

Matthew quotes from Isaiah approximately 17 times. Paul in Romans and Hebrews quotes from Isaiah approximately 17 times. A coincidence, I doubt it, Paul like Jesus planned ahead. And of course those 17 quotes of Matthew from Isaiah are primarily from Jesus Himself. Paul, I think, wanted to follow the example of Jesus who quoted often from the Prophet Isaiah; however, Paul did not want to go beyond His Master Teacher, the Lord Jesus Christ. And you will be surprised to know that Paul, the frequent quoter of OT Scriptures in most of his 14 books, only quotes from Isaiah in Hebrews and Romans. **{That sounds like a plan also, right! Whether the Holy Spirit gave Paul that plan, Jesus gave Paul that plan in Saudi Arabia, or Paul developed that plan when back at Tarsus after His conversion and time with Jesus in Arabia, is not nearly as important as it is that we see that this is the way the Bible is!}** Now, why do you think that Paul would quote from Isaiah only in Hebrews and Romans? The answer is also straightforward. Paul before conversion on the road to Damascus was a lawyer of the Hebrew nation; and since the law of the nation was the religious law of the OT, this meant he was primarily an expert on the OT law. Paul was before conversion also among that famous group of religious leaders, in fact one of the foremost of them, known as the Pharisees, who unlike the other group, the Sadducees, believed in a body resurrection from the dead. In short, Paul knew the OT Scriptures well, but only on the surface like many in the academic community today. After conversion and after time with Jesus in Arabia and during the so-called 7 silent years at Tarsus, Paul had to reread the OT in light of what he had learned from Jesus. And since salvation was something that he had just experienced and something that he wanted to explain to others, it would seem

logical to start with salvation in Isaiah; so we would ask ourselves the question of internal evidence in the Bible, is the book of Isaiah a book on salvation? Really, is the book of Isaiah a book about the Gospel? We can easily and quickly answer that question by a brief look at the 17 times that Jesus quoted from this Prophet of Prophets.

5-1: The 17 quotes from Isaiah in Matthew.

1. Isaiah 35:5-6 and 61:1 is quoted in Matthew 11:5. Actually here in Matthew, Jesus more paraphrases Isaiah 35:5-6 and 61:1 than referring to it as quote, but the wording makes clear the source as Isaiah. John the Baptist, in prison and asking if Jesus was really the Messiah as he had spoken, would recognize these words from Isaiah immediately. The "Gospel" you find in 61:1 in the Hebrew equivalent of "good tidings", and the similarity of the healing acts of Jesus concerning the blind, lame, and deaf of both Isaiah 35:5-6 and Matthew 11:5 are obvious.

a. Matthew 11:5: **"The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them."**

b. Isaiah 61:1,2: **"The Spirit of the Lord GOD is upon Me, because the LORD has anointed Me to preach good tidings to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound..."**

c. Isaiah 35:5-6: **"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, and the tongue of the dumb sing. For waters shall burst forth in the wilderness, and streams in the desert."** {Notice the eloquence of Isaiah with the same thoughts.}

The context of Isaiah 35 leaves little doubt that Isaiah is a book of salvation with such words as "He will come and save us" (35:4b); and that Isaiah is announcing the same Gospel of the kingdom of God as John the Baptist and Mark with the words of "A highway shall be there, and a road, and it shall be called the Highway of Holiness." (35:8). {We recognize that the "Highway of Holiness" will preach; and one of the most encouraging aspects of it besides the obvious connection to Romans, the subject of which is "righteousness by faith", is that whoever walks this road, though a fool, will not look foolish.}

And I am sure you recognized how Jesus back at His hometown of Nazareth and when in the synagogue on the Sabbath day was given the book of Isaiah, chose to read from Isaiah 6:1,2. Luke per the written instructions of Paul in a parchments of OT quotes it directly and in entirety. Luke prefaces this quote from Jesus with the words "And He {Jesus} was handed the book of the prophet Isaiah. And when He had opened the book, He {Jesus} found the place where it was written" (Luke 4:17), and concludes the quote from Isaiah with the words "Then He closed the

book {Isaiah}, and gave it back to the attendant and sat down." (Luke 4:20) Jesus told His hometown, "Today this Scripture is fulfilled in your hearing." (Luke 4:21)

It should be noted that all of Isaiah 61:2 is not in the quote of Luke 4:18,19, although the reference in your Bible may say "Isaiah 61:1,2". Either Jesus did not chose to get into the "day of vengeance of our God" of Isaiah 61:2, stopping with a "proclamation of the acceptable year of the LORD", which is most probable, or per the instructions from Paul in a parchment for Luke, Dr. Luke chose to leave out the other parts of the verse. This latter was also done commonly by the Gospel writers as you will see by a comparison of the four Gospels in a good harmony like A.T. Robertson's. After all, it is not possible to quote all of the OT in the NT. However since Robertson references Isaiah 2:18,19 with Isaiah 55:5-6 and Isaiah 6:1,2 as being quoted by Jesus in Matthew 11:5, I am sure that Robertson intended that the Day of the Lord, most generally a day of vengeance, be equated with the Gospel of glad tidings. {But you will find that Robertson was greatly influenced like most fundamentalists by the kingdom concepts run amuck of Darby and Scofield.} As to whether Isaiah intended the two be equated remains to be seen in our study. There are several factors, besides the context of Isaiah, Romans, and Hebrews, that must be considered: (1) often in OT prophesy the valleys and the mountains get intermingled in the first few sweeps like in Daniel, then separated with the more detailed sweeps; and (2) there is a lot of internal evidence in the OT that both good and bad things were included in the Day of the LORD in the thinking of the Hebrew people, as to whether God and the Prophet of God intended it that way is another matter. In some cases they could have simply been recording a history of the thinking of the people.

2. If we would seek to find from the NT a prime theme of Isaiah {by the way always the best way to learn the OT}, we might briefly look at the first quote from Isaiah (Isaiah 1:9) which is found in Romans 9:29.

a. Romans 9:29: "And as Isaiah said before: "Unless the LORD of Sabaoth {of Hosts} had left us a seed, we would have become like Sodom, and we would have been made like Gomorrah."

b. Isaiah 1:9: "Unless the LORD of hosts had left to us a very small remnant, we would have become like Sodom, we would have been made like Gomorrah."

You will recall how when God destroyed Sodom and Gomorrah by fire and over the protests of Lot, after Lot failed to find one righteous person in the those large cities, there was zero remnant left; and the Prophet Isaiah looking into the future captivity of Israel by first the Assyrians and then the Babylonians, where only a remnant would return in the Restoration on Ezra and Nehemiah from Captivity, had in mind both a physical and spiritual "very small remnant". The book of Malachi makes it clear that only a small spiritual remnant of the physical remnant that returned to Palestine experienced salvation; and of course Paul, appointed by Christ to make it clear what would happen to both Jews and Gentiles as far as salvation was concerned, always stressed "seed" in the singular as contrasted to the larger size of

a remnant, even a remnant of the remnant of Malachi. You will find in our study of Romans that the seed is singular for Christ as Paul explains the Gospel that was preached to Abraham (Genesis 12:1-3 and Romans 4); that the seed in some cases as in descriptions of a large nation from Abraham can be like the sands of the sea-shore; and lo and behold that seed can be more of the Gentiles than of the Jews.

5-2: A Remnant of Israel Saved, Romans 9-11.

While we might consider the Gospel {you know how Romans is often considered the Gospel according to Paul} and the Gospel of Salvation the prime theme of the book of Romans {even of Hebrews with a thrust more for the Jews}, a necessary sub-theme of that would be "what happened to the nation of Israel as the originally chosen people of God?" That sub-theme is also answered in Hebrews as well as in Romans, as you will remember how Paul explains in Hebrews how most of the chosen nation of Israel to come out of Egypt fell in the wilderness, the fall being both from eternal rest and of a home in Palestine. Of course, you might say that God in the 80 years in the wilderness--40 with the first generation and 40 more with the second--God was really making an actual nation of His chosen people built around Moses, Aaron {of course Moses and Aaron did not enter the promised land}, Joshua, Caleb, and all the young people under 21 years of age; and certainly you would have a point there. Regardless, it behooves us to do some exegesis right here and now on the "remnant of Israel" from Romans 9-11, starting with the four quotes and Paul's interpretations in Romans 9:22-33. {It is always difficult to study Paul's letters in an outline form with divisions as the argument is most general a whole argument; and by the way when we say Paul's interpretation, what is really meant is the interpretation from the Holy Spirit, the same interpretation Jesus gave Paul in Arabia, and the same as the ASI described in the Preface of this book.}

1. Paul formulates a minor conclusion in Romans 9:22,23: Much of the recorded history of Israel in the OT is summarized as a test of the patience, longsuffering, and the wrath of God toward a people prepared for eternal destruction {it appears that Paul has already written Hebrews on the great falling away of the people of God in the wilderness}; and the rest of the story is God's riches placed on the vessels of mercy {vessels is a key word for the destroyed ones and the recipients of mercy} which are prepared for eternal glory.

a. These vessels of eternal destruction and eternal glory are both Jews and Gentiles; and

b. The perspective is what God has done, or the election and justice of God that is previously developed in Romans 9; and

c. It is an time and eternity perspective in these verses as well as in salvation in Romans and the total Bible--that is, God planned it beforehand, both the destruction and the mercy for His glory. When Paul discusses what has happened

to the people of God, it has the perspective of God looking back on what has already happened after the end of time, which is the perspective of God anyway.

2. Paul quotes in Romans 9:25,26 from Hosea 2:23 and Hosea 1:10 to show how God called Jews and Gentiles to be "My people". I think it is obvious from the context of these two books, Romans in the NT and Hosea in the OT, that we can distinguish between the "children of Israel" and the "chosen nation of Israel", many of whom fell in the wilderness, and the category of "My people" of God who experienced and continue to experience salvation. Further God in His Word has chosen another phrase to call His real elect, and that is "sons of the living God" (Romans 9:26 and Hosea 1:10).

3. The Prophet Isaiah warned of what would happen in the future of the nation of Israel, after Israel cutoff the Messiah and according to the abominations of desolation of Daniel, how the nation would grow in number and diminish in numbers for salvation; and Paul quotes from Isaiah 10:22,23 in Romans 9:27-28.

a. The children of Israel as a nation will grow, according to Isaiah, to number like the sands of the seashore **{and even as God promised Abraham to make of him a great nation};**

b. Only a small number, called a remnant, would actually experience salvation;

c. There is a work of salvation among Israel, which Isaiah calls "the work" that God will cut short **{we must go back to the context of Isaiah 10 to look in more detail for THE WORK to see if is the equivalent of the 70 weeks of Daniel that Israel has left to make reconciliation};** and

d. The Lord will make a short work upon the earth and of the earth, and we must recognize perhaps the most detailed description of the destruction of the earth of the whole Bible in Isaiah.

4. Paul quotes again from Isaiah (Isaiah 1:9) in Romans 9:29 to the extent that the nation of Israel would have been seedless like Sodom and Gomorrah had not God left them a small remnant called "seed".

5. You know how Paul likes conclusions and to be understood. "What shall we say then?" (Romans 9:30) What we shall say is that Israel pursued righteousness in their past history and did not attain it, and the Gentiles did not previously pursue righteousness and have attained it. The reason is that the Jews unlike the Gentiles did not pursue RIGHTEOUSNESS BY FAITH.

6. Paul says that the Jews stumbled at the stumbling stone as predicted by Isaiah in Isaiah 8:14 and 28:16. It was not that the Jews were not warned what could happen; they were told of both the stumbling away from salvation and the stumbling stone required for salvation; and they chose to ignore the message of their own Prophets.

"Behold, I lay in Zion a stumbling stone and rock of offence, and whoever believes on Him will not be put to shame." (Isaiah 8:14; 28:16 and Romans 9:33)

5-3: From "The Bible in Context", Two Sections from chapter 3.

Rather than to reinvent the wheel, and since we have that awesome work of an outline of the total Bible in chapter 3, we will utilize two of the 12 sections that outline the Bible that are on Isaiah. Those are entitled:

I X. What Happened to the Jews as the Chosen nation?

X. The Salvation of God

With these two sections do we not only get a summary of what the book of Isaiah is all about, but also we get other Old Testament quotes related to the same subjects outlined with them.

What Happened to the Jews as the Chosen Nation?

I. Jesus taught in parables to explain what happened to the original people of God.

1. Jesus told the parable of the wicked vinedressers with Israel as the nation who rejected the rightful owner and killed His Son, Isaiah 5:1,7 and Matthew 21:33, and Mark 12:2.

2. Jesus quotes from Isaiah to explain parables and the nature of Bible understanding itself, and in doing so explains what most of Israel of His day could not understand about salvation, Isaiah 6:9,10 and Matthew 13:14,15 and Mark 8:18.

II. God as predicted in Daniel and as reinforced in Isaiah was giving Israel one last big chance with the Messiah, the sign would be of a virgin with child and that the child would be called "Immanuel" for "God with Us", Isaiah 7:14 and Matthew 1:23.

{I hope you see how this is outlining Isaiah for us with its primary subjects and subject, and leading us into Romans and Hebrews.}

1. Whoever in the world falls on this stone shall be broken **{alias salvation, and the salvation of meekness, repentance, and faith}**, and on whomever this stone falls is destroyed **{ah, the key is the stone---Christ, and salvation in Christ with a righteousness by faith}**, Isaiah 8:14,17 and Matthew 21:44.

2. But Jesus called and calls "brethren" the children that God has really given to Him, Isaiah 8:14,17 and Hebrews 2:13.

3. Though the number of people in the nation of Israel throughout the years between Abraham and Christ were numbered like sand on the seashore, only a remnant of those would be saved, Isaiah 10:22,23 and Romans 9:27.

4. God early chose that His Son would come from the family of Abraham and King David, the real "seed", never changing along the way in history His mind or His intentions, Isaiah 11:1-10 and John 7:42 and Romans 15:12.

III. Israel up until the seventy weeks of Daniel had the same choice as the Gentiles that Christ would either be a stone of stumbling and a rock of offence to them, or that whoever **{Jew or Gentile}** believed in Him and the God Who sent Him would not be ashamed of that belief.

1. If there is no life after death, in other words no "not being ashamed of faith", let us eat, drink, and be merry for tomorrow we die and cease to exist, Isa-

iah 22:13 and I Corinthians 15:32. Maybe you did not also know that to be in the Prophet Isaiah. It is in Isaiah's pronouncement of the destructive doom of the Old Jerusalem.

"And in that day the Lord God of hosts called for weeping and for mourning, for baldness and for girding with sackcloth, But instead, joy and gladness, slaying oxen and killing sheep, eating meat and drinking wine: 'Let us eat and drink, for tomorrow we die!' Then it was revealed in my hearing by the LORD of hosts, surely for this iniquity there will be no atonement for you, even to your death, says the Lord God of hosts." (Isaiah 22:12-14)

And in the light of Paul's interpretation of this passage from Isaiah, which is really God's and the ASI, this "no atonement" can easily be interpreted as no good resurrection from the dead for Israel except for the remnant.

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.

1. God gave them a spirit of slumber: Isaiah 29:10 and Romans 11:8.

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.

The Salvation of God.

I. God chose the time!

1. First, there was John the Baptist saying in effect THIS IS THE TIME : Isaiah 40:3-5, Matthew 3:3, Mark 1:2,3, John 1:23, and Luke 3:4-6.

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.

3. The Mind of the LORD became the incarnated Mind of Christ: Isaiah 40:13 and I Corinthians 2:16.

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

1. This is My Beloved Son , God said of Jesus of Nazareth: I saiah 42:1-4, Matthew 3:17, Mark 1:11, Matthew 17:5, Mark 9:7, and Matthew 12:18-21.

2. God is faithful but He will listen to the cries of men for salvation in a time acceptable to Him: I saiah 45:14 and I 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: I saiah 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: I saiah 49:7-12 and Matthew 8:11.

2. Heaven and earth will pass away, not God's Word: I saiah 51:6 and Luke 21:32,33.

3. Gentiles will come in large numbers in spite of the fact that Gods name has been blasphemed among them because of the Jews: I saiah 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: I saiah 52:15 and Romans 15:21.

IV. Who Has Believed the Reports from God? I saiah 53

1. To whom has the salvation, or arm of God, been revealed: I saiah 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: I saiah 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..." (I saiah 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: I saiah 53:12 and Luke 22:37.

5-4: The New King of Israel, I saiah 54-66.

And since we did not get the last and important chapters of I saiah under the two subject, we will have to go to a third, which if you look again at chapter 3 on I saiah 54-66 is entitled "The New King of Israel". The New King of Israel would become King of the Kingdom of God, a King for both Jews and Gentiles; and the children of Israel had the same opportunity as a nation to accept Him during the life and death of Jesus on this earth as did anyone. In fact, more opportunity; because they personally saw Him and heard Him with their own ears.

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: I saiah 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: I saiah 54:13 and John 6:45.

3. God gave in the Temple to the Jews a House of Prayer, but they had turned it into a den of thieves by the time of Jesus: Isaiah 56:7 and Matthew 21:13 and Luke 19:46.

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.

III. The Method of Citizenship Only That From God, on Gods terms as dictated in the Old Testament and made evident in the New Testament.

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.

2. Jerusalem is the city of the Great King: Isaiah 66:1 and Matthew 5:33.

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.

4. The sowers of the Old Testament and the reapers of the New Testament will rejoice together in this New Kingdom: Micah 6:15 and John 4:37.

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.

5-5: 16 more Quotes from Isaiah in Matthew.

Since we covered one quote from Isaiah in Matthew, Isaiah 35:5,6 and 61:1 **{in Matthew 11:5, remember more a paraphrase than quotation, and a summary by Jesus for the imprisoned John the Baptist}**, we have only 16 of the 17 quotes to briefly summarize. If we check our outline of the whole Bible, that is 3 of the 12 sections of that outline, we will find a topical or subject outline for most of those remaining 16 references.

1. Jesus told the parable of the wicked vinedressers with Israel as the nation who rejected the rightful owner and killed His Son, **Isaiah 5:1,7** and **Matthew 21:33**, and Mark 12:2. And while this does not get us all the way to the beginning at Isaiah chapter 1, it does start with a very important subject in Isaiah 5, the subject of the Bible as a giant parable where some are allowed to understand and other are not allowed to understand.

2. Jesus quotes from Isaiah to explain parables and the nature of Bible understanding itself, and in doing so explains what most of Israel of His day could not understand about salvation, **Isaiah 6:9,10** and **Matthew 13:14,15** and Mark 8:18.

3. God as predicted in Daniel and as reinforced in Isaiah was giving Israel one last big chance with the Messiah, the sign would be of a virgin with child and that the child would be called "Immanuel" for "God with Us", **Isaiah 7:14** and **Matthew 1:23**.

4. Whoever in the world falls on this stone shall be broken **{alias salvation, and the salvation of meekness, repentance, and faith}**, and on whomever this stone falls is destroyed **{ah, the key is the stone---Christ, and salvation in Christ with a righteousness by faith}**, **Isaiah 8:14,17** and **Matthew 21:44**.

5. But Jesus called and calls "brethren" the children that God has really given to Him, **Isaiah 8:14,17** and Hebrews 2:13.

6. Though the number of people in the nation of Israel throughout the years between Abraham and Christ were numbered like sand on the seashore, only a remnant of those would be saved, **Isaiah 10:22,23** and Romans 9:27.

7. God early chose that His Son would come from the family of Abraham and King David, the real "seed", never changing along the way in history His mind or His intentions, **Isaiah 11:1-10** and John 7:42 and Romans 15:12.

{I hope that you are beginning to see that almost all of the Bible outline on the three important subjects of what happened to the Jews, the salvation of God, and the new King of Israel come from Isaiah. How might we then summarize Isaiah on the Bible, and hence the primary theme of Isaiah with a summary of these three subjects? Gospel of the King and the Kingdom perhaps.}

8. If there is no life after death, in other words no "not being ashamed of faith", let us eat, drink, and be merry for tomorrow we die and cease to exist, **Isaiah 22:13** and I Corinthians 15:32. Maybe you did not also know that to be in the Prophet Isaiah. It is in Isaiah's pronouncement of the destructive doom of the Old

Jerusalem. And in the light of Paul's interpretation of this passage from Isaiah, which is really God's and the ASI, this "no atonement" can easily be interpreted as no good resurrection from the dead for Israel except for the remnant.

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

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

11. 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.

12. God gave them a spirit of slumber until the time of the fulness of the Gentiles is complete: **Isaiah 29:10** and Romans 11:8.

13. 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.

14. 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.

{And wow, doesn't the Bible make a lot more sense when you study it as a whole, and in the context of the whole!}

5-6: Matthew from the "Prophets and Apostles" Appendix.

While we have listed above 14 quotes of Isaiah in the NT, not all of these are from the Gospel of Matthew. It is necessary to look at the complete Appendix, developed in volume 1 on the "Prophets and Apostles" and repeated at the end of this volume, in order to see all the quotes in the NT from Isaiah. You will notice that Isaiah is listed in Table 10 of this Appendix. Matthew is shown in red in the section outline above so that we find in our subject outline, we have included 5 of the 16 needed quotes from Isaiah in Matthew in order to get a better feel of Jesus on Isaiah for our continued study of Hebrews and Romans; and copying the first and second columns from Table 10 of the Appendix, respectively the Old Testament book, chapter and verse and the "Gospel Established" column, which is Matthew, we have the following Isaiah and Matthew. To the right of those two columns is added one for the subject of the quote to assist in your memory and Bible study.

Volume 3: Believe and Be Baptized

Gospel Proclaimed	Quoted By	Gospel Established	Subject of the Quote from the OT
(Old Test)		(Matthew)	
Isaiah 2:18,19	Jesus	11:5	the blind, lame, and deaf--signs for John the Baptist
Isaiah 5:1ff	Jesus	21:33	parable of wicked vinedressers who kill Son
Isaiah 6:9,10	Jesus	13:14,15	hearing and not hear lest they be converted
Isaiah 7:14	Matthew	1:23	a virgin with child, Immanuel for God with Us
Isaiah 8:14	Jesus	21:44	falling on stone breaks, stone falls on destroys
Isaiah 13:9,10	Jesus	24:29	shaking of stars, sun, and moon = Day of the LORD
Isaiah 29:13	Jesus	15:8,9	worship in vain, for doctrines commandments of men
Isaiah 40:3	Matthew	3:3	voice crying in the wilderness, John the Baptist
Isaiah 40:8		17:5	
Isaiah 42:1		3:17	
Isaiah 42:1-4		12:18-21	
Isaiah 49:12		8:11	
Isaiah 53:4		8:17	
Isaiah 56:7		21:13	
Isaiah 61:2		5:4	
Isaiah 62:11		21:5	

Some selected NOTES from Matthew and I saiah.

1. Matthew, also being from Nazareth like Jesus, is the only one of the NT writers who quotes from "the prophets" on how Jesus would be a Nazarene. I wonder why? This is found in Matthew 2:23, but it can not be found as to which Prophets it is quoted from as obviously it is not in our Canon of 39 OT books.

2. Although in Matthew 11:5 as previously discussed, Jesus is making a reply to the question of John the Baptist who begin to doubt about Jesus as Messiah when in prison, and in answering does summarize in paraphrase form the words of I saiah 2:18,19; however as also previously discussed it is Dr. Luke under the supervision of Paul who quotes all of I saiah 2:18,19 as no doubt Jesus did as He read from this portion of the book of I saiah at His hometown in Nazareth.

3. Even as in I saiah 5:1 and following and Matthew 21:33 and the total context and harmony of the four Gospels you must see Jesus as disgusted and weeping over Jerusalem and I srael, oft making comparison between the nature of the nation as a fruitless fig tree and as wicked vinedressers who would kill the owner of the vine-

yard. A good summary of the attitude of Jesus toward a city and a nation once selected as the chosen of God is given in Matthew 23:37-39.

“O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, ‘Blessed is He who comes in the name of the Lord!’” (Matthew 23:37-39 and Psalm 118:26)

And if you don't see in this “Your house is left to you desolate” both a Curse on Jerusalem and Israel placed previously on them by God and echoed by Jesus and a similarity to the abominations of desolation of Daniel, I think you are missing something in your Bible study.

5-7: Gospel of the King and the Kingdom.

We would be lead by our outline of the total Bible to believe that Hebrews and Romans can legitimately be called the “Gospel of the New King and the Kingdom”. I am sure when Paul wrote the letter to the Hebrews he had in mind many different things for the readers even as since it is a souped up version of the synagogue address that he delivered in every Roman city all over the world which also in the delivery had many distinct messages for different kinds of Jewish believers and nonbelievers, most of whom were church members; but when you consider Hebrews and Romans from the perspective of the total message of the Bible, which Paul would also have done as the chief editor chosen by the Ascended Christ, then the contribution to the total Bible message would be centered around the Gospel of the King and the Kingdom. Granted as a stand-alone book of the Bible to be studied the book of Romans is the definitive book on the Salvation of God under the key phrase “Righteousness by Faith”, even these subjects support a thesis of the Gospel of the King and Kingdom as a prime subject; and granted as a stand-alone book the book of Hebrews has the grand themes of Christ as the Great High Priest, on the priesthood of believers of all believers, and is the definitive book of the Bible on the “Falling Away”, so also the famous “priest of the Most High God” (Hebrews 7:1), Melchizedek, of the book of Hebrews who is the example of Jesus Christ as a Great High Priest who sits at the right hand of God to “ever make intercession for our sins”, is a King of Salem as well as a priest. This High Priest argument, of course, appealed more to the Jews of the first century synagogues than to us; however, we certainly do appreciate the work that the Risen and Ascended Christ now performs at the right hand of God the Father where He always makes intercession for our sins. That is the work of a priest, the only priest, and the only intercession we need between God and us for our sins; but I would remind you that Jesus only has that access to God the Father as a Priest because He is there at the right hand of God in a position as King.

“Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them....Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.” (Hebrews 7:25;8:1,2)

We should note now two things: (1) that “sanctuary” or “tabernacle” of Christ, certainly you will admit to be the same as the total body of Christ, the church, is approximately the same as the kingdom of Christ; and (2) when Jesus obtained a more excellent ministry than Abraham, than Melchizedek, and than Moses, it was as the Minister of a better covenant built on better promises, the new covenant based on a righteousness by faith with a corresponding baptism when the laws of God are written into hearts and minds, what we flippantly call the new birth, sanctification, and glorification. Remember that Paul was a lawyer of the Hebrew nation before conversion; and in his synagogue addresses even as in the letter of Hebrews, he makes the legal arguments of Jesus as the Great High Priest after the order of similarity to Melchizedek, Jesus as the perfect High Priest without sin although tempted like as we are while on earth, Jesus as the Minister of a New and Better Covenant which would work, unlike the old covenant that was weak through the flesh, because a new spirit would be put in persons through the new birth, Jesus as the new and better tabernacle with the new and better way into the Holy of Holies of God’s very innermost presence {at the right hand of God the Father} made possible by the better blood than of bulls and goats, the blood of Christ.

“how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God.” (Hebrews 9:14)

5-8: And Baptism.

And by the way, this “cleanse your conscience from dead works to serve the living God” is the One baptism of the Bible. It is the “be baptized” of “believe and be baptized” from Mark of the Great Commission from Jesus. It is the same water baptism that the Apostle Peter writes of in I Peter 3:21,22. As you read it below notice that both Paul in Hebrews 9:14 and Peter in 3:21 mention “conscience” in this baptism which immediately tells you that it is something that takes place in the inward man, and how that both mention an internal cleansing that is not like an outward shower of water.

“There is also an antitype {the death of the whole world by world wide water baptism is the opposite of salvation or the One Baptism} which now saves us-- baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, who has

gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him." (I Peter 3:21,22)

This is critical to the title of the book, more importantly it is a significant passage of the Word of God spoken by Peter not to make a lawyer-like argument but rather as an assumption of obvious truth. Let us pause to do an exegesis of these two verses.

1. The prime thrust of the passage starts in 3:18 with a reference to how Jesus Himself was put to death in the flesh and made alive by the Spirit, just like we say from Scriptures that water baptism symbolizes the death and burial of Jesus. Remember how we discussed in the Drama Baptism by water of a believer, there are the two baptisms in the background, first the Crucifixion Baptism of Jesus as He experienced death and resurrection, then our own Crucifixion Baptism with our crucifixion with Christ, "nevertheless we live"--our own death and burial through repentance and faith and our own "believe and be baptized" as the living spirit works in our spirits.

2. Jesus during the 3 days in the tomb went and preached to the spirits of Hades, those who died in unbelief during the Flood of OT times not having a good opportunity to hear the Gospel, and how that Noah with 7 other souls being saved by water {actually they were saved more precisely by floating on the water, the water was from this perspective more for the salvation of 8 souls than for the destruction of the whole world} is an "antitype" that "now saves us". "Antitype" is an opposite type so that even as the Drama Water Baptism of believers is a symbol but the opposite type of the Baptism which saves, so also the Water Baptism that saved Noah and 7 other souls is the opposite of the Water Baptism which killed all others.

3. The main Baptism, the type of all types and the type to which all anti-types are compared, of which Peter writes, and which Peter defines here, is "the baptism of salvation". It has nothing to do with a physical cleaning, or shower, from water. It is internal; it is a matter of an exercise of freedom of choice from the individual conscience; and of course "the answer of a good conscience toward God" implies that it is an answer in the proper direction--that is, the answer of the "believe and be baptized" from Jesus.

{Just remember that the Apostle Peter learned to practice the use of parables like his Master, Jesus; and how Jesus taught with a quote about parables from Isaiah, that all spiritual things--all things of the Bible--are taught in parables. Primarily this means that a parable is a simple common place and typical life story which illustrates a much greater truth of God, but also spiritual things are given in the Bible in a manner that only certain part of the public can see, hear, understand, and be converted. This is the ASI previously explained.}

5-9: The "Baptized into Christ Jesus" of Romans 6.

The Apostles always give a consistent message on the one baptism since they got it from Jesus. Like Peter writes above in I Peter 3:21,22 even so does the Apostle Paul write in Romans 6:3 and following in that famous chapter on the one baptism. {Recall how likewise it was the Apostle Peter who told us that Paul was writing Scriptures of the Word of God in the same category of Word of God like the OT Scriptures.}

“Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death.” (Romans 6:3)

Is Paul talking about the Drama of Believer's Water Baptism here? Well, it could be included in the background this time, but in the foreground is the similarity of what happens inside a believer to the death and resurrection of Christ. It is like in Galatians 3:20, in the “crucified with Christ” summary of the one baptism; and I hope that you have observed that even as Galatians gives us a summary of the one baptism of Romans 6, so also the very book of Galatians is a summary of the book of Romans.

“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.” (Galatians 2:20)

1. While we could go ahead and develop the one baptism of Romans 6, from 6:3-10 almost independent of the lawyer-like argument that Paul starts and to a certain extent concludes in Romans 6; but in all fairness to the total context of Romans and of the Word of God, the lawyer-like argument of Paul, which starts in Romans 6:1 and 2 with the lawyer like question and answer from Paul of “shall we continue in sin that grace may abound”? (6:1) and the answer of “how can we continue in what we have already died of”.

2. We looked in Romans 6:3 of a definition of the one baptism, and what else could “baptized into Christ Jesus” be but the one baptism of the Bible and of Ephesians 4, as being also a baptism into the very death of Jesus Christ Himself.

3. In this one baptism “we were buried with Him through baptism unto death” (6:4), in order that like Jesus was raised from the death of this grave by the power of God, we likewise by an inward power of God were raised to live a new life.

4. I like the New King James here in Romans 6:5 with the usage of the word “united”. We are “united together {us and Jesus, isn't that a pleasant uniting} in the likeness of His death.” And that uniting with Jesus in death demands that we are also united in His Resurrection.

5. The lawyer continues with a further explanation of the one baptism with “knowing this”: “our old man dies with Him”; in fact, “our old man was Crucified with Him” (6:6); and in fact this happened for the specific reason that we might be ridden of that old man of sin. {You can see Paul here in Romans, where he

quotes and relies heavily on the OT warming up for the busting out of the seams of books like Ephesians, etc. where he will develop the concept of the new creation in Christ.}

6. There is a certain freedom of this one baptism in that we are no longer the slaves or victims of sin. (6:6b) The individual who really died with Christ, repented, believe, and was baptized by the inward Spirit in the new birth, "has been freed from sin." (6:7)

7. "Now if we died with Christ, we believe that we shall also live with Him" (6:8), another statement of the one baptism in other words; but now the emphasis is more on the new life in Christ.

8. More definition from the lawyer in 6:9 with a "knowing that": Christ can only die once even as Christ can only be raised from the grave once. {You have in Hebrews 6 a similar argument to be treated later like a focal point for the commonality of the Gospel of the King and Kingdom in Hebrews and Romans.}

9. Christ died for the sins of the world, once and for all; and when you consider what Christ and God gave up, even temporarily to make that sacrifice, once and for all is enough! The life that He lives, Christ lives for God {the same message of Romans 6:10 is there for us!}. And that message is: Reckon yourselves to be dead to sin and alive to God through the Lord Jesus Christ. (6:11)

5-10: The Doctrine of Baptisms and One Baptism of Hebrews 6.

{Do you think that we put up with a lot of Paul's "lawyer-like" personalty quirks in order to get the truth of God out of His arguments? Certainly, as God uses personalities of men like Paul, Amos, Isaiah, Peter, and John in the writing of His Book just as He used them in their original preaching; and what we get from Paul in the 14 books which he personally wrote and the three which he sponsored makes it very worth it. Perhaps we will understand it better if we have the chance in eternity for a few hundred years to meet Paul in person and discuss Bible.}

Even as Paul knew personally the argument of "a veil over the eyes in the reading of Scriptures" of Romans since though a lawyer of Scripture He had failed to see Christ until the conversion on the road to Damascus, so also in Hebrew when Paul reprimands the Jews of the synagogues of how they "ought to be teachers" instead needing someone to teach them again the "first principles of the oracles of God", he also recalled how he thought himself a teacher before he truly learned the first principles. Likewise in Romans 2 when Paul almost seems unfair to the Jews who "rest on the law and make your boast in God, and know His will, and approve the things that are excellent", confident as a guide to the blind and as a light to the darkness, an instructor of the foolish and a teacher of babes {already in the language you see the similarities between Hebrews 6 and Romans 2, almost as from the

same format}, finally leading Paul to quote from the OT in Isaiah 52:5 and Ezekiel 36:22 how because of the Jews "the name of God is blasphemed among the Gentiles". {And once more you see how we can treat Hebrews and Romans as one Gospel, right now the Gospel of the King and the Kingdom, even as we were surprised to find that all of the OT quotes of Paul from Isaiah are in Hebrews and Romans. As if to say, I have quoted sufficiently in Hebrews and Romans from Isaiah, so that there is nothing more to quote; and when I stop quoting and start writing based on the conclusions of the earlier 10 books before Ephesians, then I will make it simple and clear without quotes but based on the same conclusions. Such is the case with the one baptism of Ephesians 4:4-6, and likewise the other ONEs of one body, one Spirit, one hope of the Christ calling, one Lord, one faith, and one God and Father of all. And I hope at some point to make clear two things about the methodology of Paul, no doubt directed by the Ascended Christ, in his work as chief editor of the NT: (1) the first ten books written like Romans and Hebrews were heavy in OT quotes, petering down in quote density to the writing of Ephesians and the other last four books from the pen of Paul; and (2) Ephesians is a summary of the teachings {doctrines} of the first ten books and therefore also of the OT, some of which you will also see in the parallel of Colossians, also in Philippians and Philemon.}

Now, we need to continue on the One Baptism of Hebrews 6:4-6 which is introduced with the need to be teachers of the first principles of the oracles of God {remember the one advantage Paul developed in Romans of being a Jew was that they were chosen to be custodians of the oracles of God, an obligation that this Hebrew of the Hebrews took very seriously and very personally}, also introduced with an introduction in 6:1-2 of what the first or "elementary principles of Christ" are. We must take heed to this list in order to see how far in our preaching, teaching, and in our books on doctrine that we have departed from the First Principles of the Word of God as dictated in the Word itself. I recall how in a Second Baptist Church in a large Arkansas city when designated to teach a youth class with adult leaders present, how after I had gone strictly down through the book of James, almost word for word, one of those adult leaders asked the question, "Is that Baptist doctrine?" My...my... and that was years ago before we of the SBC and the kingdom of God in America got deeply into the Falling Away, long before the time did come when "they will no longer endure sound doctrine"; and all I can say them and now is that if it is part of the first principles of the Word of God that is far more important than any emphasis that have over the last several hundred of years become known to some as Baptist Doctrine. You know, we need to listen to the Apostle James again on faith and works; we need to listen to the Apostle Paul again on both the Security of the Believer and the Falling Away. If you do not understand both fundamental teachings of the Bible, then it will seem incongruous to you at first that the strongest advocate of all in His Apostolic writ-

ings of the Bible, even of the Prophets, was the Apostle Paul on both the Security of the Believer and on the Falling Away. It is the Apostle Paul who made clear in I Thessalonians, though often ignored by Baptists and others, that the Falling Away must come before the Second Coming. There is no way you jump from now to the Second Coming with a passing through the Falling Away; and it was the Apostle Paul who identified how the time will come when it is almost futile to “preach the word” as church members become intolerant of sound doctrine.

The first principles of the oracles of God {the Bible, the Word of God} are listed with the present emphasis we will make on the “doctrine of baptism”, readily admitting as we have already that there is a plurality of baptisms which by the way does not include the so-called baptism of the Holy Spirit which takes place after salvation and which is the grossly unsound doctrine of the Pentecostals and other charismatics, another group of itching ear teachers that have become famous during this time of the Falling Away, and a good example of how it comes “out of their own desires” in order that (1) they draw attention to themselves and inflate their own egos in worship services; and (2) they desire an emotional experience that is instant proof of salvation and that will last them all week until the next worship so that they will not have to put out extra effort to shown the works of belief. Those other first principles are: repentance from dead works {and already we are into the one baptism}, faith toward God, laying on of hands {if there was a little more of the laying on of hands in the commissioning of teachers and preachers, we no doubt would not have the horrendous proliferation of weird and itching ears Bible teachers that we have today made possible because of the toleration of the American Democratic Faith}, resurrection of the dead, and eternal judgment. Paul says, we don't want to lay the foundation again of those first principles, which can be summarized by the One Baptism, because we want to go on into Advanced Bible Doctrines. And then like in Romans 6, he identifies the One Baptism in terms again of the Crucifixion of Christ.

“For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame.” (Hebrews 6:4-6)

I hope you noticed in the wording the Falling Away which is one of the primary subjects of the book of Hebrews. In fact, in my LEARN CHRIST commentary, volume 4 on “Christ, Paul, and the Falling Away”, I treat the doctrine of the Falling Away largely from the book of Hebrews. I see the book of Hebrews to be a book on the first Falling Away of the Hebrew children in the 40 years of their wilderness wanderings, to have many warnings to present day believers not to do the same--in other words to “beware, lest their be in any of you an evil heart of unbelief in departing from the living God”; and the reader is encouraged to read that volume. However

beyond in the Hebrews 6:4-6 passage is the mention of the Falling Away, you should also notice the exact working of "crucify again for themselves the Son of God". That is not a coincidence; but is a careful wording based on the way the Word of God was originally written. Anyone who crucifies Jesus a second time does it only in their own puny lives and in their own puny little mind, but when the ego that has not died in Christ in initial salvation as it should have therefore becomes a legend in their own mind, it can seem that they are crucifying Christ a second time if they think they can fall away and then be renewed. The bottom line of this teaching as in all the rest of Hebrews and of Paul and Jesus on the Falling Away and the nature of the new birth is that they who fall away have not been truly saved in the first place. While they may have had a "baptism of the Holy Spirit" in the words of the Pentecostals, or many such baptisms, they have not had the one baptism of which Jesus commissioned in the "believe and be baptized"; they have not experienced if they fall away, the one baptism of Romans 6 where with Christ they die and live to a new life; they have not experienced the nine month new birth of Jesus in John 3 which like physical birth requires approximately nine months; and they have not experienced the One Baptism of Ephesians 4:4-6, the same one baptism of the many baptisms of Hebrews 6.