# A Very Simple Survey of the Old Testament

## Block #9 — Lessons 65–72

*Block #9 · Lessons 65–72 | Keith R. Blades | Enjoy the Bible Ministries®*

Study Overview & Lesson Summaries

## About This Block

Block #9 (Lessons 65–72) follows without alteration the next 8 lessons in the Bible in Felt outline, which focuses upon the earthly ministry of the Lord Jesus Christ. Doctrinally, these lessons cover God's dealings with Israel under the 4th installment of the fifth course of punishment. The titles of many lessons convey the idea that the present dispensation of grace was then in effect. But the Gospel accounts, along with the opening of the book of Acts, continue to set forth God's program and dealings with Israel. The titles are retained for simplicity; each lesson presents the proper viewpoint. It is not until the Lord raised up Paul as a brand new apostle that God brought in the dispensation of His grace. Yet we, along with our children, need to understand what was going on when the Lord functioned as "a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers" (Romans 15:8).

*www.enjoythebible.org*

## Lessons at a Glance

| Lesson | Core Focus |
|---|---|
| **L65** | Boyhood of Jesus — Matt. 2:13–23; Luke 2:42–52 |
| **L66** | John Baptizes Jesus — Matt. 3:1–17; Luke 3:1–38; John 1:29–34 |
| **L67** | Satan Tries to Get Jesus to Do Wrong — Matt. 4:1–11; Luke 4:1–13 |
| **L68** | Jesus Begins His Work — John 1:35–51; 2:1–11; Matt. 4:17–25 |
| **L69** | Jesus Makes a Sick Boy Well — John 4:43–54 |
| **L70** | Jesus Teaches from a Boat — Luke 5:1–11 |
| **L71** | Jesus Heals a Crippled Man — John 5:1–24 |
| **L72** | Why We Should Be Happy — Matt. 5:1–16 |

## Lesson Summaries

L65

## Boyhood of Jesus

*Matt. 2:13–23; Luke 2:42–52 • The two issues God sees fit to record about Jesus' childhood*

- Between the Lord being two years old and about 30, God doesn't see fit to tell us very much, because the Lord was not actively engaged in His ministry to Israel until about 30. But God does record two issues about His childhood.
- Writings such as The Gospel of the Infancy of Jesus Christ are part of Satan's attempts to corrupt the word of God. There would only be four Gospels according to God's statements in the prophets, and Matthew, Mark, Luke, and John perfectly fulfill those statements.

### Out of Egypt (Matthew 2:13–15)

- Joseph was told to flee into Egypt, "for Herod will seek the young child to destroy him" (2:13). But the main reason was to fulfill what the prophet Hosea had spoken: "Out of Egypt have I called my son" (2:15).
- God had originally called His son out of Egypt through Moses — Israel was 'His son; His firstborn' (Exodus 4:22). Hosea also referred to what God would yet do with His Son the Messiah when He put Him in Israel's place.
- Christ would have to walk the same road Israel had walked if He was going to legitimately be the perfect son and servant they never were, and qualify Himself to function as their kinsman-redeemer.

### "He shall be called a Nazarene" (Matthew 2:19–23)

- To be from Galilee was to be from the 'spiritual slums' to Israel's rulers. Nathanael expressed the issue: "Can there any good thing come out of Nazareth?" (John 1:46).
- The prophets set forth that the Messiah would be brought up in a 'meek and lowly' manner (see Isaiah 53:1–3). God provided for "He shall be called a Nazarene" (2:23) in Jesus' childhood by having Him grow up in the despised part of Israel.

### About His Father's business (Luke 2:42–52)

- At twelve, according to Jewish custom, Jesus would be considered a 'son of the Law.' It was also the time of the passover, the beginning of Israel's religious calendar — when school of the doctors of the Law would begin.
- Jesus "tarried behind in Jerusalem" (2:43) — not an act of disobedience; the time had come for Him to begin to deal with Israel's religious system. He sat "in the midst of the doctors, both hearing them, and asking them questions" (2:46).
- He said, "wist ye not that I must be about my Father's business?" (2:49). As the Son of God, His Father's business concerned the effectual working of the word of God in Israel. He would fully enter it with John the Baptist's ministry.

L66

## John Baptizes Jesus

*Matt. 3:1–17; Luke 3:1–38; John 1:29–34 • John the Baptist's ministry, and the beginning of the 4th instalment of the fifth course*

### Part One — The Voice Crying in the Wilderness

- This lesson also deals with John the Baptist's ministry and the beginning of the 4th instalment, so it is divided into two parts. After almost 400 years of God's silence since Malachi, the third instalment came to its conclusion.
- The fourth instalment: the Lord's earthly ministry and the 12 apostles' ministry (Acts 1–7). Instead of beginning His day of wrath, the Lord Jesus Christ raised up Paul; God temporarily set aside His program with Israel and

brought in this present dispensation of His grace.

- When "the word of God came unto John the son of Zacharias in the wilderness" (Luke 3:2), he began to function as a prophet — a "man sent from God" (John 1:6) — heralding comforting news to Israel, as Isaiah 40:1–3 had said.
- "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Israel had proved themselves unworthy of the kingdom, only worthy of receiving curses; the "kingdom of heaven," which they could not produce on their own, would be provided by God Himself.
- Israel needed to repent — see themselves as the unclean generation God said they were — and submit to "the Law ordinance of water baptism for uncleanness and remission of sins"; then God would not destroy them in His day of wrath.
- To the Pharisees and Sadducees: "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7). They thought themselves acceptable as Abraham's children; John was Malachi's "messenger," preparing Israel to "stand when he appeareth" (Malachi 3:1–2).

**Part Two — Jesus Manifested to Israel as Messiah**

- John came "to bear witness of the Light" (John 1:7). God told him the Messiah would be manifest to Israel through his baptism with water: "Upon whom thou shalt see the Spirit descending, and remaining on him" (John 1:33).
- Jesus came not as an unclean sinner, but "to fulfil all righteousness" (Matt. 3:15) — to be publicly manifested as the Messiah. The Spirit descending upon Him and the voice from heaven (3:16–17) were the two things foretold in Isaiah 42:1.
- Water baptism was one of the "rudiments of the world" God employed with Israel under the Law — a "shadow" of His work within them. Paul wasn't sent to water baptize (I Cor. 1:17); there is only "one baptism" for today (Eph. 4:5).
- That "one baptism" is the Spirit of God baptizing a person into Jesus Christ at the point of faith (I Cor. 12:13; Col. 2:12). No Christian could ever 'follow Jesus in baptism': He was baptized of John to manifest Himself as the Christ to Israel.

**L67**

## Satan Tries to Get Jesus to Do Wrong *Matt. 4:1–11; Luke 4:1–13 • Proving that He could function as Israel's Redeemer*

- This was not by accident. The Law covenant Israel had with God demanded that the Lord qualify Himself as one who could legitimately work to provide for His people's salvation.
- God said He would come into the world as a man to be Israel's Redeemer, and also be their Deliverer, Avenger, King, and Blesser. The Lord needed to show He was not Satan's "lawful captive" like the rest of His nation.
- Under the law of redemption (see Leviticus 25 and 27) another Israelite could from his own resources pay his brother's debt and set him free; through it God set forth how they could be rescued from the debt and penalty of their sins.
- There were five specific qualifications: the redeemer must be a kinsman; willing on his own; able to fully satisfy the debt; not himself in need of redemption; and he "must legally show himself as qualified to function as a

redeemer".

- The book of Ruth is a marvelous example: Boaz had to fulfill the qualifications of a redeemer before he could come to Naomi's rescue. In similar manner the Lord demonstrated that He was legally qualified before He would function as Israel's Redeemer.
- In the wilderness the Lord was concerned with the last two of the five requirements. He had already demonstrated the first three: He was a kinsman, the son of David; perfectly willing, coming to them; and fully able, because He was God Himself.
- "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1) — into the same kind of place and destitution as Israel (Exodus 15–18). His fast of forty days and forty nights far exceeded what Israel experienced.
- Israel had been tested as servants: instead of being content, trusting, and loyal, they murmured, doubted God, and sought compromise. Each of Satan's three temptations was comparable, and the Lord answered "It is written" — the words Moses declared Israel should have possessed.
- He was content to live by His Father's word and will; He did not tempt His Father to prove the angels would do as He said; and He would not compromise His Father's plan — Israel's redemption and the Abrahamic covenant's fulfillment.
- The Lord also vindicated Himself as the Son of Man with the right to take back the dominion of the earth which Satan usurped — what Luke particularly stresses. But most important now is His vindication as qualified to function as Israel's Redeemer.

**L68**

## Jesus Begins His Work

*John 1:35–51; 2:1–11; Matt. 4:17–25 • Three things the prophets said would start right away*

- Three things would start right away: Christ would preach "the gospel of the kingdom" to Israel; gather some special disciples unto Himself; and manifest signs of the kingdom and signs of His Messiah-ship (Isaiah 61:1–3; 8:18).
- "Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel" (Isaiah 8:18) — the special "children," later known as His 12 apostles.
- John knew his ministry was to decrease (John 3:30). He pointed out Jesus — "Behold the Lamb of God!" (John 1:36) — and two disciples followed. One, Andrew, brought his brother Simon, whom the Lord later singled out to lead the 12 apostles.
- Philip and Nathanael were added. Nathanael was fully convinced that Jesus was "the Son of God" and "the King of Israel" (John 1:49); with the rest of saved Israel he would see the kingdom of heaven established in Israel.
- By the sea of Galilee He called Peter and Andrew — "I will make you fishers of men" (Matt. 4:19) — and James and John. Twelve would be called in all, to sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28).
- He came to this area of Galilee because it was the very area specified by the prophets for the Messiah's public preaching to begin (Isaiah 9:1–2): "The people which sat in darkness saw great light" (Matt. 4:16).
- "Repent: for the kingdom of heaven is at hand" (Matt. 4:17). Daniel's time-schedule was almost at its end; Jesus entered His public ministry as "a

minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers" (Romans 15:8).

- Healing the sick and casting out devils (Matt. 4:23–24) gave Israel a taste of the two major blessings of the kingdom — no more sickness, and no Satan and his devils in the land — confirming the reality of the "gospel of the kingdom".
- Some miracles showed Jesus to be God Himself; most are recorded in John's Gospel. The first, at Cana, "manifested forth his glory" (John 2:11): He changed the chemical composition of the water — only the Creator Himself could do this.

L69

## Jesus Makes a Sick Boy Well

*John 4:43–54 • The 'signs of the kingdom', and a special miracle testifying to His Deity*

- The 'signs of the kingdom' were primarily physical healing and casting out devils — the blessings of no more sickness and no more captivity to Satan, talked about more than any others (Isaiah 33:24; 35:4–6; 49:24–25; Zechariah 13:1–2).
- Jesus didn't just perform any old miracles: He performed those that matched what the prophets said Israel could expect in the kingdom, to validate the "gospel of the kingdom" — "preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1).
- Hebrews 6:5 speaks of these miracles as "the powers of the world to come" — the powers that would be operating in Israel in the kingdom. Israel "tasted" them as foretastes of the kingdom blessings.
- The Lord gave the twelve power to perform these signs, sending them "to the lost sheep of the house of Israel" and to preach, "The kingdom of heaven is at hand" (Matt. 10:6–7).
- The unbelieving Pharisees said He did these by Satan's power. The Lord answered, "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you" (Luke 11:20) — this should have convinced them.
- A nobleman's son was sick at Capernaum, at the point of death. Jesus said, "Go thy way; thy son liveth" (John 4:50), and healed the boy without even being there — testifying both to the kingdom being at hand and to Jesus being the Messiah.
- This was "the second miracle" (John 4:54) of the special miracles that showed forth Jesus' "glory" as the Son of God. Without being told where the boy was or what was wrong, Jesus knew all these things already because He is God — Adonai Jehovah.
- The father knew from the hour that it was the exact time at which Jesus had spoken; not only he himself believed Jesus to be God among them, but so also did his whole house.
- Many Christians do not "rightly divide the word of truth" and expect these miracles today. They were part of God's program with Israel, suspended when He raised up Paul (Acts 9); God, through Paul, tells us what to expect today.

L70

## Jesus Teaches from a Boat *Luke 5:1–11 • The calling and ministry of the twelve special disciples*

- Andrew, Peter, Philip, Nathanael, James and John believed the "gospel of the kingdom," but did not immediately understand that Jesus would have them to be His special disciples. Luke 5:1–11 records the second of the Lord's two calls to Peter and those with him.
- After teaching the people out of Simon's ship, the Lord said, "Launch out into the deep, and let down your nets for a draught" (5:4). Simon answered, "we have toiled all the night, and have taken nothing" (5:5).
- It was not because they needed the fish: the Lord's call to follow Him involved a change of occupation. It was the Lord who had made their night's fishing a failure; He was their Lord in charge of their occupation.
- They "inclosed a great multitude of fishes: and their net brake" (5:6), filling two ships until they began to sink. Peter fell down at Jesus' knees: "Depart from me; for I am a sinful man, O Lord" (5:8).
- "Fear not; from henceforth thou shalt catch men" (5:10) — the issue wasn't punishment, but education. Now "they forsook all, and followed him" (5:11); their occupation would be 'catching men' in preaching the "gospel of the kingdom" to Israel.
- The overall ministry of the twelve apostles divides into 3 parts: with the Lord while He was in Israel; following the Lord's return to heaven; and once the kingdom of heaven is established on earth.
- With the Lord they preached and manifested the 'signs of the kingdom' as Isaiah's "children" (Isaiah 8:18). In Acts 1–7 they offered "repentance to Israel" in God's extended mercy, preparing the believing remnant to endure the day of the Lord's judgment.
- God unexpectedly interrupted His program with Israel (Acts 9). It will yet be fulfilled after this present dispensation is over, as Paul teaches in Romans 11; then the twelve "shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).
- Hence twelve, not eight or fifteen. Paul was not one of the twelve but a brand new apostle, raised up because of the new and unprophesied dispensation of Gentile grace; his name is not found in the Gospel accounts and Acts 1–7.

L71

## Jesus Heals a Crippled Man *John 5:1–24 • The third special miracle: 'Jehovah-Shalom,' Israel's 'Rest-Giver' or 'Peace-Giver'*

- John records seven special miracles that served as 'signs of Jesus' Deity/glory'; this lesson looks at the third. Each is a sign of one aspect of God's 'Jehovah-ness' that Israel so desperately needs. (An eighth, after the resurrection, is for the apostles alone.)
- God's name "Jehovah" is set forth like a blank cheque: He would be whatever Israel needed Him to be — their 'helper.' "O Israel, thou hast destroyed thyself; but in me *is* thine help" (Hosea 13:9).
- God identified 7 particular predicaments Israel was in and gave Himself 7 'Jehovah-names': Jehovah-Jireh (Provider), Jehovah-Ropheka (Healer), Jehovah-Shalom (Peace), Jehovah-Ra'ah (Shepherd), Jehovah-Nissi (Victory), Jehovah-Zidkenu (Righteousness), Jehovah-Shammah (There With You).
- John's 7 special miracles, each with its 'Jehovah-name': Water into Wine

(Jireh); Ruler's Dying Son Healed (Ropheka); Impotent Man Healed, 5:1–16 (Shalom); Feeding of the 5,000 (Ra'ah); Walking on the Sea (Nissi); Man Born Blind Healed (Zidkenu); Lazarus Raised from Dead (Shammah).

- All feasts were sabbaths, times of rest; Bethesda means 'house of mercy.' Israel needed God to mercifully come to them, deliver them from their helpless predicament, and give them the "rest" they could not provide for themselves.
- The angel at the pool was part of Israel's vain religious system, sponsored and controlled by Satan's policy of evil; it was not of God. The impotent folk looked for deliverance from a counterfeit source and their own efforts, perfectly typifying Israel as a whole.
- Jesus heals only one "certain man," whose infirmity of "thirty and eight years" (5:5) typified Israel's impotent predicament — the number of years Israel wandered in the wilderness, not allowed to enter God's "rest" because of their sin of not believing God.
- Jesus came to the man: "Wilt thou be made whole?" (5:6). The man still clung to Israel's vain religious system; Jesus just broke in on it and provided deliverance and rest Himself: "Rise, take up thy bed, and walk" (5:8).
- The man walked, "and on the same day was the sabbath" (5:9) — with the feast, the very day foreshadowing Israel's kingdom "rest". In 'Jehovah-Shalom' God said He would come and be Israel's 'Rest-Giver' or 'Peace-Giver' — and this is who Jesus is.

L72

## Why We Should Be Happy *Matt. 5:1–16 • The Beatitudes, and "the salt of the earth" and "the light of the world" — for the believing remnant of Israel*

### Part One — The Purpose of the Sermon on the Mount

- The Sermon on the Mount (Matthew 5–7) is popular because of the mistaken idea that the Lord is speaking to us today; His earthly ministry pertained to Israel. Despite the lesson title, "we" today are not addressed at all in the Beatitudes.
- It is "a message of corrective doctrine given to the believing remnant in Israel", exposing the corrupt and false religious system so they could be 'doers of the law' in truth — fulfilling Isaiah: "he will magnify the law, and make *it* honourable" (Isaiah 42:21).
- He opened with nine 'blessings' on the believing remnant — those to whom the prophets said He would give reasons for joy (Isaiah 61:1–3). The "acceptable year of the LORD" had arrived: the fifth course was drawing to its end.

### Part Two — The Nine Beatitudes

- "Blessed *are* the poor in spirit: for theirs is the kingdom of heaven" (5:3) — the "brokenhearted" of Isaiah 61:1, grieved to see the corruption in Israel's vain religious system, the Gentiles running rough-shod over Israel, and the nation as Satan's 'lawful captive.'
- Those that mourn (5:4) did so especially over Zion's plight in having wicked rulers lodged in it; they would be "comforted" when the kingdom was established (Isaiah 66:10–11). The meek (5:5), who meekly accepted injustices from Israel's wicked rulers, would "inherit the earth" with Christ.
- Those "which do hunger and thirst after righteousness" (5:6) would be filled in a completely righteous kingdom. The merciful, pure in heart and

peacemakers (5:7–9) would receive merciful judgment, the privilege of "seeing God" in His reign, and be "called the children of God".

- Persecuted by Israel's corrupt religious system (5:10–12), the remnant would be greatly rewarded when He establishes the kingdom. In this dispensation of grace God has given us our reasons for being happy: in Paul's epistles, our "spiritual blessings".

**Part Three — The Salt of the Earth and the Light of the World**

- "Ye are the salt of the earth" (5:13) perfectly describes what Israel is in God's plan and purpose: God covenanted with them to flavor the earth with the knowledge of Him, and Moses described the savor they ought to give to the earth (Deuteronomy 4:5–8).
- The Lord added, "but if the salt have lost his savour" (5:13): Israel, with its vain religious system, had lost its savor; but the cleansed remnant, who believed the "gospel of the kingdom", are "the salt of the earth" in truth.
- Israel failed to be "the light of the world" (5:14), as God said through Jeremiah (13:11); the cleansed remnant would fulfill that function when the kingdom was established. God's purpose with His "new creature" pertains to the heavenly places; with Israel, to this earth.

# Key Doctrinal Distinctions

## The Gospel Accounts — Still God's Program with Israel

The Gospel accounts, along with the opening of the book of Acts, continue to set forth God's program and dealings with Israel. The Synopsis says the children should be made aware "that the four Gospels describe what God is doing today is not right, and that such thinking is something that plagues Christianity." By not "rightly dividing the word of truth" a Christian will disobey God and mishandle God's word. It is in Paul's epistles that God has set forth His word to us today and the things that pertain to this present dispensation of His grace.

## The Fourth Instalment of the Fifth Course — and God's Unexpected Interruption

With John the Baptist the silence of God — the third instalment — came to its conclusion. The fourth instalment involves the earthly ministry of the Lord and the ministry of the 12 apostles following His return to heaven (Acts 1–7). With the stoning of Stephen the fifth and final instalment — the day of the LORD's wrath — was ready to begin. Instead God did something totally unexpected and unprophesied: the Lord Jesus Christ raised up Paul, and God temporarily set aside His program with Israel and brought in this present dispensation of His grace. The wrath of God is being graciously held back while God forms His "new creature", the church the body of Christ. Israel's program will yet be fulfilled after this present dispensation is over, as Paul teaches in Romans 11.

## Israel's Redeemer — the Qualifications Required by the Law

The Law contract Israel had with God especially demanded the qualifying of a Redeemer. Of five qualifications, the fifth was that the redeemer "must legally show himself as qualified to function as a

redeemer". The Lord had already demonstrated the first three; His temptations concerned the last two of the five requirements — showing that He was not in the predicament of their sins and not Satan's "lawful captive" as the rest of Israel was.

### Signs of the Kingdom and Signs of His Deity — Israel's Program, Not Ours

The majority of the Lord's miracles were 'signs of the kingdom': samples of the kingdom blessings that validated the "gospel of the kingdom" — "the powers of the world to come" (Hebrews 6:5). Special miracles recorded by John "manifested forth his glory"; each is a sign of one of the particular aspects of God's 'Jehovah-ness' that Israel so desperately needs. A great number of things are different in God's program with us today, including not performing the signs, wonders, and miracles of Israel's program.

### Water Baptism — One of the "Rudiments of the World"

Under the Law God dealt with Israel as little children, using teaching aids they could see and feel. Water baptism was one of these "rudiments of the world" — a "shadow" of a work of God within them which they could not see or feel. Today God deals with us as adult sons, not with ceremonies, rites, and ordinances. There is only "one baptism" God has for today (Ephesians 4:5): when the Spirit of God baptizes a person into Jesus Christ at the point of faith in Christ as Saviour.

## Key Scripture References

| | |
|---|---|
| **Exodus 4:22** | Israel 'His son; His firstborn' — called out of Egypt in Moses' day |
| **Leviticus 25; 27** | The law of redemption — the qualifications of a redeemer |
| **Isaiah 8:18** | "the children whom the LORD hath given me" — the 12 apostles "for signs and for wonders in Israel" |
| **Isaiah 40:1–3** | The comforting news, beginning with the "voice" crying in the wilderness — John the Baptist |
| **Isaiah 42:1** | "Behold my servant, whom I uphold" — the two signs fulfilled at Jesus' baptism |
| **Isaiah 42:21** | "he will magnify the law, and make *it* honourable" — fulfilled in the Sermon on the Mount |
| **Isaiah 61:1–3** | "The Spirit of the Lord GOD *is* upon me" — the ones to whom the Beatitudes are directed |
| **Hosea 11:1** | "called my son out of Egypt" — Israel in Moses' day, and God's Son the Messiah (Matt. 2:15) |
| **Malachi 3:1–2** | John the "messenger," preparing Israel to "stand when he appeareth" |
| **Matthew 3:16–17** | The Spirit descending and the voice from heaven — Jesus manifested to Israel as Messiah |
| **Matthew 4:1–11** | The three temptations — Christ stood firm where Israel failed |

| | |
|---|---|
| **Matthew 5:3–12** | The Beatitudes — blessings upon the remnant of Israel, not general reasons for happiness |
| **Matthew 19:28** | The twelve apostles “judging the twelve tribes of Israel” in the kingdom |
| **Luke 11:20** | “no doubt the kingdom of God is come upon you” — the meaning of casting out devils |
| **John 2:11** | The first special miracle: it “manifested forth his glory” |
| **John 5:5** | “thirty and eight years” — the years Israel wandered, not entering God’s “rest” |
| **Romans 15:8** | Christ “a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers” |
| **Ephesians 4:5** | Only “one baptism” God has for today |
| **Colossians 2:8, 16–17** | The “rudiments of the world”; “a shadow of things to come” |
| **Hebrews 6:5** | “the powers of the world to come” — the miracles as foretastes of the kingdom blessings |