

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 covers the earthly ministry of the Lord Jesus Christ as Israel’s Messiah — from His boyhood through His early public ministry and the opening of the Sermon on the Mount. Across 8 lessons (with Lesson 66 divided into two parts and Lesson 72 into three parts) Keith R. Blades presents the critical dispensational truth that the Gospel accounts describe the continuation of God’s program and dealings with Israel under the fourth installment of the fifth course of punishment, not the dispensation of grace in which we live today. The block traces Jesus’ childhood fulfillment of prophecy, John the Baptist’s preparatory ministry, Christ’s legal qualification as Israel’s Redeemer through the wilderness temptations, the calling of the twelve apostles, and the signs of the kingdom which confirmed the “gospel of the kingdom” message. The block culminates with the Sermon on the Mount, showing it as corrective doctrine for the believing remnant of Israel — exposing the corrupt religious system and equipping the remnant to be “doers of the law in truth.”

Lessons at a Glance

Lesson	Title — Scripture Reference
Lesson 65	Boyhood of Jesus — Matt. 2:13–23; Luke 2:42–52
Lesson 66 Pt 1	John Baptizes Jesus (Part 1) — Matt. 3:1–17; Luke 3
Lesson 66 Pt 2	John Baptizes Jesus (Part 2) — Matt. 3:1–17; John 1:29–34
Lesson 67	Satan Tries to Get Jesus to Do Wrong — Matt. 4:1–11
Lesson 68	Jesus Begins His Work — John 1:35–51; 2:1–11; Matt. 4:17–25
Lesson 69	Jesus Makes a Sick Boy Well — John 4:43–54
Lesson 70	Jesus Teaches From a Boat — Luke 5:1–11
Lesson 71	Jesus Heals a Crippled Man — John 5:1–24
Lesson 72 Pt 1	Why We Should Be Happy (Part 1) — Matt. 5:1–16
Lesson 72 Pt 2	Why We Should Be Happy (Part 2) — Matt. 5:1–16
Lesson 72 Pt 3	Why We Should Be Happy (Part 3) — Matt. 5:1–16

Lesson Summaries

L65

Boyhood of Jesus *Matt. 2:13–23; Luke 2:42–52 • Jesus Identified as Israel's Perfect Son*

- Jesus is taken to Egypt as a child, fulfilling Hosea 11:1 (“Out of Egypt have I called my son”) — just as Israel was called God’s “son” and came out of Egypt, Jesus follows Israel’s path as their perfect Son, perfectly succeeding where the nation had failed
- At age twelve Jesus goes to the temple during Passover and is found engaging the doctors of the Law — His superior understanding astonishes them; He declares He must be about His “Father’s business,” showing He already understands His Messianic role

Israel's Perfect Son and Representative

- Jesus’ interaction with the teachers of the Law was not merely intellectual — He was beginning to address the corruption in Israel’s religious system that had perverted the Law and led the nation astray
- Both the Egypt journey and the temple episode serve as testimonies to Jesus’ identity as the Messiah — fulfilling prophecy and demonstrating His authority even as a child
- He returns to Nazareth and grows in wisdom and stature, in favour with God and man — preparing for the public ministry that would begin when John the Baptist came on the scene

L66a

John Baptizes Jesus (Part 1) *Matt. 3:1–17; Luke 3 • The Voice Crying in the Wilderness*

- After approximately 400 years of prophetic silence (the third installment of the fifth course), John the Baptist appears in the wilderness of Judaea — he is the “voice crying in the wilderness” prophesied in Isaiah 40:1–3, the herald who would prepare the way before the Lord
- John proclaims “Repent ye: for the kingdom of heaven is at hand” — this was genuinely good news because Daniel’s time-schedule was nearly complete; the time for God to establish His kingdom with Israel was approaching

John's Baptism and Its Purpose

- John’s water baptism was for the cleansing of Israel from defilement in preparation for the Messiah’s manifestation — it was an act connected to Israel’s program under the Law, not a practice for the Body of Christ today
- John’s ministry fulfilled Malachi’s prophecy of the messenger God would send before the great and dreadful day of the Lord — he was preparing Israel to recognize and receive their Messiah
- John rebukes the Pharisees and Sadducees who came to his baptism: “O generation of vipers, who hath warned you to flee from the wrath to come?” — exposing the hypocrisy of the religious leaders who had corrupted Israel’s worship

L66b

John Baptizes Jesus (Part 2) *Matt. 3:14–17; John 1:29–34 • Jesus Manifested to Israel as Messiah*

- Jesus comes to John to be baptized — John’s baptism of Jesus was not for personal cleansing from sin but for the public manifestation of Jesus to Israel as their Messiah, exactly as Isaiah 42:1 prophesied
- At Jesus’ baptism the Spirit of God descends upon Him like a dove and the Father’s voice declares: “This is my beloved Son, in whom I am well pleased” — visible and audible confirmation of Jesus’ identity fulfilling the prophetic sign given to John (John 1:33–34)

Water Baptism and Dispensational Distinction

- Water baptism was a “rudiment of the world” (Col. 2:8–17) — an elementary teaching aid designed for Israel’s program as a physical picture of spiritual cleansing; it is not part of the doctrine for the Body of Christ today
- Paul was not sent to baptize but to preach the gospel (I Cor. 1:17) — there is “one baptism” for the Body of Christ today: the baptism by the Spirit into the body of Christ (I Cor. 12:13; Eph. 4:5), not water baptism
- The modern practice of “following Jesus in baptism” fails to rightly divide the word of truth — it applies Israel’s program ordinance to the Body of Christ, causing confusion about what God is actually doing today

L67

Satan Tries to Get Jesus to Do Wrong *Matt. 4:1–11; Luke 4:1–13 • Legal Qualification as Israel’s Kinsman-Redeemer*

- Jesus is led by the Spirit into the wilderness to be tempted by the devil — this was not merely a test of character but a necessary legal qualification: to function as Israel’s kinsman-redeemer under the Law of redemption (Lev. 25, 27; Ruth), Jesus had to demonstrate He was not in Israel’s sinful predicament
- Five qualifications of a redeemer: kinship with those in need, willingness to redeem, ability to fully satisfy the debt, not in need of redemption himself, and legal right to redeem — the temptations specifically addressed the fifth qualification

Where Israel Failed, Christ Succeeded

- The three temptations parallel Israel’s failures in the wilderness: contentment versus murmuring (stones to bread), trust versus doubting (cast yourself down), loyalty versus compromising (worship me for the kingdoms) — where Israel failed every test, Christ succeeded perfectly
- Jesus responds to each temptation with “It is written” from Deuteronomy — demonstrating perfect obedience to the Law and proving He was not Satan’s “lawful captive” as the rest of Israel was
- By perfectly succeeding where Israel failed, Jesus legally qualified Himself to function as Israel’s Redeemer and also vindicated His right as the Son of Man to reclaim dominion over the earth from Satan

L68

Jesus Begins His Work *John 1:35–51; 2:1–11; Matt. 4:17–25 • Three Components of the Lord’s Ministry*

- Jesus’ public ministry begins with three prophesied components: preaching the gospel of the kingdom, gathering special disciples, and manifesting signs of the kingdom and signs of His Messiahship — all fulfilling Isaiah 61:1–3 and Isaiah 8:18
- Jesus preaches in Galilee (fulfilling Isaiah 9:1–2): “Repent: for the kingdom of

heaven is at hand” — the same message John the Baptist proclaimed, confirming that the time revealed in Daniel’s prophecies has now arrived

The Twelve Apostles and Signs of the Kingdom

- Jesus calls twelve apostles to be His special “children” (Isa. 8:18) — they would work with Him during His earthly ministry, continue the gospel after His ascension, and eventually rule with Him in the kingdom, judging the twelve tribes of Israel (Matt. 19:28)
- Two categories of miracles: “signs of the kingdom” (healing, casting out devils — demonstrating the blessings that would characterize the established kingdom) and “signs of His Messiahship” (demonstrating His Deity as God Himself)
- The water-to-wine miracle at Cana was the first of Jesus’ signs manifesting His glory — a sign of His Deity, showing He is the Creator God who could transform one substance into another

L69

Jesus Makes a Sick Boy Well *John 4:43–54 • Powers of the World to Come*

- The healing of the nobleman’s son at Capernaum is the second of John’s special miracles — Jesus heals the boy from a distance, demonstrating both His kingdom power and His omniscience (a sign of Deity)
- The miracles Jesus performed were “powers of the world to come” (Heb. 6:5) — foretastes of the blessings that would characterize the established kingdom: no sickness, no captivity to Satan’s evil spirits, no infirmities

Kingdom Blessings Confirmed

- Two major categories of kingdom blessings are demonstrated: freedom from sickness and disease (Isa. 33:24; 35:4–6) and freedom from captivity to Satan’s evil spirits and demonic activity (Isa. 49:24–25; Zech. 13:1–2)
- Jesus confirms: “If I cast out devils by the finger of God, no doubt the kingdom of God is come unto you” (Luke 11:20) — the miracles proved the kingdom was genuinely being offered to Israel
- These miracles are not to be expected in the current dispensation of grace — they belonged to Israel’s program as confirmations that the kingdom was at hand; looking for such signs today misapplies Israel’s program to the Body of Christ

L70

Jesus Teaches From a Boat *Luke 5:1–11 • Fishers of Men and the Apostles’ Ministry*

- Jesus uses Peter’s fishing boat as a platform to teach the people — afterwards He directs Peter to launch into the deep and let down the nets; the miraculous catch of fish impresses upon Peter and the others the significance of His call
- Peter, overwhelmed, falls at Jesus’ knees saying “Depart from me; for I am a sinful man, O Lord” — Jesus responds: “Fear not; from henceforth thou shalt catch men”; the disciples forsake all and follow Him

The Three-Part Ministry of the Twelve

- The twelve apostles would have a three-part ministry: first, working alongside Jesus during His earthly ministry; second, continuing the gospel of the

kingdom after His ascension (Acts 1–7); third, ruling with Christ in the established kingdom, each judging one of the twelve tribes (Matt. 19:28)

- Twelve apostles were chosen — one for each tribe of Israel — to function as His special “signs and wonders” unto Israel (Isa. 8:18); Paul was not one of the twelve but a distinct apostle raised up later for the dispensation of grace
- The miraculous catch demonstrated Jesus’ lordship over their former occupation — they needed to fully understand that following Him meant a complete change of vocation and purpose

L71

Jesus Heals a Crippled Man *John 5:1–24 • Jehovah-Shalom: The LORD Our Peace and Rest*

- The healing of the man at the pool of Bethesda is the third of John’s seven special miracles — each miracle in John’s Gospel displays one of the seven “Jehovah-names” representing aspects of God’s character that Israel needed; this one manifests Jesus as “Jehovah-Shalom” (the LORD our Peace/Rest)
- The man had been infirm for thirty-eight years — this parallels Israel’s thirty-eight years of wandering in the wilderness (Num. 14), both illustrating inability to enter God’s rest without His direct intervention

Bethesda and Israel’s Counterfeit System

- Bethesda (“house of mercy”) was a place where multitudes of impotent, blind, halt, and withered people waited for an angel to trouble the waters — this represented Israel seeking mercy through a counterfeit religious system rather than through the true God
- Jesus bypasses the entire system and heals the man directly on the Sabbath — demonstrating that true rest comes only from God Himself, not from vain religious observance; the Sabbath timing emphasizes that Jesus is the Lord of the Sabbath and the giver of true rest
- The religious leaders persecute Jesus for healing on the Sabbath — revealing their blindness to the very One their Sabbath pointed to; Jesus declares: “My Father worketh hitherto, and I work” (John 5:17), asserting His equality with God

L72a

Why We Should Be Happy (Part 1) *Matt. 5:1–16 • The Sermon on the Mount as Corrective Doctrine for the Remnant*

- The Sermon on the Mount is not general instruction for Christians today — it is corrective doctrine specifically for the believing remnant of Israel, exposing the corrupt religious system and equipping the remnant to be true “doers of the law” in distinction from the hypocrisy of the scribes and Pharisees
- The Lord’s purpose was twofold: to expose the hypocrisy of Israel’s vain religious system (the Pharisees had “made the word of God of none effect through their tradition”) and to give the remnant the doctrine they needed to separate from it

The Beatitudes and Isaiah 61

- The Beatitudes fulfill Isaiah 61:1–3 — Jesus proclaims the “acceptable year of the LORD” and pronounces blessings upon those in the remnant who were “poor in spirit,” “meek,” and “mourning” under the fifth course of punishment
- Nine Beatitudes are pronounced, each specifying a condition of the faithful

remnant and a corresponding blessing they would receive in the kingdom — these are specific promises to the believing remnant, not general statements for all people

- The “gospel of the kingdom” proclaimed comfort that the time of deliverance had arrived — the kingdom was “at hand” and the remnant’s suffering under the fifth course of punishment was about to end with the establishment of the kingdom

L72b

Why We Should Be Happy (Part 2) *Matt. 5:3–12 • The Nine Beatitudes Explained*

- “Blessed are the poor in spirit: for theirs is the kingdom of heaven” — those in the remnant who humbly recognized their spiritual need, not the self-righteous religious leaders
- “Blessed are they that mourn: for they shall be comforted” — those who grieved over Israel’s sinfulness and the consequences of the fifth course of punishment; God would comfort them when the kingdom is established (Isa. 66:10–11)

Inheriting the Earth and Seeing God

- “Blessed are the meek: for they shall inherit the earth” (Psalm 37) — the humble remnant would possess the earth in the kingdom; “Blessed are they which do hunger and thirst after righteousness: for they shall be filled” — those who craved true righteousness, not the counterfeit righteousness of the Pharisees
- “Blessed are the merciful... the pure in heart... the peacemakers” — the remnant who demonstrated genuine godly character would obtain mercy, see God, and be called the children of God in the kingdom
- “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven” — the remnant would face persecution from Israel’s corrupt religious system and from the world; great rewards in the kingdom await those who endure faithfully

L72c

Why We Should Be Happy (Part 3) *Matt. 5:13–16 • Salt of the Earth and Light of the World*

- Jesus declares the remnant to be “the salt of the earth” — salt functions as a preservative, purifier, and seasoning; Israel’s purpose was to “flavor” the earth with the knowledge of God and His ways (Deut. 4:5–8), a function the nation had abandoned through rebelliousness
- Israel had “lost its savor” through apostasy and the vain religious system — the cleansed believing remnant, having received the corrective doctrine, would fulfill this purpose in the kingdom; “but if the salt have lost his savour... it is thenceforth good for nothing”

A City on a Hill

- Jesus declares the remnant to be “the light of the world” and “a city that is set on a hill” — Israel was designed to be the nation through which God’s glory would be displayed to the world (Isa. 60:3; Jer. 13:11); the remnant would fulfill this role in the kingdom
- God’s program with Israel pertains to this earth — Israel is called to be the salt and light of the earth; the Body of Christ’s program pertains to the

heavenly places (Eph. 1–3); these are two distinct programs with distinct callings and spheres of operation

- The remnant must let their light shine through good works that glorify the Father in heaven — not hiding under a bushel (the corrupt religious system) but standing openly as God’s testimony to the world

Key Doctrinal Distinctions

The Gospel Accounts Continue Israel’s Program Under the Fourth Installment

Block #9 drives home the essential dispensational truth that the earthly ministry of the Lord Jesus Christ as recorded in the Gospel accounts is the continuation of God’s program and dealings with Israel. Jesus functioned as “a minister of the circumcision for the truth of God to confirm the promises made unto the fathers” (Romans 15:8). Everything He said, did, promised, commanded, and offered pertained to Israel’s program under the fourth installment of the fifth course of punishment. The present dispensation of grace was not brought in until God raised up Paul as a brand new apostle in Acts 9. Failing to understand this distinction leads to the wholesale misapplication of the Gospels to the Body of Christ today, which is the root cause of most doctrinal confusion in Christianity.

Christ’s Legal Qualification as Israel’s Kinsman-Redeemer

The temptations in the wilderness were not merely a test of moral character but a legal necessity. Under the Law of redemption (Leviticus 25 and 27; the book of Ruth), a redeemer had to meet five qualifications: kinship with those in need of redemption, willingness to redeem, ability to fully satisfy the debt, not being in need of redemption himself, and legal right to redeem. The temptations addressed this fifth qualification. Jesus had to demonstrate that He was not in Israel’s sinful predicament — that He was not Satan’s “lawful captive” as the rest of Israel was. By perfectly succeeding where Israel had failed in the wilderness, Jesus legally qualified Himself to function as Israel’s Redeemer and vindicated His right as the Son of Man to reclaim dominion from Satan.

Water Baptism Belongs to Israel’s Program, Not the Body of Christ

John’s baptism and the water baptism practiced throughout the Gospel accounts and early Acts was a “rudiment of the world” (Colossians 2:8–17) — an elementary physical teaching aid designed for Israel’s program to picture spiritual cleansing. Paul explicitly states he was not sent to baptize but to preach the gospel (I Corinthians 1:17). There is “one baptism” for the Body of Christ today: the baptism by the Spirit into the body of Christ (I Corinthians 12:13; Ephesians 4:5), which is a spiritual reality, not a physical ceremony. The widespread modern practice of water baptism in Christianity results from failing to rightly divide God’s word and applying Israel’s program ordinance to the Body of Christ.

The Sermon on the Mount: Corrective Doctrine for the Remnant, Not Instructions for Today

The Sermon on the Mount (Matthew 5–7) is perhaps the most misapplied portion of the Gospels. It is not general moral instruction for Christians today but specific corrective doctrine given by the Lord to the believing remnant of Israel. Its purpose was to expose the hypocrisy of Israel’s vain religious system and to give the remnant the ability to be true “doers of the law in truth” in distinction from the counterfeit righteousness of the scribes and Pharisees. The Beatitudes pronounced blessings specifically upon the remnant’s conditions under the fifth course of punishment, and the salt and light declarations addressed Israel’s earthly calling to be God’s testimony to the nations. For doctrine, instructions, and promises that pertain to the Body of Christ today, Paul’s epistles (Romans through Philemon) must be consulted.

Signs of the Kingdom as “Powers of the World to Come”

The miracles Jesus performed during His earthly ministry were not random acts of compassion but deliberate “powers of the world to come” (Hebrews 6:5) — foretastes of the blessings that would characterize the established kingdom. They confirmed two categories of kingdom blessing: freedom from sickness and disease (Isaiah 33:24; 35:4–6) and freedom from captivity to Satan’s evil spirits (Isaiah 49:24–25). John’s Gospel records seven special miracles, each displaying one of the seven “Jehovah-names” that represent aspects of God’s character Israel needed. These miraculous signs are not to be expected in the current dispensation of grace; looking for such signs today misapplies Israel’s program to the Body of Christ and ignores what Paul teaches about God’s workings in this dispensation.

Key Scripture References

Hosea 11:1	“Out of Egypt have I called my son” — fulfilled in Jesus’ childhood return from Egypt
Isaiah 40:1–3	The voice crying in the wilderness — John the Baptist’s ministry to prepare the way for the Lord
Isaiah 42:1	“Behold my servant... I have put my spirit upon him” — fulfilled at Jesus’ baptism
Colossians 2:8–17	Water baptism as a “rudiment of the world” belonging to Israel’s program, not the Body of Christ
I Corinthians 1:17	“Christ sent me not to baptize” — Paul’s ministry distinguished from water baptism
Matthew 4:1–11	Jesus’ temptations: legal qualification as Israel’s kinsman-redeemer where Israel failed
Isaiah 61:1–3	“The Spirit of the Lord GOD is upon me” — the gospel of the kingdom; fulfilled in Jesus’ ministry
Isaiah 8:18	“Behold, I and the children whom the LORD hath given me are for signs and for wonders in Israel”
Hebrews 6:5	Miracles as “powers of the world to come” — foretastes of kingdom

	blessings
John 5:17	“My Father worketh hitherto, and I work” — Jesus declares equality with God at Bethesda
Matthew 5:3–12	The Beatitudes: blessings upon the believing remnant in view of the kingdom being at hand
Matthew 5:13–16	“Ye are the salt of the earth... the light of the world” — Israel’s earthly calling to the remnant
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	“One baptism” for the Body of Christ today: the Spirit’s baptism, not water

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