Old Testament Introduction

"For if you believed Moses, you would believe Me, for he wrote about Me. "But if you do not believe his writings, how will you believe My words?”  John 5:46-47

Throughout the centuries many have written introductions, summaries, and commentaries for the Old Testament. I also feel a need to express my view of the Old Testament. Not from a scholarly perspective, but from a simple focus on what our Lord said the Old Testament is about. John 5:39-41 states clearly, “You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me; and you are unwilling to come to Me so that you may have life.”  The Scriptures testify of Christ, and point to Him in a marvelous way.

At this time in the development of God’s eternal plan the Old Testament was the only true Scripture. Genesis chapter 1 starts out with Jesus, and then continues to unveil the person and work of Jesus Christ in elaborate details, which truly amaze and perplex the human mind. A foundational statement regarding Jesus’ own viewpoint of the Old Testament is contained in Luke 24:44-45, Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled."  Again the Lord is confirming that the three major parts of the Old Testament are about Him. Jesus Christ is the center of the Old Testament.

Most authors who introduce the Old Testament to us divide the Old Testament into either 4 or 5 parts, for simplicities sake we will attempt to address the divisions according to Jesus’ own words. I am aware of the divisions that are commonly accepted and I am in no way discounting those legitimate divisions as the Pentateuch which includes Genesis to Deuteronomy, the first five books of the Old Testament. The Historical books include Joshua, Judges, Ruth, 1st and 2nd Samuel, 1st and 2nd Kings, 1st and 2nd Chronicles, Ezra, Nehemiah, and Esther. We also have The Poetic and Wisdom writings include Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon. There also are the so-called Major Prophets which include Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel. Then there are the so-called Minor Prophets which are Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

Regardless of how we divide the Old Testament up we all agree with our Lord that the Scriptures are about Him, the Person and work of Jesus Christ. The Old Testament is like a family album which God gave to Israel to reveal His son. As we go through the Scriptures we see Christ in all His aspects revealed. God’s purpose in developing the Old Testament was to prepare a people to recognize His son when He came. We have the account that some recognized Him and embraced who He was.  We also have others that saw that it was Him and plotted to murder Him and take His inheritance.  There were also some who didn’t have a clue who Jesus was because of their own wrong ideas about the Messiah. Acts 13:27-28 states, "For those who live in Jerusalem, and their rulers, recognizing neither Him nor the utterances of the prophets which are read every Sabbath, fulfilled these by condemning Him."
In this introduction to the Old Testament I am going to highlight some of the places in Scripture where we will be able to recognize Jesus Christ our Lord and get a glimpse into the way the Apostles used and applied the Old Testament. Their view of the Old Testament is a key to unlocking an accurate and biblical understanding of the New Testament in our day.

Let’s take the apostle Paul’s first usage of Genesis 1:3 in 2 Corinthians 4:6, For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ. Genesis chapter 1:3, Then God said, "Let there be light"; and there was light. God saw that the light was good; and God separated the light from the darkness. Paul’s masterful way of handling the beginning of the Bible is foundational to how we should handle the Scriptures ourselves. The beginning is talking about a creation and Paul applies this idea of light shining into the darkness as the reality of a new creation shining into our hearts, not my heart alone, but corporately creating a new creation. Taking this basic principle of looking at the word of God will enable us to correctly handle the rest of the Holy Scriptures.

Each book of the Old Testament has a developing theme that must be grasped in order to thoroughly understand the unfolding plan of God. Chapter one of Genesis is an account of God’s vision to those who are called by Him. The light comes in and then the separations are very significant in our relationship with Him until we see that God is all about making a man in His image and according to His likeness. The image of God is predicted as being both male and female. This man that is both male and female is the reality of the new creation. We do not see the reality of that until we get to the New Testament where our Savior, who is the image of the invisible God, is called the Bridegroom. He is looking throughout creation for a help mate for Him. Then He is put to sleep on the cross by God, “...no man takes my life, but I give it freely, that I may take it again.” When He is awakened, and resurrected, God brings His lovely bride to His side which is the church, His body, the female image of God. The first century is when the fulfillment of Genesis 1:26-28 occurred. The blessing of Pentecost empowers her and together they become fruitful and multiply and fill the land. The goal is to propagate this glorious life with Christ and subdue the enemy and bring Satan under their feet.

So the first couple is naked. They fail miserably and never do attain to God’s best intention. Please consider this statement that Adam and Eve never attain to spiritual life, spiritual relationship, because they are the natural couple or natural man. They cannot receive the things of the Spirit of God because they are foolishness to them and cannot understand, because they are spiritually discerned. Adam and Eve never had anything, and because they were in their child stage under the law they could only miss the mark.

In Genesis we have two men that stretch across the fifty chapters. These two are Adam and Joseph. Adam is naked and he miscarries and dies and never attains to God’s goal. Joseph is clothed with a many colored robe from his father and comes to the throne over the entire known world. Then he dies and someone comes into power who does not know Joseph. In both instances physical death interrupted God’s purpose and prediction. God’s man is not on the throne.
God’s purpose is to have a man in His image who is male and female that will be blessed, (Spirit filled), fruitful, (Soul winners), multiply and fill the earth, (in every place), and subdue everything on the earth (exercise God’s authority). God’s promise is to bring forth the seed of the woman to crush the head of the serpent. This prophecy is fulfilled in Christ, as well as those who are His as His body, the bride who are in the image of God. God’s prediction is, He who called us is faithful and He will do it. Christ has been given the many colored robe from His father and is on the throne over all the kings of the earth and will never die, since death has no power over Him.

Now as we move on to Exodus and those in power did not know Joseph, just like those in the days of Jesus, they didn’t know Him and the people were in bondage. They were heavy laden and burdened. They were building the storage cities of the Pharisees and Scribes. They wouldn’t lift the burden. So Israel was in bondage in Egypt under the taskmasters to work and sweat to build for Egypt. In Revelation 11:8 the place where are Lord was crucified, Jerusalem is called spiritual Egypt. The Jews are in bondage in Egypt and they called on the Lord and He heard their cry and sent a deliverer to bring them out of bondage.

Here is where we can see the types and shadows in the Old Testament. Moses is Christ as the prophet to speak the word of the Lord, “Let my people go.” The good news that God wants us to be free is totally New Covenant. How does the Lord set the Jews free in Egypt? He sets them free from death by the blood of the Lamb, and the death passes over them. Now according to Paul in 1 Corinthians 5, Christ is our Passover. The Hebrew people eat the Lamb and the Christ in type comes into those under the blood of the Lamb. The lamb is inside them, and then God’s word guides them out of Egypt. Remember what Egypt is, “where our Lord was crucified.” Out of Egypt to the Red Sea and Paul says in 1 Corinthians 10:1-3 “our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea”. Israel moves from getting the Lamb inside them to now being baptized in the Red Sea (water baptism), and in the cloud (Spirit baptism), and into Moses (into Christ). As 1 Cor 12:12-13 states, “For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body …” We then have the testing period of forty years (a generation) according to 1 Corinthians 10:11-12, “Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.” These passages show us how to understand the Scriptures the same way the apostle Paul understood them. Exodus was an example to Paul in his day, written for their instruction, upon whom the ends of the ages had come (1 Corinthians 10:11). The end of the ages came on Paul and his contemporaries in the first Century.

Ultimately Exodus shows how the desire of God was to have a people that would come into His presence as it states in Exodus 19:6, a kingdom of priests. This is the picture in Exodus; God says, build a place for Me to dwell and for us to meet. So everyone pitches in to participate in building a tabernacle, a tent of meeting for man and God to fellowship. This again is the overview of the whole book of Exodus. We see God’s purpose to bring man out of bondage, and get the Lamb inside him. To baptize him in water, and in the Spirit, so as to place him in the deliverer. It is from this location that God wants those who are delivered to build a dwelling place for man to participate in his priesthood,
and for God to speak and reveal Himself and build that relationship with man. Therefore we have man in utter slavery and redeemed and then brought out to dwell in the tabernacle of God among men. Where God fills that edifice with His Holy Presence and glory, and then the book of Exodus ends.

Leviticus picks up where God is now speaking out from His dwelling place among men to instruct and train those who desire to be priests of God. They will be those who will both bring men to God, and who will bring God to men. The meticulous details of all the offerings are types and shadows of what is acceptable to God, which according to the New Testament revelation, demonstrates that only Christ is acceptable to God when offered by faith. That is why Christ is called the better sacrifices Hebrews 9:23! Those sacrifices also indicate great detail on how those offerings affect our being when ministering unto the Lord and to one another. It is God speaking from the tent of meeting that light comes forth to those who are the called to minister to Him, creating a separation, in order to bring God to men and vice-versa.

Leviticus is truly a book of separations and a setting-apart of His people from the people of the nations. This is the way God distinguished His people from the people of the world. It is here that He makes His people holy and they become light and are separated from the nations who are darkness. For you were once darkness, but now you are light in the Lord (Ephesians 5:8).

Leviticus defines specific separations that give a distinctive character to His people that define His people as a heavenly people. "Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. 39 And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined … Numbers 15:38-40. This blue tassel is to remind the children of Israel that they are separate from the nations, unique, and set apart unto the true and living God. Blue signifies the heavenly aspect of their calling as a heavenly people, even though their propensity was to stay earthly and carnal.

His leaders (heads of families, captains, chiefs, those in authority are the firmament in the midst of the waters (people) that separate the waters from the waters. This firmament is called Heaven, those who govern or who are in authority in God’s kingdom, these typify those who are full of light. I was concerned at first because I saw waters below firmament indicating nations that are subdued, submitted, and conquered and then I saw waters above the firmament. I looked up this word “above” and noticed according to certain contexts it can be translated “against” or “over-against”. These are the governments that are still hostile to Israel that need to be conquered and subdued. This now brings us to Numbers.

Numbers is the formation of Israel as God’s instrument of execution against the ungodliness in the land. His military is for subduing the earth for God’s glory and kingdom. The emerging of these armed forces is when we see the land surface out of the waters below. It is not without form now, but is being trained and disciplined for service to secure the dwelling place of God and fight off the hostile nations that want to contaminate and defeat Israel. It is hard for us in the west to see hunting and
fishing as a means of evangelism, let alone conquering lands as a form of evangelism. In the Old Testament putting to death the enemies of the land had a two-fold meaning, termination in judgment and termination for redemption. Those who stayed enemies were destroyed, and those who submitted to death to their way of life were resurrected typically and brought into the covenant community as those chosen by God.

A little tangent for clarification will help us to see why Crusaders and many in church history confused the warfare we fight under the New Covenant, as they resorted to fleshly or carnal weapons. Under the New Covenant the weapons of our warfare are not carnal, but mighty through God for the pulling down of strongholds and casting down imaginations (image of the nations) and bringing every thought captive to the obedience of the Christ. The fighting in the Old Testament is a type and shadow of our spiritual warfare because we do not struggle against flesh and blood. Jeremiah 16:16, states, “Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.” Jeremiah’s prophetic example will help us see the usage of fishing and hunting as a means of judgment on a land or people. Fishing is the way to take dominion, to secure the fish and become one with them. Hunting is the way to destroy, and may be a way to save also, and become one with them.

Here are some New Testament examples to validate such thinking. When our Lord called Peter and Andrew, He said, “Follow Me and I will make you fishers of men.” Winning souls is catching fish! Likewise, when Peter was praying on the roof of Simon the tanner’s house, in his vision, “The sky opened up, and an object like a great sheet coming down, lowered by four corners to the ground, and there were in it all kinds of four-footed animals and crawling creatures of the earth and birds of the air. A voice came to him, "Get up, Peter, kill and eat!" Acts 10:11-14. The Lord told Peter to go hunting. In this case it meant evangelizing and winning souls, thus Cornelius and his whole household came to living faith in Christ and they were filled with the Holy Spirit. Peter ate Cornelius spiritually speaking and became one with them. In the same way a hunter would slay an animal and eat that animal and the animal and the hunter become one. This is not far-fetched, but looks at things in a more spiritual way.

Back to Numbers we see an army raised up to secure the land for God’s kingdom, for the building and establishing of God’s house, for a holy priesthood to offer up to God sacrifices acceptable to Him. These things are to be maintained in order not to lose those things that God had entrusted to Israel. They were to stay in the light and maintain the separations and distinctions and keep emerging in the midst of the nations to shine as light to those on the earth. Israel was to exercise dominion under the blessing and to be fruitful and multiply so they could rule over the birds of the air, fish of the sea, over all the beasts of the field, and over every creeping thing. If they were faithful they would not be cursed, but blessed above all nations on the earth.

Deuteronomy is about blessings and curses. It is God’s refresher to Israel to keep His word. Israel must obey to keep everything entrusted to her. Now we come full circle from Genesis to Deuteronomy. Adam is placed in the garden land and given everything to eat from all the trees of the
field, except the Tree of knowledge of Good and Evil. Also in the midst of the garden is the Tree of Life. Two trees, one Life and one Death, one blesses and one curses. This is Deuteronomy! Israel is now Adam in corporate form and placed in the pleasant land, good land, the enlarged garden if you will permit me some liberty. Israel is set before two trees that have become mountains. The mountain of blessings and the mountain of curses are set before Israel. If they disobey they will be thrust out of the garden, the garden-land will vomit them out, and they will be destroyed. These five books are quite wonderful when you see the five main themes that the Lord was doing to bring forth His plan and purpose on the earth.

The five themes to grasp are the revelation of the Son, the house of God, the city of God, the mountain of God, and ultimately the throne of God ruling over the land. These five themes are revealed throughout the Old Testament in type and shadow.

These five themes are realized in the seed of the woman, the seed of Abraham, and the seed of David, which are predicted regarding Christ and His body. The body is the serpent crusher, which crushes the schemes and plans of the devil. This was part of the purpose; the Son of God was manifested to destroy the works of the devil. The Son of Abraham the father is to inherit the land and according to Paul in Romans 4:13, the son inherits the world (cosmos). Then the son of David inherits the throne. These three promise-predictions lead us to the main points of the Bible and these are interwoven in all Scripture in which we see redemption, victory, and the gaining of the ground; which is the realm of the Spirit to build a habitation of God in the Spirit. It is from the habitation of God that the boundaries are set for the emerging of the city of God. That is where the throne of God is, as Mount Zion is the joy of the whole earth. God reigns over all the earth from this established house and city of God.

The Psalms reveal the same five themes in all its five books starting with the first Psalm. Blessed is the man can only mean one man, and that man is Christ. He is the tree planted by the waters of the Spirit and everything He puts His hand to will prosper. He is the man who does not live by bread alone by but by every word that proceeds from the Father. He is the only mediator between God and man, the MAN Christ Jesus! On the cross it is stated, “Behold the MAN.” So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, “Behold the man!” John 19:5. It proceeds in Psalm two and the warning is, “Kiss the son, unless He be angry, and you perish from the way, when suddenly His wrath blazes. How blessed are all who take refuge in Him. Ps 2:12.” The first book of the Psalms is a revelation of the SON which is Christ and His perfect work. The first division is Psalm 1 – 41 is Book I. All throughout Book 1 we see Jesus, and even in Psalm 23, the Father and the Son as Shepherd and sheep, and ultimately led to dwell in the house of the Lord forever. Book I is the beginning or Genesis of the revelation of the Son and leading to the exodus into the dwelling place of God, the tabernacle of God, the house of God. These themes build on one another over and over again. We see the house of God, and then the city of God, and the mountain of God strategically placed in different Psalms reminding us to love what God loves and be committed to what He is persistently committed to with all His heart.

Starting at Psalm 42 unto Psalm 72 we see in Book II the first Psalm pictures the bondage of Israel in Egypt; like dying of thirst and being ridiculed by their captors saying, “Where is your God.” So the sons of Korah say like a deer panting for the water brooks so our soul longs for the living God. Tears were their food day and night but, These I remember, and pour out my soul in me, For I pass over into
the booth, I go softly with them unto the house of God, With the voice of singing and confession, The multitude keeping feast! Ps 42:4. This is marvelous when pointed out that it is an exodus into the booth, worshipping throng unto the house of God. Their longing for God caused the Lord to act as deep calls unto deep and the Lord is revealed as deliverer and savior. **How blessed is the one whom You choose and bring near to You To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple Ps 65:4.** Throughout the second book of the Psalms the centrality of the House of God is magnificent. It is the joy of His people, because this is where God’s presence is signified and ultimately points to Him. Our Lord Jesus who is greater than the temple and practically His body, the church the real temple of God not made with hands, or the sound of a hammer. Book III starts in Psalm 73 and reaches to Psalm 89. In this first Psalm it is from the sanctuary that God’s wisdom is imparted to see life regarding the things of human success and suffering, as well as the destiny of the evil and the righteous. Even though we see the five main themes of the Bible are interwoven and overlap in all parts of the Old Testament we point out the noteworthy times these five themes are interspersed. Out from the sanctuary we go to the City which is a paramount theme all the way to the end of the Bible. **Glorious things are spoken of you, Oh city of God. Selah. "I shall mention Rahab and Babylon among those who know Me; Behold, Philistia and Tyre with Ethiopia: "This one was born there."** But of Zion it shall be said, **"This one and that one were born in her"; And the Most High Himself will establish her. The LORD will count when He registers the peoples, "This one was born there." Selah. Psalm 87:3-6.** This Psalm is wonderful as it predicts the birth of Christ as the Son of God. It also predicts us being born in her, mother of us all. Galatians 4:26. The city of God is the expression of God’s kingdom in His people as Zion. Zion is mentioned many times in book three as the city of God.

Zion is God’s city, and it is the mountain of the Lord, in contrast to Mount Sinai. It represents two covenants; one being the Old Covenant in Mount Sinai and the picture of the New Covenant in Mount Zion, as stated in Hebrews. Now book IV of the Psalms is the city of God as Zion, the mountain of God, which towers over the nations. The crowning point in history of this attainment is in the time of Solomon, the son of David, king over all Israel and influencer of the nations. **Now Solomon ruled over all the kingdoms from the River to the land of the Philistines and to the border of Egypt; they brought tribute and served Solomon all the days of his life. 1Ki 4:21.** Zion is a great theme of book IV. **The LORD is great in Zion; He is exalted above all the peoples. Let them praise Your great and awe-inspiring name. He is holy. The mighty King loves justice. You have established fairness; You have administered justice and righteousness in Jacob. Exalt the LORD our God; bow in worship at His footstool. He is holy. Ps 99:2-5 and ... so that they might declare the name of the LORD in Zion and His praise in Jerusalem, when peoples and kingdoms are assembled to serve the LORD Ps 102:21-22.** The change in metaphor of Zion from city to mountain is key in understanding that the city of God is a kingdom, since mountains in Scripture often depict kingdoms. This helps us understand another aspect of God’s purpose in realizing His outworking of it.

Book V of the Psalms is about the throne of God ruling over the whole earth. This is a supreme goal of God’s eternal purpose. He will have a MAN on the throne who is the image of the invisible God, and that image will be both male and female. Christ and His Church fulfill this goal and complete the promises and predictions. **The LORD has sworn in truth to David; He will not turn from it: "I will set upon your throne the fruit of your body Ps 132:11.** This is truly a reference to the true son of David, our Lord Jesus. This corresponds with 2 Samuel 7:14, but it also has a reference to us as well when we put Psalm 132: **If thy children keep my covenant, and my testimonies which I will teach**
them, their children also for evermore shall sit upon thy throne. For Jehovah hath chosen Zion; he hath desired it for his dwelling: This is my rest for ever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her needy ones with bread; And I will clothe her priests with salvation, and her saints shall shout aloud for joy. Ps 132:12-16. In this Psalm we see the capstone of all five items mentioned in all their glory. We see the true Son in verse 11, and in verses 12-15 we see God’s dwelling place, His city, and His mountain in Zion. Lastly, we see in verse 12 His throne. At the end of this Psalm we see the mission accomplished, all His enemies are put to shame, confusion, and humiliation. This is a great victory! Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel forever 1Ch 22:9-10. Again we see these items in the peak of Israel’s history. These five books of the Psalms are what Moses five books are called. Some have called the Psalms the Pentateuch of David. The prophetic books seem to have these same themes.

This last section of the Old Testament will be comparable to the first two sections. As the Pentateuch of Moses and the commonly called Pentateuch of David, I want to call this last section the Pentateuch of the Prophets. This section will include Isaiah, Jeremiah, Ezekiel, Daniel, and the Book of the Twelve or Book of the Prophets.

In my study of the prophets in the last few years I have come to understand that the so-called minor-prophets were historically considered one book or scroll. Then God turned and gave them up to worship the host of heaven, as it is written in the book of the Prophets: 'Did you offer Me slaughtered animals and sacrifices during forty years in the wilderness, Oh house of Israel? Acts 7:42. Stephen testifies of the so-called minor-prophets being one book with one message that if Israel didn’t heed the Lord’s voice (prophets) they would lose everything that was given to them by God.

The prophets Isaiah, Jeremiah with Lamentations, in collaboration with the other prophets begin to predict the doom of Israel because they have a heart to break the covenant, and no heart for the nations; to be a light to them. Israel has no desire to rule them. Literally shepherd them and feed them with the words of God. Isaiah starts with saying the creation is sick from head to toe. This type of language is saying that the heavens; the leadership of every kind, is sick, and the earth; the congregation is sick also. He compares them to Sodom and Gomorrah. According to J.B. Jackson in his Dictionary of Proper Names he says, Sodom means ‘fettered’ and Gomorrah means ‘bondage.’ It is also graphic that homosexuality is a picture of only building a relationship with your own kind. Israel didn’t want anything to do with the opposite of them. Israel’s mindset was we are clean and the nations are unclean. This attitude eventually exposed them as being unclean. The phrase in Isaiah 1 where he is describing the sores of Israel’s sickness he uses the word for putrefying as the writer of the Judges described the jawbone of an ass that Samson used to defeat the Philistines. An ass is an animal that chews the cud, but does not have a cloven hoof and can be accepted by God in sacrifice only if its neck is broken. This portrays Israel as a stubborn ass. In order for her to be accepted she must be redeemed with a lamb. If not, her neck must be broken. Israel had the right words signified by chewing the cud, but as to their practice there was no discernment, separation, proper division between good and evil, or clean and unclean. He says the faithful city has become a harlot. But the firstborn of an ass you shall redeem with a lamb. And if you will not redeem him, then you shall break his neck. All the firstborn of your sons you shall redeem. "And none shall appear before
Me empty-handed Ex 34:20. There are two things happening in the last five books of the Prophets. On the one hand the prophets are predicting the loss of a MAN on the throne, the destruction of the temple by the Babylonians. The destruction of the City of God, Jerusalem and the Mount Zion plowed and leveled. Ultimately, the throne is taken away and instead of being the head, Israel becomes the tail. She becomes a slave, instead of a master in the land. *Thus says the LORD of hosts: "Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, And the mountain of the temple* Like the bare hills of the forest*"  Jer. 26:18. Jeremiah predicts the loss of these things. Micah is a contemporary of Jeremiah and says the exact same thing in Micah 3:12. Conversely, we see in some cases the same prophets predict God restoring a MAN on the throne. Alas! For that day is great, so that none is like it; and it is the time of Jacob's trouble, but he shall be saved out of it.

"For it shall come to pass in that day,' Says the LORD of hosts, 'that I will break his yoke from your neck, and will burst your bonds; Foreigners shall no more enslave them. But they shall serve the LORD their God, And David their king, whom I will raise up for them. Jer. 30:7-9. The phrase in Scripture “that day” is significantly related to the 1st century fulfillment of all Scripture as Luke under the inspiration of the Holy Spirit said that in the “days of vengeance all things that are written will be fulfilled” Luke 21:22. The Pentateuch of the Prophets alternate with these items being removed and the promise to restore them. We see them being restored in type with Ezra and Nehemiah and the prophets Zechariah and Haggai. God raises up Cyrus the King of Persia during the Medo-Persian Empire and Isaiah calls him the Messiah or anointed that would rebuild the Temple in Jerusalem. This was predicted 150 years before Cyrus or the Medo-Persian Empire emerged on the scene of history. "It is I who says of aCyrus, 'He is My shepherd! And he will perform all My desire. And he declares of Jerusalem, 'She will be built,' And of the temple, 'Your foundation will be laid.' "Thus says the LORD to aCyrus His anointed, Whom I have taken by the right hand, To csubdue nations before him ... Isa 44:28-45:1. These things were done under the oversight of Ezra the priest, Nehemiah, Zerrubabel, and Joshua the High priest. Death keeps coming into the purpose of God, even though physical death is just a type of the kind of death the halts the progress of God’s purpose. It is eternal life that is persistent and consistent to continue the outworking of all that is in God’s heart. The breakdown in human energy versus divine energy or what Zechariah so aptly puts: "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by My Spirit,' Says the LORD of hosts. 'Who are you, O great mountain? Before Zerubbabel you shall become a plain! And he shall bring forth the capstone With shouts of "Grace, grace to it!" Moreover the word of the LORD CAME to me, saying: "The hands of Zerubbabel Have laid the foundation of this temple;* His hands shall also finish it. Then you will know That the LORD of hosts has sent Me to you. For who has despised the day of small things? Zec. 4:6-10. This is a type of Christ; being the true Zerubbabel, and the removing of the Old Covenant mountain of Sinai. In addition, bringing in the gospel of grace, and building the new temple, which temple we are. The Old Testament closes with the theme that under self-effort, law-works, and self-righteousness, that God’s eternal purpose cannot be fulfilled. It can only be fulfilled in Christ and by Christ. This is why Malachi rebukes the priests, the heavens and predicts that God will send a messenger that will prepare the way of the Lord. He will purify those who are separated unto Him, and that when He comes He will leave no root or branch of the wicked, those in Israel who are not given to Him with all their hearts. The prophecy of the new birth contrasts with the total removing and desolation of the land and Old Covenant items. "But for you who fear My name, the sun of righteousness will rise with healing in its wings; and you will go forth and skip about like calves from the stall. “You will tread down the wicked, for they will be ashes under the soles of your feet on the day which I am
"preparing," says the LORD of hosts. Mal 4:2-3. Those who are healed and born anew like the calves skipping from the stall will tread down the wicked and they will subdue everything; including the birds of the air, fish of the sea, beasts of the field and every creeping thing that creeps on the earth. Four realms of kingdom authority are reached by the New Covenant fulfillment. The birds of the air refer to the demonic realm, and the fish of the sea refer to humans in the matter of winning the lost. Beasts of the field refer to nations where the gospel has dominated, and the nations have been discipled by preaching and teaching, not by force or flesh, but by the power of the gospel changing minds and hearts. Lastly, the creeping things that creep upon the earth are troublesome things in human nature, like idiosyncrasies, habits, addictions, generational defects. These four realms can be conquered by Christ and the Church by the Holy Spirit and grace. The name of Jesus, the blood of Jesus, and the word of God are our weapons to bring in the crown rights of Jesus Christ.

I haven’t forgotten the poetic book or the books of wisdom that are also quite important to our scenario through the Old Testament. The bride of Christ is a major theme that I haven’t ignored, just only saved the best for last. We see the book of Ruth and Esther as excellent illustrations of how the church is brought into the picture of relating to God’s purpose. Ruth is brought from the Gentile world or nations and wonderfully redeemed by Boaz and richly listed in the genealogy of Jesus Christ. This extraordinary story is what a reality in the New Testament becomes as the Lord includes the Gentiles into the covenant community.

Esther illustrates how the church rises to the top in the times of the Gentiles and changes history by exercising God’s authority in the kingdom. The Jews become victorious over their enemies and prosper in the place where they are planted. The enlargement of God’s sovereignty is seen at the end of the Old Covenant period. All things work after the counsel of His will. This is an overview of the three major parts of the Old Testament, and when we move into the Gospels we can see plainly God’s eternal purpose being unfolded, not in type or shadow, but in the reality and total fulfillment of His heart’s longing.

The Gospels reveal the SON as God with us, as the Son of MAN, the Son of David, and the Son of Abraham, and uniquely as the seed of the woman. We can readily move into the Acts and the Epistles and see the temple of God, the spiritual house, and Christ predicting in the gospel of Matthew, “I will build MY church”. He says, “The gates of Hades will not prevail against it!” We also see the promised land as a heavenly country, as heavenly places in Christ, as the army of God in Ephesians, and then a glorious bride too. When we get to the conclusion of the New Testament all five themes are united in the book of Revelation. The revelation of Jesus Christ, the tabernacle of God, Temple of God - His dwelling place, the army of God riding on white horses, following Him who is the Word of God, waging war against all those of the nations. We rule or shepherd the nations with a rod of iron and sharp two-edged sword that comes out of Christ’s mouth. Then we come to the City of God, the heavenly Jerusalem, the bride of Christ, the Lamb’s wife. In the midst of the city is the throne of God and the Lamb, and the nations are walking in the light of the city. Praise the Lord! We are in the fulfillment of this spiritual reality. We can only experience this corporately, so we pray for the unity of the faith in the unity of the Spirit to walk together in this that are Lord Jesus has established. May He be glorified in all that we say and do! Amen