LEARN CHRIST FROM THE APOSTLES AND PROPHETS

PREFACE

The contemporary gap between Christ and church membership should be obvious to all. It hardly matters which church or denomination as you look at church members around you, and then look at the Christ of the Bible and the teachings of Christ, there is little similarity. The discouraging aspect of the gap is that it is getting larger each year. That means that it is diverging; and if it is diverging, it is conceivable that shortly the churches and Christ will be going in opposite directions. Horrible, yes; but what is the answer. What is the cure for this obvious and serious problem that has gripped the world of Christians?

The answer is for church members to Learn Christ. Which Christ? The Christ from the apostles and prophets of the Bible.

If one passage of the Bible were chosen as a gist or theme for this Bible commentary, LEARN CHRIST FROM THE APOSTLES AND PROPHETS, it would be Ephesians 2:19-22.

"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit." (Ephesians 2:19-22 NJKV)

I know the classic reply for church leaders. "No human can be perfect", and "at least they are trying."

No, that is the point. The churchmembers are not trying. They are doing what they want to do. They are not making positive efforts to be like Christ and to be like God which is demanded in the Bible from the apostles and prophets. The description of what is presently happening to churchmembers is like the description from the Apostle Paul in II Timothy 4:3,4

"For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers, and they will turn their ears from the truth..." (II Timothy 4:3,4 NJKV)
You see it is not longer a negative thing of "we are trying...our heart is in the right place...but we just cannot reach perfection." No, that is not it! It is a positive matter of first, a lack of tolerance for sound doctrine—church members will not listen to sound doctrine, church members will not go to hear sound doctrine, and church members will not tolerate preachers and teachers who preach sound doctrine.

You see how horrible that is as compared to the excuses from the heaped teachers of itching ears.

Church members, according to the Apostle Paul’s description, are motivated not by any effort to be like Christ and any effort at perfect, but are motivated by their own human desires; that is, "according to their own desires," and "because they have itching ears." In short, church members are doing what they want to do and they are believing what they want to believe. What they want to believe is things that will tickle their ears. Things that will give them pleasure like, "nobody is perfect" and "you are the people of God", and "at least you are trying". Maybe 20 or 30 years ago that was true; but not now.

And the apex of the gap in Paul's description is that they pile up or heap to themselves teachers. It is much like building a dirt fortress or bastiment around themselves in order to protect themselves from sound doctrine. They buy books from teachers that feed their desires; they run off teachers and preachers that offend their itching ears with the truth; and they call as pastors, teachers, and administrators those "teachers" that will teach according to their own desires.

The whole motivation is to turn away from the truth. Now, brother, that is a positive thing. It takes a lot of effort for so-called "Christians" to turn away from the truth of the Bible. It takes a lot of effort for church members to cease to Learn Christ; and in the place of learning Christ to learn some kind of church membership that is based on "desires" and "itching ears".
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Chapter 1: Paul Wraps up the Bible

This chapter title will come as a surprise to you, no doubt; as you have thought little of the ministry of the Apostle Paul to provide the finishing continuity to the Bible of 66 books. A brief explanation is in order now, and there is a real sense in which this whole volume of THE LEARN CHRIST FROM THE APOSTLES AND PROPHETS COMMENTARY will more exhaustively deal with that theme. The primary focus in this volume is about how the Bible from Genesis to Revelation is a story about the Lord Jesus Christ, and how to learn that Christ of the Bible; but supporting that most obvious and dominant theme is the way the Resurrected Christ, personally and through the Spirit of Christ, continued to work through the Apostle Paul as well as the other Apostles to wrap up the Bible. If we look back over the last approximately two thousand years since Jesus of Nazareth walked on this earth in Palestine, what has been the most influence in the spread of Christianity to all the nations of the world, it has been the Bible as used by the Spirit of Christ. (Holy Spirit is being used synonymously with the Spirit of Christ: that is Bible.) Now given the Bible has been the most prevasive Christian influence in two thousand years, don’t you think that the God of whom the Apostle James writes as knowing all His works from the beginning of time, not only planned it this way, but also had a plan in the completion of the 66 books as well as the preservation and spread of the Bible. The Apostle Paul, under the direct leadership of the risen Christ and then through the Spirit during the so-called seven silent years (only silent because the Spirit like God the Father does speak in a still small voice), was the key human instrument to complete the Bible.

What needs to be dealt with briefly now is what Paul had to do with the completion of the Old Testament, and how Paul could wrap up the Bible since the Apostle John later wrote the last five books of the New Testament, and also after Paul John Mark wrote a Gospel and Dr. Luke wrote a Gospel and the book of Acts. As far as the Old Testament part, it was Paul’s assignment from the Risen Christ during their time together in Saudi Arabia immediately after the conversion of Paul to go back and re-read the Old Testament which Paul had studied so extensively in the past, but this time to read it in the light of the removed veil that was done away with, as Paul writes in Hebrews, in Christ. Paul during those seven years at Tarsus read through all the Old Testament manuscripts, remembered the interpretations from Christ, and recorded on a manuscript all the parts of the Old Testament that were most important to be quoted in the New Bible of the Old and New Testaments, along with the explanations, interpretations, and applications received from Christ and the Spirit of Christ.

Now about the writing ministry of the Apostle John and the Apostle Paul. Paul said in Galatians that he met with Peter and James, and I think he also wrote a manuscript or two to record the story of the life of Jesus which later he left with John Mark to write Mark and Dr. Luke to write the Gospel of Luke. That means that Paul had three or four sources to know the complete story of the life of Christ before the Apostle John wrote his gospel, Jesus Himself in Arabis, the Apostle Peter, and the
Apostle James, and the Holy Spirit was always present with Paul assisting in the writing of scriptures. After all, “holy men of God (apostles and prophets, “wrote as they were moved by the Spirit of God”.

NOTE: And don’t forget as you will read about often in this volume, Paul under the leadership of the Spirit and with all that aforementioned background himself wrote 14 New Testament books of the 27, the majority author from the human side of the New Testament. Furthermore, if you removed from the New Testament all the Old Testament quotes (I will refer to over 100 of those quotes in this volume), there would be no New Testament. Most of those the Apostle Paul personally or through Luke and John Mark put there!

It is more detailed than this, but this will serve as an introduction. The rest of the volume will elaborate.

When you hear of the ministry of the Apostle Paul, what do you normally think? Most often we hear and speak of the missionary journeys of Paul. We read of the marvelous conversion of Saul on the road to Damascus in order that Paul might preach the gospel to the Gentiles. The premise of this chapter and the book is that the primary ministry of Paul was to serve as chief editor of the New Testament. Certainly as we in contemporary times look back on what has happened in the approximately two thousand years since Paul, Jesus, and the other Apostles of Christ, the most pervasive influence of Paul has been from his fourteen letters that became fourteen books of the New Testament. In other words thousands more people had read and become Christians from the reading of his letters than became Christians because of his missionary journeys.

You can almost miss this aspect of the ministry of Christ in the reading of his letters. The one single place that it is obvious is in the reading of Colossians 1:25.

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God...” (Colossians 1:25 KJV)

Notice that: Paul is made a minister in order to fulfill or complete the word of God! That tells me that God had in mind a certain number of books for the Bible and in particular for the New Testament (27), and that the responsibility of the ministry of Paul was to make sure that this number was completed. This Paul did by personally writing 14 out of 27 of those books, and then pass on to John Mark and Dr. Luke manuscripts for the writing of three more books of the New Testament; so that Paul becomes personally responsible for 17 out of 27 of the New Testament books. I would say that is a significant aspect of Paul’s ministry when you consider to how many countries the Bible has gone over the last two thousand years, into how many homes, and from how many pulpits and Sunday school classes the Bible is taught every Sunday.

To belabor this chief editor aspect of the New Testament now as related to John Mark and Dr. Luke is somewhat jumping ahead, but I think it is necessary to immediately establish an internal evidence aspect to this claim. Two scriptural facts can quickly lay this foundation.

1. Paul after becoming a prisoner requested that Timothy bring his books and parchments from Troas.
“The cloak that I left a Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.” (II Timothy 4:13)

2. Paul wrote that John Mark was profitable to him for the “ministry”, and recall that the most important aspect of the ministry of Paul was in the writing and editing of New Testament books.

“Take Mark, and bring him with thee: for he is profitable to me for the ministry.” (II Timothy 4:11)

1-1: Other Scriptures to Support Colossians 1:25.

As stated earlier it is possible to overlook this writing and editing aspect of the ministry of Paul until you focus on it as found in Colossians 1:25; however once it has your attention, you can find other scriptures to support the same thesis.

NOTE: It should be stated here something that will be emphasized later. That is, the sufferings and preaching and other aspects of the ministry of Paul are closely related and essential to the ministry of writing. In fact those other aspects of the ministry make the writing ministry possible. Also Paul’s acceptance in the church as an Apostle was also essential to the ministry of writing, since it was a well known fact that only Prophets and Apostles wrote Scriptures. Something else that we will look at in more detail later.

1. Ephesians 3:2,3.

“If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery: (as I wrote afore in few words...” (Ephesians 3:2,3)

Notice several obvious exegetical points from these two verses: (1) the method of Jesus by which He let Paul know of this great mystery was through “revelation”, and everyone knows from the study of the Bible in totality that the method by which Scriptures are written is revelation; (2) when this mystery was revealed to Paul he passed it on in a letter which became a book of the Bible (no doubt this was the book of Colossians); (3) if you read the verse before, Ephesians 1:1 you will notice that Paul relates this ministry of revelation and writing to both being a “prisoner” (sufferings for Christ and the church) and for the fact that it is all done for the church; (4) you also see this fact in the “which is given me to you-ward” in the wording of Ephesians 3:2; (5) in Ephesians 3:5 this great mystery is “now revealed unto his holy apostles and prophets by the Spirit”, once again all Bible students knowing that this is the method of revelations from God--revelation to apostles and prophets through the work of the Holy Spirit (II Timothy 3:16,17); (6) the great mystery hidden from the foundation of the earth is that the Gentiles are members of the same body of Christ through the same Gospel, Ephesians 3:6; (7) and this is the reason that Paul is made a “minister”, Ephesians 3:7; (8) part of this ministry to the preaching of this mystery and gospel to the Gentiles, Ephesians 3:8; and (9) another aspect is in order that all men on the earth of all time might know this mystery--“and to make all men see what...”, Ephesians 3:9.
Now what seemed at first to be a little unclear from internal evidence in the Scriptures begins to become obvious!

2. II Timothy 3:16,17.

In a later section of this chapter we will look at Paul’s concept of “the word of God” as used in Colossians 1:25 to determine if it had a written Scriptural context as well as the more obvious aspect of preaching, so that since we mentioned above this verse of II Timothy 3:16,17, it behooves us now to put it up front as part of the understanding of the Apostle Paul about inspiration, revelation, and the Scriptures.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works.” (II Timothy 3:16,17)

All written Scripture is given by the inspiration of God through the Holy Spirit. If you look at the verse before, II Timothy 3:15, you will notice that Paul is talking about written Scriptures as he relates how Timothy has learned the written and “holy” Scriptures from his childhood.

This would also be a good time to look at the Apostle Peter’s concept of inspiration and Scriptures, and how in particular that Peter had accepted the writing of Scriptures as an important aspect of the ministry of the Apostle Paul, and that furthermore Peter sought to gain this acceptance of writing Scripture among the rest of the church.

(1). II Peter 1:20,21.

“Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit.” (II Peter 1:20,21)

Here the speaking or preaching of Scripture is closely related to the writing of the Old Testament books by the Prophets.

(2). II Peter 3:15,16.

“...even as our beloved brother Paul also according to the wisdom given unto him hath written unto you: as also in all his epistles, speaking in them of these things in which are some things hard to be understood, which they are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.” (II Peter 3:15,16)

You didn’t miss that did you: (1) Peter puts the written epistles of the Apostle Paul in the same category with the Scriptures of the Old Testament; (2) in those epistles Paul is “speaking” while he writes; and (3) it is because of the wisdom given to him from God that Paul writes to these churches in epistles that have become accepted as Bible.


Where were we when we got carried away with this great doctrine of the inspiration of Scriptures? We were looking at support in other Bible verses for the writing of Scriptures as the most significant aspect of the ministry of the Apostle Paul.

1-2: Where Paul Got His Doctrine.
Paul leaves little doubt in the mind of readers where he learned what He did about the Doctrine of Christ and other teachings. It was from the Risen and Ascended Christ Himself!

1. From out in the Desert of Saudi Arabia.

“But I certify you, brethren that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ...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 heathen; 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 abide with him fifteen days. But other of the apostles saw I none, save James the Lord’s brother.” (Galatians 1:11-12,15-19)

1. Much of the doctrine of Christ that Paul wrote of is almost synonymous with the gospel, and above Paul is saying that it came from direct revelation from the Lord Jesus Christ.

2. Paul didn’t get the teachings of Christ from the other Apostles as after his conversion he only saw two of them, Peter and James, and that was 3 years after his conversion, those three years being spent listening to Jesus in Arabia.

3. Part of my major theory on Paul being the chief editor of the New Testament, continuing his work through Mark and Luke for whom he left written manuscripts on Old Testament quotations, is also that Paul left the gospel testimony manuscripts from Peter and James—written during his first visit back to Jerusalem to Peter and James—respectively becoming the Gospels of Mark and Luke.

2. From Peter and James.

As mentioned above, Paul already knowing that his responsibility was to be Chief Editor of the New Testament, having learned that from Christ on the road to Damascus, from Ananias in Damascus, and from Christ in Saudi Arabia, began to do research on the task by recording the gospel testimonies of Peter and James on parchments.

3. From reading back through the Old Testament during the 7 “silent years” at Tarsus, recording on manuscripts all the quotes that would become part of the 14 letters that he wrote, plus Acts, Mark, and Luke.

Quite often the seven years or so of Acts 9:30 are called the silent years. I think not; as Paul was reading back through the whole Old Testament in light of his conversion, the teachings of Jesus in Saudi Arabia, what Ananias told him, and what Paul learned from Peter and James. All of the quotes that would later become book of the New Testament were recorded on parchments as he read through the Old Testament.

1-3: The Apostle Peter acknowledged Paul as a Scripture Writing Apostle.

“...as also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand,
which those who are untaught and unstable twist to their own destruction, as they do also the rest of the Scriptures.” (II Peter 3:15,16)

1. By the time the Apostle Peter wrote II Peter, approximately 66 A.D., Paul was well established as the “beloved brother”.

2. The source of Paul’s doctrine and Scriptures is obvious here, it was “according to the wisdom given him.”

It came from outside himself, from God the Father, the Ascended Lord Jesus Christ, and the Holy Spirit. In a few paragraphs we will briefly discuss “inspiration” of all Scriptures as (1) divine in origin, (2) absolute in authority, and (3) sufficient in message.

3. By this time in approximately 66 A.D.—“in all his epistles”—Paul had written many epistles.

4. Paul wrote of these things that Peter had been addressing in II Peter, in particular as mentioned a few verses before, the coming of the day of God when the heavens and the earth shall dissolve; and how the longsuffering of our Lord is salvation.

5. Paul writes in his epistles of some things hard to understand.

It would seem that except for the Apostle John near the end of the First Century when he wrote the difficult book of Revelation, that the Apostle Paul was given the task (as a chief editor should have) of writing the most difficult and deep things of salvation. But this was the way it should be as Paul was a lawyer before his conversion, and being a lawyer in Israel in the first century meant based on the law of the Bible as the law of the Bible was the law of the nation. All Paul needed was conversion, a word of encouragement from Ananias, several years in the desert with Christ, a brief visit back at Jerusalem with the Apostles Peter and James, and then seven years at Tarsus to read back through the Old Testament with which he was already very familiar—but in the light on the new experiences and testimonies.

1-4: Word of God (Scriptures) from the Apostle Paul.

1. Paul was a holy man of God that spoke or wrote as moved by the Holy Spirit.

“For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit.” (II Peter 1:21)

2. Paul was not making an private interpretations of Jesus or the Old Testament when he wrote Scriptures.

The Doctrine of Paul is the doctrine of Christ and of God. It is consistent with the teachings and epistles of the other Apostles. In fact, if proof were needed of the Bible as the Word of God, it is the unity of content from the Prophets and the Apostles that convinces us that a common source was necessary, that source being God the Father through Jesus and the Holy Spirit.

It was not recorded yet but I am sure that either the Ascended Christ or Peter or James had told Paul as Jesus said, and later the Apostle John recorded in the Gospel of John that there would be no doubts about “doctrine” if a person were willing to do the will of God.
"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17)

Of course, in the context, Jesus was primarily speaking of the group of teachings and of Himself as the reliable source that passed on doctrine from God the Father.

"And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me." (John 7:15,16)

Paul could likewise talk of his doctrine while making it clear, as he often did, that it was really doctrine from God and Christ; and likewise in the title of this volume, THE MINISTRY AND DOCTRINE OF THE APOSTLE PAUL, we can talk of the doctrine of Paul while knowing unmistakably the source.

3. Peter must have known also of the time and effort Paul made at Tarsus when he carefully re-read the Old Testament Scriptures, of the matters of salvation, of the grace that was presently coming to his generation, and what the Spirit of Christ had recorded in the Old Testament of the sufferings of Christ.

"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. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven..." (I Peter 1:10-12)

(1). Paul would have been on the mind of Peter as one of the Apostles who preached that gospel with the Holy Spirit help.
(2). Paul along with the Old Testament Prophets would among those who "minister the things".
(3). The "Spirit of Christ" was with Paul in Arabia even as it was with the Old Testament Prophets in the writing of Scriptures.

1-5: The Apostle Paul, a champion of inspiration of scriptures and all other doctrines.

1. It was the Apostle Paul as a medium that gave us those great verses on "All scripture is given by inspiration of God..."

"All scripture if given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Timothy 3:16,17)

You just know that Paul had to aware of the fact that he like the Prophets and other Apostles was writing Scripture: if he didn't know before Peter told him in the epistle of II Peter.

What do we mean by "inspiration of God"? Certainly it is not inspired as the same sense as Robert Browning or any other poet is inspired.

(1). We mean that the Bible is divine in origin
While over 40 authors over a period of thousands of years did the human penmanship, whatever we believe related to various theories of "inspiration" we must believe that God is the origin. Over at Socorro, New Mexico is the Very Large Array of antennas pointed to pick up some communication from space. Well, in the Bible we have communications from heaven, from the Maker of all in the universe. And somehow the Word of God transcends within the Bible all verbal shortcomings and the limitations of pen and paper to communicate the truth to us.

(2). We mean that the Bible is Absolute in Authority.

When God has spoken as He has in the Bible, what could man possible have to say that would be in the same category. We dare not compare even Baptist statements of faith or the commentaries of our best to the Bible itself. Like one teacher of theology said, "Study your Bible: it will throw a lot of light on the commentaries."

(3). We mean that the Bible is Sufficient in Its Message.

It may not tell us all that we want to know: however, it tells us all that we need to know for salvation, for the worship of God, for faith in Jesus Christ, for the living of the Christian life, and etc.

(4). We mean that the Bible is high fidelity.

High fidelity literally means "faithful in reproduction". We can debate extensively the exact mode of revelation; or we can simply admit that the Word of God communicates through languages and words and translations exactly as God wants it to with the help of the Holy Spirit and the faithful study of the Bible.

2. The Word or Word of Truth were favorite terms for Bible or Scriptures in the writings, and we will look at those extensively in the chapters of this volume. Two will be briefly mentioned now as examples.

(1). II Timothy 4:2.

This verse as a preliminary to the warning of the time when there will be little tolerance for sound doctrine, tells a possible preventive measure.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Timothy 4:2)

(2). I Corinthians 14:3.

This concludes with a good combination. Even as preaching must include the triad elements of exhortation, comfort, and edification (I Cor 14:3), so here preaching the word ends in exhortation with longsuffering and doctrine. The longsuffering tells of love and patience; and certainly on all doctrine we would dare not be among those that cast the first stone. It is no person or persons that we are aiming at when we talk about what the Bible teaches: it is not personal; it is something that was in the Bible before you and I were born.

1-6: Sufferings and the Ministry of Paul.

Above all Paul was told in his call to the Ministry of the great things he must suffer, and I think somewhere in those scriptures about "suffering" we will find also the great thing that Paul did as Chief
Editor of the New Testament. When you stop to consider that second to Christ Himself Paul is the most famous Christian that has ever lived, I frankly am surprised that there are not several Old Testament predictions that foretold of Paul and his work. Perhaps there are, and during this volume study we can seek them out.

1. The call to Paul’s Ministry in the vision of Ananias.

Ananias in the vision was told to go to this one Saul of Tarsus who was praying, and to put his hands on him so that he could receive his sight. Ananias objected. He said, "I've heard of this man, of the evil he has done in Jerusalem to Christians, and how he has authority from the chief priests to put all in prison that call on the name of Jesus."

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake." (Acts 9:15,16)

Here is what we can nail down so far on the Call to the Ministry of the Apostle Paul.

(1). He was a chosen vessel to Christ.
(2). Paul’s call was to bear the name of Christ before Gentiles, kings, and the children of Israel
(3). Later Christ (no doubt in Arabia and subsequently) would show Paul "how great things he must suffer" for Christ.

2. Suffering was always part of the ministry of the Old Testament Prophets, especially the writing prophets, and Paul as a lawyer was very familiar with that.

Stephen in his famous last words of Acts 7, in a condensed history of the Old Testament, tells us of the sufferings of the prophets.

"Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers..." (Acts 7:52)

3. The Ministry of Jesus Himself is often referred to as a ministry of suffering.

The famous passage of Isaiah 53 tells of the Ministry of Jesus in terms of the "Suffering Servant".

"He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." (Isaiah 53:3)

And with many others similar words like--borne our griefes, carried our sorrows, stricken, smitter of God, afflicted, wounded, bruished, chastisement, stripes, oppressed, as a lamb to the slaughter--Isaiah 53 tells of the suffering ministry of Christ.

4. Paul testified that the ultimate in the Ministry and in being a Christian was what could result from suffering, that is the attainment of the Resurrection from the dead.

Let us also not forget that the preparations of Paul before the call to the ministry were also preparations for his ministry. He tells us of some of those educational, training, and experience backgrounds before His call.
"Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Pharisee: concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless." (Philippians 3:4-6)

Yet those were not the sufferings that helped Paul fulfill His call to the Ministry.

"But what things were gain to me, those I counted loss of Christ." (Philippians 3:7)

There is the obvious motivation in the Ministry of Paul!

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ..." (Philippians 3:8)

There is "sufferings" again, in the loss of all things that were in important of the flesh and in the world. Surely in order in fulfill the Ministry of Paul, in preaching, in missionary journeys, and in the the writing and editorship of New Testament books the essential foundation was the knowledge of Christ Jesus. Not only knowledge, but to be a leader in these avenues of expression about Jesus, Paul needed "excellency of the knowledge of Christ Jesus..."

Somewhere before we finish this volume, we must prove from the Scriptures that EXCELLENCY and SUFFERINGS are closely correlated.

"...and be found in him, not having mine own righteousness, which of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by an means I might attain unto the resurrection of the dead." (Philippians 3:9-11)

There it is again: know Him, the power of His resurrection, and "THE FELLOWSHIP OF HIS SUFFERINGS".

Ephesians and the Ephesian ministry form a benchmark in the writings of Paul and in the ministry of the Apostle Paul. It was after the three year ministry in Ephesus and in the area of Asia Minor near Ephesus, that he could truly say that he had worked where he was not building on other men’s ministry. You can detect that landmark in the way that Paul addressed his letters, boldly calling himself “an apostle of Jesus Christ” with children (I Timothy 1:1 and II Corinthians 1:1).

In the writing of I Corinthians he was almost there as he was “called to be an Apostle”. A little weaker than that would be the “servant and called to be an Apostle” of Romans and Titus. Beging the issue of Apostleship would be the “an Apostle, not of men but of Jesus” of Galatians. (Remember like with any other author, you must distinguished between the time of writing and the time of publication.) When Paul came to formally write his earliest synagogue address as recorded in the book of Hebrews, it without the salutation of any name at all. Therefore if you continue this trend and sequence the 14 letters written by the Apostle Paul in terms of Paul's own concept of his ministry--at least, as he felt accepted in the Church and churches--then it would go as follows.

1. Galatians Apostle not of men but of Jesus
2. Hebrews no name
3. I, II Thessalonians
   names only (Paul, Silas, Timothy)
4. Romans, Titus
   servant and called to be an Apostle
5. I Corinthians
   called to be an Apostle
6. I Timothy, II Corinthians
   an Apostle with children
7. Ephesians, Colossians, and II Timothy
   an Apostle
8. Philippians
   servant with Timothy
9. Prisoner
   Philemon

1-7: Apostle with Children, I Timothy and II Corinthians.

It is felt that the exact sequencing should not be overlabored, and that it should be considered helpful only in that it leads to the spiritual messages of the letters. No doubt Paul digressed back to servant near the end of his ministry in order to identify with the ministry of Timothy, or have the churches identify with the ministry of Timonty, and also out of deference to the friend-servant concept of the final teachings of Jesus on earth. Paul almost called himself an Apostle in the first writing of Galatians; however, it was little or no concern for the acceptance of the churches which came later. Of course this writer is aware of different sequencings and respects especially that of the conservation Bible scholar F.F. Bruce which goes like this: (1) Galatians; (2) Thessalonians; (3) I Corinthians; (4) Philippians; (5) II Corinthians; (6) Romans; (7) Colossians, Philemon, and Ephesians; and (8) Pastoral epistles. It is obvious that Bruce has not attempted to sequence the pastoral epistles of Titus, I, and II Timothy.

However, enough of this sequencing. Recall that the emphasis in this volume as in all three volumes of THE LEARN CHRIST COMMENTARIES that the emphasis is to be on the internal content. That is interpreted to mean that the 14 New Testament books themselves and their context, rather than information about them, will be the focus in this volume.

An Outline of I Timothy.

I. Historical Background of Ephesus, Timothy there, Paul’s Apostleship, and his charge to Timothy. I Timothy 1:1-2:15

II. Elders and Deacons. I Timothy 3:1-13

III. The Church and the Mystery of Godliness. I Timothy 3:14-6:2
   1. The Church is the pillar and ground of truth. 3:15
   2. From the God manifested in the flesh in the Christ through the received into heaven, the Ascension of Christ. 3:16
   3. The work of a minister during the last days. 4:1-6:21.
      a. Some will depart from the faith, getting into seducing spirits and doctrines of devils.
      b. Be an example of believers.
      d. Godliness with contentment is great gain: follow after godliness, I Timothy 6:6-19.
e. Keep what has been committed to your trust, not as those who have erred from the faith, 6:20,21.

There is a very real sense in which we Christians today are also the children of the Apostle Paul, and John also as we feel akin to John also as he speaks of his “little children” in the little epistles of John. Recall that it was the Apostle Paul who reminded us in several books that we are a body of Christ built on the “foundation of the apostles and prophets” with Jesus Christ as the chief cornerstone. Not to belittle the work of the Apostle John in the writing of the last five books of the New Testament, which I like to call the New Petateuch of the Apostle John; and in this one volume commentary on the Bible I call “The End”; nor would I belittle the work of the Old Testament Prophets in setting the stage with quote-potentials that Paul could explain and around which Paul could build the core of Christian doctrine as we have come to know it.

After all, after Jesus time of teachings of the 12 apostles was terminated by His death and resurrection, then Paul was chosen specially in a special way to complete the work of the writing of the New Testament. It was only Paul that the resurrected Christ took out into the desert to explain what the Old Testament was all about. Then with that knowledge, Paul, a very organized religious lawyer in the Hebrew tradition, re-read the Old Testament manuscripts through recording on a separate manuscript those portions that must be quoted in his writings along with the explanation of those quotes that Christ gave him in Saudi Arabia. Here is how Paul brought the whole Bible together as one as Chief Editor under the leadership of Christ and the Holy Spirit.

1. Paul provided leadership in an exhaustive and complete quoting of the Old Testament in the 14 letters he wrote and the 3 that he sponsored through Dr. Luke and John Mark. Jesus quoted extensively from the Old Testament, then lead Paul to do the same. Matthew also quoted from Jesus and the Old Testament as did Peter and James and later John; but when you take all the quotes from the Old Testament in the New Testament you will find that Paul is the majority stock holder. Why? Because that is the way Christ wanted it! After all, what was according to the Spirit and Paul in Romans the chief contribution to the world of the Jewish people. It was to be a custodian of the oracles of God. It was to a Jew of the Jews, a Hebrew of the Hebrews, that was given the privilege under the leadership of Christ to bring it all together.

2. Paul wrote Ephesians. We can find many things in Ephesians as I have through over 50 years of Bible study. At this my pinnacle of Bible study and understanding, I find in Ephesians as it’s place at the center of the total Bible the first half as “Essentials of Faith”, and the second half on “How to Learn Christ”. Now, along with that you should know that all of the little book of Ephesians is a summary of the first ten books that were written by the Apostle Paul.

**READER’S NOTES:**
Chapter 2: The Bible is Christ

The place of this chapter is to outline the whole Bible in brief from the quotations in the New Testament from the Old Testament, and does it surprise you that most of the quotes of the Old Testament in the New Testament come from the 14 letters of the Apostle Paul; and furthermore that it is this chief editor of the New Testament, which more than the Old Testament is a story of Christ—that by much more, by the way, is the same Paul who wrote, “For to me to live is Christ.” For Paul to live was for Christ to live, and for the Bible to live today is for Christ to live through the words and Word of the Bible. (You will see before you finish this volume, if you can since it is large, and if you do not see Christ already in the Bible.)

Unless you still the veil over your eyes which is done away in a personal experience with Christ, or unless “blindness in part is happened to” you as part of the nation of Israel “until the fulness of the Gentiles be come in; and in either case all we can do, you and us, is pray that the veil or blindness be removed in order that you can see! Of course, when this happens, world history as we know it is almost over!

Someone tells the story of a certain large Bible so designed that when you stood back to look at any page, you would see outlined around the text an image of Christ. So it is with the story or message of the Bible. Christ is the Bible, and the Bible is Christ. How appropriately the Apostle John first received in Revelation the proper word of “Word” to represent the Lord Jesus Christ, then later in the writing of the Gospel of John started the story of the Life of Jesus with the “Word made flesh” as a proper label for Jesus. The word “Word” for Jesus and the word “Word” for the Word of God are more closely related than we will ever know this side of eternity. (Karl Barth has made a contribution here in his book on the Word.)

Each of us must interpret Christ for our own generation. The accuracy of that interpretation can be measured in terms of our faithfulness to the Bible as the Word of God. There are many official and un-official interpretations of Christ even as there are many man-made religious organizations which claim to properly interpret Christ for our times. Rather than sling mud about which ones and how many of them are really part of the body of the Christ of the Bible, and incidentally of the presently living Christ who is the only head of the real body of Christ...that is, I say, rather than trying to separate who is and who is not a member of the real body of Christ, the more positive approach is to get back to the Bible with good Bible-based principles of hermeneutics, or Bible interpretation, setting forth the real Christ of the Bible and what it is to Learn the Christ of the Bible.

If forced to select two verses from the Bible to represent a single focus for THE LEARN CHRIST COMMENTARY, it would have to be Ephesians 4:20,21.

“But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus...” (Ephesians 4:20,21 NJKV)
Let us face up to realities: Even as some church members in the church at Ephesus, the church where the Apostle Paul had labored the longest, had not really heard Christ and had no really been taught by Christ, even so many more in American religious organizations, having lesser leaders than Paul and Christ, have not heard Christ and have not been taught by Christ. (You will learn more about this focus later.) Right now, we need to relate the “Preview of the Bible”, the subject of this first chapter, to that focus. The claim is that the story of the whole Bible is ultimately a story about the learning of Christ. If you look at the outline of the Bible below, you will notice the Gospel of Christ as number 8 of the complete 12 of the subject outline of the Bible. You will also find Christ dominating roman numerals 4, 5, 10, 11, and 12 as well as an integral subject matter of each outline division. The reason is simple: the Bible is a story about the Lord Jesus Christ! And if you don’t learn Christ, the Christ of the Bible and the Christ of God the Father, the Creator of the Universe, then you do not learn the Bible!

Subject Outline of the Bible.

I. The Living God of the Living
II. Righteousness of God and Man
III. The Composite Witness of the Bible
IV. God, Man and the Son of Man
V. The Resurrection
VI. Wisdom From God
VII. The Gospel
VIII. Listening More Important Than Sacrifice
IX. What Happened to the Jews as the Chosen nation?
X. The Salvation of God
XI. The New King of Israel
XII. The Living God Wants Others to Live

What is amazing is that the whole Bible of 66 books, 39 in the Old Testament and 27 in the New Testament, can be outlined under 12 major subjects! I will tell you upfront why that is possible: because of the Old Testament quotes in the New Testament, and because the New Testament provides the proper interpretation of those Old Testament quotes.

2-1: THE LIVING GOD OF THE LIVING

I. God, Man, and Marriage.
      (1). Let US make man in OUR image bespeaks of the plurality of God during the time of creation.
      (2). In our image and after our likeness tells of some of the glory of man that during Creation was acquired from God.
(3). The dominion of man over all the other works of Creation tells of the First Commission of man to be a pioneer in the exploration and control of the works of Creation.

(4). The Bible refers to man as male and female so that in marriage male and female becomes a complimenting couple of male and female. That is the way God originally created them; and in marriage that is the way He intends for it to keep going according to Jesus, and absolutely no person is to have any part in the separation of those two which God has joined together.


(1). From Gen 2:7 we learn that: (a) God created man physically from something that already existed, from the elements of the earth; (b) As far as the actual existence or inward spirit of man that came from God breathing into him the breath of life;and (c) With that spirit of life also man became a living soul.

(2). From Gen 2:24 we learn of the one flesh characteristics of marriage that God still intends and has always intended, that oneness emphasized by Jesus and the Apostles in the New Testament.

(3). While Paul in I Cor 15:45 is emphasizing the difference between the first Adam and Christ the second Adam, also the difference between the natural and the spiritual body, the first man from earth and the second from heaven, he also contrasts the living soul and the living spirit.

(4). As a man departs from the household of his mother and father, cleaving to a wife in marriage, the two become in Gods sight as one flesh (Matthew 19:5,6 and Mark 10:7,8).

(5). So serious is this matter of joining with God that the Bible considers when a man has a relationship with a harlot that he becomes one body with her (I Cor 6:16).


(1). Genesis 5:1,2 reinforces and builds on previous doctrine as God calls their name, male and female, Adam.

II. God and the Gospel.


(1). With Gods call to Abram to another land, God gave the everlasting covenant of: (a) From Abram's seed God would make the great nation of Israel; (b) Through his seed Christ the name of Abram would be great; and (c) Through Abram all the families and nations of the earth would be blessed.

(2). Paul writes in Galatians 3:8,9 that:

a. When God said "In thee shall all nations be blessed" God was preaching the Gospel to Abraham;

b. This all nations meant the Gentiles, or heathen which is the favorite word of the Bible for Gentiles;

c. This Gospel is justification through faith; and

d. All Gentiles and Jews who believe in Christ becomes the seed of Abraham through faith.
2. Genesis 15:5,6, Romans 4:18, and James 2:23.
   (1). In Genesis 15:5 God identifies that the seed of Abram will be as numerous as the stars of the sky, and in Genesis 15:6 since Abraham believed God will He said this the belief was counted for righteousness.
   (2). In quoting “So shall your seed be” from Genesis in Romans 4:18, Paul emphasizes how Abraham believed in hope against hope that he would indeed be the father of many nations although he had at the time no sons.
   (3). The Apostle James in James 2:23 reiterates how the faith of Abraham was counted as righteousness, adding that Abraham was called the friend of God.

   (1). As God changes the name of Abram to Abraham, He says “A father of many nations have I made thee”.
   (2). Paul tells us in Romans 4:17 that this quote from Genesis 17:5 tells us two things about God Himself:
      a. God is a life-giving God; and
      b. God is a God that can call into existence what did not previously exist.

III. God of the Living, our Father in Heaven.
   (1). God told Abraham and Sarah that though old and stricken in years they would have a son, and when Sarah laughed God said, Is any thing too hard for the LORD?
   (2). Jesus in Mark 10:27, not in the same context but with a paraphrase of the same meaning, talks of salvation as all things are possible with God.

   (1). All nations will be blessed with salvation through the seed of Abraham.
   (2). That Seed is singular, the Seed is Christ.

   (1). Judah told Oman to raise up children to his brother Er whom God had slain.
   (2). When the Sadducees brought up the matter of raising children by a died brothers wife and as to whose wife she would be in the resurrection, Jesus told them that what was important was that God was the God of the living, the God of the living Abraham, Isaac, and Jacob.

   (1). God told Moses in the call at the burning bush that He was the God of Moses father, the God of Abraham, Isaac, and Jacob.
   (2). About the dead being raised to life, Jesus quotes Moses and Exodus 3:6 how God is the God of Abraham, the God of Isaac, and the God of Jacob; and with the emphasis on God as each time God with repeated with Abraham, Isaac, and Jacob.

(1). God has Moses tell Pharaoh that he has been put on the throne of Egypt for two reasons: (a) To demonstrate the power of God in securing the freedom of Israel; and (b) That the name of the living God and the God of the living might be declared over all the earth.

(2). In quoting that in Romans 9:17 and in explaining the meaning in Romans 9:16,18, Paul is telling us of how God is in control of world events; and what is important does not depend on the will of man or the competitiveness of man, but rather on the mercy of God, and that ultimately God will have mercy on whom He alone desires.


(1). The Passover feast in remembrance of God's rescue of Israel from Egyptian bondage among other things included that the lamb of the feast should not have a bone of the body broken, a direct quote of which we will see later in Psalms.

(2). When the Apostle John in John 19:36 tells of how at the Crucifixion of Jesus, and since Jesus was already dead contrary to custom, not a bone in His body was broken, John is quoting from both Exodus and Psalms 34:20. (Psalms 34:20 is directly quoted, and the reference from Exodus 12:46 is closer to a paraphrase.)

7. Exodus 16:18 and II Corinthians 8:15.

(1). During God's supply of manna during the 40 years in the wilderness, those who gathered much had nothing left over and those who gathered little were not hungry so that it was completely by the grace of God and according to the individual needs.

(2). Paul quotes this in II Corinthians to illustrate equality among Christians in the churches, or to illustrate the democratic nature of salvation.

2-2: RIGHTEOUSNESS OF GOD AND MAN

I. The Ten Commandments.


(1). These are the Ten Commandments according to Jesus and the Apostles.

2. Exodus 21:17 and Mark 7:10: speaking evil of mother and father was considered so serious to God that those who did such were to be put to death.

3. Exodus 21:24 and Matthew 5:38: under the law it was to be life for life, eye for eye, and tooth for tooth so greatly did God respect human life and welfare and desire Israel to do the same.

4. Exodus 32:6 and I Corinthians 10:7: Paul reminds Christians at Corinth not to be idolaters even as the children of Israel were while Moses was on Mount Sinai getting the Ten Commandments.

II. The Laws of a Holy God.

1. Leviticus 4:18-20 and Hebrews 9:22: not a paraphrase or a quote, but rather in Hebrews 9:22 Paul summarizes what blood could do in the laws and ordinances of the Old Testament, the practices of which Leviticus 4:18-20 is typical.
2. Leviticus 11:44 and I Peter 1:16: God requires that His people be Holy since He Himself is Holy.

3. Leviticus 18:5, 16 and Galatians 3:12: any person who desires to live under the Laws must life by keeping the Laws.

   (1). In these just and holy requirements of the Law of Leviticus since “I am the LORD”, His name is not be sworn by falsely nor profaned.
   (2). With this quote and as a starting point, Jesus says don’t make any oath at all.

III. How Did the Law Read during the time of Jesus.
1. Luke 10:26: “And He (Jesus) said to him, ‘What is written in the Law? How does it read to you?’” (NASV)
2. Leviticus 19:18 and Luke 10:27: (1) To Love God with all the heart, mind, and soul; and (2) To Love your neighbor as yourself.
3. Leviticus 18:5 and Luke 10:28: “And He (Jesus) said to him, ‘You have answered correctly: DO THIS, AND YOU WILL LIVE.” (NASV)
   NOTE: If you could really do this, keep these laws, you would live eternally.

IV. The Laws Jesus Came to Fulfill, not Destroy.
1. Leviticus 19:18 and Matthew 5:43: You have been told to love your neighbors and hate your enemies?
   2. Be like God (Matthew 5:44, 45): “But I say to you, love your enemies, and pray for those who persecute you in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.” (NASV)
   3. Galatians 5:14, Romans 13:8, 9, and James 2:8: All the Law is fulfilled in Love for Neighbor as yourself.

4. Leviticus 20:9 and Mark 7:10 (with Exodus 20:12 and Deut 5:16): Since in the Law the requirement to “Honor father and mothers has already been established and quoted here, it follows also on the ordinances of the law, or applications, that those who curse mother and father should die.
   NOTE: The emphasis of Jesus in Mark 7:13 is that the religious leaders were trying to invalidate the Word of God by their traditions.

5. Leviticus 28:12 and II Corinthians 6:16: God desires a distinct or special people among whom He can dwell and be their God.
   NOTE: In Isaiah 52:11 as quoted in II Corinthians 6:17 this is to be a clean and separate people.

V. The real way to eternal life, to fulfillment of righteousness and the Laws, is through faith in the Crucifixion of the Lord Jesus Christ for the sins of the world.
1. Numbers 9:12 and John 19:36 reminds us that as predicted in the Old Testament not a bone in the body of Christ was broken during Crucifixion.

2-3: THE COMPOSITE WITNESS OF THE BIBLE
I. The Importance of Witnesses.

1. Deuteronomy 5:16, Exodus 20:12 and 21:17, Leviticus 20:9, and Mark 7:10 where with Honor to parents and the law of death with dishonor, Jesus teaches that what is inside man rather than what goes inside him is defiling.

2. Importance of knowing the Commandments: Deut 5:16-20 and Mark 10:19.
   You know the commandments, DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, DO NOT DEFRAUD, HONOR FATHER AND MOTHER. (Mark 10:19 NASV)

   (1). First is THE LORD OUR GOD IS ONE LORD, Deut 6:4,5 and Mark 10:29,30.


5. The importance of a special people to bear witness to God begins here and runs throughout the Old Testament: Deut 7:6 and Titus 2:14.


II. OKAY, HOW IS MAN TO LIVE?

1. Live by Listening to what Jesus, the Prophet Messiah has to say: Deut 18:15,19, Acts 3:22,23, and Acts 7:37.
   Listen to the Apostle Peter as he preaches quoting from the Prophet Moses in Deuteronomy: Moses said, ‘The Lord God shall raise up for you a Prophet like me from your brethren: to Him you shall give heed in everything He says to you. And it shall be that every soul that does not heed that Prophet shall be utterly destroyed from among the people. (Acts 3:22,23 NASV)

2. Live by Listening to the testimony of God the Father to God the Son: Mark 9:7, a paraphrase of Deut 18:15,19 except from God Himself, and a direct quote in Psalm 11:7.
   Then a cloud formed, overshadowing them, and a voice came out of the cloud, ‘This is My beloved Son, listen to him! (Mark 9:7 NASV)

3. Live by Listening to other reliable and trustworthy witnesses: Deut 19:15.
   One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. (Deut 19:15 KJV)
   (1). Deut 19:15 and Matthew 18:16: if your brother sins against you but refuses to listen, take your grievance to him byway of two or three witnesses; and if that does not work take it before the local church.
   (2). Deut 19:15 and II Corinthians 13:1: Listen to the Apostle Paul!
   This is the third time I am coming to you, EVERY FACT IS TO BE CONFIRMED BY THE TESTIMONY OF TWO OR THREE WITNESSES. (II Cor 13:1)
   (3). Deut 19:15 and John 8:17: Listen to Jesus Himself!
Even in your law it has been written, that the testimony of two men is true. I am He who bears witness of Myself, and the Father who sent Me bears witness of Me. (John 8:17,18)

(4). Deut 19:15 and 1 Timothy 5:18: Listen to the elder of any local church (same as the pastor or bishop) right up to the point that any accusation against him has been established in that local church at the mouth of two or three witnesses.

III. How Can you Listen to a Common Criminal Like Jesus of Nazareth who was cursed in that He was hanged or crucified on a tree (cross)? Deut 21:22 and Galatians 3:13


And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day:(for he that is hanged is accursed of God;) that thy land be not defiled; which the LORD thy God giveth thee for an inheritance. (Deut 21:22,23 KJV)

NOTE: Jesus was very familiar with this portion of the Word of God as He was with all of the Old Testament, and when crying

My God, my God, why hast thou forsaken me a cry of grief more than questioning
He knew that God had to turn His back on such a curse on Christ for the sins of the whole world.


ALL OF GODS WORDS AND WORD IS SERIOUS AND TO BE TAKEN SERIOUSLY WHETHER WRITTEN IN THE OLD TESTAMENT OR NEW TESTAMENT! Christ redeemed us from the curse of the Law, having become a curse for us for it is written, 'Cursed is every one who hangs on a tree. (Galatians 3:13 NASV)

(1). We were cursed by the Law since striving to live by them and therefore keeping them, we knew ourselves to come far short; and therefore without real life!

(2). Jesus in the death on the Cross became a curse in our place.

IV. Listen to Jesus seriously on a few other matters.

NOTE: Especially if you think you were not under a curse because of your failures to live up to the Law and therefore did not need for Christ to become a curse in your place!


(1). Deuteronomy 24:1.

When a man hath taken a wife (this is not necessarily the way you are cursed), and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another mans wife. (Deut 24:1,2 KJV)


And it was said, Whoever divorces his wife, let him give her a certificate of dismissal; but I say to you that every one who divorces his wife, except for the cause of unchastity, makes her commit adultery: and whoever marries a divorced woman commits adultery. (Matt 5:31,32 NASV)

(3). Mark 10:4.
And some Pharisees came up to Him, testing Him, and began to question Him whether it was lawful for a man to divorce a wife. And He answered and said to them, What did Moses command you? And they said, Moses permitted a man to write a certificate of divorce and send her away. But Jesus said to them, Because of your hardness of heart he wrote you this commandment. But from the beginning of creation, God made them male and female. For this cause a man shall leave his father and mother, and the two shall become one flesh; consequently they are no longer two, but one flesh. What therefore God has joined together, let no man separate. 

(Mark 10:2-9 NASV)


(1). Be just in judgment in that the punishment correspond with the violation; don’t muzzle the ox as he treads the corn, and let a brother raise up children to his dead brother’s wife.

(2). It was written for our sakes more than for ozen in order that the worker may work with hope of reward for his works.

(3). The elder (pastor or bishop) that works hard at preaching and teaching should receive likewise double compensation.


(1). Your dead brother’s name is not to disappear from Israel.

NOTE: Why should the eternal laws of God be so concerned about this one single name of a brother who died before he could have any children. After all the last name of the dead childless and the brother would be the same!

(2). According to Jesus it is more important to realize that in heaven there is no marriage, rather men are like the angels; and that men do not did who believe in God and Christ like Abraham, Isaac, and Jacob, because they are still alive with the Living God! (Luke 20:28,38 and Mark 12:19)

NOTE: The real concern is that any mans name, alias himself and his real existence, not disappear from the eternal Israel of Gods real people of believing Jews and Gentiles!

V. Listen also to a few other matters from the Apostle Paul in the Word of God!


(1). Cursed is every man that does not confirm all the laws of God by doing all of them!

(2). None can truly be justified by the Law, only by faith.


(1). The LORD God led Israel and their was no strange gods among them.

(2). The Gentiles sacrifice to demons not to God, and the Christian is to have no part in this worship of demons.

2-4: GOD, MAN, AND THE SON OF MAN

I. How God deals with men and with men Through Christ!

1. Some evident things about God in the Bible of Job and Psalms.

(1). God can do everything and anything without any limitations to His power in heaven and on earth.
(2) God knows every thought and every action of every man on earth.

(3) God tricks the wise men in their own methods of craftiness like an adult playing with toys and children.

(4) God exalts the humble in His sight. They can be down and out and still though humble in the ways of the world not necessarily be humble in the sight of God, and it is even harder for the up and out to be humble in God’s sight for they trust in their own riches or financial security.

2. Job 5:13 and I Corinthians 3:19: God catches the wise in their own craftiness.


(1). Job 42:2.

"Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not: things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear: but no mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." (Job 42:1-6 KJV)

(2). Mark 10:27.

NOTE: TWO MOST IMPORTANT AND FUNDAMENTAL DOCTRINES OF ALL THE BIBLE ARE SET FORTH HERE: (1) THE POWER OF GOD, NOTHING IS IMPOSSIBLE FOR GOD; AND (2) WHO THEN CAN BE SAVED SINCE IT IS SO DIFFICULT FOR A RELIGIOUS AND WELL ESTABLISHED LEADER IN SOCIETY TO BE SAVED?

"And Jesus, looking around, said to His disciples, How hard it will be for those who are wealthy to enter the kingdom of God. And the disciples were amazed at His words. But Jesus answered again and said to them, Children, how hard it is to enter the kingdom of God! It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. (Why, because most of them unlike Job can not say, 'Wherefore I abhor myself, and repent in dust and ashes.) And they were even more astonished and said to Him, 'Then who can be saved? Looking upon them, Jesus said, With men it is impossible, but now with God; for all things are possible with God." (Mark 10:23-27 NASV)

NOTE AGAIN: IF NO OTHER QUESTIONS ARE ANSWERED IN THIS BOOK, THE ESSENTIAL AND MOST ESSENTIAL QUESTION THAT MUST BE ANSWERED IS THAT OF THE DISCIPLES TO JESUS, WHO THEN CAN BE SAVED? AND WHERE WE START IN THE REST OF THIS BOOK TO ANSWER THAT QUESTION IS WITH THE IMMEDIATE REPLY OF JESUS, WITH THE POWER OF GOD TO WHOM NOTHING IS IMPOSSIBLE.

II. God the Creator and Father looks at man, men, and then testifies to men.

1. God the Creator notices that the Gentiles rage against Him and that the people of Israel imagine a vain thing and things about Him: Psalm 2:1,2 and Acts 4:24-26.
2. God the Father has decreed and testified in the Bible as well as at the baptism of Jesus in the presence of many as the voice came from heaven that Jesus of Nazareth is, was, and is His Son: Psalm 2:7, Matthew 3:17 and 17:5, Hebrews 1:5 and 5:5, II Peter 1:17, and Mark 9:7.


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


"And after being baptized, Jesus went up immediately from the water; and behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens, saying, This is My beloved Son, in whom ia am well pleased." (Matt 3:16,17 NASV)

(3). Matthew 17:5.

"And Peter answered and said to Jesus, 'Lord, it is good for us tobe here; if You wish, I will make three tabernacles here, one for You, and one for Moses, and one for Elijah. While he was still speaking, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, 'This is My beloved Son, with whom I am well-pleased; hear Him!'" (Matthew 17:4,5 NASV)

NOTE: What God adds in His own testimony to Jesus as compared to the transfiguration after a similar testimony at the baptism is HEAR HIM. Paul did not mean in Ephesians 4:20,21 that like Peter, James, and hundreds of others you had to be there physically as Jesus taught. What he meant was that through the help of the Spirit of God you must see and hear from yourself, personally. This is the key to who can be saved! By listening to Jesus and His words of life!

(4). Hebrews 1:5.

"For to which of the angels did He ever say, 'Thou art My Son, Today I have begotten thee? And again, I will be a father to Him, and He shall be a Son to Me?" (Hebrews 1:5 NASV)

(5). Hebrews 5:5.

"So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, 'Thou art my Son, Today I have begotten thee...."

NOTE: This is the first time in this Bible study of the progressive revelations of the Bible from Genesis to Malachi that we have encountered Jesus as the great high priest.

"...just as He says also in another passage, 'Thou art a priest forever according to the order of Melchizedek." (Hebrews 5:5,6 NASV)

NOTE CONTINUED: And we will come to this second quote in Hebrews 5:5,6 when we get in the progression to Psalm 110:6.

(6). II Peter 1:17.

"Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance, For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory,
This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him the holy mount. (II Peter 1:15-18  KJV)

NOTE: So that the Apostle Peter in writing for a permanent record adds his own testimony as a witness to Jesus with the witness of God the Father and that of Jesus Himself!


"Then a cloud formed, overshadowing them, and a voice came out of the cloud, 'This is My beloved Son, listen to Him!'" (Mark 9:7  NASV)

LISTEN TO HIM, JESUS OF NAZARETH, THE BELOVED SON OF GOD!

3. God chooses men and ways less esteemed among men as far as status in order to receive Honor and Praise to His name: Psalm 8:2 and Matthew 21:16.

III. What Can God tell us about ourselves as men and women?

1. Psalm 8:3,4: When we consider the magnitude and vastness of all that God created in the Universe, how in the world can He give mind to a little man and beyond that visit man on the planet earth through the Person of the Lord Jesus Christ?

2. Psalm 8:5,6: What does God specifically think of man based on the way He created him.
   (1). God made man a little lower than the angels, and recall that this is the generic man of Genesis of male and female.
   (2). God gave honor and glory to man by creating him in His own image or likeness, and God keeps that thought pattern in mind in all His dealings with man.
   (3). God entrusted man with all the other works of His Creation, placing man in dominion over all these works of Creation.
   (4). God remembers man.
   (5). God visits man.

3. Hebrews 2:6: We must go beyond the primary level of meaning about Man to that about the Son of Man, the Lord Jesus Christ, who in Himself fulfilled all that God originally meant for man and more; and you see that in Hebrews 2:8

"Thou hast put all things in subjection under His feet. For in subjecting all things to him, He left nothing that is not subject to him, But now we do not yet see all things subjected to him." (Hebrews 2:8  NASV)

4. I Corinthians 15:27.

Granted that there are many stories, many chapters, verses, and books in the Bible; but the total subject matter for the practical purposes of Christian faith can be summarized as faith in God, Christ, the Holy Spirit, the Bible, and Salvation. Get that and you have enough of the Bible for life. The following important passage helps to establish the present and eternal relationship between God the Father and Christ the Son.

"The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things re put under him, it is manifest that he is excepted, which did put all things
under him. And when all things shall be subdued unto 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 Corinthians 15:26-28 KJV)

(1). There are still some enemies such as death that has not be subjected to Christ as the Son of Man, or Christ as the Lord of heaven and earth.

(2). God the Father has ordained that all in heaven and earth be under the feet of Christ, and heaven is already there. May Gods will be done on earth as it is in heaven as more people still on earth are subjected to the Lordship of Jesus Christ.

(3). God the Father did not put Himself in subjection to the Lord Jesus Christ.

(4). After the Second Coming of Christ when everything on earth also comes under the actual Lordship of Jesus then Jesus will Himself be subjected to the LORDSHIP of the Father.

(5). God the Father may ultimately be all in all.

IV. What did God find during the time of David and before when He looked down from heaven to take a close look at man (I suspect this was and is all the time)?

1. Psalm 14:1-3: (1) God found fools who said in their hearts that there is no God; (2) He found a corrupt humanity of abominable works and an absence of doing good; (3) When He searched again among men to see if any of man understood and sought God, He found that they all had missed the essential way, found filthiness, and a lack of doing good.

2. Romans 3:10.

"As it is written, 'There is none righteous, not even one; there is none who understands, there is one who seeks for God; All have turned aside, together they have become useless; thee is one who does good, There is not even one." (Romans 3:10-12 NASV)

THIS IS HUMANITY WITHOUT FAITH AND RIGHTEOUSNESS THROUGH FAITH, HUMANITY WITHOUT JESUS CHRIST!

2-5: THE RESURRECTION OF JESUS.

I. What God did for Christ the firstborn and therefore what He also does for all that will believe in Christ as the secondborns!

1. Psalm 16:8-11: God is at my right hand; I feel secure and realize that honor will be achieved; the pains of the flesh are assuaged by hope; God will not leave my soul in hell; and God will not allow His Holy One to see corruption in the grave; God will show me the path of everlasting life where in His Presence there is fullness of joy; and at His right hand there is pleasure forever.

   NOTE: The only way Jesus could place the Father on His right hand and also be at the right hand of the Father is for the two to be facing in opposite directions which was true at the Crucifixion as Jesus became a curse for us!

2. Acts 2:25: Listen again to the witness of the Apostle Peter as he preached on the first day of Pentecost after the historical coming of the Holy Spirit in power and fullness.

"Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves
know this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. And God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. For David says of Him, ‘I was always beholding the Lord in my presence; For He is at my right hand, that I may not be shaken, Therefore my heart was glad and my tongue exulted; moreover my flesh also will abide in hope; because thou wilt not abandon my soul to hades, nor allow thy Holy One to undergo decay. Thou hast made known to me the ways of life; Thou wilt make me full of gladness with thy presence.’” (Acts 2:22-28 NASV)

NOTE: A Paraphrase on This Sermon from Peter

The Apostle Peter’s First Sermon was naturally on Jesus of Nazareth after he had explained what had been seen as manifestations of the historical coming of the Holy Spirit in power and fullness to take the place of Jesus on earth, Jesus immediately before having Ascended back to the right hand of God the Father. First what Peter had told them about the Coming of the Holy Spirit to take the place of Jesus with a quote and explanation from Joel 2:28-32 (Acts 2:14-21): These men who are speaking on other languages that so that all men present here can hear in their own language, are not drunk; but is that historical event predicted by the Prophet Joel. It is that at the beginning of the last days, in other words right now, God will pour out the fullness of His Spirit; and with this fullness of the Spirit will also come: (1) A more widespread and democratic knowledge of God through the widespread presence and power of this Spirit as young and old, servant and free, men and women receive the Spirit; (2) prophecy will also become more democratic as contrasted to the Prophets in the Bible who wrote Scriptures of the Apostles of the New Testament; (3) All this will happen between this beginning of the last days and the end of time when the old earth becomes the new earth as the sun and moon are turned into darkness at the end of time; and (4) The sole method of salvation from this beginning of last days to this end of time will be that "Whosoever shall call upon the name of the Lord shall be saved."

Second what Peter told them about Jesus and salvation: God the Father gave His own testimony of witness to Jesus through miracles, wonders, and signs that obviously had to come from God and which Jesus performed as well as the voice that came from heaven at the baptism and transfiguration of Jesus. God did this in your midst in the midst of Israel and in the First Century as all Israel well knew. Yet Israel crucified Jesus on a tree, or cross, making Him a curse in the sight of God which was really the predetermined plan and foreknowledge of God as we have seen predicted in the Old Testament long before the First Century A.D. God in order to complete salvation and the testimony to His own Son raised Jesus up from the dead. You see if He was His own Son, and He was, it was impossible that death and the grave could hold Him captive. And like David wrote in Psalms as a prediction of that which was to come and as a decree from God of what was already settled in heaven that remained to be fulfilled on earth was that God would not leave Christ’s soul in hell for more than three days, that He would not allow the physical body of Christ to suffer the corrupting influence of the grave, and that as the Firstborn He would be restored to life and the Presence of God.
II. What God will do for humanity during the period of time from the beginning of the last days after the Ascension of Christ and the end of time!

1. Psalm 18:25 and Matthew 5:7: God will bless the merciful by giving them mercy. Blessed are the merciful; for they shall obtain mercy. (KJV)

2. Psalm 18:49 and Romans 15:9: God will spread the praise of His name and the name of Jesus among the Gentiles, another aspect of the democratic ways of God after the Coming of the Spirit in fullness.

III. Now we are in a position to understand Jesus cry of “My God, my God why hast thou forsaken me ?” of Psalm 22:1 and Matthew 27:46.

1. It is to be understood in the total context of Psalm 22 which starts with the Crucifixion of Jesus and the words of Jesus on the cross in 22:1 and ends in 22:28-31 with establishment of the kingdom of Christ on earth in its fullness.

2. First we should realize that other portions of Psalm 22 relate ahead of time events about the crucifixion as they pierced the hands of Christ and as they cast lots for His garments: Psalm 22:16-18 and Matthew 27:35, also John 19:24.

3. Psalm 22:22 and Hebrews 2:12: Both He, Christ, who does the sanctifying, or setting apart of Christian in salvation, and those sanctified, that is the Christians, has the same source from the One God the Father; and therefore Jesus as the Firstborn is not ashamed to call the secondborn Christians as brethren.

4. So God the Father turned His back on Christ the Son was He was dying on the cross for the sins of the world, while Christ was being made a curse on the cross which a righteous God could not stand; and to that extent God the Father had to forsake Him for three days according to the plan that they had made in the counsels of eternity while Christ was on the cross being made a curse, and while Christ went to hell, the intermediary place after death for those who do not go immediately to heaven where He preached to the dead spirits.

IV. Who Then Will See God and Be Saved?

1. Those who are sensitive the Conscience of others as well as his own Christian Conscience, seeking their good as well as his own good: Psalm 24:1 and I Corinthians 10:26.

2. Those who have received a legally declared purity of heart through justification by faith and an inward potential of purity of heart through the daily process of sanctification, and that will also become the pure of heart with complete redemption or glorification at the Second Coming of Christ: Psalm 24:3-5 and Matthew 5:8.

3. Those who learn to love life and see longevity of life: Psalm 34:12-16 and I Peter 3:10-12.


   (1). In the crucifixion they hated Christ without a cause.

   (2). Not a bone in Christ's body was broken like the Passover Lamb, but rather when His side was pierced out flowed blood and water, the sign of death by a broken heart.
2-6:  WISDOM FROM GOD

I. 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.
   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.

II. 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.

III. 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.

IV. 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.

2-7: THE GOSPEL

I. The Time Finally came.
4. This is the time to hear the voice of God, not hardening the heart: Psalm 95:7-11 and Hebrews 3:15; 3:7; and 4:7.

II. Some things God the Father says.
1. Of The Son You are Eternal though the earth passes away: Psalm 101:25-33 and Hebrews 1:10.
2. Of angels, ministers and a flame of fire: Psalm 104:4 and Hebrews 1:7,8.
3. To Son, Sit on my right hand until I make your enemies your footstool: Psalm 110:1 and Hebrews 1:13.
4. That Christ is a priest forever after the order of Melchizedek: Psalm 110:4 and Hebrews 5:6, 7:21.

III. Believe and Speak.
2. II Cor 9:9 and Psalm 112:9.

2-8: LISTENING MORE IMPORTANT THAN SACRIFICE

I. Listen to God.
1. Love of God and neighbor is and always was in the Old Testament more important than burnt offerings and sacrifices: I Samuel 15:22 and Mark 12:33.
2. To listen to Christ as Lord is more important than the legal requirements of the sabbath day: I Samuel 21:1,6, Luke 6:3,4, Mark 2:25, and Matthew 12:2,3.
3. When you listen to God in the predictions of the Bible you have to listen twice as hard as the predictions often have double meaning—that is, a wider spectrum of meaning than immediately obvious as here where it applies to King Solomon and King Jesus: II Samuel 7:12,14 and John 7:42.
4. Listen to God talk about His own remnant of Israel when He tells Elijah that He has reserved 7,000 for Himself that have not bowed the knee to Baal: I Kings 19:10-18 and Romans 11:4.

II. Listening Signs from the Early Prophets and Jesus.
1. The Listening Signs for This Generation is Both Solomon, Jonah and Jesus as recorded in the Bible while in Niniveh’s generation it was the Prophet Jonah and in Jesus time it was Him the Prophet Messiah: Jonah 3:1-4 and Luke 11:29.

2. Listen to the Apostle Peter on the first day of Pentecost after Christ’s Ascension as he quotes from the Prophet Joel to explain both what happened on that day, and what would happen from this the beginning of the last days until the end of time: Joel 2:28-31 and Acts 2:16-21.
3. Listen to the Prophet Joel start the ball rolling on the prime them of the Bible about eschatology, the One Day of the LORD: Joel 3:13, Mark 4:29, and Mark 13:24.

III. Listen to God Himself tell in the Bible to what extent the nation of Israel was and was not His chosen people.

1. Immediately after rescue from Egyptian bondage God turned away from most of Israel, giving them up to worship the host of heaven: Amos 5:25-27 and Acts 7:42.
2. God takes a people for His name from among the Gentiles: Amos 9:11,12 and Acts 15:15-17.
3. These same Gentiles shall be called sons of the living God: Hosea 2:23 and Romans 9:25,26.

Isaiah 1-39

4. If God had not chosen a small remnant out of Israel they would have been like Sodom and Gomorrah: Isaiah 1:9 and Romans 9:29.

IV. Listen to God Himself in His book on matters or eschatology, or last things.

1. You must first of all see the double nature of predictions as related to eschatology as when the Old Testament said, "I will call my Son out of Egypt." (Hosea 11:1 and Matthew 2:15)

NOTE: The Son has a double meaning:
1. First it is the nation of Israel as the Son; and
2. Then it is Christ as the Son.

3. Day of the LORD: Isaiah 2:3,12,18, and 19, and I Corinthians 14:36, II Thessalonians 2:2, and II Thessalonians 1:10.
4. Isaiah 35:51; 61:1 and Matthew 11:5.

2-9: WHAT HAPPENED TO THE JEWS AS THE CHOSEN PEOPLE OF GOD?

I. JESUS TAUGHT IN PARABLES TO EXPLAIN WHAT HAD HAPPENED TO THE JEWS AS THE CHOSEN PEOPLE OF GOD.


II. GOD DID GIVE ALL IN ISRAEL ANOTHER CHANCE AS WITH GIVING THEM THE SIGN OF THE VIRGIN WITH CHILD TO BE CALLED IMMANUEL MEANING GOD WITH US: ISAIAH 7:14 AND MATTHEW 1:23.
1. "WHOEVER THAT FALLS ON THIS STONE SHOULD BE BROKEN, BUT ON WHOM THE STONE FALLS IS DESTROYED." (ISAIAH 8:14,17 AND MATTHEW 21:44)


III. ISRAEL HAD THE SAME CHOICE AS THE GENTILES IN THAT CHRIST COULD BE EITHER A STONE OF STUMBLING AND A ROCK OF OFFENCE TO THEM, OR WHOEVER BELIEVED IN HIM AND THE GOD WHO SENT HIM WOULD NOT BE ASHAMED.


2. At the Second Coming of Christ death will be swallowed up in victory: Isaiah 25:8 and I Corinthians 15:54.

3. All Israel that was chosen to be saved shall be saved: Isaiah 27:9 and Romans 11:27.

4. Whoever believes in Christ, Jew or Gentile, shall not be ashamed of that faith: Isaiah 28:16 and Romans 9:33, also Romans 10:11.

IV. What God did to Israel until the time of the fullness of the Gentiles is completed.


2. Meantime the Jews continued to worship God as if it was real: Isaiah 29:13, Matthew 15:8,9, and Mark 7:6,7.

   (1). Worshiped with lips while hearts were somewhere else.

   (2). Vain worship.

   (3). Worship based on the teachings of men in the place of the doctrines of God.

3. God will destroy the wisdom of all these wise men according to the ways of the world: Isaiah 29:14 and I Corinthians 1:19.

Isaiah 40-52

2-10: THE SALVATION OF GOD

1. God chose the time!

   1. First, there was John the Baptist saying in effect


39
2. It was inevitable since these things were already recorded in the Word of God that they would happen: Isaiah 40:8 and Luke 21:32,33.

   (1). Most to happen during Christ's generation.

   (2). The rest on the final One Day of the LORD as the old earth and old heavens pass away.


II. God Himself took the initiative by sending His own Son to planet earth.


   2. God is faithful but He will listen to the cries of men for salvation in a time acceptable to Him: Isaiah 45:14 and 1 Corinthians 14:25.

   3. It is inevitable that every knee will voluntary now and involuntarily at the end of time bow and worship to the praise of God: Isaiah 45:23 and Romans 14:11.

III. Men will come from the four corners of the earth to worship God.

   1. Men will come from north, south, east, and west: Isaiah 49:7-12 and Matthew 8:11.


   3. Gentiles will come in large numbers in spite of the fact that God's name has been blasphemed among them because of the Jews: Isaiah 52:5 and Romans 2:24.

   4. Paul preached widely the Gospel of Christ where Christ was not already named in order that those who did not previously see and hear might both see and hear: Isaiah 52:15 and Romans 15:21.

IV. Who Has Believed the Reports from God?

   1. To whom has the salvation, or arm of God, been revealed: Isaiah 53:1, John 12:38, and Romans 10:16.

   2. Who and how many believed the miracles of healing as Jesus took on Himself the infirmities: Isaiah 53:4,7 and Matthew 8:17.

   3. Who and how many believed when John the Baptist made the report, "Behold, the Lamb of God..." (Isaiah 53:4,7 and John 1:29,36)

   4. The great report of Jesus from the cross as He is made a criminal and curse for mankind, and according to the predictions of the Old Testament: Isaiah 53:12 and Luke 22:37.

2-11: THE NEW KING OF ISRAEL

I. Jews and Gentiles as citizens in the new kingdom.

   1. The unmarried have more children that the married, the Gentiles have more children of God than the Jews: Isaiah 54:1 and Galatians 4:27.
2. None comes to the Father except as drawn by the Father, and all those who are taught by the Father: Isaiah 54:13 and John 6:45.
4. All the nation of Israel that is really the Israel of the children of God will be saved: Isaiah 59:20,21 and Romans 11:26.

II. Characteristics of the New King of Israel.
1. The message to Zion is that your new King comes meekly, riding on a donkey: Isaiah 61:11 and Matthew 21:5.
2. Jesus told them in Nazareth of how the Spirit of God was upon him: Isaiah 61:1,2 and Luke 4:17,18.
   (1). God anointed Him to preach the gospel to the poor. (A King especially for the poor people.)
   (2). God sent Him to start the release of captives, and to make provisions that the blind might be able to see.
   (3). To provide freedom for the downtrodden.
   (4). To make a Proclamation as to when is the Acceptable Year of the Lord (the last days) that leads to the One Day of the LORD and Lord.
3. Happiness in this new kingdom will come only to those who first mourn because of their inability to do it for themselves: Isaiah 61:1,2 and Matthew 5:4.

1. The New Citizenship found of those who sought it not or who searched not for it (grace): Isaiah 65:1 and Romans 10:20,21.
3. The Christ, the Prophet Messiah, born in Bethlehem, Micah 5:2, Matthew 2:5,6, and John 7:42, to be:
   (1). A ruler of the people; and
   (2). A shepherd of the people.

IV. The Good News of the Gospel of the Kingdom preached by messengers.
1. How welcome across the way on the mountain is the first sight of those who come with the Gospel: Nahum 1:15 and Romans 10:15.
2. Yet most do not believe the report, foolish people without the ability to see or hear: Jeremiah 5:21 and Mark 8:18.
3. God established a House of Prayer but the nation of Israel turned it into a den of thieves: Jeremiah 7:11 and Matthew 21:13, and Mark 11:17.
4. Trust in God.
   (1). Whoever boasts, let him boast only in God: Jeremiah 9:24 and I Corinthians 1:31.
   (2). Trust only in God: Jeremiah 17:5,7 and II Corinthians 11:9.

2-12: THE LIVING GOD WANTS OTHERS TO LIVE

I. God’s desire after His originally chosen nation of Israel.
   2. God’s desire to walk among and dwell in His own people: Jeremiah 31:1 and II Corinthians 6:18.

II. The just, justified, or righteous must live by faith in God.
   2. Kingdom of God starts out small then grows larger: Daniel 4:9 and Mark 4:32.

III. The sanctified and glorified must live by faith in God.
   1. The beginning of glorification is when see the Son of Man coming in great power and glory: Daniel 7:13, Matthew 24:20, and Mark 13:26.
   3. Before the Second Coming there will be a time of tribulation in which even the heavens and earth are affected: Daniel 12:1-3 and Mark 13:19.
   4. Shook only the earth before, the last time will shake earth and the heavens: Haggai 2:6 and Hebrews 12:26.

IV. Final Messages to Disciples and to All.
   1. To Disciples: do you not see, hear, and remember: Ezekiel 12:2 and Mark 8:18.
   5. Disciples: will strike down the Shepherd and the sheep will be scattered: Zechariah 13:7 and Mark 14:27.

READER’S NOTES:
Chapter 3: The Old Testament According to the New Testament

I like to call this the NEW BIBLE. Not only were 27 books added to the Old Testament to make it a Bible of 66 books, but also the Old Testament books were made “new” by the proper interpretation recorded in the New Testament. Also it was a New Bible especially for the Gentiles—at least a New Bible for the New Israel of Jews and Gentiles.

It goes without saying that to look at THE GREAT MAKER OF HISTORY requires a look at “history”, in particular the history of the Old Testament. And even as “Quicksweep by Quotes”, the sequencing of the Old Testament quotes in the New Testament according to Old Testament history, is the primary tool for viewing the Old Testament according to the New, so several condensed versions of Old Testament history in the New Testament provide a guideline for “Quicksweep by Quotes”. Two in particular that we will look at in this chapter are Stephen’s speech in Acts 7 and the very condensed summary of Old Testament history as given in Matthew 1:17.

“So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”

Now, you would have to admit that if ever you saw one this is a balanced outline of the Old Testament, even including the inter-biblical period all the way to the life of Jesus Christ. This outline of the Old Testament is a balance of 4-14’s: that is there are 14 generations in each of the major divisions marked by some of the most outstanding names and events of Hebrew history.

I. Abraham, the beginning of the Hebrews as the chosen nation of God.

II. David, the second King of Israel in the land of Canaan and the first that truly made the nation of Israel a world power.

III. The Captivity under Nebuchadnezzar and Babylon with the destruction of Jerusalem—the temple and the city—and the carrying away of all the “desireables” to Babylon.

NOTE: Jeremiah 29:10 forecasted the length of Captivity as 70 years. This would mean that the approximate date for the destruction of Jerusalem is 586 B.C. (also the time the last exiles were taken into Captivity), and the time of the restoration of the temple under Ezra and Nehemiah would be 516 B.C.

We can make a mathematical approximation for the length in years of a generation, although we will recall that the Apostle Matthew in Matthew 1 is giving a genealogy of Jesus; and that he is specifically naming by name the people of each generation—which lived, of course, different longevities.
The most sensible would be to chose the destruction of Jerusalem as the real Captivity beginning, or 586, and dividing by 14 would give us an average generational age of 42.

IV. The Period that ended with Christ and that started with the Captivity, including part of the biblical and inter-biblical periods.


Stephen’s last words of Acts 7, prior to the stoning to death, is a historical summary in short form of Old Testament history. The picture that Stephen presents, philosophically, is of Israel’s continuous rebellion against God. About the only truly positive aspect of the short history is of the time from Abraham to the yout of Joseph (Acts 7:2-9).

Stephen starts his history of the nation of Israel with how God called Abraham out of Mesopotamia to go to the Promised Land, the land of Canaan. When Abraham came to “this land” (Acts 7:4), which was after the death of his father, he didn’t have a piece of the land big enough to put his foot on (7:5) -- that was poor; but he had the promise of God “that he would give it to him for a possession, and to his seed after him, when as yet he had no child”.

You see how obviously the Great Maker of History is laboriously working over a period of approximately 4 times 586 years, or 2,344 years to prepare a nation and a world for the birth of His Son!

According to Stephen’s short history, and of course in reading such we are also reading Word of God, God told Abraham how that his seed would go under Egyptian bondage for 400 years. This forecast is recorded in Genesis 15:13.

“And he (God) said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not their’s, and shall serve them: and they shall afflict them four hundred years.” (Genesis 15:13)

NOTE: It would be well to point out here, even before our look at some of the quotes about “seed” that the Apostle Paul and other Apostles make, that the “seed” has a double or full spectrum meaning, applying to the nation of Israel coming out of Egypt and to the little babe Christ coming of Egypt after fleeing from the fierceness of Herod.

Abraham is called “Abram” because the everlasting covenant as yet has not been given at this point in history. But on with Stephen’s history: God promised that indeed the children of Israel would come back to the promised land of Canaan (Acts 7:7), and God gave Abraham the covenant of circumcision (Acts 7:8 and Genesis 17:10). Quickly then Stephen speeds up his history (no doubt he noticed that the mob was picked up stones to stone him), going from Abraham to Jacob to the 12 sons of Jacob which became the twelve tribes of Israel with a minor modification which we will discuss later. A giant step forward in the establishment of Israel as a nation was when God changed Jacob’s name to “Israel”, and blessed Jacob (Genesis 32:28).

In his history, Stephen then stopped preaching and went to meddling as he told the historical truth of how the “founding fathers”, the “patriarchs” or 11 of the 12 sons of Israel (Jacob) sold Joseph into slavery out of envy. However, we know that this was the plan of The Great Maker of History Who
intended to use Joseph as the means whereby the little growing nation of Israel might be saved from starvation. Also incidentally as Paul makes clear in Romans, might be a mean whereby the name of God might be known throughout the world as a rescuer of His own people.

Stephen told of God’s blessings on Joseph that brought him into favor with Pharaoh and in charge of the king’s treasury; and how finally during the drought throughout the land, how Jacob went into Egypt to join his son Joseph, taking 75 relatives with him. (You see, how the little nation of Israel is starting to grow--from the 12 sons to 75.) Then, you remember the story, but Stephen tells it quickly how Jacob dies, then Joseph dies, and finally a Pharaoh came into rule that did not know Joseph. This Pharaoh was one that treated the nation of Israel unjustly, now grown much larger and more prosperous; and Moses came to the rescue after his preparation for 40 years in the wilderness, the same wilderness through which he would lead over 600,000 men not including the children (Exodus 12:37) out of Egyptian bondage.

The same people who had rejected Moses at age 40, accepted him at age 80; and he led them out of Egyptian bondage (Acts 7:35,36). At this point in his speech Stephen quotes the Old Testament to show how God would some day in the future send another Prophet like Moses.

“A prophet shall the Lord your God raise up unto you of your brethren like unto me (this is Moses talking, of course); him shall ye hear.” (Acts 7:37 and Deuteronomy 18:15)

Stephen at this point in the speech did not say exactly who the Prophet was, but the religious leaders must have known that he was referring to Elijah, or Jesus, or both; and no doubt, they gripped tightly the stones in hand for the obliteration of the blasphemy to come! Stephen obliged them by continuing on the Prophet Moses.

“This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt...” (Acts 7:38,39)

Wow, the tension among the crowd of religious leaders must have been felt. The hair was standing up on back of their heads. You just do not talk bad of the deceased forefathers!

The new nation of Israel, now large in number but yet without a land, immediately after their rescue from bondage, and at the very moment when Moses was up on Mount Sinai getting the 10 commandments, made an idol to a false “god” to take the place of the God Who had rescued them. True, some of the Egyptians that came out of Egypt instigated it, but this was not excuse.

“And they make a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands....God turned and gave them up to worship the host of heaven...” (Acts 7:41,42a)

Then Stephen gives another direct quote from the Old Testament, introducing it with the words “as it is written in the book of the prophets...” (Acts 7:42b) The quote is from Amos 5:25-27. It is either more a paraphrase or a rendering from the Greek Septuigant while what we have in the book
of Amos of most of our Bibles is from Hebrew, or vice-versa. In either case, the meaning is the same. Let us just read it from Acts 7:42b-43.

"O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye make to worship them: and I will carry you away beyond Babylon." (Acts 7:42b-43 and Amos 5:25-27)

3-2: Amos, the Prophet.

Amos is one of the Old Testament Prophets that is quoted in the New Testament: Amos 5:25-27 is quoted by Stephen in Acts 7:42,43 and Amos 9:11,12 is quoted by the Apostle James in Acts 15:15-17. In fact, it is here in the second quote from the Apostle James that we get our theme and title for this volume, THE GREAT MAKER OF HISTORY.

"And after they had become silent, James answered, saying, 'Men and brethren, listen to me: Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: 'After this I will return and will rebuild the tabernacle of David which has fallen down. I will rebuilt it ruins, and I will set it up, so that the rest of mankind may seek the LORD, even all the Gentiles who are called by My name, says the LORD who does all these things.' Known to God from eternity are all His works." (Acts 15:13-18 and Amos 9:11,12)

This volume could be named "KNOWN TO GOD FROM ETERNITY" instead of THE GREAT MAKER OF HISTORY. Please remember during the ensuing chapters of Bible study that the "tabernacle" here has the double or full spectrum meaning of the Temple restored under Ezra and Nehemiah and also the larger temple of the body of Christ. Remember, it was this temple Jesus referred to when He told the religious leaders, "Destroy this temple and in three days I will raise it up."

Of Amos, Sampey writes in THE HEART OF THE OLD TESTAMENT:

"The ministry of Amos probably came in the latter part of the reign of Jeroboam II. (about 760 B.C. so that you see with the Captivity at 586 B. C. when we discuss Amos we are about 180 years before the Captivity.) He was a herdsman and a dresser of sycomore trees. He was not educated for a prophet; but Jehovah called him from his humble employment to bear His message to the Northern Kingdom. He was a keen observer of men and things, burning with righteous indignation at the wrongs heaped upon the poor and helpless. He was a fearless prophet of God, who would not be turned aside by threats of violence."

And Sampey further writes on the message of the book of Amos.

"The text from which Amos preached was a trumpet call to repentance: 'Jehovah will roar from Zion' (Amos 1:2). The God of Israel will come to judgment. Amos makes his appeal to conscience and reason.

Taking his stand at Bethel, perhaps on a feast day, Amos begins by announcing the overthrow of Israel’s neighbors on account of their crimes. The heathen nations are to be punished for cruelty
or inhumanity in some form. God holds them to a strict account for doing what they knew to be wrong. Judah and Israel He judges by a higher standard; for they had the Law of Moses and the teaching of the prophets to guide them in their moral and social life. The prophet arraigns Israel for covetousness, injustice, lasciviousness, and sacrilege; also for having forgotten Jehovah's kindness, and for having rejected His messengers (Amos 1,2)"

For a further historical perspective this approximate dating of Amos would place possibly Obadiah, Joel, and Jonah in front of him; and along with Hosea, among the pre-Isaiah prophets.

At least, it is obvious that Amos is a prophet from before the Captivity, approximately 160 years before or approximately four generations. In our broad outline of the Old Testament from Matthew, that would place Amos in roman numeral II.

II. From David to Captivity.
   1. Obadiah.
   2. Jonah.
   3. Joel.
   4. Amos.
   5. Hosea.
   6. Isaiah.
   7. Micah, a contemporary of Isaiah.

3-3: Wrap-up of History from Stephen.

Thus Amos was a prophet before the Babylonian Captivity, forecasting the Captivity and telling the people that it was because of the judgment of God on their idolatrous ways--ways that were in the wilderness wanderings of 40 years, ways that were in the Promised Land, and ways that we still see in the book of Malachi, the last of the Old Testament, which was approximately four hundred years before Christ. If you have studied the Old Testament extensively, you know of the repetitive cycle of the nation of Israel in the Promised Land: God shows a miracle or work among them and the people draw near to Him; next the people go horing after other "gods" which are not really gods and therefore are more a worship of Satan who does exist, "gods" which are the works of their own hands; God then brings immediate judgment on the whole nation; they then repent and return to God. This happened over and over for at least two thousand years!

Stephen then moves rapidly with history.

1. Moses built a tabernacle according to the specified fashion which God dictated (Acts 7:44 and Exodus 25:40).
2. Joshua brought the tabernacle into the Promised Land (Acts 7:45 and Joshua 1-24).

Remember, because of his disobedience in striking the rock Moses was not allowed to enter the Promised Land, rather Joshua lead them in. And only Joshua and Callum of the 12 spies was allowed to enter, all over the age of 21 who sinned at Mount Sinai also fell in the wilderness.
3. The Tabernacle thus went into the lands of the Gentiles (Acts 7:45) which was really the land that had initially been promised to Abraham.

4. God drove out the Gentiles before the children of Israel, and Stephen comes to the time of the United Kingdom under David and Solomon.

5. Solomon built the temple which David desired to build (Acts 7:46,47).

And then we come back to the permanent tabernacle or temple theme that the Prophet Amos and the Apostle James introduced, the greatest of all makings of history. Stephen quotes from Isaiah 66:1 and Psalm 102:25.

“But Solomon built Him a house. However, the Most High does not dwell in temples made with hands, as the prophet says: "Heaven is My throne, and earth is My footstool. What house will you build for Me? says the LORD, or what is the place of My rest? Has My hand not made all these things?" (Acts 7:47-50, Isaiah 66:1 and Psalm 102:25)

6. You, the betrayers and murderers killed the Just One, the Lord Jesus Christ, even as all your forefathers persecuted and killed the prophets. (Acts 7:52)

3-4: David to Christ.

Perhaps the greatest king of all Israel, indeed in terms of the extent of the influence throughout the known world and of continuing influence through the writing of the book of Psalms was David. Even when not allowed to build the temple, which was left to his son Solomon, God still rewarded David and gave the supreme testimony to David as "a man after His own heart".

The reign of David as King of Israel in the period of Hebrew history called the United Kingdom (it was split into Judah and Israel later). This history is recorded in, of course, some of the historical books: I Samuel 19-33, II Samuel 1-24, I Kings 1-2, and I Chronicles 10-20. We should mention here the category of books in the Old Testament called the books of Wisdom and Praise: the Psalms written primarily by David, being the most quoted book of the Old Testament in the New Testament, Proverbs, Song of Solomon, and Ecclesiastes—all three written by David’s son, Solomon.

During the 14 generations after David, the Kingdom was divided between Judah on the south (which included Jerusalem) and Israel on the nother. The Divided Kingdoms almost steadily went down, except for a slight golden age during the time of King Uzziah and the Prophet Isaiah, until the fall of Jerusalem and the Babylonian Captivity of 587-586 B.C. The Captivity continued in one form or another under Babylon, Persia, Greece, and Rome through the 14 generations from David to Christ. The Old Testament closed approximately 400 B.C. with the writing of Malachi. That four hundred years is generally called the inter-biblical period.

H. I. Hester in THE HEART OF HEBREW HISTORY writes of the survival of the remnants of the nation of Israel during these periods of Captivity away from their homeland of Canaan.

“This seemingly crushed and hopeless little group was to go on living. The great Babylonian empire which now wielded such power will ultimately fail. The proud Persians who will soon crush Babylon will
flourish for awhile and then pass into oblivion. The kingdoms of Greece and Rome, too, will pass off the scene. But the little remnant of Jewish people shall not be destroyed."

The main reason we know they survived is because God had long ago, during the life of Abraham where He made it known, but probably sooner in the aeons of pre-creation eternity as the Great Maker of History to Whom all His works from the beginning of time are known, had chosen Israel as the nation in which His own Son would be born!

After the Captivity, of course, was the Restoration, the time when a remnant of the Captivity trickled back to Jerusalem. This remnant should not be confused with the remnant of Romans that always existed among God’s people, the saved remnant; and we will discuss that further in Malachi where we find only a remnant of the remnant that are saved. (Times were still extremely bad in Israel!) The historical books and Prophets of the Captivity and Restoration would be as listed below.

IV. Captivity and Restoration to Christ.

1. Historical Books.
   (1). Ezra.
   (2). Nehemiah.
   (3). Esther.

2. Prophets.
   (1). Jeremiah and Lamentations.
   (2). Ezekiel.
   (3). Daniel.
   (4). Haggai.
   (5). Zechariah.
   (6). Malachi.

3-5: The 16 Prophets.

It is somewhat confusing to us the sequence in which the major (4) and the minor (12) Prophets are given in the Old Testament. All the major Prophets are grouped together--Isaiah, Jeremiah, Lamentations (another book written by Jeremiah), Ezekiel, and Daniel; and all the minor Prophets are grouped together--Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. And although approximate in these groupings historically, the effort has not been made at historical sequencing. If one were to use the dating of Bishop Ussher, which sometimes has been suspect but still has value for approximation purpose, the outline of the 16 prophets with dates would be as follows.

I. Prophets before the Captivity.

1. To the 10 tribes of Israel, the Divided Northern Kingdom (and Nineveh, a Gentile City, where Jonah was sent).

   [1]. Obadiah 887 B.C.
   [2]. Jonah 862
   [3]. Joel 800
3-6: The Prophet Isaiah.

Second to Psalms, the book of Isaiah is the most quoted in the New Testament of the Old Testament books. The Prophet Isaiah is considered the top of the prophets both in the size of the book and in the magnitude of the message. As far as size if we split our Bible in the middle while we are thumbing through the pages, we will generally automatically turn to either the Psalms or Isaiah. As far as the centrality of the message, we can note what some authors have to say about Isaiah, first the Scofield Reference Bible notes.

"Isaiah is justly accounted the chief of the writing prophets. He has the more comprehensive testimony and is distinctively the prophet of redemption. Nowhere else in the Scriptures written under the law have we so clear a view of grace. The New Testament church does not appear (Ephesians 3:3-10), but Messiah in His Person and sufferings, and the blessing of the Gentiles through Him, are in full vision."

H. I. Hester in THE HEART OF HEBREW HISTORY has similar statements to make about the place of Isaiah among the prophets.

"Isaiah belongs at the head of all lists of the prophets. In him prophecy reaches its perfection. He has come to be the standard by which all the others are measured. As one enthusiastic critic has put it--Isaiah has all the great qualities of all the prophets. In the length of his service, in the crucial issues he faced, in the content of his messages, in the effectiveness of his work and in the quality of his written messages he excels them all."

From the last chapter, "QuickSweep by Quotes, we have a convenient for size and content outline and sequence of the prophets as pre-Isaiah prophet and post-Isaiah Prophets.
<table>
<thead>
<tr>
<th>Pre-Isaiah Prophets</th>
<th>Approximate Date of Writing</th>
<th>Post Isaiah Prophets</th>
<th>Approximate Date of Writing</th>
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<tbody>
<tr>
<td>3. David**</td>
<td>1017 B.C.</td>
<td>13. Zephaniah</td>
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<tr>
<td>5. Obadiah</td>
<td>887</td>
<td>15. Habakkuk</td>
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<td>7. Joel</td>
<td>800</td>
<td>17. Ezekiel</td>
<td>595</td>
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<tr>
<td>8. Amos</td>
<td>787</td>
<td>18. Haggai</td>
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NOTE: The emphasis is on writing Prophets. Many Prophets like Elijah and Elisha did not write Old Testament books and post-Isaiah prophets.

* Moses wrote the Pentateuch, the first five books of the Bible, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.
** David wrote most of the Psalms.
*** Solomon wrote Ecclesiastes, Song of Solomon, and Proverbs.

3-7: A Short Message from Amos, Joel, and the Great Maker of History.

There are two quotes in the New Testament from Amos, one from Stephen as recorded in Acts 7:42,43 (Amos 5:25-27) and one from the Apostle James at the great Jerusalem Gentile alarm, Acts 15:15-17 (Amos 9:11,12). From these two quotes from respectively Amos 5:25-27 and Amos 9:11,12, we will take the five point outline for a short message on “Amos, Joel, and the Great Maker of History”: (1) Being a chosen nation of God is not synonymous with salvation for all the inhabitants; (2) The announcement of Captivity for Israel and the reasons why that nation destroyed itself; (3) God is the Great Maker of History, (4) The Tabernacle of David was re-established as a means for all the Gentiles to seek God.

I. The point that Stephen, Amos, and Paul in Hebrews is that the chosen nation of Israel always turned their back on God; and because of these sins, primarily the sin of unbelief, though they were a chosen nation most of the individual in the nation were rejected for eternal salvation.

1. Stephen makes this point in his conclusion of his last address before martyrdom with the words of Acts 7:51-53 and based quotes from Amos, Exodus, Deuteronomy, and Isaiah.
“You stiffnecked and uncircumcized in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. Which of the prophets have your fathers not persecuted? And they have killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, who have received the law by the direction of angels and have not kept it.” (Acts 7:51-53)

Joel as one of the very first of the writing Prophets and Peter quoting from Joel (Joel 2:28-32 and Acts 2:16-21) gives us this first Day of Pentecost after the Ascension of Christ as the beginning of the last days. I am sure that Joel and Peter are talking in terms of the conclusion of the ministry of Christ on earth and then this sending of the Promised Spirit of Christ from Christ to continue His ministry. We therefore have the exact time of the beginning of the last days. We do not have the exact time of the end of the last days; but the end of this quote from Peter does tell us in general terms that it is the "great and notable day of the LORD" which will end the last days; indeed, end all time. The inevitable self destruction of the earth which started when sin placed a curse on man and the earth in the Garden of Eden gradually escalates with signs of destruction in the earth and in the heavens until finally the sun, moon, and stars stop giving their light. But Joel and Peter have the good news first.

Amos makes this point in Amos 5:25-27, and it is a primary message of the whole book of Amos.

“Have you offered to Me slaughtered animals and sacrifices during forty years in the wilderness, O house of Israel? Yes, you took up the tabernacle of Moloch, and the star of your god Remphan, images which you made to worship; and I will carry you away beyond Babylon.” (Amos 5:25-27)

I guess we know when from God's perspective you pass from the young man category to the old man category when what were previously visions for you become dreams. Since I sleep too hard to dream, I am still in the vision category. (I guess Ann is older than me: she dreams dreams all the time, and has for years!) But more seriously if you look at the book of Joel itself who starts his address to the elders, then to all the people of the country, and then to the priests; you will see a good introduction to the democratic nature of the Holy Spirit's blessings which started on this historical Day of Pentecost. Whereas primarily in the Old Testament days, the Spirit would move on and through an exclusive few Judges like Samson, or Prophets like Elijah, or would-be kings like David, or priests like Samuel: this would all change as the blessings of the Holy Spirit would become more widespread and democratic after this period of history. Young men, old men, servants and those of status; and implied in this but not spoken is that it would also come upon the Jews and Gentiles.

Paul in referencing the same wilderness events as Stephen also comes to the same conclusion with more elaboration in Hebrews.

"Wherefore (as the Holy Spirit saith, To day if you will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when you fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation,a nd said,
They do always err in their heart; and they have not known my ways. So I sware in my wrath. They shall not enter into my rest." (Hebrews 3:7-11)

II. Amos (and Joel) fearlessly announces the impending Captivity for the nation of Israel, and tells the reasons from God for that punishment.

Note what I mean about Joel addressing all categories of people to repent because of the curse that is on the land.

Amos fearlessly announces the impending Captivity for Israel.

Amos announces the Captivity.

b. Amos like Joel preaches the words from God in spite of ridicule and threats.

“Hear this, you elders, and give ear, all you inhabitants of the land! Has anything like this happened in your days, or even in the days of your fathers?” (Joel 1:2)

This is the equivalent of saying: WE HAVE NEVER SEEN ANYTHING LIKE IT!

“Tell your children about it, let your children tell their children, and their children another generation.” (Joel 1:3)

The good and implied news here for the nation of Judah, the southern kingdom and to a certain extent Israel, the northern kingdom is that these generations will be around in spite of the introduction in Joel of much devastation: a. Besides the plague of locusts that has destroyed all the crops and the pasture land; (b) There is an introduction to a min-Day of the Lord when God will send a vicious army from the north to destroy Judah; and (c) After the introduction of the Coming of the Holy Spirit with salvation for all that will believe, there is the laying out of the great and notable Day of the LORD with complete destruction of the whole earth.

2. Joel even addresses the drunkards and the social drinkers of wine in Joel 1:5.

“Awake, you drunkards, and weep; and wail, all you drinkers of wine...” (Joel 1:5)

3. Joel address the farmers and vinedressers in Joel 1:11.

“Be ashamed, you farmers, wail, you vinedressers, for the wheat and the barley; because the harvest of the field has perished. The vine has dried up, and the fig tree has withered; the pomegranate tree, the palm tree also, and the apple tree—all the trees of the field are withered.

4. Joel and God through Joel are addressing the chosen people of God here, not the heathen in Joel 1:12 (the heathen come later). They are called the “sons of men”.

“Surely joy has withered away from the sons of men.” (Joel 1:12)

NOTE: There comes times in the life of a whole nation when real joy and happiness disappear from the land, and this destruction from the plague of locusts was one of those times!

5. Finally Joel and God give a waking up call to the ministers and priests to in turn call all the people to fasting, prayer, worship, and repentance in Joel 1:13,14.

“Gird yourselves and lament, you priests; wail, you who minister before the altar; come, lie all night in sackcloth, you who minister to my God; for the grain offering are withhold from the house of God (the people of the land were in such trouble as to not be able to bring tithes and offerings to the
house of God). Consecrate a fast, call a sacred assembly; gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry out to the Lord." (Joel 1:13,14)

III. God is the Great Maker of History.

1. Amos declares that God has been the Great Maker of History in the past.

“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23)

When man and woman first sinned in the Garden of Eden, God placed curses on man, woman, and on the earth. I am sure that before that time animals did not devour and live off each other as they do now. Life was perfect without tiresome labor and thorns and the toil and pain of child birth. There was no curse on the earth and heavens, and man, without sin, could have lived forever eating the tree of life.

Some do not realize that at the same time man was cursed by sin, also the earth was cursed by sin; but many scriptures tell us about this.

(1). Paul writes of how the whole creation of man, animals, and nature has groaned since from Creation in Romans 8:22.

“For we know that the whole creation groans and labors with birth pangs together until now.” (Romans 8:22)

(2). Even the second law of thermodynamics of physics tells us that the earth is inevitably running down. It is called the law of entropy; and in simple terms states that disorder is increasing in the universe.

(3). Finally the United Nations admitted form a research study that the universe is heating up. It is going to get too hot for man and for crops and for nature. Of course you know about the tremendous burst of heat and the melting of the very elements that happens on the great and notable day of the LORD at the end of the last days in II Peter 3:10.

“But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.” (II Peter 3:10)

I’m sorry but according to Amos and God through Amos, these acts of nature and of God are judgments from God to get the people of the nation to return to God.

“I gave you cleanliness of teeth in all your cities, and lack of bread in all your places, yet you did not return to me, says the LORD. And I also withheld the rain from you when there were yet three months to the harvest; I would send rain upon one city, and send no rain upon another city: one field would be rained upon, and the field on which it did not rain withered; so two or three cities wandered to one city to drink water, and were not satisfied; yet you did not return to me," says the LORD. I smote you with blight and mildrew; I laid waste your gardens and your vineyards; your fig trees and your olive trees the locust devoured; yet you did not return to me, says the LORD. I sent among you a pestilence after the manner of Egypt; I slew your young men with the sword; I carried away your horses; and I made the stench of your camp go up into your nostrils; yet you did not return to me, says
the LORD. I overthrew some of you, as when God overthrew Sodom and Gomorrah, and you were as a
brand plucked out of the burning; yet you did not return to me, says the LORD. Therefore thus I will
do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!” (Amos 4:6-12
RSV)

Amos announces that God will be the Great Maker of History in the future with Captivity,
Restoration, the rebuilding of the Temple, and the building of the new body of Christ, and extensive
salvation for the Gentiles.

3. The Apostle James as he and other first century Christians witness these foretold events
from the Prophet Amos recognize that God is the Great Maker of History.


“I will show wonders in heaven above and signs in the earth beneath: blood and fire and vapor
of smoke. The sun shall be turned into darkness, and the moon into blood, before the coming of the
great and notable day of the LORD.”" (Acts 2:19,20)

You will not read about it in the history books. You will not read about it in the science book for
the most parts although there are hints of it there. You will not hear it for the most part on television
although some of the programs increasingly talk of prophecies about final destruction; and more and
more, fiction and movies speak of final destruction. The war in the Persian Gulf and the recent events
in Israel cause people to think also of the end times. It is inevitable: complete destruction of the
heavens, the earth, and all people left on the earth is inevitable. From the beginning after the curse
of sin, God placed a curse on man of death and placed a curse on the earth of destruction to go with
it that will happen. It will build up over a period of time. It will happened automatically and inevitable.
And little acts of nature like locusts and plagues and earthquakes and falling comets are given as little
warnings to the people that eventually all this law and order in the universe, entropy, if you please will
decreas and complete disorder will set in as the sun, moon, and stars stop shining and the very
elements of the earth melt with fervent heat.

(2). Man will not be immune to this destruction with it being so bad that men will cry for the
rocks of the mountains to fall on them as a means of rescue in Revelation 6:16.

“I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun
became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to
the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. Then the sky receded
as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings
of the earth, the great men, the rich men, the commandes, the mighty men, every slave and every free
man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks,
‘Fall on us and hide us from the face of Him who sits on the throne and from the warth of the Lamb!
For the great dy of His wrath has come, and who is able to stand?’ (Revelation 6:12-17)

3. The summary of this as I stated is a contrast between the “wage of sin which is death” and
the “gift of God which is eternal life.”
(1). In Acts 2:21 you see the good news of the gift of God mentioned after the total destruction of the universe.

“And it shall come to pass that whoever calls on the name of the LORD shall be saved.” (Acts 2:21)

(2). It was also good news in the book of Joel for the nation of Judah that after the plague of locusts and after the Captivity of the army from the north, they would be restored to their land; then they would have a period of peace during which Christ would minister and the Holy Spirit with the blessings of salvation and Holy Spirit.

IV. The Temple (Tabernacle) of David and Solomon was re-established in order for all the Gentiles to seek God.

1. The Temple was rebuilt when Judah was restored to their homeland after Captivity in Babylon.

“Now, therefore,’ says the LORD, Turn to Me with all your heart, with fasting, with weeping, and with mourning.' So rend your heart, and not your garments.” (Joel 2:12-17)

The Temple was there during the life of Christ as a staging point to establish a new temple and a new kingdom.

“Return to the LORD your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm. Who know if He will urn and relent, and leave a blessing behind Him—a grain offering and a drink offering for the LORD your God?”

3. Here is a good subject for your music: blow a trumpet that calls for fast, assembly, and the dedication of the people to God.

“Blow the trumpet in Zion, conserate a fast, call a sacred assembly; gather the people, sanctify the congregation, assemble the elders, gather the children and nursin babes…” (Joel 2:15,16a)

4. Let the people of God concentrate more on make a life in God than making a living like Jesus said that His second coming people would be marrying, giving in marriage, as if all things would remain the same forever!

“Let the bridegroom go out from his chamber, and the bride from her dressing room. Let the priests, who miniser to the LORD, weep between the porch and the altar; let them say, 'Spare Your people, O LORD, and do not give Your heritage to reproach, that the nations should rule over them. Why should they say among the peoples, 'Where is their God?’” (Joel 2:16b-17)

Conclusion: The record of the children in the wilderness and the nation of Israel were given to us for examples, let us beware that we might also practice a heart of unbelief in departing from the living God.

“Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end…” (Hebrews 3:12-14)
We have the example of the chosen people of God in the wilderness immediately after their rescue from Egyptian bondage which saw personally far more works of God than we have seen.

We also have the example of the chosen nation of Israel which was rejected because of their rebellion of God; and knowing that the United States is also a chosen nation to bear the Gospel of all nations, we should be fearful lest also a evil spirit of unbelief and sinfulness fall over this nation!

(What makes you think it could happen to Israel and not to our nation?)

I conclude this short message with a few words from Amos:

"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Can two walk together, unless they are agreed?" (Amos 3:2,3)

Many, I'm afraid, you think they are children of God and families of God ignore and snub God's doctrines, live constantly in rebellion against God's laws, thinking that they also can call themselves a child of God while they are living and acting in disagreement with God Himself.

3-8: **A Harmony of History**

A harmony of history is a harmony of the Bible, and a harmony of the Bible is a harmony of history. The Bible is history, the most reliable history we have since it is also the Word of God. Werner Keller has done a wonderful job of harmonizing secular history and archaeology with Bible history in his book *The Bible as History*.

However in particular what is meant in the title of "A Harmony of History" is primarily what the Apostle James meant when during the first century he said:

"Known unto God are all his works from the beginning of the world." (Acts 15:18)

It is significant that this is a quote from the Apostle James and from the book of Acts as both Apostles and the history of Acts will be key factors in illustrating the harmony of history. The Apostle James spoke these words above during the Council at Jerusalem, approximately 46 A.D. where Paul and Barnabas made a report of the work among the Gentiles. James was the pastor of the church in Jerusalem, and he arose to speak the last words. First, he rehearsed how Peter spoke of the work of God among the Gentiles; then James quoted from an Old Testament prophet (Amos 9:11,12) to the extent that this day would come when the Gentiles would seek after the Lord. It is then that James reinforces how God predicted this work among the Gentiles by making the harmony of history statement of how God knows all His own works from the beginning to the end. The inherent implication is also that God makes those works known ahead of time.

God harmonizes history more than through the Bible as we will look at more closely in the next chapter. God is the Great Maker of History. As the Apostle Paul lets us know in Romans 9:17, God made secular history by raising up Pharoah to set on the throne of Egypt in order to take care of the children of Israel.

3-9: **The Prophets, the Apostles, and the Spirit of Christ.**

The method of clarifying the harmony of the Bible (which in turn will also reinforce the harmony of history) is with a focus on the:
Apostles;
the Prophets; and
the Spirit of Christ

In the recorded history of Acts 15, the Jerusalem Conference, we have information about 3 apostles--Paul, Peter, and James; and with the words from James--“And to this agree the words of the prophets...” (Acts 15:15) we have the inclusion with Apostles of the Prophets; and then further though not specifically stated in Acts 15 although implied we have the assumption of the work of the Spirit of Christ (better known as the Holy Spirit) in the acknowledgement that not only does God know all His works but that through the Spirit of Christ He made them known.

Indeed, Prophets, Apostles, and the Spirit of Christ tell the whole story of the Bible. In the 39 books of the Old Testament, it is the words of the Prophets through the Spirit of Christ. (Peter makes that clear in I Peter 1:11 which we will shortly look at more closely.) In the 27 book of the New Testament is from the Apostles with the majority, 14 books coming from the Apostle Paul, one from the Apostle Matthew, two from the Apostle Peter, one from the Apostle James, and so on. And the Spirit of Christ, well, at first in the events of Matthew, Mark, Luke, and John the Spirit of Christ was at work on earth in the Life of Christ; and then in Acts as Jesus promised the Holy Spirit, the other Christ or “alter ego” would come and do the work of Jesus on earth.


1. The author of the Bible is the Spirit of Christ or the Holy Spirit. The Apostle Peter made this clear.

“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that come unto you (grace and salvation for the Gentiles and Jews): 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. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven: which things the angels desire to look into. (I Peter 1:10-12)

The Prophets of the Old Testament sought diligently after the salvation and grace of God.

These same Prophets "prophesied" with a predictive element ahead of their own historical time in order to tell of the grace and salvation that would come to Gentiles and Jews.

These Prophets searched for the manner and the time that this salvation and grace would come. The time is historical time and the manner is part of the events of history.

It was really the Spirit of Christ which was in these Prophets that was signifying the manner and the time of this great salvation.
Primarily the Prophets testified ahead of historical time about the sufferings of Christ, His life and death on earth.

The Prophets also foretold the history of the glorification of Christ in His resurrection from the dead and the Ascension back to the right hand of God in heaven.

2. The Apostle Peter in his second epistle (II Peter) also makes it clear that this Spirit of Christ is the Holy Spirit working through the Prophets to make known prophesy, the Word of God. (II Peter 1:20,21) In this same passage, Peter also firmly establishes a fundamental principle of Biblical interpretation, that is, that there is no "private interpretation" which exists apart from the single interpretation from the Holy Spirit. "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." (II Peter 1:20,21)

3. The Apostle Peter also firmly establishes the Scriptures as including the Prophets and the epistles of the Apostle Paul.

"And account that the longsuffering of our Lord is salvation: even as our beloved brother Paul also according to the wisdom given unto him hath written unto you, as also in all his epistles speaking in them of these things in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (II Peter 3:15-17)

NOTE: Peter knew that the epistles of Paul were Scriptures, did Paul also know that he was writing Scriptures; and where did he consider that in his ministry. This we will discuss in the third volume, "Remember My Bonds".


Obviously, the harmony of the Bible and history could not include all about the Apostle and the Prophets in a single volume commentary. We must be selective on what portions of the Bible best support the theme of a harmony of history and of the Bible. Of course, first of all will be the book of Acts. At one point in early Christian history it was considered the book of the Apostles. Then with that much of Christian history and Word of God behind us, we will look at a quicksweep of the Old Testament in the New Testament. This will be done by a quicksweep of all the Old Testament quotations in the New Testament.

For example, you noted one of those in the words from the Apostle James at the Jerusalem Conference. James quoted from the Prophet Amos about the work of salvation that God would do among the Gentiles. Well, Acts is full of such quotations from the Old Testament Prophets; as well as Matthew, the writings of Paul like Hebrews and Romans, as well as almost all 27 books of the New Testament.
The third and final selective manner in which we will look at the harmony of the Bible and history is with a look at "The Gospels and the Prophets". This is somewhat related to the quicksweep of the Old Testament in the New Testament. However, first we will sweep only the Gospels of Matthew, Mark, Luke, and John as A. T. Robertson has lead the way on, noting the Old Testament quotes from the Prophets. This will have a special twist different from the previous sweep in that the focus on both the Gospels and the Prophets will come from Mark. This last of the three sections of this commentary could also be called the "Apostles and Prophets" even as the first from Acts and the second from the Old Testament in the New Testament.
Chapter 4: Matthew and Jesus.

The Gospel has for many years been established in the Old Testament, and proclaimed in the New Testament every time that Matthew is read, preached, or taught: let us establish and proclaim it in our hearts and minds. Let us Not Forget the Prime Subject of the Bible--Who Is Jesus?

Here is an outline for a short message on Who Is Jesus?

1. Introduction
   I. Who Jesus is to His Contemporaries?
   II. Who does subsequent history say Jesus is?
   III. Okay, let’s look at what the Bible is and who the Jesus of the Bible is?
   IV. Look at relationships in marriage and Christ/church.
2. Conclusion.

4-1: Who Is Jesus to His Contemporaries?

The angels were contemporaries of Jesus--still are as a matter of fact--and an angel announced before the first Christmas about the birth of Jesus. Those shepherds had no personal axe to grind as they were just out there tending their flocks by night. Out in the fields was also their home. They had no plans that suddenly their lives would be interrupted by an angel and a bright light. This angel said:

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." (Luke 2:11)

That’s what the angel thought and what was told to say:

A SAVIOUR, HIS NAME IS CHRIST THE LORD

The wise men who came from the East also had an opinion about “who Jesus is?” It was a master plot, you see, if you are trying to take the perspective of subsequent history that I will present in a few moments from the Encyclopedias. The angle has it in for the liberals, the shepherds who spread the word in Jerusalem about what happened to them had it in for the liberals, and now the wise men from the East had conspired in a plot to prove that Jesus is the Son of God.

No, not really. The wise men have come all the way from the east because they saw a unique star in the sky, and they knew to expect one that was born King of the Jews as predicted in the Old Testament.

"Where is he that is born King of the Jews. For we have seen his star in the east, and are come to worship him." (Matthew 2:2)

John the Baptist was also part of this conspiracy to deceive the whole world. I hate to appear so sarcastic but as you will see later when I look at the Encyclopedias, these so called "intellectuals"
and liberals deserve it; and I will also discuss “intellectual” and “intellectual honesty”. John the Baptist said several things about Jesus.

1. First, he said that Jesus is the Lamb of God that was ordained from before the foundation of the world and predicted in the Old Testament to some how like the passover lamb take away the sins of the world. Christians call this the atonment. Jesus was made to be sin for us, the Jesus who knew no sin, in order that we might be made the righteousness of God through Him. Here is the wording about John the Baptist’s personal testimony as recorded in John 1:29.

“Behold the Lamb of God that taketh away the sin of the world.” (John 1:29)

John didn’t conspire. Because he also said as recorded in John 1:32,33 that he didn’t know beforehand that His cousin Jesus was the Christ of the Old Testament, but he was told by the same God who sent him to baptize that there would be one certain man that when he baptized Him the Spirit of God would descend in the form of a dove. John said I baptized Jesus and saw the Spirit of God descending on Him. This is the promised One that will baptize in the Spirit of God!

Well, we have John the Baptist, a bunch of wise men from the East that were not as wise and the subsequent history, a bunch of shepherds who had some axed to grind. Let’s add to the plot by seeing how quickly the 12 apostles joined in the charade! One of the later to be called apostles that heard John the Baptist speak was Andrew, the brother of Simon Peter. Andrew made a beeline for his brother and told him, “We have found the Messias, which is being interpreted, the Christ.” (John 1:41)

Up to this point then we have opinions of Christ that He is the: Saviour, Christ Jesus, King of the Jews that is to be worshipped, the Lamb of God that provided salvation in the atonement, and the One that would baptize with the Spirit of God, and from Andrew the two words Christ and Messias or Messiah, one being the Greek for Christ and the other Hebrew. The “Christos” or “Messiah” was promised in the Old Testament that would be the new King, the Saviour, the Prophet like Moses, the Lamb that like the sacrificial lamb would take away the sins of the world.

I could not discuss testimonies from the contemporaries of Jesus without mentioning perhaps the most famous one of all, that of Simon Peter. And really when Simon Peter gave his personal testimony as recorded in Matthew 16:16 it was as a spokesman for the whole group of 12 apostles because the conversation between them and Jesus started with Jesus asking all the disciples, “Who do men say that I the Son of Man, am?” (Matt 16:13) The whole group gave the initial answers some say John the Baptist come back to life, some say Elijah, other say Jeremiah, and still others say one of the other prophets.

Jesus said, “Who do you say that I am”

It was Peter that answered for the group this time, saying, “Thou art the Christ the Son of the living God.” (Matthew 16:16)

So in reverse order we have: the Son of God, the Christ, the Messiah which is Hebrew for Christ the Promised One of the Old Testament, the Lamb that takes away the sins of the world, the One who would endow the Holy Spirit, the Saviour, the King of the Jews.
We could also bring forth the personal testimony of Dr. Luke as recorded in the Gospel of Luke, that also of Mark, and John the Apostle, or Matthew, or Jude, or James; but it would be essentially the same as already noted. However, in order to be complete we should note a contemporary testimony of a Jew who is perhaps the most famous next to Simon Peter; and that is the apostle born out of due time as he called himself since he wasn't there among the original twelve, and that of course is the Apostle Paul. Since Paul personally wrote 10 of the 27 books of the New Testament with many personal testimonies to Jesus it is difficult to know which one to choose.

And before I chose only one, let us briefly look at some of the credentials of the Apostle Paul. Paul was a lawyer, a leader in the Jewish nation before he became a Christian. He was also a Roman citizen. He spoke and wrote in several languages and had one of the best educations of his day. Of course, was we learn about him he is persecuting Christians. Paul as Luke recorded for us in the book of Acts had a marvelous conversion experience on the road to Damascus where he was going to put more Christians into prison for their belief in Jesus as the Christ.

Now, it is this Apostle Paul that gives us 10 books of the New Testament that are full of testimonies to Jesus. Which one do we choose? I think it would have to be Phillipians 2:9-11 as a summary of all else he wrote.

"Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11)

Paul adds “Lord” to the list with Jesus Christ! In the Bible there is the :LORD God Almighty for the heavenly father and there is the Lord Jesus Christ for Jesus of Nazareth. David expressed the two in Psalm and Peter quoted it as recorded in Acts that: “the LORD said to my Lord, set on my right hand until I make your enemies your footstool”.

4-2: Who Is Jesus According to Subsequent History?

Now let me explain to you what I selected in order to represent what subsequent history things about Jesus: the encyclopedias Americana, Britannica, and Calliers. Now in some ways this is a mistake. If I desired to really turn something about Napoleon, or George Washington, or Billy Graham or anyone else I would select a book written by someone that admired that person and that had no other axe to grind. However since we have very adequate sources from the 4 evangelists and others in the Bible and a very large body of Christians through the centuries that profess a personal experience with christ, perhaps in another way I selected the majority opinion in the Encyclopedias of the world about Jesus.

1. Americana.

“Jewish teacher of the first century,” is the way the Encyclopedia Americana begins the article on “Jesus Christ”. Well, I suppose that you can not object too much with that and it is true although
it worries you already as an understatement. And you already sense a less than dedicated Christian approach.

Then it comes: "Christians claim to have been the prophesied Messiah and the Saviour sent by God to all people". Well, Encyclopedias are written for Moslems, Budhist, and unbelievers as well as Christians. And at least he or the group including the chief editor is honest enough to admit of what most Christians do claim.

Then it goes on to say how difficult it is to treat Jesus Himself in a biographical fashion as what we have is centuries of what scholars have thought of Him instead of any real sources "except the New Testament".

2. Britannica.

I must read this in order for you to gain the tenor, etc.

"Jesus Christ, byname JESUS OF GALILEE, or JESUS OF NAZARETH (born approximately 6 BC in Judaea and died approximately AD 30 in Jerusalem, founder of Christianity, whose deeds and messages are recorded in the New Testament".

I must stop here to make a few comments: (1) I hope that it did not over burden their intellectual honesty and scientific method to record that Jesus was born and died in terms of the manner in which we date history, BC for Before Christ and AD for after Anno Domino for After His Death; and (2) the founder of Christianity I seriously believe that Jesus would not want to claim that He started the forms of Christianity today that exist that approximately over 50% of the world attest to (recall that broad is the way that leads to destruction and narrow the way that leads to life eternal so that the majority will not be believers.

I read more: "According to the Gospel accounts, miraculous events surrounded the conception and birth of Jesus".

Yes, the shepherds and the wise men thought so, etc.

"Only a few isolated incidents are known of the years that intervened before his public ministry, which began when he was baptized by John the Baptist. In the company of 12 Apostles, Jesus preached a message of religious reform and divine love."

Wow, this is a good another perspective and certainly that of a liberal intellectual: that Jesus primarily preached a message of religious reform and divine love. I would agree that Jesus did that very secondarily; but primarily He preached a message of salvation through His name and of the love of God in providing Himself as an atonement for the sins of the world.

"Many miracles were attributed to him, and he attracted numerous followers."

In a few moments I will come to those miracles attributed to Him and in particular the Bible as a reliable historical and Word of God record.

"His growing influence alarmed Jewish and Roman authorities: he was was arrested as a troublemaker and crucified under Roman law. Belief in his Resurrection from the dead became the focus of the religion that developed around his teachings."
Goodness, you would think that the Sermons that Simon Peter preached immediately after the Resurrection and Ascension of Jesus were heard by no one, as if they had never been recorded by Dr. Luke in the book of Acts. The sermons that talked about Jesus’ teachings but primarily about His death on the cross for the sins of the world as predicted by Moses, David, and other Old Testament Prophets.

"The term Jesus Christ, however, not only designated a historical person who live in Palestine during the reign of the Roman emperors Augustus and Tiberius but also one who has been the object of Christian faith and worship for almost 20 centuries. These two designations may be distinguished, but they cannot be separated."

See how they are beginning an effort to separate the historical Jesus and the Jesus of history from the Jesus that is taught and preached in hundreds of churches across the nation and the world! Also, you know I wish I had time to go through their treatment in the Encyclopedias to see if they have similar treatments for Augustus and Tiberius or even Napoleon. To see if they try to separate the historical persons from the mystical present day concepts. Which really comes down to, from their perspective, as the difference between the Jesus of the Bible and the historical Jesus.

"These two designations may be distinguished, but they cannot be separated. For almost everything known about the historical person comes from the reports of those who addressed faith and worship to him."

You see what that overlooks and I will discuss it for the third point: (1) it overlooks that the Bible is a very different book that claims to be the Word of God and as such is very easily provable; and (2) it overlooks the aspect often discussed in Christian Apologetics and Christian Evidences as to the reliability of the testimony of the four Evangelists. Shortly I will come to those matters and philosophically how scientific and intellectual such a liberal approach really is.

"The portraits of Jesus in the Gospels are the testimony of ‘faith to faith.’ It is therefore impossible to write a biography of Jesus in the conventional sense of the word. Rather, one is compelled to draw a picture of a picture, to describe Jesus on the basis of the way he was remembered by the believing community that took his name."

You see, at least in his own mind or in the mind of the group of writers and/or the chief editor they have separated the historical Jesus from beliefs about Jesus as they evolved, they have separated even the Bible record about Jesus from what is believed today and that evolved later. You would think that the essentials of what we believe about the life, teachings, miracles, resurrection, and death of Christ developed in history after the completion of the Bible record!

"How satisfactory one finds such a picture of a picture depends in part upon the credence one is ready to assign to the sources--the amount of biographical information that the sources provide is slight."

In all this revelling in historical doubt and unbelief I must make a preliminary statement even before I come to the next point: We know the sources about beliefs in Jesus, it is the book of the Bible which is really a library or an encyclopedia or 39 books in the Old Testament and 27 books in the
New Testament. It was written by over 40 authors over hundreds of years from the historical perspective, and it was written by God Himself from the larger perspective with proof of its supernatural origin among other ways the way predictions in the Old Testament were fulfilled in the life of Christ.

3. Colliers.

"Jesus Christ. Figure who in orthodox Christian belief, founded Christianity, being the incarnation of God who suffered on the cross to save mankind."

4-3: The Sources, the Bible and the books of the Bible.

These Liberals or at least non-commitals are right about one thing and that is the reliability of the Sources, the Bible and the books of the Bible. I am going to introduce you briefly to Christian Apologetics and its sub-field of Christian Evidences which I seriously doubt that the writers and/or editors of the Encyclopedias even know exists; and if they did they did not mention it in their articles which "intellectual honesty" according to Elton Trueblood the philosopher of religion would demand. Philosophy of Religion deals with the very philosophical questions about God and truth, while Christian Apologetics deals with the questions about the existence of God, the Creation of the Universe, and sometimes even the proofs about Jesus Christ as the Son of God. Just to name some of the classical works would be "The Evidence of God In an Expanding Universe" by Mosma in which 40 scientist tells more their disciplines reason to believe in God. Rimmer and Bernard Ramm had done great works on Science and Creation and books on Christian Apologetics and Evidences itself.

Now, besides no mention of Christian Evidences in the Encyclopedias something else in evident: that they never read the sources. In other words they never read the Bible for themselves as a mature adult. When they talk about writing an article on an article, a paper on a paper, they are talking about writing their quite extensive articles on Jesus Christ by reading other men's articles or summaries on Jesus Christ. There are educated people dumb in the Bible. I dare say that they are functioning in an adult world with a child's personal Sunday School or catecism knowlege, or something similiar, in the way of knowledge about the Bible. And that is the way it generally is. Irwin Linton, who practiced law before the Supreme Court of the United States, has written a book entitled "A Lawyer Examines the Bible" in which he said invariable if some one told him that they did not believe that Jesus Christ is the Son of God, then when asked "Have you read the Bible for yourself as a mature adult," the answer was always no. And also if such a person did read the Bible for themselves then they came to believe in Jesus Christ.

And while I am on the subject of lawyers. I know a lot of people smile when you mention lawyers in connection with Christianity, but the reputation of lawyers use to be much better than now. And lawyers do and even more in the past did deal with evidence. Anyway, the encyclopedias regret that the only source of information about Jesus is Matthew, and Mark, and Luke, and John, and Paul, and James, and Jude, and Peter, and etc. Well Simon Greenleaf the former dean of the Harvard Law
School wrote a book entitle "The Testimony of the Evangelists" in which he just locked in on the four Gospel writers---Matthew, Mark, Luke, and John--stating that the testimonies of these four would be sufficient to stand up in any court of law.

At this point let me deal with a question more philosophical which is at the heart of the problem with the Encyclopedia. In the scientific method we would call it a predisposition to prove otherwise. In other words if you truly want to know the truth of a hypothesis you can not conclude otherwise at the beginning. Or stated another way by R.A. Millikan the nobel prize winning physicist the scientific do not always act scientific nor do the education act in a factual, objective manner. Millikan won the Nobel prize in physics for the famous Millikan oil drop experiment which proved that the electron is a discrete particle of a specific charge. He taught at the University of Chicago where he also worked on the Manhattan project that developed the Atomic Bomb. Later he was President of Cal Tech. Anyway lectured at large Universities and wrote a book on those lectures called "The Evolution of Science and Religion." He told of how his fellow scientist at the beginning of the twentieth century said that all the discoveries had already been made in science, it would only remain for future generations to improve the accuracies of those discoveries.

Well since that audacious and unscientific conclusion among the scientists X-rays were discovered, natural radioactivity, the photoelectric effect and the development of quantum physics, the atomic bomb, and on and on. You see the point, the very educated and the very scientific when that is the way they want it can be very illogical and non-scientific. Now, the philosophy of religion deals with those questions; but I prefer the more concrete approach of Christian Edivences.

When the Encyclopedias took on the Sources which is the Bible of 66 books they did not realize that they were taking on the most provable of the Christian Apologetics. Here we have a book which claims to be words from God and the Word of God which we can investigate for ourselves. We can get our hands on it and examine both the internal and the external evidence that it is really what it claims to be. The evidences here are manifold as Day has listed so adequately in "The Wonder of the Word", or Nettles in "The Supernatural Origin of the Bible", or Werner in "The Bible as History": evidences like (1) the testimony of great men to the Bible; (2) the influence on civilization; (3) the predictions in the Old Testament fulfilled in the New; (4) the personal experience with it; and so on.

I like that last two and because of the shortness of my time I will briefly lock it on those two.

(1). Personal Experience.

As a Chinese interpreter said as he was translating the book of Romans into his native language: "The one who wrote this book is the one who made me. He tells me things about myself that no one else knows."

(2). Predictions that come true.

Moses years ago told the Hebrew nation the difference between a real Prophet and a false prophet. If the prophet predicts something and it doesn't happen that is a false prophet, but if he predicts and it happens that is a real Prophet.
So much of this is true about the Prophets of the Old Testament. So many predictions about Israel and about the life and death and resurrection of Jesus were predicted that came true. For brevity sake I momentarily lock in on the cross and some of those predictions. Looking at only one chapter in John, chapter 19, that records some of the historical events of the crucifixion.

(1). Psalm 22:18 predicted that the Roman solders would divide and then cast lots or gamble for the garments of Jesus, the tunic which was a seamless garment that they did not desire to split into four parts as the rest of the garments. The actual event is recorded in John 19:23,24.

(2). Psalm 24:20 predicted that no a bone in Christ's body would be broken. You recall the story how rather than leave the bodies on the cross at sunset they would break the bones to hasten death. The soldiers did in the cast of the two thieves crucified on either side of Jesus, but when they came to Christ He was dead already and in order to prove that they pierced his side with a spear. Out flowed blood and water.

(3). Zechariah 12:10 predicted that Christ's enemies would look on or gap on Him when they pierced Him. This is recorded in John 19:34-37. And we could go on and on.

4-4: Christ, Marriage, and the Church.

Make a last point with a very practical comparison between Christ and the church and husband and wife in marriage. I will not deal with the solid lasting marriage that conforms to the pattern of the Bible--one male and female joined together for life--as I will not try to deal with the solid relationship between Christ and the Church, individual churchmembers with Christ and collective the total church with Christ. Rather I want to talk about both Christ and the church and marriage in terms of strained relationships: (1) estranged, where they are not divorced but do not communicate; (2) where they are separated; and (3) divorce itself. Now how would you compare that the a Christian and His church of the whole church and Christ. Well, (1) the estranged relationship would be where he is not praying regularly and reading his Bible. You should talk to your wife at least every day. The second (2) the separated would be where the Christian or church has ceased to be a friend of Christ. Remember, Jesus said "You are my friends if you do what I have commanded you." So the separated Christian or church has ceased to do the things that Christ commanded.

(3) Third, the Christian or church divorced from Christ. That is where they have come to the point of living and activity without even thinking about what Christ and God want. The driving force has become "what I want". The desires of self and persons have come to replace the will of Christ.

Bottom Line:

George W. Truett delivered his famous sermon "Who Is Jesus?" in which he advocated that only three approaches are made to Jesus: (1) that He was good and utterly what He claimed to be; (2) that He was bad, deceived and not to be believed at all; and (3) That He was good but mad. He deceived Himself on what He really was.
Well, I think that there is a fourth that is really more prevalent today. And that is the people who have not thought about it at all. Who have not seriously been confronted with the question, “Who do you say that Jesus is?”

4-5: Jesus and The Builders of History

When Moses came to Pharaoh with the demand from God to let the children of Israel go, Pharaoh was shocked thinking that he was the ruler over Egypt. The ruler who thought he was the potter did not know that in reality he was the clay. The builder of history who thought he was in control and making history was in reality being controlled by God and used by God to make eternal history.

The Apostle Paul expressed it in this manner in Romans 9:

“For the Scripture says to Pharaoh, “Even for this same purpose I have raised you up, that I might show My power in you, and that My name might be declared throughout all the earth.” (Romans 9:17)

And:

“Does not the potter have power over the clay…” (Romans 9:21a)

After Pharaoh rejected God’s demand through Moses, God started gently to convince Pharaoh who was really in ultimate control by making all the water of Egypt undrinkable. The scientists and engineers of the day duplicated the feat so that when God gave Pharaoh seven days to think about, Pharaoh decided that he was still the ruler and in control, would not change his mind, and then came the frogs. Biologists can make frogs also, and still Pharaoh decided that he was the real builder of history. The third judgment was lice, the fourth was a swarm of flies, the fifth was on the cattle of the Egyptians only, the sixth was a destructive hail such as had not been seen in Egypt. This was almost too much for Pharaoh, he called for Moses and Aaron saying that God was righteous and he had sinned. Then, no doubt, he was reminded by his fellow advisors and cohorts as to who really ran Egypt, and he still refused to let the children of Israel go. God then sent the plague of locusts, and then darkness for three days. Pharaoh said, “Okay, you can go but God has to compromise with me by you leaving your cattle here.” You see, at least he wanted half control! Lastly came death on all the firstborn among the Egyptians, and finally with that Pharaoh let them go! You see, even then after consideration and the children of Israel had crossed the Red Sea, Pharaoh decided to use his army to show who was in control. You know the story: all the chariots, captains, and army of Egypt were killed in the flooding waters.

Now, where is my point: if you to read a book today on the history of Egypt, I doubt if you would read anything about these judgments of God on Egypt, especially of the destruction of the army in the Red Sea. And if you did it would include a lie about how it happened. The newspapers of the day, the local gossip, and the history might read something like this: “Army accidentally killed in freak flood.”

1. God Reversed the History Makers by Making the Stone which the Builders Rejected the Head Cornerstone.

There is no need to pick on Pharaoh. History is replete with rulers and leaders that thought they were in control, what the Bible refers to as the “stone builders”. I like to call them the "Makers" or
"Builders of History". We have then today and they have always existed throughout history. Quite often they are the religious leaders, often they are the community and government leaders, sometimes a combination of both, and somethings even the leaders in the Christian church as we will see as we look closely at Judas "who was numbered among the twelve"

The Psalmist expressed it in this manner:

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel togetehr, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." (Psalm 2:1-3)

What you see here is:

*first the heathen, the Gentiles or the non-people of God rage against the control of God
*then the people of God themselves get carried away with their own concepts of reality thinking that they themselves are in control
*the kings, the leaders, the rulers set themselves against the will and control of God
*the take cousel against God and His Christ
*they try to break the bands of heavenly control by making their own reality and their own history
*they try to cast aside any ties that God and Christ have over their conscience or will

But you see, the stone which the builders of history are constantly rejected, the God of this Universe is constantly making the head cornerstone. The Prophet David continues in Psalms 2, telling of what God's response is to these "Builders of History".

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." (Psalm 2:4,5)

God looks down from heaven and laughs at the littleness of it all. God holds these "Builders of History" in derision. Then finally, after a couple of thousands of years of warnings, He gets mad, showing His wrath and His sore displeasure. And that brings us to the period of history of history of Psalm 118, the day of the LORD that is a period of time that started with the First Coming of Christ and the First Coming of the Holy Spirit in great power on the first day of Pentecost after the Resurrection and will continue to that great and terrible day when God's wrath is rained out.

2. The Period of History over Which God will allow a Rejection of the Chief Cornerstone.

(1). This Period of Time or History is referred to as a Day in Psalm 118:24.

"This is the day which the LORD hath made; we will rejoice and be glad in it."

If you stop to think about it, we often use the word "day" in the same way to mean a period of time. For example, how often have you heard the expression "in this day and time". It literally means this period of time or history. You can also see it from the context of Psalm 118 as it refers to that period of history where God dramatically intervened in human affairs by sendinging His Son to earth. Look at Psalm 118:26 which is quoted in Matthew 21:9.

"Blessed be he that cometh in the name of the LORD: we have blesse you out of the house of God."
(2) Matthew quotes this verse from Psalm 118:26 in Matthew 21:9 as what the Jerusalem multitude was saying about Jesus during what history now calls "The Triumphal Entry".

This was the time according to the Bible record when the "great multitude" spread garments out on the road in front of Jesus' feet. Granted to them, this was the time of history of the re-establishment of the kingdom of God; and indeed it was, but they did not understand the true nature of the kingdom. Others of the multitude cut down branches from the trees and spread them in his path. Part of the multitude was in front of Him and His disciples, part were behind; and all were crying out, "Hosanna to the Son of David! Blessed is He who comes in the name of the of the LORD!"

(3) Now, at this same period of time the builders of history were at work. Here they are, in Matthew 21:15, the chief priests and scribes. (The rulers and scholars, if you would!)

"But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, 'Hosanna to the Son of David!' they were indignant." (Matthew 21:15)

How about that? The History Makers of the Time were "indignant". Jesus had the nerve to go about the Temple causing the blind to see and the lame to walk. Did Jesus not understand that the Temple belonged to them! They were the Temple Builders and the keepers of the Temple Building! They said to Jesus:

"Do you hear what these are saying? And Jesus said to them, 'Yes, have you never read, 'Out of the mouth of babes and nursing infants you have perfected praise.' " (Matthew 21:16)

(4) Psalm 118:22 tells us outright that this Period of Time in History is the time of God's doing, a time during which the refused stone starts to become the head cornerstone.

"The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes."

4-6: Understanding from Peter's First Sermon.

Peter More Completely Identifies this Period of Cornerstone Rejection and Final Anger in his first Sermon on the first day of Pentecost after the Resurrection (Acts 2). You know this historical occasion. The twelve apostles, they had already replaced Judas who hanged himself with Matthias, the women and Mary the mother of Jesus was there, and the brothers of Jesus. "they were all with one accord in one place." Things began to happen there was a loud noise like a rushing wind that caused the multitude of Jews there from every nation to come together with them to see what was going on. No only the sound startled them, but they were further amazed that each of them could understand what the Christians were saying in their native tongues.

"Parthians, Medes, and Elamites; those dwelling in Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya adjoining Cyrene, visitors from Rome, both Jews and proselytes, Cretians and Arabs--we hear them speaking in our tongues the wonderful works of God." (Acts 2:9-13)
It was time for Peter to stand up and explain! The gathered multitude was perplexed. They were asking, “What does this mean?” It was then that Peter explained the Period of History which began here which he calls the “last days” and ended with the “great and notable day of the LORD.”

1. Beginning of the Last Days: The Coming of the Holy Spirit in great and democratic power with the widespread of salvation through Christ.

2. The end of the Last Days: the great, notable, and terrible day of the LORD in which the angry of the LORD God will come on the rejectors of the chief cornerstone.

“But this is what was spoken by the prophet Joel: ‘And it will come to pass in the last days, says God, I will pour out of My spirit on all flesh; and you sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams. And on My menservants and on My maidservants I will pour out in those days of My Spirit; and they will prophesy. And I will shew wonders in heaven above and signs in the earth beneath: blood, fire, and vapor of smoke. The sun will be turned into darkness, and the moon into blood, before the coming of the great and notable day of the LORD. And it will come to pass that whoever calls on the name of the LORD will be saved.” (Acts 2:16-21 and Joel 2:28-32)

Having introduced this period of time in which God allows a cornerstone rejection, let us back up to the specific beginning of the stone rejection!

4-7: Choose Jesus or the Temple.

The Religious Leaders Rejected Jesus in Order to Save the Temple. At least, that is what they said.

Two days before the Passover, Jesus told His disciples plained that He would be both betrayed and crucified (Matthew 26:2). At the same time that Jesus was specifically prepared His twelve Apostles for that which was to come, the builders of history were making their plans. These specifically are mentioned in Matthew 26:3 as “the chief priests, the scribes, and the elders of the people”. These builders assembled at the palace of the high priest, Caiaphas. Their objective was to “plot” how they might take Jesus by trickery and kill him (Matthew 26:4). They had a couple of problems: (1) Being under the Roman government of Pontus Pilate, they were not allow to put a person to death; and (2) Jesus was very popular among the people, and somehow they would have to take him privately. They agreed during their assembly that if they tried to take Jesus during the feast of the Passover, they would be an uprising among the people against them.

Jesus and His Apostles proceeded to the house of Simon the leper in Bethany. This was the place where a woman poured a costly bottle of alabster oil on Jesus’ head as He sat at the table. The record states that the disciples were set back by the waste of such an expense, no doubt Judas the treasurer was leading in the discussion. But Jesus turned the discussion to another reminder of His crucifixion and burial as He said that the woman did this to prepare His body for burial. And this was all Judas could take. He went to the chief priests. The chief priests thought a gift had come from heaven; and
in a way it had, as this was the way God had planned it and the way it had been predicted in both the Old Testament and by Jesus as the twelve had sat at the Last Supper.

Judas motivation was profit. As the Treasurer of the group he was beginning to feel insecure. Not only was he seeing money slip away as in the case of the woman wasting the ointment, but Jesus had already told them that the group would be broken up as they fled at His arrest. He could not take the loss of status and income. He asked the chief priests, "What are you willing to give me if I deliver Him to you in a private place?" Here, was answered prayer, the chief priests and the other makers of history thought; and they immediately counted out to him thirty pieces of silver. Judas bagged the money, and left to find the appropriate opportunity to betray Jesus.

When the Passover came, Jesus sat down with his twelve apostles as the evening came to eat what has become known as the Last Supper. In the midst of the meal, Jesus plainly told them that one of the twelve was going to betray. Jesus did not need to see the thirty pieces of silver that already jingled in the pocket of Judas. The other disciples did not even know who He was talking about. It was at this Supper that Jesus broke the bread and passed the cup of the wine, saying that He would not drink of the cup of the vine again until with them again in the fulness of the kingdom. They sung a hymn and then they out to the Mount of Olives.

Once again Jesus reminded them of how the Shepherd would be struck and the sheep would scatter, how they all would be made to stumble by the arrest and crucifixion. But Jesus encouraged them with the words that after His resurrection from the dead He would before them into Galilee. Then they came to Gethsemane where Jesus prayed. And while Jesus was reminding them that he who would betray Him was on the way, Judas showed up with a great multitude from the chief priests and elders with swords and clubs. And when Jesus told the multitude that this was done in fulfillment of the Scriptures, the apostles forsook Him and fled.

"And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him at a distance to the high priest's courtyard. And he went in and sat with the servants to see the end. Now the chief priests, the elders, and all the council sought false testimony against Jesus to put Him to death, but found none. Even though many false witnesses came forward, still they found none. But at last two false witnesses came forward and said, 'This fellow said, I am able to destroy the temple of God and to build it in three days.'" (Matthew 26:57-61)

4-8: Judas Betrayed Jesus in Order to Save His Own Temple.

Judas could not take the blow of the sudden loss of status and money. He looked for Jesus to immediately establish a material kingdom on earth, in which of course, he was one of the twelve would be a leader. He kept the money, and had the security of holding onto the money. He could not stand to lose that security and status. I am sure that he thought, or at least rationalized in his own conscience that Jesus would simply be punished and then left go. Horrors, he never imagined even though Jesus told them plainly that the arrest would lead all the way to the death of Christ by crucifixion. And the next morning when the builders of history made their decision to put Jesus to
death, binding Him and leading Him away to Pontius Pilate for the legal declaration of death, it suddenly hit the conscience of Judas what he had done.

1. Judas and the Potter's Field.

“Then Judas, who had betrayed Him, when he saw that He had been condemned, felt remorse and brought back the thirty pieces of silver to the chief priests and elders, saying, ‘I have betrayed innocent blood.’ And they said, ‘What is that to us? You see to that!’ (This is another way of saying, “That is your problem!”) And he threw down the pieces of silver in the temple, departed, and went and hanged himself. And the chief priests took the silver pieces and said, ‘It is not lawful to put them into the treasury, because they are the price of blood.” (Matthew 27:3-6)

Isn’t that amazing. These Makers of History were willing to kill God’s own Son. They were willing to find false witnesses and to encourage and make lies. But they had ethics. They would not put the thirty pieces of silver back into the temple treasury from which it was taken in the first place. It is blood money they said. It is the money of betrayal.

“And they took counsel and bought with them the potter’s field, to bury strangers in. Therefore that field has been called the Field of Blood to this day. Then was fulfilled what was spoken by Jeremiah the prophet, saying, ‘And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, and gave them for the potter’s field, as the LORD directed me.” (Matthew 27:7-10 and Jeremiah 32:6-9)

2. Judas as the prototype of the Man of Predition.

The book of Acts in chapter 1 has several very interesting beginnings just before the day of Pentecost and Peter’s Sermon in Acts 2, including the necessity of finding a replacement for Judas among the twelve. Peter and Luke reiterate much of what was read about Judas in Matthew, adding that (1) Peter explained what happened to Judas quoting two different places from David in the Psalm, (2) Judas fell headlong into the Potter’s Field, his entrails gushing out from which we can conclude that Judas hanged himself on a cliff over the Potter’s field, the rope broke, and fell onto the Field of Blood; (3) In the language of Jerusalem, it became known as “Akel Dama”, the Field of Blood; (4) the quote from Psalm 69:25 that Judas habitation would be desolate and that no one would live in it; and (5) the second quote at which we desire to look more carefully as the context is background for Judas as the prototype of the Son of Predition of II Thessalonians.

“His office let another take.” (Acts 1:20b)


If you look at the quote and the context of the quote in Psalm 109, you will see that Judas is a prototype of the wicked, deceitful, and lying man who is in turn also a prototype of the Son of Perdition that must be revealed before the Second Coming of Christ.

First, the context of the quote in Psalm 109:8.
“When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow.” (109:7-9)

However, besides containing a prediction that Jesus and Peter both applied to Judas, it in the context as a general discussion of the typical wicked, deceitful, and lying person. You see that in the very introduction of chapter 109 in the second verse:

“For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.” (Psalm 109:2)

In turn both Judas and the context of Psalm 109 are background for understanding the Son of Perdition from the Apostle Paul in II Thessalonians. You must never forget that Judas was numbered among the original twelve; and as such Judas is a prototype of the wicked, deceitful, and lying person among the Christian church, and even a leader in the Christian church.

First remember what was said earlier about the Period of Time from the life of Christ and the Coming of the Holy Spirit in Power and the end of time, the last days of the Bible. Also recall how that when Paul wrote second Thessalonians there was a problem that some there thought they had missed out on those end time events, namely the Second Coming of Christ. So Paul writes:

“Now we ask you, brethren, by the coming of our Lord Jesus Christ and our gathering together to Him, not to be soon shaken in mind or troubled, neither by spirit, nor by word, nor by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any man: for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.” (II Thessalonians 2:1-4)

You see what I mean by deceitful, wicked, and lying. This is the ultimate of the wicked man, far beyond Psalm 109 and Judas: this Man of Perdition who is revealed before the end of time, sits in the very temple of God and claims to be God. He solicites and gains worship from people as God.

This gets us somewhat closer to understanding when the end times is. Paul says that first of all there will be a falling away from the Christian faith. This may not help us greatly since there was a falling away at Ephesus even immediately after Paul left this area of his longest ministry. But the Man of Perdition must first be revealed. And Paul goes on to say in the context that the mystery of lawlessness, or wickedness, is already at work; and at that point in time when the Holy Spirit no longer restrains that spirit of wickedness in the world, then the Man of Sin will be revealed.

4-9: The Cornerstone is Alive!

The Cornerstone Was Still Alive, Active and Out of Control. Meanwhile, as we think of Judas, his tragedy and the Man of Sin with all the evil that connotates, we must remember above all that the Cornerstone Christ is still active and out of control. “The stone which the builders
rejected has become the head cornerstone.” The builders and makers of history could not exercise control over Jesus and His followers.

1. The Builders of History Could Not Control Jesus.

They made their history. They plotted and schemed and planned and found a way to capture Jesus privately; then they found a way to get Him wiped off the face of the earth. Or so they thought. But they were worried. They went to Pilate, saying when this fellow was alive He said that in three days He would come back from the dead. They requested of Pilate a guard on the stone that covered the grave. You see, they just could not stop being stone builders. Pilate agreed and they therefore secured the tomb with guards.

Then when the guards came running back to explain how an angel feared and they fell dead, the builders of history made them a large sum of money to keep them quite. They like the man of perdition, the wicked man, promoted a lie!

“Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. And when they had assembled with the elders and taken counsel, they gave a large sum of money to the soldiers, saying, ‘Tell them His disciples came at night and stole Him away while we slept. And if this comes to the governor’s ears, we will appease him and make you secure. So they took the money and did as they were instructed, and this saying is commonly reported among the Jews until this day.” (Matthew 28: 1-15)

Now, that is real history making, by hook or by crook! And all it took was a large sum of money. You know how they say you buy anything with enough money. Well these stone builders had enough money to make their own history!

And that was the end of the matter! No, not hardly, Jesus started making appearances from the grave; and the beginning of Acts tells us that Jesus made appearances over a 40 day period. Can you imagine how hard that was on the history makers. Jerusalem was a small city in that whatever happened in one part of the city was quickly spread to other parts. The history makers were busy putting out fires about the appearances of Jesus all around the city.

2. The Builders of History Could not Control the Followers of Jesus who carried on all that “Jesus began to both do and teach.”

And then when Jesus Ascended, the real spread of the Gospel of Jesus got started. By the time Peter stood up before the group to lead in selection of a twelfth Apostle to take the place of Judas, there had already been added 120 more people to the group (Acts 1:15). Then on the first day of Pentecost after the Resurrection of Christ with the Coming of the Holy Spirit in great power, three thousand more Christians were added to the group (Acts 2:41). And Acts 2:47 records how that every day more were added to the church. No, Jesus and the cause of Jesus was hardly under control.

3. You see the frustrations of the builders of history in Acts 4:16-17 where after Peter’s healing of the man lame for 40 years, they took Peter and John captive.

“But when they had commanded them to go aside out of the council, they conferred among themselves, saying, ‘What shall we do to these men? For, indeed, that a notable miracle has been
done by them is evident to all who dwell in Jerusalem, and we cannot deny it. But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name.” (Acts 4:15-17)

4-10: How are the Living Stones today?

Hopefully today the living stones that relate to the chief cornerstone are out of control. The Sermons that the Apostle Peter preached in the first chapters of Acts find complete expression in the first and second epistles from Peter, and this elaborate on both the cornerstone and living stones as well as that period of time of the last days.

1. I Peter.

You see in I Peter 2 how the Apostle Peter takes the theme of the cornerstone and stones that he initiated from the Prophets and form his first Sermons in Acts to develop the "living stone" and "living stones".

"Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. Therefore it is also contained in the Scripture, 'Behold, I lay in Zion a chief cornerstone, elect, precious, and he who believe on Him will be no mean be put to shame.' Therefore, to you who believe, He is precious: but to those who are disobedient, 'The stone which the builders rejected has become the chief cornerstone,' and "A stone of stumbling and a rock of offense.'” (I Peter 2:4-8)

2. II Peter.

And beyond that we are indebted to Peter and the Holy Spirit through Peter developing more thoroughly the period of time of the last days.

"But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up. Seeing then that all these things will be dissolved, what manner of persons ought we to be...”


You have seen how much of Jesus is in Matthew. Now you will see how much of the Old Testament is in Matthew. There are 63 quotes from the Old Testament in the book of Matthew. Likewise much of Jesus in the quotes and the interpretation in the New Testament.

1. Genesis 1:27 and Matthew 19:4. Moses allowed the people to put away their wives because of "the hardness of their hearts", but this was not what God the Father originally intended for marriage.

2. Genesis 2:24 and Matthew 19:5. Husband and wife in marriage become "one flesh".

3. Genesis 4:8 and Matthew 23:35. All the accumulated knowledge from God, and the peoples rejection of that knowledge, brings an accumulated responsibility on each generation.
4. **Genesis 5:2 and Matthew 19:4.** God made male and female at the beginning a complimenting couple and called them "man".

5. **Genesis 6:11-13 and Matthew 24:37.** People at the second coming of Christ will be going about the normal routines of life and making a living as if God and Christ did not exist even as in the days of Noah when sudden destruction came upon all the earth.

6. **Genesis 7:7, 21 and Matthew 24:37.** No man or Christ Himself can predict that day, for only God the Father knows.

7. **Genesis 18:14 and Matthew 19:26.** It is difficult for men of wealth and position to be saved, and this is part of the marvel of faith in God.

8. **Genesis 19:24 and Matthew 11:24.** The tolerance of the Judgment Day depends on the knowledge of God and Christ to which peoples have been exposed.

9. **Exodus 20:13,14 and Matthew 5:21,27.** Anger and lust in God’s sight is as much a violation of the Ten Commandments as is murder and adultery. It is the thoughts that God is as much concerned about as the actions.

10. **Exodus 21:24 and Matthew 5:38.** Don’t respond to people’s wrong with legality and justice, respond with grace and mercy.

11. **Leviticus 19:12,18 and Matthew 5:33,43.** Count on the Word of God more than your own oaths, and bless and pray for your enemies.

12. **Leviticus 24:20 and Matthew 5:38.** Do not respond to evil in kind, but respond with grace.

13. **Deuteronomy 6:13,16 and Matthew 2:6.** Herod the king sought for the time and place of the birth of the King of the Jews in order to kill Him.

14. **Deuteronomy 8:3 and Matthew 4:4.** Priority is to be given for the things of God over making a living.

15. **Deuteronomy 10:20 and Matthew 4:10.** Only God is to be served and worshipped.

16. **Deuteronomy 19:15 and Matthew 18:16.** If two Christians disagree, first they should try to settle it; then if unsuccessful, two or more other Christians should be involved; and if that doesn’t work, then it should be taken before the church in assembly.

17. **Deuteronomy 23:3-6 and Matthew 5:43.** Love your enemies and pray for those who use or abuse you.

18. **Deuteronomy 24:1 and Matthew 5:31.** Divorce unless based on the cause of fornication is adultery.

19. **1 Samuel 21:6,16 and Matthew 12:2,3.** Christ is > the Temple or any place of worship as Lord of the sabbath day as Lord of all.

20. **1 Chronicles 1:1-34 and Matthew 1:1-17.** All of the Old Testament from Abraham to Christ can be divided into three divisions based on the actual genealogy of Jesus: (1) 14 generations from Abraham to David; (2) 14 generations from David to Captivity; and (3) 14 generations from Captivity to Christ.
4-12: Matthew and Psalms.

21. Psalms 2:7 and Matthew 3:17. God the Father gave verbal testimony to Jesus as His Son in whom He was pleased.

22. Psalms 2:7 and Matthew 17:5. God repeated that verbal testimony on the Mount of transfiguration, adding to listen to Him as Moses also said of the Prophet Messiah in Deuteronomy.

23. Psalms 10:25 and Matthew 5:7. Mercy is a characteristic of God, so Jesus teaches mercy for those who would also have the mercy of God.

NOTE: Even part of the famous sermon on the mount of Matthew 5 is based on the Old Testament. And by the way it is in this same chapter 5 of Matthew where Jesus said that He did not come to destroy the law and the prophets but to establish. And stated that heaven and earth will pass away before one jot or one tittle passes from the Old Testament.

24. Psalms 22:1 and Matthew 27:46. Some the people watching the Crucifixion thought Jesus was calling for the help of Elijah, while He was crying to God who had to turn His back on Him as He bore the sins of the world.

25. Psalms 22:19 and Matthew 27:35. The Romans crucified Jesus at the insistence of the Jewish leaders, gambling for His clothing, watching for weaknesses, and taunting Him and the Jews with a sign, "This is the King of the Jews".

26. Psalms 24:3-5 and Matthew 5:8. Those who heart of the human spirit is declared legally righteous by God through Christ shall see God the Father personally; and those same human spirits are given a change of heart that permits the ultimate achievement of purity.

27. Psalms 37:11 and Matthew 5:5. Those who meekly get under the load of God and Christ are those that inherit as new citizens the new heart under the new heavens.

28. Psalms 48:2 and Matthew 5:33f. Jesus, the master teacher, constantly comes back to marriage and divorce as the most fundamental expression of those who will be new citizens on the new earth; and because much of the Old Testament Prophets and laws deal with such matters consistent with the character and thoughts of God Himself.

29. Psalms 55 and Matthew 5:6. Those who give a priority to the need of the righteousness of God over other physical needs will find themselves satisfied in this life, and more so in the life to come on the new earth where God Himself will dwell with them, making His home on this new earth.

30. Psalms 62:12 and Matthew 16:27. When Jesus comes the second time, in power and with His angels to enforce His power, then He will reward every man that has ever lived on this earth according to the works that each has done.

31. Psalms 69:21 and Matthew 27:34. Jesus was crucified at Golgotha, the place of the skull, according to the prediction of the Prophet David.

32. Psalms 78:2 and Matthew 13:35. Jesus would not speak to the multitudes except in parables which was also a prediction from the Prophet David.
33. **Psalms 82 and Matthew 21:16.** When the multitude cried "Hosanna to the Son of David", they as babes on the wisdom of God were yet reflecting some of the wisdom of God as recorded in the Old Testament.

34. **Psalms 89:4,26,38,48 and Matthew 16:18.** God reveals truth to men consistent with His Word as predicted in the Old Testament.

35. **Psalms 91:11 and Matthew 4:6.** It is foolish to pray, "Lead us not into temptation", then to use our freedom of choice to lead ourselves into temptation, tempting God and God’s Word.

36. **Psalms 118:26 and Matthew 21:9.** The fickle multitude, babes on the wisdom of God, on one day cried, "Blessed is the one who comes in the name of the LORD God", then on the next day cried, "Crucify Him!"

37. **Psalms 118:26 and Matthew 23:38f.** Yet that same multitude of Jerusalem will see Jesus once again at the end of time, again crying, "Blessed is he that cometh in the name of the Lord".

4-13: **Matthew and the Prophets.**

38. **Hosea 11:1 and Matthew 2:15.** This prophetic prediction and the fulfillment in Matthew illustrates the double or beyond nature of predictions: (1) God called Israel as His children out of Egypt under Moses; (2) God sent then called His own Son out of Egypt where He was sent to protect Him from Herod; and (3) In Revelation the seed of the woman are Christians who are likewise protected from Satan.

39. **Isaiah 2:18,19 and Matthew 11:5.** Jesus preached the Gospel, healed the sick, and raised the dead as predicted in the Old Testament—a double witness from God the Father.

40. **Isaiah 5:1f and Matthew 21:33.** Jesus’ parable of the householder and the vineyard was only a parable and difficult to understand in the same sense that it’s counterpart and foundation is hard to understand in the Prophet Isaiah.

41. **Isaiah 6:9,10 and Matthew 13:14,15.** Jesus spoke in parables so that most would hear and not hear, see and not see—not understand.

42. **Isaiah 7:14 and Matthew 1:23.** An angel told Joseph in a dream that Mary’s conception was of the Holy Spirit, being a fulfillment of Isaiah 7:14 that a virgin would conceive, bringing "God with us" into the world.

43. **Isaiah 8:14 and Matthew 21:44.** The Pharisees in the parable of the stone and the builders that Jesus spoke of them.

44. **Isaiah 13:9,10 and Matthew 24:30.** Before the Second Coming of Christ the old heavens shall be shaken in preparation for the new heavens, the old earth in preparation for the new earth; then Christ shall appear to all in heaven, and His angels will gather the chosen of God from all the areas of the earth.

45. **Isaiah 14:13-15 and Matthew 11:23.** God will judge cities by the works of God that have been done in them.
46. Isaiah 29:13 and Matthew 15:8,9. It is hypocritical in God’s sight to approach God and worship God with the lips with hearts from dedication to Him; and this worship is vain, a kind of worship that teaches for doctrines the commandments and traditions of men.

47. Isaiah 40:3 and Matthew 3:3. John the Baptist was the one of Isaiah 40:3 who prepared the way of the Lord Jesus Christ. (Also Malachi.)

48. Isaiah 42:1 and Matthew 3:17. After Jesus’ baptism God the Father also gave verbal testimony that Jesus was indeed His Son, and that He was pleased with what He was doing.

49. Isaiah 42:1 and Matthew 17:5. The second time was on the Mount of transfiguration.

50. Isaiah 42:1-4 and Matthew 12:18-21. God was also giving testimony to His Son in the miracles which Jesus performed.

51. Isaiah 49:12 and Matthew 8:11. Gentiles from all over the earth will sit down with Hebrew leaders like Abraham, Isaac, and Jacob in the kingdom of heaven.

52. Isaiah 53:4 and Matthew 8:7. In physical and spiritual healing, Jesus carried and carries the sorrows and griefs of the world.

53. Isaiah 56:7 and Matthew 21:13. What God has intended for His houses of worship have consistently been perverted to serve the purposes of men.

54. Isaiah 61:2 and Matthew 5:4. Those that mourn on earth godwardly shall be comforted on earth, even more in the new heavens and on the new earth to come.

NOTE: More in the Sermon on the Mount from Jesus in Matthew 5.

55. Isaiah 61:11 and Matthew 21:5. Jesus gave instructions to His disciples in order to fulfill what He knew to be Old Testament predictions; but the primary point is that the Word of God proclaimed in the Old or New Testament will inevitably be fulfilled.

56. Isaiah 66:1 and Matthew 5:33f. From the Old Testament and the New we keep coming back to the very basic relationships of life where God’s Word is more important than our own oaths and resolutions, God’s patterns for life more important than our own.

57. Micah 5:2,7,8 and Matthew 2:5,6. Herod called the religious leaders to tell him where Jesus would be born, and they replied that in Bethlehem would be born the prince that would rule Israel.

58. Jeremiah 7:11 and Matthew 21:13. Jesus cast out merchandizing from the temple as God wanted it to be a house of worship.

59. Jeremiah 31:7,15 and Matthew 2:17,18. God knowing all the works of earth including His own, knew and predicted that Herod would kill all the children in Bethlehem form two years old and under.

60. Daniel 11:31 and Matthew 24:15. The "abomination of desolation" of Daniel happened in Jerusalem when the Roman general Titus destroyed the temple and Jerusalem.

61. Isaiah 29:13 and Matthew 15:7. Lip service in worship is not enough, it takes the heart of the human spirit to worship in Spirit and truth.
62. **Zechariah 9:9 and Matthew 21:4.** As well as of other Old Testament Prophets when Jesus rode into Jerusalem on a donkey, it was in fulfillment of several Old Testament Prophets and predictions as Zechariah.

63. **Malachi 3:1 and Matthew 11:10.** John the Baptist as the new Elias fulfilled Malachi’s prediction as well as Isaiah 40:3.

Do you doubt that the Old Testament and the New Testament is about Jesus! And, of course, it is true that the New Testament was required to properly understand and interpret the Old Testament. Since the Old Testament Scriptures were “of no private interpretation”, God through Christ and the Holy Spirit provided in the New Bible of New Testament with Old Testament quotes the proper interpretation.
Chapter 5: John Mark and the Apostle James.

This chapter is a short summary of the Bible according to John Mark and the Apostle James. You may say we have done a short summary several times: (1) once according to Stephen, (2) another time according to the Old Testament quotes in the New Testament, (3) another according to Matthew and Jesus, and so on on on. Why so many times? The answer is simple: to illustrate the consistency of the Bible if you look at the learning of Jesus according to the apostles and prophets instead of according to teachers who like their churchmembers, or in order to survive with their churchmembers, having itching ears and the desire to turn away from truth. You should not have to guess why John Mark was profitable to the Apostle Paul for the ministry as we look back on the formulation of the Bible during the first two centuries. The Gospel of Mark, written by John Mark, became the second book of the New Testament. And since you know from the first chapter that a large part of the ministry of Paul was to serve as Chief Editor of the New Testament, then you know that John Mark's part of that ministry would be to take the manuscripts from Paul that showed: (1) all the Old Testament quotes with notations by the ones that were yet to be used by John Mark in the writing of his gospel, and (2) the transcription of the testimony of the Apostle James to the life and teachings of Jesus that Paul made from listening to James in Jerusalem immediately after his conversion.

5-1: MARK.

Since the Apostle James gave Paul his testimony to Jesus while Paul was in Jerusalem, and Paul recorded it on the first parchment that he gave John Mark, the Gospel of Mark is also the Gospel and Bible according to the Apostle James. (You thought James had nothing to do with the writing of a Gospel as did the Apostles John, Paul, Matthew, and Peter in the Gospel sermons of the book of Acts.)

Since the Apostle Paul gave two parchments to John Mark to use in the writing of the Gospel of Luke--one on the testimony of James which John Mark used as an outline for the Life and Teachings of Jesus and the other which listed Old Testament quotations which Paul had recorded at Tarsus, thinking himself to write a Gospel story of the Life and Teachings of Jesus; but running out of time--the Gospel of Mark is also according to Paul. Likewise John Mark had Paul's Gospel to the Jews, Hebrews, and Paul's Gospel to the Gentiles, Romans, for reference as he wrote the Gospel of Mark. NO WONDER THE GOSPEL OF MARK IS SO CONCISE AND THOROUGH! Since Paul had recorded many Old Testament quotations on a second parchment for John Mark (as shown in the Appendix), then the Gospel of Mark as also the Bible according to Mark.

A Short Summary of the Bible
What we want to do in this chapter is put together the first and second parchments of Paul to form a short summary of the whole Bible. (Recall that in doing so what we are doing is combining the Outline from Paul and James of the Life and Teachings of Jesus with the listing of Old Testament quotations in Mark.)

I. Paul’s Parchment #1 for John Mark (an outline of Mark)
   1. Mark 1:19, Jesus calls James and John from fishing to follow Him.
   2. Mark 1:29, James was with John when they went into the house of Peter and Andrew where Jesus healed the mother-in-law of Simon Peter.
   3. Mark 3:17, James is among the ordained twelve for special instructions from Jesus and to go forth to reach.
   4. Mark 5:37, only James, Peter, and John were allowed to go with Jesus to the house of Jairus, the ruler of the synagogue, where Jesus raised Jairus’ daughter from the dead.
   5. Mark 9:2, the same three only were taken by Jesus up into the mount of transfiguration where God Himself spoke His Conscience and testimony to Jesus, saying, “This is my beloved Son; hear him.” (9:7).
   6. Mark 10:35, James and John ask Jesus to sit on His right and left hand in God’s kingdom.
   7. Mark 10:41, the other ten Apostles were much displeased with James and John when they heard of this request.
   8. Mark 13:3, James with John, Peter, and Andrew ask Jesus privately on the times of eschatological events.

“Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” (Mark 13:4)

9. Mark 14:33, In Gethsemane just before the arrest and goes privately to pray with James, John, and Peter.

John Mark’s Research

John would have combined the two parchments into the form as shown above as he prepared to write a Story of the Life and Teachings of Jesus based on the two parchments. Then he would have compared what had already been written on the same from Matthew, John, and Luke. Since such a HARMONY of the first three Gospels as a basis for the writing of the fourth, Mark, is far beyond the scope of this book, we will use what Robertson has done in his HARMONY for a foundation.

|---------|-------|------|------|
5-2: James on Mark

In order to determine how much of the Apostle James we can detect in the Gospel of Mark, we have two sources on what James wrote and said: (1) What is recorded from him in the book of Acts; and (2) The single epistle that he wrote called the book of James.

James spoke little in the book of Acts. It was primarily Peter and John until the Day of Desolation approached where Jerusalem and the temple were destroyed in 70 A.D.; and as John saw that approaching, as Jesus had advised them, John fled Jerusalem in order to take care of Mary in the vast outpost of the Roman Empire. (Perhaps at Galatia with Philemon.) The Apostle James was busy being the pastor of the first church in Jerusalem. The single place the voice of James in solo spoke was at the Great Circumcision Conference in Jerusalem as recorded in Acts 15; and if there could be one single theme of this PREACHING AND TEACHING THROUGH THE BIBLE, it would be that expressed by the Apostle James as he said:
"KNOWN UNTO GOD ARE ALL HIS WORKS FROM THE BEGINNING OF THE WORLD" (Acts 15:18); and after having quoted from Amos 9:11,12--

"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue (another word for remnant) of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these thing. Known unto God are all his works from the beginning of the world." (Acts 15:13-18)

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old; That they may possess the remnant of Edom, and of all the heathen (Gentiles), which are called by my name, saith the LORD that doeth this." (Amos 9:11,12)

At this point we should check "The New Bible" listing in the Gospel Tables to see if this Old Testament quotation from Amos is included; and if not, then add it. "The New Bible", alias The Gospel Table, shows Amos 9:11,12 to be there as part of the Gospel (you can look at it in below in Master Table 9. (This table is taken from chapter 4, but instead of 4-9, it is a "Master" table that will be seen through the book.)

Master Table 9: Pre-Isaiah Prophets.

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<tr>
<th>Proclaimed</th>
<th>Established</th>
<th>Explained</th>
<th>Reinforced</th>
<th>Appendix</th>
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<td>(Matthew)</td>
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<td>(Luke)</td>
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<td>Obadiah 21</td>
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<td>Joel 2:28-32</td>
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<td>Joel 4:16</td>
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<td>Amos 9:11,12</td>
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<td>Hosea 11:1</td>
<td>2:15</td>
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References to Mark in the epistle of James

We can find references to the Gospel of Mark quickly by using the center column notes of any good reference Bible as listed within the epistle of James. What we find when we do so is as listed below.

<table>
<thead>
<tr>
<th>James</th>
<th>Mark</th>
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<tr>
<td>1. James 1:6</td>
<td>Mark 11:24</td>
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<td>2. James 2:19</td>
<td>Mark 1:24</td>
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<td>3. James 3:1</td>
<td>Mark 2:40</td>
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We will briefly look at those in the chapter sequencing of the book of Mark. (First showing the verse or verses from James since we are looking for the influence of James in Mark before the writing of Mark as an Appendix to the Bible.)

1. Mark 1:24 and James 2:19.

"Thou believest that thee is one God; thou doest well: the devils also believe, and tremble." (James 2:19)

(1). The Devil and devils believe in God in the sense of knowing of His existence without having the kind of faith that saves, and that is the primary thrust of the book of James: Faith which saves and faith which does not save.

(2). Since the devils have a broader concept of God than those who have not believed unto salvation, they tremble at the thoughts and judgments of God as compared to what those who do not believe unto salvation know.

"And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." (Mark 1:21-24)

(1). Not only do the devils believe in God, but they also know Who Jesus is as the Holy One of God; and give a testimony to Jesus as recorded above, although not a testimony that necessarily leads to salvation. However in the case of this incident, it did lead to salvation in the sense that Jesus removed the unclean spirit from the man.
(2). We see that since every human has a human spirit; and that some human spirits can be completely dominated by evil where others go to the extreme of being dominated by good, and with some in between, that the human spirit based on the knowledge of good and evil, always contains both to varying degrees.


"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:6)

(1). Up front in James is the kind of faith which saves, a faith that does not waver; and a faith that asks of God in prayer, and receives the answer to prayer. While there is a good point in that God does not always answers our prayers exactly as we ask them in Schuler’s, "God always answers every prayer with `I Love You', we should not necessarily be satisfied in our "asking, seeking, and knocking" with such a superficiality.

(2). This wavering faith, like a cork on the sea, is more akin to an evil or devil dominated human spirit than a good or God dominated human spirit.

"And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:21-24)

Since we are trying to indicate the influence of James in Mark, we perhaps would have felt more comfortable if James had asked this question than Peter; but the opposite is true, for given the very humble and reluctant nature of the Apostle like John (John 21:24) to even mention their own names in the Gospels and epistles, James would more aggressively set forth Peter than himself.


"My brethren, be not many masters, knowing that we shall receive the greater condemnation. for in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." (James 3:1,2)

(1). The tongue and the words that come from the tongue, reflected the human spirit and conscience, is most representative of the behavioral characteristics of the whole human
body. If a man can control the tongue and body, he has control over his own human spirit. (I Cor. 14:32)

(2). On the positive side: to bridle the tongue is to control the whole body which lessens the accountability to God for what is said during our lifetime.

"And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, And the chief seats in the synagogues, and the uppermost rooms at feasts; Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation." (Mark 12:38-40)

5-3: The Old Testament in James

We should also compare the Old Testament in the epistle of James with the Old Testament in the Gospel of Mark; and here we must distinguish between the Old Testament in James which we can find by hard quotations with hard introductions while we read through James as compared to those quotes and references which are not as hard, but are listed in center column notes, being wary for this is some man’s interpretation of what is related. The safest, of course, are the hard quotes with hard introductions which we can find for ourselves; and this will be listed first. If we look at a more complete listing of the New Bible with a more extensive listing of Old Testament quotations, We can see how many are already listed for the book of James; and any cross-references to the book of Mark. While the complete and finalized New Bible is for later volumes, we have already the following as indicated below. (This only would be a significant Bible study, and if we have time in this study session we will come back to it.)

However note that while James 4:5 quotes from Proverbs 27:4, this is followed in the New Bible with a Mark 13:24 quote from Ecclesiastes 12:1-3. Check these below from Master Table 8 from chapter 4.

Master Table 8: Gospel from Solomon.

<table>
<thead>
<tr>
<th>Proclaimed (Old Test)</th>
<th>Established (Matthew)</th>
<th>Explained (Heb/Rom)</th>
<th>Reinforced (Luke)</th>
<th>Appendix (Mark)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proverbs 3:12</td>
<td>Hebrews 12:6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Proverbs 15:16</td>
<td>Insert from Apostle Paul: I Timothy 6:6</td>
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<tr>
<td>Proverbs 26:11</td>
<td>Insert from the Apostle Peter: II Peter 2:22</td>
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</tr>
<tr>
<td>Proverbs 27:4</td>
<td>Insert from the Apostle James: James 4:5</td>
<td></td>
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<td></td>
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<tr>
<td>Ecclesiastes</td>
<td></td>
<td></td>
<td></td>
<td>13:24</td>
</tr>
</tbody>
</table>
1. James 4:5.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (James 4:5)


"Boast not thyself of to morrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips. A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Proverbs 27:1-4)

(1). While we do not find "spirit" for human spirit in this quote from Proverbs, we must realize that very possibly it was in the original version of the Old Testament before it went through several translations; and to recall that the whole book of Proverbs is a seeking after wisdom over folly, the spirit of the knowledge of good over evil.

(2). While we do see clearly as we read Proverbs 27:1 is another direct quote in James which perhaps we had not previously realized as such since it had no hard introduction. This we see from the similarity of wording from Proverbs 27:1 and James 4:13-17:

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and od this, or that." (James 4:13-15)

In fact, if we check a good reference Bible we will find several Old Testament references for this James 4:13-15 passages as follows--

And if we listed all the Old Testament references in James (which is another good Bible study), they would be significantly large; but this is taking us far from our focus on the book of Mark, except in that we desire to make a comparison of the Old Testament in James with the Old Testament in Mark. Table 4-1 on the next page is a complete listing of the Old Testament quotes and references in the epistle of James. (Caution: some man's interpretation is involved in references that are not obvious as hard quotations with hard introductions.) Table 4-1 is built from the following look through the references for the book of James, only Table 4-1 is reordered in the most probably sequence of the Old Testament.

Table 12: The Old Testament in James
Old Testament Books  James  OT Books (Continued)  James

   7:7  4:14  3:5  1:8
   22:49  4:10  3:34  4:6
   42:10  5:1  10:12  5:20
2. Genesis 1:26  3:9  11:26  5:1
   5:1  12:18  3:5
   9:6  15:2  3:5
6. I Kings 17:1  5:17  57:15  1:10
   34:13  1:26
8. cont. Psalm 94:12  1:26
   102:3  4:14
   140:3  3:8

Note: That the Apostle James like Peter talked Bible in every word that came out of his lips or from his pen. While expressing caution on some of these, we would also note the hard work that was done by some men in the research that we find in center column notes, a research of which we should take advantage although we should ultimately check the references for ourselves--alias "Search the scriptures". We can not help but observe that Proverbs dominates James; and that in both James and Provers "wisdom" as the up side of the knowledge of good and evil or the human spirit is the primary subject--

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5)

"But the wisdom that if from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17)

"My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding." (Proverbs 2:1,2)
When the "heart" becomes involved, it is the heart of the human spirit as well as the "heart" of the soul and conscience.

A Comparison

A look back shows that the Apostle James in the book of James and the one quote from Acts references 15 of the 39 Old Testament books. No bad for one little epistle of 5 chapters! And incidentally, this illustrates how that if you started taking one little epistle out of the Bible like James the devastating effect it would have on the Bible and the Old Testament; and how in turn the Bible of the Apostles and associates (the New Testament) also establishes the Old Testament as the Word of God! Now, we are ready to do what our goal was in this chapter: to compare James with Mark; or more specifically now, to compare the Old Testament in James with the Old Testament in Mark. If you look at even the beginning, you will note that Mark is even an Appendix to James even if we can not buy the hypothesis that Mark was the last book of the Bible to be written. What is important anyway is that we see Mark as a very good summary of the whole Bible whether we buy the hypothesis or not; and the primary reason is because by the study of Mark we go back to the life and teachings of Jesus which started and concluded the whole New Testament.

That John Mark surrounded the one reference from Exodus in James is also obvious. And the same in Leviticus. Both James and John Mark include none from Numbers, and only Mark has some from Deuteronomy. (If we had not observed previously Note how that with a consideration of only two books in the New Testament, James and Mark, we have accumulated quotes from 21 of the 39 books of the Old Testament. That is almost 54% of the Old Testament books! What a tremendous impact the removal of the book of James from the Bible would have on our understanding of the Old Testament books that James explains; and what an effect the removal of any one of these 21 books of the Old Testament would have on likewise removing those quotes from Mark and James. What is being said in other words, is that the Bible is ONE!

How thorough Mark is on the law of the Pentateuch, except for Numbers, we should do so now; and the reason is that Jesus, who came not to destroy but to fulfill the law and the prophets, quoted so often from the law.) James does jump ahead on the historical books of the Old Testament, quoting from Joshua while Mark does not, then including two more of the historical books--I Kings and II Chronicles. However, note how neatly Mark intersperses with I Samuel and I Kings. Also you should note the compounding nature of the Old Testament in the New Testament (while James alone quotes from 15 Old Testament books with the addition of Mark, there are compounded a total of 19 Old Testament books): each time another New Testament book is added to the list, not only is there the addition of more books of the Old Testament but also more chapters with as in the case of James and
Mark little overlap of chapters. (It is suggestive that when the Apostle John wrote that the "world itself could not contain the books which should be written", among other things he meant that if the New Testament writers included every single quote in the Old Testament plus the interpretation of those quotes, the number of New Testament books would keep going on without stop!) They just were not able to get to all of them, but what they did get to are very representative of what God considers most important in the Old Testament to be interpreted in the New Testament.

On Psalms: Mark quotes five, taking the lead; then James two, and Mark comes back with four more--never a repeat; and then James comes back with two, Mark four, and James concludes on Psalms with 140:3. As we might suspect Mark is not match for James on Proverbs and "wisdom", adding only one to the list of James, but that one a semi-Appendix as the next to the last.

On the Minor Prophets: Mark slips in ahead of James on Amos with the Prophet Joel; after Isaiah, we will notice on post-Isaiah Minor Prophets, they both quote from Micah--Mark from the same chapter but slightly ahead of James in verses; only Mark quotes from Zechariah; and on the last minor Prophet, Malachi, James has one while Mark quotes twice, and Mark adding on both sides of James.

When they both come to the Big Major Prophet, Isaiah. While James has only two near the end of Isaiah, Mark inserts five before that point. Then the pattern goes James one, Mark one, James one, and Mark one. Jeremiah is one for James and three for Mark; and while James quotes once from Daniel, Mark has five. (All of Mark’s Daniels are ahead of James as if a pre-Appendix.) Only Mark quotes from Ezekiel.

Some Mechanics and a Review

This is both a review of the vast amount of material previously covered--after all in both cases, that of the Master Tables and that of quicksweep, we looked at the whole Bible, twice; and it is a setting up of combined material for the rest of the book.


Since you see that the first of the 12 major outline divisions of quicksweep by quotes covers all of Genesis as quoted in the New Testament and the first sixteen chapters of Exodus, we will have to slightly modified Master Tables 1 and 2. However we will make new tables that relate only to the next step of the Bible outline, the Roman numerals.

I. God, Man, and Marriage.
# I. God, Man, and Marriage.


   (1). Let us make man in our image bespeaks of the plurality of God during the time of creation.

   (2). In our image and after our likeness tells of some of the glory of man that during Creation was acquired from God.

   (3). The dominion of man over all the other works of Creation tells of the First Commission of man to be a pioneer in the exploration and control of the works of Creation.

   (4). The Bible refers to man as male and female so that in marriage male and female becomes a complimenting couple of male and female. That is the way God originally created them: and in marriage that is the way He intends for it to keep going according to Jesus, and absolutely no person is to have any part in the separation of those two which God has joined together.


   (1). From Gen 2:7 we learn that: (a) God created man physically from something that already existed, from the elements of the earth; (b) As far as the actual existence or inward spirit of man that came from God breathing into him the breath of life; and (c) With that spirit of life also man became a living soul.

   (2). From Gen 2:24 we learn of the one flesh characteristics of marriage that God still intends and has always intended, that oneness emphasized by Jesus and the Apostles in the New Testament.

   (3). While Paul in I Cor 15:45 is emphasizing the difference between the first Adam and Christ the second Adam, also the difference between the natural and the spiritual body, the first man from earth and the second from heaven, he also contrasts the living soul and the living spirit.

   (4). As a man departs from the household of his mother and father, cleaving to a wife in marriage, the two become in God's sight as one flesh (Matthew 19:5,6 and Mark 10:7,8).

   (5). So serious is this matter of joining with God that the Bible considers when a man has a relationship with a harlot that he becomes one body with her (I Cor 6:16).


   (1). Genesis 5:1,2 reinforces and builds on previous doctrine as God calls their name, male and female, Adam.

As you see in the section above, roman number I on “God, Man, and Marriage” ends with Genesis 5:1,2 so in the "**Outlined Master Table 1**" below we have shown that subdivision as well as above Job 42:2 the major outline division of "THE LIVING GOD OF THE LIVING". When you look down at the first rows of the new "Outlined Master Table" you may ask, does Job 42:2 really relate to the subject of "The Living God of the Living" since it is a long ways between the book of Job and the book of Genesis. Well, it really does since Job, who had heard about God with the hearing of his ears, now sees God with his own eyes: and furthermore he comes to know God as the God with "whom nothing is impossible" (Job 42:2 and Mark 10:27).

*Outlined Master Table 1: The Gospel of the Living God of the Living.*
II.  God and the Gospel.


   (1).  With God's call to Abram to another land, God gave the everlasting covenant of:  (a) From Abram's seed God would make the great nation of Israel; (b) Through his seed Christ the name of Abram would be great; and (c) Through Abram all the families and nations of the earth would be blessed.

   (2).  Paul writes in Galatians 3:8,9 that:

   a.  When God said "In thee shall all nations be blessed" God was preaching the Gospel to Abraham;

   b.  This all nations meant the Gentiles, or heathen which is the favorite word of the Bible for Gentiles;

   c.  This Gospel is justification through faith; and

   d.  All Gentiles and Jews who believe in Christ becomes the seed of Abraham through faith.

2.  Genesis 15:5,6, Romans 4:18, and James 2:23.

   (1).  In Genesis 15:5 God identifies that the seed of Abram will be as numerous as the stars of the sky, and in Genesis 15:6 since Abraham believed God will He said this the belief was counted for righteousness.

   (2).  In quoting "So shall your seed be" from Genesis in Romans 4:18, Paul emphasizes how Abraham believed in hope against hope that he would indeed be the father of many nations although he had at the time no sons.

   (3).  The Apostle James in James 2:23 reiterates how the faith of Abraham was counted as righteousness, adding that Abraham was called the friend of God.
III. God of the Living, our Father in Heaven.

This division of "The Living God of the Living" makes you think the model prayer from Jesus, often called "The Lord’s Prayer" must be in the Gospels a quote from Genesis of the first 18 chapters of Exodus. Well, the model prayer--this is the model because it is where Jesus teaches us the correct way to pray as constrained to the manner of the hypocrites in the synagogues--is found in Matthew 6:9-13 and Luke 11:2-4. So that we do not have a direct Old Testament quote from the model prayer; however, the model prayer is part of the larger Sermon on the Mount in for example Matthew 5 and 6 where Jesus is attempting to teach those disciples who would follow Him as to exactly what God is like. You might summarize much of the teachings of the Sermon on the Mount as "Our Father which art in Heaven", what He is like. Indeed much of the life of Jesus and His teachings was to make known what God was like, and how He and the Father were so similar. "He that has seen me has seen the Father" (John 14:9).

III. God of the Living, our Father in Heaven.

   (1). God told Abraham and Sarah that though old and stricken in years they would have a son, and when Sarah laughed God said, Is any thing too hard for the LORD?
   (2). Jesus in Mark 10:27, not in the same context but with a paraphrase of the same meaning, talks of salvation as all things are possible with God.

   (1). All nations will be blessed with salvation through the seed of Abraham.
   (2). That Seed is singular, the Seed is Christ.

   (1). Judah told Oman to raise up children to his brother Er whom God had slain.
   (2). When the Sadducees brought up the matter of raising children by a died brothers wife and as to whose wife she would be in the resurrection, Jesus told them that what was important was that God was the God of the living, the God of the living Abraham, Isaac, and Jacob.

1. God told Moses in the call at the burning bush that He was the God of Moses father, the God of Abraham, Isaac, and Jacob.

2. About the dead being raised to life, Jesus quotes Moses and Exodus 3:6 how God is the God of Abraham, the God of Isaac, and the God of Jacob; and with the emphasis on God as each time God with repeated with Abraham, Isaac, and Jacob.


1. God has Moses tell Pharaoh that he has been put on the throne of Egypt for two reasons: (a) To demonstrate the power of God in securing the freedom of Israel; and (b) That the name of the living God and the God of the living might be declared over all the earth.

2. In quoting that in Romans 9:17 and in explaining the meaning in Romans 9:16,18, Paul is telling us of how God is in control of world events; and what is important does not depend on the will of man or the competitiveness of man, but rather on the mercy of God, and that ultimately God will have mercy on whom He alone desires.


1. The Passover feast in remembrance of God’s rescue of Israel from Egyptian bondage among other things included that the lamb of the feast should not have a bone of the body broken, a direct quote of which we will see later in Psalms.

2. When the Apostle John in John 19:36 tells of how at the Crucifixion of Jesus, and since Jesus was already dead contrary to custom, not a bone in His body was broken, John is quoting from both Exodus and Psalms 34:20. (Psalms 34:20 is directly quoted, and the reference from Exodus 12:46 is closer to a paraphrase.)

### 7. Exodus 16:18 and II Corinthians 8:15.

1. During God’s supply of manna during the 40 years in the wilderness, those who gathered much had nothing left over and those who gathered little were not hungry so that it was completely by the grace of God and according to the individual needs.

2. Paul quotes this in II Corinthians to illustrate equality among Christians in the churches, or to illustrate the democratic nature of salvation.

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### 5-5: MARK'S APPENDIX.

What we do in this chapter is to nail down some certain and sure guidelines from Mark’s Appendix to the Bible as a guide for the rapid survey through the Bible that will start with the next chapter. In effect therefore, what we are doing is allowing Jesus and Mark (with the influence of James and Paul) to guide us through the rest of the Bible. This is the fullest meaning of “no scripture is of any private interpretation”. It is not “private” or exclusive when we allow Jesus, Paul, James, and Mark to interpret it for us; and since the Scriptures before each step of Mark’s Appendix will also be briefly surveyed, besides Jesus we have seven interpreters of the Old Testament: Matthew, Paul in Hebrews,
Paul in Romans, Luke and Peter, and Mark and James. What better way to study the Old Testament, and in effect the whole Bible!

Based on the Bible research of Table 7-3 what we will specifically do is take one Appendix reference from Mark after each of the other seven have made the introduction: (1) An Old Testament Quote in Matthew; (2) Matthew and Jesus' interpretation of the Quote; (3) Paul in Hebrews and/or Romans as he explains the quote or a closely related quote; (4) Peter on the same or a similar; (5) Luke as he reinforces that body of truth; (6) James as he introduces the Appendix; and then (7) Mark as he makes the Appendix. For example, from Table 7-3 we take the first seven as shown below--

1. Genesis 7:7,21 to set the tone.  
3. Paul in Romans 4, in particular 4:17,18 to explain.  
5. Peter in I Peter 3:6 as the introduction to the reinforcement (with Genesis 18:12).  
6. James 2:23 (with Gen. 15:16) and James 3:9 (with Gen. 9:6) to introduce the Appendix.  
7. And Mark 10:27 (with Gen. 18:14) and Mark 12:19 (with Gen. 38:8) to make the Appendix.  

**5-6: The First Seven**


> "And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood.... And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died." (Genesis 7:6,7,21,22)


> "But as the days of Noe were, so shall also the coming of the Son of man be. for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be." (Matthew 24:37-39)

This sets the tone, from Jesus Himself, on the first Seven as the Flood by water is used as an example for the Second Coming of Christ.

3. Romans 4:17,18.
“(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall they seed be.” (Romans 4:17,18) We jump forwards in history in this step from Noah up to Abraham 12 generations (Luke 3:34-36). “Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech…” (Luke 3:34-36)


Of course what is common in all three is: Faith in God that he can and will carry out his plan. The faith of Abraham to believe God’s promise that he would be the father of many nations; the faith of Noah to believe as the waters rose that God would say him and his household, beside the faith to build the Arc while others were busy with the normal routines of life; and the faith of Christians today to believe in the second coming of Christ, as well as the same promise of faith to be children of Abraham and faith!


“And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.” (Genesis 17:6-8) The everlasting covenant which came before the old covenant of the Law and the new covenant of the New Testament.

“To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he sware to our father Abraham…” (Luke 1:72,73) Whether Zacharias is more concerned about the possession of Canaan as an everlasting land or the aspect of the covenant for eternal salvation is not definite; but they are connected in the same everlasting covenant.

"Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (I Peter 3:6)

"Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?...Is any thing too hard for the LORD?" (Genesis 18:11,12,14)

"IS ANY THING TOO HARD FOR THE LORD" GOD THE FATHER?


“And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth....Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.” (Genesis 9:1,6) “And he said unto Abraham, Know of a surety that thy seed shall be a stranger in a land that is not their’s, and shall serve them; and they shall afflict them four hundred years: And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full...In the same day the LORD made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates...” (Genesis 15:13-16,18)

“And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.” (James 2:23) "therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.” (James 3:9)

Clearly we have in this sixth step tied together the previous Old Testament history of Noah and Abraham with much other Old Testament history, and have also gone back to the Creation with man made in the image of God.

7. Mark 10:27 and 12:19 (Genesis 38:8).

“And Judah said unto Onan, Go in unto thy brother’s wife, and marry her, and raise up seed to thy brother.” (Gen. 38:8)

“And Jesus looking upon them saith, With men it is impossible, but not with God; for with God all things are possible.” (Mark 10:27)
“Master, Moses wrote unto us, If a man’s brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. And Jesus answering said unto the, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err.” (Mark 12:19,24-27)

IS THAT A GOOD APPENDIX ON ALL THESE PREVIOUS SCRIPTURES FROM THE OLD AND THE NEW TESTAMENTS: THAT GOD IS THE GOD OF ABRAHAM AND NOAH; THAT GOD IS THE GOD OF THOSE WHO LIVE RIGHT NOW; AND THAT ALTHOUGH SEED AND RELATIVES MAY BE IMPORTANT HERE ON EARTH IN THE LIFE TO COME, ALL ARE LIKE THE ANGELS.

5-7: The Second Seven

As with the first seven, you can look in the Appendix to see where the following references come from. We observe that we do not have a reference from Peter in this second series, and based on the six, we will find a seventh from Peter, either in I,II Peter or as Peter spoke in the book of Acts.


“Thou shalt not kill, Thou shalt not commit adultery.” (Exodus 20:13,14)  


“ye have heard that it was aid by them of old time, Thou shalt not kill; and whoever shall kill shall be in danger of the judgment: But I say unto you, That whoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou foot, shall be in danger of hell fire....Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that they whole body should be cast into hell.” (Matthew 5:21,22, 27-29)

“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.” (Romans 13:8-11)


“Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bare false witness, Honour thy father and thy mother...Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.” (Luke 18:20,22)

5. James 2:11.

“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.” (James 2:10,11)

James on the respect of persons as a violation of the law.


“And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.” (Exodus 24:8)

“And he (Jesus) said unto them, This is my blood of the new testament, which is shed for many.” (Mark 14:24)

WHICH WAS MORE IMPORTANT, THE WORDS, THE BLOOD OR THE COVENANT. THE BLOOD IN THE COVENANT WAS MORE IMPORTANT! What should be add from Peter? That depends on what the overall impression is that we get from the reading of this second seven; and surely that overall impression is of how difficult it is to live up to the total demands of God in the law!


“Forasmuch as ye know the ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of
Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you. Who by him do believe in God, that raised him up from the dead, and give him glory; that your faith and hope might be in God.”

5-8: The Third Seven

And if we look at those seven topically, in terms of the primary subject matter, the topical outline would be:

Sermon Subject: "I Am"; So You Are to Be
1. "I am the LORD your God: you shall respect my name and love your neighbor."
2. Jesus taught, "Don't make human oaths by anything, as you have no control over those things"!
3. Since love can work no ill to your neighbor, love is the fulfilling of all the universal laws of God.
4. "Be ye holy: for I am holy".
5. Jesus explains, "Who is my neighbor?"
6. The Apostle John explains that equal respect of all persons is the fulfilling of the law.
7. What is "lawful" in the sight of God, the universal law by which we are ultimately judged. AND THAT WILL PREACH!

NOTES FOR SERMONS: Even as many talk about the Bible in their sermons rather than talk Bible, and even as good books on homiletics emphasis as did Blackwood in PREACHING THE BIBLE, the difference between talking about the Bible and actually preaching the Bible, here is a method of homiletics that will both guarantee preaching the Bible itself; and then guarantee a system coverage of the flow, the 7 sermons of seven points each for example go from Genesis to Joshua in the Old Testament, and reflect that topical subject in the six references to follow. That is Bible the way the Holy Spirit created it in the Bible!

Rather than continue this process, copying the Scriptures which you can read in the Bible itself, and adding so many pages to this Study Guide, we will make a Table as shown in Table 8-1 which shows each of the Sevens in rows. And it is based on the following section on Leviticus from the Appendix.

And we are fortunate on this seven in that something happens which is seldom seen on these Old Testament quotations in that both Paul and James quote from the same verses in Leviticus, Leviticus 19:18, and as does Matthew. So that the third seven becomes: (1) Leviticus 19:12,18; (2) Matthew 5:33,43; (3) Romans 13:8,9; (4) I Peter 1:16; (5) Luke 10:26,27; (6) James 2:8; and (7) Mark 6:18.
5-9: Fourth Seven

So that the fourth seven becomes: (1) Number 21:8,9; (2) Matthew (to be found based on John 3:14; (3) Paul (to be found based on Jude 11); (4) Peter (to be found based on Luke 1:67-73); (5) Luke 1:67-73; (6) James (to be found based on Mark); and (7) Mark (to be found based on the parallel with John 3:14 and Luke 1:67-73.

The Harmony of chapter 4 will be used to find from John 3:14 and Luke 1:67-73 the equivalents of:


I. Gospel Sources. 1:1-4

II. Christ as the Word. 1:1-18


IV. Birth and Childhood 1:18-2:23 1:5-2:52 (The Baptist/Jesus)

V. John the Baptist. 3:1-12 2:1-2; 3:3-18 (this division is correlated with Mark 1:1-8)

VI. Christ's Ministry. 3:13-4:12 1:19-4:45 3:19-4:13 (Mark 1:9-14)


IX. Judean Ministry. 7:11-10:39 10:1-13:21 (none on Mark--does this mean James was not there?)


John 3:14 is in the "Christ's Ministry Begins" of VI; and correlates with Matthew 3:13 to 4:12, also with Mark 1:9-14. Since Luke 1:67-73 comes before, and we have looked at it in a previous seven, we will forget about it at this point.


"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; That whosoever believeth in him should not perish, but have eternal life." (John 3:14,15)

Since the Apostle John is the only of the four Gospel writers to include this dialogue between Jesus and Nicodemus, in spite of the correlation above on the period of the beginning of Christ's ministry we will not find a direct equivalent in the first teachings of Jesus.
The closest parallel is Matthew 4:14-17:

“That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.” (Matthew 4:14-17)

This does have a direct equivalent in Mark of Mark 1:14 (also in Luke of Luke 4:14,15 but we will see all three later on Isaiah 9:1,2 and 42:6,7.

3. Paul (?) to be based on Jude 11.

This will be easy for as we read the book of Jude, it is obvious from both the wording and the clear statement that the Apostle Jude has based what he wrote on "faith contending" on what the other Apostles had previously written--

“But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ: How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit.” (Jude 17-19)

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.” (Jude 11)

Where Paul made the clearest statement about these mockers, which he called "grievous wolves", is recorded in Acts 20:29,30 at the Miletus Pastor's Conference--

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” (Acts 20:29,30)

4. Peter on Mark 1:14,15.

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” (Mark 1:14,15)

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy (Spirit).” (Acts 2:38)

5-10: Fifth Seven

There are no quotes from Deuteronomy from James or I,II Peter, but we suspect that at least Peter quoted from Deuteronomy in Acts. Indeed from Table 7-3 we note the insert from Acts where the Apostle Peter preached about Moses and the Prophet Messiah (Acts 3:22,23).


5-11: Sixth Seven

Without being overly concerned about whether the Pentateuch or Job was the first book of the Bible to be written, we will include Job at this point. So that the sixth seven becomes--


5-12: The Seventh Seven

Josh 2:1 Jam 2:25

And: Which is a peculiar place where we have to construct the seven based on Joshua 2:1 and 5:13-15 with only James 2:25 and Acts 7:33 from the last words of Stephen. Doing so, the seventh seven becomes--

1. Joshua 5:13-15 where Joshua encounters “the captain of the LORD’s host”.

2. Matthew from any reference to Joshua in Matthew, or any reference to Exodus 3:4,5 in Matthew. And since there are none; the only way to make contact with the Gospels here is by way of the Gospel which Stephen also preached in Acts 7-- Acts 7:52 with Matthew 23:34-36 and Luke 20:9-15.


   And specifically comes to Mark 12:38-40.

READER'S NOTES:
Chapter 6: The Gospel Explained: Paul in Hebrews and Romans

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.)

7-1: Hebrews and Psalms

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 revellent 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)

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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.


“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 stretchiest 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)

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 firstbegotten 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 "firstbegotten" 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 angels 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.


"Thou coveredst 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 form 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".


“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 purified 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.

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!


“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 crownest 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!


“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)


“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!

“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 sware 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 sware 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.


“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)

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


"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 od 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!


“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!

7-2: 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 even as Psalms in Hebrews. Another characteristic of Isaiah in Romans in 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.

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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--

   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.
   4. Romans 10:11

   1. Isaiah 10:22,23.
   2. Romans 9:27.
   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.
   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.)

7-3: Jesus is 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.

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 Esaïas 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)


“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 shalt 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. Esaïas 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)

"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)


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


"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)

“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.

6-4: THE GOSPEL REINFORCED, LUKE.

Dr. Luke, a Gentile and not an Apostle, first of all could write, not being ashamed of being a Gentile as among those of the new remnant of the new Israel; and likewise could write to a Roman governor without apology--

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed.” (Luke 1:1-4)

And of these “many” that wrote on the Gospel, at least those which actually made it into the Bible Canon would include:
(1) The Old Testament writers which Dr. Luke may or may not have had in mind when he wrote the introductory statement above.

(2) The Gospel of Matthew which proclaimed the Gospel that had been established by the Old Testament.

(3) The Gospel of Paul, in all 14 New Testament letters which he wrote, especially in Hebrews (Psalms) and Romans (Isaiah).

(4) The parchments which Paul left for Dr. Luke to use in writing which contained: (a) A listing of Old Testament quotations; and (b) The testimony of Simon Peter to the Gospel of Jesus Christ (other than what Peter wrote in I and II Peter).

NOTE: And to verify this hypothesis we will compare Luke with I and II Peter.

(5) If the assumption is true that Dr. Luke and Mark had the Appendix to the Bible, writing after the Apostle John; then Dr. Luke also had the Gospel of John for a reference.

(6) Dr. Luke could walk across the room to read what Paul had left for John Mark in the way of parchments which contained: (a) Another listing of Old Testament quotes; and (b) The Testimony of the Apostle James to the Gospel of Jesus (other than the book of James which James wrote, and of which we made comparison in chapter 5).

6-5: Luke and Peter’s Epistles

One way to show the similarity of Peter’s testimony to Jesus as recorded in I,II Peter and Peter’s testimony of Jesus in the Gospel of Luke, and without begging the issue, is to check the center column references of any good reference Bible. (You see those notes were there long before this book and the assumptions of this book were written!) What we find as such research is done is as listed below--


   “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy (Spirit).” (II Peter 1:21)

NOTE: It is considered that the Apostle Peter wrote his epistles long before Dr. Luke wrote the Gospel, and further before that when Peter gave in Jerusalem his testimony to Paul of the Gospel of Jesus. Tradition has it that Paul and Peter were martyred at the same time in Rome.
“Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; As he spoke by the mouth of his holy prophets, which have been since the world began…” (Luke 1:70)

NOTE: Later in this chapter we will compare the Old Testament quotes in I,II Peter with Luke and Paul.


“For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.” (II Peter 2:20)

“Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell thee: and the last state of that man is worse than the first.” (Luke 11:26)


“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (I Peter 4:17)

“And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.” (Luke 12:47,48)


“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.” (II Peter 3:5-7)

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” (Luke 17:26,27)

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error." (II Peter 2:18)

“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?” (Luke 18:7,8)

6-6: The Old Testament in Peter’s Epistles and Luke

An even better comparison of the influence of Peter in the Gospel of Luke is to compare those Old Testament quotes in I,II Peter with those in the Gospel of Luke. First, we look at I,II Peter as shown in Table 7-1 on the next page. As you read the epistles of Peter closely you will find that he talks Bible, including the Old Testament, so that there are far more quotes than are obvious and as listed in Table 7-1 which are primarily the direct quotes with hard introductions. And in the Table on page 121, Table 7-2, we will compare Isaiah in Peter with that of Luke and the Apostle Paul. First, what we will do is insert I,II Peter in the New Bible quotes of Appendix A-2. (These are shown with [ ]'s.) If we make some comparisons of the Old Testament books in the immediate domain of these inserts, it would look as follows-- So that what we observe is the surrounding of Peter by Paul, primarily from Romans and Hebrews, and Matthew as they all quote from Old Testament books and chapters in the same general subject area. Also we do note the one from Luke 3:4-6 where Matthew and Mark also quote from Isaiah 40:3-5. II Peter 3:9 precedes them with Isaiah 30:18: Both of these first are on "waiting" for the Lord; and Isaiah 40:3-5, of course, is the announcement that the waiting is over as John the Baptist prepares the way for the Coming of Jesus Christ.

I, II Peter

1. I Peter 1:16 Leviticus 11:44
2. I Peter 2:6 Isaiah 28:16
3. I Peter 2:22,23 Isaiah 53:7,9
5. I Peter 3:10-12 Psalms 34:12
6. II Peter 1:17 (Mk.1:11 and Old Testament)*
7. II Peter 2:22 Proverbs 26:11
8. II Peter 3:8 Psalms 90:4

NOTE: We recognize Isaiah 28:16 as the focus point of Isaiah in the book of Romans.

NOTE: While not introduced with a hard introduction, we immediately recognize the wording of Isaiah. The same is true of Genesis 18:2 and I Peter 3:6 below.
NOTE: Since there are only three places in the Bible where one thousand years in mentioned--here with a quote from Psalms 90:4 and Revelation 20, this fact should be noted!

9. II Peter 3:9  Habakkuk 2:3  Psalms 86:15  Isaiah 30:18
   Ezekiel 33:11
10. II Peter 3:13  Isaiah 65:17 (new heavens and earth)  Isaiah 66:22
    *Same as Mark 1:11 which are: Psalms 2:7 and Isaiah 42:1.

If you look again at the outline above, you will notice that Peter, especially for two little epistles, makes a significant impact on the Table with his quotes from Isaiah; and therefore makes a significant impact on the New Testament from Isaiah.

6-7: Another Composite

Before we can conclude on Mark with Mark as an Appendix, we need to take care of another chore: that is to combine the Old Testament and Matthew, Paul, Peter and Luke, and James and Mark. Then we will be in a position to identify point by point from this Table, with an inspirational study of the Bible, how Mark is an Appendix to the Bible. This is shown on page 124 in Table 7-3. (Table 7-3 starts two pages forward, and is continued on following pages, with pages of inserts from Peter and James on the Old Testament.) Recall that in this chapter we found Peter on the Old Testament in the two epistles of Peter 10 time, and James on the Old Testament in an earlier chapter 15 times. Using the inserts of Table 7-3a, Peter and James on the Old Testament, these inserts will be added to Table 7-1 for a composite. Table 7-3 is weak on the book of Job without the addition of Peter and James on Job, Peter makes no contribution; but James adds four. In fact James makes the start on Job and the Old Testament which is as it should be from the acknowledged leader of Christianity in Jerusalem at the Great Circumcision Conference and the pastor of the first church in Jerusalem.

In the next chapter we will address how Mark is an Appendix on Job with a single addition after James has introduced the Old Testament with three references. Peter adds one on Genesis and James adds four, again James taking the lead on the second old Testament book with Genesis 1:26, just one verse ahead of Matthew. Matthew then adds three on Genesis with an Appendix from Mark of two where he references some of the same Genesis verses as Matthew; and making a common point of connection where Matthew has left off and Mark will start on the Old Testament Genesis-wise. Genesis 5:1 bears special attention: Matthew and James quote it; and Mark provides an Appendix on Genesis 5:2 (Mark 10:6, the same verse where he has already made his introduction to the book of Genesis from Genesis 1:27). Peter enters the Old Testament with Genesis 18:12. It is Mark that make an Appendix to him with Genesis 18:14. Only James adds to Exodus
with Exodus 20:13,14. Mark comes back with a more inclusive quote of Exodus that includes what James quotes (Exodus 12-17 in Mark 10:19.

6-8: Gospel Reinforced!

Since this New Bible was to be “especially for Gentiles, but also for the Jews”, it was very appropriate that one Gentile be a New Testament writer. However, since to the nation of Israel, God had committed the task of being custodians of the oracles of God, that one Gentile—and the one other non-Apostle—would have to be under close supervision from both a Jew and an Apostle. Paul provided that supervision in leaving parchments with extensive outlines for Dr. Luke and John Mark. Also the Apostle John was there at the “hacienda” of Philemon with Dr. Luke and John Mark to further provide the guidance of a living Apostle. In Luke, more re-inforcement was part of the background than we possibly imagine when we read it: (1) The parchment left by Paul with all the Old Testament quotes recorded; (2) The influence of Peter in the testimony to Jesus which he told Paul in Jerusalem and which Paul at Tarsus recorded on another parchment for Dr. Luke; (3) The parchments for John Mark as they collaborated there in the home of Philemon; and (4) The guidance of the Apostle John.
7-1: The Apostles Peter and James on the Prophets.

The type of Bible study that was started in the last two chapters will be continued in this chapter except around the Prophets--David in Psalms, Solomon in Proverbs, Ecclesiastes, and the Song of Solomon, the four Major Prophets and the 12 Minor Prophets. What we have done in the first two Tables of this chapter, respectively Table 9-1 and 9-2, is to move forward from previous tables those exclusively on the Prophets. What we want to do in this chapter is to add those of Table 9-1 from Peter and James to Table 9-2 in such a way that it is a fruitful Bible study. Table 9-1 is shown on the next page and Table 9-2 at the end of the chapter. We will with a survey of Peter and James on the Prophets in Table 9-1 make the additions of those to Table 9-1 in the total context of the Gospel, completing Table 9-2 by the end of this chapter.

Peter

Peter as shown in Table 9-1 seems to take the lead on the Prophets even as Peter took the lead among the twelve Apostles with Jesus and during the first days of the church in Jerusalem, then at Jerusalem the lead passed to James as pastor of the church; and Peter moved on to preach the Gospel to other regions. Places where Peter takes the lead with the Prophets: the first to quote on Psalms; the first to quote on Isaiah; and the only of the two to quote on Habakkuk. The lead of the Apostle Peter will be even more impressive if we add his quotations from his sermons as recorded in Acts--


“But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” (Acts 1:16-21 and Joel 2:28-32) What goes before and after this quote explains it; and as such is the interpretation of the Old Testament in the New Testament, or the Newer Bible.
“For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel....Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, sa ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it.” (Acts 1:15,16,22-24)

WE MUST SEE THAT AT LEAST AT THIS HISTORICAL POINT IF NOT DURING THE LIFE OF JESUS IS THE BEGINNING OF THE “LAST DAYS”!


“For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.” (Acts 2:25-28 and Psalms 16:8-11)

We should also look at Peter’s explanation of the quote from the Prophet David--

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” (Acts 2:29-31)

3. Acts 2:34,35 and Psalms 110:1. “For David is not ascended into the heavens; but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.” (Acts 2:34,35 and Psalms 110:1)

And Peter explains:

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.” (Acts 2:36)

Peter also makes several general statements about the Prophets--

1. Acts 3:18,
“But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.” (Acts 3:10)


“And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” (Acts 3:20,21)


“Yea, and all the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed; Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.” (Acts 3:24,25)

7-2: A Rapid Survey of the Prophets According to Peter and James

“Another survey?” you might say; and so it is is. The purpose of THE LEARN CHRIST FROM THE APOSTLES AND PROPHETS is to thoroughly survey what all the prophets and apostles had to say, and in particular about Christ which was indeed their prime subject.

I. The Prophet David in Psalms.

1. Psalms 2:7 (II Peter 1:17).

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

“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when thee came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.” (II Peter 1:16,17)


“I have set the LORD always before my; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.” (Psalms 16:8-11)
3. Psalms 32:9 and James 3:3.

“I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked; but he that trusteth in the LORD, mercy shall compass him about.” (Psalms 32:8-10)

“For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.” (James 3:2,3)

4. Psalms 34:12 and I Peter 3:10-12.

“Come, ye children, hearken unto me; I will teach you the fear of the LORD. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD are upon the righteous, and his ears are open unto their cry.” (Psalms 34:11-15)


“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.” (James 1:26)

HERE IS WHERE BOTH JAMES AND PETER QUOTE FROM PSALMS!


“But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.” (Psalms 86:15)

“Knowing this first, that thee shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished; But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (II Peter 3:3-9)
These scoffers of the last days, from the Apostle Peter, are in the same category of those men of the perilous times of the last days, from the Apostle Paul, who resist the truth and who are disapproved concerning the faith of the apostles, prophets, and Jesus (II Timothy 3:4).


"LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or before thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep in the morning they are like grass which groweth up. In the morning it flouriseth, and groweth up; in the evening it is cut down, and withereth." (Psalms 90:1-6)

Here we should add James 4:14--

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14)

"But, beloved, be not ignorant of this one thing, that one days is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:8)


"Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." (Psalms 94:12,13)

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5:1)


"For my days are consumed like smoke, and my bones are burned as an hearth." (Psalms 102:3)

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14)


"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalms 110:1)

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36)

“Deliver me, O LORD, from the evil man; preserve me from the violent man; Which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah.” (Psalms 140:1-3)

“But the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.” (James 3:8,9)

II. The Prophet Solomon in Proverbs.

James completely dominates on Proverbs except for one quote from Peter--

12. Proverbs 2:3-6 and James 1:5.

“My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.” (Proverbs 2:1-6)

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.” (James 1:5,6)


“Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” (Proverbs 3:5,6)

“For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.” (James 1:6,7)


“The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners; but he giveth grace unto the lowly. The wise shall inherit glory; but shame shall be the promotion of fools.” (Proverbs 3:33-35)

“Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you...” (James 4:5-7)

“The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked. Hatred stirreth up strife; but love covereth all sins.” (Proverbs 10:11,12)

“Brethren, if any of you do err from the truth, and one convert him: Let him known, that he which coverteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” (James 5:19,20)


“He that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.” (Proverbs 11:27,28)

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” (James 5:1-3)

17. Proverbs 12:18 and James 3:5.

“He that speaketh truth sheweth forth righteousness: but a false witness deceiveth. There is that speaketh like the piercing of a sword; but the tongue of the wise is health. The lip of truth shall be established for ever: but a lying tongue is but for a moment.” (Proverbs 12:17-19)

“Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” (James 3:5-6)

18. Proverbs 15:2 and James 3:5.

“The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness.” (Proverbs 15:2)


“An ungodly man diggeth up evil; and in his lips there is as a burning fire.” (Proverbs 16:27)


“The great God that formed all things both rewardeth the fool, and rewardeth transgressors. As a dog returneth to his vomit, so a fool returneth to his folly. Seest thou a man wise in his own conceit? there is more hope of a fool than of him.” (Proverbs 26:10-12)
"For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (II Peter 2:20-22)


"Boast not thyself of to morrow; for thou knowest not what a day may bring forth." (Proverbs 27:1)

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue thee a year, and buy and sell, and get gain..." (James 4:13)

III. The Prophet Job in Job.

While generally we may not think of Job as a Prophet, James does.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have see the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5:10,11)

Once gain, continuing on wisdom, James dominates except for the single Appendix from Mark 10:27.

NOTE: It might be well to note here how that Job with Psalms and Proverbs is often called the Literature of Wisdom and Praise; and that, of course, James is the chief New Testament interpreter of that Wisdom.


"And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly." (Job 1:21,22)

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5:1)

“My days are swifter than a weaver’s shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.” (Job 7:6-8)

“Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.” (James 4:14)


“If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles....When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person.” (Job 22:23,29)

“Humble yourselves in the sight of the Lord, and he shall lift you up.” (James 4:10)

IT IS EASY TO BE HUMBLE WHEN THINGS ARE GOING WELL: IT IS DURING THE TRIALS AND TEMPTATIONS OF LIFE THAT WE FIND TRUE HUMILITY!


“Then Job answered the L ORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee.” (Job 42:2)

“And Jesus looking upon them saith, With men it is impossible, but now with God: for with God all things are possible.” (Mark 10:27)


“And the L ORD turned the captivity of Job, when he prayed for his friends: also the L ORD gave Job twice as much as he had before.” (Job 42:10)

“Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth night.” (James 5:7,8)

7-3: Applications.

We have only to add these three Prophets--David, Solomon, and Job--to the Gospel of Table 9-2 in order to complete this chapter. However, as we add James and Peter to the Gospel we should call Table 9-2 something else: perhaps "Applications of the Gospel"; since we note that the Apostles Peter and James have started meddling in our lives, going way beyond the straight forward presentation of the facts of the Gospel. Look at the Table in the Appendix. The inclusions of the Applications from Peter and James are respectively placed with Luke and Mark, and in this Table, Peter and James again are shown at the top with Luke and Mark in parenthesis, ( ).
Immediately we notice two things about the Applications of the Gospel: (1) The first church in Jerusalem has the first say on Psalms; and (2) The next on Psalms, 2:7, four New Testament writers quote from it.


   “Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision.” (Psalms 2:1-4)

   “And being let go (Peter and John), they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word...” (Acts 4:23-29)


   “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). Matthew 3:17 and 17:5.

   “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matthew 3:17)

   “While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.” (Matthew 17:5)

   (2). Hebrews 1:5 and 5:5.

   “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 1:5)

   “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)

   (3). II Peter 1:17.
“For he received from God the Father honour and glory, when thee came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; Knowing this first, that no prophecy of the scripture is of any private interpretation, For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy (Spirit).”

(II Peter 1:17-21)

IT IS HARDLY ANY PRIVATE INTERPRETATION WHEN YOU ALLOW MATTHEW, PAUL, AND PETER TO SPEAK OR INTERPRET ON THE SAME SCRIPITURE OF PSALMS!


“And thee was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.” (Mark 9:7) It reminds us of what another Prophet said, perhaps the first Prophet except for Job, the Prophet Moses--

“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken...” (Deuteronomy 18:15) And which Peter quoted in his second sermon--

“For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.” (Acts 3:22)

THE IMPORTANCE OF LISTENING CAREFULLY TO EVERYTHING THAT JESUS SAID OR TAUGHT; AND THEREFORE THE REASON THAT MARK WITH THE TEACHINGS OF JESUS IS MADE AN APPENDIX EVEN IF IT MAY NOT BE THE LAST BOOK OF THE BIBLE TO BE WRITTEN!

Also we note from the APPENDIX TABLE that James places an Appendix or Application to the Gospel with Psalms 32:9 in James 3:3--

“For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.” (James 3:2,3)

Likewise we should check any close associations between Matthew and Luke on Psalms 91:11 and James on Psalms 94:12.

1. Psalm 91:11.

“For he shall give his angels charge over thee, to keep thee in all thy ways.” (Psalms 91:11)


“And saith (Satan, the devil saith, quoting from scripture), If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their
hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.” (Matthew 4:6,7)


“For it is written, He shall give his angels charge over thee, to keep thee...” (Luke 4:10) Of course, note that Satan’s quote as always is distorted in interpretation as he tempts Jesus to doubt, “If thou be the Son of God...”

2. Psalms 94:12.

“Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.” (Psalms 94:12,13) We are surprised that the pit has not yet been dug for the wicked; and suspect that the pit will come as the old earth is destroyed by fire, that old earth becoming the pit, and the new earth with a great gulf fixed between it and the old earth, becomes the home and kingdom of believers.

(1). James 5:1.

“Go to now, ye rich men, weep and howl for your miseries that shall come upon you.” (James 5:1) The only connection between Psalms as interpreted by Jesus and the Apostles is that we must learn to quote scriptures better than Satan lest by Satan we be deceived like the rich man into ignoring the inevitable final states.

Finally in this chapter, since we have said nothing of the other books written by the Prophet Solomon, and we find Ecclesiastes in the Applications table, we should briefly close with this reference from the Old Testament.


“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw night, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened...” (Ecclesiastes 12:1-3) All of a sudden in the double nature of Old Testament prophecy, we see this is not only a message for young before getting old; but also a message to the earth while still young before it approaches near the end when the sun, moon, and stars stop giving their light.


“but in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.” (Mark 13:24-27) THIS IS INDEED AN APPENDIX ON IT ALL!
7-4: THE MINOR PROPHETS FROM JOEL TO MALACHI.

Based on our Bible research for the Gospel and Gospel Applications Tables, we have references accumulated on the following Minor Prophets--


Which is all twelve of the Minor Prophets, simply called Minor in that their writings are smaller than that of the Major Prophets. Once again as we add applications of the Gospel from Peter and James on the Minor Prophets as shown in Table 10-1, we will accumulate for the end of the chapter Table 10-2. Table 10-1, James and Peter on the Minor Prophets, is shown on the next page. (The Major Prophets from Peter and James are recorded for historical perspective.)

7-5: The Prophet Joel

Sampey in the HEART OF THE OLD TESTAMENT writes of Joel:

"Joel was well acquainted with the priestly rites and sacrifices. He was at home in the Temple. This renders it probable that he lived in Jerusalem; and he may have been a priest. The prophet first describes a double scourge of locusts and of drought. All classes are called upon to lament and mourn over the desolation of the land. The priests are urged to sanctify a fast and call a solemn assembly of all classes in the house of Jehovah. The prophet himself cries to Jehovah on behalf of his suffering people (Joel 1).... Joel is one of the most deeply spiritual of all the prophets. We should naturally expect him to be missionary also in his outlook; but he describes the heathen only in their attitude of opposition to Jehovah's kingdom. Isaiah and the later prophets will develop the missionary idea in all its glory. The prophet Jonah, about 800 B.C., shortly after Joel, according to our view, became a missionary to the capital of the heathen world."

This is a brief book of three chapters having only seventy-three verses altogether. The word Joel means 'Jehovah is God'. We know very little about the man Joel, and this is known indirectly from his book and not by any direct historical reference. He was probably a native of Jerusalem, as indicated by his familiarity with the temple and its services. From a study of his book one gains the impression that he was a man of courage, of sincere faith in God and of devotion to spiritual values."

Peter and James on Joel

Old Testament Prophet   JamesPeter


Thus we have only one, from Peter in Acts 1:16-21, and from Joel 2:28-32; but this one sets the whole tenor of the last days which started during the life of Christ, and beyond that sets the whole nature of more democratic salvation and prophecy as contrasted to the selective salvation and prophecy of Prophets in the Old Testament.
And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call." (Joel 2:28-32)

1. An outline of Joel can easily be made on either side of this part of Joel that we know so much about from Peter's interpretation on the first day of Pentecost after the Ascension of Jesus. The Outline would have three parts: (1) The before in the Afterwards, the Afterwards being the beginning of the last days--Joel 1:1-2:27; (2) The Beginning of Last Days--Joel 2:28-32; and (3) The Last Day of the Last Days--Joel 2:31-3:21. Again we see the double nature of prophecy in that the heavens were disturbed when Christ died, and they will be disturbed even more before the Second Coming of Christ, and as the Last Days turn into the Last Day!  

2. The fact that Joel in turn also quotes from something that God has previously said in His Word, Joel 2:32, "as the LORD hath said", uses the internal evidence of the Bible itself to set the historical perspective of Joel. (Amos 5:15 and Isaiah 1:9, the key being that God has already said that "deliverance" shall be in mount Zion and in Jerusalem.

The Gospel on Joel

Proclaimed Established Explained Reinforced Appendix (Old Test.) (Matthew)  
(Heb/Rom) (Luke) (Mark) 4:29 4:16 13:24  
Joel 3:13

So that from Mark we have two quotes from Joel to use in the proper interpretation of the Prophet Joel, Joel 3:13 from Mark 4:29 and Joel 4:16 form Mark 13:24 which will also help us further in the development of an outline for Joel since both are from the last division, the Last single Day of God. 1. Joel 3:13 and Mark 4:29. "Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the LORD will be the hope of his people, and the strength of the children of Israel." (Joel 3:12-16) That this and the third part of Joel is clearly on the Day of the LORD and Lord, as the Last Days turn into the Last Day, is shown by "for the day of the LORD is near in the valley of decision". "But when the fruit is brought forth, immediately he putteth in the sickle, because the
harvest is come.” (Mark 4:29)  
2. Joel 4:16 and Mark 13:24. “But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light…” (Mark 13:24)

7-6: The Prophet Amos

Sampey writes on Amos:

“Jonah probably prophesied about 800 B.C., just prior to Jeroboam’s accession to the throne of Israel (or Ephraim). When Jeroboam’s prosperous reign had brought in luxury with its attendant evils, Jehovah sent of Israel a missionary from Tekoa, in Judah. It was only twenty-two miles from Tekoa, the home of Amos, to Bethel, where he opened his ministry to Israel. Amos could eat breakfast at home and take supper in Bethel. The ministry of Amos probably came in the later part of the reign of Jeroboam II. (about 760 B.C.). He was a herdsman and a dresser of sycamore trees. He was not educated for a prophet; but Jehovah called him from his humble employment to bear His message to the Northern Kingdom. He was a keen observer of men and things, burning with righteous indignation at the wrongs heaped upon the poor and helpless. He was a fearless prophet of God, who would not be turned aside by threats of violence.”

Hester writes on Amos:

“Amos, the uncompromising prophet of righteousness, lived in the reign of Jeroboam II of Israel, about 760 B.C. The student will recall that this was an era of great national expansion accompanied by almost unparalleled national prosperity. Assyria (Nineveh) which had been spared by the preaching of Jonah was now rising up, preparing to reach toward the Mediterranean in a program of conquest. In less than forty years after Amos began his work the northern tribes (Israel) were captured and taken into exile in Assyria. Despite this threat the people of Israel, enjoying their material prosperity, allowed themselves to descend into a state of moral corruption and spiritual decay that threatened their very existence. Amos came forth with his message to save them from disaster. In his condemnation of their wickedness he mentions almost every sin conceivable—immorality, drunkenness, theft, greed, injustice, disregard of the poor, defrauding the helpless, neglect of spiritual duties and forsaking of Jehovah, their God. Outwardly the people were religious, taking pains to attend the proper ceremonies, observe the technical regulations and make required offerings. Inwardly, however, they were selfish, cruel, wicked and worldly-minded.”

Peter and James on Amos

Old Testament Prophet James Peter
3. Joel 2:28-32 (Acts 1:16-21) 4. Amos 9:11,12 (Acts 15:16,17) So that while Peter give us the only quote on Joel, James in Acts 15:16,17 does the same thing for Amos. 1. Amos 9:11,12 and Acts 15:16,17. “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the
Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:14-17) And this is a good place to check to see if we think indeed that Amos 5:15 and the book of Amos came before Joel. "Hate the evil, and love the good, and establish judgment in the gate; it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. Therefore the LORD, the God of hosts, the Lord, saith thus: Wailing shall be in all the streets....Woe unto you that desire the day of the LORD..." (Amos 5:15,16,18)

The Gospel on Amos


9:11,12 Acts 15:15-17 So that besides the one from James at which we have already looked, we have an additional one from Stephen in Acts 7:42. 1. Amos 5:25-27 and Acts 7:42.

"Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." (Acts 7:42,43)

Since Amos fills the gap of the previous history and spiritual history of the children of Israel, starting with the 40 years after rescue from Egyptian bondage; and moving forward to the bondage that awaits them in Babylonian Captivity, I would prefer based on the internal evidence of the Bible itself to put Amos ahead of Joel.

7-7: The Gospel on Jonah


Proclaimed Established Explained Reinforced Appendix (Old Test.) (Matthew) (Heb/Rom) (Luke) (Mark) Jonah 3:1-4 11:29

While James and Peter, as far as a quote, do not speak on Jonah, Luke does on Jonah 3:1-4.

1. Jonah 3:1-4 and Luke 11:29. "And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation....The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas, and, behold, a greater than Jonas is here." (Luke 11:29-32) My preference in the ordering of these first three Minor Prophets, based on both internal evidence and the message would be:


7-8: The Prophet Obadiah

Sampey writes on Obadiah:
"It is possible that the prophecy of Obadiah, which appears as fourth in the roll of the Minor Prophets, was delivered about the close of Jehoram's reign (845 B.C.). Many good scholars put it shortly after 587 B.C. On the whole, we prefer the early date, though fully aware of the strong case that can be made out for a date shortly after the destruction of Jerusalem by Nebuchadnezzar. Obadiah's message is directed against Edom. The proud Edomites need not fancy that they are unassailable in their lofty vastness. Jehovah will bring them down because of their violence and cruelty to Israel. They took part with Judah's enemies and helped on the calamity. Retribution shall certainly overtake them. Jehovah's people shall again enjoy prosperity in their own land. The most significant expression in the book is the closing affirmation, "and the kingdom shall be Jehovah's" (Obadiah 1 to 21)."

Hester writes on Obadiah:

"Obadiah with its one chapter of twenty-one verses, is the shortest book in the Old Testament. The name means 'servant of Jehovah'. We know nothing of the author except some general impressions gained from his book. He was probably a native of Judah. He lived at the same time as Ezekiel and Jeremiah, hence was an eyewitness of the destruction of Jerusalem by Nebuchadnezzar. He was deeply offended by the lack of sympathy and even the delight which the Edomites exhibited in the destruction of Jerusalem by the Babylonians. The Edomites, living south of Judah, were the descendants of Esau, hence relatives of the Jews. For many centuries they had been neighbors, though the relations between Edom and Judah had been strained, and even bitter, much of the time. These 'relatives' should have shown sympathy in the destruction of the kingdom of Judah; instead, they rejoiced in the ill fate of their neighbors. The book of Obadiah is an oration directed against Edom for this unbrotherly behavior. Edom was destroyed in 582 B.C. The book of Obadiah apparently was written between the destruction of Jerusalem and Edom, hence the date is usually given as about 585 B.C."

The Gospel (New Bible) on Obadiah

While Peter and James do not quote from Obadiah, we do have two references accumulated in the New Bible Appendix which have been added to the Gospel Appendix. 3. Obadiah. Insert for Obadiah Obadiah 15 Revelation 16:14 21I Corinthians 15:28 1 Obadiah 15 and Revelation 16:14. "For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head." (Obadiah 15) Once again the double nature of Prophecy as the Day of the LORD has the double meaning of immediate judgment on Edom, and the further meaning of the Day of the LORD after the end of the Last Days. "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Revelation
2. Obadiah 21 and I Corinthians 15:28. “And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD’S.” (Obadiah 21)

“And when all things shall be subdued unto 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. 15:28) I would prefer the later date for the writing of Obadiah, simply because it seems from the message of Malachi that the destruction of Edom has more recently occurred.

“And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.” (Malachi 1:3)

7-9: The Prophet Hosea

While Peter and James do not quote from Hosea, you do find Hosea in the Gospel Applications of Table 10-2. 7. Hosea. Proclaimed Established Explained Reinforced Appendix (Old Test.) (Matthew) (Heb/Rom) (Luke) (Mark)

Hosea 11:1 2:15

1. Hosea 11:1 and Matthew 2:15.

“When Israel was a child, then I loved him, and called my son out of Egypt.” (Hosea 11:1)  

“And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.” (Matthew 2:15)

Here again you see the more than double nature of prophecy in that: (1) The children of Israel were brought out of Egyptian bondage under Moses, the children being the son; (2) Jesus, the precise Son of God, came back out of Egypt after the persecution under Herod was over; and (3) In the book of Revelation you will find a third as Israel of the New Remnant of Jews and Gentiles are the seed of the woman.

Sampey writes on Hosea:

"Hosea began to prophesy toward the close of the reign of Jeroboam II. The Indian summer of Israel’s history was fast passing over into the winter of their discontent. After Jeroboam came a period of anarchy and confusion. Zechariah was slain after a reign of six months; Shallum after only one month. A dozen years later Pekahiah was assassinated by Pekah, who afterwards met the same fate at the hand of Hoshea, the last king of Ephraim. all these were ungodly rulers, the morals of the nation sinking to the lowest ebb. The language of the prophet is influenced by the confusion about him in the nation and in his own home. He writes in broken sentences, because his heart is broken. Sin is everywhere. ‘There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery; they break out, and blood toucheth blood’ (Hosea 4:2)."

Hester writes of Hosea:
“This prophet may be considered a contemporary of Amos, though he probably did his work some ten years later. He lived under Jeroboam II of Israel and under Uzziah, Jothan, Ahaz and Hezekiah of Judah. Conditions in general were the same as in the time of Amos. The international situation was growing steadily more threatening with the Assyrian doom coming nearer. In Israel rapid changes came after the death of Jeroboam II. Within twenty years six kings had occupied the throne at Samaria. Internally conditions were no better. Apparently the faithful ministry of Amos had not produced any permanent reformation. The same sins blighted the land and Israel seemed unaware of danger an unresponsive to the gracious mercies and proffered guidance of Jehovah their God.”

7-10 The Prophet Micah

James does quote from the Prophet Micah. James gives us the single reference from Peter and James with James 2:13 on Micah 7:18.


“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.” (Micah 7:18)

“For he shall have judgment without mercy, that hath shewed no mercy: and mercy rejoiceth against judgment.” (James 2:13)

So that with the previous from James, we have three more references for Micah.

1. Micah 5:2,7,8 and Matthew 2:5,6.

“...he demanded (Herod) where Christ should be born. And they said unto him, In Bethlehem of Judaea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.” (Matthew 2:4-6)


“And herein is that saying true, One soweth, and another reapeth.” (John 4:37) And already in Micah you note a shift in emphasis from the judgment of the previous Prophets to one of hope in the coming of the Prophet Messiah, the Christ, a shift that among other things notes that the Prophet Isaiah has already delivered His message.


“And the gospel must first be published among all nations...Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.” (Mark 13:10,12,13)

And a descent preliminary outline of Micah could be made of these four references: (1) The New Governor, Christ, over Israel to comes; (2) Disciples after Jesus reap the rewards of sowing from this Christ and the Prophets; (3) As the Gospel continues to be preached to every nation, the time near
the Last day in the Last Days will bring increased persecution; and (4) God is a God of mercy and Judgment.

Sampey on Micah:

“Micah was contemporary with Isaiah, and is worthy to be associated with that wonderful genius. He is vigorous and fearless in denunciation of wrong, and clear and forceful in his doctrinal teaching, and tender and persuasive in appeal. He reveals the source of his fearless denunciation of wrong, when he says: ‘But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin’ (Micah 3:8). He arraigns the political and religious rulers as the leaders in sin: ‘Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us.’ Was there ever a more pungent indictment of a nation’s ruling classes? What must be the outcome of such conduct? ‘Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest’ (Micah 3:9-12)."

Hester writes on Micah:

“Micah (who is like Jehovah) was a contemporary of Isaiah and, therefore, lived under the same conditions and faced the same problems. Isaiah did his work in the city while Micah seems to have worked with people out in the country. He came from the little village of Mersheth on the borders between Judah and Philistia, a distance of about twenty-five miles southwest of Jerusalem. His home was on the main highway between Jerusalem and Egypt and because of this the young prophet had opportunities to learn of big events taking place in his time. We know almost nothing of his family or of his home life. His work indicates that in some way he had an unusual knowledge of social abuses and civic corruption. He had a vital knowledge of the elements of real religion and he had courage to declare the truth as he understood it...He championed the cause of the poor against the oppression of the rich. He loved his country, but was especially devoted to his own poor and oppressed people. He preached righteousness and justice with flaming words. He words were effective because the reasons for his passionate proclamation were so evident: ‘Pinched peasant faces peer between all his words.’

7-11: The Prophet Nahum

Since James and Peter do not quote from Nahum, we take our quote from the Gospel Table and from the Apostle Paul.

Sampey writes on Nahum:
"The prophecy of Nahum has for its theme the approaching capture and sack of the cruel capital of the Assyrian empire. The character of Jehovah is the foundation on which Nahum builds: `Jehovah is a jealous God and avengeth; Jehovah avengeth and is full of wrath; Jehovah taketh vengeance on his adversaries, and He reserveth wrath for His enemies' (Nahum 1:2). The side of retributive righteousness is turned toward the cruel oppressor. `Jehovah is good, a stronghold in the day of trouble; and He knoweth them that take refuge in Him' (Nahum 1:7). All who turn to Jehovah for help find Him good and kind. The second chapter of Nahum is a vivid picture of the siege and capture of Nineveh. The third chapter indicates constant war and violence as the cause of her downfall. Jehovah is against her, and He will surely bring her to the ground. Nahum perhaps prophesied about 630 B.C. Nineveh was destroyed by the Medes and Babylonians about 606 B.C."

Hester writes on Nahum:

"This prophet belonged to the same period as Zephaniah and Jeremiah. We may assume that his date was not far from 625 B.C. George Adam Smith thinks 640 B.C. would be better, while a number of other scholars place him much nearer to 612 B.C., when Nineveh, the capital of Assyria, fell to Babylon. This city, so famous in the two preceding centuries, never recovered after 612 B.C. Up to this time it had been impregnable. The city with its walls on hundred feet high and wide enough for three chariots to drive side by side on its top had remained unconquered for more than a century. It is said that outside this massive wall was a moat one hundred and forty feet wide and sixty feet deep, dominated by some twelve hundred defense towers. This proud and cruel city had been involved in the sufferings of multitudes of people. She was to be repaid for all her sins. The judgment of God was to come upon her.

His (Nahum's) hatred for the cruel Assyrians can be detected in almost every sentence of his book. A holy and just God could not let this city live. Nahum's righteous indignation flashes like lightning in poetic utterances. God's wrath and vengeance are not to be thought of as the petty blundering of men. 'God is the master of his wrath and uses it.' When God is angry it is because of principle and not caprice. This city, guilty of cruelty, harlotry, brutality, oppression and rebellion against God, must reap the awful consequences. Nineveh mocked God and died. Such teaching is not inconsistent with the holiness of God."

(1). Nahum 1:15 and Romans 10:15.

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:15)

7-12: The Prophet Habakkuk

Peter quotes from Habakkuk, and as does Paul, both as shown below, first from Table 10-1 and then from Table 10-2 before Peter and James were added.

(1). Habakkuk 2:3 and II Peter 3:9.
   “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (II Peter 3:9)
(2). Habakkuk 2:4 and Romans 1:17.
   “For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” (Romans 1:17)

7-13: The Prophet Zephaniah

From Hester’s quote about Nahum, we know that Zephaniah lived in the same period as Nahum and Jeremiah; and that Zephaniah like the other two was a Post-Isaiah prophet, writing approximately 630 years before Christ. From our short outline of section 3-5, we know that he was a Prophet of the Divided Kingdom. Although Zephaniah was not included in the “Quicksweep By Quotes” outline of chapter 2, not from neglect but because it would not be possible to look at all Old Testament quotes in one chapter, if it had been included it would be part of the historical flow of the Bible of 2-11 and 2-12, “The New King for the New Israel,” and, “The Living God wants others to Live.” You will recall, or you can check, that both Nahum and Jeremiah were quoted in those two divisions of the subject outline of the Bible based on the sequence of the Old Testament quotes.

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I suppose all that has been said in the paragraph above, makes us curious to see what is in the single quote below from Zephaniah. A quote that shows up in the manuscript of Luke, a quote that would have come from Paul to Dr. Luke. Neither James or Peter quote from the Prophet Zephaniah, but from the Gospel references complete outline of the Bible in the APPENDIX Table we take the following


Well, surprise, the Zephaniah passage on also on eschatology, on the Great Final Day of the LORD and Lord!

“The great day of the LORD is near. It is near and hastens quickly. The noise of the day of the LORD is bitter. There the mighty men shall cry out. That day is a day of wrath. A day of trouble and distress. A day of devastation and desolation. A day of darkness and
gloominess. A day of clouds and thick darkness. A day of trumpet and alarm. Against the fortified cities and against the high towers.” (Zephaniah 1:14-16)

Wow, did you see that, against the HIGH TOWERS. It reminds you of the twin towers of what we thought until 9/11 was in a fortified city of New York in a fortified nation that was impregnable.

“I will bring distress upon men. And they shall walk like blind men, because they have sinned against the LORD. (Here is the reason for the Great Day of the LORD: men have sinned and God has been patient for thousands of years, but on this day, no longer!) Their blood shall be poured out like dust, and their flesh like refuse. Neither their silver nor their gold shall be able to deliver them in the day of the LORD’s wrath.” (Zephaniah 1:14-18a)

NOTE: The silver and gold or wealth of the American nation is what provides the power including the power of the military, but that will no longer save the United States. Of course, most Americans are still gullible enough to think that as God’s chosen people, and a Christian nation, that the wrath will not apply to them; however, you will find in the quote from Haggai of the next section, that the judgment will come on “all nations”. And while it is true that the United States as the leading Gentile nation during the fulness of the Gentiles did temporarily take the place of Israel as the chosen nation and chosen people of God, especially to spread the good news to every nation, like Israel the United States will fall likewise in the wilderness of unbelief.

“But the whole land shall be devoured by the fire of His jealousy. For He will make speedy riddance of all those who dwell in the land.” (Zephaniah 1:18b)

No place to hide!

Luke 21:25ff: this is a good place to start seriously listening to the teachings of Jesus. This passage from Luke is much of the teaching of Jesus Himself on the last days and the Day of the LORD and Lord. Just remember that it comes largely from Zephaniah, although also with hints from all of the Old Testament references to the Great Day of the LORD and Lord.

“And there will be signs in the sun” (the astronomers who study the sun and the cycle of the sunspots will be among the first to notice this sign of the Great Day)…, in the moon, and in the stars, and on the earth distress of nations, with perplexity, the sea and the waves roaring, men’s hearts failing them from fear and the expectation of those things which are coming on the earth…” (Luke 21:25-26)

This gets personal down to the fear and expectations of the inhabitants of the earth. There will be a wide spread epidemic of heart attacks as men see and feel what the earth, heavens, and seas are doing; and because of the expectations. The expectations would be from an awareness of this is the final judgment from God as well as an awareness that all the laws of nature previously counted on no longer hold. This earth and the universe is on fire and insecure. What does that leave when there is no longer security any place on earth or escape to space?

“…for the powers (the laws of nature and of gravitational attraction itself) of the heavens will be shaken. Then they will see the Son of Man coming in a cloud with power and great
gory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.” (Luke 21:27,28)

7-14: The Prophet Haggai

From our APPENDIX TABLE, we recognize Haggai as a post-Isaiah Prophet that wrote approximately 520 B.C; and from the short outline of section 3-5, on the 16 writing prophets, you will recognize Haggai as one of the prophets of the Restoration of Israel back to the Promised Land, along with Zechariah and Malachi.

III. Prophets After Restoration.

[1]. Haggai 520
[2]. Zechariah 520
[3]. Malachi 397

Also only from the Gospel quotes do we take the following one from the Apostle Paul. 16.

Haggai. Hag. 2:6Heb. 12:26


"For thus says the LORD of hosts: 'Once more [it is a little while] I will shake heaven and earth, the sea and the dry land; 'and I will shake all nations, and they shall come to the Desire of All Nations,” and I will fill this temple with glory,’ says the LORD of hosts. ‘The silver is Mine, and the gold is Mine,’ says the LORD of hosts. ‘The glory of this latter temple shall be greater than the former,’ says the LORD of hosts. ‘And in this place I will give peace,’ says the LORD of hosts.” (Haggai 2:6-9)

This is interesting that in a place right now there is constant warfare with suicide bombings and fighting between the Israelis and the Palestinians, that we must near the end time witness peace in this same place. Of course, first the complete universe must be shaken as contrasted to only the earth that was shaken during the destruction of the earth by water. And the great temple is no less than the building of Ephesians 2:19-22, the major theme of this commentary, “a holy temple in the Lord.” Of course this will also happen in the land as the fulness of the Gentiles is past, as blindness in part in Israel is no longer true, and there is a turning of Israel to Christ, the Desire of all Nations.

It is quite clear in this Old Testament book that heaven and earth will be shaken. What part of that do we have trouble understanding. It is consistent with the Day of the LORD and Lord of both the Old and New Testaments. It is clear that dry land and the oceans will be shaken, quite an extensive shaking; and it is clear that at the same time all nations of the earth will be shaken. The physical shaking is not limited to the land of Israel; and the implication here, is that the shaking is more than physical, also economically, socially, politically, etc.

In the case of this quote from Haggai, we almost do not need the explanation of the quote from Hebrews 12:26. We have the clarity of Haggai itself plus placing it in the context of the total Bible teaching from all the Prophets and Apostles, we see this as part of the Day of the LORD and Lord. That same “notable” and “terrible” Day of the Lord that Peter quotes from Joel in his sermon on the First Day of Pentecost after the Resurrection. The Day that wraps up the last days which
started on this same day of Pentecost. Nonetheless, let us look at the context of the quote in Hebrews 12:26. It will reinforce the reality of what this world is in for even if it does not add additional understanding. Since, we have agreed, I think, that the gap exist between Christ and church membership because most of the members want it that way; then it is obvious that what is needed among Christians is a revival that causes them to want to turn back to the truth.

And indeed as we look at Hebrews 12:26, we are both enlightened and motivated. The last of this Hebrews 12:25-29 passage reminds us as it speaks of how “our God is a consuming fire” that the final shaking of the earth and heaven will be with fire, in which the very elements of heaven and earth will melt with fervent heat; and the urging of the Apostle Paul is to listen to the speaking of Christ. It is like the How to Learn Christ of Ephesians 4:20,21: not the way you learned Christ, and if indeed you heard Christ and were taught by Him.

“See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now he has promised, saying, ‘Yet once more I shake not only the earth, but also heaven.’ Now this, ‘Yet once more,’ indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire.” (Hebrews 12:25-29)

Perhaps if we saw the consuming fire aspect of God, which is inevitable at the end of time, as well as the love of God, we would be motivated to desire sound doctrine and sound behavior.

7-15: The Prophet Zechariah.

Recall that the last three Prophets are Haggai, Zechariah, and Malachi; and you can tell that the book of Zechariah begins in Persia as the historical reference is to the reign of Darius, the king of Persia. So at this point of beginning visions the children of Israel are still captive in the land of Persia. Like with Haggai, Nahum, and Zephaniah, do we expect more on eschatology? As discussed in chapter 5, it is Mark rather than the Apostle James that quotes from Zechariah. And of course it was Matthew in chapter 4 that wrote of how Jesus would come the first time humbly riding on a donkey. This was the New King for the New Israel!

NOTE from chapter 4: 62. Zechariah 9:9 and Matthew 21:4. As well as of other Old Testament Prophets when Jesus rode into Jerusalem on a donkey, it was in fulfillment of several Old Testament Prophets and predictions as Zechariah. Also from chapter 4 the prediction about some of the details about the crucifixion of Jesus: (3). Zechariah 12:10 predicted that Christ’s enemies would look on or gap on Him when they pierced Him. This is recorded in John 19:34-37. And we could go on and on.

In the subject outline based on quote sequence of chapter 2, the quote from Zechariah in Mark would be part of the subject outline of 2-12, “The Living God wants others To Live”, and from
the fourth division of that, IV, “To the Disciples and to All”: 5. Disciples: will strike down the Shepherd and the sheep will be scattered: Zechariah 13:7 and Mark 14:27.


“Awake, O sword, against My Shepherd, Agaisnt the Man who is My Companion,’ says the LORD of hosts. ‘Strike the Shepherd, and the sheep will be scattered. Then I will turn My hand against the little ones and it shall come to pass in all the land,’ says the LORD, ‘That two-thirds in it shall be cut off and die, but one-third shall be left in it. I will bring the one-third through the fire, w ill refine them as silver is refined. And test them as gold is tested. They will call on My name, and I will answer them. I will say, ‘This is My people’; and each one will say, ‘The LORD is my God.’” (Zechariah 13:7-9)

It should be obvious that we have a refining of Israel whereby only one third survives. That remnant of the remnant will be called the people of God and will say that God is their God.

Then comes the Day of the Lord, the subject of the next chapter, chapter 14; and we will look at that in the chapter on the Eschatology of the Old Testament, before we in turn look at the Eschatology of the book of Revelation.

7-16: The Prophet Malachi
READER’S NOTES:
Chapter 8:  All the Prophets of the Old Testament

What do you expect to cover on the Major Prophets?  Certainly Isaiah, Jeremiah, Daniel, and Ezekiel; but to this Major Writing Prophets we will also add Moses, David, and Solomon.

1. The Prophet Moses. (The Pentateuch)  
2. The Prophet David. (Psalms)  
3. The Prophet Solomon. (Proverbs, Eccl and the Song)  
4. The Prophet Isaiah. (Isaiah)  
5. The Prophet Jeremiah. (Jer and Lamentations)  
6. The Prophet Daniel. (Daniel)  
7. The Prophet Ezekiel. (Ezekiel)  

And since from some of these books, like the Pentateuch from Moses, the Psalms from David, and the book of Isaiah, the quotes in the New Testament are so extensive as shown in the listings for those respective books in the Appendix, we must be very selective about what we look at, making that selection based on the consistent theme that we find from Moses as we begin, a theme that is quoted a referenced consistently in the Major Writing Prophets that follow Moses--that of the Prophet Messiah. Table 11-1 on the next page shows what generally is called the Major Prophets--Isaiah, Jeremiah, Daniel, and Ezekiel.

8-1:  The Prophet Messiah and THE LORD THY GOD

1. The Prophet Moses.

“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me. They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to[ pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”  (Deuteronomy 18:15-19)

“For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, And the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: (For they could not endure that which wa commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake:) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that
ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; Whose voice then shook the earth; but now he hath promised, saying, Yet once more I speak not to the earth only, but also heaven. And this words, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our god is a consuming fire.” (Hebrews 12:18-29)

“If thou wilt not observe to do all the words of this law that are written in this book that thou mayest fear this glorious an fearful name, THE LORD THY GOD; Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.” (Deuteronomy 28:58-64)

2. David.

“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple. The statues of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.” (Psalm 19:7-9)

(1). The perfect law of God the Father converts the human soul.

(2). The sure Testimony of God the Father make wise men out of simple men.

(3). The correct statutes of God the Father rejoice the heart of man.

(4). The pure commandments of God the Father enlighten the eyes of man, the eye into the heart, soul, and mind of man.

(5). The enduring fear (reverence) of God the Father cleans man's spirit, soul, and body.
(6). The true and righteous judgments of God the Father are sweeter to the mouth of man than honey and the honeycomb.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:4 and Deuteronomy 8:3)

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I Thess. 5:23)

"And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." (Revelation 19:10)


From Appendix Table A-1, the Gospel, we find the following on Solomon--

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Inserts from I Tim, Peter, and James

Proverbs 3:12 Hebrews 12:6 15:16 I Timothy 6:6

26:11 II Peter 2:22 27:4 James 4:5

Ecc. 12:1-3 13:24


"Trust in the L ORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the L ORD, and depart from evil. It shall be healt h to thy navel, and marrow to thy bones. Honour the L ORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. My son, despise not the chastening of the LORD; neither be weary of his correction: For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man thatgetteth understanding." (Proverbs 3:5-13)

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Hebrews 12:5-7)

(2). Proverbs 27:4 and James 4:5.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" (James 4:5)
"Boast not thyself of to morrow; for thou knowest not what a day may bring forth. Let another man praise thee, and not thine own mouth: a stranger, and not thine own lips. A stone is heavy, and the sand weighty; but a fool’s wrath is heavier than them both. Wrath is cruel, and anger is outrageous; but who is able to stand before envy? Open rebuke is better than secret love." (Proverbs 27:1-5)


"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low; Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets....Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (Ecclesiastes 12:1-14)

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.” (Mark 13:24-27)

4. Isaiah.

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.” (Deuteronomy 30:1-3)

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession....Kiss the Son, lest he be angry, and ye perish
from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.” (Psalms 2)

“The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks: nations shall not lift up sword against nations, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.” (Isaiah 2:1-5)

5. Jeremiah.

From the Appendix Table we have the following for Jeremiah--

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<tr>
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Insert from James on Lamentations

Lamentations 3:57    James 4:8

(1). Jeremiah 5:21 and Mark 8:18.

“Hear now this, O foolish people, and without understanding: which have eyes, and see not; which have ears, and hear not: Fear ye not me? saith the LORD; will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?” (Jeremiah 5:21,22)

“Having eyes, see ye not? and having ears, hear ye not? and od ye not remember?” (Mark 8:18)


“The word that came to Jeremiah from the LORD, saying, Stand in the gate of the LORD's house, and proclaim thee this word, and say, Her the word of the LORD, all ye of Judah, that enter in at these gates to worship the LORD. Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. for if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to you hurt:
Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and answer falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to all these abominations? In this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.” (Jeremiah 7:1-11)

“And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” (Matthew 21:13)


“For thus saith the LORD: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel....Thus saith the LORD: A voice was heard in Ramah, lamentation, and bitter weeping: Rachel weeping for her children refused to be comforted for her children, because they were not.” (Jeremiah 31:7,15)

“Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.” (Matthew 2:17,18)


“Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah...But this shall be the covenant that I will make with the house of Israel: After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.” (Jeremiah 31:31-34)

“And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.” (Mark 14:22-25)


“submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw night to God, and he will draw night to you. cleanse your hands, ye sinners; and purify your hearts, ye double minded.” (James 4:7,8)

“I called upon thy name, O LORD, out of the low dungeon. Thou hast heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee:
thou saidst, Fear not. O Lord, thou hast pleaded the causes of my soul; thou hast redeemed my life.” (Lamentations 3:55-57)


From Table 11-1 we have the following for Daniel

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7. Ezekiel.

And lastly as for Major Prophets we have the following from Table 11-1 for Ezekiel--

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1. Jonah.


“And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Nivevites, so shall also the Son of man be to this generation....The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas, and, behold, a greater than Jonas is here.” (Luke 11:29-32)

2. Amos.

(1). Amos 5:15,16,18.

“Hate the evil, and love the good, and establish judgment in the gate; it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all the streets....Woe unto you that desire the day of the LORD...” (Amos 5:15,16,18)

(2). Amos 9:11,12.

“Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” (Acts 15:14-17)
We quickly notice that all seems to be centered about the Gentiles, and the getting of the Gospel to the Gentiles! However this is only after an announcement of a "remnant" of the Jews that will possibly be saved!

3. Joel.


“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” (Joel 2:28-32)

(2). Joel 3:12-16.

“Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the LORD will be the hope of his people, and the strength of the children of Israel.” (Joel 3:12-16)

“But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” (Mark 4:29)

What a beginning in the Prophets for the Gospel with an announcement for the Gentiles (heathen) to wake up! Where God will judge all the people on the new earth is in Jerusalem and in the "valley of Jehosphat".

(3). Joel 4:16.

“But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light...” (Mark 13:24 and Joel 4:16)

4. Obadiah.

(1). Obadiah 15.

“For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.” (Obadiah 15)
Yet upon the Gentiles will also come judgment! "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." (Revelation 16:14)

(2). Obadiah 21 and I Corinthians 15:28.

“And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD’S.” (Obadiah 21)

“And when all things shall be subdued unto 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. 15:28)

All, Jews and Gentiles, shall be subdued under the Lord Jesus Christ, and then God the Father will be all in all!

5. Hosea.

(1). Hosea 11:1 and Matthew 2:15.

“When Israel was a child, then I loved him, and called my son out of Egypt.” (Hosea 11:1)

“And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.” (Matthew 2:15)

With announcements of tribulations and judgement on Jews and Gentiles is always the hope through Jesus.


(1). Micah 5:2,7,8 and Matthew 2:5,6.

“...he demanded (Herod) where Christ should be born. And they said unto him, In Bethlehem of Judaea; for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.” (Matthew 2:4-6)


“And herein is that saying true, One soweth, and another reapeth.” (John 4:37)

(3). Micah 7:6 and Mark 13:12.

“And the gospel must first be published among all nations....Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.” (Mark 13:10,12,13)


“Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.” (Micah 7:18)
“For he shall have judgment without mercy, that hath shewed no mercy: and mercy rejoiceth against judgment.” (James 2:13)

THE GOSPEL: The Bible early said that this hope, Jesus, would be born in Bethlehem; through this Bible of the Prophets, Jesus, and the Apostles which was sown seed of the Word of God in the Bible future generations would reap fruit of this same seed of the Bible and the teachings of Jesus; after this “publication” of the Gospel to all the nations of Jews and Gentiles, “the fulness of the Gentiles”, then would come a great tribulation on the old earth and peoples; and through all the single goal of God is to have mercy—“whosoever shall call upon the name of the LORD (God the Father and the Lord Jesus Christ) shall be saved”!


(1). Habakkuk 2:3 and II Peter 3:9.

“The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.” (II Peter 3:9)

(2). Habakkuk 2:4 and Romans 1:17.

“For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” (Romans 1:17)

The Gospel includes the longsuffering of God, that He desires out of His mercy the salvation of all. At the same time demanding that the way of salvation as always is the way of faith, the way of faith in the Old Testament and the New Testament, the way of faith for the Jew and the Gentile!


(1). Nahum 1:15 and Romans 10:15.

“And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” (Romans 10:15)


“And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.” (Luke 21:25-28)
The Gospel includes the tribulation against the old earth and old heavens with the Second Coming of Christ. There is no way for those who remain on earth during this time to miss the approach of the Second Coming; for it will begin with the powers that hold the Universe together being shaken up: first, the sun will begin to darken; then the moon and stars; and gravity will be disturbed so that seas and oceans will move threateningly. Then will Christ come so that every eye that remains on the earth will see Him. Amazingly these words are written for those who will be on the earth at that time: LOOK UP WHEN YOU SEE THE HEAVENS AND EARTH SHAKEN, FOR YOUR REDEMPTION IS ALMOST COMPLETE!

What more remains to be said about the Gospel?


“See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire.” (Hebrews 12:25-29)

In view of all these things of the Gospel, of the old earth and old heavens passing away and the promise of a kingdom of God on the new earth under the new heavens, we must listen to Jesus and God the Father. God the Father is a consuming fire!


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</table>

“All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.” (Matthew 21:4)

8-3: The Gospel to the Jews is that Jesus is their King!

(2). Zechariah 13:7 and Mark 14:27.
“And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee.” (Mark 14:27,28)

The beginning of the new beginning of the Gospel with the Resurrection of Jesus Christ!

12. Malachi.


“As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. so then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy....What is God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of is glory on the vessels of mercy, which he had afore prepared unto glory.” (Romans 9:13-16,22,23)

(2). Malachi 3:1 and Matthew 11:10, Mark 1:2.

“But what went ye out for to see? (John the Baptist) A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven sufferth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.” (Matthew 11:9-14)

“The beginning of the gospel of Jesus Christ, the Son of God; As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” (Mark 1:1-3)

(3). Malachi 4:5 and Mark 9:12.

“And they asked him, saying, Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.” (Mark 9:11-13)


“And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.” (Luke 1:17)
8-4: Major Inserts from the Majors on the Gospel.

In the previous sections we looked at all the Major Prophets except Daniel and Ezekiel--


From Table 11-1 we have the following for Daniel

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(1). Sampey writes on Daniel:

"Because of his prophetic visions, we are apt to think of Daniel as a prophet; but in his own day he was not renowned for wisdom (Ezekiel 28:3; Dan. 1:20; 2:48; 4:9; 5:10-12). He was not only an interpreter of dreams, but also a wise statesman and governor. He was not merely a student of books and of the mysteries of the world, but a man among men, a leader in the world's work. His influence was thrown on the side of justice and of kindness. He sought the highest good of all men. His record was such that no fault could be found with his administration. Daniel's wisdom was not all the fruit of study. Jehovah revealed through him the course of history for centuries to come. Daniel himself expressly ascribes to God the wisdom with which he interpreted dreams and foretold future events (2:28).

(2). Hester writes on Daniel:

"The name Daniel means God is my Judge. Daniel was probably born in Jerusalem and was among those first taken into Babylonian captivity (606 B.C.). He was selected for special service by Nebuchadnezzar and served with distinction in the government. In all his experiences he never compromised his convictions nor wavered in his loyalty to Jehovah his God. He lived through the entire period of the exile and probably died in Babylon. By his example and teaching he was a mighty influence among the Jews in exile. He believed and taught that God would deliver his servants. He was confident of the final triumph of the Kingdom of God. This book is apocalyptic in nature, containing visions that are variously interpreted. There is much in it that can be understood by all who studiously read it. The book contains two very obvious sections: Daniel's personal experiences (1-6) and is visions of the Kingdom (7-12)."

3. New Testament Quotes from Daniel. (1). Daniel 4:9 and Mark 4:32. "O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof." (Daniel 4:9)

"And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less
than all the seeds that be in the earth: But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. And with may such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.” (Mark 4:30-34)

NOTE: At first, this listed as a quote from one of Robertson's list seems not to be a quote at all; but let us reserve judgment until we have completed all the quotes in the New Testament from Daniel.

(3). Daniel 7:13 and Mark 13:26; 14:27.

“I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him, dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” (Daniel 7:13)

“And then shall they see the Son of man coming in the clouds with great power and glory.” (Mark 13:26)

“And Jesus saith unto them, all ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.” (Mark 14:27 and Zechariah 13:7)


“But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light…” (Mark 13:24)

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.” (Daniel 8:9,10)


“But when they shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains…” (Mark 13:14 and Daniel 9:27)


“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)…” (Matthew 24:15 and Daniel 11:31)

(7). Daniel 12:1 and Mark 13:19.

“For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.” (Mark 13:19 and Daniel 12:1)
(8). Daniel 12:2,3 and Hebrews 11:6.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be time of trouble, such as never was since thee was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.” (Daniel 12:1-3)

“By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” (Hebrews 11:5,6)

7. Ezekiel.

And lastly as for Major Prophets we have the following from Table 11-1 for Ezekiel--

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(1). Sampey on Ezekiel:

(2). Hester on Ezekiel:

(3). Background from the internal evidence in the Bible, Ezekiel 28:3, pointed out by Sampey.

“The word of the LORD came again unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.” (Ezekiel 28:1-3)


[1]. Ezekiel 12:2 and Mark 8:18.

“The word of the LORD also came unto me, saying, Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.” (Ezekiel 12:1,2)

“And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?” (Mark 8:17,18)

“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.” (Matthew 15:7 and Isaiah 29:13)

“Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” (Isaiah 29:13, 14)

“Then shall they know that I am the LORD, when I have laid the land most desolate because of all their abominations which they have committed. Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them.” (Ezekiel 33:29-33)
CHAPTER 9: Solid Foothold in the Prophets and Christian Faith

It was disappointing during college days to pick up with eager anticipation a book entitled "The Relevance of the Prophets", then after hours of reading and study to find it relevant to nothing. A young preacher sees immediately the contrast with similar Bible study books such as on the letters of Paul and as on the life and teachings of Jesus, wondering why similar inspirations and sermons cannot likewise flow from the relevance of the Prophets. Many questions arise on such occasions? Are not the same principles of Bible interpretation applicable to the Prophets? Are the prophets not as relevant to contemporary Christian application as the writings from Paul and the Gospels? Is there something wrong with our hermeneutics? (the science of Biblical interpretation which bottom line is nothing more than the application of the principles the Bible itself lays down for the understanding of the Bible like comparing scripture with scripture).

This book is offered as a cure to such frustration and disappointment. We should receive the same exhortation, comfort, and edification from the reading of books on the Prophets as from books on the other 50 books of the Bible! After all, those 16 books of the Old Testament are just as much part of the Word of God (to be defined in the next chapter) as are New Testament books and as are the other 23 books of the Old Testament; and any comments on those 16 books from the Writing Prophets, such as this book, which purports to be based primarily on the internal content, should in turn be profitable for doctrine, reproof, correction, and instruction in righteousness.

Say, let there be no misunderstanding here: there is no effort here to claim this books on the Prophets to be "inspired" in the same category as the books of the Bible are inspired. There are too many efforts already to place the writings, teachings, and preaching of men on the same level as the Inspired Word of God. Rather what is implied by an emphasis in this book on the internal content of the books from the Prophets being profitable is that you will find so many quotes, paraphrases, precis, and summaries consistent with the content of the Prophets that as you read those books for yourself, the comments of this book will become a help rather than a hindrance or a diversion from the truth.

The concrete examples of these introductory words will be saved as illustrations for the messages of the Prophets. At this point in your reading of the book and without those concrete examples, it may not be clear exactly what is being said. However, later as we study Joel, and Amos, and Obadiah, and on through the sixteen Prophets in order to get ourselves a firm "interpretative" foothold in these Prophets, and we in turn show how relevant those messages are to our nation and religion and Christian life today, then remember I told you so in this introduction!
9-1: The Prophet Joel and the Apostle Peter

One message from one Prophet cannot be resisted with subsequent illustrations of relevance to us, today. The Prophet is Joel, the preacher is Simon Peter, and the occasion is the first day of Pentecost after the Ascension of Jesus Christ back to heaven.

“And it will come to pass in the last days, says God, I will pour out of My Spirit on all flesh; and your sons and your daughters will prophesy, and your young men will see visions, and your old men will dream dreams. And on My menservants and on My maidservants I will pour out in those days of My Spirit; and they will prophesy. And I will show wonders in heaven above and signs in the earth beneath: blood, fire, and vapor of smoke. The sun will be turned into darkness, and the moon into blood, before the coming of the great and notable day of the LORD. And it will come to pass that whoever calls on the name of the LORD will be saved.” (Acts 2:16 and Joel 2:28-32 NJKV)

By the way it is with Obadiah and Joel that we will get our initial foothold in the Prophets; and that foothold will always be made secure interpretatively by allowing the clearer teachings of the New Testament to explain the Old Testament Prophets for us as Peter in the New Testament does for us here for Joel!

1. Peter says that what is happening today on this first day of Pentecost after the Ascension of Christ is the beginning of the last days (Acts 2:14-17). Nail down this biblical fact and you will become less gullible on prophetic predictions as well as protective from many interpretative tangents.

2. This period of the last days runs from this Day of Pentecost to the End at the "coming of the great and notable day of the LORD".

3. What happens during this Period is: (1) a democratic outpouring of the Holy Spirit on young and old, rich and poor, the scholar and uneducated without any discrimination; (2) a continuity of signs of blood, fire, vapor of smoke, etc over the years increasing in intensity until the sky completely turns to darkness; and (3) evangelism and salvation as “whoever” calls on the name of the Lord is saved.

4. Consider this an introduction to the Day of the LORD! This is a consistent theme from the Writing Prophets. It is a repeated theme from the Prophets, and it is a theme that is difficult to misunderstand if the cumulative evidence is singled out and tabulated for the viewing of the totality. Now, if you can mesh up or reject the previous, then you can mesh up any relevance of the Prophets; and if you can do so, then it has to be in deference to pre-conceived ideas, perspectives, or Scofield reference Bible notes that you have come to accept as gospel! Like one person said, “Don’t confuse me with facts, my mind is made up.”
Now, I ask you: are these four messages relevant to you today? (1) That you are living in the "last days" and that the "last days" have been going on for over two thousand years; (2) that you are living two thousand years into the period of God's history program known as the "last days" which will end with the Great and Notable Day of the LORD; (3) that democracy for which the United States is so famous actually has roots in the Day of Pentecost and owes a debt to Christian faith beyond what we normally think as we consider aspects of the history of American democratic thought; (4) that we are already seeing increases, sometimes democratic like in the Persian Gulf and Bosnia, a increase in the signs of blood, and vapor of smoke, and darkness; (5) that, salvation and evangelism are spreading all across the earth which is a promise from Jesus that will herald an ("then shall the end come"); and (6) the Day of the LORD, which if day and Day are relevant to you are relevant, and if LORD God the Father and the Lord Jesus Christ are relevant to you are relevant, and if the end of time can come suddenly any day is relevant to you, is relevant!

9-2: Axes to Grind

Upfront I will admit that I have four axes to grind during the writing of this book: I hope you will agree with them.

1. That the history of American thought, sometimes called American Studies or American Literary thought, or the American Mind, is also relevant today. Not to the same extent of the relevance of the Prophets, but in the sense of supporting the relevance of the Prophets. As Dr. B.H. Carroll states in AN INTERPRETATION OF THE ENGLISH BIBLE, a common characteristic of the writings of the Prophets was a message for the nation. Indeed an interpretative problem often with the study of the Prophets is to know the historical status of the nation of Israel in order to know where the message of the Prophet applied (and/or Judah/Israel after the split of the united nation into the two nations). Similarlly it is purported that books like Henry Steele Commager's THE AMERICAN MIND can give us the status of where the nation of the United States is and where it came from in order to also apply that message of the Prophets to our nation. Likewise other classics of American studies like Vernon Louis Parrington's MAIN CURRENTS OF AMERICAN THOUGHT, or Stow Persons AMERICAN MINDS, or Merle Curti's THE COURSE OF AMERICAN DEMOCRATIC THOUGHT, or Gabriel's THE AMERICAN DOCTRINE OF DEMOCRATIC THOUGHT. In other words, compare nation to nation much like scripture to scripture. Examples of this will also be offered as we progress.

2. The Bible is the Inspired Word of God. Although words are quite often inadequate to describe theological and practical Bible hermeneutics approaches (see Stuart Chase on THE TYRANNY OF WORDS, they are all we have to use; and having stated that, it is background for stating that this approach is consistent with the conservative biblical approach to the Bible and Christian faith. Many today after the resurgence of the fundamentalists and their subsequent takeover of the Southern
Baptist Convention tend to confuse conservatism with fundamentalism. Always remember we can be fundamental like Herschel Hobb's FUNDAMENTALS OF THE FAITH and conservative like B.H. Carroll, and R. G. Lee, George W. Truett, and Billy Graham without being fundamentalists that want to fight all the time like Rogers, Stanley, and Criswell. Like J. Vernon McGee on the back to the Bible radio program has written and stated several times on his very conservative Bible radio program, "I wish the fundamentalists could learn to contend for the faith without being contentious". The Bible is: (1) divine in origin; (2) absolute in authority; (3) sufficient in message; and (4) absolutely reliable in truth communication. Likewise examples of this will be offered as we progress. Indeed in the New Testament interpretative background of the next chapter, you will find an extensive discussion of the New Testament teachings on this subject of Inspiration.

3. This introduction of fundamentalism versus conservatism brings me to a third axe to grind. So effective have been the fundamentalists in their infiltration of the American religious life and into the Southern Baptist Convention, and so effective have they been with confusing the American public, and especially the American religious public, on the subjects of conservatism and fundamentalism, that we have lost the ability as a public whole to distinguish between them. It is hoped that in this book, we can revive the differences! Not for argument sake but because it is feared that the real Bible conservative heritage we inherited from our denominational teachers and leaders is in danger of becoming extinct. That what we learned for 50 years from men like Carroll, Lee, Truett, Graham, Connor, Ramm, Yates, etc will start to sound as foreign as what we use to recognize as different from Pink, Rice, Robertson, and Criswell, etc.

You see, there was a consistent "spirit" that came from these Bible conservatives like Carroll and Lee and Ramm, that is not the same as the consistent "spirit" that comes from fundamentalists; and that spirit reflects in their writings and messages. Don't ever forget that the fundamentalist movement split off from the Southern Baptist Convention after the turn of the last century, and then decided in the last thirty or so years to come back and take it over, which they did! I should now, and I can now, state this axe to grind in a more positive way: one major goal of the writing of A FOOTHOLD IN THE PROPHETS is to help in the preservation of the best of the spirit, beliefs, and practices of the Southern Baptist Convention. I would chose to define it as our "Heritage Faith".

4. That the Prophets are very relevant today. This has been the discussion before the introduction of these four axes to grind. In order to show that relevance, we must, as Carroll purports, realize that the Prophet had both a message for his day and time, and a message with a predictive element—a predictive message, if you please. Most often the predictive message was more immediate for the nation as an impending disaster like a swarm of locusts or an invasion and that immediate prediction had implications for a predictive element in both the last days and the Day of the LORD. But there was more, much more. The message of the Prophet was a current message to the nation. It dealt with: (1) the government of the nation, generally which was oriental depotism; (2)
the degeneracy of the priesthood; (3) the mistreatment of the people in the land; and (4) the departure of the chosen people from the will and plan of God.

Where this more immediate aspect of the Prophesy of the Prophets would apply to us today would be as it deals with: (1) the politics of the United States; (2) with preachers, preaching, evangelism, and prophets; (3) with the treatment of the people in this land; and (4) with the departure of the chosen people of the chosen nation of the United States from the will and plan of God. Amen, you said! Certainly this is relevant to us! Even as all Israel is not of Israel, even as all children of God are not of the children of Abraham, except by faith, even as Gentiles have been grafted into the new Israel as the chosen people of God, and even as the United States is the best living example of the Christian faith, so the message of the Prophets to the original chosen people of God is also a relevant message to the present chosen people of God.

9-3: CHRISTIAN FAITH

This chapter could simply be called "FAITH", then a discussion of some things from the Bible deemed most important on faith in God, Christ, the Holy Spirit, the Bible itself, and salvation. However, it is realized that on a very practical level the faith of the majority is more in themselves, their parents, their country, and et cetera; and that even if you discuss religious faith that could include many other religions besides Christianity. No apology is made for accepting the Bible as the authority for Christian Faith and practice. It is the Word of God. What is meant by that?

Faith in the Bible as the Word of God

1. It is Divine in Origin. The Bible originated in the heart and mind of God. It was received and recorded by over 40 holy men of God over a period of thousands of years into the 66 books that we have come to know as the Christian Bible. While at first it may seem strange that God would write a book in this manner with the compendium of His wisdom, knowledge, and advice; it would seem more strange that a God would exist that did not make such a magnitude of effort to communicate to the men and women that He created in His own image.

2. It is Absolute in Authority. How do we chose between Christianity and all other faiths? The answer is simple: Once we have come to accept this Bible as divine in origin and absolute in authority, what need to heed others. There is another aspect: Have you notice how increasing everybody is an authority on every subject? Sometimes there is additional authority entrusted to those who have specialized, and we appreciate specialists; but the ultimate authority to speak for God is God Himself as He spoke in the Bible. It is much like Martin Luther said when told recant of his Christian faith in salvation by grace instead of works. "Recant, recant," he said. "I can not and I will not recant. My soul is captive to the conscience of God." We admit that as Christians we have become Captive to the Bible as the Word of God. This authority acceptance of the Bible is more broad than that: it is the experience with the Bible and Jesus that increases our faith in its authority.
3. **Sufficient in IT’S Message.** God in the Bible has given us all we need to know to become a Christian, to live like a Christian—in particular in groups called a church—and to understand what we are both being and becoming to live in this life on earth and in the life to come, eternally. Quite often this whole process is called salvation, and that is one of the five parts of Christian faith that will be discussed in this chapter. The Bible may not tell us all we want to know about the world, the universe, and other things; but it tells us all we need to know in order to live the Christian life now and eternally. And I guarantee you that it tells us far more than we have come to absorb. That old saying truly applies to the Bible: “The more you learn, the more you know you need to learn.”

**Faith in the Salvation of the Bible.**

There is absolutely no way that any person or group of persons could have applied themselves to generate a plan and program for the salvation of the human race like the one that is recorded throughout the pages of the Bible. There is more love in it than that of which humanity is capable: the love that God showed in sending His own Son to die on the cross for the sins of the world. We have heard and read of sacrifices like patriots during war, but that was for one nation—Christ died for all. We have read of those who made themselves a human sacrifice, but generally that was for a message to their own generation—Christ on the cross presented a message to all generations, past and present to accept faith in Him for salvation. There is more wisdom in the salvation plan and program of the Bible than any person or group is capable of formulating. One of the problems with human duplication is the kind of wisdom God showed in His salvation plan. It is not the wisdom of the world which is foolishness to the world. “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.” (I Corinthians 1:18)

The world would never have thought of the cross, a way of humiliation as the way for salvation for the human race. The world would have thought of some magnificent works or structures or grand learning, and so on; but not the cross and the death of the cross which appeared to many as the execution of a common criminal. You see, there is another reason that God used so many years and so many human authors to write the Bible: while it appeared to many at the cross that it was an accidental act of the Jewish Sanhedrin and the Roman rulers, it had been planned and recorded years ago.

For example after the Apostle Paul wrote that message in I Corinthians 1:19, for support he quoted from the Prophet Isaiah who had in turn recorded some of this wisdom of God at least four hundred years previously, writing:

“**I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.**” (Isaiah 29:14 and I Corinthians 1:19 NKJV)
The subject of salvation and faith in salvation in the Bible is so large that we must go back to the theme of this book to assist in the selection of "What is Most Important?" about salvation. I believe that the consensus would be unanimous: WHAT IS MOST IMPORTANT ABOUT THE SALVATION PLAN OF THE BIBLE IS WHAT IS REQUIRED OF YOU IN ORDER TO HAVE IT!

1. You must know that it came from God--from the grace of God and the love and wisdom of God. Pardon me if I quote from the Bible on this subject, knowing that I accept that quote as the ultimate authority on the subject and expecting you to do the same. We can do no better than John 3:16, written by the Apostle John on the human side and the Spirit of God on the divine side.

   "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16 KJV)

   (1). This speaks of the love of God for the whole world.

   (2). This speaks of the sacrifice and wisdom of God in giving to the whole world the sacrifice of His only Son.

   (3). This speaks of the only way of salvation--"whosoever believes". Salvation is open to all in the human race that will believe. This speaks of Christian faith, and the start of Christian faith.

   (4). This speaks of humanity that can perish. Humanity that can cease to live when this life is over, at least cease to live a pleasant life. It speaks of the salvation from perishing in an everlasting life of glory beyond all our expectations.

2. You must know that the death of Christ on the cross made it possible. Pardon me if I quote from the Bible on this subject, knowing that I accept that quote as the ultimate authority on the subject and expecting you to do the same.

   "For He was made to be sin for us, who knew no sin, that we might be made the righteousness of God through Him."

   (1). This speaks of the ATONEMENT of God in salvation. That God presented a sacrifice sufficient to atone for all the sins of the world, sufficient for your sins and mine.

   (2). This speaks of the sinless perfect of Christ. What would you expect from God and from the only begotten Son of Word except sinless perfection. "He was at all points tempted like as we are, yet without sin."

   (3). This speaks of the imputed righteousness of God to man and the actual potential to become the righteousness of God, generally called sanctification. For those of humanity who will believe, God promises to look at them legally as though they never sinned. To see the righteousness and sacrifice of Jesus in their behalf. (I warned you that it took a God and a wisdom of God to think up this salvation plan.) And beyond an imputed righteousness is through the new birth that comes with
faith, the potential to actual be and become righteous. Sometimes it is a hard struggle, sometimes it is slow; but the potential is there that was not there before faith in Christ. And the encouragement of the Bible is that it will be achieved ultimately when Christ comes again. “for we shall be like Him for we shall see Him as He is.”

3. You must know that this salvation plan requires a response of faith on your part in the Lord Jesus Christ for salvation with a confession of that faith before men. Pardon me if I quote from the Bible on this subject, knowing that I accept that quote as the ultimate authority on the subject and expecting you to do the same. There are so many in the Bible where do we look for the required response from you. I think the book of Romans which is the most thorough single treatment of the plan of salvation in the Bible.

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Romans 10:9,10)

(1). This word from God speaks of the confession with the mouth. If you need salvation, and you do if you do not have it already, then you should be grateful for the church as it affords you a place and an opportunity to speak of your salvation faith in Jesus. Of course, there are other places that you can confess Jesus in your own words and your own way before me: before your wife or family, before a friend, or before anyone that believes in Jesus. You see, it is not so much what it does for them--although it will also encourage them--as it is what it does for you. The Bible lays that down as a requirement for salvation.

(2). This word from God speaks of believing in the heart. That is what must come first before the confession with the mouth can be made.

(3). This word from God speaks of being “saved”. That is what we are talking about, God’s salvation plan. You are saved from a life of doubt, sin, selfishness, and eternal death. You are saved to a life of faith, rightness, righteous becoming, selflessness, and eternal presence with God.

(4). This speaks of what you must believe. You must believe that God the Father raised the Lord Jesus Christ from the dead.

4. You should know that salvation has the personal time spectrum of past, present, and future. Pardon me if I quote from the Bible on this subject, knowing that I accept that quote as the ultimate authority on the subject and expecting you to do the same.

(1). You are saved right now and continue saved in the sense of passing from death to life when you believe and confess Jesus.
(2). You continue in a salvation process called sanctification through faith, grace, Bible study, prayer, and Christian virtues. To summarize the Bible, internally and externally, you become more like Christ every year.

(3). Salvation has a future aspect. When Christ comes again you shall be like Him and you shall live with Him and God the Father forever in heaven.

Faith in God the Father, God the Son, and God the Holy Spirit.

When you think of faith in the Book of God and faith in the salvation of God, they remind us of the work of all three members of the Trinity--God the Father, the Son, and the Holy Spirit that it is difficult to know which to discuss first. I think it is best to discuss all three first since they are so closely related. All three members of the Trinity are closely related.

1. The Trinity. We have been talking about Christian Faith in the Bible, let us relate it to the Trinity of the Father, Son and Holy Spirit. The Bible originated in the heart and mind of God the Father, it was written through the Spirit of Jesus in the Old Testament and by the way of the teachings of Jesus on earth in the New Testament; and the Spirit of God is actually the Person of the Trinity that communicated to human authors on earth at specific times and places. We have been talking about Christian Faith in Salvation, how about the Trinity as related to Salvation. Once again God the Father thought of the salvation plan--it originated with the love and wisdom of God; Jesus mediated salvation in His death on the cross; and the Holy Spirit works in the human heart to generate conviction, faith, confession, the new birth, and sanctification. Some Bible scholar summarized the work of the Holy Spirit in the writing of the Bible, in salvation, and even in prayer as:

"God the Father thought it; God the Son bought it; and God the Holy Spirit wrought it."

Or:

"God the Father is the originating cause; God the Son is the mediating cause; and God the Holy Spirit is the effecting cause."

4. God the Holy Spirit. After an introduction to the Trinity, it is hard to know where to go from there. Do you start with the Father, the Son, or the Holy Spirit. Ultimately it is a must to give the glory to God the Father, but since right now our experiences on earth are with the Spirit of God, the Holy Spirit, let us start there.

(1). It is the Holy Spirit that actually wrote the Bible. Once again pardon me if I quote the Bible as the ultimate authority on the subject. Of course, it should not be thought a strange thing that the Bible itself would be the ultimate authority on itself.
“...knowing this first, that no prophecy of Scripture is of any private interpretation; for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.” (2 Peter 1:20,21)

a. This speaks of prophecy. All Old Testament books came from Prophets and was prophecy. All New Testament books came from Apostles except Mark and Luke, who were sponsored by the Apostle Paul, and was prophecy. You see, prophecy is not predictions as many think, it is a message to the original people addressed and the future.

b. This speaks of the danger of interpretation. If I were you I would be careful about talking about interpretations. The Bible interprets itself. This is the reason we compare scripture with scripture to get at the original meaning that God put there.

“If any man will do His will, he shall know of the doctrine if it be of God.”

c. This speaks of the wisdom and will of man. The Bible did not come from either.

d. This speaks of the holy men of God that spoke and wrote as they were moved by the Holy Spirit. Men like Moses, and David in Psalms, and Isaiah, and so on. This speaks of the work of God the Spirit in the writing of the Bible. He, the Spirit, moved these over 40 holy men to write their message.

(2). It is the Holy Spirit that actually "wrought" salvation. You know by now that I am going to quote from the Bible as the ultimate authority. This is a teaching from Jesus while He was on earth, and recorded by the Apostle John as he in turn was moved by the Spirit of God.

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.” (John 16:8-11)

a. Here Jesus refers to the Holy Spirit as the "Comforter" and "His Alter Ego" or other self. It is He, the Spirit of God, will continue the work of Jesus on earth; and without the limitations of a physical body.

b. He will convict the world of sin. That is not our job. We can remind people from the Bible that "all have sinned and come short of the glory of God". That "none is righteous, no not one". But it is the job of the Spirit of God to convict, reprove, and convince the world of sin, remembering of course that the primary sin is that of failure to believe in Jesus.

c. The Spirit will convict the world of righteousness. The world can not longer see Jesus as the first disciples and Apostles did. So few read the gospels of Matthew, Mark, Luke, and John; so few listen to the preachers and others who confess Jesus as the Christ, the Son of God. Then
even when they listen, there is the need of re-enforcement from the Spirit of God working in the heart to say "Yes, this is true!"

d. The Spirit will convict the world of judgment. "It is appointed unto man once to die and after that the judgment." Even the ultimate ruler of this world, the most influential influence, Satan is going to be judged; and certainly all else in the world.

3. The Lord Jesus Christ. Besides the first disciples, Jesus left two large witnesses to Himself when He left this earth to go back to God the Father: the book of 66 books written by the Prophets in the Old Testament and the Apostles in the New Testament; and the Holy Spirit of God. Jesus said that in the verse before the quote above of John 16:8-11.

(1). Jesus spoke of the witness of the Holy Spirit to Him.

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him to you." (John 16:7)

(2). Jesus spoke of the witness of God the Father to Him.

(3). Jesus spoke of the witness of His own works to Himself.

(4). The Apostle Peter wrote of the Epistles as Word of God that the Apostle Paul would write, and Paul wrote of the Lord Jesus Christ.

(5). Jesus spoke of the witness to Himself as the Son of God.

4. Almighty God the Father. Well, in conclusion what do you say about the God that did it all! The nation of Israel during their better moments were so respectful of God that they would not mention His name.

(1). When you see LORD in capital letters in the Old Testament, it is God the Father.

(2). All three members of the Trinity were at work in Creation.

(3). Our only right to call God "the Father" is because He was first the Father of our Lord Jesus Christ; therefore by faith in Jesus and through Jesus only He becomes our Father.

(4). I Corinthians 15 gives the relationship between God the Father and the Lord Jesus Christ.

Heritage Faith.

An effort was made in chapter 1 to define "Heritage Faith" as the conservative Bible faith inherited from men like Carroll, Lee, Truett, Graham, Connor, and Ramm. This definition was not complete. It was meant to primarily reflect the faith we inherited from our every Sunday school teachers and preachers in thousands of churches across the Southern Baptist Convention between
1935 and approximately 1975 when fundamentalism starting raising its ugly head. It was the consistent democratic spirit and faith of the local teacher and the college and seminary teacher in the Southern Baptist Convention.

This Heritage Faith also includes the best we had come to know of conservation Bible faith from commentaries like AN INTERPRETATION OF THE ENGLISH BIBLE and THE NEW INTERNATIONAL BIBLE COMMENTARIES, from non-denominational men like Charles Spurgeon, Dwight L. Moody, R.A. Torrey, W.B. Riley; men from other denominations like Charles Allen, Andrew Blackwood, A. H. Strong, F. F. Bruce, and on and on. In other words there is no attempt to make "Heritage Faith" synonymous with "Southern Baptist Faith From 1935-1975". It is simply maintained that the spirit of belief of the SBC during this period reflected also a common spirit and faith of the non-SBC books, commentaries, and men also listed in this paragraph. That is the Christian heritage that we are trying to preserve for ourselves, our children, and the future generations until Christ comes again!

By the way, lest a fundamental that is left out: let it be stated that this Heritage faith is one that started with the hearing of the Word of God as "faith cometh by hearing, and hearing by the Word of God". It was one which over a period of approximately 40 years was sustained by the hearing of the Word of God. We are still hearing some of the Word of God from the pulpits of the SBC, but mixed with it is a foreign spirit and message difficult to define--a message that undeniable has split, and split again, and continues to split the SBC.

Some Conclusions on Christian Faith:

How do you summarize Christian faith in these great aspects and person. Faith in the Bible, salvation, God the Spirit, the Lord Jesus Christ, and God the Father. The answer is you don't! We simply do the best we can! I think we will stop with the Bible definition of Christian Faith.

“Now faith is the substance of things hoped for; the evidence of things not seen.” (Hebrews 11:1)

1. Faith provides substance to confidence in the Bible, salvation, the Father, Son, and Holy Spirit.

2. Faith itself is an evidence of these things we believe in that cannot be seen.

**9-4: The Prophet Obadiah**

Since Obadiah is only one chapter with 21 verses, it is a small foothold in the Bible; but nonetheless immediately after our Christian and Heritage Faith foothold of the last chapter, this will suffice for a second step. After all any journey through the 16 major and minor Writing Prophets of the Old Testament must start with a few first steps. And it is not that this author hopes to make any scholarly contribute to research on the prophets, only to illustrate that they are relevant, to pass on that relevant exhortation, comfort, and edification. We will not even be able in this single book to
thoroughly discuss those 16 Prophets. Consider rather that we are striving to gain a common foothold in all 16: to become so at home with the Prophets that further reading and study can be appreciated and promoted.

The challenge of relevancy is great here! In fact, if we can establish relevancy here in a book that predicts the demise of the nation of Edom because of their treatment of the nation of Israel. Edom is a nation that does not exist today: how can we be interested in a nation that does not exist when we have trouble with interests in other Arab nations like Palestine, Lebanon, Syria, and Egypt. Edom is a nation that does not exist anymore because the prediction and promise of God to a hurting Israel came true. And herein is a relevant message for today, a message about the sovereignty of God!

The Sovereignty of God

God is always relevant. It may sound trite. I hope not! What God is, what God thinks, what God says, the plan and sovereignty of God are always relevant. As a habit in prayer, and as Jesus taught us to pray, we say to God, “Your kingdom come, your will be done on earth as it is heaven.” I guarantee you that this kingdom and will is going to be consistent with what God is and what God plans. We just can not learn enough about it!

As a brief introduction to Edom, consider the following from THE NEW CONCISE BIBLE DICTIONARY.

"EDOM, EDOMITES. The term is given to: Esau; his descendants (Genesis 36:1ff); the land in which they lived. The land was a rugged mountainous area with peaks rising to 1,067 meters. It stretched from Wadi Zered at the South end of the Dead Sea to the Gulf of Aqabah, along both sides of the Arabia, the great depression connecting the Dead Sea to the Red Sea. While not a fertile land, there are good cultivable areas. In biblical times, the King’s Highway passed through it. The land was occupied before Esau’s time, so his descendants presumably migrated there and in time became the dominant group incorporating the original Horites (Genesis 14:6).

After the Exodus Israel was forbidden by the Edomites to travel along the King’s Highway (Numbers 20:14ff) but God also forbade them from abhorring Edom (Deuteronomy 23:7ff). Joshua did not encroach on its land, but Saul fought Edom and David conquered it (I Samuel 14:47; II Samuel 8:13ff). The conquest enabled Solomon to build a port at Ezion-geber and exploit the copper mines in the area (cf I Kings 9:26ff.). When the monarchy was divided, Edom first acknowledged Judah’s supremacy but later rebelled against Joran and had 40 years’ respite (II Kings 8:20ff.). Amaziah won it back briefly (II Kings 14:7) but it later rebelled again and became a vassal state of Assyria after c. 736 BC."

HALLEY’S BIBLE HANDBOOK summarizes the Edomites in the following words.
"Edom was the rocky range of mountains east of the Arabah (see page 142), stretching about 100 miles north and south, and about 20 miles east and west. It was well watered, with abundant pasturage. Sela (Petra), carved high in a perpendicular cliff, overlooking a valley of marvelous beauty, far back in the mountain canyons, was the capital. Edomites would go out on raiding expeditions, and then retreat to their impregnable strongholds high up in the rocky gorges.

Edomites were descendants of Esau; but were always bitter enemies of the Jews, perpetuating the enmity of Esau and Jacob (Genesis 25:23; 27:41). They refused passage to Moses (Numbers 20:14-21); and were always ready to aid an attacking army."

What is the historical story of Edom on which God passed judgment that later became absolutely true because of the way they treated the nation of Israel when they were down and out? First straight from the book of Obadiah.

"Thus says the LORD God concerning Edom....Behold, I will make you small among the nations; you shall be greatly despised. The pride of your heart has deceived you, you who dwell in the clefts of the rock, whose habitation is high; you who say in your heart, who will bring me down to the ground? Though you ascend as high as the eagle, and though you set your nest among the stars, from there I will bring you down, says the LORD." (Obadiah 1a, 2-4 NJKV)

Wow, already it seems relevant as we are focused by the Word of truth on "pride of heart", of a nation and/or of a person, or even church.

Edom was raided and made desolate in 582 BC. Once again Halley writes about this total destruction of Edom.

"Within 4 years after Jerusalem was burned, Edom was raided and desolated (582 BC), by the very same Babylonians whom they had aided against Jerusalem. Nabathaens took over Edom. The few Edomites that were left were confined to a region in south Judea, where for four centuries they continued to exist, as active enemies of the Jews. In 126 BC they were subdued by John Hyrcanus, one of the Maccabean rulers, and were absorbed into the Jewish state. When Palestine was conquered by Romans (63 BC), the Herods, an Edomite (Idumean) family, were placed in control of Judah. This was the last of the Edomites. With the destruction of Jerusalem (AD 70), they disappeared from history."

1. The pride of your heart has deceived you. What you think is reality, or at least what is your present reality and you think is the reality will continue that way forever just is not so. Who says? The LORD God Himself. Notice the beginning of Obadiah: "Thus says the LORD God concerning Edom...."

Many changes have taken place in our world since the beginning of history and even more in the last one hundred years. For example it is said that the half-life of the average college
degree is now 8 years. This means that the skill and knowledge learned before graduation will, after graduation, be half obsolete in 8 years and gone completely in 16 years. Yet in spite of all these changes in computer hardware, software, and other knowledge and skills, God's attitude toward “pride” has not changed—

2. **Many more than the Edomites tend to look down on other people.** Edom dwelt high above the peoples around them much like the people in northern Tucson live above the rest of the city, looking down upon the city; and other locations we know of where pride can be correlated with where people live above the peoples around them.

3. **Pride comes before a fall, for a nation or for individuals.** The pride continues. “who says in your heart, ‘who will being me down to the ground.’” Well, up front and immediately let me say that the LORD God is quite capable of doing that just as He did the nation of Israel. He will warn you even as He did Edom; then He will do it!

4. **Over two hundred years of security has made us complacent as a nation about our place in world history.** Though “you make your nest among the eagles”—that is scary, as the national symbol of our country is the eagle; and as so far we stand far above the other countries of this world. Can pride also bring us down? How did the nation of Esau or Edom wrong God and the chosen people of God in the nation of Israel?

“For violence against your brother Jacob, shame shall cover you, and you shall be cut off forever. In the day that you stood on the other side—in the day that strangers carried captive his forces, when foreigners entered his gates and cast lots for Jerusalem—even you were as one of them.” (Obadiah 10,11)

When Jerusalem and Israel was invaded, these descendants of Esau sided with those invaders. First they stood on the other side of the river refusing to help (Obadiah 11); they also stood by with their hands in their pockets as the invaders carried away Israel army as captives (Obadiah 11); as the invading soldiers cast lots in Jerusalem for the things of the temple and city, these blood relatives participated in the plundering (Obadiah 11); Edom or Esau was like spectators enjoying the spectacle as they “gazed” on their brother’s calamity (Obadiah 12); they even celebrated, speaking proudly about it as it would never happen to them (Obadiah 12); they stole their belongings from Jerusalem and the surrounding area like the people in Watts during the LA riots (Obadiah 13); and beyond that Edom blocked the escape of their cousins from Judah (Obadiah 14); and further took some of them captive and delivered them as slaves to the enemy (Obadiah 14).

9-5: **The Historical Context of Bad Blood Between Jacob and Esau.**

You recall how this bad blood started between Jacob and Esau as recorded by Moses in the book of Genesis.
1. The birth of Jacob and Esau.

"This is the genealogy of Isaac, Abraham's son. Abraham begot Isaac. Isaac was forty years old when he took Rebekah as wife, the daughter of Bethuel the Syrian of Padan Aram, the sister of Laban the Syrian. Now Isaac pleaded with the LORD for his wife, because she was barren; and the LORD granted his plea, and Rebekah his wife conceived. But the children struggled together within her; and she said, 'If all is well, why am I like this?' So she went to enquire of the LORD. And the LORD said to her:

'Two nations are in your womb, two peoples shall be separated from your body; one people shall be stronger than the other, and the older shall serve the younger.'

So when her days were fulfilled for her to give birth, indeed there were twins in her womb. And the first came out red. He was like a hairy garment all over; so they called his name Esau (literally means hairy). Afterward his brother came out, and his hand took hold of Esau's heel; so his name was called Jacob (which literally means supplanter)...." (Genesis 25:19-26 NKJV)

2. Jacob prompted by his mother who knew the prediction from God, stole the birthright of Esau.

"Now Jacob cooked a stew; and Esau came in from the field, and he was weary. And Esau said to Jacob, 'Please feed me with the same red stew, for I am weary.' Therefore his name was called Edom (literally means red). But Jacob said, 'Sell me your birthright as of this day.' And Esau said, 'Look, I am about to die; so what is this birthright to me?' Then Jacob said, 'Swear to me as of this day.' So he swore to him, and sold his birthright to Jacob. And Jacob gave Esau bread and stew of lentils; then he ate and drank, arose, and went his way. Thus Esau despised his birthright." (Genesis 25:29-34)

(1). Stated in a positive fashion, Esau did not respect his heritage as the firstborn of Isaac who was the son of Abraham who was the father of the nation of Israel and the forefather of all that believe. It is this very lack of respect for our heritage and history of the Southern Baptist Convention that I introduced as one of the axes to grind of the first chapter. Our birthright has also been sold to the fundamentalists that have taken over the SBC.

(2). Esau sought immediate and functional gain, giving it priority over the long range gain that comes from respect for our roots, history, and heritage. It would later be called "pragmatism" in the history of American Thought, that unique American philosophy taught by William James and practiced by Benjamin Franklin before him. We will have more to say about this as we go along!

This simple statement about the character of Esau, of Genesis 25:34, that he "despised his birthright" is explained for us in Hebrews 12:16.
“Lest there be any fornicator or profane person, as Esau, who for one mess of meat sold his birthright. For ye know that when he afterward desired to inherit the blessing, he was rejected; for he found no place for repentance, though he sought it carefully with tears.” (Hebrews 12:16)

At first, you may think that Esau desired to repent of his sins and God would not forgive him; but read it again more carefully, “For he found no place for a change of mind in the father. It was Isaac's repentance, not Esau's. It hurt Isaac. He had to bear a heavy burden and so did Jacob and Rebekah. When Esau decided to kill Jacob, their mother sent Jacob away from the country and never saw him again.

But what kind of person are we talking about in Esau and Edom that would apply to the fundamentalists. The answer is simple in the context of Hebrews 12:14-17: as children of warfare that want to fight all the time, they are the opposite of peacemakers and peace keepers—

“Pursue peace with all people, and holiness without which no one will see the Lord: look carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled; lest there be any fornicator or profane person like Esau, who for one morsel of food sold his birthright.” (Hebrews 12:14-16)

3. Jacob also stole, once again prompted by his mother, the blessing of Isaac from Esau.

“Now it came to pass, when Isaac was old and his eyes were so dim that he could not see, that he called Esau his older son... (sending him out to hunt for the food that Isaac enjoyed so much, instead Rebekah heard and prepared a meal like that which Isaac loved, she gave Jacob Esau's clothes and put sheep's hair on his hands and neck)... Jacob said to his father, 'I am Esau your firstborn; I have done just as you told me; please arise, sit and eat of my game, that your soul may bless me.' And he (Isaac) came near and kissed him; and he smelled the smell of his clothing, and blessed him and said:

'Surely, the smell of my son is like the smell of a field which the LORD has blessed. Therefore may God give you of the dew of heaven, of the fatness of the earth, and plenty of grain and wine. Let people serve you, and nations bow down to you. Be master over your brethren, and let your mother's sons bow down to you. Cursed be everyone who curses you, and blessed be those who bless you!’” (Genesis 27:1,18,27-29 NJKV)

Dr. B. H. Carroll in AN INTERPRETATION OF THE ENGLISH BIBLE writes about this blessing of Isaac on Jacob instead of on Esau.

“There Isaac gives Jacob power over his brother, thinking he was giving it to Esau. Now the question arises and Paul argues it in Romans 9, how could God approve such fraud as that? Well, God did not approve it. Paul says, 'It is not of him that willeth.' Isaac willed to give it to Esau. 'It is not of him that runneth.' Esau ran to get the venison. It was not of Jacob and his mother, but of the election, God having decreed before the children were born, before
either one had done good or evil, that the younger should be the one through whom the Messiah should come."

4. **How the New Testament interprets this for us?** This is an example of the Sovereignty and election of God!

   "...but when Rebecca also had conceived by one man, even by our father Isaac (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), It was said to her, 'The older shall serve the younger.' As it is written, 'Jacob I have loved, but Esau I have hated.'" (Romans 10-12)

   Two quotes from the Old Testament we have here: (1) the first, remember, is from Genesis 25 where God told Rebekah that the older would serve the younger; and (2) the second, is in Malachi 1:1,2 which we must discuss since it is the last written book of the Old Testament. Dr. Carroll writes of the Malachi quote.

   "In one of the old prophets (Malachi) it is said, 'Jacob have I love and Esau have I hated.' That refers not to the persons of Jacob and Esau, but to the nationalities. Esau was heathen, and Jacob was Israel. None of this work of election is any particular had anything to do with the character of either. None of it with the wishes of the father and mother. It was God's sovereign disposition of the case and touched the descendants rather than the two persons."

9-6: **In the Total Context of the Bible.**

All This Must be Kept in the Total Context of the Bible, specifically in the Sovereign Plan of God for a Chosen People.

   This is the primary point of the Apostle Paul in Romans 9 when Jacob and Esau is just one example of the Sovereign Plan and Election of God for a Chosen People:

   "But it is not that the word of God has taken no effect (when most of the nation of Israel rejected Jesus during the First Century). For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but 'In Isaac your seed shall be called.' That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed." (Romans 9:6-8 NJKV)

   **Not all Israel is of the nation of Israel.** This Paul makes clear in the book of Romans. Both Jews and Gentiles are the real Israel of the Bible. Paul starts Romans in the first chapter by stated that the real Jews are those that are inwardly Jews, synonymous with being the children of God, and not those externally earmarked by being circumcised.

   2. The Word of God did take effect in a remnant of the remnant of the nation of Israel.
God rejected most of Israel shortly after they came out of Egypt, and according to the book of Hebrews determined that they would not enter into His permanent rest of heaven. Not only this but all over the age of 40 were not allowed to enter the Promised Land of Canaan because of their lack of faith in the ability of God to turn the land over to them.

God controls His own Mercy and Compassion.

Paul gives the example in Romans 9 of the Egyptian Pharaoh. God placed him in that position of power in order to make His own Name known throughout the world. God showed His wrath and Power after enduring the vessels of wrath prepared for destruction and made known His riches on the vessels of mercy.

God called Jews and Gentiles as the chosen people of God.

There is a very unique sense in which the nation of Israel always remained the chosen nation of God: in the nation of which Jesus Christ would be born, and as the people to whom "the oracles of God were committed". Yet even in Old Testament times, Prophets like Jonah were sent to a Gentile city, the city of Nineveh, to preach repentance. In fact the city did repent at the preaching of Jonah from God, and much to the consternation of Jonah was saved from annihilation. After the time of Christ and the first day of Pentecost after the Ascension of Christ, the extent of the number of Gentiles added to the chosen people of God progressed. In fact, today we would have to say that far more Gentiles, of the United States, Europe, Canada, and Australia as well as other countries are part of the chosen people of God than are the Jews of Israel.

9-7: The Fair Judgments of God.

In every judgement from God in the Prophets or in every predictive prophecy, there is an immediate event and at least one futuristic event. Most often these two or more events have factors that are in common. At Obadiah 15 we begin the closing verses (15-21) about the fair Judgement of God, and a thematic phrase is introduced in Obadiah 15, the “day of the L ORD” that runs throughout all the Prophets.

1. Judgment at the End of Time on the One Day of the LORD.

“For the day of the LORD upon all the nations is near; as you have done, it shall be done to you. Your reprisal shall return upon your own head.” (Obadiah 15)

(1). Introduction to the One Day of the Lord.

This above all as we progress through the 16 writing Prophets is where we will get ourselves a foothold in the Prophets. To understand the One Day of the L ORD of the Prophets is to understand the eschatology of the Bible, especially as it is explained by the One Day of the Lord of the New Testament; and as the One Day of the Lord and L ORD become one!

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2. Fair judgments soon to come on the house of Jacob and on the house of Esau.

“But on Mount Zion there shall be deliverance, and there shall be holiness; the house of Jacob shall be a fire, and the house of Joseph a flame; but the house of Esau shall be stubble; they shall kindle them and devour them, and no survivor shall remain of the house of Esau, for the LORD has spoken.” (Obadiah 17)

9-8: WE PREACH CHRIST.

Listening to the Prophet Jesus is the most important thing that we can do. It is a matter of life and death. Maybe you are not accustomed to hearing Jesus referred to as a Prophet, but this is Biblical and this will be the approach as we consider, WE PREACH CHRIST!

In fact as WE PREACH CHRIST largely from the Old Testament, you will find that Jesus most perfectly fits the proof of a true prophet from a false prophet in that whatever He said came true. Moses, years ago, in Deuteronomy came the criterion for a True Prophet. Really this message came from God to Moses.

“And if thou say in thine heart, How shall we know the word which the LORD hath not spoken. When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.” (Deuteronomy 18:21,22)

This, of course, implies the opposite. If a Prophet like Jesus, Moses, or Daniel speaks in the name of God; and what He speaks does not come true: then you should not believe that Prophet.

The bottom line is that you had better listen to Jesus.

1. Moses Preached Christ, Saying Listen to the Prophet Jesus.

“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken...I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” (Deuteronomy 18:15,18-19 and Acts 3:22,23)

2. David Preached Christ, Saying Israel was not Listening.

“And they remembered that God was their rock, and the high God their redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant.” (Psalm 78:35-37 and Matthew 15:7-9)

3. Isaiah Preached Christ, Saying Israel was not Listening.

“Therefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is
taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.” (Isaiah 29:13,14 and Matthew 15:7-9)

4. The Prophet Ezekiel Said, "Lo, it Will Come to Pass", and the World will Know that a Prophet has been Among them.

“As also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear they words, but they do them not. And when this cometh to pass, (lo, it will come) then shall they know that a prophet hath been among them.” (Ezekiel 33:30-33)

Here is the way the New King James Version translates verse 33:31.

“...for with their mouth they show much love, but their hearts pursue their own gain.” (NJKV)

Let us look at those few verses from Ezekiel in the context of the whole chapter and the chapters before. B. H. Carroll summarizes it as below.

"1. The Jehovah desires tha men shall live.
2. That man is not irrevocably bound by the past, but may repent.
3. That men are to come to God individually and thus come into the new Israel.
4. That men are jujdged more by what they are than by what they have been."

Carroll also writes of these three verses of Ezekiel, Ezekiel 33:30-33.

"In verses 30-33, we have the effect of Ezekiel’s prophecies upon the people with whom he dwelt, there by the rivr Chebar in Babylon. Here is a passage of great comfort of a preacher sometimes. Ezekiel has now become popular and he is drawing fine congregations: the people are flocking to hear him, and they say, verse 30: ‘And as for thee, son of man, the children of thy people talk of thee by the walls and in the doors of the house, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord.’ And he goes on to say how they came and hear the words but did them not, for with their mouth they show much love but their heart goeth after their gain. They have a great many good things to say to their preacher but their hearts go after their gain. ‘And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not.’ they say but they never htink of heeding what the preacher says."
5. CONCLUSION: Jesus, that Prophet and Redeemer, Said.

1. Jesus Said.

"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:7-9)

2. Who is Going to Listen.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (I Timothy 3:16)


It is good to have something without controversy. It was good to these First Century Christians to have something without controversy. Now, we might call attention to the fact that the mystery of godliness was without controversy in the church. There was much controversy in the Church, but not about the mystery of godliness; and there was controversy about everything in Roman Empire of the day, about godliness and everything else. However since the possible controversial subject was GREAT IS THE MYSTERY OF GODLINESS, it is possible that there could be no controversy about the greatness of the mystery of godliness!

1. God was Manifest in the Flesh.

We start this first part of the mystery of godliness with "God was Manifest in the Flesh", and with a sub-text from John 14:8,9.

"Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" (John 14:8,9)

Wow, what a question this was from Philip; and although Jesus seemed to reprimand Philip, I think He recognized this as the expression of many hearts and minds. JUST SHOW US GOD THE FATHER AND WE WILL BE HAPPY. WE SIMPLY WANT TO SEE GOD. SHOW US GOD! Philip was by far not the first to express the desire to see God; we know many today that either sincerely or otherwise say, "Show us God: that is all we ask."

Job asked to see God. Job was in trouble and suffering for no wrong which he had done. Job wanted to see God in order to plead his case personally and face to face.

"Oh that one would hear me! behold, my desire is, that the Almighty would answer me..." (Job 31:35)
Of course in the Old Testament many men of God were fearful of seeing God for themselves, as they felt that surely they would die if they saw the holy and righteous God.

But the wonder of our morning text is that God Himself was manifested in the flesh, and no one died by seeing Him in the flesh!

As John so wonderfully expresses in the prologue to the Gospel of John.

“And the Word (the logia or concept of God) was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” (John 1:14)

Part of this mystery of godliness was not only that God was actually manifested in human flesh in the person and life of Jesus, but that not a single person died because of seeing this manifestation of God. It was part of the marvel of the way God did it by causing Jesus to be born as a baby and slowly growing up for the people to be given time to see and believe!

And the equivalent for Paul of what John had to say would be those wonderful words from Hebrews 1:1-4.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high…” (Hebrews 1:1-4)

Let us never forget as we ponder on the great mystery of God being manifested in the flesh in the person of Jesus, that the mystery includes the difficult twin paradox that while God is three distinct persons--Father, Son, and Holy Spirit--it is still true according to Bible that “God was in Christ, reconciling the world unto Himself…” Jesus said the equivalent by simply replying to Philip’s SHOW US THE FATHER with the response: “He that hath seen me has seen the Father.”

2. Jesus was Justified in the Spirit.

We started I Timothy 3:16 off by talking about God; but since God is in three persons and we know that specifically this has to be Jesus as the manifestation of God, then for the next point we talk about how Jesus was Justified in the Spirit.

This is simply another way of saying that God the Father through God the Spirit gave continuous testimony to the Sonship of Jesus while He was being manifested on this earth.

1. The birth of Jesus was Justification from the Spirit.

When an angel from God announced to Mary that she was to have the Son of all sons, and when she replied how can this be since I have known no man, the angel replied:
“The Holy Spirit shall come upon you, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” (Luke 1:35)

Notice all three members of the Trinity being involved: (1) the Holy Spirit came upon Mary; (2) the power of the Highest, that of the Almighty God the Father overpowered her; and (3) what resulted was the Son of God, God manifested in human flesh and justified by the Holy Spirit at work with the power of God the Father on this earth!

2. Jesus was Justified by God the Father through God the Spirit as He started His ministry with His baptism by John the Baptist.

“And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.” (Matthew 3:16,17)

3. The works that God the Father gave Jesus to do while on earth through the Holy Spirit were also justifications from the Spirit of God.

That is what Jesus continued to answer to Philip and to the others, that if you don’t believe me when I say that the Father and I are one, then believe the works that He has given Jesus to do.

“Believe me that I am in the Father, and the Father in me: or selse believe me for the very works’ sake.” (John 14:11)

4. The words or the teachings of Jesus are often included in those works, and the teachings of Jesus were also justifications from the Spirit of God.
Chapter 10: Prophetic Messages on History.

10-1: Major Prophets of the Chaldean Period, Daniel, Ezekiel, and Jeremiah.

It is easy to get confused as to the difference between Nineveh and the Assyrian Empire versus Babylon and the Chaldean Empire and Persia and the Persian Empire so close together are these three clustered around the Persian Gulf and the rich Mesopotamia valley. As stated in an earlier chapter, the Ur of Chaldea from which Abraham was called out of was located closes to the Persian Gulf and near the fork of the Tigres and Euphrates Rivers, while the city of Babylon was north of that and still further north was the city of Nineveh of the city-state of Assyria.

When we think of Assyria, we tend to think more of King Hezekieh, Isaiah, and the king Sennacherib who taunted God and had his army destroyed outside of the gates of Jerusalem. Of course, before that the Assyrians were busy from 734 to 722 B.C. carrying away the ten northern tribes of Israel captive into Nineveh. It is quite normal, although the Exile was a process, to think of the Captivity beginning in 722 B.C. for Israel as this was the year that the city of Samaria fell. A similar captive migration process took place between Jerusalem (Judah) and Babylon. Daniel, a Prophet of this Chaldean Period, was taken from Jerusalem to Babylon in 605 B.C. However, it was not until 587 when Jerusalem was captured and the temple burned that the climax of the Judah captivity was reached as King Zedekiah and the most of the remaining people in Judah were taken captive to Babylon.

Daniel, the Predictive Historian

Not only was Daniel a statesman and a Prophet, but he was a predictive historian, if I may use that phrase. He foretold the history of the future in terms of the kingdoms that would rule the world. We already know about the kingdoms of Assyria and the Babylonian kingdom, and we have spoken some of the Persian kingdom which was next; well, Daniel covers them all after Assyria. First, we should touch base with the Kings of Chaldea (Babylon) that were colleagues of Daniel in the court during the early years of this young Judah captive. The chief of the eunuchs brought Daniel into the court of king Nebuchadnezzar, and there Daniel continued until the first year of the reign of King Cyrus.

It is after Nebuchadnezzar had dreams that the Chaldeans of Babylon could not interpret that Daniel interpreted them for him. The pressure was on when the wise men could not interpret the dreams, the king decreed that all the wise men would be killed which included Daniel and his companions. Daniel made an appointment with the king to interpret the dreams. Daniel told the king that there was a "God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days". (Daniel 2:28 RSV)

Daniel told the king what the dream was and then the interpretation.
"This was the dream; now we will tell the king its interpretation. You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory, and into whose hand he has given, wherever they dwell, the sons of men, the beasts of teh field, and the birds of the air, making you rule over them all--you are the head of gold. After you shall arise another kingdom inferior to you, and yet a third kingdom of bronze, which shall rule over all the earth. And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things; and like iron which crushes, it shall break and crush all these. And as you saw the feet and toes partly of potter’s clay and partly of iron, it shall be a divided kingdom; but some of the firmness of iron shall be in it, just as you saw iron mixed with the miry clay. And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle. As you saw the iron mixed with miry clas, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay. And in the days of those kings the God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand for ever; just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, teh bronze, the caly, the silver, and the gold. A great God has made known to the king what shall be hereafter. The dream is certain, and its interpretation sure." (Daniel 2:36-45 RSV)

Daniel, and King Belshazzar

The next King, Belshazzar, son of Nebuchanezzar, had Daniel also brought before him to interpret a finger writing on the wall during a feast instead of a dream.

"The king said to Daniel, 'You are that Daniel, one of the exiles of Judah, whom the king my father brought from Judah. I have heard of you that the spirit of the holy gods is in you, and that light and understanding and excellent wisdom are found in you." (Daniel 5:1314 RSV)

Daniel illustrated in the interpretation the historical of how God is the Great Maker of History.

1. It was the "Most High God" who gave Nebuchadnezzar kingship, greatness, glory, and majesty.

"O king, the Most High God gave Nebuchadnezzar your father kingship and greatness and glory and majesty; and because of the greatness that he gave him, all peoples, nations, and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive; whom he would he raised up, a dn whom he wuld he put down." (Daniel 5:18,19 RSV)

2. God allowed Nebuchadnezzar the powers of life and death, to raise men up or to put down their status.
3. When Nebuchadnezzar became proud and dealt with men in a manner of pride, God deposed him from his throne. 

"But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and his glory was taken from him; he was driven from among men, and his mind was made like that of a beast, and his dwelling was with the wild asses; he was fed grass like an ox, and his body was wet with the dew of heaven, until he knew that the Most High God rules the kingdom of men, and set over it whom he will." (Daniel 5:20-21 RSV)

4. The Most High God is the one that truly rules over the kingdom of men.

5. The Most High God sets over the kingdom and kingdoms of men whom He wills.

6. Nebuchadnezzar was extremely humbled in his mind and status until he came to realize those last two facts: (1) that God rules over men; and (2) that God places men in national leadership according to His will.

7. Belshazzar knew all this that happened on the relationship between his father and God, yet he did not humble his own heart.

"And you his son, Belshazzar, have not humbled your heart, though you knew all this, but you have lifted up yourself against the Lord of heaven; and the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from the; and you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know..." (Daniel 5:22-23 RSV)

8. Belshazzar lifted up himself against the Lord of heaven in that the vessels take from the Temple in Jerusalem were used by him and his court; and primarily there were used to praise the gods made of materials, gods that can not see, hear, or know.

9. The God that holds in His hand the breath of Belshazzar and his life style was not honored.

"...but the God in whose hand is your breath, and whose are all your ways, you have not honored." (Daniel 5:23 RSV)

10. Daniel first tells the king what the writing on the wall was.

"Then from his presence (from the presence of God) the hand was sent, and this writing was inscribed. And this is the writing that was inscribe: MENE, MENE, TEKEL, AND PARSIN." (Daniel 5:24 RSV)

11. Then as Daniel had done with his father, he interprets the vision for Belshazzar.

"This is the interpretation of the matter: MENE, God has numbered the days of your kingdom and brought it to an end; TEKEL, you have been weighed in the balances and found
wanting; PERES, your kingdom is divided and given to the Medes and Persians." (Daniel 5:26-28 RSV)

That very night Belshazzar, the Chaldean king was slain, and Darius the Mede received the kingdom. Darius set up a government of three presidents of which Daniel was one with 120 satraps under the presidents; and Daniel was considered the highest of all the presidents.

Daniel’s Own Dreams During the Reign of Belshazzar

Unnoticed to the court of the king, and ruin the reign of Belshazzar, Daniel was having many dreams about the future kingdoms.

1. The vision of the four beasts and the "Ancient of Days".

First we are told of the vision of the four beasts in Daniel 7:1-28.

(1). This vision in a dream happened in the first year of Belshazzar, it was 14 years before the fall of Babylon, 533 B.C., that was described in Daniel 5.

(2). The four beasts correspond to the four empires and their rulers that was interpreted to Nebuchadnezzar in his dreams of Daniel 2.

(3). Babylon is described like a lion or as an eagle’s wings. Like God Himself, the predictions and descriptions from God are consistent. God had told Jeremiah something very similar about Babylon.

"Declare in Judah, and proclaim in Jerusalem, and say, ‘Blow the trumpet through the land; cry aloud and say, Assemble, and let us go into the fortified cities!’ Raise a standard toward Zion, flee for safety, stay not, for I bring evil from the north, and great destruction. A lion has gone up from his thicket, a destroyer of nations has set out; he has gone forth from is place to make your land a waste; your cities will be ruins without inhabitant. For this gird you with sackcloth, lament and weep; for the fierce anger of the LORD has not turned back from us." (Jeremiah 4:5-8 RSV)

Perhaps Daniel was a young lad in Jerusalem while Jeremiah was declaring these words from the Lord God!

NOTE: By the way Daniel prospered after Belshazzar through the reign of Darius of the Medes and Cyrus the Persian (Daniel 6:28).

And Daniel could have been among those in Jerusalem hearing of the hot wind from the desert.

"At that time it will be said to this people and to Jerusalem, ‘A hot wind from the bare heights in the desert toward the daughter of my people, not to winnow or cleanse, a wind too full for this comes for me. Now it is I who speak in judgment upon them.’ Behold, he
(Nebuchadnezzar) comes up like clouds, his chariots like the whirlwind; his horses are swifter than eagles--woe to us, for we are ruined! O Jerusalem, wash your heart from wickedness that you may be saved. How long shall your evil thoughts lodge within you? For a voice declares from Dan and proclaims evil from Mount Ephraim. Warn the nations that he is coming; announce to Jerusalem, 'Besiegers come from a distant land; they shout against the cities of Judah. Like keepers of a field are they against her rund about, because she has rebelled against me, says the LORD. Your ways and your doings have brought this upon you. This is your doom, and it is bitter; it has reached your very heart.' (Jeremiah 4:11-18 RSV)

NOTE: We will want to deal with this more latter in this chapter as a prediction and prelude to Captivity. For now we continue with Daniel's visions.

(4). The bear of Daniel 7:5 is a symbol of the Medo-Persian Empire which was known for its strength and fierceness in battle. Isaiah, also in his words from God, made predictions of this fierceness.

"The oracle concerning Babylon which Isaiah the son of Amoz saw...Behold, I am stirring up the Medes against them (the Medes against Babylon), who have no regard for silver and do not delight in god. Their bows will slaughter the youngmen; they will have no mercy on the fruit of the womb; their eyes will not pity children. And Babylon, the glory of kingdoms, the splendor and pride of the Chaldeans, will be like Sodom and Gomorrah when God overthrew them. It will never be inhabited or dwelt in for all generations; no Arb will pitch his tent there, no shepherd will make their blocks lie down there. But wild beasts will lie down there, and its houses will be full of howling creatures; there ostrickes will dwell, and thee satyrs will dance. Hyeans will cry in its towers, and jackals in the pleasant palaces; its time is close at hand and it days will not be prolonged." (Isaiah 13:17-22 RSV)

Sounds like Daniel, doesn't it as he tells Belshazzar that his days are numbered and those of his kingdom. I am sure that Daniel had read these predictions from Isaiah and the book of Isaiah, God using them as a basis to stimulate dreams and visions in the mind of Daniel. (Not that He had to!)

(5). The leopard of Daniel 7:6 represents the next Empire after the Medo-Persian Empire, that of the Greek Empire under Alexander the Great. And we now know from history which verifies the predictions that after the death of Alexander, the empire had four heads: Asia Minor, Syria, Egypt, and Macedonia.

(6). The fourth beast of Daniel 7:7-8 is Rome. This beast had ten horns, representing ten nations; and then another horn that is generally considered to be the great Anti-Christ that survives the destruction of the Roman Empire. Indeed, it would make sense that the Vatican of Rome, both a religion and a small state with ownerships all over the world can be the little horn. The ten horns appear again in Revelation 12.
"And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery. And another portent appeared in heaven; behold a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne...." (Revelation 12:1-6 RSV)

We know the red dragon to be Satan with the ten horns being the ten Caesars of Rome. We also know the child of the woman that Satan is trying to slay, to be the Christ, the Son of God, the one who is to rule all nations with a rod of iron.

(7). The Ancient of Days, Almighty God, of Daniel 7:9,10, sitting on His throne is also found in Revelation as sitting on the great white throne.

(8). The little horn (considered the great AntiChrist) marches to power by subduing three of the ten nations. (Daniel 7:24)

(9) This little horn blasphemes God; and somehow tries to change times and laws in order to promote his anti-programs. (Daniel 7:25) He also tries to persecute God's saints.


(1). Daniel, as recorded in Daniel 8:2, sees himself 250 miles east of Babylon in Shusan in Persia; and a ram, that of Medo-Persia where the higher one came up last. Persia was the younger of the Mede and Persian kingdoms, but under Cyrus it became the dominant kingdom of the empire in 550 B.C.

(2). The goat of Daniel 8:5 is Alexander the Great whose armies conquered Asia Minor, Syria, Egypt, and the Mesopotamia from 334-331 B.C.

(3). The large horn being broken of Daniel 8:8 we now know from history was the death of Alexander, and the division of his kingdom under four generals.

3. Daniel's vision from Gabriel, verifying the seventy years of Exile spoken by the Prophet Jeremiah.

(1). The prediction from Jeremiah.

"In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans--in the first years of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD, given through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." (Daniel 9:1,2 NJKV)
(1). We have the evidence here that Daniel had been reading the book of Jeremiah. In particular Daniel was reading from Jeremiah 25:11-12.

"This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after seventy years are completed, I will punish the king of Babylon and that nations, the land of the Chaldeans, for their iniquity, says the LORD, making the land an everlasting waste. I will bring upon that land all the words which I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations. For many nations and great kings shall make slaves even of them; and I will recompense them according to their deeds and the work of their hands." (Jeremiah 25:11-14 RSV)

So long before the Captivity of Jerusalem and Judah, we have the period of Exile predicted as 70 years!

10-2:  The Prophets on Jerusalem: Zephaniah, Ezekiel, and Habbakuk

Like God told in Amos He never did anything without warning the people through the Prophets. God destroyed Jerusalem, then 70 years later had it rebuilt and re-inhabitated. Several of the Prophets foretold of this destruction, the 70 years of Exile, and then of the Restoration. Of course, you already know about Jeremiah and Daniel, Zephaniah was another. Zephaniah was a contemporary of Jeremiah, writing somewhere between 630-622 B.C.; although unlike Daniel, he does not quote or make reference to Jeremiah. Zephaniah dealt with the same problems of the city of Jerusalem that Jeremiah dealt with: the idolatry, oppression of the poor, the commercial greed, social iniquities, and religious iniquities. Zephaniah dealt in his prophecies from God with both the destruction of Judah and Jerusalem, and then with the restoration of the remnant from Exile. He also, like the other Prophets, dealt with punishment prediction of the other nations.

An Outline of Zephaniah

We will make a running and reading outline of Zephaniah.

I. Author and date (Zephaniah 1:1).

"The word of the LORD which came to Zephaniah the son of Cushi, son of Gedaliah, son of Amanah, son of Hezekiah, in the days of Josiah the son of Amon, king of Judah." (Zephaniah 1:1 RSV)

(1). Zephaniah was a nobleman, being from the lineage of king Hezekiah, and being a resident of Jerusalem was a colleague in the social, religious, and international life of the princes.

(2). The book was written during the reign of Josiah, the son of Ammon. This affords us an opportunity to chronicle the kings and the corresponding prophets.
Since the law was re-discovered in 621, read to the people, and a reformation occurred during the reign of good king Josiah, then the writings of Zephaniah against all the idolatry in the city must have been before 621; and no doubt, it was the preaching of Prince Zephaniah that helped in that revival.

II. Predicted Punishment on Judah and Jerusalem (1:2 - 2:3)

1. This destruction is more than on Jerusalem (1:2-3).

(1). Universal destruction from Zephaniah.

"I will sweep away man and beast; I will sweep away the birds of the air and the fish of the sea. I will overthrow the wicked; I will cut off mankind from the face of the earth," says the LORD." (Zephaniah 1:2,3 RSV)

God is about to pronounce judgment on His own holy city, the city of Jerusalem; and this marks the rock bottom for righteousness in the world, so that He also announces at the end time of the judgment and destruction of the whole world: man, beast, birds, fish, and the wicked.

(2). Hosea had something similar to say earlier, approximately 710 B.C. in Israel.

"Hear the word of the LORD, you children of Israel, for the LORD brings a charge against the inhabitants of the land: there is no truth or mercy or knowledge of God in the land. By swearing and lying, killing and stealing and committing adultery, they break all restraint, with bloodshed after bloodshed. Therefore the land will mourn; and everyone who dwells there will waste away with the beasts of the field and the birds of the air; even the fish of the sea will be taken away." (Hosea 4:1-3 NJKV)

If His own people, north and south, can not make it, the whole earth is doomed!

(3). As did his contemporary, Amos, also in the northern kingdom, approximately

(4). And Isaiah and Micah during the same period in the southern kingdom of Judah.

"Behold, the LORD makes the earth empty and makes it waste, distorts its surface and scatters abroad its inhabitants. And it shall be: as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The land shall be entirely emptied and utterly plundered, for the LORD has spoken this word. The earth mourns and fades away, the world languishes and fades away; the haughty people of the earth languish. The earth is also defiled under its inhabitants, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore the curse has devoured the earth, and those who dwell in it are desolate. Therefore the inhabitants of the earth are burned, and few men are left." (Isaiah 24:1-6 NJKV)
2. The destruction will be on Judah and Jerusalem (1:4-6).

"I will stretch out my hand against Judah, and against all the inhabitants of Jerusalem; and I will cut off from his place the remnant of Baal and the name of the idolatrous priests; those who bow down on the roofs to the host of the heavens; those who bow down and swear to the LORD and yet swear by Milcom; those who have turned back from following the LORD, who do not seek the LORD or inquire of him." (Zephaniah 1:4-6 RSV)

3. The Day of the LORD is primarily a day of judgment, and it has aspects at the end of time and closer in history (1:7-13).

(1). God has set aside a feast day and dedicated the sacrifice to be the people of the city of Jerusalem. God is going to, through the army of Nineveh and Assyria, search each house with lamps in order to punish the people. The men who are saying that the LORD will not do good or ill will be punished.

(2). Some aspects of that DAY: a great day; it is near; it is hastening quickly; the sound of that day is bitter with loud cries from man; it is a day of wrath; a day of distress and anguish; a day of ruin and devastation; a day of darkness and gloom; a day of clouds and thick darkness; and a day of trumpet blast and battle cries against the fortified cities and the lofty battlements.

(3). What will happen to men because they have sinned against God: they will walk in a daze like blind men; blood will be poured out like dust; and their flesh will be poured on the earth like dung.

(4). A full and sudden end of all inhabitants on earth.

"In the fire of his jealous wrath, all the earth shall be consumed; for a full, yea, sudden end he will make of all the inhabitants of the earth." (Zephaniah 1:18b RSV)


"Come together and hold assembly, O shameless nation, before you are driven away like the drifting chaff, before there comes upon you the fierce anger of the LORD, before there comes upon you the day of the wrath of the LORD. Seek the LORD, all you humble of the land, who do his commands; seek righteousness, seek humility; perhaps you may be hidden on the day of the wrath of the LORD. For Gaza shall be deserted, and Ashkelons hall become a desolation; Asdod's people shall be driven out at noon, and Ekron shall be uprooted." (Zephaniah 2:1-3)

(1). It is time for the whole nation to assemble for prayer and revival.

(2). You right now are a nation without shame, so that first you must realize the sin that is within your borders.

(3). Before this judgment comes upon you, seek the LORD and do His commands.
(4). There is a special appeal to the few humble in the land.

II. The judgment and punishment of the Nations (2:4-15).

1. Philistia doomed (2:4-7).


3. Ethiopia and Assyria doomed (2:12-15). Even though God through the clear prophecies of Jeremiah is to use Assyria as a vessel to punish Israel and Judah, also on them as in finality predicted in Nahum will come judgment.

"And he will stretch out his hand against the north, and destroy Assyria; and he will make Nineveh a desolation, a dry waste like the desert. Herds shall lie down in the midst of her, all the beasts of the field; the vulture and the hedgehog shall lodge in her capitals; the owl shall hoot in the window, the raven croak on the threshold; for her cedar work will be laid bare. This is the exultant city that dwelt secure, that said to herself, 'I am and there is none else.' What a desolation she has become, a lair for wild beasts! Everyone who passes by her hisses and shakes his fist." (Zephaniah 2:13-15 RSV)

III. The Restoration (Zephaniah 3:1-20)


(1). That city is rebellious.

(2). That city is defiled.

(3). That city listens to no voice or correction from God.

(4). That city does not trust in God, nor does it draw near to God.

(5). The officials of the city are roaring lions, and their judges are evening wolves that leave nothing till the morning.

(6). The prophets of the city are wanton and faithless men.

(7). The priests profane what is sacred and do violence to the law.

(8). God is still working righteousness in the city, doing no wrong to them; and every day without fail God shows His true justice. In the morning He is still there; yet the conscience of the unjust reflects no shame.

(9). All around Judah and Jerusalem God has cut off nations and laid them waste; and although God thought surely the city of Jerusalem will fear me, but the city became more eager to make their deeds corrupt.
2. The day of judgment is a limited day of judgment on Judah but also in a more universal sense and later on the whole earth (3:8).


10-3: An Outline of Ezekiel

Recall that while Jeremiah was prophesying back in the home country of Judah, Ezekiel was already Captive in Babylon, taken captive there in 597 B.C. by Nebuchadnezzar along with king Jehoikim. Daniel was a younger contemporary in the same land with Ezekiel, Daniel in the court, Ezekiel in the country by the river Chebar.

I. Ezekiel’s vision of the glory of God and God’s call to the prophetic office (1-3).


Poor Jerusalem and Judah didn’t stand much chance, it would seem. Prophets all the way from Isaiah and Amos, Miach and Jeremiah prophesied against them. Yet they did not listen! These symbols are meant to catch the imagination and mind of the people that their beloved city and state would be destroyed.

1. Symbol of Tile, the siege of Jerusalem (4:1-3).

2. Symbol of Posture, the duration of the Exile (4:4-8).

What duration do you expect? We heard from Daniel and from his quoting of Jeremiah that it would be seventy years. Let us see what Ezekiel from out in the country of Babylon, by the River, had to say.

"Lie also on your left side, and lay the iniquity of the house of Israel upon it. According to the number of the days that you lie on it, you shall bear their iniquity. For I have laid on you the years of their iniquity, according to the number of the days; so you shall bear the iniquity of the house of Israel. (Remember we are talking about the northern kingdom of Israel now whose captivity started much before Judah to the south.) And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. (now it comes to the southern kingdom of Judah.) I have liad on you a day for each year. Therefore you shall set your face toward the siege of Jerusalem; your arm shall be uncovered, and you shall prophesy against it. And surely I will constrain you so that you cannot turn from one side to another till you have ended the days of your siege." (Ezekiel 4:4-8 NJKV)


(1). One third of the city shall be burned by fire (5:2).

(2). Of those left one third of the people will die of pestilence (5:12), one third will fall by the sword, and the other third will be scattered to the winds.

III. The Prophecies Against Foreign Nations (25-32).

IV. Prophecies of Restoration (33-39).

V. New Jerusalem, new temple and new government with the Final Redemption (40-43).

10-4: WHY Me on the National Level, Habakkuk?

Habakkuk is thinking aloud about the problems that confront the people of God nationally and internationally. Nationally, Habakkuk cries that the law of God is neglected in Judah, and that injustice triumphs over justice in his home country. God takes Habakkuk focus off Judah and places it on the threat of the Chaldeans. God has raised up this scourge to all the rest of the world. That brings Habakkuk to wrestle with another problem: why does God let a nation as wicked as the Chaldeans to triumph over peoples and nations much better than they are? The answer of Jehovah in a message of comfort is that God will protect His own people from annihilation. Habakkuk climbs up on the tower for an answer. What he receives is a revelation of the many woes that will come on proud and cruel Babylon.

Little is known of Habakkuk. He calls himself "the prophet", but this could mean both that he was little known in his own time or that he was well-known. He was certainly not as well known as Jeremiah with whom he was a contemporary. Neither of these two prophets make any reference of one another. While Jeremiah was preaching the great sermons, attempting to lead Israel back to God, Habakkuk was dealing with the problem of how does God allow all this evil to exist.

The problems that Jeremiah dealt with in the home country are also the problems that Habakkuk dealt with. Internationally Nineveh and Assyria are gone, having no doubt been destroyed, and Babylon is the rising power. This is the period of four great prophets: Zephaniah, who being a prince was able to escape charges of treason although predicting the destruction of Jerusalem; Jeremiah who did a lot of preaching and who saved because he had a friend that was a prince; a prophet named Uriah, who did not write a book in the Bible, but who is mentioned in Jeremiah 26, who fled into Egypt to escape the anger of king Jehoiakim because of his preaching on the destruction of Jerusalem, but who was brought back to Jerusalem and killed; and Zephaniah.

Carroll summarizes the purposes of the prophecies of Jeremiah, Habakkuk, and Zephaniah.

"Jeremiah's problem was to warn Israel of her sins, predict the coming destruction, prophesy of the preservation of the remnant and the restoration to their own land again after the exile, and--thus be the means of preserving religion among the exiles, securing their return and preparing the way
for the glorious age that should follow. The prophesy of Zephaniah was very similar to that, but teh prophecy of Habakkuk is different. Habakkuk is not a preacher in the same sense in which Zephaniah and Jeremiah were. It is no part of his talk to warn the people of their sins, to warn them against the impending destruction at the hands of Babylon, to seek to induce, if possible, repentance on their part and to promise a future return and restoration. That is not his problem! How is it that God permits this moral evil, and the answer is this: Israel is allowed to go on in her iniquity, but God is going to raise up the Chaldean power to punish her for her sins, and she must suffer destruction because of those sins at the hands of that power."


Although Bible History and the message of the Bible is primarily centered around the little country of Israel (except during the reigns of David and Solomon when they were dominant power in the world, and except when they split into the divided kingdoms of Judah and Israel after Solomon), God does not in His dictated messages of the Bible by any means ignore the dominant world powers of the Old Testament period, first Nineveh-Assyria and later Babylon. God makes efforts at rescuing the people in these countries as when He sent Jonah to preach to Nineveh, working with the people individually through His messengers as Daniel talking to the kings of Babylon, as Ezekiel preaching in the land of Captivity; and God announces through Prophets how He is both using these world powers to bring judgment on His chosen people and then will in turn punish them. Like God makes clear through Habakkuk, they are not getting away with anything.

The reason that we can speak of first the Prophets of the Assyrian Period and then the Prophets of the Chaldean Period (Babylon and Persian) is because the words "Nineveh", "Assyria", "Babylon", and "Chaldea" are mentioned often in the Bible; and the extent to which those words are mentioned in the Writing Prophets can to a certain extent tell us in what general period the particular Prophet wrote. For the most part I think it is irrelevant to place a specific date on any Prophet, except to make an attempt to keep them in the same period. Of course, where it helps us is in that any secular history would place additional light on the life and times of the particular Prophet, nationally and internationally.

In one sense of the word, the early world was a small world. In approximately 2000 B.C. when Abram, later to be called by God Abraham, was called out of Ur of Chaldea, it was far from a dominant world power. Babylon was only then a small village north of Ur. When Abraham entered the Promised Land of Canann, there were not real nations, only tribes of peoples. From the days of Abraham to the individual destruction of Judah and Israel, there is ample evidence of commerce between the Mesopotamia Valley of Ur, Babylon, and Nineveh. Babylon was located on the Euphrates River, Nineveh on the Tigres; and that fertile valley of the two rivers was called the Mesopotamia Valley. Early in Bible history (the book of Genesis) Babel, the forerunner of Babylon, is mentioned as a nation that
tried to extend themselves to heaven and had their languages confounded from one into many. Also Nineveh is mentioned as being founded by Nimrod the hunter.

Persia, Babylon, and Assyria in the Old Testament

During the attempt in this book of gaining A FOOTHOLD IN THE WRITING PROPHETS, we have developed the 16 Writing Prophets clustered around the Assyrian Period, the Chaldean (Babylon and Medes) Period, and the Persian Period. In the Assyrian Period there was Obadiah (he dealt with a lesser power, Edom, although at that time they were not little compared to Israel), Joel, Jonah, Amos, Hosea, Isaiah, Micah, and Nahum; in the Chaldean Period there was Zephaniah, Habakkuk, Jeremiah, Ezekiel, and Daniel; and in the Persian Period there was Haggai, Zechariah, and Malachi.

Since in this chapter we are at the Persian Period where the children of Israel were allowed to return to their home country (called the Restoration from the Exile) with the subsequent rebuilding of the Temple, we will first look at the Biblical references to Persia. The standard is YOUNG'S ANALYTICAL CONCORDANCE, perhaps the most exhaustive concordance ever written on the Bible, listing the place every word is mentioned in the Bible by books. The word "Persia" is found 25 times in the Old Testament, most of those in the historical books of II Chronicles (3), Ezra (11), and Esther (4), but also in the Writing Prophets of Ezekiel (2) and Daniel (5).

The reference to Persia in Daniel 8:29 is during the interpretation by Gabriel of a vision that Daniel had during the reign of king Belshazzar. Since Babylon is still the dominant world power, it is a prediction of the Persian kingdom to come.

"The ram which thou sawest having two horns are the kings of Media (under Darius later the Babylon kingdom became the kingdom of the Medes) and Persia." (Daniel 8:20 KJV)

Daniel lived through years of the Babylonian kingdom, and as as person of great power in the kingdom, and into the Persian Period. Another of Daniel's visions that dealt with dominant world powers was dated according to the reign of Cyrus, the king of Persia.

"In the third year of Cyrus king of Persia a thing was revealed unto Daniel, who name was called Belteshazzar: and the thing was sure, but the time appointed was long: and he understood the thing, and had understanding of the vision." (Daniel 10:2 KJV)

Daniel 10:13 was also a prediction of how Daniel would be threatened by a Prince in Persia, and how God would protect him; then with Daniel 11 there is a beginning of the predicted historical events under three kings of Persia starting with Darius. Ezekiel's two references are predictive.

Ezra was the historical beginning of the return from Exile under Cyrus, the king of Persia.

"Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus kind
o Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill-offering for the house of God that is in Jerusalem." (Ezra 1:1-4 KJV)

The next references contain a listing of the kings as related to how the people already in the land of Judah frustrated the building of the temple on the part of the returned Exiles.

"Then the people of the land weakened the hands of the people of Judah, and troubled them in building. And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king od Persia, even unto the reign of Darius king of Persian. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. And in the adys of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Aphrasites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the naitons whom the great and noble Asnapper brought over, and set in teh cities of Samaria, and the rest that are on this side the river, and at such a time." (Ezra 4:4-10 KJV)

This Ahasuerus, King of Persia, is also mentioned in the historical book of Esther. Esther, one of the captives from dispersed Israel, became the favoured queen and wife of this king. There were far more Jews that remained in Persia than that returned to Jerusalem, Esther. Mordecai, a relative of Esther that protected and instructed her initially, was made a ruler in the Persian kingdom next to king Ahasuerus.

"And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea (land of the Gentiles, or Europe). And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia? For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed." (Esther 10:1-3 KJV)

Quickly we see one of the main reasons that the counselors of the land of Judah that hampered the work of rebuilding the Temple were not successful with the kings of Persia. God was taking care of His people on both ends of the world, in Jerusalem and in the capital of Persia.
The word "Babylon" looms larger in the Old Testament as it is mentioned approximately 58 times in the historical books of II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, and Esther; three times in the book of Psalms; and in the Prophets Isaiah (13), Jeremiah (163), Ezekiel (16), Daniel (17), Micah (1), and Zechariah (2). You can see how Jeremiah could be called the Babylonian Prophet with the word mentioned 163 times as Jeremiah predicted the Capture of Jerusalem and Judah by the Babylonians, and then beyond that predicted the destruction in turn of Babylon. Ezekiel of course was taken among the captives to Babylon where he preached by the river Chebar. Isaiah being of the Assyrian Period had more to say about Nineneh and Assyria than Babylon, although was predictive on Assyria in that there are 13 references to that nation. As early as Jonah of the Assyrian Period, since Jonah was sent to preach to Nineveh we have references to that domiant city of the Assyrian Empire. We can appreciate Jonah not wanting to preach to the Ninevites, because he just did not like them: the whole world did not like them, and in fact feared them for their cruelty in war and captivity. Judah and Jerusalem were far more fortunate than Samaria in captivity to fall into the hands of the Babylonians who were less cruel. Of course, God had this in mind in the preaching of Jeremiah as he urged the people of Jerusalem to submit to the domination of Babylon.

This Period of Hebrew History called the Restoration in the life of the reborn nation was dominated by the rebuilding of the Temple. This rebuilding of the Temple as with so much else in Old Testament history as directed by God had to do with the building of a spiritual temple to come after the life of Christ on earth. But for now, back to the rebuilding of the physical temple: Cyrus, King of Persia, announced that since Jehovah the God of heaven had given into his power all the kingdoms of the earth, and that this God had charged him with building a house in Jerusalem of Judah. Forty-two thousand Jews responded to this proclamation, returning to their homeland, and taking with them more than seven thousand servants.

10-6: The Prophet Haggai

There was much opposition from the people already in the land which reminds us of the contemporary opposition to the returned Jews from the Arabs, both claiming the land as their home. In 520 B.C. the Prophet Haggai came to Zerubabel, the governor of Judah under the Persian Empire, and also to Joshua, the high priest, to rebuke the people for building beautiful new homes to live in while the house of God was neglected. The people resumed work on the temple.

"Then Zerubbabel the son of Shealtiel, and Joshua the son of Hehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him; and the people feared before the LORD. Then Haggai, the messenger of the LORD, spoke to the people with the LORD's messages, 'I am with you, says the LORD.' And the LORD stirred up the spirit of Zerubabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked on the house of the LORD
of hosts, their God, on the twenty-fourth day of the month, in the sixth month.” (Haggai 1:12-15 RSV)

Notice several interesting statements in this Biblical passage: (1) While the LORD God through “the spirit” as the Word of God came to Haggai was speaking to the Prophet and through the Prophet, and probably because of the words through the Prophet the spirit was also moving in Zerubabel on the government side and Joshua on the religious side; (2) and the spirit also moved among the “remnant” of the people; (3) the remnant becomes extremely important as we allow the New Testament to interpret the Old Testament for us, indeed coming to see from the total perspective of the Bible that it is a remnant of the remnant that truly belongs to God; and (4) we come to see that the LORD God demands that His own house be built that He knows He will in turn tear down after the body of Christ replaces that Temple.

God’s demands that His own House be rebuilt!

1. While the people are saying that “it is not time” to rebuild the house of God, they have the time to build and live in fine homes.

“Then the word of the LORD came by Hagaai the prophet, ‘Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?’” (Haggai 1:3,4 RSV)

2. You as a people are not doing well because you have neglected the house of God.

“Consider how you have fared. You have sown much, and harvested little; you eat, but you never have enough; you drink, but you never have your fill; you clothe yourselves, but no one is warm; and he who earns wages earns wages to put them into a bag with holes.” (Haggai 1:5,6 RSV)

3. Build Me a House, says the LORD of hosts, that I may have pleasure in it, and that the LORD can appear in His glory. We know from later New Testament history that the Son of God, Jesus Christ, is when God appeared in all His glory; so that we can also conclude that the building of the physical Temple was preparation for the later building under the headship of Christ of the Spiritual Temple.

“Go up to the hills and bring wood and build the house, that I may take pleasure in it and that I may appear in my glory, says the LORD.” (Haggai 1:7 RSV)

4. The people were seeking much gain but getting little gain, because they were busying themselves with their own houses while the house of God lies in ruins.

“You have looked for much, and, lo, it came to little: and when you brought it home, I blew it away. Why? Says the LORD of hosts. Because of my house that lies in ruins, while you busy yourselves each with his own house.” (Haggai 1:9 RSV)
5. God directs the blessings of the weather and the crops against them until they build His house.

="Therefore the heavens above you have withheld the dew, and the earth has withheld its produce. And I have called for a drought upon the land and the hills, upon the grain, the new wine, the oil, upon what the ground brings forth, upon men and cattle, and upon all their labors." (Haggai 1:10,11 RSV)

NOTE: Something that we will see in the next chapter from Romans 1 is that a nation spirals downward when they stop thinking about God. I am sure that God was concerned that since they were not thinking on and building His house that they also were not thinking on Him. The consequences would be inevitable if not quickly corrected!

An Outline of Haggai

Like many books of the Bible, the book of Haggai outlines itself with a grouping of 4 appeals, each beginning with "the word of the LORD came": (1) Haggai 1:3; (2) Haggai 2:1; (3) Haggai 2:10; and (4) Haggai 2:20. Respectively the subjects are: (1) It is time to build the Temple; (2) God is with them in the building of the temple; (3) the appeal to the true inward cleanliness of the people; and (4) the Day when God will shake heaven and earth.


"...and they came and worked on the house of the LORD, their God, on the twenty-fourth day of the sixth month, in the second year of King Darius." (Haggai 1:14b,15 NJKV)


Is it nothing to you that can remember the glory of the former temple, what the temple looks like today?

Be Strong and Work!

The Spirit of God remains among them according to the Covenant made with the people out of Egyptian bondage.

It is a "Little While" until the Final Shaking of Heaven and Earth, Haggai 2:6-9.

(1). Once more God is going to shake heaven, earth, the sea and dry land, and it in a "little while".

(2). Then God is going to shake all nations.

(3). All nations will come to the "Desire of All Nations".

(4). God will fill THIS TEMPLE with Glory. This Temple is obviously the "Desire of All Nations".

(5). God identifies Himself as the owner of all the silver and gold on the earth.
(6). The glory of this latter temple, the temple of the Desire of All Nations, shall be greater than the temple built by Solomon in all its glory. We know this because the temple of the restoration in physical glory never came to compare to the Temple built by Solomon.

(7) "In this place"—that is in the Temple of the Desire of All Nations—God will give peace!

Appeal to a Consecrated and Dedicated Life among the People.

The People are Unclean!

“So is this epeople, and so is this nation before Me,’ says the LORD, ‘and so is every work of their hands; and what they offer there is unclean.” (Haggai 2:14 NJKV)

2. But from this day forward—Consider it as a marked day—God will bless them. This appears to be a blessing of guaranteed material blessing!

“Is the seed still in the barn? As ye t the vine, the fig tree, the pomegranante, and the olive tree have not yielded fruit. But from this day forward I will bless you.” (Haggai 2:19 NJKV)

IV. Appeal to the Final Eschatalogical Period, Haggai 2:20-23.

“I will shake heaven and earth. I will overthrow the throne of kingdoms; I will destroy the strength of the Gentile kingdoms. I will overthrow the chariots and those how ride in them (the warriors and the vehicles of the warriors); the horses and their riders shall come down, every one by the sword of his brother.” (Haggai 2:21,22 NJKV)

10-7: Zechariah

Zechariah and Haggai were contemporary Prophets. When king Darius came to the throne of the Persian kingdom in 521 B.C. he confirmed the decree of Cyrus that the temple in Jerusalem of Judah would be rebuilt. Both Zechariah and Haggai encouraged the people to rebuild the temple which they did in 516 B.C. The prophecies about the Coming Messiah become more significant in the book of Zechariah than from any other book except Isaiah. Prophecies about the First Coming of Christ are found in Zechariah in: (1) Zechariah 3:8; (2) Zechariah 9:9; (3) Zechariah 9:16; (4) Zechariah 11:11-13; (5) Zechariah 12:10; (6) Zechariah 13:1; (7) Zechariah 13:6. On the Second Coming of Christ: (1) Zechariah 6:12; and (2) Zechariah 14:1-21.

NOTE: By the way, the book of Zechariah with its visions is good preparation for reading and understanding of the book of Revelation. In Zechariah you will see many of the same subjects of visions as horses and riders, horns, the surveyor, the golden lampstand, the vision of the woman, and the chariots.

10-8: The Prophet Malachi
Approximately one hundred years after the Restoration had passed, the Temple had been rebuilt, but the normal cares of daily life had worn down the enthusiasm for God and spiritual matters. There had been a revival under Nehemiah, but now the people and the priest had become blackslidden. There was the form of the Law and worship, but no substance. Blind and lame sacrifices were being offered in the Temple. The priests had departed from what God setup in the giving of the Law of Moses. The people were divorcing Jewish wives and taking wives of the heathens in the homeland. There are accusations against God as to how He favors the wicked. Judah is robbing God by withholding the tithe in support of the ministers. Yet there will come a day when there will be a positive and definite separation between the righteous and the wicked.
READER’S NOTES:
Chapter 11: LAST DAYS and Eschatology in the Prophets

Rightly so, most people think of the end of time when they think of the book of Revelation. Few verses are as well-known and as beautiful as Revelation 21:1-4.

“And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I hear a loud voice from heaven saying, ‘Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying; and there shall be no more pain, for the former things have passed away.’

Brother, that is about as terminal as you can get for last things. When the old and first heaven and earth pass away, that is terminal! When there is no more sea, you have terminally seen the oceans wiped away. When the holy city of Jerusalem is lowered from heaven to earth, that will be the terminal location as God sets up His forever tabernacle with God’s people. Tears become terminal, “no more”; death is terminated; and sorrow, crying, and pain are terminated forever.

Yet the book of Revelation was originally written to also have an immediate message for the people of that generation. If we are to properly understand the book of Revelation, we must try to first of all understand what the original message was to that first generation. The book of Revelation is much like the books from the Prophets. In fact both Revelation and the Prophets have a predictive element, generally called by many prophecy. Likewise both the Prophets and Revelation first of all had an immediate message to the generation to which it was originally written.

The predictive element, or prophecy in popular jargon, of both the Prophets and Revelation, present a series of fulfillments. This is one aspect of prophecy that makes it difficult. Dr. B. H. Carroll expressed it in the manner quoted below.

“Many prophecies, or predictions, receive successive fulfillments, thou though there is a fulfillment higher and greater than all the rest. This we call the ‘perspective’ of prophecy. In general, Orelli’s statement holds good: ‘A prophecy can only be regarded as fulfilled when the whole body of truth included in it has attained living realization.’

11-1: Beginning of the Last Days.
While there is much that we are not intended to know about last things, or eschatalogy, there are certain clear facts that can be laid down from the Bible. When the last days begin is one of those easy to be clearly understood although like many other truths of the Bible it has been distorted by those who make up their minds from extra-Bible sources and then come to the Bible to prove what they already know to be true.

This poor hermeneutical approach is called "isogesis", that is the reading of meaning into the Bible, as contrasted to "exegesis" which is reading out from the Bible the meaning.

The Prophet Joel laid it out and the Apostle Peter quoted it to explain what was happening on the first day of Pentecost after Christ's resurrection.

"For these are not drunk, as you suppose, since it is only the third hour of the day. But this is what was spoken by the prophet Joel: 'And it shall come to pass in the last days, says God, That I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy. Your young men shall see visions, Your old men shall dream dreams. And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy. I will show wonders in heaven above And signs in the earth beneath; blood and fire and vapor of smoke. The sun shall be turned into darkness, And the moon into blood, Before the coming of the great and notable day of the LORD. And it shall come to pass That whoever calls on the name of the LORD shall be saved.” (Acts 3:15-21)

1. "...in the last days..."

You who try to distort even what eschatalogy we can know for sure listen to what the Apostle Peter says. He said these events on the first day of Pentecost after the Resurrection started the fulfillment of the predictions of the "last days".

2. the democratic outpouring of the Spirit.

No longer is the Spirit the special gift to Prophets, Priests, and other full time exponents of religion. It is poured out after this historical point on sons, daughters, young, old, men and women.

3. a historical jump

Time is not that important to God. The Apostles tell us how that to God one day is as a thousand years and a thousand years is one day. So time jumps from the first day of Pentecost to nearly the end of time when unusually things start happening to the heaven and the earth. Here are some of those signs: blood, fire, smoke, sun-darkness, and moon diminished.

4. "...day of the LORD".

"Before"...God does let us know some time sequences. These signs in the heavens and on the earth come before the Great and Notable Day of the LORD.
11-2: The Great and Notable Day of the LORD.

The Day of the LORD, the Day of the LORD, the Day of the LORD—it was well established in the Old Testament Prophets long before the Apostle Peter quoted from the Prophet Joel.

1. Isaiah 2:12.
"For the day of the LORD of hosts shall come upon everything proud and lofty, upon everything lifted up—and it shall be brought low."

"Wail, for the day of the LORD is at hand! It will come as destruction from the Almighty. Therefore all hands will be limp, everyman's heart will melt, and they will be afraid. Pangs and sorrows will take hold of them; they will be in pain as a woman in childbirth; they will be amazed at one another; their faces will be like flames. Behold, the day of the LORD comes, cruel, with both wrath and fierce anger, to lay the land desolate; and He will destroy its sinners from it. For the stars of heaven and their constellations will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine. I will punish the world for its evil, and the wicked for their iniquity; I will halt the arrogance of the prod, and will lay low the haughtiness of the terrible. I will make a mortal more rare than fine gold, a man more than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth will move out of her place, in the wrath of the LORD of hosts and in the day of His fierce anger. It shall be as the hunted gazelle, and as a sheep that no man takes up; every man will turn to his own people, and everyone will flee to his own land. Everyone who is found will thrust through, and everyone who is captured will fall by the sword. Their children also will be dashed to pieces before their eyes; their houses will be plundered and their wives ravished."

NOTE: This is where you see a spectrum to predictions. This was a prophetic warning from the Prophet Isaiah to Judah who would shortly be destroyed and captured by Assyria. Yet this historical event that is now behind us long ago is mild compared to the Greatest and Most Notable Day of the LORD, when judgment comes on the heavens and the earth and all the people living.


Paul made it clear that while God has previously shaken the earth only, He is on this Great and Notable Day going to shake both heaven and earth. (It is the heavens of sky, stars, sun, moon, etc.)

"See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven, whose voice then shook the earth; but now he has promised, saying, 'Yet once more I shake not only the earth, but also heaven.'"


IT IS DEFINITELY A DAY OF JUDGMENT ON THE EARTH, THE UNIVERSE, AND MANKIND FOR DISOBEDIENCE AND NOT LISTENING TO GOD!
4. All Creation Groans for A Day After this Day.

The Apostle Paul also tells us of A Day for which the whole creation of heavens and earth groan for that comes after the Day of Judgment, for the old has to pass away before the new can come. It is much like the law of entropy of thermodynamics of physics which essentially states that the disorder in the universe is increasing. God made this old earth and the canopy of the heavens with the support of the other planets in a marvelous way; but He also made it to run down at a certain finite time, and as that groaning of the universe reaches that peak of disorder then the weather will become abnormal, the unusual events of earthquakes and floods and other acts of nature will happen.

11-3: Battle of Jehoshaphat and Jewish Conversion?

At this point something should be considered that Dr. B.H. Carroll writes in his commentaries, AN INTERPRETATION OF THE ENGLISH BIBLE. He is treating the Prophet Joel in "The Prophets of the Assyrian Period". "In 3:1-21 (Joel) we have a forecast of the judgments on the anti-Christian nations. First, there is a summons to the battle of judgments in which God pours out his wrath upon these nations because of their treatment of his people, Israel. This accords with Isaiah 66:5-6; Daniel 11:36-45; Zechariah 14:1-15; and Revelation 19:11-21, in which is described the great battle of Jehoshaphat at which the Jews are to be converted, a result of the interposition of God, as described here in 3:14-17. This ushers in the millennium in which Judah (or the prince of Judah) will win the victory over the world in bringing in the Messiah's kingdom and disseminating the knowledge of him to the ends of the earth."

Later, we must look more closely at those Scriptures which Carroll references along with Joel 3:1-21: Isaiah 66:5-6, Daniel 11:36-45, Zechariah 14:1-15, and Revelation 19:11-21. There are few commentators and Bible writers I respect as much as Carroll, but I can not buy his arguments about the battle of Jehoshaphat and especially on the conversion of the Jewish nation. Much of our concept of whether the Jewish nation as a whole will be converted, or not, depends on a proper interpretation of Romans 11, and we will also come to that in a few pages.

Since very few religious books have been written in the last twenty years I consider worth reading, often I turn to Carroll's commentaries along with the NEW INTERNATIONAL COMMENTARIES. The impact of the fundamentalists in all denominations and even non-denominations has ruined both the Christian movement in America and the religious literature. Tacitly about twenty years ago, a spirit of Christianity swept across this country that began to consider that American worldliness was not world worldliness: churches and denominations sold out to a concept of identification with the world, allowing for success as an influential force, placing separation of church and state on the backburner to order to sponsor schools, and developing a justified spirit of fighting and accusation. What has happened in this fundamentalist movement is that the desires of the people...
to hear something new and consistent with their finely tuned but perverted American Conscience has heaped to themselves teachers that entertain with accusation against the government, slanders against the government leaders, and an exaltation of an old time religion that itself may not be consistent with the Bible. In this whole process the notes of the Scofield Reference Bible have become enshrined to the same level as the Bible itself, and Christianity is as guilty as the Mormons of creating extra-Bible.

**11-4: All Israel Saved, Romans 11.**

Here is the key verse of Romans 11 as far as the proposed conversion of the Jewish nation, 11:26. “And so all Israel will be saved, as it is written...”

I have wrestled with it for years, ever since I took Romans under Dr. Gorman at Southwestern Seminary in 1961. I have suspected what it really says for years, but have been reluctantly to really proclaim it because of the dominant trend among fundamentalists. (Let’s face it, right now, the fundamentalists are popular, and they do control the largest Protestant denomination in the world, the Southern Baptist Convention.)

Well, here it is: WHAT PAUL IS SAYING IS JUST AS HE HAS DEVELOPED IN ALL THE REST OF ROMANS 11 AND THE TOTAL OF THE BOOK OF ROMANS; THAT IS, THAT ALL ISRAEL IS NOT OF THE NATION OF ISREAL, BUT RATHER ALL ISRAEL THAT ARE THE CHILDREN OF GOD, JEW OR GENTILE WILL BE SAVED.

Let’s face it. A sudden conversion of the Jewish nation before the Second Coming of Christ will do little for all the Jews that have lived from the time of Abraham to the present. It may be a trend to be unduly optimistic among Americans, or an over-identification with the Jews as the people of God; but whatever the evidence of Roans 11:26, or Romans 11, or the book of Romans with the rest of the Bible does not support a conversion.

Also we should look at Romans 11:26b with the quote from Psalm 14:7, Isaiah 59:20,21, and Isaiah 27:9.

“‘The deliverer will come out of Zion, and He will turn away ungodliness from Jacob; for this is My covenant with them, when I take away their sins.’”

The meaning of this is obvious. IT IS THE FIRST COMING OF CHRIST, the Deliverer. This is the historical occasion when Christ turned away ungodliness from Jacob. This is the fulfillment of the new covenant as God through Christ took away the sins of the nation of Israel as well as the whole world.

 Granted, something has to happen after the "fulness of the Gentiles be come in" of Romans 11:25. Evidently there will be more conversions among the Jewish people after this fulness, but that is far from a total conversion of the nation.
“For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in.” (Romans 11:25)

This fullness of the Gentiles coming in would naturally correlate with the Gospel being preached to every nation of Jesus as recorded in Matthew 24.

11-5: Jesus on Eschatology, Matthew 24.

Jesus said:

“And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.” (Matthew 24:14)

Of course, you will notice here that no time seems to be allowed between the witness to all nations, or call it the fullness of the Gentiles, and the end of time. Granted that part is not inclusive because Jesus, like the Old Testament Prophets, uses the technique of jumping all the way to the end then coming back to fill in other details; and it is at this very point that the interpreter has problems. Notice how many times in Matthew 24 the discussion gets to “the end” then backs away to fill in more details.

1. Matthew 24:3.

“Now as He sat on the Mount of Olives, the disciples came to Him privately, saying, ‘Tell us, when will these things be? And what will be the sign of Your coming and of the end of the age/”

2. Matthew 24:4-4-6.

“And Jesus answered and said to them: ‘Take heed that no one deceives you. For many will come in My name, saying, I am the Christ, and will deceive many. And you will hear of wars and rumors of wars. See that you are not troubled; for all these things must come to pass, but the end is not yet.”

Well, wars and rumors of wars: we’ve had those forever. And at least Jesus definitely tells us here that the end is not yet!


“For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these are the beginning of sorrows.”

Well, this is also not the end. It is called “the beginning of sorrows”; and since the Apostle John used it for much of his outline in writing of Revelation, we will see it again. As far as kingdom against kingdom, we saw that in the Civil War as north and south were separated by way even as the nation of Israel became a divided kingdom of Judah and Israel. As far as nation against nation, we saw that in World War I, II, Korea, Vietnam, and the Gulf War. Also the famines, pestilences, and earthquakes...
we see more and more. And have you noticed the more that we are seeing in God’s chosen country of America.

NOTE: The message of God’s Prophets in the Old Testament is consistently that God judges cities and nations and beings judgment on those cities through acts of nature. (Horrors, how could that happen in the nation of God’s chosen people, America?)


“Then they will deliver you up to tribulation (this happened in the first century, shortly after Jesus and during the time of the writing of the book of Revelation) and kill you (read FOX’S BOOK OF MARTYRS), and you will be hated by all nations for My name’s sake.”

THE REAL QUESTION HERE IS: IS THIS A TRIBULATION THAT REPEATS AGAIN LIKE SO MUCH OTHER PROPHECY WHERE THERE IS A SPECTRUM OF FULLFILMENT!

“And then many will be offended, will betray one another, and will hate one another. Then many false prophets will rise up and deceive many.”

This happened even after Paul departed from Ephesus. It happened during the time the Apostle John was writing the little epistles dealing with a split in Christian fellowship.

“And because lawlessness will abound, the love of many will grow cold. But he who endures to the end shall be saved.”


Here is our most specific and definite information on the end!

“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.”

1. Tribulation and then the Universe coming to pieces physically.

2. The Second Coming of Christ.

3. The Tribes of Earth Mourn. I hardly think the tribes of Israel would be mourning if they had already been converted.

4. The Elect of God are gathered together from all over the earth and from heaven.

11-6: Great Tribulation.
Let’s face it, fundamentalists look for too much to happen to put off the end of time. Being caught up in materialism along with their justification of the gospel of wealth and the corollary of success, they also want a material kingdom on earth.

The tribulation of the first century was a tribulation such as to be able to fit the description of the great tribulation of Matthew 24:24-28.

“For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved; but for the elect’s sake those days will be shortened. Then if anyone says to you, Look here is the Christ or there, do not believe it. For false christs and false prophets will arise and show great signs and wonders, so as to deceive, if possible, even the elect. See, I have told you beforehand. Therefore if they say to you, Lo, He is in the desert do not go out; or look He is in the inner rooms: do not believe it. For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. For wherever the carcass is, there the eagles will be gathered together.”

That last verse certainly allows for many deaths, almost as if there has been a great battle. And of course, behind that comes the “immediately after that tribulation statement from Jesus of a shaking of the universe and the Second Coming.

Much of the key is the antecendant of “immediately after the tribulation of those days...” Does this verse in 24:29 refer back to the great tribulation of verse 21 or the more recent tribulation of the carcass falling and the eagles gather of verse 28. We should go with the obvious that verse 29 refers back to verse 28 rather than all the way back to verse 21, the bottom line being that the great tribulation was in the first century while there will be a tribulation before the shaking of the universe that can figuratively be compared to a battle.

11-7: Out of Respect for B.H. Carroll.

I recall something Spurgeon wrote in his book on homiletics, LECTURES TO MY STUDENTS. “Be not such a wiseacre as to think that you have nothing to learn from the past.” The fundamentalists have this down to a tee, and I would surely not follow their example in a lack of respect for the writings of Carroll. After all, Carroll after being President of Baylor, started Southwestern Seminary by teaching through the English Bible and writing his commentaries.


From a careful reading of this passage in the Prophet, I think several things are clear. First of all, the valley and battle of Jehoshaphat is an analogy of a place that the people to whom Joel was writing knew, and that it represented to end time to come "valley of decision" of Joel 3:14.
“Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining.” (Joel 3:13-15)

All these events happen simultaneously. A judgment of God on the earth and the people on the earth, on the heavens of the universe and the people in the universe. Of course, it reminds us that at the same time God is raining out judgment on the earth and the godless, He is protecting His own people. (Don't forget who those people of God are! The children of Israel of faith, the believing Jews and Gentiles.)

You can see a judgment call on the part of God not on in the connotation of "the day of the LORD", a time of the balancing of the scales, but also in verses like Joel 3:16.

“The LORD shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel.” (Joel 3:16)

Part of the problem of the fundamentalists is that they get lost in the historical sequence of the Bible. They find these prophecies like in Joel as if discovering new truth out of the total Bible context, and forget the rest of the Bible where much has been fulfilled.

You see that you must correlate much of Joel with simply the new heaven and the new earth that the Apostle John saw.

“So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and thee shall no strangers pass through her any more.”

Brother that its, Christ has come and the new heaven and new earth have heralded in the new Jerusalem lowered from heaven to earth. This is the end of time.

2. Isaiah 66:5-6.

Once again in Isaiah 66 you see the combining of the judgment on wickedness, the care for the elect of God, and the new heaven and the new earth coming together simultaneously.

“For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenced; and they shall be an abhorring unto all flesh.” (Isaiah 66:22-24)

And you can see here where Jesus and the Apostles referred back to in many of the New Testament teachings on eschatology. Of course, you must recall that it was the Spirit of Christ in the Old Testament days that was speaking through the Prophets. For example, you see immediately the
similarity between the “carcass of the men” of Isaiah and the eagles gathering over the carcasses of Matthew 24, and even the similarity to a battle that can be called the battle of the valley of decision or even just plain judgment.


Thanks to Jesus in Matthew 24 and the history of the first century we have a perspective from Daniel 1:31 with which you look at the last chapters Daniel, Daniel 11 and 12. Namely we know that the desolation of Daniel that Jesus speaks of is the destruction of the temple and Jerusalem by the Romans in 70 A.D. And from this we get our clue that Jesus in Matthew 24 is rehashing in a slightly different wording what He revealed to Daniel as the Spirit of Christ.

Therefore in Daniel 11 and 12 we will expect the day of desolation, the beginning of the sorrows, the great tribulation and physical judgment on the universe and on the peoples with the Second Coming of Christ.

Daniel 12:1,2 does take us one step farther in seeing that the great tribulation spills into tribulation becoming one.

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and a that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” (Daniel 12:1,2)

Here it is clear that a “time of trouble” similar to the great tribulation of Matthew 24 is simultaneous with the deliverance of the people of God to heaven and a judgment that delivers the wicked to the lake of fire and brimstone.

NOTE: This points out where we often make a mistake in biblical interpretation, going back to the Old Testament Prophets as if they are going to tell us more than Jesus and the Apostles made clear later. In general, while the Prophets can assist us in the understanding of say for example the book of Revelation, we must turn to the New Testament for our clearest understanding on eschatology.

11-8: Apostle Peter on Eschatalogy.

For example, consider the clarity of II Peter 3:10-13.

1. “the day of the LORD”

“But the day of the Lord will come as a thief in the night, in which the heavens will pas away with a great nose, and the elements will melt with fervent heart, both the earth and the works that are in it will be burned up.” (II Peter 3:10)

The Apostle Peter after thinking of all that Jesus had taught him and after careful study of the Prophets wrote that the “day of the Lord” included tribulation and judgment.
(1). the heavens above will pass away with a fervent heat. sounds like Daniel and Isaiah, huh!

(2). there will be a loud noise like a trumpet.

11-9: Eschatology and "Fear".

While the goal of the book of Revelation is to allow us and the first readers to see into the future, the goal of Revelation and the other books of the New Pentateuch is to prevent fear of death and the future.

First about what can and will happen to the churches, in particular the specific seven churches of Asia Minor that are representative of all churches, it is to tell the reader what will soon happen.

"This is a Revelation from Jesus Christ, which God gave Him so that He might show His servants what must very soon take place." (Rev 1:1 translation by J.B. Phillips)

For the rest of the book of Revelation, it for the reader to know what will happen in the future.

"Come up here, and I will show you what must happen in the future." (Rev 4:1 translation by J.B. Phillips)

It is in I John that the Apostle John under the leadership of the Spirit of Christ deals with fear of death that can come from any thoughts of the future events and last things. It is in one particular passage, I John 4:18, where John declares the cure for fear as love.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (I John 4:18)

You must recall that this is coming from "the disciple whom Jesus loved" (John 13:23 and John 19:26 and John 21:20) in order to get the full impact of its meaning. The disciple that Jesus loved enough and entrusted enough to place in whose hands the future care of His mother, Mary (John 19:27), is telling us from his own experience if you have that kind of love for Jesus it is a mature and perfected love that can cast out all fear of death and eschatology. You, no doubt, have listened to some of the Gaither videos, enough to realize that Christians of over 40 years service in gospel music, like the happy Goodmans, sometimes have doubts (fears) about eternal salvation and what awaits them in the after life, if anything. Well, John tells us in the composite witness of the New Pentateuch that if you love Jesus to the extent that He trusts you to the extent that He would place the care of His own mother into your hands, then you have the degree of mature or perfected love that can perfected cast out all fear of the after life!

And this is a good time and place to point out the love and grace of the whole tenor of the composite witness of the New Pentateuch. In 1987 when I desktop published my commentary on the Gospel of John, "Come and See", I wrote on the title page something which aptly applies to all five of the books from the Apostle John: "The sound of John is the sound of a gracious spirit: apologetic, patient, instructive, evangelistic, convincing, and non-condemning. Sin is mentioned only a few times,
believe almost a hundred times. The sound is an echo of the love in the voice of Jesus.” It is in short, THE SOUND OF A SOUND FAITH!

**Eschatology in the Prophets**

What was started in the last chapter on eschatology in the Prophets is continued now. However to the list of 16 major and minor Prophets is added other prophets of the Old Testament, like David, which are generally not considered as Prophets per se.

**11-10: Eschatology in the Pre-Prophet Prophets.**

These are the prophets like Moses who presented prophetic utterances long before those generally called Prophets. Like Moses, who in making a prophetic utterance in Deuteronomy about the first coming of the Messiah, said that Jesus would be another prophet like him.

1. Moses.

“Moses said, 'The Lord God shall raise up for you a Prophet like me from your brethren; to Him you shall give heed in everything He says to you. And it shall be that every soul that does not heed that Prophet shall be utterly destroyed from among the people.” (Deuteronomy 18:15,19 and Acts 3:22,23)

While it is obvious that the primary content of this quote from Moses is to tell of the first advent, like so many other prophecies you see the mountain tops blended together from a distance so that it runs all the way to the end of time. When it refers to the unbeliever "utterly destroyed from among the people" this is final judgment and eternal destruction.

2. Solomon.

Solomon in the book of Ecclesiastes speaks of a tribulation and the end of time, and then how the sun and moon will be darkened, the stars will fall from heaven, and the total powers of the heavens will be shaken.

NOTE: This is not the heaven where God dwells necessarily, but the heaven of sky and stars, galaxies, and planets. Generally the New Testament will refer to the galaxy as "heavens" and where God dwells as "heaven".

Jesus uses the language of Ecclesiastes 12:1-3, effectively quoting from it, as He tells in Mark of the Second Coming.

“But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in heaven will be shaken. And then they will see the Son of Man coming in the clouds with great power and glory. And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.” (Ecclesiastes 12:1-3 and Mark 13:24-27)
The sequence is obvious here. The only question is once again about hidden peaks which are being seen from a distance.

final great tribulation, so great that no flesh would survive unless it was shortened, with the advent of many false christs and false prophets...the lights go dim of sun and moon...stars fall out of the heavens...the whole galaxy is shaken...the Second Coming of Christ....the gathering of the elect from heaven and earth.

3. David in Psalms.

“The LORD said to my Lord, ‘Sit at My right hand till I make Your enemies Your footstool....He shall execute kings in the day of His wrath. He shall judge among the nations. He shall fill the places with dead bodies. He shall execute the heads of many countries.” (Psalm 110:1,3-6)

the over all goal is obvious since the time of the resurrection of Christ; that is, God is preparing to make the enemies of Christ His footstool

"the day of His wrath", that great One Day of the LORD, God will execute kings

NOTE: It is rated "R" again. There is no getting around the fact that the last events are going to be bloody and violent.
God's preliminary judgment is to selectively judge nations, filling certain nations with dead bodies and executing the leaders of certain countries

11-11: Eschatology in the Prophets of the Assyrian Period.

You will recall these from the last chapter:
(1). Obadiah; (2). Joel; (3) Jonah; (4) Amos; (5) Hosea; (6) Isaiah; (7) Micah ; and (8) Nahum

1. Obadiah.
Recall that Obadiah starts the theme of the "day of the LORD" in which all nations will be judged.

2. Joel.

Joel, also as you will recall from the last chapter, truly gets into the "day of the LORD", adding a location as the Valley of Jehoshaphat. This is where God makes the selective judgment on the nations. Jehoshaphat is referred to as "the valley of decision": this is the valley where multitudes exist. The sun and moon are darkened, the powers of the heavens are shaken.


The only contribution of Jonah to eschatology would be a possible location of "hades" as at the center of the earth. Recall that Jesus prayed in Psalm of how God would not leave his soul in "hades"; and when Matthew 12:40 records the quote of Jesus, it tells about the center of the earth as being the location of hades.
"For as Jonah was in the belly of the sea monster three days and three nights, so will the Son of man be in the heart of the earth three days and three nights." (Matthew 12:40)

You will recall also that the Apostle Peter in one of his little epistles told us how Jesus preached to the dead in "hades" during these three days.

4. Amos.

Of course, the primary message of Amos is to avert Assyrian captivity by repentance. This captivity would be an eminent judgment from God because of the sins of the people in the land; that is, because of other gods and because of the treatment of the people in the land. However beyond this judgment of captivity, Amos encourages the people with a vision of more distant blessings which is where Carroll reads in a millennium of blessings on this earth.

"Behold, the days are coming, says the LORD, when the plowman shall overtake the reaper, and the treader of grapes him who sows seed; the mountains shall drip with sweet wine, and all the hills shall flow with it. I will being back the captives of My people Israel; they shall build the waste cities and inhabit them; they shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. I will plant them in their land. And no longer shall they be pulled up from the land I have given them, says the LORD your God." (Amos 9:13-15)

We could say, "Okay, this was fulfilled during the days of Ezra and Nehemiah during the return from Persian captivity," but you will notice the last words of "no longer shall they be pulled from the land"; and this leads us to conclude that the contemporary return of the Jewish people to Israel is a fulfillment of this prophecy. We had to hand it to Carroll who wrote his commentaries approximately 1910 before the return of the Jews, recall that a true prophet is one whose predictions come true.

5. Hosea.

Hosea continues the theme of immediate judgment in Captivity because of the sins of the people. Likewise it has a prophecy of a returned restoration of the prodigal people.

"Those who dwell under his shadow shall return; they shall be revived like grain, and grow like the vine. Their scent shall be like the wine of Lebanon." (Hosea 14:7)

6. Isaiah.

Like on so many other subjects, the Prophet Isaiah is the prophet of Prophets, developing the restoration theme of Israel.

(1). Isaiah 2.

"Now it shall come to pass in the latter days..."

NOTE: No doubt this is eschatology. It is the "latter days".

"...that the mountain of the LORD’S house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it."
NOTE: Of course we have to allow for here that the mountain of the LORD is not a certain mountain even as we know that the tabernacle of God became figurative in that it became the body of Christ. Very possible "the mountain of the LORD'S house" is that body or tabernacle of Christ.

"Many people shall come and say, 'Come, and let us go up to the mountain of the LORD, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem."

NOTE: This does sound much like the fulness of the Gentiles as the Bible and Gospel goes throughout the whole earth.

"He shall judge between the nations, and shall rebuke many people..."

NOTE: Further this sounds like the selective judgment of the nations of the previous prophets.

"They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore."

(2). Isaiah 34.

"Come, near, you 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."

Obviously, this is something significant that is about to happen to the whole earth.

"For the indignation of the LORD is against all nations, and His fury against all their armies..."

It is the time of the indignation of the LORD, the time of the wrath of God, that One Day of the LORD. It is the selective judgment of God against the nations and their armies.

"He has given them over to the slaughter."

Notice that God Himself does not slaughter them, but rather He gives them over to be slaughtered.

"Also their slain shall be thrown out; their stench shall rise from their corpses, and the mountains shall be melted with their blood."

We must see from this in Isaiah 34:3 the viewing of the corpses of the dead of Revelation.

"All the host of heaven shall be dissolved, and the heavens shall be rolled up like a scroll; all their host shall fall down as the leaf falls from the vine, and as fruit falling from a fig tree."

This is also obvious from the many similar references in the Old and New Testament: it is a disintegration of the universe as planets, starts, and comets fall out of the universe, as the whole universe is rolled up like a scroll, and the host of many bodies fall off like leaves from a tree.

"For it is the day of the LORD's vengeance, the year of recompense for the cause of Zion."

(3). Isaiah 35.

This is another passage that Carroll likes to call the millennium during the time of the fulness of the Gentiles; yet as you read it carefully you will see that much of it refers to the salvation through Jesus as the blind see, the lame walk, and the gospel of salvation is preached.

7. Micah.
Micah copies Micah 2:1-3 from Isaiah 4:1-5 (the two were contemporaries), that passage on the "latter days", then adds two verses to it not found in Isaiah.

“But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all peoples walk every one in the name of his god; and we will walk in the name of the Lord our God for ever and ever.” (Micah 4:4,5)

It is obvious that can not be the exact conditions now as although the Israelites can now sit under their own vine and fig tree, they are still afraid because of the turmoil in their own land.


Nicot in his commentary on Nahum, Habakkuk, and Zephaniah writes about retributive judgment as contrasted to chastening judgment.

“No message could be more repulsive to the modern mind than the idea of retributive justice. But this truth finds open exposition in the messages of these seventh-century prophets. The historical events that befell Judah, Assyria, Egypt, and Babylon attest to the truthfulness of their declaration. It finds no contradiction in the Scriptures of the new covenant, but only repeated reinforcement (2 Thessalonians 1:6-10; 2 Corinthians 5:10).”

(1). II Thessalonians 1:6-10.

“...seeing it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. These will be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He comes, in that Day, to be gloried in His saints and to be admired among all those who believe, because our testimony among you was believed.”

Listen to those words and phrases: tribulation comes from God on those that trouble Christians....rest comes to the troubled when Christ comes again....at that say time, God takes flaming fire vengeance on those (1) who do not know God through Christ, and (2) do not obey the gospel of Christ....the troublers will be punished with everlasting destruction...it is called "that Day".

(2). II Corinthians 5:10, 11a.

“For we must all appear before the judgment seat of Christ, that each one may receive the things done in his body, according to what he has done, whether it is good or bad. Knowing, therefore, the terror of the Lord, we persuade men…”

11-12: Eschatology in the Prophets of the Chaldean Period.
You will also recall from chapter two the Prophets of the Chaldean Period: (9). Zephaniah; (10). Habakkuk; (11). Jeremiah; (12). Ezekiel; and (13). Daniel. Of course the reason for this title is that the Chaldeans or Persians become the dominant kingdom in the world, the Assyrians having received the destructive judgment by God as predicted by the Prophets of the Assyrian Period. While God will use godless nations to bring chastening judgment on his people, He will ultimate bring retributive judgment in turn on them.

(1). Zephaniah.

In the nature of progressive revelation it was inevitable that we would come to a book that was almost wholly devoted to the great and terrible, notable day of the LORD.

"The great day of the LORD is near; it is near and hastens quickly. The noise of the day of the LORD is bitter; there the mighty men shall cry out. That day is a day of wrath, a day of trouble and distress, a day of devastation and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fortified cities and against the high towers." (Zephaniah 1:14-16)

Listen to the key words and phrases: the noise will be awesome....the most courageous of men will cry out....tribulation is called trouble and distress....a day of devastation, desolation.....a day of darkness....a day of thick clouds that block light....a day of the trumpets of battle and alarm

"Gather yourselves together, yes, gather together, O undesirable nation, before the decree is issued, before the day passes like chaff, before the LORD's fierce anger comes upon you, before the day of the LORD's anger comes upon you!" (Zephaniah 2:1-2)

It is not only rated "R", it is rated "double R" for righteous retributive judgment.

"Therefore wait for Me, says the LORD, until the day I rise up for plunder; my determination is to gather the nations to My assembly of kingdoms, to pour on them My indignation, all my fierce anger; all the earth shall be devoured with the fire of My jealousy." (Zephaniah 3:8)

This is where God gathers all the nations together for the great slaughter of His wrath. Zephaniah calls it God's "assembly of the kingdoms". The end is obvious: it is the whole earth that is devoured with fire.

Zephaniah 3:9-20 is another of the passages that Carroll likes to call the millennium with the salvation of the Jewish nation in one day. However, what we really find is a "remnant " of the nation that does no unrighteousness.

"I will leave in your midst a meek and humble people, and they shall trust in the name of the LORD. The remnant of Israel shall do no unrighteousness...and they shall feed their flocks and lie down, and no one shall make them afraid." (Zephaniah 3:12,13)

(2). Habakkuk.

Much of Habakkuk is a protest of the Prophet to God, including a protest against the complete destruction of his country. As one commentator points out, it would take inspiration from the Spirit
of God to predict against your own wishes the destruction of your own people and country. Habakkuk reminds us of the “How long?” in the book of Revelation

“O LORD, how long shall I cry, and You will not hear? Even cry out to You, ‘Violence!’ And You will not save.” (Habakkuk 1:2)

“when He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, ‘How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?’” (Revelation 6:9,10)

(3). Jeremiah.

This Prophet could be a good study of distinguishing between the promises of Restoration immediately after captivity and eschatological restoration, for it is Jeremiah that while the Babylonians were actually overrunning the country bought a field in Anathorth (32:15). Jeremiah tells in chapter 29 of how the people would return to their own land from Captivity after 70 years. Where there is a need to distinguish is in that same capture when it speaks of the people returning to Yahweh with all their heart.

The guarantees of Jeremiah 31:35,36 are double edged. That is, Israel as a nation is guaranteed survival as long as the sun and moon give their light, then it will cease to exist as a nation at that time when the lights diminish.

“Thus says the LORD, Who gives the sun for a light by day, and the ordinances of the moon and the stars for a light by night, Who disturbs the sea, and its waves roar (The LORD of hosts is His name): If those ordinances depart from before me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever.” (Jeremiah 31:35,36)

I think it is obvious the when the ordinances of sun, moon, and starts dim, then the seed of Israel will exist with only a remnant as part of the elect. This does not allow at all for the complete salvation of the nation of Israel in one day as maintained by Carroll.

(4). Ezekiel.

B. H. Carroll calls Ezekiel 40-48 “the final condition of the redeemed.” In his Interpretation, he writes the following of this “great messianic age”.

“That is Ezekiel’s picture of the great messianic age. He believed that all the people that inhabited this land were people who had a new heart and a right spirit, who had the old stony heart taken out of them and a heart of flesh given them; that God’s laws were written in their hearts and on their minds; that they walked in his statutes and in his law; converted people, regenerated people, living in bliss upon the earth.”

Carroll makes a few remarks about the pre-millennium view on these chapters of Ezekiel. “Will this ever be literally fulfilled? Can it be possible that when Jesus Christ comes this will be fulfilled as Ezekiel pictures it? Our premillenialist brethren believe that this will be
literally fulfilled. They believe that Christianity must revert back to Judaism with Jerusalem as its center. To me it is unthinkable that our gospel with its worldwide vision and mission can become so cabbined, cribbed, coffined, and confined that it will be shut up to Palestine and to Judaism. That would be an unthinkable anticlimax."

NOTE: The Mormons with their so called restored gospel of works, the restoration of the priesthood and temple, come close to agreement with this brand of premillennialist of which Carroll writes.

Of course, a careful reading of Ezekiel 40-48 will show the similarity as background for the description of the temple of the New Jerusalem let down from heaven of Revelation 21.

(5). Daniel.

Most of Daniel has been fulfilled in the rise and fall of the Chaldean, Persian, Greek, and Roman kingdoms, in the establishment of the kingdom of Christ in the First Century, and then in the day of desolation as Jerusalem and the temple are destroyed by the Roman General Titus in 70 A.D. However, Daniel 12 obviously has yet to be fulfilled eschatological content.

Like in Revelation where the scene often switches between heaven's perspective and what happens on earth, Daniel 12 starts in heaven with the angel Michael standing up, and on earth a time of trouble (tribulation) such as never since there has been a nation. Recall that it is a war that breaks out in heaven in Revelation 12:7 between Michael with his angels against the dragon and his angels. tribulation so great to be greater than from now to before nations began (Dan 12:1) during that great tribulation those written in the book of life are delivered (12:1) there is the resurrection of the dead, some to everlasting life and some to shame and everlasting contempt (12:2)

Daniel is told to shut up the words, seal the book until the time of the end (12:4a) the implication is that at the end time it will be clear to those who believe (12:4a) the end time will be a time of people traveling to and fro all over the earth, and it will be a time of knowledge explosion (12:4b)

Christ is asked, "How long shall the fulfillment of these wonders be?" (12:6) It reminds us of other "How long" questions

Christ with uplifted hands says "that it shall be for a time, times, and half a time".

NOTE: These are verbatim words found in Revelation 12:14 where Joseph, Mary, and the babe Christ flee into Egypt for that period of time

"when the power of the holy people has been completely shattered, all these things shall be finished"
NOTE: This leans credibility to the arguments of Carroll of a time when the people of God control the earth, then when their power is shattered at the release of Satan, the things are finished. Daniel says he heard but did not understand, asking 'My lord, what shall be the end of these things?' (12:8)

Daniel is told that the words are closed and sealed until the end time (12:9)

Many will be refined in the tribulation, made white, and refined (12:10)

NOTE: This also reminds us of the souls of the altar clothed in white that died for their testimony to Jesus.

The wicked shall continue to do wickedly (12:10)

The wise shall understand, the wicked shall not (12:10)

There are 1290 days from the day of the removal of the daily sacrifice until the day of desolation of 70 A.D (12:11)

Blessed are those who wait 1335 days (12:12)

Daniel, you will arise to your inheritance at the end of these days, obviously 1335 days (12:13)


Also from chapter two you will remember the Prophets of the Persian Period: (14). Haggai; (15). Zechariah; and (16). Malachi.

(1). Haggai.

The remnant had returned to their country from Captivity. The first message of Haggai was to encourage the people in the rebuilding of the temple, then he had also eschatological encouragements. God says that He will shake heaven (heavens) and earth (2:21)

God will overthrow the throne of kingdoms (2:22)

God will destroy the strength of the Gentile kingdoms (2:22)

God will destroy their armies, each one by the sword of his brother (2:22)

(2). Zechariah.

Carroll sees the following sequence of events in Zechariah chapters 12 through 14.

Jehovah's protection of his people (12-14)

Conversion of many Jews (12:10-13:6)

shepherd smitten and sheep scattered (13:7-8)

remnant purification (13:9)
nations gather against Jerusalem (14:1-2)
Jewish nation converted (14:3-15)
Millennium (14:16-21)

The conversion of the many Jews, of course, starts with the ministry of Jesus, continues with the day of Pentecost and the ministries as recorded in Acts of Peter, Paul, and James. The remnant purification of 13:9 would be the tribulation after the destruction of the temple in Jerusalem. All the Jews die except one third, these being taken through the fire (13:9).

So the real remaining eschatological content is the nations gathering against Jerusalem of 14:1-2, the Jewish nation conversion of 14:3-15, and the millennium of 14:16-21. Recall however before we actually look at these passages in Zechariah that these are the interpretations of B.H. Carroll.

“Behold, the day of the LORD is coming, and your spoil will be divided in your midst.” (Zechariah 14:1)

Finally the One day of the LORD of the other prophets have evolved to near the end of the Old Testament “the day of the LORD” with more details than previous. This is encouragement for a trampled down nation that is a small remnant in a nation that has almost become insignificant. Yet they are to get a spoil, the obvious reward of winning a battle; and that spoil will come in the very midst of them. That is, close so they can see it.

“For I will gather all the nations to battle against Jerusalem...” (Zechariah 14:2)

So we see that when first century Christians read in Revelation 20:7-9 of the nations gathered against Jerusalem and the camp of the saints, it was not completely new to them as they had read Zechariah 14:2.

Revelation 20:7-9 does tell us some things not found here immediately in Zechariah: the thousand years is up and Satan is released again so that he can deceive nations; Satan deceives the nations east and west in order to gather to battle against Jerusalem an enormous army as numerous as the sands of the sea; this army seems to first conquer the whole earth then comes against Jerusalem and a “camp of saints” that is camped there. “And fire came down from God out of heaven and devoured them” (Rev 20:9).

“...the city shall be taken, The house rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city.” (Zechariah 14:2)

Revelation 20:7-9 doesn’t tell us that at first the city of Jerusalem is taken. I suppose because it is so clear in Zechariah that it is skipped in Revelation.

“Then the LORD will go forth and fight against those nations, as He fights in the day of battle.” (Zechariah 14:3)

God Himself intervenes on the behalf of Jerusalem and against the nations. God fights like in battle, but it does not say that God goes to battle. In Zechariah 14:4-5 it tells of how God stands on
the Mount of Olives and opens a large valley so that the remnant can flee out of Jerusalem. I suspect that this is the great earthquake from the earthly perspective.

“It shall come to pass in that day that there will be no light; the lights will diminish.” (Zechariah 14:6)

The study has profited us: instantly we know this to be the diminishing of the lights of the sun, moon, and stars.

“It shall be one day which is known to the LORD---neither day nor night. But at evening time it shall happen that it will be light.” (Zechariah 14:7)

This must be the time of the Second Coming of Christ with the light thereof.

“And in that day it shall be that living waters shall flow from Jerusalem...And the LORD shall be King over all the earth. In that day it shall be--"The LORD is one," and His name is one.” (Zechariah 14:8,9)

Here I would have to continue with the sequence of Revelation 20,21 where the new heaven and the new earth have been ushered in with the new Jerusalem from above with the “fountains of the water of life”.

Definitely Zechariah 14:12-15 is a regression back to how the nations are defeated that come against Jerusalem. It is with a plague that dissolves their skin, their eye sockets, and their tongues. (I told you this great battle and the wrath of God is double R rated.) The plague will be on the horses, mules, camel, and all the cattle of those camps of the nations against Jerusalem. What it reminds us of is the scorpions with the torment which verifies what we stated earlier that we are looking at the same sequence of events in several different ways.

(3). Malachi.

“For behold, the day is coming, burning like an oven, and all the proud, yes, all who do wickedly will be stubble. And the day which is coming shall burn them up.” (Malachi 4:1)

We continue the sequences of Revelation 20 and 21 with Revelation 20: 14,15 where death and hades are cast into the lake of fire, everyone not found written in the book of life is cast into the lake of fire. Of course it starts at Jerusalem when the fire comes down from heaven to devour the nations that have gathered together against the camp of the saints. (Revelation 20:9)

“But to you who fear My name the Sun of Righteousness shall arise with healing in His wings...” (Malachi 4:2)

This Sun of Righteousness, the Christ at His Second Advent, is obviously that great light of Zechariah that comes after the diminished light.

NOTE: I think something has become clear from the study of eschatology that we have made in these three chapters. Much of the difficulty in interpretations comes because interpreters try to make a step by step historical sequence of the relevant passages. It does not go that way.

11-14: The Composite Witness of the New Pentateuch.
The message of Revelation 11 about the two Prophets, Elijah and Moses, is that while Jerusalem and the temple are destroyed, which happened in 70 A.D. before John wrote Revelation, the Law and the Prophets would not be destroyed, which indeed has happened in the preservation, distribution, and prospering of the Bible of both Old and New Testaments. Moses is obviously the Prophet that turned the water into blood, representing the Law or as often called in the New Testament "The Law of Moses", and Elijah is obviously represented as the Prophet who could cause the rain to cease and as such is representative of the Prophets.

You will recall also that it was Jesus who said that although the temple would be destroyed said that He came not to destroy the Law and the Prophets but that they might be fulfilled or made full in Him. In the composite witness of the FIVE, John has all this in mind in the introductory words of the Gospel of John as he writes that "the law came by Moses but grace and truth came by Jesus Christ". (John 1:17) Truth was in the Law and the Prophets but grace was primarily in Jesus and even the grace and love in the Law and the Prophets was made clear through Jesus, His life, character, teachings, death and resurrection.

And John gets even more personal with the truth in the little epistles: as in I John truth is not in us if we say we have no sin (1:8), if we keep not Jesus' commandments the truth is not in us (2:4), John writes to them because they do know the truth and that no lie if of the truth (2:21), that the anointing of the Holy Spirit abides in you and is truth (2:27), we know that we are of the truth and our own heart or conscience will assure us as we love not simly with the tongue but in deed and truth (3:18,19), the spirit of truth or the spirit of error is known by whether such an individual listens to the word of the Apostles and Prophets in the Bible like Peter and John (4:6); as in II John where John addresses and loves the "elect lady" in the truth, (no doubt Mary whom he is away from now) and her children who would be those like in Revelation 12, the seed of the Woman who keep the testimony of Jesus, not John only but all those that have known the truth love the Woman and her children, and this love is for the sake of the Truth (no doubt a reference to Jesus), for it is this Truth that dwells in us and shall be with us forever (1:2), Jesus is the Son of the Father in truth and love (1:3), John rejoiced that the children there in the church with Mary were walking in the truth as the commandment was received from the Father (1:4); and as in III John like when addressing Gaius who is loved in the truth (1:1), brethren came to John to testify of how Gaius walked in the truth and how the truth was in him (v 3), Demetrius has a good report of all men and of the truth itself (v12).
Chapter 12: Eschatalogy in the Book of Revelation.

Since we have already made inroads and progress on last things and since that is what most people think of in Revelation, we will continue with the eschatalogical aspects of Revelation. Later we will have the more pleasant surprises of the timely messages of Revelation that deal with our churches and our lives today! Let us first survey such passages in the book of Revelation, then we will go back to review, highlight, and reinforce what was found on last things in the Prophets of the last 11 chapters. About the most serious mistake people make on eschatalogy and the book of Revelation is to study it isolated. In other words, come to the book of Revelation and treat it as isolated from the rest of the truth of the Bible. We will not do that. Remember, we are looking for truth from the Apostles and Prophets, and the consistent truth for ALL the Apostles and Prophets. We will find the consistency between the eschatalogy of Revelation and the eschatalogy of the Prophets, between the Apostles and Prophets and Jesus.

12-1: Last Things (eschatalogy) passages in the book of Revelation.

1. The opening of the Seven Seals, Revelation 6,7.
   “But one of the elders said to me, ‘Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.’” (Revelation 5:5)
   (1). Rumors of wars, Revelation 6:2, bow and white horse.

   (2). War, Revelation 6:4, sword and red horse.

   (3). Famine, Revelation 6:5,6, black horse and scales.

   (4). Accidental death, Rev 6:8, pale horse and Death.

   (5). Tribulation, Rev 6:9-11, martyrdom.

   (6) The Day of the Lord, Rev 6:12-17.
   “I looked when He opened the sixth seal, and behold, thee was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a might wind. Then the sky receded as a scroll when it is role up, and every mountain and island was moved out of its place. And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, 'Fall on us and hide us from the face of he sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand.'”

3. Opening of the Seventh Seal with the forthcoming of the Seven Trumpets, an elaboration on the Day of the Lord of the Sixth Seal, Revelation 8-11.

(1). Hail, fire, and blood-letting.
(2). Burning mass into sea becoming bloody.
(3). Polluted wars and death.
(4). Darkening of moon, stars, and sun.
(5). Locusts with the power of scorpions to harm non-Christians.
(6). Four angels released to kill a third of mankind with an army of horsemen.

(7). The Mystery of God finished with the sounding of the seventh trumpet.

“...but in the days of the sounding of the seventh angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets.” (Revelation 10:7)

NOTE: “...AS HE DECLARED TO HIS SERVANTS THE PROPHETS...: It is impossible to overestimate the importance of the Prophets as background for Revelation.

4. Romans tread Jerusalem underfoot for 42 months, Revelation 11:1,2.


6. The Sounding of the Seventh Trumpet, Rev 11:15-14:20
   (1). The Woman and the Child, Rev 12.
   (2). The Beast and the False Prophet, Rev 13.
   (3). Babylon and the people of God, Rev 14.

7. Seven angels with the seven last plagues, Rev 15-

“Then I saw another sign in heaven, great and marvelous: seven angels having the seven last plagues, for in them the wrath of God is complete.” (Revelation 15:1)

(1). First angel with a bowl, foul and loathsome sore on non-believers, Rev 16:2.
(2). Second, blood in the sea and total death, Rev 16:3.
(3). Third, rivers and springs turned to blood, Rev 16:4-7.
(4). Fourth, sun and intense heat, Rev 16:8,9.
(5). Fifth, darkness, Rev 16:10,11.
(6). Sixth, the waters of Euphrates dried up, Rev 16:12-16, with the preparation for the Armageddon.
“Then the sixth angel poured out his bowl on the great river Euphrates, and its water was
dried up, so that the way of the kings from the east might be prepared. And I saw three unclean
spirits like frogs coming out of the mouth of the dragon, out of the mouth of the beast, and out
of the mouth of the false prophet. For they are spirits of demons, performing signs, which go
out of the kings of the earth and of the whole world to gather them to the battle of that great
day of God Almighty. Behold, I am coming as a thief, blessed is he who watches, and keeps his
garments, lest he walk naked and they see his shame. And they gathered them together to the
place called in Hebrew, Armageddon.” (Revelation 16:12-16)

NOTE: Obviously, like the Prophets told us this “great day of God Almighty” is the “day of the
LORD” of the Prophets and the “day of the Lord” of Peter.

(7). Seventh angel and bowl, “It is done”, Rev 16:17-21, with the great earthquake.
“And there were noises and thundering and lightnings; and there was a great earthquake, such
a mighty and great earthquake as had not occurred since men were on the earth.” (Revelation
16:18)

8. The Woman and the Beast with seven heads and seven horns, Rev 17:1-18:24

9. The Word on the white horse with his army against the kings of the earth, Rev 19:1-21, with
the beast captured and his followers into the lake of fire and brimstone.

10. Satan chained to the bottomless pit for one thousand years so that he cannot deceive the

11. Souls witnesses for God and Word reigned with Christ one thousand years, Rev 20:4-6.

12. Satan released at the end of the thousand years, to deceive the nations and gather against
the camp of the saints, and fire comes down from heaven to destroy, Revelation 20:7-9.

13. Satan cast into the same lake of fire and brimstone as the beast and the false prophets,
Revelation 20:10.
“And the devil, who deceived them, was cast into the lake of fire and brimstone where the
beast and the false prophet are. And they will be tormented day and night forever and ever.”
(Revelation 20:10)

14. Old heaven and earth pass away, judgment with believers judged according to the book of
life and all others according to other books of their deeds, and the second death, Revelation 20:11-15.


12-2: Cycles of Historical Events.
It is obvious with this previous summary of last events that there is some repetition, the key is
to find the overlap and chart it as shown in Table 1 on the next page. The gap of the 1000 years is a
key in such a cyclic sequencing: it tells us essentially that there will be no world-wide on the nations
deception level from Satan. Although we know all too well that he is on the individual scene, going
about a roaring lion to deceive and destroy individuals, but not able to work on the international scene level. The second cycle is really an elaboration of the Day of the Lord and the great earthquake. It is moved up to the row of “death” of the first cycle since the second cycle focuses around death. Likewise since the third cycle starts with “loathsome sores on the non-elect”, it is placed in the same row as famine. All this time it must be recalled about the spectrum of prediction where they really repeat themselves. The “great earthquake” is repeated, so that once again much of the third cycle is a repeat of the Day of the Lord with earthquake.

<table>
<thead>
<tr>
<th>First</th>
<th>Second</th>
<th>Third</th>
<th>Fourth</th>
</tr>
</thead>
<tbody>
<tr>
<td>rumors of wars</td>
<td>Satan chained 1000 years for protection of the nations</td>
<td>Christ’s army against the army of the 3 kings</td>
<td></td>
</tr>
<tr>
<td>War</td>
<td>hail, fire, and blood</td>
<td>hail, fire, and blood</td>
<td>blood in the sea and total death</td>
</tr>
<tr>
<td>famine</td>
<td>tribulation</td>
<td>burning mass into sea and blood</td>
<td>blood in the sea and total death</td>
</tr>
<tr>
<td>death</td>
<td>great earthquake</td>
<td>polluted waters and death</td>
<td>rivers and springs turned to blood</td>
</tr>
<tr>
<td>judgment on people and nations</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>judgment on earth</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>diminishing of heavenly light</td>
<td>dark moon, stars, and sun</td>
<td>sun and intense heart/darkness</td>
<td>sun and intense heat/darkness</td>
</tr>
<tr>
<td>total universe judged</td>
<td>locuts like scorpions after non-elect</td>
<td>waters of Euphrates dried up for Armageddon</td>
<td>old heaven and old earth pass away and judgment</td>
</tr>
<tr>
<td>new universe</td>
<td>establishment by Christ of new kingdom on earth, the body of Christ</td>
<td>spiritual blessings in heavenly places</td>
<td>new heaven, new earth, new Temple of the body of Christ, and new Jerusalem</td>
</tr>
</tbody>
</table>
NOTE: It should be explained that Satan is bound only to the extent as indicated in the passage that he can no longer for a thousand years deceive the nations as he did during the Roman Empire. The method of deception in the Roman Empire is now obvious: Satan used the Emperor, the Caesar if you will, to demand worship of the citizens of the Emperor. So that John and the Spirit through the Apostle John is telling us that for a complete and long period of time, a thousand years, Satan will not be allowed to deceive all the nations of the world through worship of a giant dictator. Satan can still and does deceive in many ways, and as a lion goes about seeking whom he may devour; but this is not deception on the world-of-nations level. Of course, for a little while after the thousand years Satan is loosed to establish control over and use a giant dictator again.

As you would expect from the next to the last row in the table, with the great earthquake the old heavens and the old earth pass away. It is also a good time for Judgment. Then naturally comes the new heaven and the new earth.

12-3: Eschatology in the Prophets.

What Jesus had taught the Apostles on the Prophets was background for the eschatology of Revelation; what the Apostle John spent his life reading from the Prophets was background for the eschatology of Revelation; and of course, what Jesus the Risen Christ appearing to John on the isle of Patmos taught him was background for the eschatology of Revelation. In short, we need that background of the Prophets to properly understand the eschatology of the book of Revelation.

We will use the outline of Carroll in a sequencing of the Prophets. It is amazing the amount of literature written on the Prophets, but it is also amazing that with the advent of historical criticism and then the reaction of the superficialities of the fundamentalists centered around the Scofield Reference notes that little new contributions have been made to the Prophets.

I. The Assyrian Period.

(1). Obadiah; (2). Joel; (3) Jonah; (4) Amos; (5) Hosea; (6) Isaiah; (7) Micah; and
(8) Nahum

II. The Chaldean Period.

(9). Zephaniah; (10). Habakkuk; (11). Jeremiah; (12). Ezekiel; and (13). Daniel

III. The Persian Period.

(14). Haggai(15). Zechariah; and (16). Malachi

This outline is the same as you have seen in the quicksweep in this order of the New Testament quotes from the Prophets. (You will see much more of this is the second volume.) You can do the same thing: simply read through the New Testament making a note for each time you see a quote from the Old Testament Prophets, and then rearrange those quotes in the order of the Old Testament Prophets.

1. Obadiah.
If this sequencing is correct that places Obadiah at the beginning of the Prophets, and I think it is since both Sampey and Carroll use it, then Obadiah has the burden of starting the eschatology of the Prophets. This it does well with the introduction to the “day of the LORD”, a time of final judgment that makes for the righting of many wrongs.

“For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.” (Obadiah 15)

Even as the Hebrews thought of the heathen as Gentiles, and Paul so quoted the Old Testament putting Gentile in place of heathen, so also after Paul’s development in Romans of God’s people as Jews and Gentiles who are believers, so also must we expand our concept to the heathen as being non-believing Jews and Gentiles. Leslie C. Allen in THE NEW INTERNATIONAL COMMENTARIES writes about this passage from Obadiah.

“The final portion of the poem (Obadiah) sets the downfall of guilty Edom within a wider perspective. A substantial part of the prophetic literature of the OT is concerned with eschatological expectations, in which the themes of the Day of Jahweh and his people’s dominations of other nations come to the fore. It is to this larger hope that our prophet now not unnaturally turns in climatic conclusion. Relating his own theme to the great traditional framework of the future, he is still much concerned with Edom but shows how his special message fits into the eschatological pattern of God’s final triumph. The conquest of Edom already predicted is now presented as a signal inaugurating that traditional widespread demonstration of divine justice and grace which is associated with the Day of Jahweh. Behind the fate of the nations, as behind that of Edom alone in the preceding part of the book, stands the fall of Jerusalem in 587 as the crime that sets the wheels of divine retribution in motion.”

We must recall from the previous look at eschatology in Revelation that on the Judgment Day of Revelation 20:11-15 several books are opened as the “dead” stand before God. The “standing before God”, of course is the Judgment of the Day of the LORD. Books were opened and a Book of Life was opened: the dead are judged according to their works, good or bad, from the books; but believers according to their names being written in the Book of Life. So what the Prophet Obadiah is really telling us, or the Spirit of Christ speaking through Obadiah, is that Edom because of the treatment of God’s people (the Jews at that time being essentially all of the people of God, and even then only a remnant of the Jews), Edom will be judged out of the books according to their deeds.

NOTE: Believers are judged by grace as to whether they believe with their names written in the Book of Life. Others are judged according to works.

“The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire.” (Revelation 20:13-15)
Allen continues on Obadiah.

"This first piece is a divine pronouncement of coming punishment for all the nations, i.e., excluding the Jewish nation. (This really has to be the nation of Romans 11 of all Jews, God’s children of Jews and Gentiles, will be saved.)...The OT looked forward to a time when Jahweh would finally intervene in human affairs and set right the wicked world, a time when man’s day of self-sufficiency and oppression would be brought to a close. This future period, when moral debts would be settled and Jahweh openly revealed to all as the upholder of right and justice and the victor over sin and violence, was called the Day of Jahweh. A basic and traditional part of this eschatological motif was the participation of the people of God in his victory."

John in Revelation also tries to make it clear of how God’s people who reap the final rewards are primarily Gentiles, or rather Jesus the Risen Christ tries to make it clear through John. For while the first of Revelation 7 talks about the 144,000 that come from the tribes of Israel, the second part tells of the multitude of Gentiles that come from all nations.

"After these things I looked, and beheld, a great multitude which no one could number, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, clothed with white robes, with palm branches in their hands, and crying out with loud voice, saying, Salvation belongs to our God who sits on the throne, and to the Lamb!" (Revelation 7:9)

This theme of judgment on Edom is repeated throughout the Prophets all the way up to Malachi.

"I have loved you,' says the LORD. (Malachi 1:2)

Yet you say, 'In what way have you loved us?’

"Was not Esau Jacob’s brother?” says the LORD. Yet Jacob I have loved; but Esau I have hated, and laid waste his mountains and his heritage for the jackals of the wilderness. Even though Edom has said, ‘We have been impoverished, but we will return and build the desolate places, thus says the LORD of hosts: ‘They may build, but I will throw down; they shall be called the Territory of Wickedness, and the people against whom the LORD will have indignation forever. Your eyes shall see, and you shall say, the LORD is magnified beyond the border of Israel.” (Malachi 1:2-5)

Paul deals with this question of the love of Jacob over Esau and Edom in Romans 9, and as to whether there is a matter of unrighteous favoritism with God. It is part of the Apostle Paul’s great treatment of the doctrine of election. The older of Esau was chosen to serve the younger Jacob before the two were born, and before they had done any good or evil. God wants it by election rather than by works. God will have mercy and compassion on those whom He decides to have mercy and compassion!

2. Joel.

The subject matter of Joel is very similar to Obadiah; however, for some reason Joel is more frequently quoted in the New Testament.
(1). For example, there is that very popular passage already alluded in the chapter on Last Days where the Apostle Peter quoted from Joel 2:28-31 to refer to what was happening on the first Pentecost after the Resurrection. It is a passage that begins fulfillment on the first Pentecost and runs all the way to the end of time. Only the mountaintops are seen, but it does give an outline that can be filled in with the valleys and lesser peaks during a study of the book of Revelation. And I think it would be wise here to follow a procedure that we will use later on the book of Revelation, that of considering the very last things first then backing up to what happened on this last day of Pentecost.
   a. The great and notable day of the LORD.
   b. Wonders in heaven above and signs in the earth: blood, fire, smoke with the sun turned to darkness and the moon into blood.
   c. The beginning of the last days with the democratic outpouring of the Spirit of God, and the salvation of all that will call upon the name of the LORD.

(2). Jesus quotes from Joel 3:13 as recorded in Mark 4:29 and Mark 13:24.

“Let the nations be wakened, and come up to the Valley of Jehoshaphat; for there I will sit to judge all the surrounding nations. Put in the sickle, for the harvest is ripe. Come, go down; for the whimpers is full, the vats overflow—for their wickedness is great. Multitudes, multitudes in the valley of decision! For the day of the LORD is near in the valley of decision. The sun and moon will grow dark, and the stars will diminish their brightness. The LORD also will roar from Zion, and utter His voice from Jerusalem: the heavens and earth will shake; but the LORD will be shelter for His people, and the strength of the children of Israel.” (Joel 3:12-16)

Obviously we can get our perspective both from the end of time seen in the heavens and earth from Peter’s explanation, and some perspective from Mark 4 and 13: (1) Mark 4 is a parable Jesus told about the kingdom of God which He established during His life on this earth, how the seed would grow and then harvest time would come with the sickle, obviously another reference to judgment which we see is also the main subject as it says “I will sit to judge all...”; and (2) Mark 13 is the equivalent of Matthew 24 with the great eschatological teachings of Jesus.

“Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?” (Mark 13:4)

Once again we will look at the end events and work backwards.

NOTE: We should pronounce what Jesus said about that day and that hour when the heavens and earth pass away. He said no one knows when that is, not the angels, not even the Son of God, but only the Father. Now, there could be some question as to whether the Father told Jesus when He got back to heaven after the Resurrection, and therefore told John in Revelation.
b. Jesus comes in the clouds with great power and glory (13:26), and then Jesus will gather His Elect from the four corners of the earth and of heaven.

c. After tribulation, the sun will be darkened, the moon will stop giving light, and the stars will fall, and the powers in the heavens shaken (13:24-25).

d. Tribulation like no other time in history, shortened only for the sake of the elect of God, with false christs, false prophets.

Allen writes in his commentary on Joel about the plague of locusts, the dominant event of Joel. "Enemy invasion was to blame, but from no human adversary. Advancing in their myriads, the locusts had done as much damage as any army could. Joel is to develop the military metaphor in 2:4-11...Observe often commented on this terrifying phenomenon, of 'the myriads of insects that blot out the sun above and cover the earth beneath and fill the air whichever way one looked.'"

And further Allen relates this locust plague to the Day of Yahweh as sort of a percussive, or image lesson. "First, the prophetic DAY of Jaweh, which Judah underwent in a king of trial run in the form of the locust plague, is to be unleashed in its full force upon the nations, according to Joel. The curtailed prototype of Judah's experience is now built into its fully developed counterpart. Secondly, Judah is to experience a reversal of the devastation caused by the locusts and drought. The curse will be no more: it is to give way to a wealth of blessing."

We should briefly also look at what Carroll has to say on the plague of locusts. "The locust is used elsewhere in the Bible symbolically, to represent a curse (Rev 9:3-11)."

You recall what we briefly considered on the locusts in Revelation 9:3-11. As the fifth angel sounded his trumpet, a star fell from heaven to the bottomless pit where poured out smoke with a darkening of the sun. From the smoke of the bottomless pit came locusts with power like the scorpions of earth have power. These locusts were very unique as they had instructions to ignore the green grass and trees, but to only stink the men on earth who did not have the seal of God in their foreheads.

Likewise the scorpions were not given power to kill, only power to torture; and that torture would be like the torment of a scorpion. Then Revelation 9 further describes the locusts as having a shape like battle horses, with something like gold on their heads, and with faces like the faces of men. You notice how much of the description is in terms of "like": the locusts are like scorpions, the shape is like battle horses, like gold, and like the faces of men. Like women was their hair, like lions' teeth were their teeth, like breastplates of iron were their breastplates, like the sound of chariots with many horses running in battle were their sons, like scorpions were their tails with stings. The angle of the bottomless pit was their king.
You know what it sounds like: a great final battle of choppers and other aircraft. So that even as the locusts of Joel sound like an invading army so do the locusts of Revelation 9 sound like an invading army over which Satan rules, but Satan can only hurt the non-elect of God.


The book of Revelation is confusing probably mainly because we try to get out of it more than we are intended to understand. We are cautioned by what happened to Colonel Miller, the Millerites, and what started two denominations, the Jehovah Witnesses and the Seventh Day Adventists that have gone off majoring on minors. After Colonel Miller retired from the military, he put all his efforts into Bible study on the book of Revelation; later predicted the exact time of the coming of Christ; the Millerites sold all that they had and prepared launch sites where Christ would pick them up; and then had their false expectations shattered.

What does God really want us to know about from Revelation? What is the intention of the book for God's people? In other words, what is the bottom line of the book of Revelation?

The bottom line is given in that last lines of the book of Revelation! Indeed, isn't this what we would expect: the bottom line to be on the bottom lines! You can consider 22:11-21 as the last instructions.

Keep living like you live already, the unjust being unjust, the filthy unfilthy, the righteous as righteous, and the holy as holy (22:11) Hey, just keep doing what you are doing already! You know the consequences of what is done. That will not waiver nor change. The results are inevitable for the unjust, filthy as for the righteous and holy.

Jesus is Coming quickly to give to every man rewards according to his works.

Jesus is the beginning and the end, the Alpha and Omega, the first and the last.

The blessed are those who by doing his commandments prove that they have a right to the tree of life. These will enter into the gates of the holy city.

Outside the city are dogs, sorcerers, whoremongers, murderers, idolaters, those that lie and love a lie (22:15).

This message is from Jesus and He has given the message to angels to give to the churches. Jesus is the root and offspring of David, the bright and morning star (22:16).

The Holy Spirit and the Christ say “Come” to drink of the water of life freely (22:17)

If any man who hears or reads the book of Revelation and adds words to it, then God will add to him the plagues of this book (22:18). This is a compulsion to good exegesis. Recall that isogesis is adding meaning to the Bible. The bottom line of this warning and the next is to not ready too much
into or out of the original meaning or intention! This is also a clue as to what is the worse that can happen to a person besides their name not being written in the book of life. What are the plagues? Since this is, no doubt, a summary of the wrath of God and the worse that can happen, we will cover it in the next section.

If any man takes away from the words of this book, God will take away his name from the book of life and from the holy city, and from all the good things that are written in this book (22:19).

Jesus says, “I come quickly” (22:20)

12-5: The Seven Last Plagues.

“And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God.” (Revelation 15:1

Note: This wrath is poured out only on the unjust and fitly, those not written in the book of life.

1. Noisome and grievous sores. (16:2)  
2. The sea turned to death (16:3)  
3. All water on the earth turned into blood (16:4)  
   NOTE: This wrath of God is certainly rated “R”. It is God getting even for every wrong done on earth, and for a failure to believe in His Son Jesus.  
4. The sun scorches men with heat (16:8,9). And still men refused to repent in order to give God the glory.  
5. The kingdom of the beast is full of darkness and pain (16:10). Still men did not repent or give God the glory.  
6. The river Euphrates dried up in order to prepare the way for the kings of the east (16:12-16). Then out of the mouth of the beast and false prophet comes three frogs that gather the kings and the nations to war at Armageddon.  
7. A great earthquake that topples all the cities of the earth, wipes out islands and levels mountains, giant hail from heaven. (16:17-21)  
   NOTE: What would really make most sense here would be if this is all the people that ever lived on earth being punished even as they are given a second change to repent; however the righteous judgment of God is seen in that they do not change nor repent.

12-6: Two Cautions.

Indeed, we have two cautions to work with when we get ready to summarize eschatology in Revelation. First, I recall the exegetical or hermeneutical advice from Charles Haddeon Spurgeon, “Be not such a wiseacre as to think that you have nothing to learn from the past.” Like on the prophets,
there is no shortage on commentators and overall perspectives on the book of Revelation. The second caution is interpret the book of Revelation in such a way as not to add or subtract from the words.

Perhaps the most famous comments on the book of Revelation are those to be found in the Scofield Reference Bible. Many refer to this approach as that of the Pre-Mellieumnists, and it is certainly the one that dominates the thinking of the fundamentalists that now run the Southern Baptist Convention. Although summarizing single words on Revelation are hardly adequate, it certainly belongs to all honor for the learning of the past (and present).

NOTE: I have yet to find any preacher or commentator who adequately supports his generalized conclusions from the Bible itself. They will refer you to certain passages, and then when you look at them they do not support the conclusions. Or even more frequently they do not make any effort to support their conclusions from the Bible. They simple repeat what they have read or heard. Foremost among those is the notes of the Scofield Reference Bible. Next we will also look at Carroll in AN INTERPRETATION OF THE ENGLISH BIBLE. And it could be that these interpreters have tried to tread beyond what we are supposed to know.

Scofield’s Ordering of Last Events:  (1) The Second Coming of Christ; (2) The destruction of the kings and their armies; (3) The judgment of the nations; (4) The millennium of a thousand years; (5) Satan loosed with his revolt and downfall; (6) Second resurrection and final judgment; and (7) The Earth purged by fire.

We might compare these generalization with those of Carroll on the book of Revelation. Carroll sees several precursors to the millennium.

First the downfall of the Romanist counterfeit church. To Carroll this is found in the symbol of the woman in purple and scarlet, also in the mystic Babylon.

Two things cause the downfall of the Romanist church: (1) the governments of the earth coming against her in a battle (Rev 17:6); and (2) the saints by preaching the gospel over the earth reveal the heresies.

The days of the Gentiles are fulfilled, the Jews are gathered together out of all nations to their own nation, and the whole nations is converted in one day.

All the nations gather to destroy them, and God destroys all human governments.

NOTE: What this argument has going for it is that it explains how there can be a “camp of saints” in Jerusalem that the nations can come against.

The chaining and shutting up of Satan.

The millennium.

“What, then, is the millennium? It is a Latin word which means a period of a thousand years, employed first to delimit the period of time that Satan is chained and sealed up so that he cannot come out to deceive the nations. That is, the saints shall possess the earth just as long
as Satan is bound and shut up. It is a victory of the Spirit dispensation through the churches, the ministers and the gospel."

12-7: A Candle Still Burns in Rome Until the Fall of the United States Empire.

We must allow the Bible to say what it wants to say. What is that: that Satan would be chained (that is ineffective as during the time that he controlled the Roman Empire) for one thousand years. Well, if you study history carefully you will find that when it became impossible for Satan through dictatorships to control both church and state was with the foundation of the United States at the Declaration of Independence in 1776. So obviously Satan was chained then, and he will be chained for one thousand years from then which will be approximately 2776. We could look at it that way if a literal one thousand years was required, but I really doubt that God wants us to know that much. The greatest even at the end of the one thousand years and the little while as Satan is released is the Second Coming of Christ about the time of which Jesus said that no man knows. And certainly if no man knows the greatest event of all eschatology, it is not desired by God to let us know the exact time of the lesser events. Recall that the reader was only promised to know about future events, not times.

It is at this period that the United States will have so declined, even as the Roman Empire declined, that the will no longer have the power as it did in World War I, World War II, Korea, Vietnam, and Kosovo to contain dictatorships. These dictatorships will expand, rule the world, with the elimination of the separation of church and state, and Satan will again deceive the nations as he did during the time of the Roman Empire.

12-8: Composite Witness of the Five of the New Pentateuch.

The composite witness of the five books from John is that God is not willing that any person should perish because of last things, but rather that through the last events and knowledge of the last events might turn to faith in the Lord Jesus Christ. J. B. Phillips in his translation of the book of Revelation so aptly lists 5 great themes that emerge from the book of Revelation:

1. That God is absolutely sovereign and that His eternal purpose is to destroy all forms of evil.

2. There will be inevitable judgement and judgements from God on all forms of evil such as the worship of false gods (this includes riches, power, and success as in the Judgment on the large, collective group call Babylon).

3. It is expected of the believing reader of Revelation that they maintain patient endurance (steadfast and immovable as recorded in Paul) made secure in the knowledge that God is in control of history. The second volume of THE LEARN CHRIST COMMENTARIES is “The Great Maker of History”.

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4. Such spiritual realities as the New Heaven and New Earth, New Jerusalem, the tree of life, and etc provide complete assurance of complete, ultimate victory in spite of temporal difficulties and tribulations.

5. Worship and Adoration of God and the Lamb of God are the resultants of seeing something of the power, majesty, and glory of God and His Son.

One such witness of the Five is from John 3:17, after the famous Joh 3:16 of “God so loved the world” and after the less famous John 3:18 of how the none believer automatically is under condemnation by not believing.

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (John 3:17)

READER’S NOTES:
chapter 13: THE PROPHET MESSIAH.

The greatest Prophet of the Old Testament or the New Testament is the Prophet Messiah, first foretold by the Prophet Moses; and that Prophet Messiah as made clear by the writings of the Apostles is the Lord Jesus Christ.

13-1: THE CHRIST OF THE BIBLE

What book two is all about under the title of "Prophet Messiah" is to understand the Christ of the Bible. In this day and age when so many false prophets have multiplied far beyond the number of those of New Testament times who proclaim a Christ foreign to Bible exegesis, and lest we become discouraged with the futility of learning the real Christ, we must always continue our search after the Christ of the Bible. And somewhere along the line in the approximately 1990 years since Christ authored and finished the Christian Faith, the crossover was seemingly made where more false prophets came into existence than real prophets; but this seems true only if we fail to note the democratic nature of prophets and prophesy that started with New Testament times, focusing our attention more on the self-proclaimed leaders who wear robes, have positions in the name of Christ, and who demand obedience to themselves and their groups more than to the Christ of the Bible!

Before we can "Faith Contend with God's Dimensions" in Book 4, and receive a "Touch of the Eternal" in the book of Job that will lead us back to the Redeemer of the New Testament in Book 6, we must have a positive and dynamic presentation of the Christ of the Bible. "Isn't that what everyone is doing?" you might say, "Trying to understand the real Christ from the pages of the Bible." No, that is not true; what they have done is rather than keep Christ in the total context of the Bible, taken a few isolated Scriptures with "private interpretations" out of the total context of the Bible in order to get followers and disciples more to themselves than unto Christ. Some of these false prophets also make no bones about the fact that they are here on earth to supplement the Word of God as found in the Bible, stating either clearly or subtly with confusions between revelations and illuminations that they also are mediums of revelations from God Himself. This is the great lie or deception of Satan from false prophets: The Bible as the Word of God was complete with the writing of the 66 books of the Holy Prophets and Apostles; and the progress of the deception of nations by Satan through the false prophet and prophets is directly proportional to the extent that the Word of God can be replaced with these other so-called revelations!

If Satan is allowed of God the Father to deceive all the nations of the earth again as he did in the Roman Empire, and after the thousand years in which he is bound, starting either with the destruction of the Western Roman Empire in 453 A.D., or with the destruction of the Eastern Roman Empire in 1453 A.D.; then this deception of the nations will progress on two fronts: (1) The political
front where the Dragon, Satan, uses the beasts—a series of political leaders of great power—who gradual deceive the nations into a worship of themselves; and (2) The religious front where the false prophets back the beasts with lies and distortions of truth.

When we see the "bottomless pit" of Revelation into which Satan and his angels were cast when bound for a thousand years as the vastness of space, the same giant chasm that God looked over when He decided to create the earth in the middle of it; then we realize that the chain of Revelation that binds Satan to only the spirit world of influence on earth without physical appearances is that very restriction to spirit space—alias Satan is the prince of the power of the air, or space—and we realize also that after the loosing of Satan from bondage at the end of the thousand years, that his appearances and that of his angels will be from outer space to earth; and further that there is some evidence that this has started, even that such creatures have made contact with some world leaders!

What chance do we have of finding the real Christ in the midst of so many false prophets, beasts, and false leaders? Only one, by find the real Christ of the Bible, the Christ of the Holy Prophets and Apostles of the Bible; and in order that we might have fellowship with the real God of the real Lord Jesus Christ—
"That which we have seen and heard decalre we unto you, that ye also may have fellowship with us; and truly our fellowship is with the FAtre, and with his Son Jesus Christ, And these things write we unto you, that your joy may be full." (I John 1:3,4 KJV)
The Apostle John did not give up on real Christian fellowship, a fellowship with the real God and Christ, even though his First Century Christianity was already full of many false prophets and false Christian spirits—
"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

But he cautioned First Century Christians at the end of this letter of I John, and a caution that is even more for us in 1990, against idols of an unreal god and christ—
"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Chrit. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." (I John 5:20,21 KJV)

This chapter, THE PROPHET MESSIAH, is still another effort to get back to the real Christ of the Bible, and by finding the real Christ also to gain access to the "true God, and eternal life". It is strongly felt that even as false leaders have supericially, though very agressively, taken Christ out of the total context of the Bible, that the best way to find the real Christ of the Bible, is in the total context of the flow of the Bible all the way from Genensis to REvelation; and therefore with two volumes in Book Two, "If Two Agree...", A Harmony of John and Ephesians", and "The Old Testament According to the New", we will first in volume 3 find the agreements between the Holy Prophets and Apostles on the Prophet Messiah, the Christ, and then in volume 4, we will study the Old Testament based on the quotations and interpretations of the Apostles as recorded in the New Testament.
Further it is maintained that the way to find the real Christ is centered around the two words "The Prophet Messiah"; for this is both the terminology and concept of the Bible that consistently flows through the whole Bible from the beginning to the end. In fact, "Messiah" is the Hebrew word for the Greek word "Christ"; and The Prophet for Jesus Christ only places Him in the perspective of the long line of Old Testament Prophets where the Spirit of Christ also signified unto them with what the Apostles of Jesus Christ told of what the Prophet Messiah did and taught.

After years of working on the Bible research and writing of ONE NEW COMMENTARY on the Bible and in particular of Book four on "Faith Contending with God's Dimensions", I have decided that we must only "contend for the faith" (Jude 3) in the total context of Christian Faith and the Bible even as the Apostle Jude did in the writing of the book of Jude, showing how the setting forth of the message and methods of faith contending were in the context of the "common salvation" about which he was already writing (Jude 3). If we do not do this we tend to make a religion out of the method and message of Faith Contention even as false prophets and leaders make a religion out of their organizations and "orthodoxy", and before long the "contend" itself comes to take the place of the Christ for Whom we are to Contend!

13-2: THE TRUE DOCTRINE OF CHRIST

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." (II John 7 KJV)

The true doctrine of Christ is to confess that "Jesus Christ is come in the flesh" so that those of I John who have committed the sin unto death are those deceivers and antichrists of II John who do not verbally confess that Jesus Christ is come in the flesh, the same group of Jude on whom we are not to have compassion but to fear, and the same group of II John that we also can not even bid God speed else we become joint participants in their evil deeds.

Thus we have separated false leaders into two categories based on the Bible and the Doctrine of Christ: (1) Leaders that verbally deny Jesus as the Christ, the Son of God; and (2) Leaders who do not verbally deny Jesus as the Christ, but whose excesses in freedoms with the Bible and grace of God by their works deny Jesus as the Christ. And it is this second group that is the most dangerous; for only their inward spirits and conscience separates themselves from the true, the outward appearance is the same in order to deceive other sheep. Of course the motivation of such false leaders is not to deceive, it is just that they want disciples to follow themselves even as they follow, or more than, they follow true leaders!

13-3: The Seared Conscience?

So the Seared Conscience, is it in the first group of verbal deniers of Christ or in the second group of deniers by deeds? Surely as we read I Timothy 4:1-3 we will have to conclude that such leaders of the Seared Conscience are among the second group that denies Jesus only in deeds and for whom
we can still have some compassion as they have not committed the sin unto death; for it is the denial by deeds and the deeds of teachings that we see in the passage: (1) They initially had the Christian Faith but departed from it; (2) They initially had the influence of true spirits but were seduced by false spirits; (3) They originally knew the doctrine of Christ but were seduced by the doctrines of devils; (4) They teach and practice the evil deeds of forbidding to marry; (5) They teach and practice the evil deeds of commanding to abstain from meats.

"Now the Spirit speaketh expressly, that in the latter times (remember that the latter times began with the Ascension of Christ) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: Speaking lies in hypocrisy; having their conscience seared with a hot iron forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (I Timothy 4:1-3 KJV)

13-4: Unwarranted Freedoms with the Bible

These are they of the book of Jude who deny by deeds instead of confession of words, taking unwarranted freedoms with the grace of God and with the Bible!

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ". (Jude 4 KJV)

At least it is the first group of "ungodly men" who turn "the grace of God into (excessive freedoms", the same group at the conclusion of Jude for whom we can have compassion, not to be confused with the second group that deny verbally Jesus as the Christ whom we must fear and not bid God speed.

So that Jude throughout the book of Jude talks about the two groups of ungodly men, the same two groups that the Apostle John distinguishes in terms of false spirits and true spirits, in terms of those for whom you can pray and those for whom you can not pray as they have sinned the sin unto death. We can pray for those of "seared consciences"!

The Unwarranted Freedoms of the Book of Jude:

1. They have experienced initial salvation, but then the destruction of God:

"I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." (Jude 5 KJV)
2. They take excessive freedoms with initial salvation by defiling the flesh, by despising dominions and dignitaries:

"Likewise also these filthy dreamers defile the flesh, despise dominions, and speak evil of dignities." (Jude 8 KJV)

3. They are using initial salvation and grace for personal reward:

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core." (Jude 11 KJV)

4. The excesses of their deeds and speeches remain to be punished at the end of time:

"To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him. (Jude 15 KJV)

5. The Excusings and Accusations of the American Conscience turns into Murmuring, Complaints, and Popular Orator by the ungodly men of the Seared Conscience:

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." (Jude 16 KJV)

That we can not truly nail down who these ungodly men are in our times in the category of those who have not verbally denied Christ, that is from Jude, is because Jude while simply stating the fact that they will be among us even as they were among the Christians and Christian churches of the First Century does not make a complete identification because the other Apostles of Jesus have done so--

"But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." (Jude 17,18 KJV)

Mockers

One way that we can find those Scriptures where the Apostles of Jesus have identified these of the Seared Conscience is by finding where the Bible and the Apostles in the bible of the New Testament wrote of "mockers". Unfortunately except for this passage in Jude, " mocker" is only an Old Testament word; however by the synonyms of mocker as given in those Old Testament passages we can find the equivalents of mockers in the New Testament: Job 17:2 where it is deceivers and mockers; Proverbs
20:1 where it is scorners and mockers; Isaiah 28:22 where the mocker shows self as a scorners; Psalms 35:16 where mocking is stammering; and Jeremiah 15:17 where mocking is to laugh, play, and deride.

1. Deceit, Deceive, and Deceivers from the Apostles.

(1). Deceit from the Apostle Paul.

"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips..." (Romans 3:13 KJV)

(2). Deceive from the Apostle Paul.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." (Ephesians 5:5-7 KJV)

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Romans 16:17,18 KJV)

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, or by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (II Thessalonians 2:1-4 KJV)

(3). Deceive from the Apostle James.

"If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:26,27 KJV)

(4). Deceive from Jesus and the Apostle Matthew.

"And Jesus answered and said unto the, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." (Matthew 24:4,5 KJV)
"And many false prophets shall rise, and shall deceive many." (Matthew 24:11 KJV)

"For thee shall arise false Christs, and false prophets, and shall shew great signs and wonders: insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:24 KJV)

(5). Deceiving from the Apostle Paul.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived." (II Timothy 3:12,13 KJV)

(6). Deceived from the Apostle Paul.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." (Titus 3:1-3 KJV)

(7). Deceive and Self-Deception from the Apostle John.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us." (I John 1:8 KJV)

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that commiteth sin is of the devil; for the devil sinneth from the beginning..." (I John 3:7,8 KJV)

NOTE: The difference in the two passes is in sinning and commiteth sin; or in sin which remains in every life even as the knowledge of good and evil remains in the spirit of every life, and the habit of sin as a way of life and a commitment of human spirit which is the "commiteth".

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." (Revelation 12:9 KJV)

NOTE: There is little doubt as to the Origin and Personification of Deceit in the Deceiver, Satan also called the Devil!

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give
life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."  (Revelation 13:14,15 KJV)

NOTE: The beast that deceives is one of the Roman Emperors, also the son of perdition of whom Paul wrote that must come before the Second Coming of Christ.

"And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."  (Revelation 18:23,24 KJV)

NOTE: The city of Rome as the New Babylon.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."  (Revelation 19:20 KJV)

NOTE: Judgment at the end of time and the Second Coming of Christ takes care of the beasts and the false prophets.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."  (Revelation 20:1-3 KJV)

NOTE: Satan's activities after so effective through Rome and the Roman Empire for several centuries is isolated in that he can not longer deceive whole nations to the extent that he did Rome, only to be allowed extended influence after an indefinite period called a thousand years when at the end of time with the great tribulation of a destruction of heavens and earth, the Second Coming, and a new heavens and earth, Satan and all unbelievers go from the bottomless pit to the lake of fire and brimstone which is the Second Death!

"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, God and Magog, to gather them together to battle: the number of whom is as the sand of the sea."  (Revelation 20:7-9 KJV)

NOTE: In my opinion that indefinite period of a thousand years has most probably just expired, Satan with the new democratic movements among the nations where people do more what they want than anything will again "deceive the nations".
"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." (Revelation 20:10 KJV)

NOTE: The end of deception and Satan!

2. Scoffers from the Apostle Peter:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming?" (II Peter 3:3,4 KJV)

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:7,8 KJV)

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass way with a great noose, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (II Peter 3:10 KJV)

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:13 KJV)

3. Deride from Luke, an associate of the Apostle Paul:

"And the Pharisees also, who were covetous, heard all these things; and they derided him. And he said unto them, Ye are they which justify yourselves before me; but God knoweth your heart; for that which is highly esteemed among men is abomination in the sight of God." (Luke 16:14,15 KJV)

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, an cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God." (Luke 23:34,35 KJV)

Summary of the Seared Conscience

While all these Scriptures deserve and demand further discussion which will be done in the following chapters of this book, coming back to them for further foundations and development, we can now
summarize the False spirits and False Prophets of the Seared Conscience as: (1) Those political leaders who like the "rulers" of New Testament times that Deride Christ Himself about His ability to save; (2) Religious leaders like the Pharisees who Derided Jesus because they were covetous of His own leadership and following; (3) Scoffers of the Second Coming of Christ that speak out of the lusts of their own hearts, either denying the Second Coming or confusing eschatology with the last days that started with the Ascension of Christ, also denying that one thousand years equals one day and vice versa; (4) The end fate of false leaders and false prophets who deceive is the same as that of the ultimate Deceiver, Satan; (5) Satan while still deceiving many in these days will be loosed and allowed to again deceive the nations as he deceived the Roman Empire after he has been bound for an indefinite period which John and Peter call a thousand years; (6) After the persecutions of the first few centuries Satan was handicap in activities for an indefinite period of time in that he could no longer deceive whole nations awaiting the time of great tribulation when the heavens and the earth will also be destroyed--the One Great Day of the LORD and Lord of the whole Bible which should dominate our eschatology rather than a thousand years; (7) The city of Rome as the instrument of deception had the curse of God placed on it, a judgment on earth even before the Great Day of Judgment; (8) Satan, the Deceiver, was cast out of heaven to earth where he roams about as a "lion seeking whom he may individually devour" although his power is limited in that he can not deceive whole nations until near the time of the great tribulation of the destruction of heavens and earth; (9) Children of God are not to be deceived by Satan and those of the Seared Conscience by a recognition that outward righteous doing is a representation of inward righteousness while a habit of sinning shows such to be "of the devil" who practiced sin from the beginning; (10) Those who say there is no sin in their lives, before or after initial salvation, lie like the Devil and are far from "truth"; (11) Practitioners of the Good Christian Conscience, "willing to live honestly in all things", were once Practitioners of the Seared Conscience--"deceived, foolish, disobedient, of divers lusts and pleasure, hating, and living in malice and envy; but now must be good citizens of government, not speaking evil of dignitaries as the ungodly men of Jude, so that Practitioners of the Seared Conscience: a. Speak evil of any man, b. Are brawlers, c. Are not gentle, and d. Do not show meekness to all men; (12) Practitioners of the Seared Conscience are evil men and seducers that both deceive and get deceived, waving worse and worse during their stay on earth; (13) So effective will be the false prophets and false Christs after the Ascension of Christ that if it were possible they would deceive the very "elect" from among those that are called Christians; (14) Many false prophets of the Seared Conscience shall arise in our times as well as New Testament times, and deceive many more than even the number of present false prophets; (15) Many will come after the life of Jesus in the name of Christ that are false, some even saying, "I am Christ"; (16) Adherents of the Seared Conscience can claim to be religious, deceiving themselves as well as others with words independent of the deeds of pure religion which is: (1) To visit the sick and fatherless; and (2) To keep themselves unspotted from the world; (17) Satan must first be loosed to deceive whole nations before the Second Coming of Christ comes, and Christians are not to be deceived about that time relationship
as some with a Seared Conscience are quite willing to do out of lusts and the need for personal disciples: (18) Those who would cause divisions among Christians which are contrary to the teachings of the Apostles of Jesus as given in the Bible are Practitioners of the Seared Conscience, their motivations being their own bellies and lusts; (19) Vain words can be used by those False Leaders of the Seared Conscience to deceive Christians, but those False Leaders as whoremongers and covetous are not inheritors of the kingdom of God; (20) While deceit and lies and all manners of sin are part of the human spirit of all humanity, it is those of the Seared Conscience that can continue in such in the name of truth and Christ although they have been a partaker.

**What is "THE Answer"?**

If you made it this far: Congratulations for getting through the unpleasantries; for now with this chapter and the next we come to the "pure" and "good" then beyond that to the New and Expanded Dimensions--

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if thee be any praise, think on these things." (Philippians 4:8 KJV)

All I can say by consolation of what you have gone through to get up to this point in that those things were also true in that they were from the Bible; and that now we can come to "whatsoever things are pure" and "of good report", and that in these things to follow of pure and good there will be the Christian ethics of "virtue" and the "praise" to the One True God of the Lord Jesus Christ: "think on these things"!

"The Answer"

"What is THE Answer?"
What is the answer on the matter of conscience?
What is the answer on the matter of conscience and God?

"the answer of a good conscience toward God" (I Peter 3:21 KJV)

So that the whole matter of God and good conscience hinges on what the Apostle Peter identifies as the specifics of how a good conscience can give proper accountability to God. And that with the above phrase is in I Peter 3:21--
"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ". (KJV)

THE ANSWER OF A GOOD CONSCIENCE TOWARD GOD IS THE ONE BAPTISM!

If we come to understand the One Baptism, we understand the "pure", "sprinkled", and "good" conscience; and if we become participants in the One Baptism we have the answer of a good conscience toward God!

There is hardly any one single question of the Bible that is any more important for both salvation and the good conscience than that of "What is the One Baptism?" The Apostle Paul has answered that in the first three chapters of Ephesians before he makes a precis of such in Ephesians 4:4-6, the first three chapters being a paraphrase of the first nine letters that he wrote; and here in I Peter, the Apostle Peter begins an answer to the question by identifying that the One Baptism is not water baptism, "(not the putting away of the filth of the flesh". The One Baptism is baptism in unseen water even as the eating of the flesh of Jesus is the eating of unseen bread from heaven.

"The Testimony of Jesus is
the Spirit of Prophecy"

(Robert 19:10)

The sub-title may come as a surprise; for us to begin this more serious Bible study of the 14 New Testament letters written by the Apostle Paul in the next sections with a quotation from Revelation, a book written by the Apostle John: yet there is a reason for this to see the complete flow of the Bible, especially as is necessary in only one book, GOD’S BOOK: The Bible is > Pages, Print, and Ideas.

Although the primary flow of the Bible is around the theme of "God the Father"; and we will come to that in the later chapters of this book, and primarily in the next chapters, yet even now it is important foundational, and to pick up this primary flow of truth in the Bible--alias the progress in progressive revelation to see several generalizations about the New Testament: (1) Since to the Apostle Paul was committed by Christ the primary responsibility of the Chief Editorship of the New Testament, and Paul saw that near the time of the writing of his last of the 14 books that there was some work remaining to be done, he passed that ministry on to Dr. Luke, John Mark, and the Apostle
John; and (2) The book of Revelation, of the Apostle John and of the last five books of the New Testament and Bible, is the transitional book between the 14 letters of Paul and the Gospel of John with the little epistles, it being the time and the book of the time at which John was forced to come out of hiding, and when he received the heaven’s visions through the Ascended Christ to wrap up the First Century Christian responsibility of Apostleship in writing the New Pentateuch of the Bible.

How Revelation is Transitional?

Later other and even more important ways will be mentioned how the book of Revelation is transitional between the 14 letters of the Apostle Paul and the last 4 New Testament books by the Apostle John; but for now the point is that Revelation is transitional between the 14 letters by Paul and the last 4 New Testament books in that while Paul established “the spirit of prophecy” in his 14 letters, and John after the writing of the book of Revelation wrote the Gospel of John to reestablish and clarify “The Testimony of Jesus”, the book of Revelation transitions between “the spirit of prophecy” and “The Testimony of Jesus”, in one phrase and after one verse of Revelation tying the two together:

“And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy” (Revelation 19:10 KJV)

The book of Revelation was designed by the Apostle John, and God and the Ascended Christ through the Apostle John, to keep much truth hidden from the casual reader of the book: (1) Words like the dragon for Satan and "beast" for the Roman Emperors were used to keep Roman leaders from understanding the predictions of their destruction to minimize the increased persecution of First Century and later Christians (remember that Revelation was written near the end of the First Century, approximately 94 A.D., and Rome did not fall as far as the Western half until 453 A.D.; (2) Other words, visions, and phrases were designed to keep the Jew who though possessors of the Old Testament prophecies on which much of Revelation is based, from understanding those same messages of ultimate destruction since the Jews would gladly deliver Christians to Rome as a scapegoat for any persecutions of themselves, even as they earlier had done for Christ Himself; and (3) There is even a deeper hidden meaning against superficial Christians who, getting past the first two hidden levels,
and yet bogging down in certain secondary priorities of the book of Revelation like Armageddon, 666, the beast and dragon, and one thousand years, still miss the primary hidden meaning of the book.

If one goes into the book of Revelation independent of the primary flow of the Bible, and with forgetting the primary themes of the Bible as (1) The LORDSHIP of God the Father, (2) The Lordship of Jesus Christ, (3) One Day of the LORD and Lord, and (4) The Democratic Nature of prophecy of the New Testament that started with the Ascension of Christ, then they also fail to see in the book of Revelation the contributions of that book to the main themes, amassing more words, sermons, and teachings on the first two levels of hidden meaning.

"The Testimony of Jesus"

Although this "testimony of Jesus" in the Gospel of John, written after the book of Revelation is more the subject of later chapters, it should be stated briefly here to see further how the book of Revelation is a transitional book between the 14 letters of the Apostle Paul and the last four New Testament books.

This can be done briefly with just one word, the word "Word" that is given to the Apostle John in the book of Revelation as an introductory word for the Gospel of John.-

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God." (Revelation 19:11-13)

"In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1)

Here therefore is the way the Bible flows in progressive revelation:

I. "the spirit of prophecy" in the 14 letters by the Apostle Paul:
II. Introduction of "the testimony of Jesus" as the same as the "spirit of prophecy" in the book of Revelation with the two even more important themes of God and the Word; and

III. The Testimony of Jesus in the Gospel of John and the little epistles.

"The spirit of prophecy"

Having said all this, we are can outline the 14 letters of the Apostle Paul under the subject of "The spirit of prophecy" while noting that both "spirit" and "prophecy" are spelled with little letters, "spirit" with little "s" to denote the human and Christian spirit rather than the Spirit of God that spelled with capital "S", and the little "p" to distinguish democratic prophets of the New Testament, and to distinguish them as I do from the Old Testament Prophets spelled with a capital "P".

The Apostle Paul while he is summarizing in the book of Ephesians the first nine letters--Hebrews, Romans, Galatians, I and II Thessalonians, I and II Corinthians, Titus, and I Timothy--also summarizes and firmly establishes this democratic nature of New Testament "prophecy" by identifying the "prophets" of the New Testament as a gift from the Ascended Christ with "pastors, teachers, evangelists, and apostles"--with-

"But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers . . ." (Ephesians 4:7-11)

While it is not possible to labor the point now that this is a quotation from the Old Testament (Psalms 68:18 and part of ONE NEW BIBLE shown in "Project List"), we must see that in spite of the quotation in the Old Testament, it is the Ascended Christ that gives the gift of "prophets", making the "prophet" as much an office as apostles and pastors, and clearly all starting in New Testament times after the Ascension of Jesus Christ back to God the Father.

Where these Democratic Benefits Started?
Clearly where these democratic benefits of salvation and prophecy started was when the Ascended Christ sent the Holy Spirit to take His place on earth--

"But this is that was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy . . .And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:16-21 and Joel 2:28-32, also part of ONE NEW BIBLE and "Project List")

THEREFORE TO DENY BY ACTIONS AND WORDS THE DEMOCRATIC NATURE OF PROPHESY AND "PROPHETS" IS TANTAMOUNT TO A DENIAL OF THE DEMOCRATIC NATURE OF SALVATION; AND finally IS THE MOST HIDEOUS LIE AND SIN OF ALL WHO WOULD BE FALSE LEADERS AND PRIESTS UNTO GOD IN THE PLACE OF THE "PRIESTHOOD OF BELIEVERS", THE SAME AS THE FALSE SPIRITS AND SEDUCING SPIRITS AND FALSE PROPHETS OF THE NEW TESTAMENT!

The Prophet Messiah

Lastly in the closely out of this chapter whatever we agree or disagree on “THE Answer”, we must agree that the answer must center about the "true Christ" even as about His "true God the Father"; and even as the Apostles and Jesus quoted frequently from the Old Testament, showing this eternal agreement, we also have kept this Bible study centered about the Old in the New and the New in the Old in order to keep centered about the Christ of the Bible.

As we make this approach to the Bible, even as the Lord God said to Moses and Stephen quoted from Joshua 5:13-15 in his final defence, we stand on holy ground (Acts 6:33). We are approaching the LORD God of the universe and the Lord Jesus Christ whom He has appointed as the heir of all things. As the Hebrew fathers and the religious leaders of Jesus’ time and the apostles and first democratic prophets, we can easily also become "stiffnecked and uncircumcised in heart and ears" to resist the Holy Spirit (Acts 7:51-53 and Judges 2:7-13). We can have our social and religious context fooled that we are indeed the religious and the leaders of the religious as the scribes, Pharisees,
Sadducees, and even priests have others fooled—and the rich! Like the Pharisees who contended contentiously with Jesus about little things like plucking corn and eating on the sabbath day (Matthew 12:1-4 and I Samuel 21:6,16), we can miss seeing Jesus while we focus on our own religious customs and practices. We can disagree like those people about whether "this is the Prophet" and "This is the Christ" (John 7:40-43 and II Samuel 7:12), not even understanding the very basic history of the Bible how it was prophesied that Jesus would come of the seed of David and out of Bethlehem, without getting to Him as our Saviour and Lord.

The majority is wrong and always will be wrong; but "God hath not cast away his people which he foreknew" (Romans 11:2-4 and I Kings 19:10-18), and as in the days of the Prophet Elijah today He no doubt has His "seven thousand" of each generation that "have not bowed the knee to the image of Baal"—to other gods and the god of this world, Satan. God gives power to His witnesses; and if anyone of the majority of the world harms them they are accumulating for themselves judgment by fire at the Great One Day of the LORD and Lord (Revelation 11:5 and II Kings 1:10,11). Jesus was born by the power of the Almighty and through the work of the Holy Spirit; He did begin his ministry on earth of teaching and preaching the Gospel at age 30, and He was the son on the earthly side of Joseph, though not begotten of Joseph He submitted Himself to Him as His father for thirty years, and the lineage of Joseph went all the way back in the Old Testament history to David, Abraham, and Adam, the first man (Luke 3:23-38 and I Chronicles 1:1,4; 1:24-28; and 1:32).

This Jesus, the Lord Jesus Christ and the Prophet Messiah, is also in His body the true and final Temple of God. We can build many houses or churches for the worship of God—and should; but in the final analysis the only Temple or house

of God that is of any eternal significance is this Temple of God of the body of Jesus (Acts 7:47-53 and II Chronicles 3:1). (1) Solomon built God a house, but "the most High" God "dwelleth not in temples (or houses or churches) made with hands; (2) As said the Old Testament Prophet and Prophets; (3) For the throne of God is in heaven far beyond all houses and temples, therefore can hardly contain Him; (4) This planet earth is His very footstool not the place where He can be contained with little concepts and consciences; and (5) What house of the mind or worship can you possible build that is big enough to contain the God that reaches from heaven to earth?
Balance (II Timothy)

In this sixth of 12 New Testament books to be added to Appendix, and in preparation for "the spirit of prophecy" from the Apostle Paul of the next chapter, knowing that Paul would tell his own sons in the faith first of this "spirit", we begin this brief balance on II Timothy with II Timothy 1:6,7-- "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

Here I think the King James translators have correctly translated with little spirit instead of capital Spirit since it is the influence of the Spirit on God on our own human and Christian spirits that gives the spirit of non-fear, or confidence, and of love and a sound mind.

1. Like the Apostle Paul who was not ashamed of the Gospel, it being the first half of his Gospel Pride (Romans 1:17) with the second half of God is Faithful in that He will not allow us to be ashamed (Romans 10:11), he also urges all young men to exercise the same Gospel Pride-- "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God" (II Timothy 1:8)

We have already said something of "the testimony of our Lord" or "the testimony of Jesus" and will have more to say about it as a central theme of continuity for this book, indeed for the whole flow of the Bible; and herein we will come to see the relationship of that "testimony" as a balance for life and the Bible.

2. The Testimony of Jesus and the spirit of prophecy as a balance for life.

(1). The Testimony which Jesus Himself started is the testimony of the salvation, purpose, and grace in Christ Jesus of certain to be "called" before the foundation of the earth (II Timothy 1:9)

(2). This Testimony of Jesus became clear--"now made manifest"--with the actual appearance on earth of Jesus (1:10).

(3). The Apostle Paul is a "preacher, apostle, and teacher" of this Testimony (1:11).

(4). With this office comes suffering, and Paul reiterates his own Pride ("I am not ashamed", 1:12) in God and the Gospel.

(5). With the Testimony of Jesus comes the Blessings of Believing--"...for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (1:12)

Again that Testimony and those Blessings are based on the understanding of the Faithfulness of God!
3. What we are to Do with This Testimony of Jesus and this spirit of Prophecy?

"Hold fast the form of sound words, which thou hast heard (and for us READ in Paul’s epistles as well as in the whole Bible) of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy (Spirit) which dwelleth in us." (II Timothy 1:13,14)

KEEP THE "FORM OF SOUND WORDS" BY:

(1). Remembering the enemies who have made themselves enemies of the Apostles and the Bible of the Apostles, 1:15-18, and likewise the friends of both.

(2). Being strong in the grace of God, 2:1.

(3). Pass the testimony of Jesus on to other men that will also be faithful witnesses, 2:2.

(4). Keep the testimony by not becoming entangled in the affairs of this world, 2:3-7--this is balance to life and to the proper "love of life".

"Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel..." (II Timothy 2:8 and Genesis 12:1-3)

And so we must constantly be reminded of how the Gospel is centered around Jesus Himself, who according to the Old Testament and New Testament came on the earthly side--his earthly genealogy--was from David, Abraham, and etc. as both Luke and Matthew record; and that this Gospel was originally preached to Abraham as recorded in Genesis 12:1-3. We receive the "Blessings of Believing" which we will expand further in the next chapters as based on the "Testimony of Jesus" and "the spirit of prophecy", just as Abraham received the promise, through faith, and we are among those as the elect of God chosen from before the foundation of the earth, to receive with Abraham the blessings of the Gospel.
### Table 1: Gospel in Genesis

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Leviticus 13:49 | 1:44
Leviticus 14:2-32 | 1:44
Leviticus 18:16 | 6:18
Leviticus 18:19 | 10:26,27
Leviticus 19:12,18 | 5:33,43
Leviticus 19:18 | 7:10
Leviticus 20:9 | 6:10
Leviticus 20:21 | 2:25
Leviticus 24:9 | 14:64
Leviticus 24:16 | 5:38
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Numbers 8:17 | 1:67-73

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### Table 11b: Gospel in Post-Isaiah Prophets

<table>
<thead>
<tr>
<th>Proclaimed</th>
<th>Established</th>
<th>Explained</th>
<th>Reinforced</th>
<th>Appendix</th>
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<tr>
<td>(Old Test)</td>
<td>(Matthew)</td>
<td>(Heb/Rom)</td>
<td>(Luke)</td>
<td>(Mark)</td>
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<td>Micah 5:2,7,8</td>
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<td>Lamentations 3:57</td>
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<td>Romans 1:17</td>
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<td>Zephaniah 1:14-16</td>
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<td>Daniel 4:9</td>
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