

## *The Chosen People of God?*

This chapter-message covers the sweep of Isaiah 1-29 with some amazing doctrines on the Second Coming and eschatology that is most generally considered the province of the NT. It proves again that while we will primarily use the NT explanation of OT quotes to interpret the Bible sometimes the OT goes so far beyond the NT in clarity that we need it to help explain NT doctrines. And while the focus of our outline of the whole Bible, that is the part of it for this chapter, is on Isaiah, we will with Isaiah introduce all of the Major Prophets: Isaiah, Jeremiah, Ezekiel, and Daniel. The sweep of this corresponding history is of the Divided Kingdoms period of Israel in the north and Judah in the south which happened after the United Kingdom reigns of Saul, David, and Solomon. With Isaiah, first of the four major Prophets, the northern kingdom of Israel {Samaria} goes into Assyrian Captivity and the southern kingdom of Judah {around Jerusalem} goes into Chaldean {Babylon, Medes, and Persia} Captivity. Jeremiah, Ezekiel, and Daniel actually live through the Captivity. And as for as the NT where the quotes are found, the following books are included: Matthew, Mark, Hebrews, Romans, John, and I Corinthians. That is not too many NT books in which to find quotes from Isaiah 1-29, but it is a good mixture of from Jesus, from the Apostle Paul in Hebrews and Romans and I Corinthians, and the Apostle John; and it is especially appropriate that Isaiah, Prophet of Prophets of Israel, would be the prophet-priest to announce the long-term spiritual demise of the Jews as the Chosen nation of Israel except for the remnant to be in heaven. {Recall that Israel was not called "Jews" until the period of the Restoration from Captivity.}

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### 9-1: Parables of Jesus Explain What Happened to the Jews.

Jesus taught in parables to explain what had happened to the Jews as the chosen people of God.

1. Jesus told the parable of the wicked vinedresser with Israel as the nation who rejected the rightful owner of the vineyard (Isaiah 5:1,7, Matthew 21:33, and Mark 12:2)

Thus we are introduced by Jesus Himself to the book of Isaiah, a book that He was instrumental in writing; and therefore we could not have any better guide to the interpretation. While you may think it quite ambitious to summarize the gist of Isaiah, as with the other OT books, with a few quotes as they are found in the NT, you must remember that with Jesus Himself we are listening to the co-author of the OT. Remember how the Apostle Peter told us that "no Scripture is of any private interpretation, but holy men of God spoke as they were moved by the Holy Spirit" (I Peter 1:20,21), and how this Holy Spirit was also the Spirit of Christ. {The Holy Spirit and the Spirit of Christ are inseparable even as the trinity of God the Father, the Son, and the Holy Spirit are inseparable.}

Isaiah

The kingdoms were divided when the Prophet Isaiah started writing, for he tells us in the introductory words (Isaiah 1:1) that this was a vision of Judah and Jerusalem, further that the vision was during the reign of the following kings: Uzziah, Jotham, Ahaz, and Hezekiah--all kings of Judah and chronicled as settled history in the four books of the Chronicles and Kings. Would you like to briefly verify that the parable of wicked vinedressers Jesus told truly summarizes the truth of Isaiah up through Isaiah 5? It is simple in that Isaiah 5 can be summarized as "God's Disappointing Vineyard" {without the reading of any NT meaning into it}, then respectively the four chapters before starting with Isaiah 1 have the content as follows: (1) the sinfulness of the nation of Judah; (2) the harlotry of the city of Jerusalem {yes, Isaiah, or really the Word of God through Isaiah held back nothing, and this is the way God really felt about the southern kingdom at this point in history}; (3) with all this darkness some hope is needed so the eschatological message comes in Isaiah 2 and 3 of the New Jerusalem and expands into the famous Day of the LORD of the OT {always with at least one immediate Day of Judgment, a foretaste of the ultimate Day of Judgment at the end of the age; then in (4) chapter 3 gets back to immediate judgments on Judah and Jerusalem with a general prediction of complete oppression, without at this point mentioning the oppressing nation which we know from history to be the Chaldean captives of Jeremiah, Ezekiel, and Daniel {it is always a comfort to read of such holy and dedicated men as the Prophets who were among the corrupted of Jerusalem}, followed by the a detailed listing of the wrongs of the city and nation against their own people, something Isaiah knew so well {at some point we will want to compare Jeremiah

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and Isaiah on the sins against their own people as well as the strangers in the land}; and (5) then in chapter 5 we have an expression of the heartbreak of God over His "well-beloved" vineyard with an appeal to the men of Judah to judge between Him and His vineyard.

**"For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; for righteousness, but behold, a cry for help." (Isaiah 5:7)**

God's complaint against the people through this Prophet as with the other Prophets was consistently a complaint against their justice and righteousness. No wonder when we come to Daniel, and with an answer to Daniel's prayers about what will happen to his people that at that time are in Chaldean Captivity, Daniel through Gabriel and then the Son of Man {a common term for Christ} is informed that shortly after the life of Christ the nation of Israel will become spiritually desolate.

2. The OT and Jesus explain the nature of parables (Isaiah 6:9,10, Matthew 13:14,15, and Mark 4:12).

While Isaiah 6 tells of the Prophet's call to be a Prophet with a vision of God on His throne and in His temple, so awesome that Isaiah knows his people and himself to be unclean that God sends a seraphim to touch the lips of Isaiah, the prime message as echoed by Jesus in Matthew and Mark is what Isaiah is to "Go, and tell this people" (Isaiah 6:9). This is also one of the prime messages that Jesus brought to His own nation hundreds of years later, and is a key to understanding both the way Jesus taught by parables as well as understanding of the whole Bible itself. Jesus, with introductory words before He quotes Isaiah 6:9,10, explains to His twelve disciples the reason for parables is to allow members of the kingdom to understand the mysteries of the kingdom of God as given in the OT {and NT}, but how to all "outsiders" all spiritual things come in parables. Then Jesus quotes Isaiah.

**"so that seeing they may see and not perceive, and hearing they may hear and not understand; lest they should turn, and their sins be forgiven them." (Mark 4:12 and Isaiah 6:9,10)**

Even as it will be stated often in the LEARN CHRIST commentaries that in each book of the Bible, "the sum of the whole is greater than the sum of the individual parts", likewise for the Bible as a whole, the sum total of a parable is more than you see and hear, the addition beyond the sum of the individual parts is perception, understanding, and forgiveness of sins. Disciples are to get the full message beyond the sum of the individual parts, but those outside the kingdom will not. Israel of the first century suspected, but did not know, that soon with the "abomination of desolations" of Daniel would lose forever the ability to see the whole, except for approximately 100,000 Jews that were converted before the cutoff, God and Christ through the Apostle Paul, the Hebrew of the Hebrews, turning to the Gentiles to begin the thousands of years toward the Fulness of the Gentiles.

**9-2: One Last Chance for Israel As God in Christ Came to Them!**

God through Christ gave the nation of Israel one last chance, starting with the sign of the Virgin with Child, Immanuel meaning "God with us". (Isaiah 7:14 and Matthew 1:23)

1. "Whoever falls on this stone should be broken, but on whom the stone falls is destroyed". (Isaiah 8:14,17 and Matthew 21:44)

You see hundreds of years before the birth of Jesus, God warned Israel and Judah through Isaiah the nation which rejected God's cornerstone for the real Temple of God would be destroyed from the kingdom of God. It is the same thing the Prophet Moses told Israel, that another Prophet like him would come, the Prophet Messiah, and that whoever did not listen to that Prophet Messiah would be cut off from the people of God. God had tired after thousands of years with those who would take the kingdom of God by violence, starting with the wilderness wanderings, continuing with the disobediences on how to take the promised land, the ups and downs of the period of the judges, the sins of the united kingdom under Saul, David, and Solomon, and then the injustices and unrighteousness of the divided kingdom period.

2. But Jesus called and still calls "brethren" the children that God has given Him (Isaiah 8:14,17 and Hebrews 2:13), and are you surprised to find all that in the OT. {Perhaps you would not had the Ascended Christ not converted the Apostle Paul, the lawyer of the OT, who when he got back to Tarsus for 7 years made a list of OT quotes to put in the books of the NT.} Perhaps we had better check that by first looking at the source of the quote in Isaiah 8:14,17, and then the explanation of the quote centered around Hebrews 2:13.

Just before these quotes of Isaiah 8:14 about God Himself becoming the "sanctuary", but a stone of stumbling and rock of offense to most of "both houses of Israel {Israel to the north and Judah and Jerusalem to the south of the divided kingdom}, and of Isaiah 8:17 where Jesus is hiding "his face from the house of Jacob" while still waiting and hoping in God, the announcement is made that the northern kingdom of Israel will be captive to the King of Assyria {as far as I know this is one of the first is not the first mention among the Prophets of Assyrian Captivity. Yes, it is true that a Prophet of Judah was announcing judgment on the northern kingdom of Israel; but he was a Prophet of the God who called this nation in the first place and set them up in the land of Palestine. You must see in the Bible, especially the OT, the place of Jerusalem, that mountain and that land in the heart of God. Sometimes I wonder why God has so much regard for such a piece of land. Perhaps for two reasons: before the continental drift of the nations started by the flood, I would think that Jerusalem was about the center of mass of the earth; and God has chosen Jerusalem and the holy mountain as the place on

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which He will lower the new Jerusalem in the new earth.}. But here in Isaiah 8:17 is the quote that Paul interprets for us as a reference by Jesus to "brethren".

**"Here am I and the children whom the LORD has given me!" (Isaiah 8:17)**

**"For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren, saying: 'I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You.' (Psalm 22:22) And again: 'I will put my trust in Him.' (II Samuel 22:3, Isaiah 8:17) And again: 'Here am I and the children whom God has given Me.' (Isaiah 8:18)" (Hebrews 2:10-13)**

We stand corrected in that David in the Psalms gives us the "brethren" that both Isaiah and Paul can build on. But would you have interpreted Psalm 22:22 and Isaiah 8:17,18 as the Apostle Paul did if you had read them for the first time without the interpretations of the NT? Of course not, and that is the reason that God ordained that we have the books of the NT, especially from the Apostle Paul, to explain the OT; and further that is the prime reason that Christ called Paul in order to lead him in the writing of 14 NT books and the sponsorship through John Mark and Dr. Luke of three more. Some exegesis of all these verses is required: (1) In II Samuel King David sings a sound of praise to God for his deliverance from Saul and all his enemies (22:1-51) {by the way just before the last words of David in II Samuel 23:1-7 in which he tells how "the Spirit of the LORD {Christ again in the Spirit of Christ and of God} spoke by me, and His word was on my tongue" (23:2)}, and naturally as almost always in the Psalms Christ speaks for Himself through the tongue of David {of course, Carroll said the words of the Bible are literal and without error in the original languages, the only errors have come through translators and are inconsequential--I might add one reason is that the total truth can be found by comparing two or more witnesses, that is two or more books of the Bible, or two or more Apostles and Prophets, to establish truth}; (2) the God through Whom are all things and by Whom are all things, make the Captain of our salvation perfect through sufferings {recall how Isaiah is well known as presenting Christ as the Suffering Servant}; (3) Jesus is the sanctifier and believers in Jesus are those being sanctified, which is no less and no more than the gradual process after new birth of becoming more like Christ and which gets a giant boost at the Second Coming when "we shall be like Him", called glorification; and (4) Christ and His brethren believers are "one", and Christ will call them brethren in an "assembly" of the kingdom of God about the size of the groups which sat at the feet of Christ.

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

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God's blessing to Abraham were two fold, we learn as we study carefully the book of Romans: (1) God made of Abraham a great nation that came to fruition in the united kingdom of David and Solomon; and (2) The seed that was blessed by God in Genesis 12 was one, the seed of Christ, so that the most significant blessing of God toward Abraham was in the vast number of the children of faith, the faith of Abraham and of Jesus; and further never in their history from the wilderness wanderings through the united and divided kingdom was their more than a remnant who can actually be expected to be recipients of eternal rest in heaven.

4. God chose early that His Son would come from the family of Abraham, never changing His mind or intention (Isaiah 11:1-10, John 7:42, and Romans 15:12).

### **9-3: The Choice: Christ as a Stone or as A Rock of Offence.**

Israel had the same choice as Gentiles between Christ as a stone or as a rock of offence, although it was primarily to Israel that the "stone of stumbling" was addressed by both the Prophet Isaiah and Jesus; and the bottom line is that "whoever believed in Jesus and the God Who sent Jesus would not be ashamed of their wise decision.

1. If there is no way to keep from being ashamed by faith, then let us eat, drink and be merry (Isaiah 22:13 and I Corinthians 15:32).

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

We really need to look at Isaiah 25:8 and the context surrounding it to make sure that we are not reading the twin doctrines of the NT into the OT, those two, of course, being the Second Coming of Christ and the body resurrection of the dead where and when "death is swallowed up in victory". How much is in Isaiah 25, and in the context between Isaiah up to chapter 25 {Isaiah 22-25}. Actually the predicted judgments of God which started with against Israel as captive to Assyria in Isaiah 8, continued all the way through Isaiah 23 with predicted punishment of Samaria {the northern kingdom of Israel}, the predicted fall and punished of Assyria, predicted judgment against Babylon, Philistia, Moab, Syria, Israel, Ethiopia, Egypt, Edom, Arabia, Jerusalem, and Tyre up to chapter 23; and then in chapter 24 the predicted judgment on the whole earth.

"The earth is violently broken, the earth is split open, the earth is shaken exceedingly. The earth shall reel to and fro like a drunkard, and shall totter like a hut; its transgression shall be heavy upon it, and it will fall, and not rise again. It shall come to pass in that day {and by now you suspect that you are reading about the Day of the LORD of end times} that the LORD will punish on high the host of exalted ones {Satan and his angels are the spiritual wickedness in high places, and perhaps you noticed that in Isaiah 14 is recorded the fall of Lucifer from heaven, no doubt related to the fall of Babylon before and the fall of Assyria after}, and on the

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earth the kings of the earth. They will be gathered together {remember in the parables of the tares and of the goats and the sheep, how at the Second Coming Jesus sends out His angels to the four corners of the earth to gather all in Judgment before Him}, as prisoners are gathered in the pit {at this end of the age all power and control over destiny is lost by kings and the small as the angels take control of the Gathering}, and will be shut up in the prison {this is the Hades, in between and before Judgment prison, where Jesus preached during His the three days of His ody in the grave}; after many days they will be punished {the judgment is many days after the death of most on this earth}. Then the moon will be disgraced and the sun ashamed {the famous tell-tale signs of the Day of the LORD that we find throughout the OT}; For the LORD of hosts will reign on Mount Zion and in Jerusalem and before His elders, gloriously" {God truly likes and has chosen that mountain and that city on which to lower His new temple and Jerusalem in the new earth under the new heaven, and we know how the 11 disciples, really 12 and I think it includes Paul, were told how they would reign on 12 thrones over the new nation of Israel}. (Isaiah 24:19-23)

Yes, you are reading from the Old Testament!

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.

### **9-4: Israel Until the Time of the Fulness of the Gentiles Is Completed.**

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). Substituted the teachings of men for the doctrines of God and Christ.

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.

### **9-5: Prophets and Apostles**

PETER AND JAMES ON THE PROPHETS.

The type of Bible study that was started in the last two chapters will be continued in this chapter except around the Prophets--David in Psalms, Solomon in Proverbs, Ecclesiastes, and the Song of Solomon, the four Major Prophets and the 12 Minor Prophets. What we have done in the first two Tables of this chapter, respectively

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Table 9-1 and 9-2, is to move forward from previous tables those exclusively on the Prophets. What we want to do in this chapter is to add those of Table 9-1 from Peter and James to Table 9-2 in such a way that it is a fruitful Bible study. Table 9-1 is shown on the next page and Table 9-2 at the end of the chapter. We will with a survey of Peter and James on the Prophets in Table 9-1 make the additions of those to Table 9-1 in the total context of the Gospel, completing Table 9-2 by the end of this chapter.

### Peter

Peter as shown in Table 9-1 seems to take the lead on the Prophets even as Peter took the lead among the twelve Apostles with Jesus and during the first days of the church in Jerusalem, then at Jerusalem the lead passed to James as pastor of the church; and Peter moved on to preach the Gospel to other regions. Places where Peter takes the lead with the Prophets: the first to quote on Psalms; the first to quote on Isaiah; and the only of the two to quote on Habakkuk. The lead of the Apostle Peter will be even more impressive if we add his quotations from his sermons as recorded in Acts--

1. Acts 2:16-21 and Joel 2:21-32.

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 1:16-21 and Joel 2:21-32)

What goes before and after this quote explains it; and as such is the interpretation of the Old Testament in the New Testament, or the Newer Bible. "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel...Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, sa ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." (Acts 1:15,16,22-24) WE MUST SEE THAT AT LEAST AT THIS HISTORICAL POINT IF NOT DURING THE LIFE OF JESUS IS THE BEGINNING OF THE "LAST DAYS"!

2. Acts 2:25-212 and Psalms 16:12-11.

"For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One

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to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance." (Acts 2:25-212 and Psalms 16:12-11)

We should also look at Peter's explanation of the quote from the Prophet David.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." (Acts 2:29-31)

3. Acts 2:34,35 and Psalms 110:1.

"For David is not ascended into the heavens; but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool." (Acts 2:34,35 and Psalms 110:1)

And Peter explains: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36) Peter also makes several general statements about the Prophets.

(1). Acts 3:112. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3:10)

2. Acts 3:20,21. "And he shall send Jesus Christ, which before was preached unto you; Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20,21)

3. Acts 3:24,25. "Yea, and all the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed; Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3:24,25)

### 9-6: A Rapid Survey of the Prophets According to Peter and James

#### I. The Prophet David in Psalms.

1. Psalms 2:7 (II Peter 1:17).

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

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when thee came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased." (II Peter 1:16,17)

2. Psalms 16:12-11 and Acts 2:25-212.

"I have set the LORD always before my; because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalms 16:12-11)

3. Psalms 32:9 and James 3:3.

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"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee. Many sorrows shall be to the wicked; but he that trusteth in the LORD, mercy shall compass him about." (Psalms 32:12-10)

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body." (James 3:2,3)

4. Psalms 34:12 and I Peter 3:10-12.

"Come, ye children, hearken unto me; I will teach you the fear of the LORD. What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it. The eyes of the LORD are upon the righteous, and his ears are open unto their cry." (Psalms 34:11-15)

5. Psalms 34:13 and James 1:26.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (James 1:26)

HERE IS WHERE BOTH JAMES AND PETER QUOTE FROM PSALMS!

6. Psalms 126:15 and II Peter 3:9.

"But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." (Psalms 126:15)

"Knowing this first, that thee shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished; But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." (II Peter 3:3-9)

7. Psalms 90:4 and II Peter 3:12.

"LORD, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or before thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." (Psalms 90:1-6)

Here we should add James 4:14--

"For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14)

"But, beloved, be not ignorant of this one thing, that one days is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:12)

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8. Psalms 94:12 and James 5:1.

"Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." (Psalms 94:12,13)

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5:1)

9. Psalms 102:3 and James 4:14.

"For my days are consumed like smoke, and my bones are burned as an hearth." (Psalms 102:3)

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14)

10. Psalms 110:1 and Acts 2:34,35.

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." (Psalms 110:1)

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36)

11. Psalms 140:3 and James 3:12.

"Deliver me, O LORD, from the evil man; preserve me from the violent man; Which imagine mischiefs in their heart; continually are they gathered together for war. They have sharpened their tongues like a serpent; adders' poison is under their lips. Selah." (Psalms 140:1-3)

"But the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God." (James 3:12,9)

II. The Prophet Solomon in Proverbs.

James completely dominates on Proverbs except for one quote from Peter--

Old Testament JamesPeter

Proverbs 2:3-6 1:5 3:5 1:12 3:34 4:6 10:12 5:20 11:212 5:1 12:112 3:5  
15:2 3:5 16:27 3:6 26:11III Pet 2:22 27:1 4:13

12. Proverbs 2:3-6 and James 1:5.

"My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the LORD, and find the knowledge of God. For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding." (Proverbs 2:1-6)

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." (James 1:5,6)

13. Proverbs 3:5 and James 1:12.

"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5,6)

"For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." (James 1:6,7)

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14. Proverbs 3:34 and James 4:6.

"The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorner; but he giveth grace unto the lowly. The wise shall inherit glory; but shame shall be the promotion of fools." (Proverbs 3:33-35)

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you..." (James 4:5-7)

15. Proverbs 10:12 and James 5:20.

"The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked. Hatred stirreth up strifes; but love covereth all sins." (Proverbs 10:11,12)

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which coverteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James 5:19,20)

16. Proverbs 11:212 and James 5:1.

"He that diligently seeketh good procureth favour; but he that seeketh mischief, it shall come unto him. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch." (Proverbs 11:27,212)

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." (James 5:1-3)

17. Proverbs 12:112 and James 3:5.

"He that speaketh truth sheweth forth righteousness: but a false witness deceit. There is that speaketh like the piercing of a sword; but the tongue of the wise is health. The lip of truth shall be established for ever: but a lying tongue is but for a moment." (Proverbs 12:17-19)

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James 3:5-6)

112. Proverbs 15:2 and James 3:5.

"The tongue of the wise useth knowledge aright; but the mouth of fools poureth out foolishness." (Proverbs 15:2)

19. Proverbs 16:27 and James 3:6.

"An ungodly man diggeth up evil; and in his lips thee is as a burning fire." (Proverbs 16:27)

20. Proverbs 26:11 and II Peter 2:22.

"The great God that formed all things both rewardeth the fool, and rewardeth transgressors. As a dog returneth to his vomit, so a fool returneth to his folly. Seest thou a man wise in his own conceit? thee is more hope of a fool than of him." (Proverbs 26:10-12)

"For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after

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they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (II Peter 2:20-22)

21. Proverbs 27:1 and James 4:13.

"Boast not thyself of to morrow; for thou knowest not what a day may bring forth." (Proverbs 27:1)

"Go to now, ye that say, To day or to morrow we will go into such a city, and continue thee a year, and buy and sell, and get gain..." (James 4:13)

III. The Prophet Job in Job.

While generally we may not think of Job as a Prophet, James does.

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." (James 5:10,11)

Old Testament	Paul	Peter	James	(Matthew)	(Heb/Rom)	(Luke)	(Mark)
Proclaimed	Established	Explained	Reinforced	Appendix (Old Test.)	(Mat-		
thew)	(Heb/Rom)	(Luke)	(Mark)				

Job 1:21				5:1	7:7		4:14	22:29
4:10	42:2 (10:27)	42:10	5:1					

Once gain, continuing on wisdom, James dominates except for the single Appendix from Mark 10:27.

NOTE: It might be well to note here how that Job with Psalms and Proverbs is often called the Literature of Wisdom and Praise; and that, of course, James is the chief New Testament interpreter of that Wisdom.

22. Job 1:21 and James 5:1.

"And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly." (Job 1:21,22)

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5:1)

23. Job 7:7 and James 4:14.

"My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: mine eye shall no more see good. The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not." (Job 7:6-12)

"Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." (James 4:14)

24. Job 22:29 and James 4:10.

"If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles....When men are cast down, then thou shalt say, There is lifting up; and he shall save the humble person." (Job 22:23,29)

"Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4:10)

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IT IS EASY TO BE HUMBLE WHEN THINGS ARE GOING WELL: IT IS DURING THE TRIALS AND TEMPTATIONS OF LIFE THAT WE FIND TRUE HUMILITY!

25. Job 42:2 and Mark 10:27.

"Then Job answered the LORD, and said, I know that thou canst do every thing, and that no thought can be withholden from thee." (Job 42:2)

"And Jesus looking upon them saith, With men it is impossible, but now with God: for with God all things are possible." (Mark 10:27)

26. Job 42:10 and James 5:1.

"And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before." (Job 42:10)

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth night." (James 5:7,12)

### 9-7: Applications

We have only to add these three Prophets--David, Solomon, and Job--to the Gospel of Table 9-2 in order to complete this chapter. However, as we add James and Peter to the Gospel we should call Table 9-2 something else: perhaps "Applications of the Gospel"; since we note that the Apostles Peter and James have started meddling in our lives, going way beyond the straight forward presentation of the facts of the Gospel. Look at Table 9-2. The inclusions of the Applications from Peter and James are respectively placed with Luke and Mark, and in this Table, Peter and James again are shown at the top with Luke and Mark in parenthesis, ( ). Immediately we notice two things about the Applications of the Gospel: (1) The first church in Jerusalem has the first say on Psalms; and (2) The next on Psalms, 2:7, four New Testament writers quote from it.

1. Psalms 2:1,2 and Acts 4:24-26. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." (Psalms 2:1-4)

"And being let go (Peter and John), they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word..." (Acts 4:23-29)

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2. Psalms 2:7 and 4 New Testament writers. "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee." (Psalms 2:7)

(1). Matthew 3:17 and 17:5.

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:17)

"While he yet spake, behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:5)

(2). Hebrews 1:5 and 5:5.

"For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Hebrews 1:5)

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchizedek." (Hebrews 5:5,6)

(3). II Peter 1:17.

"For he received from God the Father honour and glory, when thee came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; Knowing this first, that no prophecy of the scripture is of any private interpretation, For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy (Spirit)." (II Peter 1:17-21)

IT IS HARDLY ANY PRIVATE INTERPRETATION WHEN YOU ALLOW MATTHEW, PAUL, AND PETER TO SPEAK OR INTERPRET ON THE SAME SCRIPTURE OF PSALMS!

(4). Mark 9:7. "And thee was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him." (Mark 9:7)

It reminds us of what another Prophet said, perhaps the first Prophet except for Job, the Prophet Moses-- "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken..." (Deuteronomy 18:15) And which Peter quoted in his second sermon-- "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." (Acts 3:22) THE IMPORTANCE OF LISTENING CAREFULLY TO EVERYTHING THAT JESUS SAID OR TAUGHT; AND THEREFORE THE REASON THAT MARK WITH THE TEACHINGS OF JESUS IS MADE AN APPENDIX EVEN IF IT MAY NOT BE THE LAST BOOK OF THE BIBLE TO BE WRITTEN! Also we note from Table 9-2 that James places an Appendix or Application to the Gospel with Psalms 32:9 in James 3:3-- "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body." (James 3:2,3) Likewise we should check any close associations

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between Matthew and Luke on Psalms 91:11 and James on Psalms 94:12. 1. Psalm 91:11. "Fro he shall give his angels charge over thee, to keep thee in all thy ways." (Psalms 91:11)

(1). Matthew 4:6.

"And saith (Satan, the devil saith, quoting from scripture), If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." (Matthew 4:6,7)

(2). Luke 4:10.

"For it is written, He shall give his angels charge over thee, to keep thee..." (Luke 4:10) Of course, note that Satan's quote as always is distorted in interpretation as he tempts Jesus to doubt, "If thou be the Son of God..." 2. Psalms 94:12. "Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law; That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked." (Psalms 94:12,13) We are surprised that the pit has not yet been dug for the wicked; and suspect that the pit will come as the old earth is destroyed by fire, that old earth becoming the pit, and the new earth with a great gulf fixed between it and the old earth, becomes the home and kingdom of believers. (1). James 5:1. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." (James 5:1) The only connection between Psalms as interpreted by Jesus and the Apostles is that we must learn to quote scriptures better than Satan lest by Satan we be deceived like the rich man into ignoring the inevitable final states. Finally in this chapter, since we have said nothing of the other books written by the Prophet Solomon, and we find Ecclesiastes in the Applications table, we should briefly close with this reference from the Old Testament. 1. Ecclesiastes 12:1-3.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw night, when thou shalt say, I have no pleasure in them; While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened..." (Ecclesiastes 12:1-3) All of a sudden in the double nature of Old Testament prophecy, we see this is not only a message for young before getting old; but also a message to the earth while still young before it approaches near the end when the sun, moon, and stars stop giving their light. (1). Mark 13:24. "but in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13:24-27) THIS IS INDEED AN APPENDIX ON IT ALL!

### THE MINOR PROPHETS FROM JOEL TO MALACHI.

Based on our Bible research for the Gospel and Gospel Applications Tables, we have references accumulated on the following Minor Prophets--1. Obadiah. 2.

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Jonah. 3. Joel. 4. Amos. 5. Hosea. 6. Micah. 7. Nahum. 12. Habakkuk. 9. Zephaniah. 10. Haggai. 11. Zechariah. 12. Malachi. Which is all twelve of the Minor Prophets, simply called Minor in that their writings are smaller than that of the Major Prophets. Once again as we add applications of the Gospel from Peter and James on the Minor Prophets as shown in Table 10-1, we will accumulate for the end of the chapter Table 10-2. Table 10-1, James and Peter on the Minor Prophets, is shown on the next page. (The Major Prophets from Peter and James are recorded for historical perspective.)

### 9-8: The Prophet Joel

Table 10-1: James and Peter on the Prophets. Old Testament Prophet James Peter

3. Joel 2:212-32(Acts 1:16-21) 4. Amos 9:11,12 (Acts 15:16,17) 5. Isaiah 212:16I Pet 2:6 30:112II Pet 3:9 41:12 2:23 42:1III Pet 1:17 53:7,9I Pet 2:22,23 57:15 1:10 65:17II Pet 3:13 66:22II Pet 3:13 6. Micah 7:112 2:13 7. Habakkuk 2:3II Pet 3:9 12. Jeremiah 17:11 5:2 9. Ezekiel 33:11III Pet 3:9 10. Daniel 12:3 1:12 11. Malachi 3:7 4:12

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 1200 B.C., shortly after Joel, according to our view, became a missionary to the capital of the heathen world."

Hester in THE HEART OF HEBREW HISTORY writes of Joel:

"This is a brief book of three chapters having only seventy-three verses altogether. The word Joel means 'Jehovah is God'. We know very little about the man Joel, and this is known indirectly from his book and not by any direct historical reference. He was probably a native of Jerusalem, as indicated by his familiarity with the temple and its services. From a study of his book one gains the impression that he was a man of courage, of sincere faith in God and of devotion to spiritual values."

Peter and James on Joel

Old Testament Prophet JamesPeter

3. Joel 2:212-32(Acts 1:16-21)

Thus we have only one, from Peter in Acts 1:16-21, and from Joel 2:212-32; 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.

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"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 2:212-32) 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 2:212-32; and (3) The Last Day of the Last Days--Joel 2:31-3:21. Again we see the double nature of prophecy in that the heavens were disturbed when Christ died, and they will be disturbed even more before the Second Coming of Christ, and as the Last Days turn into the Last Day! 2. The fact that Joel in turn also quotes from something that God has previously said in His Word, Joel 2:32, "as the LORD hath said", uses the internal evidence of the Bible itself to set the historical perspective of Joel. (Amos 5:15 and Isaiah 1:9, the key being that God has already said that "deliverance" shall be in mount Zion and in Jerusalem.

### The Gospel on Joel

Proclaimed	Established	Explained	Reinforced	Appendix (Old Test.)
(Matthew)	(Heb/Rom)	(Luke)	(Mark)	
Joel 3:13	4:29	4:16	13:24	

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)

### 9-9: The Prophet Amos.

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Sampey writes on Amos:

"Jonah probably prophesied about 1200 B.C., just prior to Jeroboam's accession to the throne of Israel (or Ephraim). When Jeroboam's prosperous reign had brought in luxury with its attendant evils, Jehovah sent of Israel a missionary from Tekoa, in Judah. It was only twenty-two miles from Tekoa, the home of Amos, to Bethel, where he opened his ministry to Israel. Amos could eat breakfast at home and take supper in Bethel. The ministry of Amos probably came in the later part of the reign of Jeroboam II. (about 760 B.C.). He was a herdsman and a dresser of sycamore trees. He was not educated for a prophet; but Jehovah called him from his humble employment to bear His message to the Northern Kingdom. He was a keen observer of men and things, burning with righteous indignation at the wrongs heaped upon the poor and helpless. He was a fearless prophet of God, who would not be turned aside by threats of violence."

Hester writes on Amos:

"Amos, the uncompromising prophet of righteousness, lived in the reign of Jeroboam II of Israel, about 760 B.C. The student will recall that this was an era of great national expansion accompanied by almost unparalleled national prosperity. Assyria (Nineveh) which had been spared by the preaching of Jonah was now rising up, preparing to reach toward the Mediterranean in a program of conquest. In less than forty years after Amos began his work the northern tribes (Israel) were captured and taken into exile in Assyria. Despite this threat the people of Israel, enjoying their material prosperity, allowed themselves to descend into a state of moral corruption and spiritual decay that threatened their very existence. Amos came forth with his message to save them from disaster. In his condemnation of their wickedness he mentions almost every sin conceivable--immorality, drunkenness, theft, greed, injustice, disregard of the poor, defrauding the helpless, neglect of spiritual duties and forsaking of Jehovah, their God. Outwardly the people were religious, taking pains to attend the proper ceremonies, observe the technical regulations and make required offerings. Inwardly, however, they were selfish, cruel, wicked and worldly-minded."

Peter and James on Amos

Old Testament Prophet JamesPeter

3. Joel 2:21-32(Acts 1:16-21) 4. Amos 9:11,12 (Acts 15:16,17) So that while Peter give us the only quote on Joel, James in Acts 15:16,17 does the same thing for Amos. 1. Amos 9:11,12 and Acts 15:16,17. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:14-17) And this is a good place to check to see if we think indeed that Amos 5:15 and the book of Amos came before Joel. "Hate the evil, and love the good, and establish judgment in the gate; it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing shall be in all the streets....Woe unto you that desire the day of the LORD..." (Amos 5:15,16,112)

The Gospel on Amos

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6. Amos. Insert from Acts 7:42 9:11,12 Acts 15:15-17 Amos 5:25-27 Acts (Stephen) 7:42 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.

### 9-10: The Gospel on Jonah

4. Jonah.  
Proclaimed Established Explained Reinforced Appendix (Old Test.)  
(Matthew) (Heb/Rom) (Luke) (Mark) Jonah 3:1-411:29

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.

### 9-11: 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 (1245 B.C.). Many good scholars put it shortly after 5127 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 Nebuchanezzar. 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

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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 5122 B.C. The book of Obadiah apparently was written between the destruction of Jerusalem and Edom, hence the date is usually given as about 5125 B.C."

The Gospel (New Bible) on Obadiah

While Peter and James do not quote from Obadiah, we do have two references accumulated in the New Bible Appendix which have been added to the Gospel Appendix. 3. Obadiah. Insert for Obadiah Obadiah 15 Revelation 16:14

21I Corinthians 15:212 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 15:212. "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. 15:212) 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)

### 9-12: The Prophet Hosea

While Peter and James do not quote from Hosea, you do find Hosea in the Gospel Applications of Table 10-2. 7. Hosea. Proclaimed Established Explained Reinforced Appendix (Old Test.) (Matthew) (Heb/Rom) (Luke) (Mark)

Hosea 11:1 2:15

1. Hosea 11:1 and Matthew 2:15.

"When Israel was a child, then I loved him, and called my son out of Egypt." (Hosea 11:1)

"And was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." (Matthew 2:15)

Here again you see the more than double nature of prophecy in that: (1) The children of Israel were brought out of Egyptian bondage under Moses, the children being the son; (2) Jesus, the precise Son of God, came back out of Egypt after the

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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."

### 9-13: The Prophet Micah

James does quote from the Prophet Micah.

Old Testament Prophet James Peter

3. Joel 2:212-32 (Acts 1:16-21) 4. Amos 9:11,12 (Acts 15:16,17) 5. Isaiah 12:16 I Pet 2:6 30:112 II Pet 3:9 41:12 2:23 42:1 III Pet 1:17 53:7,9 I Pet 2:22,23 57:15 1:10 65:17 II Pet 3:13 66:22 II Pet 3:13 6. Micah 7:112 2:13

James gives us the single reference from Peter and James with James 2:13 on Micah 7:112. 1. Micah 7:112 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 for ever, because he delighteth in mercy." (Micah 7:112)

"For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment." (James 2:13)

### The Gospel on Micah

9. Micah.

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

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Micah 5:2,7,12 2:5,6

Insert from the Apostle John

Micah 6:15 from John and Jesus, John 4:37.

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

Micah 7:6,13,12

So that with the previous from James, we have three more references for Micah. 1. Micah 5:2,7,12 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) 2. 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. 3. Micah 7:6 and Mark 13:12. "And the gospel must first be published among all nations....Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved." (Mark 13:10,12,13)

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 3:12). 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:

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"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 Mershet 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.'"

### 9-14: 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. 10. Nahum. Proclaimed Established Explained Reinforced Appendix (Old Test.) (Matthew) (Heb/Rom) (Luke) (Mark)

Nahum 1:15 Rom. 10:15

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 Assyri-

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ans 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)

### 9-15: 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 2:3II Pet 3:9 12. Habakkuk. ProclaimedEstablished Explained Reinforced Appendix (Old Test.) (Matthew) (Heb/Rom) (Luke) (Mark)Hab. 2:4 Rom. 1:17 1. Habakkuk 2:3 and II Peter 3:9. 2. 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)

### 9-16: The Prophet Zephaniah

Neither James or Peter quote from the Prophet Zephaniah, but from the Gospel references we take the following: ProclaimedEstablished Explained Reinforced Appendix (Old Test.) (Matthew) (Heb/Rom) (Luke) (Mark)

13. Zephaniah.

Zeph. 1:14-1621:25f 1. Zephaniah 1:14-16 and Luke 21:25f.

### 9-17: The Prophet Haggai

Also only from the Gospel quotes do we take the following one from the Apostle Paul. 16. Haggai. Hag. 2:6Heb. 12:26

1. Haggai 2:6 and Hebrews 12:26.

