

*WISDOM OF GOD
AND MAN.*

6-1: Two Kinds Response/People.

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

6-2: Some wise and unwise responses to God.

1. Those who have the knowledge of Jesus then return to worldly entanglements are like dogs returning to vomit: Proverbs 26:11 and II Peter 2:22.
2. To plan on tomorrow apart from the will of God is foolish: Proverbs 27:1 and James 4:13.
3. "Those who desire to be Rich" foolishly fall into temptations and snares: Proverbs 28:20 and I Timothy 6:9.

The full extent of how out of context Southern Baptist preachers have become, and by a former President of the SBC, with the obvious contradiction to a simultaneous claim for respectability of a literal Bible interpretation by this funda-

mentalist controlled convention, is the nerve of Jack Graham last Sunday to preach the Gospel of Wealth and Prosperity from Jeremiah 29:11; and in the message to have the dream-like gaul to cite this message as a blessing for him on the way to his success at the top of the professional Baptists pile. In the first place, Graham has never been in captivity in Babylon, which is where this remnant of God's people found themselves as the Prophet Jeremiah specifically addressed chapter 29 to the captives--and where they would be for 70 years as predicted in Isaiah [{see the "Plight of Prophets", a Message in the Bible Studies in Jeremiah series}](#); and furthermore how can you have a nerve to preach a Gospel of Prosperity message to a people suffering, away from their homeland and the security and comfort they knew in Judah and Jerusalem, to a people who had recently lost so much.

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

6-3: Making life's decisions in terms of the terminal One Day.

1. After tribulation the sun and moon will be darkened, the stars will fall from heaven, and the powers of heaven will be shaken: Ecclesiastes 12:1-3 and Mark 13:24.
2. Then the meek will inherit the earth: Psalm 37:11 and Matthew 5:5.

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

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

6-4: God's Eternal Wisdom rests in Christ.

1. God the Father, Psalm 45:6,7 and Hebrews 1:8, says of God the Son:

- (1). Your throne is forever, O God;
- (2). Rule of your kingdom is righteousness; and
- (3). You loved righteousness, hated iniquity.

2. Some statements by Christ before made on earth:

- (1). They hated me without cause: Psalm 69:4 and John 15:25.
- (2). The reproaches of God fell on me: Psalm 69:9 and Romans 15:3 come back to the 4 figures of baptism of I Peter 3, I would compare it to persons thinking that their head is above water--that they are treading water or float okay, I think we have enough background from the predictions of the Writing Prophets, to go into the real thing that happened during the time of Christ and of His apostles, in particular we will focus around the Apostle Peter and the book of I Peter as found in 3:18-22. Can I read it one more time, this time in the total context; and as I do so please look for the 4 figures of baptism: world baptism, the baptism of Christ, baptism of self, and water baptism.

"For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison, who formerly were disobedient, when once the longsuffering of God waited in the day of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us, namely baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him." (I Peter 3:18-22 NJKV)

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

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

First, the call of Jeremiah, the priest, to be a Prophet.

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

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

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

"Such was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard the voice of one speaking (Ezekiel 1:29)...And he said to me, 'Son of man, stand upon your feet, and I will speak with you.' And when he spoke to me, the Spirit entered into me and set me upon my feet; and I heard him speaking to me. And he said to me, 'Son of man, I send you to the people of Israel, to a nation of rebels, who have rebelled against me; they and their fathers have transgressed against me to this very day. The people also are impudent and stubborn: I send you to them; and you shall say to them, 'Thus says the Lord GOD.' And whether they hear or refuse to hear (for they are a rebellious house) they will know that there has been a prophet among them." (Jeremiah 2:1-5 RSV)

What a ministry as a Prophet, to Israel a nation of rebels who may not listen to him, and that the bottom line of his ministry is that the people must know that there is a prophet of God among them.

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

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

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

6-5: Messages to Five Nations.

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

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

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

Following the commission of Jeremiah of how to get messages to five of the nations, God gives the message.

(1). The Great Maker of History explains Who He Is.

- a. LORD of hosts, the God of Israel.
- b. Creator of earth, man, and animals.

c. By His power and His arm that is active in history, this God has given the works of His Creation to whomever it seemed proper to Him. (Wow, what a Great Maker of History!)

(2). God tells them that He has given all these lands over into the hands of Nebuchadnezzar, the king of Babylon who is His Servant. (Jeremiah 27:5)

NOTE: Hopefully in this context and the verse of Jeremiah 27:5, our concept and knowledge of progressive revelation in the Bible leads us to see how early in ancient history God let Himself be known, not only as the God of Israel, but also as the LORD of Hosts, alias the God of all nations and the Universe.

"I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me." (Jeremiah 27:5)

And if you fail to see the control of God in human history and among nations operating here undeniable, then I feel sorry for you. Either you have a severe problem with intellectual honesty, or you have failed to comprehend this Scripture and many others which teach God as always and ever at work in human history.

- a. All nations shall serve him, his son, and his grandson
- b. The end of this reign is determined as "until the time of his land comes".
- c. God will punish the nation that will not serve the king of Babylon with sword, famine, and pestilence.
- d. A warning not to listen to your nation's prophets, your diviners, dreamers, soothsayers, and sorceress who tell you not to serve the king of Babylon.
- e. The nations that serve the king of Babylon, God will let them remain in their own land to till it and live in it.

These same words were spoken to King Zedekiah of Judah, also to the priests and the people., "Until the Time of His Land Comes", no doubt a phrase that we have never heard and perhaps never read in the Bible; however, which not only implies but states: (1) God sets the lands of the nations, past and present; (2) God determines the time in history that a nations will rise and fall. The implications of this phrase and this scriptural context are awesome: it implies, yes demands, that the same God who determined in detail all the nations and their boundaries will do the same today for the United States and their neighbors. It would far harder to prove that God dealt that with nations in the Sixth Century B.C., then stopped. In fact, we cannot possible believe that as we know that another Prophet about to considered in this chapter, Daniel, prophesied

concerned the Greek and Roman nations as well as the everlasting kingdom of Christ.

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

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

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

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

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

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

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

Isaiah is the great landmark writing Prophet of the Bible, considered the prophet of Prophets. Before him were Obadiah, Joel, Jonah, and Amos; contemporary with Isaiah were Hosea in Israel and Micah in Judah. B.H. Carroll in his volumes of AN INTERPRETATION OF THE ENGLISH BIBLE divides the Writ-

ing Prophets into three Periods: first, the Prophets of the Assyrian Period--Obadiah, Joel, Jonah, Amos, Hosea, Isaiah, Micah, and Nahum; secondly, the Prophets of the Chaldean Period--Zephaniah, Habakkuk, Jeremiah, Ezekiel, and Daniel; and thirdly the Persian Period--Haggai, Zechariah, and Malachi. Isaiah 13-23 is called "The Book of Foreign Prophecies" as it deals with these other nations around Judah and Israel. Messages are recorded for ten foreign nations and in this order: Babylon, Assyria, Philistia, Moab, Damascus, Ethiopia, Egypt, Dumah, Arabia, and Tyre.

Dumah is Edom in this list: that is found in Isaiah 34. Yet the passage of Isaiah 34 implies much more scatological judgement than on Edom, as if Edom has become a symbol of all on whom God will rain out His final wrath. You see both the eschatological and the general nature of world judgment at the beginning of chapter 34.

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

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

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

1. A Prophecy Against Babylon (Isaiah 13)
2. A Prophecy Against Assyria (Isaiah 14:24-27)
3. A Prophecy Against the Philistines (14:28-32)
4. A Prophecy Against Moab (15:1-16:13)
5. An Oracle Against Damascus (Isaiah 17)
6. A Prophecy Against Cush (Isaiah 18)
7. A Prophecy Against Egypt (Isaiah 19)
8. A Prophecy Against Egypt and Cush (Isaiah 20)
9. A Prophecy Against Babylon (Isaiah 21:1-10)
10. A Prophecy Against Edom (Isaiah 21:11-12)

"An oracle concerning Dumah: Someone calls to me from Seir, 'Watchman, what is left of the night? Watchman, what is left of the night?' The watchman replies, 'Morning is coming, but also the night. If you would ask, then ask; and come back yet again.'" (Isaiah 21:11-12 NIV)

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

Isaiah on Devastation of the Earth

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

1. This is a judgment on the earth and its inhabitants.

"See, the LORD is going to lay waste the earth and devastate it; and scatter its inhabitants--" (Isaiah 24:1 NIV)

2. It will be a democratic judgment on all peoples.

"it will be the same for priest as for people, for master as for servant, for mistress as for maid, for seller as for buyer, for borrower as for lender, for debtor as for creditor." (Isaiah 24:2 NIV)

3. The earth completely laid waste and totally plundered.

(1). You must see that this word is spoke by the LORD Himself.

(2). The earth dries up like a drought and withers, and at the same time the exalted people of the earth languishes (it takes time).

"The earth dries up and withers, the world languishes and withers, the exalted of the earth languish." (Isaiah 24:4 NIV)

4. A curse has come on the earth because of the guilt of the people. (Isaiah 24:5-10)

(1). The Earth has been defiled by the people: they have disobeyed laws, violated statutes, and broken "the everlasting covenant."

(2). Earth's inhabitants are burned up with very few left; wine and merriment are gone; gone also is the sound of music instruments and revelers, and of the joyful harp.

(3). Gone is wine and song, the taste of the beer, cities lie desolate, houses boarded up, cries come for wine, joy turns to gloom, and there is no gaiety on the earth.

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

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

Jeremiah on Other Nations.

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

Daniel on the Nations

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

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

6-7: Another Look at The Gospel Explained.

NOTE: Do not forget that the Magic Outline, or the Outline of the Old Testament according to the New Testament, and New Testament quotes is in this Top 12 Topics of the Bible outline, placed under the headings of (1) the Old Testament quote itself under "The Gospel Proclaimed", (2) "Presented" From Matthew, the location in this most thorough gospel as related to quotes, often by Jesus, (3) "Explained" with quotes in Hebrews and

Romans, (4) "Reinforced" with the Old Testament quotes in Luke, and (5) Appendisized with the Old Testament quotes in Mark. Or from the top headings of the Appendix of this volume 1, below.

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

Hebrews and Psalms

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

"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heath (Gentiles), immediately I conferred not with flesh and blood; Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, saved James the Lord's brother." (Galatians 1:16-19)

It should be obvious that when at Tarsus Paul made parchments to record the most relevant Old Testament quotes to be recorded in his 14 New Testament letters and on the parchments that he left for Dr. Luke and John Mark, that on the parchment for the writing of Hebrews was a deference to the book of Psalms. From a previous table we take the quotes from Psalms in Hebrews as shown in Table 6-1. A look at Table 6-1 will illustrate that there are 15 direct quotations from Psalms, and that these 15 direct quotations are interspersed throughout the book of Hebrews, starting with Hebrews 1:5 and running all the way to Hebrews 10:5. Recall that these 15 quotes under the direction of the Ascended Christ in Arabia and the assistance of the Holy Spirit in Tarsus would be what God considered MOST important for the Jews to hear about the Gospel of Christ!

1. Psalms 2:7 and Hebrews 1:5.

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

(1). The LORD God the Father said to the Lord Jesus Christ, "You are my Son, this day have I begotten you."

(2) It is the Spirit of Christ that is speaking here through the Prophet David, another case of the double or more meaning of Old Testament prophecies. It is this same Spirit of Christ speaking through the Old Testament Prophets that the Apostle Peter writes of in I Peter 1:10,11--

"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; Searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow." (I Peter 1:10,11)

(3). The "day" that the Father begot Jesus as His Son may forever remain a mystery to us while still on this earth; for that day must be well before the beginning of the universe when Christ, the Word, dwelt with God and through all things were made, and before the actual babe of Jesus was placed in the womb of Mary by the power of the Holy Spirit.

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Hebrews 1:4,5, Psalms 2:7, and II Samuel 7:14)

As powerful and as respected as are angels, the power and respect for the name of Jesus as the Son of God is much greater.

2. Psalms 104:4 and Hebrews 1:7.

"Bless the LORD, O my soul, O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment; who stretchest out the heavens like a curtain: who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind: Who maketh his angels spirits, his minister a flaming fire; Who laid the foundations of the earth, that it should not be removed for ever." (Psalms 104:1-5) {Table 6-1: Psalms in Hebrews is shown below: This chapter is based on the Wisdom Literature.}

	Hebrew	Psalms		Hebrew	Psalms
1			9	9. 3:7 95:7-11	
2	2. 1:7	104:4	10	10. 3:15 95:7,8	
3	3. 1:8	104:8,9	11	11. 4:7 95:7,8	
4	4. 45:6,7		12	12. 5:5 2:7	
5	5. 1:10	102:25-28	13	13. 5:6 110:4	
6	6. 1:13	110:1	14		
7	7. 2:6 8:4-6		15	10:5	40:6-8
8	8. 2:12 22:22				
	15.10:5 40:6-8				

TO APPRECIATE SOME OF THE GREATNESS OF THE LORD JESUS CHRIST, WE MUST SEE SOMETHING OF THE GREATNESS OF GOD THE FATHER--

- (1). The LORD God the Father is clothed as His very character with "honour and majesty".
- (2). So extensive and mysterious in understanding is the Father that it is as if His very clothing is the light that permeates the whole universe.
- (3). The heavens of stars and planets beyond the earth are a curtain, or backdrop, for heaven where the Father and the Son dwell.
- (4). Heaven extends from the curtain in the vast universe to the waters on the earth.
- (5). God in heaven walks on the wings of the wind, making the clouds His chariot.
- (6). The angels as the ministers of God in heaven are spirits and flaming recipients of vast powers.

(7). God the Father through Jesus the Son, the Word, (John 1), laid the foundations of the earth.

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

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

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

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

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

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

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

- a. Jesus is also God as the Father addresses Jesus as "O God".
- b. The Father establishes Jesus throne and Lordship as being forever.
- c. Jesus' kingdom is established and maintained based on righteousness. 3. Psalms 104:8,9 and Hebrews 1:8.

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

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

(2). God allowed the waters to cover the earth during the Flood of Noah's day; but God through the Prophet David is re-establishing the fact that earth will

never again be covered by water. In fact, a characteristic of the end time is that vast bodies of water will be no more (Revelation 21:1,2).

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

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

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

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

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

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

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

5. Psalms 102:25-28 and Hebrews 1:10.

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

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

(2). This waxing old as a garment of the old earth and the changing of the old earth is the equivalent of the new earth coming into existence as the old earth is

purged with fire from heaven, as the elements of earth and the heavens are melted with a fervent heat.

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

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

6. Psalms 110:1 and Hebrews 1:13.

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

7. Psalms 8:4-6 and Hebrews 2:6.

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

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

8. Psalms 22:22 and Hebrews 2:12.

"But we see Jesus, who was made a little lower than the angels {by birth into the human race on earth} for the suffering of death {crucifixion}, crowned with glory and honour {resurrection and ascension to the right hand of the Father}; that he by the grace of God should taste death for every man {the atonement in the crucifixion}. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory {the adoption of the second borns by the firstborn and the Father}, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified {firstborn and the second

borns} are all of one; for which cause he is not ashamed to call them brethren, {the fellows become brethren} saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." (Hebrews 2:9-12)

9. Psalms 95:7-11 and Hebrews 3:7.

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

10. Psalms 95:7,8 and Hebrews 3:15.

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

"While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke ; howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Hebrews 3:15-19)

(1). The Holy Spirit of God now as then woos people toward faith in the Father and the Son.

(2). Even as the multitude of the children of Israel which saw the works of God which brought them of Egypt and preserved them in the wilderness had some which believed and some which did not, even so today among those who know of the works of God some believe and some do not.

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

12. Psalms 2:7 and Hebrews 5:5.

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek." (Hebrews 5:5,6, Psalms 2:7 and Psalms 110:4)

"The LORD hath sworn, and will not repent (will not change His mind), thou art a priest for ever after the order of Melchizedek (a priest of such a high order that even Abraham, the father of the believing Jews and Gentile, gave tribute)." (Psalms 110:4)

13. Psalms 110:4 and Hebrews 5:6.

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

14. Psalms 110:4 and Hebrews 7:1.

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

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

15. Psalms 40:6-8 and Hebrews 10:5.

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

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

6-8: Romans and Isaiah

Even as the quotes from Psalms dominate Hebrews and the Gospel to the Jews, the quotes from Isaiah dominate Romans and the Gospel to the Gentiles. The quotes from Isaiah in Romans are shown in Table 6-2 on the next page. Look at Table 6-2: amazingly there are 15 direct quotes of Isaiah in Romans

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even as Psalms in Hebrews. Another characteristic of Isaiah in Romans is that there are numerous double quotations where one verse or series of verses in Romans quotes from more than one reference in Isaiah: there are two such cases with three repeats of Isaiah, of Isaiah 28:16. Let us look at this portion of Isaiah first to see where in the Old Testament Paul wants to place so much emphasis on the Gospel to the Gentiles.

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

- (1). Jesus is the foundation stone for faith in that He is laid as that foundation by God the Father.
- (2). Jesus is the foundation stone for faith in that He is a tried stone in whom God the Father is well pleased, in all points tempted like as we are yet without sin.
- (3). Jesus is the foundation stone for faith in that He is the precious stone of the Father, beloved of the Father as His only begotten Son.
- (4). Jesus is the foundation stone for faith in that He is the only sure foundation for faith.
- (5). Jesus is the foundation stone for faith in that He is the only means of faith that prevents people from being ashamed or being nervous as they make haste through life without a foundation.

Table 6-2: Isaiah in Romans.

	Romans	Isaiah		Romans	Isaiah
1	2:24	52:5	9	10:20,21	65:1
2	9:27	10:22,23	10	11:8	29:10
3	9:29	1:9	11	11:26	59:20,21
4	9:33	8:14	12	11:27	27:9
5		28:16	13	14:11	45:23
6	10:11	28:16	14	15:12	11:1,10
				15:21	52:15
7		49:23	15		
8	10:16	53:1			

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

I. Isaiah 28:6, Romans 9:33, and Romans 10:11.

1. Isaiah 28:6.
2. Romans 9:33.
3. Romans 10:11.

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

1. Isaiah 1:9.
2. Romans 9:29.
3. Isaiah 49:23.
4. Romans 10:11

III. Isaiah 10:22,23 (in Romans 9:27) and Isaiah 53:1 (in Romans 10:16).

1. Isaiah 10:22,23.
2. Romans 9:27.
3. Isaiah 53:1.
4. Romans 10:16.

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

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

1. Isaiah 29:10 and Romans 11:8.
2. Isaiah 59:20,21 and Romans 11:26.
3. Isaiah 27:9 and Romans 11:27.
4. Isaiah 45:23 and Romans 14:11.
5. Isaiah 11:1,10 and Romans 15:12.
6. Isaiah 52:15 and Romans 15:21. (Even as Paul started with the 52nd chapter of Isaiah, verse 5, he ends on that same chapter with verse 15.)

6-9: Jesus as the Foundation Stone

I. Ways in which Jesus is the Foundation Stone.

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

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

1. Isaiah 1:9.

“Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.” (Isaiah 1:9)

2. Romans 9:29.

“And as Esaias said before, Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah. What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.” (Romans 9:29-33 and Isaiah 1:9 and Psalms 118:22 and Isaiah 8:14, and Isaiah 28:16)

3. Isaiah 49:23.

“Thus saith the Lord GOD, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shall know that I am the LORD; for they shall not be ashamed that wait for me.” (Isaiah 49:22,23)

4. Romans 10:11.

“For the scripture saith, Whosoever believeth on him shall not be ashamed.” (Romans 10:11)

III. The New Remnant of the New Foundation Stone of faith identified.

1. Isaiah 10:22,23.

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

2. Romans 9:27.

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

3. Isaiah 53:1.

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

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

4. Romans 10:16.

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

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

1. Isaiah 52:5.

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

2. Romans 2:24.

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

3. Isaiah 65:1.

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

4. Romans 10:20,21.

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

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

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

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

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

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

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

6. The ones that God has spoken of in Isaiah and the rest of the Old Testament, those of the new remnant of the new nation of Israel, will see, hear, understand, and believe the Gospel of the foundation stone of Jesus.

