



**SunGrist Golden Pubs Edition of:**

**Gospel in the 12 Minor Prophets.**

**The Old Testament Interpreted by the New Testament (II Peter  
1:10-21)**

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Even as Gospel is not minor to preaching, the Minor Prophets are called minor only because of their size, and as you have noticed are grouped together in the Old Testament. They are in no ways located in the Bible in the historical sequence of writing like the historical books of Joshua, Judges, I and II Chronicles, I and II Kings, and Ester. Isaiah, often called the queen of the Major Prophets and all 16 of the Writing Prophets, written approximately 739 to 681 B.C.; and as Dr. B. H. Carroll does in his “An Interpretation of the English Bible, we can divide all the 19 Prophets into Pre-Isaiah Prophets, Concurrent with Isaiah Prophets, and Post Isaiah Prophets, also as is done in the Master Tables and the end of this Gospel Tract which outline the whole Bible with the Old Testament quotes in the New Testament.

**NOTE: For more on this sequencing, please see volume 5 on the 19 Writing Prophets of the Learn Christ Bible Commentaries. The free download is at**

**[www.biblecombibleman.com/LCC\\_5.pdf](http://www.biblecombibleman.com/LCC_5.pdf), and in paperback and Kindle are on**

**Amazon at <https://www.amazon.com/Jerry-Vaughan-McMichael/e/B07LB2B11Y> .**



The image shows an Amazon author page for Jerry Vaughan McMichael. At the top left is a circular profile picture of an elderly couple. To the right of the photo is the author's name, "Jerry Vaughan McMichael". Below the photo is a yellow "Follow" button and a small bio: "Follow to get more updates on books and resources recommended." Below the bio is a link: "About Jerry Vaughan McMichael". To the right of the bio are four book covers: 1. "Ultimate Integration in Christ" by Jerry Vaughan McMichael, priced at \$9.99. 2. "The Gospel of the Kingdom" by Jerry Vaughan McMichael, priced at \$33.95. 3. "Gospel in Light from Writing Prophets" by Jerry Vaughan McMichael, priced at \$1.00. 4. "Bible's Hidden Gems: A Book with 1000 Insights" by Jerry Vaughan McMichael, priced at \$2.99.

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LEARN CHRIST commentaries 1

You can recognize this volume 5 of LCBC by the unusual cover to the left of part of the Table of Contents and points out how there are 19 writing Prophets of the OT which includes Moses, David, and Solomon.

## 1-1:: THE MINOR PROPHETS FROM JOEL TO MALACHI.

Based on Prophets and Apostles, Bible research for the Gospel **and Gospel**

**Applications Tables (See the selective for Minor Prophets few at the end of this**

**book, the Complete Master Tables are at the end of the Writing Prophets.),** we have

references accumulated on the following Minor Prophets--

1. Obadiah.
2. Jonah.
3. Joel.
4. Amos.
5. Hosea.
6. Micah.
7. Nahum.

8. Habakkuk.
9. Zephaniah.
10. Haggai.
11. Zechariah.
12. Malachi.

Below is an illustration of the uses of Tables in Prophets and Apostles, primarily to show OT quotes in the NT, but this one is chosen to also illustrate some of the many

Proclaimed (Old Test)	Established (Matthew)	Explained (Heb/Rom)	Reinforced (Luke)	Appendix (Mark)
Obadiah 15	Insert from the Apostle John: Revelation 16:14			
Obadiah 21	Insert from the Apostle Paul: I Corinthians 15:28			
Jonah 3:1-4				11:29
Joel 2:28-32	Insert from First Sermon by the Apostle Peter: Acts 2:16-21			
Joel 3:13				4:29
Joel 4:16			13:24	
Amos 5:25-27	Insert from Stephen in Acts: Acts 7:42			
Amos 9:11,12	Insert from Acts: Acts 15:15-17			
Hosea 11:1	2:15			

inserts. Inserts are not quoting but are rather references in the NT to the OT.

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 **Appendix Table 10-2**. James and Peter on the Minor Prophets is shown below. (The Major Prophets from Peter and James are recorded for historical perspective.)

Lastly before jumping into the Gospel of these 12 Prophets, three of the highlights from them that you encounter in your NT reading and do not even think of as coming out of the minor prophets.

1. The very famous quote by the Apostle Peter on the first day of Pentecost after the Ascension of Christ about what was happening that day since the gathered people were not drunk, Peter said, and in turn with what Peter identified as the prophetic prediction of Joel that was happening that very day – one of the misunderstood and distorted by the Scofield mites “last days” quotes as starting that very day.

**“But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. 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...” (Acts 2:14-17 and Joel 2”28-32)**

**NOTE: You will never get the eschatology (last things) of the Bible straight if you do not see the last days as extending all the way from that day at Pentecost until the END, and you will be easily deceived by Scofield’s attempts, and his followers like at DTS, to add theology and philosophy to the eschatology of the Bible.**

2. From 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...”**

3. Haggai 2:6 and Hebrews 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...”

Perhaps you are wondering of a Gospel of the Lord Jesus Christ in the Old Testament as you are hearing so many derogatory statements lately, especially from theologians like Andy Stanley about the Old Testament, for example his of “forget the 10 commandments”

**NOTE: No wonder Dr. Jones calls such theology and Bible studies as paganism and Gnosticism.**

You clearly see the Gospel in Zechariah 9:9 and as quoted in Matthew 21.

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass” (Zech. 9:9).

### **1-2: 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**      **James Peter**

**3. Joel 2:28-32**                      **(Acts 1:-21)**

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

**Established Proclaimed 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 from 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 shalt 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)

### **9-6: 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

James Peter

### **Old Testament Prophet (Acts 1:16-21)**

4. Amos 9:11,12 (Acts 15:16,17) So that while Peter give 3. Joel 2:28-32 is 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

**6. Amos. Insert from Acts      Amos 5:25-27      Acts (Stephen) 7:42**

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.

### **9-7: The Gospel on Jonah**

4. Jonah.

**Established Explained Reinforced Appendix (Old Test.) (Matthew) Proclaimed  
(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:

1. Jonah. 2. Amos. 3. Joel.

### **9-8: 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**

**II 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 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)**

NOTE: One of the most important and informative quotes in all the Bible for a proper understanding of both the Trinity and the Kingdom: after Jesus makes captive all in heaven and earth under His feet, then the Son will deliver the complete Kingdom to His Father in order that God the Father may be all in all. It drives the Scofield mites crazy because they cannot fit this into the philosophy and theology of their second false kingdom on earth of a speculated 1000 years.

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)**

### **9-9: The Prophet Hosea.**

While Peter and James do not quote from Hosea, you do find Hosea in the Gospel Applications of **Table 9.**

### **7. Hosea. Proclaimed Established Explained Reinforced Appendix**

**(Old Test.)      (Matthew)      (Heb/Rom) (Luke)      (Mark)**

**Hosea 11:1      2:15**

7. 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 and unresponsive to the gracious mercies and proffered guidance of Jehovah their God.”*

### **9-10 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.

1. Micah 7:18 and James 2:13.

**“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 forever, 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.

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)**

Micah 6:15 and John 4:37.

**“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.

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)**

And a descent preliminary outline of Micah could be made of these four references: (1) The New Governor, Christ, over Israel to come; (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 you 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 Merseth 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. His words were effective because the reasons for his passionate proclamation were so evident: 'Pinched peasant faces peer between all his words.'*"

### **9-11: 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)

## 9-12: 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.

### 7. Habakkuk 2:3 II Pet 3:9 12. Habakkuk.

**Proclaimed Established Explained Reinforced**

**Appendix (Old Test.) (Matthew) (Heb/Rom) (Luke) (Mark) Hab. Habakkuk  
2:3 Rom. 1:17**

**Habakkuk 2:3 and II Peter 3:9.**

**Habakkuk 2:4 and Romans 1:17.**

(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)

### 9-13: 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.

12. Nahum	713
13. Zephaniah	630
14. Jeremiah	629

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 #11b we take the following**

### 13. Zephaniah.: Zeph. 1:14-16 21:25f

1. Zephaniah 1:14-16 and Luke 21:25f.

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 filing 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 are 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 glory. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near.” (Luke 21:27,28)**

### **9-14: 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. 2:6 Heb. 12:26

1. Haggai 2:6 and Hebrews 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, a 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.

### **9-15: 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 gape 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 the 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.

Zechariah 13:7.

**"Awake, O sword, against My Shepherd, Against 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, will 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.

### **9-16: The Prophet Malachi.**

#### **1. (a) Malachi 1:2,3 and (b) Romans 9:13.**

**(a)**

**"I have loved you," says the Lord.**

**"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."**

**(b)**

## Israel's Rejection and God's Purpose

6 But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, 7 nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." 8 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. 9 For this is the word of promise: "At this time I will come, and Sarah shall have a son." And not only this, but when Rebecca also had conceived by one man, even by our father Isaac 11 (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), 12 it was said to her, "The older shall serve the younger." 13 As it is written, "Jacob I have loved, but Esau I have hated."

*If you do not recognize the quote above in the NT or recognize where it is in the New Testament, which is quite natural, then look in the Appendix at the last Table, **Table 11b**.*

### 2. Other Two Malachi Quotes.

Malachi 3:1 Matt 11:10 Luke 1:76 Mk 1:1

**NOTE: Malachi 3:1 is quoted 4 times in the New Testament. And what is Malachi 3:1.** "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight.

**Behold, He is coming,”**

**Says the Lord of hosts.”**

You recognize that as: (1) words of Handel’s Messiah, and (2) Gospel in Malachi first of John the Baptist to prepare the way, then the Lord Jesus Christ Who is the Messenger of the New and Everlasting Covenant.

Malachi 3:1 is quoted in Matthew 10:11 –

**“As they departed, Jesus began to say to the multitudes concerning John: “What did you go out into the wilderness to see? A reed shaken by the wind? 8 But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings’ houses. 9 But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. 10 For this is he of whom it is written: ‘Behold, I send My messenger before Your face, who will prepare Your way before You.’” (Matthew 11:7-10)**

Malachi 3:1 is quoted in Luke 1:76 –

**“And you, child, will be called the prophet of the Highest; For you will go before the face of the Lord to prepare His ways...” (Luke 1:76)**

Malachi 3:1 is quoted in Mark 1:1 –

**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 Your face, who will prepare Your way before You.'

"The voice of one crying in the wilderness..."

'Prepare the way of the Lord;

Make His paths straight.' "

3. Lastly Malachi 4:5,6 is quoted in Luke 1:17 –

"Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the Lord.

And he will turn the hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the earth with a curse.'" (Luke 1:17)

## APPENDIX OF MASTER Tables: The Gospel in the Bible.

Table 1: Gospel in Genesis

Proclaimed	Established	Explained	Reinforced	Appendix
(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)
Job 42:2			10:27	
Genesis 1:27	19:4		10:6	
Genesis 2:24	19:5		10:7,8	
Genesis 4:8	23:35			
Genesis 5:2	19:4		10:6	
Genesis 6:11-13	24:37			
Genesis 7:7,21	24:37			
Genesis 12:1-3		Romans 4		
Genesis 15:5		Romans 4:18		

Genesis 17:5		Romans 4:17		
Genesis 17:7			1:67-73	
Genesis 18:14	19:26		10:27	
Genesis 19:24	11:24			
Genesis 38:8			20:28,38	12:19

Table 2: Gospel in Exodus

Proclaimed (Old Test)	Established (Matthew)	Explained (Heb/Rom)	Reinforced (Luke)	Appendix (Mark)
Exodus 3:6			20:28,38	12:26
				20:37
Exodus 9:16		Romans 9:17		
Exodus 12:18-20				14:12

Exodus 13:12,16			1:67-73	
Exodus 20			18:20	
Exodus 20:10				2:24
Exodus 20:12				7:10
Exodus 20:12-17				10:19
Exodus 20:13,14	5:21,27			
Exodus 20:13-17		Romans 13:8,9		
Exodus 21:17				7:10
Exodus 21:24	5:38			
Exodus 24:8				14:24

Table 3: Gospel in Leviticus and Numbers.

Proclaimed	Established	Explained	Reinforced	Appendix
(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)
Leviticus 2:13			9:49	
Leviticus 4:18-20				14:24
Leviticus 4:20		Hebrews 9:22		
Leviticus 12:8			1:67-73	
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		Romans 13:8,9		
Leviticus 20:9				7:10
Leviticus 20:21			6:10	
Leviticus 24:9			6:3,4	2:25
Leviticus 24:16				14:64
Leviticus 24:20	5:38			
Leviticus 26:42			1:67-73	
Numbers 8:17			1:67-73	

Table 4: Gospel in Deuteronomy

Proclaimed	Established	Explained	Reinforced	Appendix
(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)

Deuteronomy 5:14				2:24
Deuteronomy 5:16			7:10	
Deut 5:16-21				10:19
Deut 6:4,6				12:29
Deuteronomy 6:5			10:26,27	
Deuteronomy 6:13			4:8	
Deut 6:13,16	2:6			
Deuteronomy 6:16			4:12	
Deuteronomy *:3	4:4		4:4	
	18:15			9:7
Deuteronomy 10:20	4:10			
Deuteronomy 18:15	Insert from Acts: Acts 7:37			
Deut 18:15,19	Insert from Acts: Acts 3:22,23			
Deuteronomy 19:15	18:16			

Deut 23:3-6	5:43			
Deut 23:25				2:24
Deuteronomy 24:1	5:31		10:4	
Deut 25:5ff			20:28,38	
Deut 25:5,6				12:9

Table 5: Gospel in the Historical Books.

Proclaimed	Established	Explained	Reinforced	Appendix
I Samuel 15:22				12:33
I Samuel 21:1,6			6:3,4	2:25
I Samuel 21:6,16	12:2,3			
I Kings 10:2,10				9:13
I Kings 19:10-18		Romans 11:2-4		
II Kings 19:31			2:12	

I Chronicles 1:1-4			3:23-38	
I Chronicles 1:1-34	1:1-17			
I Chron 1:24-28			3:23-38	
I Chron 2:1-15			3:23-38	
I Chron 3:1-19			3:23-38	
II Chronicles 32:15		Romans 8:31		

Table 6: Gospel in Psalm 1-41.

Proclaimed	Established	Explained	Reinforced	Appendix
(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)

Psalm 2:1,2	Insert from Acts: Acts 4:24-26			
Psalm 2:7	3:17	Hebrews 1:5	9:7	
		Hebrews 17:5		
		Romans 5:5		
Psalm 8:4-6		Romans 2:6		
Psalm 8:7			20:42	
Psalm 12:36		Hebrews 8:7		
Psalm 14:1- 3		Romans 3:10		
Psalm 16:20				1:24
Psalm 18:3,4			1:67-73	
Psalm 18:25	5:7			

Psalm 18:49		Romans 15:9		
Psalm 22:1	27:46	Hebrews 5:34	22:18	15:24
Psalm 22:19	27:35			
Psalm 22:22		Hebrews 2:12		
Psalm 24:3- 5	5:8			
Psalm 34:12-16	Insert from the Apostle Peter: I Peter 3:10-12			
Psalm 34:20	Insert from the Apostle John: John 19:36			
Psalm 35:19	Insert from the Apostle John: John 15:25			
Psalm 41:9	Insert from the Apostle John: John 13:18; 17:12			

Table 7: Gospel in Psalms 37-118.

Proclaimed	Established	Explained	Reinforced	Appendix
(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)
Psalm 37:11	5:5			
Psalm 40:608		Hebrews 10:5		
Psalm 41:9		Hebrews 14:18		
Psalm 42:1		Hebrews 1:11		
Psalm 42:6		Hebrews 14:34		
Psalms 45:6,7		Hebrews 1:8		
Psalm 48:2	5:33ff			
Psalm 55		Hebrews 5:6		
Psalm 62:12	16:27		8:38	
Psalm 69:9		Romans 15:3		
Psalm 69:21	27:34			

Psalm 69:22		Romans 11:9		
Psalm 72:18			1:67-73	
Psalm 78:2	13:35			
Psalm 82	21:16			
Psa 89:4,26,38,48	16:18			
Psalm 91:11	4:6	Romans 4:10		
Psalm 95:7,8		Hebrews 3:15		
		Romans 4:7		
Psalm 95:7- 11		Hebrews 3:7		
Psalm 102:25-33		Romans 1:10		
Psalm 104:4		Hebrews 1:7		
Psalm 104:8,9		Hebrews 1:8		

Psalm 105:8;106:10			1:67-73	
Psalm 110:1		Hebrews 1:13	12:36	
Psalm 110:4		Heb 5:6/Rom 7:21		
Psalm 111:9			1:67-73	
Psalm 117:1		Romans 15:11		
Psalm 118:22	21:42	Romans 9:33	20:17	
Psalm 118:22f				12:10,11
Psalm 118:26	21:9		23:38ff	11:9

Table 8: Gospel from Solomon.

Proclaimed	Established	Explained	Reinforced	Appendix
(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)

Proverbs 3:12		Hebrews 12:6		
Proverbs 15:16	Insert from Apostle Paul: I Timothy 6:6			
Proverbs 26:11	Insert from the Apostle Peter: II Peter 2:22			
Proverbs 27:4	Insert from the Apostle James: James 4:5			
Ecclesiastes 12:1-3				13:24

Table 9: Pre\_Isaiah Prophets.

Proclaimed (Old Test)	Established (Matthew)	Explained (Heb/Rom)	Reinforced (Luke)	Appendix (Mark)
Obadiah 15	Insert from the Apostle John: Revelation 16:14			
Obadiah 21	Insert from the Apostle Paul: I Corinthians 15:28			
Jonah 3:1-4				11:29

Joel 2:28-32	Insert from First Sermon by the Apostle Peter: Acts 2:16-21			
Joel 3:13				4:29
Joel 4:16			13:24	
Amos 5:25-27	Insert from Stephen in Acts: Acts 7:42			
Amos 9:11,12	Insert from Acts: Acts 15:15-17			
Hosea 11:1	2:15			

Table 10: Gospel in Isaiah.

Proclaimed	Established	Explained	Reinforced	Appendix
(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)
Isaiah 1:9		Romans 9:29		
Isaiah 2:18,19	11:5			
Isaiah 5:1ff	21:33		12:2	
Isaiah 5:17			11:17	
Isaiah 6:9,10	13:14,15	Romans 4:12		8:18
Isaiah 7:14	1:23			

Isaiah 8:14	21:44	Hebrews 9:33		
Isaiah 8:17		Hebrews 2:13		
Isaiah 10:22,23		Romans 9:27		
Isaiah 11:1,10		Romans 15:12		
Isaiah 13:9,10	24:30			
Isaiah 14:13-15	11:23			
Isaiah 27:9			11:27	
Isaiah 28:16		9:33/Rom 10:11		
Isaiah 29:10		Hebrews 11:8		
Isaiah 29:13	15:8,9	Romans 7:6,7		
Isaiah 40:3	3:3			1:2,3
Isaiah 40:3- 5			3:4-6	
Isaiah 40:8	17:5		21:32,33	
Isaiah 42:1	3:17		9:7	1:11
Isaiah 42:1- 4	12:18-21			
Isaiah 45:23		Romans 4:11		
Isaiah 49:12	8:11			

Isaiah 49:23		Romans 10:11		
Isaiah 51:6			21:32,33	
Isaiah 52:5		Romans 2:24		
Isaiah 52:15		Hebrews 15:21		
Isaiah 53:1		Romans 10:16		
Isaiah 53:4	8:17		22:37	
Isaiah 53:12				
Isaiah 56:7	21:13		19:46	
Isaiah 58:6				4:17,18
Isaiah 59:20,21		Romans 11:26		
Isaiah 61:1				4:17,18
Isaiah 61:2	5:4			
Isaiah 62:11	21:5			
Isaiah 65:1			10:20,21	
Isaiah 66:1		Hebrews 5:33ff		
Isaiah 66:24				9:48

Table 11a: Gospel in Post-Isaiah Prophets.

Proclaimed	Established	Explained	Reinforced	Appendix
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(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)
Micah 6:15	Insert from the Apostle John and from Jesus: John 4:37			
Micah 7:6				13:12
Nahum 1:15		Romans 10:15		
Jeremiah 5:21				8:18
Jeremiah 7:11	21:13			
Jeremiah 31:7,15	2:17,18			
Jeremiah 31:31			14:24	

Table 11b: Gospel in Post-Isaiah Prophets

Proclaimed	Established	Explained	Reinforced	Appendix
(Old Test)	(Matthew)	(Heb/Rom)	(Luke)	(Mark)
Micah 5:2,7.8	2:5,6			

Lamentations 3:57	Insert from the Apostle James: James 4:8			
Habakkuk 2:4		Romans 1:17		
Zephaniah 1:14-16			21:25ff	
Daniel 4:9				4:32
Daniel 7:13			14:27	13:26

Daniel 8:10				13:24
Daniel 9:27				13:14
Daniel 11:31	24:15			
Daniel 12:1				13:19

Daniel 12:2,3		Hebrews 11:6		
Ezekiel 12:2				8:18
Ezekiel 33:31	15:7			
Haggai 2:6		Hebrews 12:26		
Zechariah 9:9	21:4			
Zechariah 13:7				14:27
Malachi 1:2		Romans 9:13		
Malachi 3:1	11:10	Romans 9:12	1:2	4:5
Malachi 4:5,6			1:17	

