of God. When you are depressed you need to look unto Jesus who died for you. When you are facing temptation or testing remember the Cross. You need to refresh your mind with the character of the Godhead. Draw close to him, or your troubles will swallow you up.

Refer to and read, **Numbers 4:3-4** tells us that at thirty years of age in Israel a priest commenced his ministry. It is of interest that Ezekiel was that age when he commenced his and the Lord Jesus Christ was also this age when He commenced His ministry. It therefore is seen that it is a good age for a minister to commence his ministry. In these days the priest had to have learned a trade and earned his living in it first.

CHAPTER 2

Refer to and read, **Ezekiel 2:3 – 5** - The Lord says that he was being sent out so that the people would not have an excuse rather than just let them know. You may be in a place of difficulty with the ministry because the people who you minister to may not have the love of the Lord which you have.

This is where many of the great men of God have been over the centuries. The Lord is not necessarily trying to get results from these people, as they are hard headed but they deserve the truth, for they will be judged for rejecting it, and you need to want to tell them the truth whether or not they want to hear it.

Refer to and read, **Chapter 2:6 -8** tells the way to stand up in front of the crowd. It can get to the stage where you are preaching the word and the people are looking at you daggers. Keep your eyes on Christ and keep going. Ezekiel is not seeing his slavery but seeing the Lord by the waters of Babylon. Pastor, Ezekiel teaches us to look the Lord's people in the eye and give them the Word anyway with a smile on your face and love in your heart.

As a minister you are not to worry about what type of people the Lord has given you to talk to. Talk to them. If you have difficulties with a church and they throw you out, dust yourself off and get going again. If you are speaking the truth, keep applying Ezekiel 2.

You have to do this otherwise you are into Hebrews 3 and 4 and then Hebrews 12 - Divine Discipline. No matter what pressure you are under with the congregation it is nothing like the discipline you can get under divine discipline of the Holy Spirit. The anger of a people for a while is nothing compared to the anger of the Lord.

CHAPTER 3

Refer to and read, **Ezekiel 3:1-11** - Ezekiel is told to feed on His Word. What is the secret of the ministry? Feed on His Word and give God's Word to the people. Teach the Scriptures verse by verse. You eat it, you make it part of yourself before you can give it out. You have been sent to a people who speak your own language but they do not want to hear.

Chapter 3:8 - If you speak for God, you will have to go head to head with them, you will be hated by those claiming to be believers, but he was able to leave it in the Lord's hands. You apply these passages, and follow this example, and under pressure it will give you peace. When a person is very angry at you just smile at them and give the next point to them and love them to death.

There is a chance that the Spirit will get through to them. If they do not respond the spirit will eventually drive them out. The washing of the water of the word will clean the saints and clean out the aints.

Verses 10 - 11 - You are to preach the whole counsel of God whether they want to hear it or not. You are sent as a watchman to the people, to blow the trumpet; so blow it loudly and clearly. You may have only one disciple, this is not important, what is important is that you have told the truth, you have been prepared to be unpopular. We therefore have three prophets here, Jeremiah preaching to the people in the land, Ezekiel preached to the people in exile, and Daniel preached to the people in the palace. The Lord covers His people and the need of the people to be taught in every place they were found.

THE CHARACTER OF EZEKIEL

JOT - Page 363. Here we have the character of Ezekiel. He was made strong and fearless. He was not naturally strong and fearless. God made him that way. He was a quiet, retiring, sensitive man, the same as Jeremiah.

The Lord does not often use the extrovert but will strengthen the sensitive. The Lord toughens people up without losing their sensitivity. He loved the people enough to shake them by the scruff of the neck and tell them what was going on.

His style and message was blunt and straight. It consisted of preaching against sin. People do not like to be told that they are in a predicament because of their own sin. He had a message from Jeremiah that the exile would last for seventy years and as such he had to stand up to the false prophets who predicted a much shorter period of exile. It was not a popular message that these people were going to die in exile because of their rebellion but that is the truth said Ezekiel. Forget about going back, because you are not, but train your children because they are going back.

Ezekiel has also many prophecies which are unfulfilled even until this very day. One of the exciting things about prophetic studies in the Old Testament is when you see what is happening now which has been waiting for 2500 years to be fulfilled. Today we see the third return of Israel into the land. This return however is in unbelief. This is seen in the valley of the dry bones prophecy. Many of the prophecies of Ezekiel have not as yet been fulfilled. The major prophecy of the return of the Jews to the land will be fulfilled after the return of the Lord Jesus Christ to the earth.

You are reading tomorrow's newspaper in many areas of Ezekiel. He deals with the past, present and future. What was the very far future as far as Ezekiel was concerned now looks very close future nowadays Ezekiel is very meticulous with his dates spelling out an exact date for his vision. Here we see the history and accuracy of the Scriptures. It is not a myth. It is an historic document which can be relied upon.

JOT page 364 - the style of the book is discussed. On Page 366 - 367 the imagery and where it is quoted or alluded to is also noted.

EZEKIEL, DANIEL AND THE REVELATION

JOT 365 - 366 - His visions are noted and the symbolic actions he had to do to get the peoples attention and their significance. These pages are invaluable when teaching the passages. He used allegories, parables. He used the vine in chapter 15 the same chapter as John talks about the vine in his gospel. He has much apocalyptic imagery. Many tie ups between Ezekiel and Revelation are noted on page 367.

OTJ page 367 - Ezekiel and Daniel should be studied before you look at the book of the Revelation. They all tie in with the same framework. Compare **Ezekiel 1:5 ff with Revelation 4:6** - the four living creatures. This is an area where people must be willing to study. What is important is what the Holy Spirit means by it. Thus you have to do it in detail and in context.

JOT page 369 - Messianic prophecies, the future restoration of Israel, page 370.

JOT page 372 - the final chart gives a good picture of the book. Judgements to come, the restoration to come, the fate of Judah and its future. The past, the present, the near future and the distant future. It is an easy book to read through. He has six visions. To test a commentary, look at Ezekiel 37, the valley of the dry bones, if the commentator believes in God's restoration of Israel this chapter will show it.

Commentary recommended - Charles Lee Fineburg - "The Prophecy of Israel", Arno Gaebelein, H Ironside, W Kelly
Bible Encyclopaedia - look up, Apocalypse, Ezekiel, visions, cherub, chebar.

EZEKIEL	
The Vision of the Four Creatures	Ezekiel 1:1-14
The Vision of the Four Wheels	Ezekiel 1:15-28
Commission to go to Israel	Ezekiel 2:1-7
Commission to Cut the Scroll	Ezekiel 2:8-10
Eating the Scroll	Ezekiel 3:1-3
Commission to Speak God's Message	Ezekiel 3:4-11
The Visit to Babylon	Ezekiel 3:12-15
Commission to the Watchmen	Ezekiel 3:16-21
Commission to Confinement	Ezekiel 3:22-27
Symbol of the Siege and Exile	Ezekiel 4:1-8
Symbol of the Famine	Ezekiel 4:9-17
Symbol of the Fall of Jerusalem	Ezekiel 5:1-4
The Desolation of Jerusalem	Ezekiel 5:5-17
The High Places to be Destroyed	Ezekiel 6:1-7
A Remnant to be Preserved	Ezekiel 6:8-10
The Lord Known by His Judgments	Ezekiel 6:11-14
The Disaster in the Land	Ezekiel 7:1-13
The Desolation of the Inhabitants	Ezekiel 7:14-22
The Holy Place Profaned	Ezekiel 7:23-27
The Vision in the Temple	Ezekiel 8:1-6
The Sight of Idols and Abominations	Ezekiel 8:7-18
The Slaughter of the Idolaters	Ezekiel 9
The Lord Departs from the Sanctuary	Ezekiel 10
Ungodly Rulers to be Punished	Ezekiel 11:1-12
Hope for the Remnant of Israel	Ezekiel 11:13-25
The Unbelief of the People	Ezekiel 12:1-16
The Days of Fulfilment at Hand	Ezekiel 12:17-28
Prophecy Against False Prophets	Ezekiel 13:1-16
Prophecy Against False Prophetesses	Ezekiel 13:17-23
Call to Repent and Turn from Idols	Ezekiel 14:1-11
Deliverance Through Righteousness	Ezekiel 14:12-23

The Parable of the Vine	Ezekiel 15
Israel an Orphan Child	Ezekiel 16:1-7
Israel a Maiden of Beauty	Ezekiel 16:8-14
Israel Becomes a Harlot	Ezekiel 16:15-34
The Judgment on Israel	Ezekiel 16:35-43
Israel Like Sodom and Samaria	Ezekiel 16:44-52
The Promise of Restoration	Ezekiel 16:53-63
Allegory of the Eagles and the Cedar	Ezekiel 17:1-10
The Allegory Interpreted	Ezekiel 17:11-24
The Soul that Sins Shall Die	Ezekiel 18:1-20
The Wicked who Repent Shall Live	Ezekiel 18:21-32
The Allegory of the Lion	Ezekiel 19:1-9
The Allegory of the Vine	Ezekiel 19:10-14
Israel's Apostasy in Egypt	Ezekiel 20:1-13
Israel's Apostasy in the Wilderness	Ezekiel 20:14-26
Israel's Apostasy in Canaan	Ezekiel 20:27-31
God to Purge Israel	Ezekiel 20:32-39
God to Show Mercy to the Obedient	Ezekiel 20:40-44
The Prophecy Against the South	Ezekiel 20:45-49
The Lord's Sword is Drawn	Ezekiel 21:1-7
The Sword Sharpened	Ezekiel 21:8-17
The Sword Wielded by Babylon	Ezekiel 21:18-23
Punishment of the Prince of Israel	Ezekiel 21:24-27
The Sentence Against the Ammonites	Ezekiel 21:28-32
The Indictment of Jerusalem	Ezekiel 22:1-16
The Promise of God's Wrath	Ezekiel 22:17-22
People and Princes Condemned	Ezekiel 22:23-
The Sin of Oholah, Samaria	Ezekiel 23:1-10
The Sin of Oholibah, Jerusalem	Ezekiel 23:11-21
The Punishment of Oholibah	Ezekiel 23:22-35
Judgment on Oholah and Oholibah	Ezekiel 23:36-49
The Allegory of the Boiling Pot	Ezekiel 24:1-14
The Death of Ezekiel's Wife	Ezekiel 24:15-27
Prophecies Against Ammon and Moab	Ezekiel 25:1-11
Prophecies Against Edom and Philistia	Ezekiel 25:12-17
Prophecy Against Tyre	Ezekiel 26:1-14
Lament of the Princes of the Sea	Ezekiel 26:15-21
The Allegory of the Ship, Tyre	Ezekiel 27:1-9
Armies and Commerce of Tyre	Ezekiel 27:10-25
The Ruin of Tyre Foretold	Ezekiel 27:26-36
Tyre's Pride and Ruin	Ezekiel 28:1-10
The Fall of Satan and the King of Tyre	Ezekiel 28:11-19
Sidon to Perish	Ezekiel 28:20-23
Recovery of the House of Israel	Ezekiel 28:24-26
Egypt's Pride and Desolation	Ezekiel 29:1-12
Egypt's Restoration and Plunder	Ezekiel 29:13-21
The Nearness of Egypt's Doom	Ezekiel 30:1-19
The Promise of Egypt's Destruction	Ezekiel 30:20-26
Allegory of the Cedar of Lebanon	Ezekiel 31:1-9
The Fall of Egypt into the Pit	Ezekiel 31:10-18
The Lament over Pharaoh	Ezekiel 32:1-16
The Lament over Egypt	Ezekiel 32:17-31
Ezekiel as Israel's Watchman	Ezekiel 33:1-9
The Message of Righteousness	Ezekiel 33:10-20
Jerusalem Falls, The Land is Desolate	Ezekiel 33:21-
The Prophet not Heeded	Ezekiel 33:30-33
Prophecy Against Israel's Shepherds	Ezekiel 34:1-10
The Lord God is a Shepherd	Ezekiel 34:11-24
The Covenant of Peace	Ezekiel 34:25-31
Prophecy Against Mount Seir	Ezekiel 35
Israel's Oppressors Judged	Ezekiel 36:1-7
Israel to be Retuned	Ezekiel 36:8-15
Israel Punished for Idolatry	Ezekiel 36:16-21
God to Regather Israel	Ezekiel 36:22-32
Israel Rebuilt	Ezekiel 36:33-38

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

Vision of the Valley of Dry Bones	Ezekiel 37:1-14
The Two Sticks, Israel Reunited	Ezekiel 37:15-28
The Evil Scheme of Gog	Ezekiel 38:1-13
The Attack and Defeat of Gog	Ezekiel 38:14-23
Burial of Gog's Multitudes	Ezekiel 39:1-16
The Sacrificial Feasts of the Lord	Ezekiel 39:17-24
The Regathering of Israel	Ezekiel 39:25-29
The New Temple Arrangements	Ezekiel 40:1-19
Location and Size of Gates	Ezekiel 40:20-37
The Vestibule and its Furnishings	Ezekiel 40:38-49
Measurements of the Temple	Ezekiel 41
The Priest's Chambers	Ezekiel 42:1-14
Measurement of the Temple Area	Ezekiel 42:15-20
The Lord's Glory Enters the Temple	Ezekiel 43:1-12
The Size and Use of the Temple	Ezekiel 43:13-27
Laws About the Use of the Temple	Ezekiel 44:1-14
Laws About Priests in the Temple	Ezekiel 44:15-31
The Land for Priests and Prince	Ezekiel 45:1-9
Laws About Weights and Offerings	Ezekiel 45:10-25
The Offerings of the Prince	Ezekiel 46:1-15
The Prince and Inheritance Laws	Ezekiel 46:16-18
The Kitchen for the Temple	Ezekiel 46:19-24
The River Flowing from the Temple	Ezekiel 47:1-12
The Boundaries of the Land	Ezekiel 47:13-23
The Land Allotted to the North	Ezekiel 48:1-7
Allotment for Priests and Levites	Ezekiel 48:8-14
Allotment for City and the Prince	Ezekiel 48:15-22
Allotment of Other Tribes	Ezekiel 48:23-29
The City Named "The Lord is There"	Ezekiel 48:30-35

DOCTRINE

EZEKIEL – ISRAEL'S FUTURE

1. SCRIPTURE - Ezekiel.

2. BIOGRAPHY

Ezekiel, whose name means "God strengthens", was born about 625 BC. He was the son of Buzi and of the family of Zadok (Ezekiel 1:3). He was therefore a priest who had the office of prophet. He was brought up in Jerusalem and deported to Babylon with Jehoiachin in 597 BC (2 Kings 24:14-17) some nine years after Daniel. Ezekiel settled in the village of Telabib by the river Chebar. It was not until the fifth year of his captivity that he received his call as a prophet (Ezekiel 1:2). He was then aged 30 (Ezekiel 1:1). He continued to prophesy for at least 21 years, his last prophecy being in 570 BC. His wife died suddenly the day Nebuchadnezzar laid siege to Jerusalem in 586 BC (Ezekiel 24:1,2, 15-18). There is no evidence that he had any children. With his training and his background, Ezekiel possessed detailed knowledge of the Temple with his writings being greatly influenced by priestly symbolism. Unlike Isaiah (Isaiah 6:6-10) and Jeremiah (Jeremiah 1:4-10), whose lips were cleansed at the start of their ministry, Ezekiel was ordered to eat the scroll of words. Ezekiel reinforced the spoken word with dramatic symbolic acts, drawing a map of besieged Jerusalem on a brick (Ezekiel 4:1-3), lying prostrate on one side and then the other for several days (Ezekiel 4:4-8), and shaving himself with a sword (Ezekiel 5:1-17).

3. EVALUATION

- a) Ezekiel 37 concerns the return of Christ and the nation Israel.
- b) Ezekiel receives a vision of the valley of dry bones (Ezekiel 37:1,2).
- c) The dry bones are completely without life (Ezekiel 37:2).
- d) Ezekiel is told to prophesy to the dry bones (Ezekiel 37:4-6).
- e) On prophesying, the dry bones come together and flesh appears and skin but no breath (Ezekiel 37:7,8).
- f) Ezekiel then prophesies again and breath came into the army (Ezekiel 37:8,9).
- g) Israel is without hope (Ezekiel 37:11).
- h) God will cause the nation Israel to return to its land (Ezekiel 37:12-14).
- i) The reunification of the twelve tribes is foretold (Ezekiel 37:15-20).
- j) The Lord will bring Israel back from the four corners of the world (Ezekiel 37:21).
- k) There will be one nation with one king, Jesus Christ, reigning over them all (Ezekiel 37:22).
- l) There will be great spirituality in the nation in this period of time (Ezekiel 37:23).
- m) Their kingdom established under Christ will last forever (Ezekiel 37:24-25).
- n) God will dwell with them in a covenant relationship (Ezekiel 37:26-28).

4. PRINCIPLES

- a) The nation Israel has a future and is still the apple of God's eye (Amos 9:15; Zechariah 2:8).

- b) Jesus Christ as a Jew is King of the Jews forever (Luke 1:33).
- c) There would be a long period of time when Israel would be dead (Isaiah 1 1:1,1 1).
- d) The initial restoration of the nation would be in unbelief (Ezekiel 11:17,19).
- e) There would be a subsequent time when Israel would be spiritually aware (Zechariah 12:10).
- f) Israel would become a powerful military force (Isaiah 19:16,17).
- g) The nation would be reunited at this time (Luke 1:33).
- h) It will be an eternal relationship (Luke 1:33).
- i) Impossible situations are no problem to God (Luke 1:37).
- j) What God has stated in His Word is right irrespective of the current wisdom of man (1 Corinthians 1:25).
- k) God is always in control (Psalm 93:1).
- l) A knowledge of prophecy gives us hope for the future (1 Thessalonians 4:18).

LECTURE 29 - DANIEL

INTRODUCTION

We are best to look at Daniel through Luke 21. Daniel is a key book in the Old Testament and important in understanding the Olivet discourse, the book of Thessalonians and Revelation. Daniel sets out world history through to the end.

Turn to and read, **Luke 21:7 - 35** What are the signs that this is going to happen? They will happen when the times of the Gentiles are fulfilled. It is not possible to understand the Olivet discourse until you have understood the, "time of the Gentiles", concept. It is a major item in prophecy and the interpretation of it. Daniel gives the history of Israel in the future and the way that it is related to God's plan and that Israel has a part in it. Daniel sets all these categories up. Unless you understand Daniel you will not understand anything else in prophecy.

THE LIBERALS AND DANIEL

Daniel is one of the most attacked books in the Bible. The liberals really attack this book. The conservatives see Daniel as a prophet, the liberals as a historian as they do not believe in the supernatural and therefore write their commentaries on that basis. They have to take this position due to the great accuracy of the history that Daniel records. The liberals say that he wrote history in a prophetic form to sell his works so that they say he was in the promotional business.

You are therefore faced with a literal or figurative approach to the interpretation of this book. If you take it literally you come face to face with the Great Tribulation, Millennium and the reality of an Antichrist which the reformed theologian does not allow. It is therefore very important to ascertain where the writers of commentaries on Daniel are coming from. You should allow the Scriptures to speak to you and if necessary modify your theological system rather than twist the Bible to suit your preconceived ideas. Prophecy is one area where this is particularly important.

THE TIME OF THE GENTILES

Daniel makes clear that 586 BC commences the "Times of the Gentiles" and that until the time of the Messiah's second return, Jerusalem would be trodden underfoot by the Gentiles, that they will hold the political power. There were a succession of peoples, the Persians, Greeks, Romans, Turks and even with Israel back in the land in substantial numbers there is still Gentile support for them. Daniel however makes it clear that the time of the Gentiles is not a permanent thing but that Israel will come back. Note on page 374, JOT, the comments of Dr Walvoord on Daniel.

In Daniel 9 Daniel says that the Messiah will come but He will be rejected and cut off and that Israel will then cease to play a major role in the plan of God for a period. Daniel further says that the Lord would return to Israel after a period of Great Tribulation and the time of the Gentiles would come to an end. The history prophesied by Daniel has been fulfilled literally but still we are in the time of the Gentiles.

JOT - page 375 - God has a plan which is going to work out. We approach this from a pre millennial viewpoint. Daniel believes in a literal Millennium, and so do we. In addition John the Apostle, Paul and the early church fathers all believed in a literal Millennium. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

That the book of Daniel was written and in common usage prior to the second century BC is shown by Josephus who recounts the story of the great event of the meeting of Alexander the Great and the High Priest of Israel in 331 BC. Alexander was leading the Greeks in an expedition to conquer the Persian Empire and two years before he arrived at Jerusalem had a vision in which he saw a great multitude in white coming down a hill to greet him. Alexander saw this group was being led by a person in the regalia of the High Priest. On hearing of the coming of the Greeks and what they had done to other cities on the way (destroyed and plundered them) the Jewish High Priest prayed and after a vision himself went to the book of Daniel and showed Alexander in the book of Daniel that a Greek would come and conquer the Persian Empire. At this Alexander was very pleased as he saw this person as himself. The meeting had taken place outside Jerusalem with the High Priest in regalia and the people dressed in white. The book of Daniel saved Israel and Alexander gave the Jews a special role within his empire.

This shows that Daniel was written well before 331 BC, as it was part of the Hebrew Scriptures at that time. It is therefore concluded that Daniel is a prophetic book and not an historical one written after the events as the lying liberals claim. One of the reasons the

liberals say that Daniel is a book written in Hellenistic times is because of the absolute accuracy of the history of the Greek kingdoms in Daniel 11. However this period did not occur until after the death of Alexander thus Daniel 11 is prophecy rather than history.

Look up in a Bible Encyclopaedia - Daniel, Apocalypse, Gentiles, Millennium.

Daniel was not placed in the prophets area but in the writings. Daniel like David did not have the office of prophet. Similarly the Psalms are not in the area of a prophet as well. Daniel was an official in the Babylonian court and then the Persian court. His contemporary Ezekiel had both the gift and office of prophet. Daniel is apocalyptic literature or revelation type of writings. Apocalypse does not mean the chaos of darkness, it means light, it was an unveiling making something clear. In this he has a common thread with Ezekiel. Daniel did not live to see many of the things he had written be fulfilled. Within 600 years a lot of things which he had written had come to pass. Some however are still future.

Turn to and read the chart on, Page 377 - Daniel and his contemporaries. He was taken into exile on the first attack on Jerusalem in 605 BC. He served as a eunuch in the court with Shadrach, Meshech and Abednego. He led Nebuchadnezzar to a saving knowledge of the Lord and brought him through to faith. He is still there at the fall of the Babylonian Empire under Belshazzar in 538 BC. He continues through under Cyrus and is thrown in the lion's den in the reign of Darius at over eighty years old. He is a leader in the Babylonian and Medio-Persian Empire who is a man at the top, a man of faith and prayer.

Usually apocalyptic literature is written as prose, but because so much picture language is involved the prose at many places looks very much like poetry.

JOT page 382 - The two views on Daniel are explained well here. Also note, this book is written in two languages, in Hebrew and Aramaic, the latter being spoken in the Babylonian Empire. It is the only book in the Old Testament which is mixed in language. The reason for this is clear; Daniel foretells the age of the Gentile and so he uses the Gentile language that the Jews themselves had to learn and use. When you use another nation's language it is because they have conquered you.

INTERPRETATION

The reformed theologians who are Amillennial see Daniel fulfilled by the time that Christ came and that we are in the spiritual Millennium now. We see the Millennium as future. A literal view and reading of the Scriptures confirms the second viewpoint.

In the case of the Empires in Daniel 2 and 7 the Babylonian Empire was literal, the Medio-Persia, Greek, Roman Empires were literal. It is found that everything else has been literally fulfilled. We should not change our interpretation half way through a chapter so Daniel 2:44 is going to have a literal interpretation as well. Turn to this chapter and let us look at Daniel 2:44

Turn to and read Daniel in **Daniel 9:1,2**. Note that he understood things by studying the Word of God. He studied the book of Jeremiah. He understood that the time of exile would be seventy years. We should study the whole Bible to see what the Lord would say to us.

Turn to and read **Daniel 9:24-27** - Here Messiah is shown not to die for himself, but to die for the sins of the world, this is from a time 500 years before the Lord comes. You have to the year the number of years ahead prophesied when the Messiah is to come. In verse 26 the Temple is destroyed which was fulfilled literally by Titus and the legions in AD 70.

In verse 27 however the sacrifices cease again, intimating that there is a Temple again in Jerusalem. There has been over 1900 years between verses 26 and 27. Here we are reading world history in advance here. Given that we have copies of Daniel from over 150 years before the Lord's birth, can you see that the view of Daniel as a "historian" is untenable?

Turn to and read the chart on JOT page 383, for a good overview of the main prophecies of the book of Daniel, and on page 385 the pre-millennial view of prophetic events.

Turn to and read the chart on Page 386 - the seventieth week - which commences in 445 BC with the edict of Artaxerxes Longimanus. This indicates that at the end of the sixty ninth week Messiah was cut off and that this event dates the temporary end of Jewish history. The prince was Vespasian, whose son and successor Titus was in charge of the legions which destroyed Jerusalem in 70 AD. They left one wall, the wailing wall. There is no temple in Jerusalem today, but there is an area where the Temple could be built. Currently there are two Arab mosques on the vastly expanded Temple Platform that Herod the Great built. The Romans killed over 100,000 people in Jerusalem and sent 2 million into slavery. Josephus says that it was carnage, and rivers of blood ran over the temple stonework. Turn to and read **Daniel 9:1, 2, 24-27**.

Prophecy is something that will encourage people under pressure. The prophetic words of Daniel are so specific and have all been fulfilled completely and literally. It is very encouraging for us now, in the fact that it shows that God's plan is going to work, and that also there is not going to be a nuclear winter in which all mankind are destroyed. The Lord has his hands upon this world. Look in closing at the charts on pages 388 and 389 for a good summary and overview, then turn the page to page 390 and remind yourself that, "God rules the world".

Other books that are recommended and should be added to the book list are by ; Criswell, D K Campbell, A C Geabelein, Clarence Larkin, Strauss, W Kelly.

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

Decline of Judah and Fall of Jerusalem	Daniel 1:1-5
Daniel Decides to be True to God	Daniel 1:6-14
Delight of Nebuchadnezzar in the Progress of the Four	Daniel 1:15-21
The Dream of Nebuchadnezzar and his Wise Men	Daniel 2:1-9
Decree to Destroy the Wise Men for their Failure	Daniel 2:10-13
Daniel Prays to the Lord Regarding the Dream	Daniel 2:14-18
Daniel Describes the Dream as a Multi Metallic Image	Daniel 2:19-35
Definition of Four World Empires and their Destinies	Daniel 2:36-43
Destruction of the Empires and Forming of a Kingdom	Daniel 2:44-49
Construction of the Image of Gold	Daniel 3:1-2
Dedication of the Golden Image	Daniel 3:3-7
Three Hebrews Fail to Worship the Image	Daniel 3:8-12
Three Hebrews Declare the Power of God	Daniel 3:13-18
Three Hebrews Preserved from the Fiery Furnace	Daniel 3:19-27
Nebuchadnezzar's Decree Concerning God	Daniel 3:28-30
Testimony of Nebuchadnezzar	Daniel 4:1-3
Dream of Nebuchadnezzar	Daniel 4:4-18
The Dream Interpreted by Daniel	Daniel 4:19-27
The Mental Illness of Nebuchadnezzar	Daniel 4:28-33
Dream Fulfilled and Nebuchadnezzar Restored	Daniel 4:34-37
Feast of Belshazzar	Daniel 5:1-4
The Writing on the Wall	Daniel 5:5-7
Failure of the Wise Men to Explain the Handwriting	Daniel 5:8-12
Daniel Spurns the King's Gifts	Daniel 5:13-24
Daniel Interprets the Handwriting on the Wall	Daniel 5:25-29
Fall of Babylon	Daniel 5:30-31
Daniel's Position under Darius the Mede	Daniel 6:1-3
Plot to Destroy Daniel	Daniel 6:4-9
Prayer of Daniel	Daniel 6:10-15
Daniel in the Lions Den	Daniel 6:16-17
Daniel's Deliverance	Daniel 6:18-24
Prosperity of Daniel and the Decrees of Darius	Daniel 6:25-28
Daniel's Vision of the Four Beasts	Daniel 7:1-8
Vision of the Son of Man Coming in the Clouds	Daniel 7:9-14
The Definition of the Four Beasts	Daniel 7:15-18
Explanation of the Fourth Beast	Daniel 7:19-28
Vision of the Ram and Goat	Daniel 8:1-14
Meaning of the Vision	Daniel 8:15-27
Prayer of Daniel	Daniel 9:1-21
Prophecy of the Seventy Weeks	Daniel 9:22-27
Preparation of Daniel for the Vision	Daniel 10:1-3
Vision of Christ Glorified	Daniel 10:5-6
Transforming Effect on Daniel	Daniel 10:7-9
Message from a Heavenly Messenger	Daniel 10:10-14
Daniel Assured and Strengthened	Daniel 10:15-21
The Four Persian Kings	Daniel 11:1-4
Conflict Between North and South	Daniel 11:5-19
Plunder of the Land	Daniel 11:20-34
The Power of the Antichrist	Daniel 11:35-39
Temporary Victory of the Wilful King	Daniel 11:40-45
The Great Tribulation	Daniel 12:1
Resurrection of Old Testament Saints	Daniel 12:2-3
Sealing of the Prophecy Until the End	Daniel 12:4-9
The Abomination of Desolation and Conclusion	Daniel 12:10-13

DOCTRINES

PROPHECY – DANIEL'S 70 WEEKS

1. Scripture:- Daniel 9:24-27

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity and to bring in everlasting righteousness and to seal up the vision and prophecy, and to anoint the most Holy. " (Daniel 9:24)

2. What is a week? In the ancient world both Greek and Latin philosophers knew the week, as the week of years. In this system one week equals 7 years. Thus seventy weeks equal $70 \times 7 \text{ years} = 490 \text{ years}$.

3. What Type of Year? The year used in scripture of Daniel's time was the Jewish year which Abraham had preserved from his Chaldean home. Abraham's year was the lunar year and consisted of 360 days. The period stated then is $70 \times 7 \times 360 \text{ days}$ giving a total of 176 400 days.

4. Who are Involved? 'Thy people, thy holy city' refer to the Jews and Jerusalem or Judea. We therefore have a period of 490 years involving the Jews and Jerusalem.

5. When Does this Period End?

a) In the second half of verse 24 the end of the period is given by six separate events:

- i) to finish the transgression - the start of the Millennium at the 2nd advent.
- ii) make an end to sins - perfect environment starts at the 2nd advent and continues for a thousand years. (Romans 8:19-21)
- iii) make reconciliation - since AD 70 the Jews have been dispersed amongst the nations, they will continue to be dispersed until Jesus Christ calls them back to their land at the 2nd advent.
- iv) bring in everlasting righteousness - the millennium starts a period of everlasting righteousness with the reign of Christ, this everlasting righteousness continues into the eternal future. This period starts at the 2nd advent.
- v) to seal up the vision and prophecy - the 2nd advent fulfils the Abrahamic, Palestinian and Davidic covenant and this prophecy.
- vi) to anoint the most Holy - at the 2nd advent Jesus is anointed King of Israel.

b) The terminal point in all six statements can therefore be said to be the 2nd advent of the Lord Jesus Christ or the midnight hour of (Matthew 25:6). We thus have a period from (Daniel 9:24) of 490 Jewish years each having 360 days terminating at the 2nd Advent.

c) In the next three verses the period of 70 weeks is carefully divided into three sections.

d) "Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks (49 years) and three score and two weeks (434 years): the streets shall be built again, and the wall even in troubled times. " (Daniel 9:25)

e) We have therefore three periods into which the 70 weeks is split - 7 weeks + 62 weeks leaving a balance of 1 week. Expressed in years we have 49 years + 434 years + 7 years.

6. What is the Starting Point?

a) There were three edicts issued by Persian princes dating after the time of Daniel and relating to the Jews returning to their homeland, they were:-

- i) The edict of Cyrus in 538 BC to rebuild the house of the Lord (Temple) (Ezra 1).
- ii) The edict of Darius in 520 BC to rebuild the temple which is found in (Ezra 6) Darius' edict was to confirm Cyrus' previous order, the temple works having been stopped after the death of Cyrus.
- iii) The edict of Artaxerxes Longimanus to rebuild Jerusalem in 445 BC (Nehemiah 2)

b) Inspection of Daniel 9:25 shows that the critical commandment which starts the 70 weeks clock ticking was the order to rebuild Jerusalem not the temple. The correct order was the edict of Artaxerxes in 445 BC The practice of Persian Kings was to issue such orders on their New Years day, the 1st of the month of Nisan. Using the services of the Astronomer Royal in London, Sir Robert Anderson, was able to determine that the 1st Nisan of 445 BC occurred on 14th March 445 BC. We therefore have the following date:-

c) 14th March 445 BC -- 490 years -- 2nd Advent

d) It also states that Jerusalem will be rebuilt with its walls completed after 49 years (7 weeks) in difficult circumstances. There is considerable biblical evidence that Jerusalem was rebuilt under very difficult circumstances.

e) "And after three score and two weeks shall Messiah be cut off, but not for Himself. " (Daniel 9:26a)

7. Who is the Messiah? - Jesus Christ!

In Luke's gospel on entry into Jerusalem on Palm Sunday, just prior to his crucifixion, the crowd welcomed Jesus Christ as the promised Messiah (Luke 19:38) this being the only time when he was so called by the mass of the inhabitants of Jerusalem.

8. When was He cut off?

According to (Luke 3:1) Jesus Christ was baptised in the 15th year of Tiberius Caesar. As his ministry was three years in length, the entry into Jerusalem occurred in the 18th year of Tiberius. Searches of literature including, 'The Decline and Fall of the Roman Empire' by Gibbon, has shown that Tiberius became Caesar in 14 AD Entrance into Jerusalem was therefore on Palm Sunday 32 AD Again by computation the date of Palm Sunday 32 AD was 10th Nisan or 6th April AD 32, the crucifixion occurring on 9th April AD 32.

9. If this is correct, we should find correlation between the 483 Jewish years to the cutting off of the Messiah and the time between 14th March 445 BC and 6th April AD 32. The time between these two dates is 476 years and 24 days. Total number of days are therefore as follows:-

476 years x 365 days = 173,740
 14/3 to 6/4 = 24
 Leap years = 116
 TOTAL = 173,880 days.
 Jewish time: 483 x 360 = 173,880 days

10. Our scale now shows:-

14th March 445 BC -- 483 years -- 6th April 32 AD

11. The following questions now arise:

Has the second advent of Jesus Christ occurred? - No.

Is it longer than 7 years since Jesus Christ rode into Jerusalem? - Yes.

Therefore there must be a gap between the 69th week and the 70th week.

445 BC -- 483 years -- 32 AD -- GAP -- 7 years -- 2nd Advent

12. This gap has been filled in God's view of history by the church age. (see topic of Intercalation).

The 70th week which is 7 years in length therefore starts at the end of the church age - at the Rapture. These 7 years of the 70th week are the worst 7 years in the history of man - the tribulation.

13. CONCLUSION The course of this 70th week is denoted in (Daniel 9:26b, 27).

a) "and the people of the prince (the dictator of the Revived Roman Empire) that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and until the end of the war, desolations are determined.

b) And he (the dictator) shall confirm the covenant (mutual defence pact) with the many (the Jews) for one week (7 years) and in the midst of the week (3 1/2 years) he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, (this refers to the erection of a statue in the rebuilt temple in Jerusalem, see Revelation 13:11-15). even until the consummation (the 2nd advent) and that determined shall be poured upon the desolate (the dictator will be judged and cast into hell, see Revelation 19:20)."

c) We thus have Daniel's 70 weeks divided as shown:-

d) 445 BC -- 483 years -- 32 AD -- CHURCH -- unspecified period of time -- RAPTURE -- 7 years -- 2nd Advent

DANIEL – DEDICATION

1. SCRIPTURE Daniel; Matthew 24:15; Mark 13:14

2. BIOGRAPHY

Daniel was born to Judean nobility (Daniel 1:3-6). He was taken as a hostage by Nebuchadnezzar into Babylon in 605 BC after the shattering defeat of the Egyptians at the battle of Carchemish. There were to be two further groups to go into exile; the final one being in 586 BC, the start of the Babylonian captivity. In Babylon Daniel was given the name Belteshazzar, effectively changing his name from "God's judge" to "Zeus". For three years Daniel and his fellow hostages were taught Chaldean, science and the wisdom of the Babylonian civilisation (Daniel 1:4) and outshone all others as students (Daniel 1:20). He gained a reputation first as an interpreter of other men's visions (Daniel chapters 2 - 5) then of his own when he predicted the future of empires (Daniel chapters 7 - 12). Renowned for his wisdom he occupied leading governmental posts under Nebuchadnezzar, Belshazzar and Darius. Daniel is quoted by Jesus in Matthew 24:15 and Mark 13:14 in regard to the future erection of the "abomination of desolation", the statue of the world leader in the Temple (Daniel 12:11). Tradition has it that Daniel died at Susa, but there is no clear evidence of this. He did, however, live for at least 73 years in exile, thus he died at a full age.

3. EVALUATION:

Daniel's dedication is seen in many ways in the book of Daniel.

- a) He would not eat meat from the king's table as it had been offered to idols; nor would he drink wine (Daniel 1:8).
- b) He worked hard at his studies, being assisted by God (Daniel 1:20).

- c) He prayed for wisdom (Daniel 2:14-18).
- d) He gives God the credit for interpretation (Daniel 2:28-30).
- e) He is fearless in his interpretation (Daniel 2:37-45; 4:18-27; 5:17-28).
- f) When promoted he remembered his friends (Daniel 2:49).
- g) His friends were also consistent under pressure (Daniel 3).
- h) He obtained an excellent reputation in Babylon (Daniel 5:12).
- i) Daniel puts God before the laws of man (Daniel 6:10-15).
- j) Daniel receives protection (Daniel 6:22).
- k) Daniel receives an outline of human history culminating in the return of Jesus Christ to reign (Daniel chapter 7 - 12), including a detailed vision on the Greek kingdoms (Daniel chapter 11). These visions troubled him (Daniel 7:28; 8:27).
- l) Daniel studied the Scriptures (Daniel 9:2) and knew that the Jews would return.
- m) As an old man Daniel is still interceding for his country (Daniel 9:3-19).
- n) He is taught by an angel (Daniel 10:12,13), who had been delayed by demons in the country of Persia.

4. PRINCIPLES

- a) God must be honoured in our successes (1 Chronicles 29:12; Acts 12:23).
- b) Without God there is no promotion (Psalm 127:1; Psalm 113:7,8).
- c) The principles set down in the scripture are not only a guide but a source of hope in a hopeless situation (Psalm 119:105).
- d) In times of oppression God is still with you and able to keep (Psalm 42:11).
- e) Moral courage comes from Bible principles (Psalm 23:4).
- f) God's way has predominance over the laws of a state if those laws are antagonistic to God's Word (Acts 4:19-20).
- g) God knows our individual needs (Matthew 6:32).
- h) God controls history (Proverbs 8:15,16).
- i) Friends and colleagues benefit by association with believers (Genesis 39:3).
- j) God will give wisdom when requested (James 1:5).

DANIEL AND THE FIERY FURNACE

1. General Scripture; Daniel 3

2. Synopsis - Nebuchadnezzar, King of the Chaldeans, erects a huge statue and commands all his subjects to worship it. Three hostages from Judea refuse and are thrown into a fiery furnace which they miraculously survive. Nebuchadnezzar is highly impressed and commands his subjects never to criticise God. Hostages, as a result, receive promotion.

3. With their capture by Nebuchadnezzar, Daniel and his friends had their names changed to try to mask God's provision.

- a) Hananiah (God is kind) or Shadrach (Persian god of love). (Daniel 1:7)
- b) Misheal (God's provision) or Meshach (Persian sun god). (Daniel 1:7)
- c) Azaria (God strengthens) or Abednego (Persian god of education). (Daniel 1:7)
- d) Daniel (God's judge) or Belteshazzar (Zeus, chief god). (Daniel 1:7)

4. Prophetic Analogy of Daniel 3 which illustrates the tribulation period, followed by the millennium.

- a) Nebuchadnezzar is a picture of the beast of the Great Tribulation (Revelation 13:1) who sets up an image to be worshipped (Revelation 13:14,15).
- b) The image which Nebuchadnezzar set up foreshadows the image set up in the temple in the Tribulation (Daniel 11:31; 12:11; Matthew 24:15).
- c) Shadrach, Meshach and Abednego depict Jewish believers in the Tribulation who know and trust the Word of God and are delivered (Zechariah 14:1-9; Matthew 24:9-26).
- d) The furnace foreshadows the terrible testing in the Tribulation.
- e) The fourth person in the furnace - the Son of God - is analogous to Jesus Christ at the Second Advent when He will come to deliver all believers.
- f) The worship decree of (Daniel 3:29) portrays the universal worship of Christ in the Millennium.

5. Lessons for us from Daniel 3

- a) Nothing made by man nor any man is worthy of worship.
- b) Neither human pride nor supreme power can change the course of human history.
- c) Government interference with human free will in spiritual matters is wrong.
- d) Compromise with unchristian or worldly viewpoints is not honouring to God.
- e) A believer should never retaliate against jealous people - instead claim (Romans 12:19) - the battle is the Lord's.
- f) In times of pressure and suffering, knowledge of God's Word is imperative for stability and making correct decisions.
- g) True happiness comes from trusting the Lord and not from material possessions or position.

LECTURE 30 - JONAH

INTRODUCTION

We now start the series of books called the twelve prophets or the so called "minor" prophets. This is not a good name for them, for whilst they are often short in length, they often are very powerful in content. In no way could they be considered "minor". Often

reading tomorrow's newspaper you feel you are reading things from the twelve. There are things here that will make the hairs on the back of your neck stand up. This is an area where you have to apply all your knowledge of Biblical prophecy. The name of the total group to the Jews is, "the twelve". In the Hebrew Bible they are one book known as "the twelve".

Turn to and read , JOT p 392 - The concept of them being minor prophets came in at the time of Augustine in the fourth century. When you put them all together you have a book about the size of Jeremiah.

THE TWELVE

Turn to and read, JOT p 393 - 394 - these are charts showing how they fit together. The books have been ordered in a interesting way. If you want to group them in an historical order it would be different to what we have. There were three prophets of Israel, the northern kingdom, Jonah, Amos and Hosea, six prophets of Judah, Obadiah, Joel, Micah, Nahum, Habakkuk and Zephaniah and three from the post exilic period, Haggai, Zechariah, Malachi. The chart on page 394 shows how they fit into the history of Israel. In historical order they are Obadiah, Joel, Jonah, Amos, Hosea, Micah, Nahum, Zephaniah, Habakkuk, Haggai, Zechariah and Malachi.

It is essential to remember 1 and 2 Kings and Chronicles, and Ezra, when you are studying these books to look at them in their historical spiritual and political context.

JONAH AND HIS MISSION

Jonah is remembered as a prophet from Israel (rather than to Israel) who first went towards Spain and then went to Nineveh the capital of Assyria. This was the empire that was threatening the kingdom of Israel at this stage. Jonah is an historical figure.

Turn to and read **2 Kings 14:23-28** - Prior to his mission to Assyria he was mentioned as a prophet in the northern kingdom. However in the Scriptures we have not got anything that was said to Israel in his ministry. When he was called to go to Nineveh he was serving in his own country.

This is a common occurrence that the Lord will call those who are currently working in an area where they have been called to serve. If you are serving the Lord do not worry what the future holds. The Lord will always guide you. Only the already active are called to further service! The message is to be active in anything the Lord gives you to do.

Turn to and read JOT p 395 - chart 97 - here we have a time line showing the kings of Israel. Here we see where Jonah is placed historically in the period 790-756 BC. The liberal critic attacks Jonah with great vigour placing the writer of Jonah in the second century BC. Dismiss these attacks, for we are face to face with a man of his age here. There is no whale in Jonah, it is a big fish with its species not being specified. It is a story about evangelism; it is not a tale about a whale, nor a whale of a tale! It is history, not a myth.

JONAH THE PROPHET

Turn to and read **Matthew 12:39 ff** - here the Lord Jesus Christ referred to Jonah as a prophet. He wrote the history of his own day not working 600 years later on a myth. It was history written by the prophet who was involved in it. The Lord indicates that he died and was in the belly of the fish and that he was resuscitated. The Lord also indicates that the visit to Nineveh was a real visit Luke 11:9-32. The liberals are saying, in their attacks upon the truth of Jonah, that the Lord made an error and they know better than Him. Choose your own company here! I prefer the Lords!

Josephus in his "Antiquities of the Jews", writing in 80 AD also believes that Jonah was a prophet in book 9 chapter 10 : 2. He records, "Now one Jonah a prophet foretold signs to the king of Israel that he would make war with the Syrians and would expand the kingdom". Josephus had access to information which we do not have nowadays and was in a good position to know the facts.

If you take on the liberals you can win every time. The only thing they have to back them up is their own unbelief. Do not be afraid of people who have written a lot of books and have a lot of degrees. The liberals also say that there is too much that appears to be Aramaic in Jonah thus casting doubt on its age. However recent excavations have shown that Ugaritic script has many common features to Aramaic and it was in common usage some 800 years before the time of Jonah, also Jonah served in Assyria and so would be expected to have many Aramaic influences on his language as he was ministering in that area.

The arguments against Jonah evaporate on study with an open mind and an acceptance that God can keep a man alive inside a great fish.

JONAH'S MISSION

Jonah came from an insignificant place. Turn to and read, JOT page 398. The Lord chooses the obscure often, and does not take people from the places where others would choose. Here you can also see a man who fails, comes from no where and goes somewhere. As he is obedient to God he is lifted up and sees the greatest revival in world history.

When Jonah preached in Nineveh the whole city was eventually influenced, with enough converted to ensure the Empire would be saved. No one has remotely equalled Jonah's record to date. It was because of the message that it happened not because of him. He resisted giving it at first but he repented and gave it.

The history of Assyria is very interesting in that in 612 some 150 years after the Jonah crusade the capital of Assyria ceased to exist, having been crushed by a coalition of the Chaldeans, Medes and Scythians. When Xenophon, travelling with the Greek army some

300 years later passed by Nineveh it was a mound covered with sand. Its literature was lost and the clay tablets only recovered a hundred or so years ago out of the earth it had laid buried in for 2500 years.

The religious revival that Jonah tells us about appears to be mentioned in the tablets recovered. Monotheism suddenly came into the Assyrian empire at this time. This was during the time of the king who reigned from 810 -784 BC. The God is called Nebo in Assyrian. There were certain plagues in 765 and 759, there was an eclipse of the sun in 763. You can walk down the rebuilt hall Jonah may have walked down within the British Museum where it has been restored (what survived of it). There is evidence behind the story of Jonah and we are not told how long he stayed in Nineveh to consolidate the revival.

Jonah comes in after Elijah and Elisha. He was teaching, preaching a prophesying in a nation before he goes up to Nineveh. It was quite likely that Jonah was taught by Elisha, and the torch that he had received from Elijah was passed onto Jonah. There is no period of time when God does not leave a messenger.

Many people get "Elijah complexes" thinking they are alone and that when they die it will all fall apart but everything depends on God not us. When you have done your job someone else will be doing their job and replace you in the great plan. Jonah's mantle after his death was then placed on to Amos and Hosea. God's servants recognize their part in the plan and they play it, trusting the Lord's timing in all things.

MOTIVATION

Turn to and read, JOT page 400 - Note the geography - he goes to Joppa to get on the boat; God has said go East, he goes west! The type of writing is a biographical narrative and reads very much like the book of Kings. It can be considered as an insert into the book of Kings. Jonah recognises that the Lord did everything. The only prophecy recorded in Scripture given by Jonah is about the fate of the Assyrians if they do not repent.

The purpose of the book is to teach God's people that they have to give God's message to everybody. Jonah knew God's character and that if God was sending him to Nineveh, that there were Assyrians who were ready to be saved, and Jonah did not want any Assyrians in heaven. He did not want to see these people saved because they were terrible people, extremely cruel, who had attacked his country in recent times torturing and killing fellow citizens and perhaps even relations of his. He had seen what they did to people and hated the Assyrians for their evil deeds.

The message however was, that the Lord loved the Assyrians too, and wanted Jonah to give them the gospel. We should therefore be willing to give the gospel to those whom we find obnoxious. If Assyrians can be saved, anyone can be saved. Jonah wanted to see the Assyrians rot in hell. They had been so evil, he did not want them to be saved. He knew the grace of God, he knew that if they repented they would be forgiven their sins! He therefore did not want to give them the gospel, and he gave it reluctantly.

He enjoyed telling them what would happen if they refused to repent, and he was therefore depressed when they responded to the gospel. Jonah enjoyed being a hell fire and damnation preacher, however the gospel is for all, and repentance opens the door to acceptance, and they were saved. Jonah's attitude was just as bad as the Assyrians. Both were sinners in need of a real relationship with their Saviour. This also shows that any person who repents is heard by God. Jonah is the first truly cross cultural preacher of the Gospel message, and the Lord gave him the means to secure their attention through his three days in the fish's belly. A whaler in the early 19th century was swallowed by a sperm whale and spent nearly two days in that whale until his fellows caught it and cut it up. He emerged alive from the stomach of the whale, and his skin and hair was bleached white and he had boils all over, from the acids of the whale's belly. Jonah would have looked a sight of judgment as he preached. People would have looked at him as at a man who had emerged from hell!

JONAH AS A TYPE

It also shows that the death and resurrection of our Lord was prefigured in the experience of Jonah in the large fish, and shows that it was part of the plan of God from the beginning. There was no doubt that the Lord was going to go to the Cross, that he would be in the grave for three days and three nights and that he would be resurrected. The type also extended even to the seaweed around his head a type of crown of thorns representing the curse of sin.

It is sure as everything in God's Word is sure; If that is sure so is everything in the future. This is not blind faith that we are following, it is common sense. If 90% of the prophecies have been literally fulfilled, the other 10% are sure. Why do Christians lack faith? The most common reason is that they do not know what God has done in history. Why panic if you can trust God. There is nothing that is too hard for the Lord. We should be stabilised on the Word of God realising God's performance at keeping his word in the past and his character. Why trust God if you can panic is the attitude of many people.

Is there anything that is too hard for the Lord - no! If he died for you and you are His child is he going to do less for you now as His child than he did when you were His enemy? Are you part of a plan? - Yes! Seeing God's plan and past track record we have confidence as to our future. How do we know the Lord is going to come again? We know it because He said he would and what he has promised will come to pass. You can teach your people that God can be trusted by teaching every book in the Bible, but this little book will cover much. He has never let anyone down.

When we see how Jonah ran and failed and yet was used by the Lord we can understand ourselves a little better, and be more relaxed in our service of the Lord. We need to test our own motives at times. Jonah became emotional and asked God to send him anywhere other than to Assyria. If you say that to the Lord at any time it is a guarantee that you will be asked to go to that place. What you think

does not count, what the Lord thinks is all important. You have to be obedient. My plan must be followed, says the Lord. You are either on a bulldozer, well away from it, or you are under it!

SIX LESSONS FROM JONAH

There are six lessons from Jonah says Dr J Vernon McGee

- [a] The resurrection. Matthew 16 : 4.
- [b] Salvation is not by works but by faith. Jonah is read on the day of Atonement.
- [c] It teaches the principle that the grace of God cannot be frustrated. If Jonah had got away God would have raised up another man. The quicker you get with God's plan for your life the better it will be. 2 Timothy 2 : 12, 13.
- [d] If you are alive even if you have failed there is a purpose for your life.
- [e] It teaches that God is gracious and good and that he is not willing that any should perish. 2 Peter 3:9.
- [f] That God is god of the Gentiles as well as the Jews. Before the age of the Gentiles comes He goes to the Gentiles.

JOT page 403.

The progress of Jonah as per Dr McGee - this is quite a good way to see the book.

Jonah leaves Israel and arrives in the fish - chapter 1

He leaves the fish and arrives on the land - chapter 2

He leaves the beach and arrives at Nineveh - chapter 3

He leaves Nineveh and arrives at the heart of God. - chapter 4

Jonah shows the principle of preaching the gospel to everybody. Greater Nineveh was in fact three cities. The liberals criticise the Scriptures over how long Jonah took to traverse the city. They say that they know the Tell (surviving mound of one of the citadels of one of the three cities) at Nineveh and it would not take three days to crawl around it. However the metropolis was three cities around which a wall was built. There was a plain in between the three cities with towns and dwelling places there also. Ancient greater Nineveh was a vast place of three great cities all interconnected.

Jonah would have looked very unusual, ghost like as the stomach juices of the great fish would have bleached his skin of all pigment. Remember, this was shown by the condition of the whaler in the early 19th century, who had been swallowed by a whale and was later cut out of the stomach of the animal after it had been killed. The man survived but his skin was dyed completely white due to the gastric juices of the whale's stomach. He was a man who had been brought back from the dead, and looked like it. Nineveh was brought back from the dead truly by his repentance under the wilted gourd plant. We have the message of resurrection and life in Jonah. **John 10:10.**

DOCTRINE

JONAH – MOTIVATION

1. SCRIPTURE 2 Kings 14:25; Jonah.

2. BIOGRAPHY

A Jewish prophet of the reign of Jeroboam II of Israel in the 8th Century BC. He came from Gath-hepher, a Zebulunite town located in the vicinity of Nazareth. His father's name was Amittai. He predicted the territorial expansion achieved by Jeroboam at the expense of Syria (2 Kings 14:25). His name means "dove", and he was a contemporary of Hosea and Amos. The ministry of Jonah to Assyria probably occurred when the fortunes of that empire were at a low point prior to the ascension of Tiglath-Pileser II in 745 BC. The Ninevites, through the problems that were affecting them, could well have been sympathetic to the prophet's command to repent. This they did in large numbers and rather than the Assyrian Empire being destroyed in 40 days, they survived until 612 BC when they were destroyed by a combination of Chaldeans, Medes and Scythians. The Assyrians were destroyed while they were strong, this being a unique event in the demise of an empire. Jonah remained in Nineveh. Archaeologists have found the remains of his mausoleum, showing that he became a very famous citizen of Nineveh and a much-respected person in Assyria.

3. EVALUATION

- a) God instructs Jonah to go to Nineveh (Jonah 1:2).
- b) Jonah disobeys and goes towards Tarshish (Jonah 1:3).
- c) God sends a great storm (Jonah 1:4). The sailors are terrified but Jonah sleeps.
- d) Jonah admits he is the cause of the storm and states he worships the true God (Jonah 1:8-14).
- e) Sailors attempt to row the boat but the storm worsens (Jonah 1:13).
- f) As soon as Jonah is thrown overboard the storm ceases (Jonah 1:15).
- g) This demonstration of God's power impresses the sailors (Jonah 1:16).
- h) God provides a fish to save Jonah (Jonah 1:17).
- i) He spends three days and nights in the fish (Jonah 1:17).
- j) Jonah repents, prays to the Lord and the fish vomits Jonah onto the beach (Jonah 2).
- k) Jonah is again told to go to Nineveh (Jonah 3:1,2).
- l) Nineveh was a major city at this time (Jonah 3:3).
- m) Jonah warns the Assyrians of the coming destruction (Jonah 3:4).
- n) The Assyrians repent from the king downwards, and humbled themselves (Jonah 3:5-9).
- o) God showed mercy to the Assyrians because of their repentance (Jonah 3:10).

- p) Jonah reacts to God's mercy and asks to die (Jonah 4:1-3).
- q) God asks Jonah what right he has to be angry (Jonah 4:4).
- r) Jonah went and sulked. Comfort was given him even though he didn't deserve it. The gourd dies overnight and Jonah is again angry (Jonah 4:6-9).

4. PRINCIPLES

- a) Jonah is seen as a lesson in service and motivation:
 - i) Disobedient (Jonah 1:1-11).
 - ii) Afflicted (Jonah 1:12-17).
 - iii) Praying (Jonah 2:1-9).
 - iv) Delivered (Jonah 2:10).
 - v) Recommissioned (Jonah 3:1-3).
 - vi) Powerful (Jonah 3:4-9).
 - vii) Perplexed but not forsaken (Jonah 4:1-11).
- b) The sailors attempt to row and not cast Jonah overboard can be seen as human good which is not acceptable to God (Isaiah 64:6; Genesis 3:7).
- c) Jonah's life still has purpose, God provides deliverance from a hopeless situation. It works together for good (Romans 8:28).
- d) His imprisonment in the fish is used later by Jesus Christ in relation to His entombment. Three days and three nights in the tomb proved to the Jews that Jesus had truly died (Matthew 12:39-41, 16:4; Luke 11:29-32).
- e) God is everywhere and hears Jonah's prayer (Jonah 2; Psalm 139:8-10).
- f) Jonah complied with wrong motivation. He uses the equivalent of the word of God to great effect (Isaiah 55:11) in when you do God's will in His plan for your life amazing things happen. If we are motivated correctly we will receive additional blessing (Matthew 5:9, 6:33).

LECTURE 31 - AMOS

INTRODUCTION

The message God wanted to deliver to Israel was strong and severe, so God chose for his messenger a man who had withstood the rigours of a disciplined life, and who knew what hardness was. There are many similarities of our day to the days of Amos. Many wealthy Christian organisations abound nowadays and on the surface it may look as if things are going well but sadly when you look at the spiritual level you see a different story. This was also the story in the day of Amos. He was a prophet to a wealthy religious nation that had many priests and wealthy worship places but they were as liberal and spiritually dead as ours are.

Amos' name means burden. The burden he was carrying was for his people. He was born in Tekoa which was at a crossroads; it isn't even a town. He came from nowhere, a place of the not the slightest importance. He came from a very humble family. His father is not mentioned which is unusual. He was a shepherd.

Remember, God uses His men and women irrespective of their backgrounds. What matters is that you are a born again child of God ready to be used as God wants you to be used and that what God tells you to do you do. God does not call the lazy people who are sitting around waiting to be called, he calls those who are busy doing what they should be doing.

AMOS 7

Turn to and read - **Amos 7:10 - 15**. He was a worker who took on the religious leaders of the day. The Lord showed him what was going to happen to Israel. His birthplace was in Judah in the wilderness on the way down to the Dead Sea. However his ministry was in the northern empire of Israel warning of the destruction and giving the Word of God fearlessly. The religious leaders there did not like either the message or him.

The high priest told the king of Israel that Amos was causing despondency around the nation. Amos replied with a prophecy that the king would die by the sword and that the nation would go into exile. The high priest said that if he wanted to be a prophet he should go elsewhere. **Amos 7:16-17**. If you come across this in your church you either have to preach the people out of the church or leave yourself. You cannot compromise.

Amos does not take a lot of notice of people who do not agree with him. He keeps restating the fact that if you do not repent you will die. The religious leaders are the head of the "National Council of Churches" of their day, and are the respectable religious crowd. They look good. Amos was the mad fundamentalist who knew God's Word. He told the high priest that he would die as would his children and that his wife would become a prostitute. This was not the "polite" thing to say, and it was not believed, but it came true when the Assyrians took Samaria. If the religious people had repented of their pride, and sin, they could have been saved. Many religious people do not realise that they need a Saviour. The reason is because they have followed after the very same as Satan himself; self centred pride.

Amos is the man who is not respectable, he is a hick from the desert who has a fixation only with God's Word. It is always better to be despised with God than to be respectable with Satan. Many people are only interested with where you got your degrees from, who you

socialise with, and what denomination you represent, rather than whether you are spiritual or not. In fact many of them will not recognise spirituality. To them appearances matter but they do not want you to preach the Word, nor talk about sin, salvation or sanctification. Do not talk about doctrine, they say, we do not want division.

Amos message was not popular, yours will not be either. God's message to those who will not repent is that you will die in your sins. However if you love the people you must give them the truth. If you do not love them, lie to them, for that is what the false crowd do, tell them that it will all be alright in the end and God will welcome them all into heaven, and show by so doing that you are not a minister of God! God calls us to tell the truth, not tell liberal lies.

AMOS 9

Turn to and read **Amos 9:8-10** - Where are the Jews today? Jews are everywhere, for through history they have been dispersed throughout the whole earth. You cannot go anywhere in the earth and not find a Jew. This happened to them because they did not repent, and they have persisted in their clinging to tradition rather than truth. It will change one day, and Zechariah records that. Zechariah 12:10ff. Do not think that you can get away with sin or disobedience, because you cannot. God's Plan will be followed and it is only his way that we are saved, not any other way.

Turn to and read, JOT page 402 at the very bottom - "Prepare to meet God", is the title Jensen gives the book. The message which he wanted to bring to Israel was strong and severe and so it was important that the messenger had survived a disciplined life in a harsh environment himself. He was a prepared man, by his life experience he had learned to trust God in hardship, and that was vital for his success. His ministry lasted some ten years. On page 406 is a helpful map to show you where he came from and where the Lord led him to minister.

WHO DOES THE LORD USE

Why does the Lord allow things to happen in our lives? If you are to exercise a gift in the church He will put you through things to train you. Through the experiences in his homeland Amos had learned to trust God and know about the character of God. What the Lord gives you, take patiently, and realise that it is an opportunity. It is important to trust Him.

Everything in the believers' life is guided by God. God does not put you as a believer in situations from which you cannot benefit so that you may be able to serve him in a deeper and better way. A man who gathered sycamore fruit in the ancient world was a poor man who was starving. This man was poverty stricken.

The Lord sometimes uses the rich but most of the time he uses those who have learnt to trust Him in sickness in poverty and hardship. You need to be self disciplined and hardened/toughened in your faith to be used by the Lord. A strong message from Amos is, do not despise or resent the testing of your faith, for it can only mean there is an important job out there for you.

There are ten good messages from Amos. A key verse is, **Amos 4:12** - be prepared to meet thy God O Israel. Amos remains today a book to challenge believers. Many unbelievers think that they can get away with sin. They say that it will never happen to me. God is not mocked, and he will always deal with sin.

Turn to and read , **Amos 2:9-16** - The Lord says that I have done all this for you. I have brought you here, defeated giants, gave you the Land. What did you do? You told the prophets to keep quiet, you perverted the Nazarites with drink. You did not want anyone to be different.

Think about today, the liberals dislike us because we are different. At times a Christian can be a party pooper who will kill a sinner's party if you stay there. The reason why is clear. Your presence is a rebuke to people. They will not be comfortable until, you go, or they drag you down to their level. People do not like Christians showing them up. Sin likes company. Most young people get pressure to conform to the peer pressure with alcohol and promiscuity. The Lord says that it is evil and the Lord will judge it. At that stage there was a very strong army in Israel, they were well trained and tough. The Lord says that they think they are tough. They are not tough enough to fight God. All their physical strength will come to nothing, for he will fight against them.

MAJOR PRINCIPLES FROM AMOS

Turn to and read , **Amos 3 : 1 - 3** - God wants obedience and he always warns his own before He deals with them.

Turn to and read , **Amos 4:6, 12, 13** . - The Lord says that He will keep their teeth clean by giving them a famine but even then they have not cried out to Him. In verses 12 and 13 they are told to look at who they are dealing with, Almighty God. When you have atheists mocking God they really do not realise that they are dealing with the Creator.

Turn to and read, **Amos 5:4-15** The Lord is God; seek Him and do not go after false religions. There is plenty of warning here with encouragement to repent. God is not willing that any should perish or be taken by the sin unto death but if they persist in rebellion the branch is cut off and thrown into the fire. Many people do not like the stories of the judgements of God but if you study the Scriptures you will find that God judges both fairly and justly. There is always plenty of time for people to repent before it comes, as the last resort.

Turn to and read, **Amos 6:1 - 6** - There is nothing wrong with being wealthy, if the wealth is gained lawfully and being used spiritually. Here it was simply extravagance and self indulgence. Archaeologists have actually found the house of ivory with the palaces in Samaria. Samaria was destroyed by the Assyrians some thirty years after Amos said these things. The king was stretched out on his ivory couch drinking the best wine, smelling the perfume, with the orchestras playing. This is a picture of people who do not realise that

they are in trouble. Liberal Christendom does not see a problem, they think they are well. The love of money is the root of all evil, not money itself. When you get your eyes off God and onto things as the source of your happiness you are in trouble.

Turn to and read, **Amos 8:11-12** - There comes a time in a nation's history when it is too late, when the nation is too rotten. They say, what does God's Word say about this, but they do not know where to look. When a crisis occurs in your life it is too late to seek out what Scriptures apply to your distress; you need to know them before the crisis and have tested them in life application. When the crisis comes you need to claim what you know, and in times of prosperity you need to build up your store house of doctrine. You will be able to say then, that you know that your redeemer lives and are persuaded that he is able to keep that which you have committed against that day. You can be smiling in your pain as you say that, but only if you have taken the time to store up the truth beforehand.

Turn to and read, **Amos 9:11 ff** - there is a prophecy which is referred to in Acts 15:16. It is very important today as it still has not been fulfilled. If we did not have Acts 15 it could have been considered that this was fulfilled in the time of Zerubbabel. The Temple is going to be rebuilt again even though the nation is going to be destroyed. There is a policy, there is a plan. There is a future for Israel. Amos ends on a prophecy of hope - that Israel will be restored. This will be done in the Tribulation period.

Add to bibliography books by, Fienberg and Ironside with their publications on the minor prophets.

Look up in a good Bible Encyclopaedia ; Amos, Beth-el.

AMOS	
Prophecy Against Damascus	Amos 1:1-5
Prophecies Against Gaza and Tyre	Amos 1:6-10
Prophecies Against Edom and Ammon	Amos 1:11-15
Prophecies Against Moab and Judah	Amos 2:1-5
Prophecy Against Israel	Amos 2:6-16
The Relation of Israel to God	Amos 3:1-8
The Sins of Samaria	Amos 3:9-4:3
Israel's Failure to Return to God	Amos 4:4-8
Plague and Pestilence in Israel	Amos 4:9-13
The Lament over Israel	Amos 5:1-3
The Call to Repentance	Amos 5:4-17
Israel's Exile Beyond Damascus	Amos 5:18-27
Exile Inevitable	Amos 6:1-8
Oppression and Desolation Predicted	Amos 6:9-14
The Plague of Locusts	Amos 7:1-3
The Fire Devouring the Deep	Amos 7:4-6
The Vision of the Plumb Line	Amos 7:7-17
The Vision of Israel's Ruin	Amos 8:1-3
The Lust for Money	Amos 8:4-10
Famine of the Words of the Lord	Amos 8:11-14
The Destruction of the Sanctuary	Amos 9:1-10
Israel's Fortunes to be Restored	Amos 9:11-15

LECTURE 32 - HOSEA

INTRODUCTION

Hosea was the Jeremiah of the Northern Kingdom. He like Jeremiah spoke from a broken heart. He, after Jonah and Amos is the third and last prophet to Israel. His whole life is a doctrinal picture of sin and very bluntly shows that it is an insult against God. He also prophesied the fall of the Northern kingdom. This national tragedy was paralleled by his life, the tragedy of a broken home.

Families are a key to the stability and welfare of a nation. When you get a high level of family breakup with marriages failing then the nation is in trouble. With the decline in the family we have the death of society itself. When there are husbands and wives at logger heads, when adultery is common, then you have great pain and suffering in society, and finally that society is doomed.

HOSEA AND GOMER

Hosea married Gomer, who was apparently a very beautiful woman initially. She was not a prostitute at the time of marriage but she became one, but first she became promiscuous and had many affairs. The names of the children in the marriage indicate what is happening in the home and by analogy reflects what is going to happen in the nation.

The first child is named Jezreel which means God will avenge or God will scatter, and that is Hosea's child. The second one however is called Lo-ruhamah which means no pity, no father's compassion. In this name there is the question, "Who is the father?" implying that the father is not Hosea.

The third child was Lo-ammi which means, "Not my people". He is naming these children because of his own broken heart. In adultery there is no pity, there is no compassion, there is a deep mood of betrayal. The last two children are children of adultery. Hosea loves them and cares for them as we see as the story unfolds. He also cares for his adulterous wife, but adultery makes people hard and ugly over time, and this beautiful woman becomes ugly.

The three children stand as a warning to the children of Israel, the first one showing that God will avenge the spiritual adultery of the children of Israel. The second child is the picture that there is no pity shown on their sins, when God judges, He will do it in righteousness and they will have no excuse about what is happening. The third child's name shows that God will do this because the children of Israel have demonstrated that they are the children of fornication and not of faith.

HOSEA BUYS BACK GOMER

There is however hope in the book. In Hosea's own life he redeems his wife. This happens in chapter 3 where he is told to love this adulterous woman, a person who has been a mistress to others. Turn to and read **Hosea 3:1-5**. Hosea is a picture of how God loved Israel. The price he paid for Gomer was 15 pieces of silver which was only half of the price of a slave gored by a bull in Exodus 21:28-32. This has significance in the fact that Judas Iscariot was paid 30 pieces of silver for betraying the Lord. Hosea did not even have enough money to buy her back so he gave 15 pieces of silver and goods to cover the price.

If a woman is promiscuous it will show in her body, for if she has multiple partners she will deteriorate physically quickly. A man can hide some things but neither can for long – evil comes out. Gomer ends up old, worn out in a slave market and he buys her back.

Here we have the first solo parent mentioned in the Bible. He brings up the three children by himself. She is probably the last lot on the block but her husband buys her back. Hosea had a storehouse of grain which he has to empty to buy her back. Hosea is told to love her as God has loved him. By application we are not worthy that Christ should pay the price of dying on the Cross. Turn to and read , **1 Peter 1:18-19**.

Hosea is a very cogent argument for fidelity in marriage and that believers must always be ready to forgive the partner who has sinned, even in the most gross way. Hosea did not remarry even though he was entitled to. His wife was a prostitute which was the one ground for divorce, or execution, but he does not divorce her, and he is willing to buy her back. There is limit to this principle however, as taking back and abusive or pagan partner compromises your children, and we are not asked to walk the path Hosea was asked to walk, but we are prayerfully asked, to be ready to walk that path.

This represents the love of the Lord for Israel and the love of Christ for the church, and the love of the husband for the wife. There are a number of excellent illustrations in this book and it is important to teach in the church.

SPIRITUAL ADULTERY

Turn to and read, **Revelation 2:2 – 5**. John brings out the danger of spiritual adultery. The danger for the church at Ephesus is the same as the Israelites, the danger of unconfessed sin. It is not serving the Lord as we ought. In verses 2--5 we have the chilling words asking whether we love the Lord as we did at first. Does our love for the Lord grow cold as we grow older in the Christian faith. We need to grow up into the Lord Jesus Christ and to learn to love Him and serve Him more. Love should be deeper and fuller.

The Lord's criticism of Israel was that they had lost their first love. Gomer loved Hosea for a while but soon into their marriage started looking around at the other attractive people in the area. She is a picture of the emotional commitments that many today make to each other and even to God. As Christians we must use our character to take stock not only in this area but also in the spiritual area. In the Christian life you motor along and then quietly drift away, you backslide. The problem is stated in Revelation 2:5 - you have lost your first love. You have got cold. In the church of Laodicea in Revelation 3 we have a much more serious situation. In Ephesus they are still on fire but they have lost their first love, whereas the Laodiceans were lukewarm. That church had already reached total carnality and there is little hope when we get to that place, but there is some. Gomer shows that even the smallest hope is enough.

Turn to and read **John 21:15 - 19** - if you want to follow the Lord Jesus Christ you need to take seriously the words that the Lord said to Peter. You must love Him. You must do this practically when doing the pastoral job.

HOSEA AND HIS MINISTRY

Turn to and read, JOT page 411 - Note the title, God's love for backsliders. Hosea means salvation with Joshua deriving from the same Hebrew root word as Hosea. He was a successor to the prophet Amos. Amos and Jonah were both from the southern kingdom of Judah and went to Israel but Hosea was the only one of the three prophets to the northern kingdom to have been born in the northern kingdom itself. Hosea was one of the tenderest of the prophets in this context. He is called the prophet of the broken heart and is similar to Jeremiah in the fact that he saw the destruction and desolation of his homeland. His ministry is between 754 and 714 BC. On the map on page 413 you can see the places mentioned in the book.

Turn to and read, Page 414 - note that in the southern kingdom Isaiah and Micah were his contemporaries. The language and style of Hosea is very abrupt and sharp and he hammers things home. The nation was prosperous but it was spiritually dark. Everyone felt that things were going well in the north. No one could see the signs of decline, the worship centres were full, and there was an air of prosperity about. Hosea had the responsibility to show the northern kingdom the poverty in which they actually were living and the very real dangers that were there.

THE BOOK OF HOSEA

Turn to and read, Page 417-chart 103 , this gives a very good outline of the book. The first three chapters are personal whilst the last ten are national. His story is the parable, but it is his story. Here we have the trilogy of the marriage, separation and reunion, we have the same trilogy in God is holy, just and loving. You have his life as an illustration of doctrine. The last ten chapters are the sermons which are taken from his life.

HOSEA 4 - 6

Turn to and read, **Hosea 4:1-6** - A problem in the church today is a lack of doctrine, a lack of knowledge of purpose, lack of knowledge of His Word, lack of knowledge of Him. He says that because you do not take my words seriously I will judge you. These people are going to check out and disappear from history because they do not think God matters. They have left God out of the equation. This shows how serious it is to ignore God's Word. These people are going to perish because of lack of doctrine.

Read on to **verses 14-19** - Here we should note the backsliding heifer where people think they are progressing but they are sliding backwards and if they do not repent there is going to be disaster and great loss for them. The most important verse is verse 17 where Ephraim is joined to idols and has a parallel in Romans 1. These people have decided to adopt other god's than the Lord. Here the Lord says that He is not going to judge them but He is going to leave them with their gods.

Here the Lord allows their sin to judge them and take its course. These people have decided to do something that is wrong and they are left with its consequences. God is not fooled, nor is he mocked. He knows what is going on, He is a spirit and not an old man in the sky. These people thought their alternative religion was alright and that they would be accepted. Just like Cain, they believed a lie and like all who live a lie they died terribly.

Turn to and read **Hosea 5: 2 - 5, 15** - God says that he will wait for people and give them something to cause them to seek him. Behind divine judgement and the sin unto death we have the righteousness and justice of God. God is moving and is doing these things for a reason.

Turn to and read **Hosea 6: 1 – 6**. This is an important series of verse to understand the Lord himself. God always desires mercy and not sacrifice, knowledge of Himself rather than burnt offerings. The burnt offerings were given that they might get to know God. Do not do what is required without thinking; the Lord who loved you enough to give himself for you, desires you to exert effort to get to know him and worship him intelligently.

HOSEA 13-14

Turn to and read **Hosea 13:9-10** - "In the Lord alone is your help", this is a great motto. In the last chapter of Hosea notice that the promises that are given, if they will repent. This book talks about sin in a straight forward manner, it shows what sin does to the heart of God, what God's love is and the essence of repentance and the attitudes which we should have to the Lord and to one another. This is a book to be taught in your church and a great encouragement for people to deal with sin. You should teach it in association with 1 John. By teaching the Old and New Testaments you can show that you believe that all things are inspired by God. Make sure that they understand it clearly. This man through a broken heart was able to minister to those who were doing things that God did not approve of. They saw in Hosea's broken heart the broken heart of God.

Turn to and read, **Hosea 14 : 1 - 9**. We all face choices in this life, it is over to us to choose to serve the Lord and reject the sinner's way. If we do, we have the promise of blessing here. Irrespective of what the Lord puts you through you should accept it as from the Lord.

While Hosea sets an example of God's love, we must be very careful of applying his life to our own today, for he was called to walk a very unique path. Any believer marrying an unbeliever is wrong, so do not quote this book as evidence that you should do it. Hosea married Gomer under specific instruction from the Lord, something no-one today has in this matter! Two unbelievers are fine, two believers are fine, but not a believer or unbeliever. No-one today is called to "redeem" an unbeliever or carnal believer by marrying them, for the principle of "unequally yoked" now applies as a universal principle.

The good news is that Hosea and Gomer had a wonderful marriage after their reconciliation. Hosea went through hell on the way but for a very specific and unique purpose. Marriage is not supposed to be suffering but blessing, and will be if you both follow the Scriptures. It is a very topical book about a solo parent whose wife walked out on him. He brought up three children by himself. Even though adultery is a legitimate cause for divorce Hosea was still willing to love his wife as Christ loved the church, and so he sets the example for us of how the Lord loved us. This is a hope filled book for Israel and for adultery counselling.

HOSEA	
Hosea's Marriage to Gomer	Hosea 1:1-9
The Prophecy of Restoration	Hosea 1:10-11
Gomer's Adultery and Judgment	Hosea 2:1-13
Gomer's Restoration Promised	Hosea 2:14-23
Gomer's Restoration Accomplished	Hosea 3
Israel's Immorality	Hosea 4:1-13
Israel's Adultery	Hosea 4:14-19
God's Severity towards Israel	Hosea 5
Repentance and Restoration	Hosea 6:1-3

EVANGELICAL BIBLE COLLEGE OF WESTERN AUSTRALIA

Israel's Unfaithfulness Renewed	Hosea 6:4-11
Israel's Iniquity and Intrigue	Hosea 7:1-7
Woe and Derision to Ephraim	Hosea 7:8-16
Israel's Sin	Hosea 8:1-10
God's Sentence	Hosea 8:11-14
Israel's Riches to be Taken Away	Hosea 9:1-9
Israel's Population to Decline	Hosea 9:10-17
Israel's Idols to be Destroyed	Hosea 10:1-8
Israel's Fortresses to be Destroyed	Hosea 10:9-15
Israel to be a Captive of Assyria	Hosea 11:1-7
God's Compassion to Israel	Hosea 11:8-12:1
The Judgment upon Jacob	Hosea 12:2-6
Ephraim's Sin Described	Hosea 12:7-14
Ephraim's Doom Predicted	Hosea 13:1-11
Ephraim's Doom Determined	Hosea 13:12-16
The Call to Repent	Hosea 14:1-8
The Postscript	Hosea 14:9

DOCTRINE

LOVE

1. Love for God is total appreciation for all He is and has done.
2. Words for love in Greek language
 - a) eros (sexual love) not used in the New Testament
 - b) storge (comradship) not used in New Testament
 - c) agape (concerned love for others, great esteem for the loved one, reverence, a love that springs from adoration and veneration, and is a love of the will that chooses the loved one and devotes self to them to the exclusion of lesser objects. It may mean a self denying and compassionate devotion to the loved one)
 - d) phile (a love that embraces and kisses. This love is that of the affections and speaks of friendship and all one will do for a friend).
3. Our Lord makes it clear to Peter in John 21: 15-19 that he wants Peter to love him with agape love that flows from a deep occupation with the Lord. Agape, as a love of the will, must work out in service of the Lord, and this will express the believers love (agape) for other believers also.
4. Do not love of the things the world has to offer 1 John 2:15-17.
5. True love of God will always lead to love of the brethren. 1 John 1:3 -11, 1 John 3:1-3, 10, 4:7 -12, 19,
6. Love is expressed in worship and in service. 1 John 5:1-5.
7. Love for God will flow and grow from knowledge of his word. 1 Corinthians 2:9.
8. This deep love will be expressed in witness for the Lord to others, 2 Corinthians 5:14.
9. God loves every believer with perfect and unchanging love because we are united with His beloved Son.
10. It is also noted that the unbeliever has "agape" love for darkness rather than light John 3:19
11. Love for others is an important feature of the Christian life.
12. There are three types of love:-
 - (a) love for God.
 - (b) love for your spouse.
 - (c) love for other members of the human race.
13. It should be noted that only in type (b) is the body involved. The rest involve the soul or soul and spirit only.
14. Love For God
 - (a) Love for God is a response to the love of God. (Deuteronomy 6:5)
 - (b) The capacity for this love depends on your maturity. (Philippians 1:20,21; Ephesians 3:17-19; 1 John 4:17-18)
 - (c) For the Church age believer love for God occurs first through the filling of the Spirit. Confession of sin is therefore critically important. (Ephesians 5:2, c/f 5:18)
 - (d) Jesus Christ is the initiator of love of God through grace. (Ephesians 5:25-27; 1 John 4:8-10; 4:19)
 - (e) The believer loves God using his free will.
 - (f) The believer who does not love Christ is under a special curse and perpetual discipline. (1 Corinthians

16:22)

- (g) Love for God is the true motivator for working for God such as witnessing. (2 Corinthians 5:14)
- (h) This love is initiated by grace and increased in the believer who has a gracious attitude towards God and mankind. (Daniel 9:4; Psalm 31:23; 119:132; 1 Corinthians 2:9)
- (i) Love for God was commanded to all Old Testament saints. (Deuteronomy 6:5; 10:12; 11:1; 11:13)
- (j) Love for God is the basis of all true happiness as well as capacity for loving members of the human race. (Deuteronomy 30:16)
- (k) Love for God provides courage in battle. (Joshua 23:10-11)
- (l) As we see God through his Word it is impossible to love God except through his Word. (Psalm 119:165-167, 1 Peter 1:8)

15. Love For Your Spouse

- (a) This is love for a member of the opposite sex designed by God for you in eternity past unless you have the gift of celibacy. (Song of Solomon 8:6-7)
- (b) It is as strong as death and is a provision from God.
- (c) Death does not destroy this love. (Ecclesiastes 9:5-6)
- (d) This type of love is exclusive to one person. (Proverbs 5:18-19)
- (e) This type of love is protective both in absence (Song of Solomon 1:13, 4:6) and in presence. (Song of Solomon 2:4) The man is a banner of protection to the woman.
- (f) Love for your spouse illustrates relationships with the Lord. (Ezekiel 16:8, Ephesians 5:23-33)
- (g) Mental sins attack all forms of love. (1 John 5:18)
- (h) God has set aside time in each life for love. (Ecclesiastes 3:8)

16. Love For Others

- (a) Love for others has great stability and power. (2 Samuel 1:26, Proverbs 27:9,10, John 15:13, Galatians 5:4)
- (b) Love for others provides pleasant and relaxing environment. (Romans 13:10, Proverbs 10:12)
- (c) Love for others is free from hypocrisy. (Romans 12:9)
- (d) Love for others is outgoing and objective. (Galatians 5:13, 2 Samuel 1:26)
- (e) Love for others promotes orientation to grace. (Philemon 9-12)
- (f) Love for others has enemies and can be destroyed by:-
 - (i) Mental attitude sins. (Job 19:19, Proverbs 16:28)
 - (ii) Sins of the tongue. (Proverbs 17:9)
 - (iii) National catastrophe. (Jeremiah 6:21-23, 20:4-6)
- (g) Love for others can be counterfeited. (Proverbs 19:6-7)
- (h) Love for others can be removed because of divine discipline. (Psalm 38:11, 88:18)

17. We are recipients of God's love (AGAPE=ultimate concern) through the cross. 1 John 4:10,19, John 3:16.

18. We must give out the gospel to all that they might see God's love towards them Matthew 28:18-20.

19. Our attitudes to one another should show God's love in action. 1 John 4:12, John 13:35.

20. Love is commanded of all believers towards other believers, John 13:34, 1 John 4:7,8, Philippians 2:2-8.

21. This only becomes possible as we grow in Christ, as his word changes our minds giving us the capacity for love. 1 Peter 3:18. Love is a fruit of the Spirit.

22. Agape love in the believer puts the eternal issues of the other person's life ahead of all else, so that all is done to them with their eternal state in mind. 1 Corinthians 13:1-8.

23. We show our love towards believers by our practical concern for their spiritual growth and physical welfare. 2 Thessalonians 3:15, James 5:13-16, 1 Timothy 5:1-3, 1 Thessalonians 5:11-24.

24. We have strength to love others through the word in which we see that we are under the much more love of God: We are in the beloved and the beloved is in us, we are always recipients of His love. Romans 8:37, John 13:1, 20:2, 21:7,20, 15:9, Ephesians 2:4, 5:2, 25, Revelation 1:5.

LECTURE 33 - OBADIAH

INTRODUCTION

This is the shortest book in the Old Testament. It simply records a vision that was given to this man as a servant of the Lord. It gives nothing of his background, it only records his message. As a servant he has got a single major act of service to render, and this book is it. He is a wonderful picture of what a believer is to be and to do. The Lord is to be glorified and not us. In the ancient world the name Obadiah was very common. It was like John. There are two theories of when the book was written. One, which Jensen follows, dates this book as having been written at the time of Jehoram the king whilst others have it at the time of Jeremiah. Jensen takes the earlier view, but either could be correct, we will only know when we meet him in heaven.

CONTENTS OF THE BOOK

JOT - page 420 - note that in the chart he does not have Isaiah, Jeremiah or Ezekiel. The reason being, he places the prophet as 838-840 BC, thus making him a contemporary of Joel. The book is totally a prophecy on the kingdom of Edom. It is the judgement on that kingdom as a result of what they would do at the fall of Jerusalem. The Edomites were descendants of Esau and great opportunists. This is a warning to those who think they can kick Israel while Israel is down. With the second viewpoint as to date, you have Obadiah and Jeremiah being contemporaries. The book being written when the Edomites joined in with the Babylonians and pillaged the city of Jerusalem in 586 BC. Turn to and read, **Jeremiah 49 : 7 - 22**.

The Babylonian armies invaded and broke into Jerusalem and destroyed it killing perhaps in excess of 100,000 people and leading the rest off into captivity. As the Babylonians were doing this the Edomites decided that they could get spoil and swept in kicking a defenceless Israel. They were the stooges of the Babylonians. The Edomites were the descendants of Esau.

Here we see in his descendants Esau's character fully revealed. In this we see the reasons behind the Lord's words, "Esau have I hated, Jacob have I loved", come to the fore. It is likely that the earlier date of writing is correct as in Jeremiah 49 there is a passage which is very similar to Obadiah and it is Jeremiah who is quoting from Obadiah or at least referring to him. The political environment of the two men was very similar, or they were contemporaries.

JEHORAM

Turn to and read, **2 Chronicles 21:8-19** - Jehoram was a bad king, the bad kings are shown shaded in the chart at page 420 JOT. When he died no one offered a burnt offering for him. The Arabs swept in and made the land desolate. This is the way that the Lord deals with people in history when believers start living as unbelievers; He disciplined Israel and will deal with us too.

What we have in Obadiah, is we have God judging the unbeliever who has taken too much pleasure in plundering with such cruelty and malice that they were judged themselves. Israel deserved judgement but these people went too far says the Lord. They showed no mercy or pity, so in perfect justice none will be shown to them.

There are six minor prophets to the southern kingdom, Obadiah, Joel, Micah, Zephaniah, Habakkuk and Nahum. Isaiah was with Micah whilst Jeremiah was with Habakkuk.

JOT Page 422, here the map gives the main areas which are dealt with in this book and the direction from which the enemy came. The book is in a very vigorous and colourful style. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

ARROGANCE

JOT Page 424 - the sin of Edom was arrogance, they did not think that they needed God and could get away with anything they liked. This is the same sin that led to the flood. They thought they did not need God or want God. This will be a sign of the last days. If you look at unbelievers today you see a life in which they eliminate God from any meaning in their life, they are arrogantly independent of God, thinking that you are going to live forever.

You can do what ever you like and it does not matter is their attitude. This view is false, and the book of Obadiah shows how God judges in history the arrogant nations of the earth. It looks at the triumph of justice. Here the Jews ask whether there is any justice, is this fair, and Obadiah answers and says, "yes".

Obadiah says, yes God will judge. Vengeance is mine I will repay, says the Lord - **Romans 12:19**. It is a fearful thing to fall into the hands of the living God - **Hebrews 10:13**. God is in control and man will know about it one way or the other. Jensen also points out that God's mercy is forever. **Psalms 106:1**.

DIVISIONS OF THE BOOK

Obadiah, which comprises just one chapter, is divided into four sections; verses 1-9; 10-14; 15-16; 17-21. We have the sovereignty of God, the justice of God and his mercy shown. God is in control and still on the throne. The Lord Jesus Christ will still be on the throne until he returns to earth to reign.

Turn to and read **verses 1-9** - This is a prophecy about a nation which has been fulfilled. We have the angelic conflict in view in verse 1. God talks about arrogance. In "the rock" is talking about Petra, the capital of Edom, where a city is literally carved out of the walls of a ravine. The area was very easy to defend due to the narrow entrance into the area. There are no Edomites anymore. The Edomites were all destroyed. The eagles nest in the mountains around the city of Petra. These people lived in the heights of these cliffs and God says that He will bring them down. The Edomites swept in and while Israel were down they took everything, and God says they will also be swept away.

They saw that Israel was beaten by the Babylonians and Edom came in and took everything that was left. There was not even the gleanings which were left for the travellers or the poor. They destroyed everything. Esau the unbeliever was a nicer person than Jacob who was a believer, but by this stage in their history the sins of Esau have come to full fruition in the nation that descended from him, and they have no pity or mercy. The judgement pronounced upon them reminds us, that it does not matter how strong you are you will be destroyed utterly if you treat others as fodder.

Turn to and read, **Verses 10-14** - Obadiah prophecies that this is what they are going to do and this is what they did. They did it to a certain extent in the days of Jehoram but in the days of Jeremiah they did it totally. The Edomites laughed at people being killed and at people being taken into captivity. When the Jews were trying to escape many of them tried to flee to the mountains of Edom. As they met the Edomites, who were their cousins, the Edomites would capture them and give them over to the Babylonians for captivity or execution. After they had betrayed them the Edomites saddled their camels and went in to spoil their possessions.

Turn to and read, **Verses 15-16** - the prophecy is that they will receive their rewards. In the Mosaic Law we have the principle noted, "that his blood will be upon his head". This means that you must bear the responsibility for your sins, the evil you have done will come upon you. God finally judged the Edomites. It is hard living in the area where you see injustice. "Vengeance is mine, and I will repay", says the Lord. We have to leave vengeance in the Lord's hands.

Many people believe that because they confess their sin they can take it very lightly but from the very beginning the Bible makes it quite clear of the seriousness of sin. Many believers who get into gross sin in their life, later in life get a pay back. You are forgiven for the sin but the sin has long term consequences which may not surface for a number of years. What was done by the Edomites will be done to the Edomites later. Be sure your sins will find you out.

Turn to and read, **Verses 17-21** - After the betrayal the Edomites had a drinking party in the Temple. They so despised the Jews and God that they had a drunken orgy inside the very Holy Place. This will not be forgiven you, says the Lord. You cannot thumb your nose at God. The Israelites were destroyed but there was a remnant, but all the Edomites were destroyed utterly, they had no remnant. There are no Edomites today.

God will triumph and you will be judged, they are told. Here we have the eternal perspective. God's view of history is that he is in control and justice will be done, evil will not triumph. The Jews today find great hope in this book and give thanks to God for protection and deliverance. This is one of the places where we can go to, to show that Israel will secure the land. It is an area of promise, prophecy and an area which reminds us of the sovereignty, grace, faithfulness and justice of God.

OBADIAH	
The Fall of Edom Predicted	Obadiah 1:1-4
Edom's Destruction to be Complete	Obadiah 1:5-9
Edom's Sins Exposed	Obadiah 1:10-14
Judgment upon the Nations	Obadiah 1:15-16
Deliverance in Zion	Obadiah 1:17-21

LECTURE 34 - JOEL

INTRODUCTION

Jensen calls Joel the book of "The Day of the Lord". Joel was one of the earliest of the prophets and a contemporary of Elijah and Elisha living in the days of Joash. This book is the key to the prophecies of the end times, and as it is the first of them it sets up the categories for the others following. As such it is very important, as in our lifetime we are seeing many things that people have been waiting for since the time of Christ.

Turn to and read, JOT page 427 - note the date for the book at 820 BC, some say that it was at the time of the exile but internal evidence points to the earlier date. Joash was initially a good king under the saintly High Priest Jehoida as shown in 2 Kings 12 and 2 Chronicles 24 but when Jehoida died Joash got into murder and other sinful life patterns.

One of the testings sent was a plague of locusts, the effect of which is graphically described in Joel. It was this plague which so typified in Joel's mind the judgement of God. Under the guidance of the Holy Spirit Joel looks down across the centuries to the last judgement of God on Israel.

JOEL AND THE DAY OF THE LORD

His subject is, the day of the Lord. It is a time period which lasts for at least 1007 years. Joel makes it quite clear that the Day of the Lord lasts a long time as it encompasses the tribulation and the Millennium. It is a day that begins in great trouble and goes on to greatest glory. Here we have the unfolding drama of redemption, the unfolding purpose of the Scriptures spelt out. Joel looks to the end of time on earth to provide meaning and focus within the crises of time.

All doctrines were not given at once but many of them were unfolded progressively. Joel is the first prophet to talk about the day of the Lord and its further revelation and explanation goes right through to the Book of the Revelation in 96 AD.

It is important not to get all your teaching from Joel, Joel received some but more was given to Ezekiel, Jeremiah, Zechariah and eventually John on Patmos. If you are going to study prophecy do not just read one verse or book. We must get the whole truth from the whole Word of God. Never follow one commentator either, see how the passage inter-relates to the rest of the Scriptures. We have to look at the whole counsel of God. Remember the principle recorded by Paul under the Holy Spirit's guidance in 1 Corinthians 14:32, that the words of the prophets are always subject to the words of other prophets of the Word; all must be laid out together to get the complete truth.

Joel mentions the "Day of the Lord" five times in his book - **1:15, 2:1-2, 10-11, 30-31, 3:14-16**

THREE REASONS FOR JOEL'S PROPHECY

JOT page 427 - there are three main reasons for Joel prophecies.

- [a] To foretell the forthcoming judgement upon Judah for their sins.
- [b] To exhort Judah to turn their hearts to the Lord.
- [c] To convince the whole world that this world's history will culminate in the Day of the Lord. The scales of justice will finally rest.

Many people do not take **Romans 12:19** seriously enough. "Vengeance is mine I will repay says the Lord". Justice at the moment is very bad and there is rampant evil in the world. This however does not mean that justice will not be in the world at any time. God is still on the throne, evil is not destroyed yet but it will be. The Day of the Lord will be the time when God will move in history and finish it in His way in absolute justice.

There is no justice today but that does not prove that there is no God. The last words of the Lord were, "I will come again", and only then evil will be removed. The Lord is not finished with this world, He is coming again. Joel looked over a nation which should have known better, but it was involved in evil. They got judgement in the form of locusts and in the form of Arabs who came in and raped and pillaged. Joel said, "Lord justice, justice!!" The word came back that there would be justice but, "not yet". If God says, "not yet", there is a reason for it. The trouble with many Christians is that they are praising God for what He is doing rather than who He is, and his plan must be kept in mind.

OUR AIM

We should be growing in knowledge of Him so that when things are not good we can still praise Him for what He is and the plan that He has got which we probably cannot see. **1 Corinthians 13:12**. God says, "not yet", more often than He says, "yes". He wants you to know Him in sickness and in health. Marriages would be fine if it were all wealth, health and happiness, but the challenge of character is to trust and communicate when things are bad. As with marriage, so it is with our relationship with God.

Our Christian lives are to learn to love him because of who He is and His plan, even though we might die not seeing it fulfilled. Joel died without seeing any of his prophecies fulfilled. Peter said that these people longed to see these things which we have now but they died in faith not seeing it. Most believers are floating around but once you ground your life on the Lord Jesus Christ you get stability.

Joel is one of those who bring you face to face with this issue. Joel introduces what progresses in 1 Thessalonians and 1 Peter. The Day of the Lord occurs over 30 times in the Old Testament including Joel, Isaiah, Zechariah, Zephaniah and Ezekiel. If you go through those thirty passages, you will find that the phrase, "the Day of the Lord", will take you through the Tribulation, the battle of Armageddon, into the Millennium. Be a Berean and open the Word of God and compare scripture with scripture! **Acts 17:10-12**.

This ties in with the subject in Systematic Theology of Covenants and Dispensations. God has a plan but it is only when you study the Word of God systematically that you see these things. In order to understand it you have to look at every verse and saturate yourself with the Word of God. As a young minister if you put all the verses of a particular topic onto a sheet and try and then group them you will see how the subject all fits together. You then see what the whole doctrine is but you need to lock yourself away for a day to do that. This will allow you to lead your people through it in half an hour.

You study to show yourself approved unto God a workman that needs not be ashamed. You are to cut a straight furrow through the Word. **Acts 17:11, 2 Timothy 2:15, 3:13-17**. The early church only had the Old Testament. Good men differ in this area, so don't be too dogmatic in such areas as to absolute interpretations of unfulfilled prophecies.

Where good men differ, do not get arrogant yourself. Disagree with people with decorum. The Lord will correct us all in eternity. It is important to distinguish between Israel and the Church. The Church is restricted to the New Testament mainly outside the Gospels. If something is in the Old Testament it is basically for Israel.

ACTS 15

Turn to and read **Acts 15:7-12**- here the issue of the status of the Gentiles is raised and the position of the Jews in the Church is queried. In addition the position of Judaism in the Church is also discussed. It was decided that they were not to bring new Christians to be Judaistic proselytes, the Church was a new body and different from Israel. The Church was made up of people who were neither, Jew or Gentile, neither bond nor free, neither male nor female, they are all one in Christ Jesus. Read the next verses 13 - 18.

This passage in Acts 15 is the start of the Holy Spirit's revelation of this great change in world history, and the beginning of a new phase in God's eternal plan. It was also seen that the Gentiles needed to be circumcised of heart not in the flesh. This concept was later alluded to by Paul in his letter to the Galatians. If you are a Gentile believer you are a Christian, if you are a Jewish believer you are also a Christian. He is calling out a people for his name, the church.

In verse 16, he says that, "after this I will return and build the tabernacle of David which has fallen down". While he was saying this James could look out and see the Temple there. It was not demolished until AD 70. So therefore after the Gentiles have been called out the Lord Jesus Christ will return to rebuild the Tabernacle of David. After this he will take up again with Israel. Israel is not finished with yet. Here and in verse 17 we have a clear indication that there will be a rebuilt temple in Jerusalem.

ROMANS 11

Turn to and read **Romans 11:1, 11, 12, 15, 23, 25 - 27**. Paul says that the church is going to provoke the Jews to come back to the Lord. Here again there is evidence that God is not finished with Israel.

There are many prophecies that have not been fulfilled. This does not mean that they will not be fulfilled, they will. We should not spiritualise these prophecies as Origen did in the third century even though they are a valley of dry bones at the moment. If you preach Christ in Israel nowadays you will end up in jail. They do not want the Word of God in Israel at this time, but Joel says that there will be a time when they will. Joel introduces us to the vastness of God's plan, and the certainty of revival for Israel.

The church is not the be all and end all. We are superior to the Jews being royal family rather than family under Israel. We are superior in Christ to Abraham. Whilst the church is not Israel, the plan of God is working out and Israel has a future. They will look on Him who they have pierced.

DIVISION OF THE BOOK OF JOEL

Turn to and read, JOT page 429 - Look at the Outline of Joel

[a] Chapter 1 - A plague of locusts looking into the immediate future

[b] Chapter 2:1-11 - Imminent judgement

[c] Chapter 2:12-27 The call to repentance

[d] Chapter 2:28- 3 - The distant future.

Here we have a good example of what is called the prophetic law of double reference. A prophecy is given and it has an immediate fulfilment and also a far fulfilment

JOEL	
The Plague of Locusts	Joel 1:1-10
The Result of the Drought	Joel 1:11-20
The Coming Day of the Lord	Joel 2:1-11
The Call to Repentance	Joel 2:12-17
Deliverance will Follow Repentance	Joel 2:18-27
Promised Outpouring of the Spirit	Joel 2:28-32
Judgment of Judah's Enemies	Joel 3:1-16
Eternal Blessing for God's People	Joel 3:17-21

Turn to and read, **Joel 2:28 - 3:2** - Here is an example where the chapter break is artificial and not inspired. Here we have Jehosaphat's valley or the plain of Armageddon. This passage ties in with Zechariah, Ezekiel and the Revelation. Joel sees this in order as shown with the use of the word, "then", in verse 28.

They look to the mount of Zion. Who will come back to Mount Zion? The Lord Jesus Christ will. As His feet touch the Mount of Olives the mount will split in half the book of Zechariah tells us. This is reflected by the statement in Acts 1 where the Lord will come back in like manner of His departure.

In verse 28 we have a passage which was quoted by Peter in his sermon on the day of Pentecost as seen in **Acts 2:17-21**. If you compare Joel and Acts you will find there is a difference in words. This is because Peter is quoting from the Septuagint (Greek version of the text), and Joel as it is in our Old Testament is from the Masoretic or Hebrew text.

Ask yourself of Acts 1, is this a complete fulfilment? Peter has a problem (if he intended it to be) as the moon has not turned into blood and many other facets of the passage in Joel is not present, including the fact that the Spirit of the Lord is not poured out on all flesh, only on the believers. There was a great cloud on the day of the Cross but no blood in the sky at Pentecost.

The Greek idiom Peter uses explains the problem. The phrase translated, "this is that" does not mean what it appears to mean in the English, what it can mean is, "this is like that". The real thing is to come. This is a foretaste of what will come. When he comes again the prophecy of Joel will be fulfilled completely. Three thousand people were saved at Pentecost. Enough of Joel was fulfilled there however to show to these people that Jesus is the Christ the Son of God. Joel is a two edged sword which can be badly misquoted. The second fulfilment will come in and after the Armageddon campaign. The Lord will return and salvation will totally come to Zion where the Jewish believers are under maximum pressure and have looked upon the one they have pierced and believed on Him.

Paul says that the Lord is going to do something great with Israel. For the first time in history since 70AD, Israel a nation has re-established itself in our day. This is after 1900 years of dispersion. We should know this prophecy as we may live to see it fulfilled in our or our children's day!

JOEL'S PROPHECY

It is of interest that Joel, who was the first among the prophets ministering in the ninth century BC, has provided the fullest Old Testament view of the final fulfilment of prophecy as follows:-

- [a] The invasion of the land of Israel by Gentile forces in preparation to Armageddon. 2:1-10]
- [b] The order by the Lord to His army and preparation for the destruction of the enemy. 2:11

[c] The repentance of the Israelites.	2 12:-17
[d] The Lord promises deliverance for the Israelites.	2:18-27
[e] The promise of the future provision of the Holy Spirit with attendant manifestations.	2:28-29
[f] The signs of the Second Advent of Christ.	2:30-32
[g] The final regathering of Israel and judgement of the nations at Armageddon or the Valley of Jehosaphat.	3:1-16
[h] The establishment of the Millennial Kingdom on the earth with its blessing.	3:17-21]

DOCTRINES

PENTECOST AND THE PROPHECY OF JOEL

1. (Joel 2:28-29) states "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

2. From this it is clear that:-

- a) This will occur afterwards (gk - eschatos) meaning in the last days.
- b) The spirit would be poured out on all flesh.
- c) Sons and daughters to prophecy.
- d) Old men dream dreams.
- e) Young men see visions.
- f) Universal pouring out of the spirit.

3. In order for the Holy Spirit to be poured out on all flesh it would be necessary for all the inhabitants of the world to be believers. This only occurs twice after the Fall, at the Flood and at the start of the Millennial reign of Christ. As Joel lived long after the Flood the Second Advent is in view here.

4. In (Acts 2:15-21) Peter quoted directly from (Joel 2:28-32). What Pentecost and the Second Advent have in common is that the Holy Spirit is given on both occasions.

5. At Pentecost what accompanied the giving of the Holy Spirit?. The ability to evangelise in a language you have not previously learnt, the gift of tongues.

- a) The spirit was only given to 120 people rather than universally. (Acts 1:15)
- b) They spoke in foreign languages the good news of salvation. (Acts 2:1-15)
- c) There were three more "Pentecost "experiences in the book of Acts:-
 - i) For the Samaritans. (Acts 8:15-17)
 - ii) For the Gentiles. (Acts 10:44-46)
 - iii) For the followers of John. (Acts 19:2-7)

d) In (Acts 8:15) it said that the Holy Spirit had fallen on a few only. At the giving of the Spirit to the Samaritans no mention of miraculous speaking in other languages is given. It is also the only one of the four occasions when Jews were not stated to be present.

6. Tongues is only mentioned once in the Old Testament and it is a warning sign for Israel that they are to be severely disciplined and go into dispersion. (Isaiah 28:8-11)

7. The Holy Spirit was therefore given at Pentecost as it will be at the start of the Millennium but was given with the sign of cursing, tongues, and not with the blessings delineated in (Joel 2).

LECTURE 35 - MICAH

THE GOD OF MERCY

Turn to and read, JOT page 431 - NOTE the title, "Who is like God?"

Micah was a contemporary of Isaiah, Hosea and Amos, and probably had quite a lot to do with Isaiah. He shared Isaiah's fate who was cut in half by Manasseh. The liberals state that Micah chapters 4 and 5 belong to "deutero Micah" but this is not so. The reasons the liberals do this is their rejection of the supernatural, which causes them to reject the prophecies as such. They say that the passages which look like prophecies are in fact contemporary history. They reject supernatural and invent fantasy!

Micah prophesied that the northern kingdom would go into dispersion and this happened in 721 BC which was in his lifetime. He also prophesied the dispersion of the southern group and that they were going to be restored. As a result they say that this was written at

the time of Nehemiah. While it was partially fulfilled at the time of Nehemiah it will be fulfilled in the future only with the full restoration of the nation Israel in belief.

Turn to and read **Micah 7:18-20** - This is Micah's message for these people, God is holy, righteous but He is loving and full of mercy. God does not like judging; God prefers blessing - **Isaiah 28:21**.

God takes no pleasure in the prospect of hell and the lake of fire for sinners and desires to see them repent. Eternal damnation is a necessity brought about by sin and evil. This book makes a nonsense of the liberal's comment about the God of the Old Testament being a God of wrath. Micah tells us how God longs to be merciful and will forgive, He longs to pour His blessings out.

God is a God of justice, he brings us down and we deserve it. We should recognise why, because of sin in our life and let Him lift us up. Confession of sin opens the door of blessing. Micah majors on blessing. Micah says, who is a God like unto thee? He is a God of mercy - this could be seen as a summary of Micah.

DIVISION OF MICAH

Micah is divided by Dr McGee as follows:-

- [a] Chapters 1-3 - Who is a God like you in proclaiming and witnessing?
- [b] Chapters 4-5 - Who is like God in consoling?
- [c] Chapter 6 - Who is like God in pleading?
- [d] Chapter 7 - Who is like God in pardoning?

Do not accept a counterfeit when the truth is so wonderful. It is important to do a New and Old Testament book in parallel, and Micah is wonderfully related to Ephesians. There should be at least four teaching services during each week in the church and during these try to pair up an Old and a New Testament book and study them in tandem. As a minister you should be able to prepare 4 teaching messages a week. A person who does not can be considered lazy. Each message will take you four to six hours each. You will also be able with your time to do your visiting and pastoral work. You need to plan your time as a Minister and be a ruthless time manager. It is wonderful to be able to teach God's Word, and a book like this must be preached but I say that about every book don't I? That's because all should be known by all.

Jensen's outline of Micah is as follows

- [a] Chapters 1-2 - retribution
- [b] Chapters 3-5 - on the kingdom
- [c] Chapters 6-7 - worship

HISTORICAL BACKGROUND

Turn back to and read, JOT - CHART page 327 - shows Isaiah and his contemporaries. Micah saw his land over run by the enemy, as the Assyrians in 721 destroyed the northern kingdom completely. He prophesied it and saw it. He saw the refugees coming down from Samaria from the northern kingdom that was burning from the judgement of God. From Jerusalem they could see the smoke of Samaria rising into the sky. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

In 701 the Assyrian army finally came and surrounded Jerusalem, every other city in the southern kingdom having been taken by that time. Jerusalem alone held out because at the end king Hezekiah believed Isaiah and Micah. Both of these prophets lived at a time of great chaos and destruction. There was uncertainty and depression on a massive scale with famine, disease, and starvation killing more than the sword. The same disaster would occur again within 100 years because the revival did not last. **Jeremiah 14:12-18, 15:1-9, 21:7-9, Ezekiel 6:3-12**. Chaos is part of Satan's policy. We have to come back to dependence on the character of God. The character of God is stable and can be trusted. He knows your needs and problems and is in ultimate control. He knew you in eternity past and knew your needs at any particular point in time and has provision in his eternal plan for you.

Turn to and read, JOT - page 434 - Who is like Jehovah? Who is like the Lord? Here we have a series of judgements and promises. For every judgement of the Lord there is a promise. If the people believe it will bring them out of judgement. We must stand on the promises of God. You are in judgement because you sin.

Take the promise of God, firstly as concerning forgiveness as shown in 1 John 1:9. If you claim that and others you will come out of judgement and you will be alive at the end of the process, praising Him.

Turn back to and read, JOT - page 431 - Micah was a country boy being born in Morasth-Gath a very small town 30 kilometres south of Jerusalem on the camel train route to Egypt. It was a camel stop. All the trade that went into Egypt passed through this small town. He was in the country but knew what was going on. While he was in the country, Isaiah was in the city.

This combination was paralleled in Babylon with Daniel in the palace and Ezekiel with the general populace. There is no Scriptural evidence that either pair ever got together. They were given a job to do and they did it in their own spheres of life.

You may be living in a big city, you may be in a village, it does not matter where you are as long as it is where God wants you to be. Do your job and forget what the others are doing about their tasking. Do not long to be a Micah if you are an Isaiah. Remember the Lord's words in **John 21:21 - 23**.

MORAL CONDITION OF JUDAH

Micah's ministry was against moral corruption and false religion, with corrupt leadership from prophets and priests. Who were the main opposition? The answer, it was the religious crowd. He was surrounded by civil unrest, death and destruction and he trusted God. We need to learn from Micah and draw on the same strength.

Turn to and read, JOT - page 432 - King Hezekiah who succeeded Ahaz honoured Micah in his administration but it only brought a measure of obedience within the nation and Hezekiah was only half hearted. Though the formal temple worship was, maintained all sorts of sins were being committed by the general population. These included idolatry, covetousness, injustice and oppression. Micah and Isaiah were God's spokesmen for such a group as this.

Outwardly religion was going well. The people were living their lives and "playing church" on the Sabbath but were clearly pagan for the other six days. Very little has changed, people play church on a Sunday. The minister in a similar way to Micah has to preach against hypocrisy.

Let us get the reality into the relationship. Forget about religion and lift up Christ. Preach the relationship with the Lord so that they can walk with Him. As believers we should want to please him. If we do not we are none of His.

The Holy Spirit will be able to help you sort your life out. They preached sin but also the love, mercy and justice of God to shame the believers into facing their sin. He was holding up a mirror to their sin saying this is God and this is how you are living. Christians need to be shamed more often. Most Bible teaching shames Christians as it shows that we need to come closer to the Cross. Let's get to love Him more and let Him change us more.

JOT - page 432 - at the bottom of the page, Micah was written after the Assyrian conquest of Damascus which occurred between 734-32 BC but before 721 BC when the final fall of Samaria took place. He may well have been dead by the time the destruction of the southern kingdom occurred in 701 BC.

GOD WILL JUDGE BUT ALSO PARDON

The main themes are, that God will judge but will also pardon and that God is holy. Turn to and read, **Micah 3:1-4** - This is what the Assyrians used to do for recreation after a battle. They used to skin their prisoners alive and leave them to die in the sun. They would cut them up and boil them up for food for their animals. This passage is not figurative, it is literal. The Assyrians are going to invade their country and is what they are going to do to the northern kingdom. Micah says that this is no different to what you are doing to your countrymen in your business deals.

Economic capitalism was alive and well in Micah's day. Rich people were fleecing the poor. Micah was seeing people starving to death in his own village while the wealth went down to Egypt or back to Samaria or Jerusalem. The working people were being squeezed so that the profits went up for the wealthy.

He tells the business men of Judah and Israel that they are going to die in this manner because of their attitude to their countrymen and God. Ruthless capitalism reaps its rewards, and they are the pleasures of sin for a season, but the season is short. Micah is not a minister with smooth words. Truth hurts when evil is rampant in the land. You need to know history before you teach this book. You must be in the historical context if you are going to make this come to life.

Look up in a Bible Encyclopaedia - Micah, Assyrians

MICAH 3

Turn to and read **Micah 3:5-7** - Here he attacks the religious group saying that they had had visions in the night but your lives make a lie of your words. You cry peace when there is war coming. You cry light and you will die in darkness. God is going to deal with you for your lives. It reminds us that the Lord's servants are known by the "Fruit of the Holy Spirit" rather than their prophetic utterances, **Matthew 7:15-23**.

Turn to and read, **Micah 3:8-12** - this is a very potent prophecy. Micah was absolutely certain of his call. He knew what he was doing was in the power of God. He knew that he was doing it with God's spirit, power and voice. You can tell if a person is preaching because it will emphasise the Lord, the Cross sin and salvation. If they are unbelievers salvation is the question, if a believer we need confession of sin.

Micah says that they have built up Zion in blood and made Jerusalem great in sin and immersed themselves in evil and even their ministers preach for money. They will not teach God's Word unless they are given a large cheque. We should not be in the ministry for the money, and should be wary of those who are. You teach God's Word because you love Him. It is a sign of false prophets to be money hungry in the ministry. Examples of this are the millionaire American TV evangelists.

There are many still standing for the truth but recognise people by their fruits, and look for the fruits. They will see that what they have done has caused destruction and that Zion will be ploughed as a field and Jerusalem destroyed. Nebuchadnezzar did it but so did Titus. Titus stayed many weeks and demolished all of Jerusalem apart from the Western Wall of the Temple mount, now known as the Wailing Wall.

Titus ploughed it and cropped it rather than seeding it with salt which was what happened to Carthage. In both cases it was a testimony to the fact that the cities had been completely destroyed by Roman power. Micah said that this would happen and 800 years later it literally came true. It was due to the old problem of religion rather than relationship with God.

Turn to and read, in Micah 5:1-7 talks about the Lord, combining the first and second advents in the first four verses. The Old Testament prophets did not see the Church age between the two advents of Christ. Here we have the promise that he was going to come from Bethlehem 700 years before His birth. Here we have testimony to the truth of the Bible.

DOCTRINE

GOD CARES FOR YOU [See page 125 above]

MICAH	
God's Anger with Samaria and Judah	Micah 1:1-7
The Lament of the Prophet	Micah 1:8-16
Wicked Deeds of the Rich	Micah 2:1-11
The Remnant Regathered	Micah 2:12-13
Israel's Sins Denounced	Micah 3:1-8
Destruction of Jerusalem Foretold	Micah 3:9-12
The Coming of Law and Peace	Micah 4:1-5
The Lord Reigns in Zion	Micah 4:6-13
The Coming Ruler and His Reign	Micah 5:1-9
Idols and Weapons Destroyed	Micah 5:10-15
God's Complaint Against the People	Micah 6:1-5
What the Lord Requires	Micah 6:6-8
The Corruption of Israel	Micah 6:9-16
The Counsel of Despair	Micah 7:1-6
Trust in God's Salvation	Micah 7:7-14
God's Pardon and Love	Micah 7:15-20

LECTURE 36 - NAHUM

THE DESTRUCTION OF NINEVEH

This is one of the forgotten books of the Old Testament. It is a book on the destruction of Nineveh. Nahum means the comforter, yet he deals with destruction. It deals with the judgement on Assyria, which was a great comfort to everybody else, because the Assyrians were very bad and very cruel.

Jonah had led a great revival in Nineveh and one hundred years later Nahum writes this book. He writes it in 630 -640 BC, just before the destruction of Nineveh in 612 BC. It can be dated from the destruction of Thebes in 663 BC as this is mentioned in it.

Turn to and read, JOT - page 437 - chart. The Assyrian kings had quite complicated names given to them. They were made up of several syllables. Ashurbanipal was one such king who was very cruel. When he took one city he beheaded the king and used his head on a necklace which he made the king's son wear while he had a banquet. The Assyrians ruled on the basis of fear and this worked for a long time. They were so cruel and unforgiving that they rarely had any trouble. Many nations wanted the Assyrians destroyed. The Assyrians were destroyed with their empire at the height of its power.

In 663 BC they completely destroyed Egyptian power and became the supreme ruler in the entire Middle Eastern area. However Nineveh and Assyria fell almost overnight as a result of a combined attack by Babylon, Media, and the Scythians. The father of Nebuchadnezzar, Nabopolassar got together with the King of Elam, and invited the Scythians, the wild people from the north, to provide the cavalry. They were offered the portable golden spoil and the women. An army that could have amounted to a million men attacked Nineveh in the year 612BC. It was a closely fought campaign because Nineveh was a tremendous fortress, being like a fortified greater Los Angeles, three cities in one self supporting triangle, with very good armies within the walls.

Greater Nineveh comprised three cities with a heavily settled plain in between. The three cities were Nimrud, Nineveh and Khorsabad, one of the cities being sited at the meeting of the rivers and two further away. There was a massive wall surrounding the whole complex, as well as individual walls around the three cities. It is estimated that there could have been 1-3 million people in that area. The downfall was eventually caused by the flooding of the river which washed away part of the wall allowing for the large confederate army to enter the Assyrian stronghold. By the time of the flood the Scythians were ready to go home.

The violence in relation to the fall of Nineveh was the greatest of any battle in the ancient world. The Scythians took away the gold and the women. Most of the Assyrian men who were captured were killed. The few who survived became slaves in Babylon or Media. One small army under Asherballat escaped the carnage and relocated to Haran where they held out until 606 BC when he was finally destroyed by a strong army of the Babylonians led by their young general Nebuchadnezzar. After this the Babylonians and the Egyptians fought at Carchamesh for dominance of the Middle East, with Pharaoh Necho being defeated. The final king of Assyria in

Haran put the palace furniture together, placed his throne on the top and he and his family sat on the pyre while the servants lit it and they all burnt to death.

Turn to and read, JOT - page 438 - The Assyrian attitude comes through. It was unique as it was an empire that did not fall from within due to any weaknesses. Much of the library of the Assyrians was on clay tablets in cuneiform writing. There was a great fire in the destruction of Nineveh and the tablets were baked in the heat, fireproofed and survived the fall of Nineveh. They were burnt in the fire, buried under rubble and were not excavated until the end of the nineteenth and beginning of the 20th century. These formed the basis of the study called Assyriology, and there is much left to be discovered in the ruins of this great city complex.

EVIL IN THE WORLD

Turn to and read, JOT - page 439 - the questions apply today. Why do cruel nations survive when the nation that it oppresses is quite a good nation? Nahum is one of the books that tells of this and examines it. Why does evil still exist? It exists at this time because Satan has not been removed. The last chapter has not been written yet. Evil people are getting away with things at the moment but judgement will come. The book of Nahum says that the Lord has everything under control and that the answer to come.

Turn to and read, **Matthew 6:19-23** - this is a good commentary on Nahum. The Assyrians were exceedingly rich. They were so rich that the Scythians could not take all the gold with them. They left gold lying around because they could not carry it all.

All the wealth of looting cities for three hundred years was concentrated in this city complex. The horses were overloaded so they dropped the gold and took the women. It all went basically in a day. The Assyrians thought that no one could take Nineveh. It was taken by divine intervention.

Turn to and read, **Nahum 1:1-9** - This is a good way to start a sermon. He knocks them over and then spends the rest of the time patching them up. The Lord is slow to anger and does not want to judge. God however is going to see that evil receives its reward. No one gets by with sin without penalty. Nahum says that He knows him who trusts in Him.

He also says that affliction shall not rise up a second time. This is a prophecy of the fall of Nineveh. Every other city in the ancient world rose again but this city never rose again in history. You can visit Nineveh today and it is still a pile of ruins. This is highly unusual as even Babylon rose out of the ashes. This area finally became uninhabited in the third century BC. God's Word said it would not come back a second time to afflict the nations.

Xenophon was a mercenary in an army of Greeks who found themselves on the wrong side on a coup d'état in the Persian period. He was therefore one of ten thousand soldiers trapped in the centre of Persia. Their escape to Greece is one of the great stories of the ancient world. While they were heading west they passed the ruins of Nineveh. The ruins were so complete and the destruction of the local population so total that no one knew what the ruins had been originally called. There were no Assyrians left.

Read verses 15 ff. This was good news for Judah; the Assyrians were destroyed. This looks forward to more good news when the Lord returns to Judah at the Second Advent. It is good news for the people of God but bad news for those who oppose Him. John 3: 16 cf. 36

NAHUM 2

Turn to and read **Nahum 2:1-13** - Nahum 2 is completely fulfilled. Here we have a number of habits and actions of the Assyrians and what was going to happen to them. The Assyrians see the great armies come across the plain and make preparations. From archaeology we see that the Assyrians fortified the walls and once the first walls were breached they put up new walls. Only the flooded river defeated their walls.

These people are organised and strong and there is not a sign of degeneration. Finally God came and fought with their opponents and they fell. The Assyrians like many of the great armies in the world wore red. Turn to and read, Nahum 2:4 - the chariots shall rage in the streets. They had swords attached to the wheels of the chariots to enhance them as fighting machines. Sparks fly as the metal strikes metal.

Interestingly when Jonah was given the message he went to Nineveh, but when Nahum was given his message he did not, as it was too late. He paints the picture that it is too late for the Assyrians. There is only judgement now, there is no point going.

While there is hope the gospel comes, when there is no hope only judgement comes. Judgement was announced and that was it. There comes a time in the unbeliever's life when they go too far. There is enough time, enough evil, you are now standing before me and I am the judge said the Lord. Time has run out for the city.

Read **Chapter 2:5-8** - The fall of the city was horrific, the young women were led away screaming. The captains yelled at the soldiers to stop and fight but they did not. Read also **verses 11-13** - On every wall in the city there were lions portrayed. The lion was the symbol of Assyria. You think you are lions there will be no lions left in Nineveh. The great art works of the Assyrians were in stone and they were burnt.

The Assyrian nobility liked going on lion hunts and caged the lions but Nahum says that this is gone. You will be like lion's whelps. You will be squealing like baby animals, and in this mental state you will be killed. You think you are so tough but God is going to bring you down.

The Assyrians liked to send people to other nations to increase the level of fear. Nahum says that their messages will not go anywhere again. One of their propaganda leaders was the Rabshakeh who stood outside the city of Jerusalem (in the days of Isaiah – Isaiah 36ff) and said to them that they should surrender or we are going to come in there and you know what is going to happen. “Your God is not going to save you”, was his message. The proud Assyrians were wrong because the king of Judah and his people repented, trusted God, and the Assyrian army were slaughtered to a man, 185,000 of them. This was the only time Assyria was defeated.

NAHUM 3

Turn to and read, **Nahum 3:1-4** Assyria were the founders of terror based diplomacy and practised all the vices of evil men down the ages. They had more drinking places than most cities, and were great fornicators, they practised religious prostitution, they were the “free love and drink yourself silly” crowd. These people were totally degenerate but tough. Nahum says morality does matter. They were involved with witchcraft, astrology, and everything else that goes with it. Nothing is new!

Read **verses 5 ff-** the city No is Thebes, Put is Ethiopia and Lubin is Egypt. Thebes was on the river Nile. There were canals around them. They had defences all the way round but they all failed when the Assyrians came. The Assyrians looked upon everybody else as things; as lumps of meat to be used or abused for their own pleasure.

God takes note of that and if you look on people as things He will judge you. His standards do not change. The evil will be punished, you will reap what you sow. In verse 11 the people are drunk, and in verse 14 clay bricks were made to form an inside wall, but by verse 15 they start to panic. Even the strongest cannot resist God. They are being destroyed because they are on the wrong side of history. Assyria had several hundred thousand men under arms, but even that vast experienced tough army could not save them.

It did not look as if they were going to lose until a large section of wall got washed away in the flood. When you go down, Nahum says, everybody will clap their hands. God is not mocked. God is in control. The mill of God goes slow but he grinds exceedingly small. This is what the Assyrians found.

NAHUM	
God's Vengeance and Goodness	Nahum 1:1-11
The End of Affliction	Nahum 1:12-15
The Siege of Nineveh	Nahum 2:1-9
The Cry of Desolation	Nahum 2:10-13
The Sins of Nineveh	Nahum 3:1-7
The Sure Destruction	Nahum 3:8-19

LECTURE 37 - ZEPHANIAH

THE DARK SIDE OF LOVE

There are New Testament equivalents to Zephaniah. Let us set the scene by reading these two passages.

Turn to and read, **Hebrews 12:6, and John 15:1-2**. Zephaniah was a contemporary of Micah and Jeremiah. He was a prophet of the royal family and was therefore a prophet to the court itself. It is thought that he led Josiah to the Lord and may have been the person behind a revival in King Josiah's reign. He was the last prophet of Judah before its fall. He saw it's fall prophetically whilst Jeremiah experienced it.

Turn to and read, JOT - PAGE 446 - Chart 111 - Love has a dark side. God judges his own. While the Lord loves to be gracious to us, if we require discipline the Lord will supply it. We will come under the judgement of God and we must bear the consequences of that judgement. Remember, if you do not have access to Jensen's text book, draw notes from the “Post-Grad” file, “OT Module 1, OT Law and History”, on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

ZEPHANIAH CHAPTER 2

Turn to and read **Chapter 2:1-3**. Only when we seek the Lord is sin turned to salvation and deliverance and we have joy. This sums up the Christian life when we get out of fellowship. It gives a thumbnail sketch of what the nation of Israel are going to go through in the Day of Wrath but that a remnant will be saved. He will do things in your life which will make you come to terms with sin. If you think the Lord is hard for you give thanks because He has obviously things for you to do. He wants to be the best possible person for His service.

Zephaniah says deal with your sin and anything that is giving you trouble. Let the day bring joy even though the night brings sorrow and might be long and dark. The Lord is a great surgeon and does not hesitate to operate if necessary. If we do not confess our sin it will overflow and poison our whole life. If we do not accept the Lord dealing with small things in our life He may remove us all together. People who ignore little cancers in their body often die from a major tumour which has come from these small ones.

Love seeks the best interest of the beloved, and that is the attitude of the Lord. The Lord will discipline you. He is not as interested in our suffering here as he is interested in us working through our Christian life to His glory and our reward for eternity.

Dr McGee says of this important principle behind this little book. "Love places the Eternal Security and permanent welfare of the object of love above the transitory or temporary comfort or present pleasure down here upon this earth. Love seeks the best interests of the beloved".

By the time Zephaniah writes, Judah has dropped to a very low ebb and even the revival of Josiah had waned within a few years. Certain things were done through the revival, and certain things were not done. The habits of the people on the outside were changed but the inside was not. God had exhausted every other option other than judgement. In the time of Jeremiah they drop into the fifth cycle of divine discipline and face national catastrophe.

Those who do not respond when the Lord knocks quietly or knocks loudly will find that the Lord will knock the door down. If God has been knocking on the door and you have not heard him then you will suffer what you are going to suffer. This principle still operates today.

We must not let sin control us. If the Christian goes cold the Lord will light a fire under you and discipline to rekindle the fire. We should tell others the truth of the gospel so that we can save people from the burning of eternal judgement, and keep ourselves "hot" for the Lord so that we save ourselves the fires of judgement in time.

Turn to and read, JOT, Page 442 - Chart 110 shows Zephaniah's vision. He was born in 648 BC but his vision goes through right to the Millennial kingdom, the Day of the Lord. Zephaniah saw that the coming judgement was not a "slip up" in the plan of God. Note the key points in the book on pages 443, 444.

When things get very bad people think that God has given them up but God has not given you up at all, but is putting pressure on you so that you will walk closely to him. The challenge is to seek the Lord and then the believer can walk through the flames. The believer in his day faced total destruction but the believers with faith in the Word survived.

The naked people on the way to Babylon in Psalm 119 were believers, but their carnality had brought them to this place. The Lord's hand is on every detail of your life. Nothing has escaped the Lord and you will not either. His plan is going to work out for His glory, and when you see it, it will be your rejoicing.

There will come a time when Israel will be restored. The fig tree is back in the land now, but an even greater time is coming for them as they believe in their Messiah.

Turn to and read, JOT -Page 445 - Application principles - as you teach them in a church you should go through a book verse by verse. This shows the infallibility of the Word.

THE CHRISTIAN AND SIN

At the point of no return can a believer go too far? The believer cannot lose their salvation but they can go too far and come under the sin unto death. Even if the nation goes under, if you are walking with Christ there will be things for you to do during that period. You are safe even in the centre of military catastrophe. You are not going to die one second before the Lord wants you to. We are in the same place as Zephaniah when he talked to Israel about a coming catastrophe. It is important to realise that God has a plan here. You as a Christian have to walk close to Him for the sake of the evil that is out there. If you are not walking with the Lord you are walking on a very slippery path to danger.

ZEPHANIAH CHAPTER 1

Turn to and read, **Zephaniah 1:7-9** - The last king of Judah, the man who would not believe Jeremiah left Jerusalem with his sons but they were captured near Jericho. Nebuchadnezzar killed all the sons in front of him, and then blinded the king. When God says something God means it. This is a prophecy which the Lord literally fulfilled.

Zephaniah is speaking bluntly because they do not want to know, and they must be without excuse. If you do not want to accept the sacrifice that has provided for you, if you do not want to deal with sin, then God will deal with you. His holiness will be upheld. You have to realise the seriousness and defilement of sin, the evil of mental attitude sins. Learn the easy way rather than the hard way.

Turn to and read, **chapter 1 v 17** - this is the Holy Spirit speaking through Zephaniah. It is blunt and crude. This is the Spirit speaking to those who will not listen to any other language. People think that their sins are against other people but they are against the Lord.

Turn to and read, **Zephaniah 2 : 3** - This is a promise to seek the Lord while he may be found. It may be that the Lord will hide from you. You do not deserve to be brought through but if you repent there is a chance for you. But if you do not repent there is no chance for you at all. All the great fortresses of this world will fall.

ZEPHANIAH 3

Turn to and read, **Zephaniah 3 v7-8** - God is judging these people because they had received instruction but had rejected it. They got up earlier in the morning so that they had a longer day to sin in. In verse 8 we have the final judgement of the Lord. He is going to pay the account but there is a promise for Israel - read **verses 14 - 17**.

Turn to and read, **Romans 11:25-28**. When Paul saw them in rebellion still, in his own day, he desired them to be saved. God is not finished with Israel, the prophecies of Zephaniah 3 are still unfulfilled. They are coming and could be soon. Many Christians have been guilty of anti-Semitism in the past; they have hated the Jews, and this is a terrible and unbiblical attitude. What a terrible thing for a Christian to stand in the place the Assyrians and Edomites stood! They Bible makes clear, "they will look upon Him who they have pierced", and they will be saved. We are confident that in the midst of injustice we can see the hand of God working. Finally the evil ones who have turned away from God will face God.

Israel is in a mess at the moment both politically and religiously but God is doing something with His people and the Lord will raise them up again. Turn to and read 2 Peter 3:9 ff - Seeing the universe is going to be dissolved what manner of people should we be? Stop criticising Israel and mind your own business; and that means, get busy with what the Lord seeks you to do!

If you are in Christ you should not worry, you are God's preservative in the nation. We need to be without blame and press on in holy conversation and godliness. We must get our lives right before the Lord and then assist others getting theirs. In the midst of chaos, in the midst of war and famine God is still on the throne and as believers we must walk close to Him.

ZEPHANIAH	
Judgment upon Jerusalem	Zephaniah 1:1-133
The Day of Wrath	Zephaniah 1:14-18
The Call to Repentance	Zephaniah 2:1-4
The Woe upon the Nations	Zephaniah 2:5-15
The Woe on Jerusalem	Zephaniah 3:1-7
The Call to Wait for the Lord	Zephaniah 3:8-13
The Call to Rejoice	Zephaniah 3:14-20

DOCTRINES

BIBLE – INERRANCY [See page 8 above]

SIN

1. Sin means to fall short (like an arrow falling short of the target) of the glory of God. (Romans 3:23)
2. Therefore, anything which does not meet God's standard of righteousness and holiness is sin.
3. It is clear to see, then, that mankind, in his own strength, cannot achieve the righteousness of God. (Romans 3:9-10)
4. The sin of Adam
 - a) Sin entered the world with Adam. (Genesis 3:1-5, Romans 5:12)
 - b) The penalty of sin is death (Romans 6:23)
 - i) spiritual death - separation from God in time (Genesis 3:8)
 - ii) physical death - separation of the soul from the body (Genesis 3:19, 5:5)
 - iii) eternal death - separation from God in the Lake of Fire Revelation 20:13-14)
 - c) The man, Adam, as head over the woman, was therefore held responsible for sin (Romans 5:12)
 - d) The penalty of sin is imputed to all people, and, apparently, passed down through the male in birth.
 - e) Because Jesus was born of a virgin, He did not inherit the sin nature from Adam.
 - f) As a sinless man, He was therefore qualified to offer Himself as a sacrifice to pay the penalty of sin (death - spiritual and physical).
 - g) Because Christ has paid the penalty for sin for us, those who trust in Him are no longer condemned (Romans 5:19, 8:1)
5. All of creation is corrupted as a result of sin (Genesis 3:16-19, Romans 8:20-22)
6. Three types of sin:-
 - a) Adam's sin is imputed to all mankind
 - b) As a result, we all inherit a sinful nature
 - c) As a result, we therefore commit personal sins
7. Sin manifests itself in three categories:
 - a) Sins of action/deed
 - i) Examples include murder, adultery, stealing
 - b) Sins of the tongue/spoken
 - i) Examples include lying, slander, gossip, blasphemy
 - ii) Out of the seven "worst" sins, three are sins of the tongue. (Proverbs 6:16-19)
 - iii) Can result in the sin unto death. (Psalm 12:3)
 - iv) God protects and blesses the believer who is victimised by the sins of the tongue. (Matthew 5:11-12)
 - v) Troublemakers are always characterised by sins of the tongue. (Psalm 52:2)
 - c) Sins of the mind
 - i) Examples include pride, coveting, jealousy, bitterness, hatred, vindictiveness.

8. Recovery from sin

- a) When a believer sins his fellowship with God is disrupted. The Holy Spirit is grieved, and can no longer control your life.
- b) Confess the known sin. (1 John 1:9, Psalm 66:18) God forgives these sins upon confession and cleanses from the unknown sins in the believer's life as well as known sins.
- c) Examine your motivation - this involves full surrender to God. (Romans 12:1-2, 2 Corinthians 13:5)
- d) Move on from the sin which you have confessed. Don't get tied up with guilt - this is another sin. (Philippians 3:13-14, Psalm 103:10-12)
- e) Resume your active spiritual walk. Avoid areas where you might be tempted. (Hebrews 12:12-13)
- f) Be reconciled to others once you have been reconciled to God. (James 5:16)
- g) In human forgiveness we are told to forgive others even as God has forgiven us (Ephesians 4:32).

9. Jesus washed the feet of the disciples John 13:10

- a) The body is clean - we were eternally forgiven once and for all at the cross. (Hebrews 10:1-12).
- b) The feet need regular washing - we must confess our sins to the Father to restore fellowship (1 John 1:9)

10. Satan constantly accuses us of our sins before God (Revelation 12:10). However, the Lord Jesus Christ is our Advocate/Lawyer in heaven (1 John 2:1). He pleads for us by saying that the penalty for that sin has been paid in full.

11. Names for sin include:-

- a) Unbelief - denial of the truth. (John 16:9, Hebrews 3:12)
- b) Lawlessness - rejection of rules of life. (1 Timothy 1:9)
- c) Iniquity - evil acts. (Acts 8:22, 23)
- d) Trespass - encroachment on God's authority. (Ephesians 2:1)
- e) Disobedience - refusal to obey. (Hebrews 2:2)
- f) Transgression - violation of law. (Luke 15:29, Galatians 3:19)

12. The sin unto death is the physical death of a believer, due to habitual unconfessed sin or rebellion against God. (1 John 5:16, 17, 1 Corinthians 11:31, 32) Examples

- a) The Corinthian Pervert - (1 Corinthians 5)
- b) The Corinthians who habitually came to the Lord's table in an unworthy manner. (1 Corinthians 11:27-32)
- c) Moses (Deuteronomy 32:48-52)
- d) Achan (Joshua 7:16-26)
- e) Ananias and Sapphira (Acts 5:1 -11)

13. There is only one sin which can't be forgiven - the unpardonable sin - rejection of Jesus Christ.

- a) It is based upon rejection of the ministry of the Holy Spirit to reveal the Lord Jesus Christ as God and Saviour. Genesis 6:3, John 16:7-11, Hebrews 10:29.
- b) Synonyms for the unpardonable sin are: wilful sin Hebrews 10:26-31, blasphemy against the Holy Spirit Matthew 12:31, resisting the Holy Spirit Acts 7:51, insulting the Holy Spirit Hebrews 10:29

14. The first recorded sin was that of Satan - pride (Isaiah 14:12-14)

15. God is not the author of sin nor the author of temptation. It is incompatible with the nature of God for Him to create sin because of His divine character. (James 1:13).

16. Temptation comes from the world, the flesh (sin nature within man), or Satan. If he entertains the sin, man then chooses to sin - sin is therefore a result of man's own free will. (James 1:14)

ISRAEL

1. Israel has a future which was promised to Abraham. (Genesis 12:1-3)

2. Israel's future is based on regeneration. (Romans 9:6-14)

3. Israel's future is related to the land of Palestine. (Genesis 15:18, Numbers 34:1-12, Deuteronomy 30:1-9)

4. Israel has a King forever - the Son of David, the Lord Jesus Christ in the Millennium. (2 Samuel 7:8-16, Psalm 89:20-37)

5. The promises were confirmed to Jeremiah in the New Covenant (Jeremiah 31:31ff, Hebrews 8:8-13)

6. Israel's future begins as a nation at the Second Advent of Christ. (Zechariah 14:1-9)

7. Israel's future is guaranteed, even though the nation is now in dispersion under the discipline of God. (Isaiah 5:26-30, 14:1-3, 10:20-23, 11:11-16, Zechariah 10:6-12)

8. Israel had a purpose

- a) To witness to the holiness of the one true God. (Deuteronomy 6:4, Isaiah 43:10,12)

- b) To illustrate to the nations the blessings derived from serving the one true God. (Deuteronomy 33:26-29, 1 Chronicles 17:20-21, Psalm 144:15)
- c) To receive, record and broadcast the Scriptures. (Deuteronomy 4:5-8, Romans 3:1-2)
- d) To receive and proclaim the promised Messiah. (Genesis 3:15, 12:3, 2 Samuel 7:12-16, Isaiah 7:14, 9:6)

9. The nation Israel is now in dispersion under the discipline of God. The Church has replaced the mission of Israel during the Church Age. (Romans 11) When the Church is removed in the Rapture, Israel will again take up its purpose during the Tribulation (Revelation 7:4-8)

LECTURE 38 - HABAKKUK

INTRODUCTION

The answer to the question "why"? This is the question that you will ask the Lord on a number of occasions. The question is why will you not do something Lord, why did you let this happen, why are these people getting away with this Lord? The answer is, that the just shall live by faith. It is quoted three times in the New Testament, and comes from this little book of "the twelve".

Turn to and read, JOT page 427-428 top - Habakkuk was true to his name as he was an encourager, one who takes another to his heart, a person who soothes a crying child. You will have questions like, why did you allow this to happen Lord? Some such questions will not be answered in time. Remember, if you do not have access to Jensen's text book, draw notes from the "Post-Graduate" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

We need to believe in God's Word and rest in his promises. Many people think that the life of faith is sitting on the premises but it is in fact standing on the promises. You stand that you might serve him. We should live an obedient and holy life obeying Him who has called us.

When we have a question in theology that we find difficult to think about, the Biblical answer is not blind faith, or a leap in the dark. Hear God's Word! "Thy Word is a lamp to my feet and a light to my path". **Psalm 119:105**. When you have a question let the light shine on the problem. We step out in faith, by stepping out in the light of God's Word. Lord show me the answer from your word, is the right attitude. We step out in faith in the light of God's Word.

If you do not get the full answer you will know that the answer is with Him, and will come. Get to know Him and His character. Like Habakkuk you can say why, you can see that the answer is in God and seeing his character, you can have confidence that guidance will be given by God. It shows you the character of God as far as you can see. This book is poetry; in the Hebrew it is classical in its beauty.

It was written at the same time as Zephaniah during the reign of Josiah, a reign full of crisis. Some liberals say that chapter three is a different style therefore written later. The style is different because the subject is different. If one writes philosophical poetry and then you write another which is praise, the meter and the words are different in the two cases.

Turn to and read, JOT - PAGE 451 - Refer to the chart to see the outline of the book.

HABAKKUK	
The Perversion of Justice	Habakkuk 1:1-4
Punishment by the Chaldeans	Habakkuk 1:5-11
The Wicked Destroy the Righteous	Habakkuk 1:12-17
Life to the Righteous	Habakkuk 2:1-5
Woe to the Unrighteousness	Habakkuk 2:6-20
The Glory of the Holy One	Habakkuk 3:1-15
Rejoicing in the Lord	Habakkuk 3:16-19

CHAPTER 1

In chapter 1 he is asking why, in chapter 2 he is asking God for an answer. It is almost Job like in the sense of asking questions and getting the answers. God answers the earnest question. If you come before Him in prayer you will get an answer. If the answer is "no" you may learn more from it than if the answer is "yes", because we know that the just will live by faith.

Romans 5 forms a good commentary on the major premise of Habakkuk. From justification by faith we go to praise of God. Everything starts for man when he comes to God as a sinner and needs a Saviour and needs to be justified by faith in the Lord Jesus Christ. Luther was converted by reading Romans 1:17. Luther was seeking the way as to how he could be made right with God.

Turn to and read, in **Romans 5:1-5** - we can face pressure and trouble as Christians if we live and work in patience, trusting God. As the Lord teaches us patience thorough testing we obtain experience and maturity. We should trust Him under pressure. We will have our life refined in the fire. Then you will know what hope is. Hope is "elpis" in Greek, and means dynamic confidence.

You face the big questions of life squarely as a believer. We should not be arrogant; we should face those things that we do not know. When you have children you understand the father love of God, and you will recognise your limits and recognise how limitless God is. You will lose your own temper and recognise how fantastic the Lord is. God never loses His temper with us.

Turn to and read, **chapter 1:1-4 - Habakkuk** is looking at a system of injustice. He is seeing people being ripped apart and he is not seeing righteousness being done in the land. He asks, Lord how long? This is not a wrong attitude, it is important to be honest with God. Many believers become neurotic, psychotic, or physically ill because they do not cast their burdens on the Lord; we are not our own we are bought with a price. 1 Peter 1:18-21, 5:6-7.

Turn to and read, **1:5-11** - The Lord says He is going to bring the Chaldeans against them but He is also going to deal with the Chaldeans as well. Nebuchadnezzar went mad, and he learned in his madness the humility that he needed; his mind changed and he became a believer. His testimony is given in Daniel 4. God says to Habakkuk, you have asked a question but I have a plan. It does not mean that there is going to be an end of violence but God is in control.

Turn to and read, **1:12-2:1** - Habakkuk says that he has stated his case and he is waiting. When you talk to the Lord and you talk to other believers be ready to be corrected. None of us have a monopoly of the truth. The man who corrects you today may be the person who you correct tomorrow, and the Lord will be correcting us both the day after. You are human beings you need to know where you stand under God.

HABAKKUK 2

Turn to and read, **2:2** - When you hear God's Word you should be up and running. God wants you to witness for Him to your family, at your work, in your community. God wants you to be up and running and not dawdling along. He wants you to get moving. He has been saying this from the beginning of time. This is the message as a minister. Let us move into the Word and into life.

Turn to and read, **2:3-4** - The Lord is saying to Habakkuk and to us that he has a plan, He is revealing His plan. God says, "My plan may not be clear to you at this time but that does not mean that it is not clear, but that you cannot see it yet".

God is not waiting. Sometimes it will not be clear until the time it is needed. His timing is perfect but we may be out of time. The plan always was and always will be. God says directly to us through his word, "You wait and when I am ready to show you I will, when you are ready to see you will see".

Do not think you understand more than you do. Do not expect to know too much, but get to know what I want you to know and if you do not understand something get to know me more and recognise that there is an answer there but you are not ready for it at this time and live by your faith.

In verse 4 the word "his" is not in the original. The statement is that the just shall live by faith. This is contrasted with the person who is puffed up in his pride. We are to live in faith in him, in His Word not in our own ability. Do not puff yourself up; cast yourself down. 1 Peter 5:6-7.

People who think that there is an answer in sex, in the cocktail of any of the lusts of power, drugs, drunkenness, partying; that if they party enough everything is all right. Many people do not want to think, people who are jogging with their walkman or MP3 on so that they do not think. People do not want to think about death, that this life is going to end.

This is not new they were doing it in Habakkuk's day. This is a blunt attack in worshipping other idols, murdering, fornicating, drinking, or any form of escapism. Habakkuk stays stable under pressure. God says He is not toning down the message. It does not matter if you are a sinner in your own private jet or a sinner in the gutter, you are still a sinner.

CHAPTER 3

In the last chapter he now talks to God in praise about his needs, the needs of the people, the righteousness and justice of God. He sees that God has an answer which even though he cannot see it at the moment he can trust Him.

Turn to and read, **3:16** - When Habakkuk saw what God was going to do he was shattered, he was numbed by the pain of it. But he will rest in the day of trouble. He is resting on the Lord and trusting in His Word.

Turn to and read, **3:17-19** This is a parallel to Job. Yet if he slay me I will still praise Him. This is where faith comes on the basis of **Romans 5:1-5**. This is the attitude that God wants us to exhibit. There are a lot of Christians who are able to trust Him while the figs are on the tree but when there is absolute chaos in the land and pressure in their body, in their soul and spirit they fall to pieces and ask the Lord why.

They say they will not go back to church, they will not pray. If you are going to serve the Lord the Lord will put you under pressure. You have to learn like Habakkuk to sing in your pain, to glorify Him in the midst of all the pressures that evil can throw at him. That is why Habakkuk and Romans 5 are together.

Verses 17,18 must be true for us. We must put our problems in the Lord's hands. We give thanks for the Word and communicate with God through prayer.

LECTURE 39 - HAGGAI

INTRODUCTION

Haggai is one of the post exilic prophets. He was a contemporary of Zechariah but had a shorter ministry. The Temple rebuilding commenced in 536 BC but was suspended in 534 with nothing further occurring until 520. The Temple was finally completed in 516 BC.

Haggai was the prophet sent who told them to get on with the job and complete the Temple. He was a prophet with a single purpose with his theme summarised as, "do your work, complete the job assigned to you". He urged the people, in obedience to the plan of God, to rebuild the Temple of God.

Four areas of Haggai need to be noted

- [a] He was self effacing. He exalts the Lord and the Temple and not himself. We should have our lives on the Lord.
- [b] He was God's messenger. It was not Haggai speaking it was the Lord.
- [c] He is a rebuker but also encouraged and comforted which is a pattern for the pastor.
- [d] He preached and practised, he is a preacher who preached to the people but did not mind getting his own hands dirty. He was there with the people and encouraging them to work. He returned with the first group and was there when the foundation stone was laid in 535 BC.

They got the foundation stone laid and a few things done but that was it. They stopped and then started on their own houses. The people did not make any money and their lives were miserable; the reason being they had not put first things first.

After 16 years they ask the question "Why is the Lord doing these things to us?" Haggai said that he was glad they asked that question, here is the answer. It is not good enough to start something you need to finish it. There are a lot of Christians like that, they start something but never finish it. You have to grit your teeth and grind it out.

HAGGAI'S MINISTRY

There are four messages in Haggai, and they were given repeatedly. He believed in repetition, and as pastors so should we. We know when they were given, it was between August and December 520 BC. Zechariah began his ministry in October or November the same year. Haggai's main public preaching career lasted four months. The temple he got them to finish by 516 BC lasted for 586 years and his book has influenced believers for 2500 years so far. What an impact he had.

It is not how long you are in a ministry or preaching as long as you serve where God wants you to be, and are doing what God wants you to do. It is therefore very important that you make every sermon count. You as a preacher should preach as a dying man to dying men. We do not have a monopoly on time. We do not know how much time we have. We should give every message as if it were the last. All preaching should have a practical result. We should be prepared to get our hands dirty. When things get tough the really tough person gets going and works harder.

When we study Church history we are going to be challenged every week about this subject. Great men and women never stopped. Stir up the gift that is in you, do not slacken off. Turn to and read, **2 Timothy 1:6**. This forms a good motto to write above Haggai. Do not fear death, fear only to fail to complete the task the Lord has assigned to you!

Paul wrote to Timothy who was thinking of withdrawing when the things got tough advising him to stir up the gift that is within him. He also pointed out that all Scripture is God breathed and is profitable in many areas including reproof and instruction in righteousness. We are to get at the task and keep at it irrespective of opposition. We should preach every book in the Bible.

LIMITED MINISTRY

The Moravians loved the Lord and never compromised in their work for the Lord. Some of them went to the extent of selling themselves into life long slavery in the West Indies in order to reach the Negro slaves there. Do not think that when things get tough it is God's will that you should quit. Push on even harder and make your prayer to the Lord, if it is wrong stop it. Keep on walking on the path until a new door opens. When you finish the job God gave you the Lord will provide the next step.

Another good example of a limited ministry was the American missionaries who landed in South America and were killed by Indians. The missionary's widows went to minister to their husband's killers, with the result that the tribe was converted including some of the assassins. The lead killer of the missionaries became the pastor to his people. There had been many years of preparation but only a few days of ministry, but they had been effective because that was where the Lord wanted the people and they were doing what he wanted them to do.

Your life will be a series of open doors and closed doors. If you are still alive there is a ministry for you to do. We should pray where do want me to go, what do you want me to do. Take your opportunities and walk in the Spirit. God has given you a job, so finish it.

Turn to and read, **1 Corinthians 15:55-58**, for this is a good commentary on Haggai. Knowledge of doctrine removes the fear of death and gives strength to oppose evil, to resist pressure, and courageously face opposition. We know that God never does anything in vain, and with the certainties of his Word we can stand strong.

Turn to and read, JOT Page 457 Read the section titled, "The importance of the Temple". Gleason Archer's quote is worth meditating on. This temple would be smaller than Solomon's when it started out, although Herod would expand it to be larger than the first temple, but it's greatness was in that, it was to this temple that the Lord came. The Shekinah Glory never dwelt in this Temple as it had in Solomon's Temple, but the Lord, of whom the whole sacrificial system spoke, came to this Temple.

Turn to and read, JOT Page 458 , note chart 114 - the spiritual life of Israel is well graphed here, showing what is happening in history and that from the time of Malachi they slide down to the time of the Lord. It is of interest to see how the Lord uses these people to encourage and challenge his people. Then you have revivals. The Lord has provided revivals in both Great Britain and the United States, yet spiritually they still slide also. Revival is a phenomenon through history, and each generation needs many revivals and renewals to remain spiritually on fire for God.

We must hit the streets committed to revival, but before we hit the streets we must hit our knees and pray for our nations. Haggai was right behind revival. Haggai gave God's policy to God's people. Where does revival start? It does not start on the streets, it starts in the heart of the man/woman of God, and in the church of God's people.

It starts when people start believing and applying God's Word and praying. The first Missionary Society, the Baptist Missionary Society, was started in this way by William Carey in 1792. The key is to get people who are trained in God's Word. They know it, and that is how they apply it. They believed that God could do great things. "Believe great things of God, do great things for God, expect great things from God."

Haggai is telling us today that we should complete the course of study we are on, as unto the Lord, and like him never give up. The greatest speech Sir Winston Churchill ever gave was his shortest. It was to his old school. The introductions took over half an hour, but the speech took a few seconds. He stood, walked slowly forward, looked at the boys before him, and with a stern and serious look upon his face he said. "NEVER, NEVER, NEVER, GIVE UP!" With that he sat down. It was his greatest speech, and in it he was echoing the heart of Haggai.

FOUR MESSAGES IN HAGGAI

HAGGAI	
The Call to Rebuild the Temple	Haggai 1:1-11
The Call to Rebuild Obeyed	Haggai 1:12-15
Comfort and Hope from God	Haggai 2:1-9
Holiness and Uncleaness	Haggai 2:10-19
Zerubbabel, the Servant of God	Haggai 2:20-23

There are four messages in Haggai:- Reproof, Encouragement, Blessing and Promise. In the first section, man's word is prominent, in the second; God's Word dominates. They are encouraged to finish the work that they have started. Reproof should stop when the reproof has been successful. When you see your people change stop and encourage them rather than continually exhorting them. Encouragement is classified as positive reinforcement. Encouragement goes a long way. If you encourage people they will want to perform. You do not get the best out of people by screaming at them. They will do their job but they will not do it well. Encourage them to push on in the Word and work of God.

Turn to and read, **Haggai 1:1 - 11** they have stopped work in verse 1, and Haggai brings a word from the Lord in verse 5. "Consider your ways!"

People have been saying "Why has this been happening to us? Do not look at God, he tells them, look at yourselves. In verse 8 Haggai says let us get wood and get on with the job. He says that if you want to serve the Lord you should exhaust yourself. Go out, cut the wood and build the House of God. If you want the church to function find out what you can do in it and do it. You say amen with a teacher's syllabus, with a saw in your hand, with a cleaning roster for you to do. Many people will say, "praise the Lord and Hallelujah", but will let the other people do the jobs around the place. The Lord honours those who do his work. Say "amen" with your perspiration and a hammer or cleaning mop in your hand!

CHAPTER 2

Chapter 2 is the second sermon where he speaks to Joshua the High Priest and the people. When they had built the Temple some of the old timers remembered the Temple of Solomon which was far more magnificent. The second Temple was nothing to compare with it. The old timers were saying that it was not as good as in the old days. They were discouraging people. Do not discourage people. The Lord's answer is, "I am with you, be strong and do the job".

Turn to and read, **Haggai 2:1 - 9**. Praise the Lord for the memory but keep yourself in the present and do what the Lord wants. Do not look back with longing or forward with longing; look around and be busy in what the Lord has called you to do here and now, without comparisons. With the people that are saved today through your ministry, or even helped and stabilized in their faith today, the Lord may change the world. Just because you only have one person saved in the year do not despair, for that may be the most important person in your ministry. Do not get into the numbers game; do not despise the day of small things.

It is not the place or the numbers, it is whether the Lord is there and whether you are working in conformity with his plan. When you get into the ministry do not expect to have 500 people in your church in the first year.

You only need half a dozen people to start a church. There may be only 20-30 in the first year or so. Pray with them and for them and let the Lord multiply. When Paul referred to the Scriptures exhorting Timothy he was talking about the Old Testament. Go into the Old Testament and you will get a great blessing.

Turn to and read, **Haggai 2:10 -19**. This is the third sermon. Here he says unholiness is catching. If you are a minister of God's Word you must teach the problem of sin, you must hate it in your own life and wherever you see it. If there is sin in your life you are unacceptable to God. Holiness does not come by agonising or by monasticism. You can have holiness under pressure by dealing with sin in your life by dealing with anger and fear. You are set aside for service to the Lord. Do not let the sun go down on your anger, this is important in marriage.

Look at verse 19 - The Lord says, "up to this point in time I have been judging you, and you have economic depression". We have millions unemployed in many so called "developed" nations. The remedy is not changing the government, it is dealing with sin in man and laying the spiritual foundation for spiritual revival

Turn to and read, **Haggai 2:20-23**, this is the last sermon. We need a short sharp sermon that gets through, and this is certainly it. A long sermon does not impress God nor does it normally communicate to the people, but hitting hard and fast does. On the feast of Pentecost Peter gave a short sermon after the believers had prayed for ten days. Many were converted. This sermon was very short. You need only say what God wants you to say for as long as God wants you to say it. Note, the apostles prayed for 10 days, Peter preached for 10 minutes, and 3000 were saved. All too often our preachers pray for ten seconds, preach for hours, and no-one is saved. The remedy is prayer and a total focus on the task the Lord has for you.

What was important about Zerubbabel or Haggai? - nothing, only that they were God's men, as you are, and they prayed and obeyed! The Lord has something for us to do, as he had for them, that is why we are still alive! Unlike those who considered themselves a ring on the finger of the Lord, we are the fingers and feet of the Lord. We must be about the Lord's business doing what He wants us to do in the time that He has allocated to us.

Let us close by reading **John 15:15 - 17**. Let us rise up to do the work we are called to.

DOCTRINE

REVIVAL [See page 74 above]

LECTURE 40 - ZECHARIAH

INTRODUCTION

He was a contemporary of Haggai. In the Bible there are 28 men who have the name Zechariah. The author of this book is therefore not absolutely identifiable. His name means "God remembers", and the theme of the book is that God has not forgotten His people. It is a book that Jewish Christians love, and gentile believers also need to fall in love with this little book as it speaks of times yet to come for Israel.

The best book on Zechariah is by Charles Feinburg. Zechariah sees what God is going to do for them in the future. It is a source of encouragement in time of pressure. In this book the Jews have been able to look down the corridors of time and see how it is going to work out. We can see where we are going with God. It does not matter what pressure we are under at the moment, we can look into eternity and see how it is all going to work out. We do not know where the economy is going to be next year but we know where we are going to be in eternity.

THE FUTURE OF THE JEWS

The world is going to exist even though the events of the Tribulation even though half of the world's population at that time will be killed. The Millennium will still be established and the Lord will restore creation at the start of it. Zechariah has always confirmed to the Jews that they have a future for their nation. A Jewish Christian can read this book and thank God that the Lord has not finished with Israel.

Saul of Tarsus could write Romans Chapters 9 through 11 in which he is able to thank the Lord that he is not finished with Israel. Many Gentile Christians believe that they have replaced Israel. Zechariah clearly shows that while the gospel message, and the Lord Jesus in particular, is a rock of offence to those people, there is a future for Israel. There are many as yet unfulfilled prophecies to Israel even though at this time they are a highly atheistic nation as a whole.

Turn to and read, JOT - page 464 - There are many prophecies in Zechariah involving the Lord Jesus Christ. It is second only to Isaiah in that regard. There are many prophecies but there are ten pictures or "types" of Messiah here. He is a servant, a branch, the lowly king, a cleansing fountain, humanity, deity, a crowned king, amongst others are described in this book. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

Haggai prophesied for two months whilst Zechariah prophesied for two years although chapters 9-14 could have been later. In page 463 in Jensen we have the datelines for Zechariah. All the dates given by Zechariah are identifiable. It is between 520 and 518 BC.

The message and content from chapter 9 contains very accurate prophecies about the Greek invasion, and critics attack it because of this. This section could have been written after the temple was completed, but is prophecy not history (it wasn't written in 300BC!).

MESSAGES OF ZECHARIAH

Turn to and read, Chart 116 on page 465, which gives a pictorial outline of the book. "Turn ye to me", is the message. Who is the "me"? - chapter 6, verse 9 tells us that it is the branch, the Lord Jesus Christ. We have messages, visions, and burdens. It comes down to the simple point of, one Saviour, one hope for the nation. The one is the one who they have pierced.

ZECHARIAH	
Call for National Repentance	Zechariah 1:1-6
The Horsemen Among the Myrtles	Zechariah 1:7-17
The Four Horns and Four Smiths	Zechariah 1:18-21
The Measuring Line of Jerusalem	Zechariah 2
Joshua Cleansed and Reclothed	Zechariah 3
The Lampstand and the Two Olive Trees	Zechariah 4
The Flying Scroll	Zechariah 5:1-4
The Ephah of Iniquity	Zechariah 5:5-11
Four Chariots and Divine Judgment	Zechariah 6:1-8
The Crowning of Joshua	Zechariah 6:9-15
The Inquiry About Extra Fasts	Zechariah 7:1-7
Why their Prayers were not Answered	Zechariah 7:8-14
God's Intent to Bless Israel in the Kingdom	Zechariah 8:1-8
The People to Heed the Restoration Prophets	Zechariah 8:9-19
Nations to Seek God in Jerusalem	Zechariah 8:20-23
The Coming of the King Announced	Zechariah 9:1-10
The Reign of the King	Zechariah 9:11-17
The Redemption of God's People	Zechariah 10
The Rejection of the Messiah at the First Advent	Zechariah 11:1-6
The Wrath Because of the Rejection of the Messiah	Zechariah 11:7-14
The Siege of Jerusalem by the Beast	Zechariah 11:15-17
The False Shepherd Described	Zechariah 12:1-3
The Lord's Deliverance at the Siege	Zechariah 12:4-9
The Lord Revealed	Zechariah 12:10
The Repentance of the Remnant	Zechariah 12:11-14
Idols and False Prophets Cease	Zechariah 13:1-5
The Preaching to Israel after the Return of the Lord	Zechariah 13:6-7
Result of the Gentile Invasion	Zechariah 13:8-9
Armageddon	Zechariah 14:1-3
The Visible Return in Glory	Zechariah 14:4-7
The River of the Sanctuary	Zechariah 14:8
The Kingdom Set Up on Earths	Zechariah 14:9-15
The Worship and Spirituality of the Kingdom	Zechariah 14:16-21

Turn to and read, **Zechariah 1:8-21** - We need to learn the symbols. This was written by a Jew for Jews with Jewish symbolism that the Jews understood and still do. The imagery is accessible, so do not think it cannot be understood. This is a comfort if you know what he is talking about but confusion if you cannot understand it. When you go through the Hebrew you will find that the KJV records the word order accurately in most places but this does not make for good or simple English.

Turn to and read **Zechariah 3:1-2** for this is quoted in the New Testament and had a great more effect on the church than any other two verses in the ancient world. When you get to the heart of Zechariah you get to the heart of Paul. There are a number of very good quotations here that you will recognize.

Turn to and read, **Zechariah 4:7-10** - the vocabulary is apocalyptic. It is symbolic. You cannot sit down with your KJV and read it and understand it. This requires study but there are wonderful things here. The people were discouraged and ready to halt. They had started building but they had stopped again. Haggai had come and told them to get moving again. Then Zechariah says that God has shown him that Zerubbabel will place the cap stone on; in other words, that they will succeed.

ATTITUDE

If you see yourself in eternity, you will live in time as you should. If you can see where you are going it will affect your life here. No Christian can sin without thinking about the Cross and that Christ died for you. The blood of Christ must be at the front of your minds always. Where you are going to be in the future must be in the front of the mind now. If you are truly heavenly minded you will want to do everything that you can to help Him and honour Him.

Zechariah says that he has been shown by the Lord what will happen. The principle of chapter 4 is, "who will despise the day of small things". To the outside world, a small room with people in it studying the Bible, this Bible school, is nothing, it is a small thing, but if we are obedient in our study, the "small thing" can change the world. In verse 10 the old timers were saying that they had seen Solomon's Temple and the Second Temple was nothing compared with the first. Do not be discouraged, the message is, because Messiah will in fact visit this little house and he never came to the big one. Herod beautified it but it was the same house.

The Jewish people despised the small gathering at the last supper but look what eventuated from that room. You may be in a very small ministry. Relax and enjoy it. Let the Lord lift up and magnify the ministry. If it is His ministry he will honour it and you will be lifted up with it and blessed. Make sure it is His ministry and not yours.

Chapter 5 - the vision of the flying scroll, which is flying through the air. It is 10 metres long. This is a vision of the Word of God, not a flying cigar, or UFO, and it is of significant meaning. Explore it yourselves.

Chapter 7 gives 8 fasts. Turn to and read, **Zechariah 7:1- 10**. It is important to see the whole meaning behind it and the Lord criticising them because of what they were doing. The Lord was not impressed by the fasting. God was looking at the soul and the spirit and the heart. He is interested in what you are thinking and not on what is not passing your lips. Many Christians are strong on fasting and praying, and that is good, but it must be with the right heart. The rumbling of empty stomachs is not necessarily good for concentrating on prayer. There is a time to fast and there is a time to eat, but all times we must pray.

It is not ritual but reality that the Lord wants. Do not think that fasting is going to make points with God. It will not, it is a change of heart that will, as shown in **Romans 12:1-2**.

Then your prayers will count. These people have been fasting for two months a year for seventy years but the Lord says you are all phoney. Whatever you do, do unto the Lord. What is going to get you right before the Lord is, confession of sins, 1 John 1:9.

The signs and wonders groups sometimes use fasting, but there is nothing spiritual about the results. If you get people going without food enough, and have them standing for long you will get them hallucinating. If you want to have a mystic experience, just go without food for 72 hours. A lot of the mystic experiences of the monks were of this sort, and anyone can have them; believers and unbelievers. This is not spirituality, it is just biology; pagans do this. Remember the principle, that anything the unbeliever can do is not the Christian way of life. Fasting is bone fide but this is hypocrisy; if you fast, do so as unto the Lord, but don't enter into phoney spirituality. **Matthew 6:16-18**.

Many people have listened to Zechariah and shivered. "Victory to the Lord, victory is certain". The Lord is going to redeem His people. God is going to finish history His way no matter what man might think. God is in control and He is going to work His purposes out. It is sure and certain. It will be totally and utterly successful in the midst of great disaster.

Once you have the key to Zechariah you have the key to Daniel and the Revelation. The meanings are parallel but not identical.

DOCTRINE

ZECHARIAH – VISIONARY

1. SCRIPTURE - Nehemiah, Ezra, Zechariah.

2. BIOGRAPHY

Zechariah, whose name means "Jehovah remembers", was the son of Berechiah and grandson of Iddo (Zechariah 1:1). He was born in Babylon of the tribe of Levi. He was, therefore, both priest and prophet (Nehemiah 12:1,4,7,10,12,16). Ezra called him the son of Iddo, probably because his father Berechiah died early. He would, therefore, have grown up to head his grandfather's family. He was contemporary with Haggai the prophet, Zerubbabel the governor, and Joshua the high priest (Ezra 5:1,2; Zechariah 3:1; 4:6; 6:11). His first prophecy was given in the second year of Darius in 520 BC (Ezra 4:24; 5:1; Zechariah 1:1). Zechariah's prophecy is the eleventh of the so-called twelve minor prophets. He functioned for about two years as a prophet. The prophecies originated in Jerusalem and Judea. Zechariah concentrated in the earlier chapters with the Temple, the priesthood and government of Israel. He was concerned with establishing spiritual priorities for the Jews.

3. EVALUATION

Zechariah received promises for the future of Israel in a series of visions:

- a) The red horses, which showed that the world was at peace (Zechariah 1:7-17).
- b) The four horns, the four nations who had scattered Judah, Israel and Jerusalem (Zechariah 1:18,19; Daniel 7:24; Revelation 17:12).
- c) The four carpenters or carvers (charad, Heb.), who destroy the four horns, the four world empires (Zechariah 1:20,21). These may refer to the four judgments of Revelation 6:1-8.
- d) The man with the measuring line, which indicated a great future for Israel (Zechariah 2:1-13). This has still to be fulfilled, as it requires the Lord to appear in glory in Jerusalem (Matthew 24:29,30), the restoration of Israel (verse 6), the judgment of Jehovah upon the nations (verse 8) after the glory (Matthew 25:31,32), the full blessing of the earth in the kingdom (verses 10-13).
- e) Joshua the high priest is cleansed with new garments, showing a new spiritual start for Israel (Zechariah 3:1-7).
- f) Jehovah the Branch is now portrayed as the promise of the Messiah (Zechariah 3:8-10).
- g) The seven branch lampstand with two olive trees shows Zerubbabel and Joshua as spiritual leaders of Israel (Zechariah 4:1-14).
- h) The flying roll of judgment portrays punishment of God upon all evil doers (Zechariah 5:1-4).

- i) The woman and the ephah removed to Babylon shows the banishment of spiritual apostasy from Jerusalem. Again probably this vision is a millennial prophecy (Zechariah 5:5-11).
- j) The four horse drawn chariots portray the world under the peaceful rule of God (Zechariah 6:1-8).

4. PRINCIPLES

- a) At times of national depression the Lord can provide messengers of encouragement (Judges 2:16).
- b) There is a great future for Israel (Joel 3:18-20).
- c) God will judge those guilty of anti-Semitism (Genesis 12:3).
- d) Jesus Christ will return personally to reign (Revelation 20:4).
- e) God is in total control of our future (Matthew 6:31,32).
- f) Evil doers will eventually be judged by God (Psalm 37:9).
- g) Spiritual leaders prosper a nation (Judges 2:7-14).
- h) Apostasy will be removed in the millennium (Revelation 20:7-9).

ATTITUDE

1. Definition: Attitude or Mental attitude is the state of mind where the mind is set on a course of action on the basis of the whole function and thinking of the soul.
2. Every believer faces the inner conflict of divine versus human viewpoint. These two attitudes are at war in humanity in human history from the time of the fall. (Isaiah 55:7-9)
3. We are commanded to have divine viewpoint in our souls not the viewpoint of Satan (worldliness). 2 Corinthians 1:7, 10:5. (via Doctrine in the Soul).
3. Attitude determines both the life and character of a person - what you think is what you are (Proverbs 23:7)
4. As Christians we are commanded to have our thinking in tune with the mind of Christ. Gods plan for our lives calls for a new attitude in our souls, a new viewpoint, without any human viewpoint or mental attitude sin (1Corinthians 2:16, 2 Corinthians 10:4-5 Romans 12:2, Philippians 2:5, 2 Timothy 1:7)
5. Fellowship within a church is based on believers all being in tune with what the Bible teaches. Philippians 2:2.
6. Knowledge of the Bible (the mind of Christ, 1 Corinthians 2:16) and control by the Holy Spirit renews the mind of the believer, giving divine viewpoint. (Romans 12:2)
7. The right mental attitude produces joy (Philippians 2:2), confidence (2 Corinthians 5:1,6,8), stability (Isaiah 26:3-4, Philippians 4:7, 2 Thessalonians 2:2), true giving (2 Corinthians 9:7), love (1 Corinthians 13:5)
8. Human viewpoint is called worldliness. (Romans 12:2, Colossians 3:2)
9. Evil is what you think as you are following Satan's policy. Matthew 9:4, Galatians 6:3. Mental attitude sins produce self induced misery. (Proverbs 15:13)
10. Without clear thinking there is conflict in the mind of the believer. Isaiah 55:6-9, James 1:7-8.
11. True stability of Character comes only this way. Philippians 4:7, 2 Thessalonians 2:2.
12. Giving is a mental attitude. 2 Corinthians 9:7. Love is a mental attitude. 1 Corinthians 13: Deuteronomy 6:5,10:12.
13. Worldliness is a mental attitude: It is all non-grace thinking i.e. Anti Gods Plan, Colossians 3:2.
14. Confidence in service and living generally flows from having "Divine Viewpoint" which has other advantages such as
 - a) Stability in life - James 1:8
 - b) Prosperity of soul - Philippians 4:7
 - c) Giving to the Lord - 2 Corinthians 9:7
 - d) Spiritual rather than worldly - Romans 12:2, Colossians 3:2
 - e) Purity rather than evil - Matthew 9:4
 - f) No arrogance - Galatians 6:1-5.
 - g) Inner beauty - 1 Timothy 2:9,10,15.

LECTURE 41 - MALACHI

INTRODUCTION

Malachi as the last book in the Old Testament sounds the trumpet for the last time. After Malachi there is silence for four hundred years. This silence is only broken by the birth of John the Baptist and the Saviour. It is significant that he wrote about both of them in the last two chapters of his book.

This book represents the transition between the old and the new. The name Malachi means "my messenger". In the Septuagint it is translated, "his messenger". Critics denied his existence altogether, saying this was simply a fictitious author. This man does hide his identity, but that is because of the nature of his message. He gives no details about himself at all. He lives up to his name, he is the messenger of the Lord. This shows the principle that it is the message and not the messenger that is important.

It is for God to be seen and not the messenger. Our desire should be the same as expressed by the Greeks, when they said, "Sir we want to see Jesus", our job is to show the Lord not our scholarship. People do not want to see a man or woman perform they are interested in seeing the Lord Jesus Christ. We are not here to win friends and influence people we are here to be His messengers. This gives you a model to follow by name and function.

He looks back to the Levitical ministry and the work of the priests in the Temple. He looks back to the message that the law was to the people. He reflects on the righteousness and standards of God and looks forward to the herald or forerunner of the Messiah.

Turn to and read, **Malachi 2:7, 3:1**. He notes that the Levitical system pointed to Messiah, and also John the Baptist, and the Lord are pointed to in verse 1 of chapter 3.

Turn to and read, JOT page 467 - Would a man rob God? This is one of his subjects. It was one of the things that were wrong at the time of Malachi. It is still one of the things that are wrong nowadays. The people had gone so far in obedience but not all the way; they were morally lax, there were mixed marriages, the priests were not doing their job, and they were not paying the temple tithe to keep the system going.

THE TIMES OF MALACHI

Jensen puts Malachi at about the same time as the visit to Jerusalem of Nehemiah. The temple had been completed and the sacrifices were being offered, the governor not Nehemiah was ruling. **Malachi 1:8**. They had governors under the Persians. Malachi may well have prepared the way back for Ezra and Nehemiah, or it may be that Nehemiah opened the door for his ministry. This shows the advantage of in depth examination of the traditions of the day in the light of history.

OTJ page 468 - The problems in Malachi's day is very much the same as in our own. They had become increasingly drab and dreary, with disappointment, disillusionment, discouragement, blasted hopes, and broken hearts. The Jewish faith was eroding and there was a lot of backsliding with people being critical of God's ways. The believers of that day treated the task they had with contempt, rather than seeing it as an opportunity for service and blessing. They wanted the enthusiasm and experience of the services without the Bible teaching and personal holiness that was the objective.

Today we have an increasingly common cocktail of liberalism and charismatic believers co-existing. The result is dangerous; no Bible teaching, no knowledge of God's Word, no conviction of sin, no holiness of life, no fruit of the Holy Spirit, lots of noise and enthusiasm which is nothing but emotionalism.

Where Satan can keep his people (the liberals) in the church, they welcome some charismatic enthusiasm, for it enlivens an otherwise dead church but the result is greater evil, with the charismatic believers being watered down in their beliefs by the subtle erosion that liberalism produces. The seats are changed round so that the people are looking at each other rather than the minister to have a feeling of fellowship, but the real power, that only comes through the Word, evaporates. What is the answer? You teach God's Word in a prayerful and systematic manner. This will increase the spirituality in the church.

Malachi says that they would not rob their governor and asks why they are trying to rob God. Why are you play acting with your Creator? Why are you fooling around in the eyes of the one who gave you life? One day the Lord will take your life from you and demand an account from you.

Turn to and read, Chart 117 - JOT - page 470. Remember, if you do not have access to Jensen's text book, draw notes from the "Other Studies" file, "OT Module 1, OT Law and History", on the EBCWA CD, and fully teach through the Book Summary of topics embedded below.

MALACHI	
Fall of Edom Shows God's Love	Malachi 1:1-5
The Sins of the Priesthood	Malachi 1:6-14
The Warning to the Priesthood	Malachi 2:1-9
The Warning to the Unfaithful	Malachi 2:10-17
The Coming of the Messiah	Malachi 3:1-5
The Sins of the People	Malachi 3:6-12
Distinction Between Good and Evil	Malachi 3:13-18
Judgment by the Messiah	Malachi 4:1-4
The Return of Elijah	Malachi 4:5-6

The message to the church from the Holy Spirit is exactly the same as that of Malachi, "repent!", he urges, "what you are doing is not acceptable". "Do what God wants, stop what you are doing". "God is holding you responsible". If there is time look at the letters to the seven churches below, as the warnings in Revelation run parallel to Malachi.

LETTERS TO SEVEN CHURCHES

1. The seven churches are given in Revelation 2 and 3. Revelation 1:20, tells us that the seven lamp stands are the seven churches.

2. The churches are:- EPHESUS, SMYRNA, PERGAMUM, THYATIRA, SARDIS, PHILADELPHIA, LAODICEA.

3. EPHESUS:- Scripture: (Revelation 2:1-7)

Description of Christ - Hand Holding Stars (Revelation 1:16)

Evaluation - Mediocre spiritual life.

Criticism - Stayed out of fellowship.

Advice - Get back into fellowship.

Praise - Rejected paganism.

Future Assurance - Eternal life.

Type - Bible believing, but legalistic.

Era - 33-100 A.D.

4. SMYRNA:- Scripture: (Revelation 2:8-11)

Description of Christ - First and Last (Revelation 1:11)

Evaluation - Strong in Doctrine.

Criticism - Nil

Advice - Do not worry in oppression.

Praise - Faithfulness.

Future Assurance - No condemnation.

Type - Persecuted Church.

Era - 100-312 A.D.

5. PERGAMUM:- Scripture: (Revelation 2:12-17)

Description of Christ - The Judge with the Sword (Revelation 1:16)

Evaluation - Faithful in a pagan area.

Criticism - Some following of paganism.

Advice - Remove Nicolatans

Praise - Nil.

Future Assurance - Justification.

Type - State Church.

Era - 312-592 A.D.

6. THYATIRA:- Scripture: (Revelation 2:18-29)

Description of Christ- Eyes of Fire, Feet of Brass (Revelation 1:14, 15)

Evaluation - Followers of False Doctrine.

Criticism - False teachers.

Advice -Reject false doctrine

Praise - Faithfulness.

Future Assurance -Rulership, Happiness.

Type -Roman Catholic and Orthodox Churches

Era - 590-1517 A.D.

7. SARDIS:- Scripture: (Revelation 3:1-6)

Description of Christ - 7 Spirits of God (Revelation 1:16, 20)

Criticism - Working in the power of the flesh.

Advice - Return to producing divine good.

Praise - Some are in fellowship.

Future Assurance - Future Righteousness.

Type -Fundamental but legalistic.

Era - 1517-1750 A.D.

8. PHILADELPHIA:- Scripture: (Revelation 3:7-13)

Description of Christ - Holy and True (Revelation 1:16)

Evaluation -Grace church working in the spirit.

Criticism - Nil

Advice - Keep up the good work.

Praise - Nil

Future Assurance - Future Provision.

Type - Bible believing, spirit filled church.

Era - 1750-1925 A.D.

9. LAODICEA:- Scripture: (Revelation 3:14-22)
 Description of Christ - Faithful and true witness (Revelation 1:5)
 Evaluation - Carnal believers and apostate.
 Criticism - Poor witness.
 Advice - Get back into fellowship.
 Praise - Nil
 Future Assurance - Rulership.
 Type -Social gospel, Apostate Church.
 Era - 1925-Rapture.

NOTE:- The chronological system of the 7 churches is not universally accepted. It is quite clear, that all 7 types of churches occur in the world at the present time in various places and that has probably been true since the beginning.

GIVING

God remembers. We need to remember to confess any sins that have separated us from our holy God. You deal with sin rather than God having to deal with it and you later. You have to preach about sin at least once a week, as people need to hear this message. If you are systematically going through the Bible you will have a message on sin every week. It is important to teach four to six times a week, so that the Lord has the opportunity to teach the people what they need to know.

Turn to and read, JOT - page 471 - Applications. These are significant application questions. Are the sins of the priests of Malachi's day being committed today? The answer is yes. Does the principle of tithes and offerings still apply? Many churches say that they will gather up the tithes and offerings. Tithing is not a New Testament concept as such. It had however a very important function to play in the nation Israel and the principles are still applicable. The tithe was income tax to pay for the temple, and the church members have a similar responsible towards the support of their minister. Will a man rob God? We can, but we are fools to do this.

If we will only give all we can God says that He will open the heavens with overflowing blessings. As all provisions are from God it is the believer's duty to be a wise steward of not only his money but also his time and talents. In this manner true orientation to god's grace is shown.

By application your relationship with God is shown by your allocation of your money, talents, time, and possessions to God, and it will determine the quality of service within your Christian life. Acceptance of grace as the basis of giving should become the basis of generous giving. (**2 Corinthians 9:6**)

Turn to and read **Malachi 3:8-10**, this passage shows what a tithe is. It is the money, the food and the provisions that were to be paid for the Temple and for the priests.

The tithe in Israel was an income tax, it was not just 10%. Some years there was a tenth of everything that you produced had to go to the Temple for the support of the priests who were not able to support themselves. There were however two and sometimes three tithes, and most years the people paid 20% or 30%. The people were not at this point however being honest with the tenths (plural).

It was an honour system and people would come in and say that what they were bringing was one, two or three tenths; It was between them and the Lord. The situation was like when Ananias and Sapphira came before the apostles and lied about how much they were giving in Acts 5.

They said that it was all the proceeds from a sale when it was not. If they had said that it was a portion of it it would have been all right. Because they lied to the Holy Spirit they were killed. God wants us to give honestly, not deviously, and not with an eye on how we are impressing others.

The Temple was falling apart, the sacrifices were not being offered properly because of the lack of money. With it not being done properly there was not a good picture of the Cross. When the sacrifices stop at the Cross there is no need for the tithe. The believers of Malachi's day were encouraged to bring offerings as well so there were tithes and free will offerings. God tells them to be honest with Him; for them to do what they say.

If the church is in financial trouble there is also a spiritual reason for it. If the church is in financial trouble it is a spiritual problem and not a financial problem. The last thing you do is to stand up in the pulpit and ask for money.

Turn to and read **2 Corinthians 8:1-12, and, 9:6-11**. These are classic passages on Christian giving. Giving is to be, as the Lord has blessed. As the Lord has given you, so should you give. Christian giving is not "giving until it hurts". If by Christian giving you put your family under heavy pressure, that giving is wrong. I have seen some people who have committed so much money to the church that their pagan family have to bail them out as far as mortgages and food for the family are concerned. As a result witness to that family is lost. If you have lost your job you cannot afford to give money, or much money to the church at all, but you may be able to give time and talents. On this basis if you have 100 people working and giving even to the low level of 10% of what they receive net, then you should be able to support ten people in ministry. It does happen in the Mormon Church and most of the cults! It should be happening with us, or do we rob God?

We as believers have to face our obligations under this principle. Do not rush off on a tithing sermon as you may end up with a horrific job of social work. You may get a person talking about tithing who may appear to be a spiritual giant but his children will not darken the door of the church.

There are some people that cannot give any money, whilst others should give 90%. It is between God and the individual believer. A tithe therefore is not spiritual giving. God looks on the heart not the amount. You should keep it under review. Money is not meant to sit it is meant to move. If an unbeliever gives to the church, do not accept it; return it. Many of the TV evangelists are hungry for money, and this proves the source of their work. This brings their ministry into disrepute.

BRINGING YOUR BEST

The Lord honours his Word and those who honour Him in spiritual work and spiritual giving. Do not give God second best. Here they are told to bring the best animals for sacrifices. Do not give things away which are not good or worn out. People may think they are doing great things by giving rubbish to the Lord's work but they are insulting God.

As a minister we should spend time preparing messages as God must have the best. Do not take others work and restate it. He wants you to give your people things that have meant something to you. Spurgeon would have a look at a lot of commentaries but then he would let the Spirit lead him and say only what the Holy Spirit led him to say. Many ministers are lazy and use books of sermons and give them as their own. These people are hypocrites. This is robbing God of your talents.

Malachi talks about the first and second advents of Christ. He points out that there is hope in the Saviour and none other. They were looking forward to the Messiah, and we can look back at His ministry. He tells the people in the last verses in the Old Testament that he will send Elijah before the Second Advent. We are left at the end of the Old Testament waiting for something to happen. We started with man in paradise and end it with man in the midst of sin waiting for the Saviour to come. We have the sure prophecy of God. He is coming, wait for Him.

Between the writing of Malachi and that of the New Testament we have Alexander the Great and the Kings of the North and South; the Seleucids and the Ptolemys, both of whom give way to the Roman Empire. We are in the days leading to the Lord's First Advent as we leave this little power packed book.

DOCTRINES

CHRIST – FIRST AND SECOND ADVENTS

1. Old Testament saints had difficulty in distinguishing between the two advents of Christ. (1 Peter 1:10,11)
2. Old Testament prophecy has Christ coming as a gentle lamb led to the slaughter. (Isaiah 53:7)
3. Old Testament prophecy has Christ coming as the conquering King and Lion of the tribe of Judah. (Isaiah 11:1-12)
4. Jesus commenced his ministry announcing the Kingdom of Heaven is at hand. (Matthew 4:17) This connects the first and second advents.
5. Old Testament Prophecy showed that the Messiah would:-
 - a) be born of a virgin. (Isaiah 7:14)
 - b) be of the tribe of Judah. (Genesis 49:10)
 - c) be of the house of David. (Isaiah 11:1, Jeremiah 33:21)
 - d) die as a sacrifice. (Isaiah 53:1-12)
 - e) be crucified. (Psalm 22:1-21)
 - f) be resurrected from the dead. (Psalm 16:8-11)
 - g) return to earth at his second advent. (Zechariah 8:3)
 - h) be seated at the right hand of God. (Psalm 110:1)
6. It should be noted that the return of Christ for the Church (the Rapture) as given in (1 Thessalonians 4:14-18) was not revealed in the Old Testament - it is a mystery doctrine of the Church (Colossians 3:4-6)
7. The day of the Second Advent is characterised by supernatural darkness
 - a) When Christ returns every eye shall see him (Matthew 24:29-30) Christ is the light of the world and he will return to a world covered in darkness (symbolic of sin).
 - b) The darkness is similar to the darkness of the day of our Lord's crucifixion which hid the Lord Jesus Christ from man's sight whilst he was bearing our sins. (Mark 15:33)
 - c) The Second Advent delivers the Jewish believers besieged in Jerusalem by the King of the North. (Daniel 11, Zechariah 12:1-3, 14:1-4)
 - d) Other passages indicating that the day of the Second Advent is a day of total darkness on the earth. (Isaiah 13:9-10, Ezekiel 32:7-8, Joel 2:10-11, Joel 3:14-15, Amos 5:18, Zechariah 14:6, Matthew 24:29-30, Luke 21:25-27, Revelation 6:12-17)
8. Heralds of the Two Advents of Christ

A herald is a person who preceded a King in ancient times to announce his arrival. The King that we study is the Lord Jesus Christ.

 - a) First Advent
 - i) Human herald - John the Baptist (Matthew 3)
 - ii) Angelic heralds - Angels (Luke 2:1-15)
 - b) Second Advent

- i) Human heralds - Moses, Elijah (Revelation 11)
- ii) Angelic herald - The mighty angel (Revelation 10)

GIVING

1. Giving is an important part of spiritual life. It includes your attitude, the giving of yourself, your capacity as well as your possessions. Giving is as much a part of worship as praying, singing, listening to teaching, observing the Lord's Table, reading the Word. It is a function of priesthood for team work and often to sustain the work of leadership.

2. Basic Principles of Giving

- (a) Old Testament Giving - this giving was grace giving just as it is in our age. (Proverbs 11:24,25)
- (b) New Testament Giving - (2 Corinthians 9:7) also grace giving.
- (c) Tithing - this means ten per cent. It was a form of income tax in Israel. Offerings or giving were above this. Tithing was for all Jews, offerings for believers only. It should be remembered that Israel was a theocracy.
 - [i] In Israel two tithes were required annually
 - [ii] Tithe 1 - for the maintenance of the Levites (Numbers 18:21, 24) Civil servants in a theocracy.
 - [iii] Tithe 2 - for national feasts and sacrifices (Deuteronomy 14:22-26)
 - [iv] Every third year a third tithe was required:-
 - [v] Tithe 3 - for the poor of the land. (Deuteronomy 14:28, 29) Social security. In (Malachi 3:8-10) it mentions tithes and offerings, the tithes to be brought to the storehouse or treasury.
- (d) The time to give - the first day of the week. (1 Corinthians 16:2)
- (e) How much - as God has prospered (1 Corinthians 16:2)

3. General Scripture on Giving. (2 Corinthians chapters 8 & 9)

- (a) 2 Corinthians 8:1-8. Contrasts the Macedonian givers to the Corinthian givers, the former having been made poor by Roman oppression gave liberally. The Corinthians, the richest Church in Greece, gave sparingly.
- (b) Giving is an attitude of grace and inner happiness rather than compulsion or the amount donated (2 Corinthians 8:2)
- (c) Before money is given you must give yourself. (2 Corinthians 8:5)
- (d) Giving is as important an act as any other act in the fellowship. (2 Corinthians 8:7)
- (e) Giving is love giving not law giving (2 Corinthians 8:8)
- (f) Giving depends on being oriented to grace, the prime example being the gift of the Lord Jesus Christ. (2 Corinthians 8:9)
- (g) Money given in the Lord's service must be properly administered. (2 Corinthians 8:19-21)
- (h) If you give in grace you reap bountifully. If you give in legalism or with strings you reap sparingly. (2 Corinthians 9:6)
- (i) How to give. Giving is a reflection of your character, by grace not habit. (2 Corinthians 9:7)
- (j) God has given unto us his unspeakable Gift. (2 Corinthians 9:15, 1 Peter 2:24)
- [k] Giving should be regular. (1 Corinthians 16:2)
- [m] As we are prospered so we give: God provides the capital with which to give. (2 Corinthians 9:7-10)
- [n] Mature believers are most effective givers (2 Corinthians 9:10). Generosity of mind leads to generous giving (2 Corinthians 9:11; Philippians 4:14-18).
- [o] The pastor's logistical support comes from giving: He makes an issue out of the word never money, if he does his job God will provide the money. Pastor provides spiritual food and receives money for physical needs. Mutual blessing is thus assured, as the people show their appreciation for the ministry of the word. (2 Corinthians 11:7-9, Philippians 1:3-5, 4:10, 4:14)

DOCTRINE INDEX	PAGE
Abraham – Faith	12
Anti-Semitism	81
Apostasy	58
Attitude	159
Balaam	29
Bible and the Believer	98
Bible: Canonicity	6
Bible: Inerrancy	8
Bible: Inspiration	8

Blessing	34
Blood Sacrifice	22
Christ: First and Second Advents	163
Cyrus – Persian Shepherd	73
Daniel – Dedication	128
Daniel and the Fiery Furnace	128
David – Nobility	55
Davidic Covenant	54
Discipline of Believers	28
Elijah – Power of God	59
Elisha – Miracles	63
Esther – Jewish Queen	81
Ezekiel – Israel's Future	123
Feasts of Israel	23
Four Generation Curse	33
Gideon – Courage	42
Giving	164
God Cares For You	118
Guidance: The Will of God	80
Happiness	101
Isaac – Type of Christ	13
Isaiah 53 – Prophecy of Jesus Christ	110
Israel	152
Jacob – The Patriarch	14
Jeremiah – God's Messenger	115
Job – Suffering	85
Jonah – Motivation	132
Joseph – The Plan of God	14
Joshua – Leadership	38
Love	137
Marriage	104
Moses – The Law	18
Music	92
Names of God in the Old Testament	91
Nehemiah – Prayer	77
Pentateuch	33
Pentecost and the Prophecy of Joel	143
Pharaoh – God's Power	19
Philosophy	102
Prayer	76
Prophecy	110
Prophecy – Daniel's 70 Weeks	126
Prophetic Psalms About Christ	93
Redemption	4
Revival	69
Ruth – Type of Church	46
Samson – Broken Promises	42
Samuel – Prophet, Priest and Judge	50
Saul – Impatience	51
Sin	150
Sin Unto Death	50
Solomon – Pleasure	58
Suffering	28
Types: Joshua as a Type of Christ	38
Worship and Praise	92
Zechariah – Visionary	158