

Adam and Eve in the New Testament

Adam and Eve: Genesis 1:26 – 5:5
Created: about 4100 BC

Highlights

1:26 God's image (Col 3:10)	3:17f Adam's curse
1:29 Vegetarians (cf. 9:3)	3:22 Tree of Life barred
2:7 The soul	4:1 Cain
2:17 One rule (1 Co 15:45)	4:2 Abel
2:18f Eve	4:8 Murder
3:4 Satan's lie	4:12 Cain's curse
3:6 First sin (2 Co 11:3)	4:25 Seth
3:16 Eve's curse	5:3f Adam's age

Adam and Eve in the New Testament

Male leadership in the church (1 Timothy 2:12 – 15)

- Adam created first (first-born responsibility)
- Eve's curses (Genesis 3:16)
 - Painful childbirth
 - Male leadership

Death spread to all men (Romans 5:12 – 19)

- Tree of Life inaccessible (see Revelation 2:3, 22:2, 14)
- Death spread because all sinned (5:12)
- Death implies right and wrong (5:13 – 14)
- Adam illustrated the impact of behavior (5:14)
 - cf. 1 Corinthians 15:20 – 26
- Not all must die; not all will live (5:16 – 19)

Adam and Eve in the New Testament

Creation suffers (Romans 8:18 – 25)

- Constant decay began with the first sin
- Our redeemed spirits endure decay until Judgment
- We and all creation eagerly await this hope
- We have the first fruits of the Spirit to assure us of our inheritance (8:16)

Becoming One Flesh (Genesis 2:24)

- Meaning: singleness of purpose; unity; devotion
- One body = one flesh (Ephesians 4:4)
- Marriage illustrates Christ & church (Ephesians 5:22 – 33)
- Permanence implied (Matthew 19:4 – 6 et al)
- Motivation to purity (1 Corinthians 6:15 – 20)

Abraham in the Old Testament

- Genesis 11:26 – 25:11
- Lived: 2167 – 1992 BC
- Abram moved from an advanced city to the wilderness (11:29 – 12:4) and was promised that his descendants would inherit it, but not yet (15:16).
- Abram visited Egypt (12:10).
- Abram's nephew Lot was with him. They had to divide due to lack of grazing land (13:6). Lot moved to Sodom.
- Abram rescued Lot after he had been taken prisoner by another king (14:14)
- Abram gave the King of Salem, a priest of God, 10% of his spoils of war (14:20)

Abraham in the Old Testament

- God promises childless Abram that he will have many descendants (15:5)
- Sarai tries to solve the childless problem the conventional way (16:1). Ishmael born. Ishmael described (16:12)
- Abram, "exalted father," was renamed Abraham, "father of a multitude" (17:5) when he was promised a son via Sarah at the age of 99.
- Circumcision begun (17:10)
- Abraham entertains angels (18:1, Hebrews 13:2)
- Abraham bargains for Sodom (18:22)
- Lot and Sodom (19:1)
- Moab and Ammon born (19:31)

Abraham in the Old Testament

- Abraham claims Sarah is his sister (20:2)
- Isaac born (21:2)
- Hagar and Ishmael sent away (21:10)
- Abraham sacrifices Isaac (22:1)
- Abraham buys a tomb for Sarah (23:4)
- Abraham sends his servant to find a wife for Isaac (24:7)
- Rebekah encountered (24:15)
- Abraham takes another wife (25:1)
- Abraham dies (25:7)

Abraham in the New Testament

- Galatians 4:21 – 31 (Romans 9:6 – 9) Hagar and Sarah were illustrations of law and faith. Ishmael was born by the generally accepted method. Hagar is compared to law. Isaac was a product of faith. Sarah is compared to freedom. Those born of rules persecute those born of faith. Those born of rules have no part in the promise.
- Galatians 3:6 – 29 (Romans 4:1 – 16) Those of faith are the descendants of Abraham, inheritors of the promise. Neither the Law nor circumcision has a part in the promise.
- James 2:20 – 24 (Hebrews 11:17 – 19) Faith is perfected by action. Sacrificing Isaac seemed contrary to the promise, yet Abraham had faith that God could work it out.

Abraham in the New Testament

- Hebrews 7:1 – 25 Abraham was not the only one with a good relationship with God. Melchizedek was even more favored, and was honored by Abraham. Melchizedek became the proof that there were more priests than Mosaic.
- Hebrews 11:8 Abraham showed faith by leaving civilization and moving to a wilderness about which he knew nothing.
- 1 Peter 3:6 Sarah calling Abraham 'Lord' is used as an example for godly wives. She was a precursor of Christian marriage which illustrates the relationship of Christ and His church to the natural man who cannot understand spiritual things.

Cain and Abel in the New Testament

- Genesis 4:1 - 24
- Used by Jesus as an example of a righteous person killed by the unrighteous, along with Zechariah, to cover A to Z. (Matthew 23:35, Luke 11:51)
- Abel is used as an example that God remembers and keeps alive the memory of the faithful. (Hebrews 11:4)
- Abel's unjust death is used as a comparison to Jesus' death. (Hebrews 12:24)
- Cain's motive is revealed: his deeds were evil while Abel's were righteous. (1 John 3:12)
- Cain is used as a figure of speech to describe some weeds in God's field. (Jude 11)

Enoch in the New Testament

- Genesis 5:21 – 24 "And Enoch lived 65 years and became the father of Methuselah, and he had other sons and daughters. So all the days of Enoch were 365 years. And Enoch walked with God; and he was not, for God took him."
- Luke 3:37 Enoch is listed in the genealogy of Jesus.
- Hebrews 11:5 Enoch, due to his faith which pleased God, was taken up by God so he would not experience death.
- Jude 14 Unknown elsewhere in Scripture, Enoch was a prophet before the Flood and spoke of a judgment by God on the weeds in God's field.

Noah in the New Testament

- Genesis 5:29 – 9:29 The story of Noah and the Flood
- Isaiah 54:9 In a prophecy about the church, God compares His promise after the Flood to a promise that He will not be angry with the Bride of Christ.
- Ezekiel 14:14, 20 Noah, Daniel, and Job are listed as the foremost examples of righteousness, but that even their righteousness would save only themselves, not the nation.
- Hebrews 11:7 Noah built the ark purely on faith, thereby condemning the world for its lack of faith.
- 1 Peter 3:20 Peter notes God's patience during construction, and parallels the cleansing of the earth with the cleansing of a person in baptism.
- 2 Peter 2:5 Peter notes that God has a history of reacting to evil, that God does not just let it go.

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Isaac in the Old Testament

- Genesis 21:2 – 35:29
- Lived: 2067 – 1887 BC
- (24) Wife
- (25) Twin sons
 - Jacob predicted to lead (25:23)
 - Esau sells birthright (25:31)
- (26) Philistia – says that Rebekah is his sister
- (27) Blessing of Jacob over Esau

Jacob in the Old Testament

- Genesis 25:26 – 49:33
- Lived: 2007 – 1860 BC
- (27) Esau vows revenge for lost birthright
- (28) Jacob goes to Laban to find a cousin to marry
 - 28:12 Jacob’s ladder
 - 29:25 Jacob works 7 years for Rachel but gets Leah
 - 29:27 Jacob works another 7 years for Rachael
- (30) Jacob has lots of kids, human and goat
- (31) Jacob leaves Laban under duress (cf Gn 31:49)
- (32) Jacob wrestles an angel
- (33) Esau makes peace
- (34 – 49) Jacob’s children

Isaac and Jacob in the New Testament

- Romans 9:6 – 13 The children of promise, not the physical children or Abraham are the children of God.
 - Isaac was miraculously born; Ishmael and the sons of Keturah were naturally born. Isaac was chosen for the plan by miracle, not genetics.
 - God chose Jacob before either he or Esau had done anything good or bad. Jacob was not chosen by works.
 - See Malachi 1:2 – 5. Israel was restored after Babylon; Edom was prevented by God from being restored. Yet, both had transgressed. God's plan does not change.
 - Individuals, whether common or honored, are patiently endured by God so that some may be granted mercy through faith (9:21 – 23, 32)

Isaac and Jacob in the New Testament

- Hebrews 11:9 Isaac and Jacob are included in the praise for Abraham that they believed the promise that they would inherit the land and be a numerous people. They lived by those promises despite a lack of civilization, famine, war, small families (Abraham and Isaac), and various calamities with children and neighbors. They did not always make the best choices, but they did not give up on the promises.
- Hebrews 11:20 Although Genesis 27 makes it appear that Isaac was deceived by Jacob in order to get his father's blessing, this verse implies that Isaac was aware that the deception was to fulfill the plan of God (25:23). God can use bad behavior to advance His plan.

Esau in the Old Testament

- Genesis 25:25 – 36:43
- Lived: 2007 – ??? BC
- Sells birthright (25:31)
- Marries two Hittites (26:34)
- Bears grudge against Jacob (27:41)
- Marries an Ishmaelite (28:9)
- Forgives Jacob (33:4)
- Esau becomes the father of a nation: Edom (36)

Joseph in the Old Testament

- Genesis 30:24 – 50:26
- First child of Rachel, eleventh son of Jacob
- Coat of many colors, dream, sold (37)
- Potiphar's wife, prison (39)
- Interprets prisoners' dreams (40)
- Interprets Pharaoh's dream and rises to power (41)
- Brothers meet Joseph but do not recognize him (42)
- Brothers meet Joseph again (43)
- Joseph keeps Benjamin (44)
- Joseph reveals himself and invites family to Egypt (45)
- Joseph's family settles in Goshen (46 – 47)
- Jacob adopts Joseph's sons (48)
- Joseph formally forgives his brothers (50)

Moses' Parents in the Old Testament

- Exodus 2:1 – 10 To limit the growth of Israel, a decree was issued to cast every male child into the river (1:22). Moses' mother instead cast him adrift in the river in a reed boat, from which he was rescued by the Pharaoh's daughter. Moses' sister, who was watching the boat, offered to get a wet nurse, who happened to be Moses' mother. So, Moses grew up as Pharaoh's son.
- His parents were Amram and Jochebed (Exodus 6:20). Jochebed also was Amram's aunt.

Esau in the New Testament

- Hebrews 12:16 Esau is described as immoral and godless because he did not take his birthright seriously.
 - Esau's clueless behavior resulted from his godlessness.
 - Irresponsibility breeds bitterness against the innocent.
 - Repentance could not undo the damage.
- A birthright is an inheritance which
 - May be years away.
 - Requires responsibility now.
 - Can become irretrievable (Hebrews 6:4 – 8)

Joseph in the New Testament

- Hebrews 11:22 Joseph made plans for his burial with a view to the land promise that had been made to Abraham.
 - Even after death, Joseph was able to teach the promise of God.
 - Joseph demonstrated confidence in an unlikely return.
- Deceased Christians can continue to influence future generations. (1 Corinthians 15:29)
- Our faith is illustrated by our treasures (Matthew 6:19 – 21)

Moses' Parents in the New Testament

- Hebrews 11:23 Moses' parents
 - Found a creative way to abide by the letter of the law, but not its intent.
 - Had no fear.
- Paul taught to obey the civil authorities (Romans 13:1 – 7) yet he used a creative way to avoid the law against new religions.
- The early Christians were able to make good decisions because they had no fear.

Moses in the Old Testament

- Exodus 2:2 – Deuteronomy 34:7
- Lived: 1527 – 1407 BC
- Background, birth, Midian to age 40 (Exodus 1 - 2)
- Burning bush, return to Egypt (Exodus 3 – 4)
- Ten plagues (Exodus 5 – 11)
- First Passover (Exodus 12 – 13)
- Crossing Red Sea (Exodus 14 – 15)
- Manna begins (Exodus 16)
- Travel to Mt. Sinai (Exodus 17 – 19)
- The Law given (Exodus 20 – 31)
- Golden calf (Exodus 32)
- Tabernacle built (Exodus 33 – 40)

Moses in the Old Testament

- Details of the Law (Leviticus)
- Numbering the people (Numbers 1 – 4)
- More laws during one year at Sinai (Numbers 5 – 9)
- From Sinai to Canaan (Numbers 10 – 12)
- Spies sent out (Numbers 13 – 14)
- History of the wandering period (Numbers 15 – 36)
- From wandering to Plains of Moab (Deuteronomy 1 – 3)
- Law repeated at Plains of Moab (Deuteronomy 4 – 26)
- Blessings and cursings (Deuteronomy 27 – 28)
- Final preparations for invasion (Deuteronomy 29 – 34)
- New Testament summary: Acts 7:20 - 44

Moses in Hebrews 11:23 – 29

- Exodus 2. The promises were better than becoming Pharaoh. The temptations of wealth and power have diverted the faith of many.
- Moses understood from the promises to Abraham about the Christ and recognized the contrast between earthly life and eternal life.
- Moses left Egypt not out of fear but based on something about God. God is our directing force, not the pressures of the world.
- Exodus 11 – 12. He followed directions even when they were a bit strange. God's symbolism is not "just" symbolism.
- Exodus 14. Walking a few miles between walls of water was at least unsettling. We have a similar path.

Moses in John 6:22 – 58

- At the beginning of John 6, Jesus fed 5000 men (plus women and children) starting with five loaves and two fish.
- During that night, Jesus walked across the Sea of Galilee.
- In the morning, the crowd tracked Jesus down, hoping for breakfast.
- Jesus turns the multiplying of bread into a symbol of life, and ties in the manna, bread from God, to represent Himself. (v32 – 33, 41, 48 – 51, 53 – 58)
- The manna began when they left Egypt (Exodus 16:4) and ended when they reached the promised land (Joshua 5:12).
- Jesus is manna for the spirit.

Moses in 2 Corinthians 3:7 – 15

- Exodus 34:28 – 35. After speaking with God, Moses would then tell the people what had been said. Moses' face shone after his times with God, and the people were frightened. After speaking, Moses wore a veil to conceal the fading of the glow. Paul contrasts this with:
 - Moses talked to God periodically; we can talk to God any time.
 - The veil also represented a barrier to understanding which is now lifted.
 - We see God's glory all the time as we are being transformed into the same image.
 - Therefore (2 Corinthians 4 – 5), we speak of our faith.

Miscellaneous Messianic Moses

- Hebrews 12:18 – 29. The image is Mt. Sinai which, when God spoke, was not to be touched upon penalty of death (Exodus 19:12 – 25, 20:18 – 21). The contrast is that the gospel is glorious in a non-threatening way.
- Hebrews 3:1 – 19. Although Moses was faithful in all things in the house of God, Jesus is better because not only was He faithful, He also built the house. We are that house (v6). The warning is not to be hardened and be immune to the impact of the miracles of God (v9). The criterion for entry to the Promised Rest is faith (v19).
- Hebrews 8:4 – 5, 9:18 – 25. Moses built a copy of the tabernacle in heaven. Jesus officiates in the original.

Moses in 1 Corinthians 10:1 - 14

- v1 – 2. The cloud was God's presence that preserved them from the Egyptian army (Exodus 14:19 – 24). These illustrated immersion: freedom, salvation, and dedication.
- v3 – 4. The manna represented the body of Jesus. Their water sprang from a rock (Exodus 17:6, Number 20:11). Converting the water to wine produces the Lord's Supper and Jesus' image of eating His flesh and drinking His blood (John 6). The rock represented salvation that was in the right place at the right time.
- v5. Like Matthew 7:21, not all who are along for the ride will be recognized by Jesus.
- v7. The golden calf incident is recalled as a warning against returning to the old answers despite new miracles.
- v8. God's prior reaction to immorality (Numbers 25:9)

Miscellaneous Moses

- 2 Timothy 3:8 Jewish tradition taught that the primary Egyptian magicians in Exodus 7:11 who reproduced some of the miracles were named Jannes and Jambres. We get a hint here that these two could not really do miracles, but were clever fakes (v5, "holding to a form of godliness, but having denied its power." People can see real miracles and still try to compete.
- Jude 9 Michael argued with the devil over Moses body (Deuteronomy 34:8). God sent a chief angel to handle burial details of one whose sin prevented his entry into the Promised Land. God takes pains to honor even those who make a mess.
- Revelation 15:3 (Exodus 15:1 – 18) The angels still sing this song in heaven.

Miscellaneous Moses

- Matthew 17:3 (Mark 9:4, Luke 9:30) Moses and Elijah appeared on a mountain to talk with Jesus in order to illustrate to the disciples that Jesus was more important than anyone, and also was not opposed to previous messengers from God. (see Matthew 17:5)
- John 3:14 (Numbers 21:9) The Israelites were complaining about the free food and conditions in general, so God sent a plague of poisonous snakes. The people repented and asked Moses for relief. God told Moses to make a bronze serpent on a stick; those who were bitten and looked at the bronze snake would live. This is used as a symbol of the crucified Lord and the result of faith in Him.

Other Wilderness Events

- Matthew 27:51 (Exodus 26:31 – 37) The veil of the Temple was torn from top to bottom when Jesus died. Jesus passed within the veil (Hebrews 6:19). Only the High Priest could pass through the veil (Hebrews 9:7, Leviticus 16:17). Jesus inaugurated a new way through the veil (Hebrews 10:20).
- Revelation 8:3 (Exodus 30:1 – 10) The altar of incense represents the prayers of the saints.
- Hebrews 4:1 The promised rest (Exodus 33:14) remains for us.
- 2 Peter 2:15 – 16 Balaam (Numbers 22) is an example of prophets-for-hire in the first century. Also Revelation 2:14.
- Romans 11:9 (Deuteronomy 29:4) recalls Moses grim reminder despite the miracles of the Wandering period.

Laws Cited

- Matthew 15:10 – 20, Mark 10:9 – 16, Acts 10:10 – 16 (Leviticus 11) Certain foods were deemed unclean.
- Luke 1:59, Luke 2:21, Philippians 3:5 (Leviticus 12:3) Circumcised the eighth day.
- Luke 2:22 (Leviticus 12:4) Purification after childbirth.
- Luke 17:14 (Leviticus 14) Laws for lepers.
- Hebrews 9:7, 21 (Leviticus 17:10 – 12) The High Priest sprinkled blood for purification.
- Romans 10:5, Galatians 3:12 (Leviticus 18:5) Those who follow the Law are judged by it.
- Matthew 5:43, 22:39, Romans 13:9, Galatians 5:14, James 2:18 (Leviticus 19:18) Love your neighbor as yourself.
- Matthew 14:4 (Leviticus 20:21) Cannot marry brother's wife.

Laws Cited

- Luke 1:15, Acts 21:23 – 26 (Numbers 6:1 – 8) A Nazirite vow required abstinence from all grape products and shaving the head.
- Hebrews 3:16 – 19 (Numbers 14:22 – 23) Those who did not believe the promises did not enter the Promised Land.
- Hebrews 9:13 (Numbers 19) Regularly, a red heifer was burned. The ashes were retained for the certain purifications.
- Hebrews 13:11 – 13 (Leviticus 4:12, 21, 16:27, Numbers 19:3) Sin offerings, the sacrifices of Yom Kippur, and the red heifer were burned outside the camp.
- 1 Corinthians 9:9, 1 Timothy 5:18 (Deuteronomy 25:4) Do not muzzle the ox while he is threshing.
- 2 Corinthians 11:24 (Deuteronomy 25:3) Forty lashes max

Mosaic Sacrifices

- | | |
|---------------------|------------------|
| • Thing brought | • Sacrifice |
| • Corban | • Sin offering |
| • Peace offering | • Guilt offering |
| • Thank offering | • Meal offering |
| • Freewill offering | • Burnt offering |
| • Votive offering | • Whole burnt |
| • Heave offering | • Daily burnt |
| • Wave offering | • Ordination |
| • Meal offering | |

General Characteristics

- All types of sacrifices are called a "soothing aroma"
- Peace, sin, and burnt offerings are listed as different from one another
- Leviticus 17
 - Tabernacle only
 - Blood is never eaten, but poured out
 - "The life is in the blood" (Hb 9:22)
- A small part of blood is used to anoint.
- Fat and kidneys are burned.

Peace offering (Leviticus 3)

- Sealing a promise (Exodus 24:5, Leviticus 9:4, 23:19, Hebrews 9:18 – 20)
- Fulfilling a vow (Leviticus 22:21, Numbers 6:14)
- Reminder to God (Numbers 10:10)
- Thanksgiving (Leviticus 7:11 – 15)
- Freewill (Leviticus 7:16 – 18)
- Grain offering (Leviticus 2)

Sin Offering (Leviticus 4:1 – 6:7, 6:24 – 7:10)

- Unintentional sin by a priest (Leviticus 4:1 – 3)
- Unintentional sin by the nation (Leviticus 4:13 – 14)
- Unintentional sin by a common person (Leviticus 4:27 – 29, 5:14 – 19)
- Other sins (Leviticus 5:1 – 13, 6:1 – 7)
- Consecration (Exodus 29:36, Leviticus 8:2)
- Yom Kippur (Leviticus 16:22)

Burnt Offering (Leviticus 1, 6:8 – 13)

A type of sin offering:

- As a reminder to God (Numbers 10:10)
- Continual (Numbers 28 – 29)
- Unintentional sin by a leader (Leviticus 4:22 – 26, Numbers 15:22 – 24)
- Consecration of priest (Leviticus 8)
- Consecration of people (Leviticus 9)
- Cleanness (Leviticus 12:6, 14:13, 15:15, 15:30)
- All festivals (Leviticus 23:37)

Mosaic Images of Sacrifice

- Peace offering: Consecration and thanks
- Burnt offering: A reminder to people and to God of our consecration
- Sin offering: Atonement

New Testament Sacrifices

- Pagan sacrifices: “idol” is part often of the word (1 Corinthians 8:4, 10:19, 28)
- All other New Testament uses of “sacrifice” are the noun or verb form of the same word, whether Mosaic or Jesus.
- References to “offering” generally are the same word, although “burnt offering” is an entirely different word.

Mosaic Sacrifices in the New Testament

The same generic Hebrew word is used for peace offerings, the Passover lamb, burnt offerings, and sin offerings.

The same word is used in:

- Hosea 6:6 quoted by Matthew 9:13, 12:7
- Psalm 40:6 quoted by Hebrews 10:5, 8

Mosaic Sacrifices in the New Testament

The same Greek word as in Matthew 9:13, 12:7, Hebrews 10:5, 8 is used in the New Testament to describe:

- Sin offerings (Hebrews 5:1, 7:27, 8:3, 9:9, 10:1, 10:3, 10:6, 10:11)
- Abel’s sacrifice (Hebrews 11:4)
- Temple sacrifices (Luke 13:1)

Sacrifices under the New Covenant

The same Greek word is used of:

- Christians (Romans 12:1, Philippians 2:17)
- Jesus (Ephesians 5:2, 1 Corinthians 5:7, Hebrews 9:23, 9:26, 10:12, 10:26)
- A gift (Philippians 4:18)
- Praise (Hebrews 13:15)
- Doing good and sharing (Hebrews 13:16)
- General Christian activities (1 Peter 2:5)

Mosaic Offerings in the New Testament

- The Hebrew word of “offering” is used for grain offerings.
- The same word is used in Psalm 40:6 quoted by Hebrews 10:6, 8.
- Fulfilling a vow (Acts 21:26, 24:17)

Offerings in the New Testament

The same Greek word as is used for grain offering (Hebrews 10:6, 8) is used for:

- Paul’s offering of the Gentiles (Romans 15:16)
- Jesus (Ephesians 5:2, Hebrews 10:14)
- Offering for sin (Hebrews 10:18)

Mosaic Gifts in the New Testament

- Gifts distinguished from sacrifices for sin (Hebrews 5:1, 8:3 – 4, 9:9)
- Abel’s gift was a sacrifice (Hebrews 11:4)
- Gifts to the altar (Matthew 5:23 – 24)
- Gift for purification (Matthew 8:4)

Jesus’ Sacrifice Incorporates All Mosaic Images

- Yom Kippur (2 Corinthians 5:21)
- Passover (1 Corinthians 5:7)
- Peace and sin offering (Ephesians 5:2)
- Cleansed heaven (Hebrews 9:23)
- Blood atonement (Hebrews 9:25, 10:12)
- Participation (1 Corinthians 10:16 – 21)
- Reminder (1 Corinthians 11:23 – 27)

Our Sacrifice Incorporates All Mosaic Images

- Evangelism (Romans 15:16)
- Praise (Hebrews 13:15)
- Doing good and sharing (Hebrews 13:16, Philippians 4:18)
- General Christian activities (1 Peter 2:5)
- Faith (Philippians 2:17)
- Our bodies (Romans 12:1)

Note: no image of “giving up something”

Rahab

- Joshua 2:8 – 21, 6:17 Rahab had heard about the miracles that had surrounded the people of Israel over the past 40 years, so she pledged her allegiance to the God of Israel and sealed a bargain with the spies sent by Joshua. She and her family were the only survivors from Jericho.
- Hebrews 11:31 Rahab is given as an example that God rewards faithfulness (11:6).
- James 2:25 Rahab is given as an example that faith implies action.
- Unlikely people also respond, often taking risks that the comfortably religious would not.

Jericho

- Joshua 6 The conquest of Jericho was accomplished by unconventional methods.
- Hebrews 11:30 The success of the venture is attributed to the faith of the Israelites, a commodity that they lacked 38 years earlier at Kadesh-Barnea when 12 other spies were sent out.
- The methods that God has used to spread the Kingdom are often unusual and, on the surface, not likely to succeed.

Judges

- Judges 4:4 – 5:31 Deborah was a prophet and a judge. Her general was Barak, who is mentioned as a man of faith in Hebrews 11:32. Barak overcame great odds because he believed the God marched with him.
- Judges 13:1 – 16:31 Samson is listed among the judges and is mentioned in Hebrews 11:32. Despite many errors in judgment, Daniel generated a great reputation for God.
- 1 Samuel 1:11, 2:1 - 10 Mary repeats the words of Hannah in Luke 1:45 - 55. God has regard for the humble state of His bondservants.
- 1 Samuel 2:26 The description of Samuel as a youth was repeated in Luke 2:52 to describe Jesus.

Kings

- 1 Samuel 8:5 When Samuel was old, the people were afraid that his worthless sons would become judges after him, so they asked for a king (which did not hold any greater probability of success). This event is noted by Paul while speaking in the synagogue in Antioch of Pisidia as recorded in Acts 13:21. In the next verse, Paul recalls the removal of King Saul as recorded in 1 Samuel 13:13. God was not pleased when the people acted like those of the surrounding nations, demonstrating very little trust in God's leadership ability.
- 1 Samuel 21:8 The high priest gave sacred loaves to David and his men. Jesus used this as an example in Matthew 12:3 – 4 to show that rules often prevent good, that each situation must be assessed on its own merits.

David

- Acts 7:46 – 48 (2 Samuel 7:1 – 16, 1 Chronicles 22:8 – 10) David asked to be the builder of a permanent dwelling for God because he was concerned that the king's house was better than God's. God reminded David that He cannot be contained in a building, and that He never asked for one. But, God was pleased with the good intentions and promises that David's son would build it. The delay was explained in 1 Chronicles as being due to David's history of war, and God wanted to be identified with a man of peace. God likes good intentions, even if slightly misguided, and makes the best of it.

David

- Acts 7:30 (2 Samuel 7:12 – 16) God promised David that the Messiah would come from his line and be king of an eternal kingdom. David was like Abraham, a man of faith, so God rewarded him by using his descendants to bring about salvation.
- Hebrews 1:5 (2 Samuel 7:14) The author of Hebrews uses the promise about Solomon, which is mixed with a promise about an eternal kingdom, to show that Jesus was called a Son, whereas the angels were never called anything so personal or important. So also are we higher than the angels.

Solomon

- Matthew 12:42 (1 Kings 10:1 – 13, 2 Chronicles 1:1 – 12) The Queen of Sheba came to test Solomon's wisdom, and, having been suitably impressed, presented him with lavish gifts. Jesus claimed to have greater wisdom than Solomon, and to be deserving of greater devotion, so the scribes and Pharisees should have paid better attention. So also should we.

Elijah and the Widow of Zarephath

- Luke 4:25 – 26 (1 Kings 17:1 – 24) God caused a famine in Israel by withholding the rain for three years and six months. But, the only help given by the great prophet was to one widow in Zarephath, near Sidon, in Phoenicia. Jesus' point was that this woman, a non-Israelite, declared Elijah to be a great prophet, while Elijah was hunted as a criminal in Israel. What made the Jewish hearers angry was that Jesus was comparing them to those who persecuted a prophet of God, while a Gentile understood the truth. Do the unchurched see Jesus better than we do?

Elijah and Prayer

- James 5:16 – 18 (1 Kings 17:1, 18:41 – 46) James recalled the time when Elijah prayed, and the rains stopped for three years and six months, then returned after a second prayer. James notes that Elijah was a human like the rest of us, yet his prayers had great impact. If we have faith, our prayers will accomplish much (cf. James 1:5 – 8).

Elijah and Depression

- Romans 11:3 – 5 (1 Kings 19:1 – 18) Elijah was ready to give up and die because, as he saw it, he was the only one left who cared about God. God let him know that this was not the case. Paul's point was that, while the number of Jewish people who became Christians appeared to be small, God had preserved a significant number, although not a large percentage. We also may be disappointed in what we see as a small yield, but God knows of more faithful people than we do, so we should take heart.

Psalms

- Psalm 24:1 (1 Corinthians 10:26) Paul uses the first line of this short Psalm to emphasize that the one "who may ascend the hill of the Lord" is the one "who has clean hands and a pure heart" (v. 3 – 4). Meat is not changed by the words of pagans. But, to save others, do not fuel their pagan notions. (cf. 1 Corinthians 8:7 – 13, recent converts may still harbor notions of other gods; be careful not to confuse and thus ruin them.)
- Psalm 31:5 (Luke 23:46) Jesus used this short quotation of a Messianic psalm to describe a wide range of thoughts: refuge (v1), ransom (v5), troubles (v7), grace (v9), reproach (v11), trust (v14), deliverance (v15), and more.

Psalms

- Psalm 32:1 (Romans 4:7 – 8) Paul quotes the first two verse of this psalm, but intends the whole poem. This is the story of a man who "at last...admitted to You I had sinned." Paul's point was that the one who was forgiven did not earn it, but rather was declared righteous because he admitted his sin.
- Psalm 34:12 – 16 (1 Peter 3:10 – 12) Peter reminds his readers of a timeless principle from the psalms, that God hears the righteous, but not the wicked.

Psalms

- Psalm 34:20 (John 19:36) In v 19, the psalmist notes that "hardships in plenty beset the virtuous." But, not a bone will be broken. Although no rabbi is known to have called this messianic, John, by inspiration, understood that this described Jesus, the ultimate virtuous man.
- Psalm 36:1 (Romans 3:18) As with Psalm 5:9, Paul cites this short description of "the wicked." It is not a description of people in general.
- Psalm 40:6 – 7 (Hebrews 10:5 – 7) This messianic psalm was quoted to show that the sacrificial system of the Law was fulfilled in Jesus' obedience of faith. The rest of the psalm also recalls Jesus' life.

Psalms

- Psalm 41:9 (John 13:18) Although no rabbi is recorded as calling this messianic, Jesus quoted it as being fulfilled in Judas. Verse 12 perhaps should have been a hint of this purpose.
- Psalm 44:22 (Romans 8:36) Paul recalls this lament from the psalms as a description of the lives of the early Christians, that they were faithful yet suffering. The same spirit of faith of the psalmist should pervade the faithful.
- Psalm 45:7 (Hebrews 1:8 – 9) This was considered by most to be messianic. The writer of Hebrews chose this brief description of the Messiah as being representative of God's higher concern for people than for angels.

Psalms

- Psalm 51:4 (Romans 3:4) Old Testament translators would do well to pay attention to Paul's usage of this psalm. Paul makes the point that unbelief by people will not affect God's faithfulness to Himself and His promises. Further, the sin of people, although by contrast illustrating God's grace, is not thereby excused because it was necessary for God's glory to be displayed. Psalm 51 has long been used as a proof text that people are born sinful. That is false. Instead, the psalmist is pointing out the justice of being condemned. The Bible clearly teaches that one cannot be condemned for the sins of others, and that guilt for sin is not inherited (Ezekiel 18).

Psalms

- Psalm 68:18 (Ephesians 4:8) This messianic psalm is translated correctly by Paul, that the Messiah, upon His return to heaven, will take many captive, and will give gifts to His own. Paul applies this to the gifts of the Spirit in Ephesians 4:11 – 16.
- Psalm 69:4, Psalm 35:19 (John 15:25) Jesus cites this psalm as being fulfilled in Him, being hated without cause. Although the line appears twice in Psalms, Psalm 69 is quoted six times in the New Testament, so is more likely the source.

Psalms

- Psalm 69:9 (John 2:17, Romans 15:3) Although no rabbi wrote that this was Messianic, Jesus' disciples thought that it applied. Certainly the disciples also saw the many other descriptions that fit Jesus. Paul applied the other half of the verse to Jesus as well.
- Psalm 69:21 (Matthew 27:34, 48) As with the many other predictions that were brought to fulfillment by Jesus', religiously aware enemies, the Sanhedrin should have been thinking a little clearer.
- Psalm 69:22 (Romans 11:9 – 10) Paul clarified this psalm, that this condemnation was not irrevocable. Modern translators would have done well to take Paul's lead on the correct rendition.

Psalms

- Psalm 69:25 (Acts 1:20) The disciples were not concluding that Judas' end was prophesied, but that it was fitting, as the psalmist had prayed concerning the wicked.
- Psalm 78:2 (Matthew 13:35) The rest of this psalm is a recounting of the history of Israel, and God's grace despite that history. This expands on our conception of Jesus' teaching. Jesus taught from history. The parables made sense to his Israelite audiences because each one described their own history. Jesus teaching consisted mostly of historical allegories.
- Psalm 78:24 (John 6:31) Illustrating that the audience expected historical references in the way Jesus taught in parables, they quoted this same psalm back to Him.

Psalms

- Psalm 82:6 (John 10:34) Judaism was somewhat like Calvinism and Catholicism in that they believed people were born in a defective state. Jesus pointed out that God once called people "gods" and "sons of the Most High." Misguided humility led people to separate themselves from God.
- Psalm 91:11 – 12 (Matthew 4:6) Satan tried to misapply this psalm as a temptation to Jesus.
- Psalm 94:11 (1 Corinthians 3:20) Paul used a familiar psalm to remind his readers of the obvious; God is smarter than we are.

Psalms

- Psalm 95:7 – 11 (Hebrews 3:7 – 11) The author of Hebrews reminds his readers that being a part of Israel may not result in reaching the promised rest. Faith is the deciding factor.
- Psalm 102:25 – 27 (Hebrews 1:10 – 12) The author of Hebrews was making the point (Hebrews 1:4) that the Messiah is higher than the angels. The purpose of the quotation of the psalm was not to remind them that God is eternal, but that, as the psalm says, God will answer the prayer of the abandoned (v17) so that a people yet to be created may praise the Lord (v18) and set free those doomed to die (v20) to a permanent home with God (v28).

Psalms

- Psalm 104:4 (Hebrews 1:7) The point being made by the psalmist concerns the greatness and power of God, one example being that He uses spiritual beings as messengers and servants. The author of Hebrews compares that to the descriptions of the Messiah.
- Psalm 109:8 (Acts 1:20) The apostles cited this psalm concerning Judas, certainly intending the entire psalm, although the point at hand was filling Judas' former position as one of the Twelve.

Psalms

- Psalm 110:1 (Matthew 22:44, Acts 2:34 – 35, Hebrews 1:13, 10:12 – 13) The psalm was understood to be messianic long before Jesus. Jesus asked the Pharisees how David could call his descendent, Lord. They could not answer, and this question made them cautious in the future of asking too many hard questions. The rabbis had missed the point that the Messiah was also God. Peter used this same quotation in Acts 2 to prove that the Messiah had all authority over the Kingdom of God. The author of Hebrews used it the same way in 1:13, and to prove that the Messiah would be sacrificed only once in 10:12 – 13, putting an end to the sacrificial system.
- Psalm 110:4 (Hebrews 5:6) The author of Hebrews also used this psalm to connect the allegory of Melchizedek.

Psalms - Proverbs

- Psalm 118:6, 22, 23, 25, 26 (Hebrews 13:6, Matthew 21:42, Acts 4:11, Matthew 21:9, Matthew 23:39) This psalm is quoted six times in the New Testament. In each case, the author intended us to recall the whole psalm, not just one line.
- Psalm 140:3 (Romans 3:13) This is another of the series of quotations from Paul that he used to show that God was familiar with evil in the Kingdom.
- Proverbs 3:12 – 13 (Hebrews 12:5 – 6) The author of Hebrews reminds his audience that difficult times are normal for the people of God. Likely it is included to refute the false doctrine that prosperity is a sign of God's endorsement.

Proverbs - Isaiah

- Proverbs 3:34 (James 4:6, 1 Peter 5:5) James quotes the end of a passage about wisdom, preparing his readers to resist the proud who desire leadership roles. Peter does the same.
- Proverbs 25:21 – 22 (Romans 12:20) Paul used this proverb in the same way as Solomon wrote it. The purpose of doing good for an enemy is to perhaps evoke guilt leading to repentance, not as vengeance.
- Proverbs 26:11 (2 Peter 2:22) Peter and Solomon made the same point, that only a fool would reject God.
- Isaiah 1:9 (Romans 9:27 – 29) Paul cites this prophecy historically to remind Jewish Christians that they are the few survivors. (Also Isaiah 10:22)

Isaiah

- Isaiah 6:10 (Matthew 13:14 – 15, Mark 4:12, Luke 8:10, John 12:40, Acts 28:26 – 27) Jesus quoted Isaiah in answer to the question of why He spoke in parables (historical references brought to the present). Jesus noted that those who wish to open their eyes would understand. The others would not. John noted that many of the rulers believed. Paul used the same passage to explain why only some of the Jews in Rome accepted Jesus as the Messiah.
- Isaiah 7:14 (Matthew 1:23) Some rabbis understood this poem to be Messianic, which Matthew confirms. The Septuagint uses "virgin." The Hebrew word is less precise. The virgin birth of the Messiah was predicted.

Isaiah

- Isaiah 8:12 (1 Peter 3:14) Some rabbis understood this poem to be Messianic, which Peter confirms. Isaiah predicted that the majority of the Jews would not follow the Messiah.
- Isaiah 8:17 – 18 (Hebrews 2:13) The Hebrew writer noted that the Messiah would call His followers His children, not servants like the angels.
- Isaiah 9:1 – 2 (Matthew 4:5 – 16) Some rabbis understood this poem to be Messianic, which Matthew confirms. The Messiah was to come to all Israel, not just Judea or Jerusalem.
- Isaiah 11:10 (Romans 15:12) Most rabbis agreed that Isaiah was predicting that the Messiah would rule over the Gentiles as well as Israel.

Isaiah

- Isaiah 22:13 (1 Corinthians 15:32) Often attributed to the Epicureans, this line comes from Isaiah concerning those who deny the concept of resurrection on the last day.
- Isaiah 28:11 (1 Corinthians 14:21) Other portions of this poem were considered Messianic. Paul enlarges that understanding and notes that foreign languages have brought truth before and again with the gospel. The gospel was not spread in Hebrew, but through miraculously learned languages of the time.
- Isaiah 29:10 (Romans 11:8) Just as in Isaiah's time, only a small fraction would understand.
- Isaiah 29:13 (Matthew 15:8 – 9) Jesus noted that the problems of Isaiah's time were still present.

Isaiah

- Isaiah 29:14 (1 Corinthians 1:19) Paul quotes Isaiah to show that mechanical religion makes one blind to spiritual things.
- Isaiah 35:5 (Matthew 11:5, Luke 7:22) Most rabbis considered this Messianic, and Jesus applied it to Himself as proof to John the Baptist.
- Isaiah 40:3 – 4 (Matthew 3:3, Mark 1:3, Luke 3:4 – 6, John 1:23) The rabbis expected the forerunner of the Messiah to fit this description. The gospel writers all applied this prophecy to John the Baptist.
- Isaiah 40:7 – 8 (1 Peter 1:24 – 25) Peter applied this Messianic poem to the gospel. James 1:10 – 11 used the same imagery without referencing Isaiah.

Isaiah

- Isaiah 40:13 – 14 (Romans 11:14, 1 Corinthians 2:16) In Romans, Paul used Isaiah's poem about the majesty of God to describe the "mystery," the plan of God. At the end of the poem (40:30 – 31), Isaiah describes those who hope in the Lord as those who never tire. Paul gives this a slightly different twist when he concludes, 1 Corinthians, that believers do know the mind of God, in contrast to the best minds which the natural world has to offer, who cannot.
- Isaiah 42:1 – 3 (Matthew 12:18 – 21) This Messianic poem is referenced by Matthew to explain why Jesus did not oppose the religious leaders with force, why He was gentle, and why His message was for Gentiles, too.

Isaiah

- Isaiah 41:44, 44:6, 48:12 (Revelation 1:17) Isaiah uses the phrase, "I am the first and the last," several times to describe God. In Revelation, Jesus applies it to Himself.
- Isaiah 45:23 (Romans 14:11) Paul cites Isaiah's point about Judgment as a reason not to judge how others choose to live for God.
- Isaiah 49:6 (Luke 2:42, Acts 13:47) The prophet Simeon applied Isaiah's messianic words to the infant Jesus. Paul and Barnabas used the same quotation to remind Jews that Gentiles were included in the messianic kingdom.
- Isaiah 49:8 (2 Corinthians 6:2) Paul uses this messianic poem to remind the Corinthian Christians that the gospel is a one-time offer.

Isaiah

- Isaiah 52:5 (Romans 2:24) Paul compares the Jews of his time with those of Isaiah's. The name of God was blasphemed because of them, because God caused them to be carried into captivity because of their unbelief. In Paul's time, most Jews lived far from Israel (and could not keep the Law), and the country of Israel had been divided and was ruled by Gentiles. Their pride in being Jewish was misplaced.
- Isaiah 52:7 (Romans 10:15) Isaiah's beautiful messianic poems about the spread of the gospel are cited by Paul as a motivation to participate in evangelism.
- Isaiah 52:11 (2 Corinthians 6:17) The same poem includes the lifestyle of the carriers of the gospel: Isaiah says that they leave the world as conquerors, not fugitives.

Isaiah

- Isaiah 52:15 (Romans 15:21) Paul found inspiration in Isaiah's description of the spread of the gospel, that the message would be unique, and that the Messiah would not be attractive in physical terms.
- Isaiah 53:1 – 2 (John 12:38, Romans 10:16) John used this description of the Messiah to explain why Jesus was not widely accepted. Paul used the same thoughts to explain why only a fraction of Israel believed.
- Isaiah 53:4 (Matthew 8:17) This messianic description by Isaiah was applied to the healing Peter's mother-in-law (among others). Old Testament translators would have done well to use Matthew's inspired commentary.
- Isaiah 53:5, 9 (1 Peter 2:22 – 24) Peter implies that we carry the sins of others when we bear injustice well.

Isaiah

- Isaiah 53:7 – 8 (Acts 8:32-33) The Ethiopian asked Philip if the prophet spoke of himself or another. Philip began there are preached Jesus.
- Isaiah 53:12 (Luke 22:37) Just before departing for the Garden, Jesus applied this poem to Himself.
- Isaiah 54:1 (Galatians 4:27) The chapter break is unfortunate. The result of chapter 53 is chapter 54. Paul quotes the result of Jesus "surrendering Himself to death" (53:12): the lowly would rejoice in the Kingdom. They would be the children of promise, like Isaac.
- Isaiah 54:13 (John 6:45) Jesus applied this song, which began in 52:13, to Himself, making the outrageous claim that those serious about God would come to Him.

Isaiah

- Isaiah 56:7 (Matthew 21:13, Mark 11:17, Luke 19:46) In the second "cleansing the Temple" scene, Jesus cited this line. Its context is that God will include all people, not just Jewish people, in His kingdom. The counterpoint, a robbers' den, is from Jeremiah 7:11
- Isaiah 59:7 – 8 (Romans 3:15 – 17) This is another of Paul's list of descriptions of wicked people. The passages Paul cites do not imply that all people are this way, since there are innocent people in each passage, whom the wicked torment. Paul's point, based on the contexts, is that much wickedness is in the world, not that all people are desperately wicked.

Isaiah

- Isaiah 11:5, 52:7, 59:17 (Ephesians 6:14 – 17, 1 Thessalonians 5:8) Isaiah's beautiful messianic poems about the spread of the gospel are cited by Paul as a motivation to evangelism.
- Isaiah 59:20 – 21 (Romans 11:26 – 27) Paul cites this prophecy to remind the early Christians that God's plan was for the Gentiles to enter the Kingdom before the faithful of Israel would turn.
- Isaiah 61:1 – 2 (Luke 4:18:19) Jesus read this passage to those attending the synagogue in Nazareth and applied it to Himself. Everyone knew that this poem was about the Messiah.

Isaiah

- Isaiah 61:6 (Revelation 1:6, 5:10) The idea that all Christians are priests was not a new thought to John.
- Isaiah 64:4 (1 Corinthians 2:9) Isaiah's messianic song in which he prays for a rebuilding of the Temple more than 100 years before it was first destroyed was quoted by Paul to remind his readers that God's ways, in general, are unexpected. Only the first part of verse 9 is from Isaiah. The rest, as wrote Philip Doddridge, may be from an apocryphal book attributed to Elijah.
- Isaiah 65:1 – 2 (Romans 10:20 – 21) Paul points out that Isaiah predicted that Israel would fail to follow the Messiah, but would find a following among the Gentiles.
- Isaiah 66:1 – 2 (Acts 7:49 – 50) Stephen quoted this line to point out the Israelites over-emphasis on the Temple.

Isaiah – Jeremiah

- Isaiah 66:24 (Mark 9:48) Jesus used the last verse of Isaiah as His image of Judgment.
- Jeremiah 6:16 (Matthew 11:29) Jesus applied the image of "the ancient paths" to Himself.
- Jeremiah 7:11 (Matthew 21:13, Mark 11:17, Luke 19:46) This is the other half of Jesus' statement concerning the cleansing of the Temple.
- Jeremiah 9:23 – 24 (1 Corinthians 1:31, 2 Corinthians 10:17) Paul uses Jeremiah's concept of boasting.
- Jeremiah 31:15 (Matthew 2:18) Jeremiah 40:1 records that the Israelites were collected by the Babylonians at Ramah for deportation. Most assumed that the return under the Persians fulfilled this passage. But Matthew tells us that the true fulfillment was in the Messiah.

Jeremiah – Ezekiel

- Jeremiah 31:31 – 34 (Hebrews 8:8 – 12) The author of Hebrews used this passage to remind Jewish people that a new covenant implies the end of an old one, based on better promises. Hebrews 10:16 – 17 carries the passage further to imply one perfect sacrifice.
- Ezekiel 17:23 (Matthew 13:32, Luke 13:19) When Israel trusted in the military might of Egypt to protect them from Babylon, God told them that He could make great kingdoms from the lowliest, by means not natural. Jesus cited this eternal truth to describe His kingdom, which was not to be built upon military might or diplomacy, but by the power of God.
- Ezekiel 36:20 – 23 (Romans 2:24) Paul reminded Jewish people that poor conduct defames the character of God.

Ezekiel – Daniel

- Ezekiel 38:1 (Revelation 20:7 – 20) John used the image of Gog, who was a prince of Magog destroyed by many forces brought to bear by God, as an example of how Satan would be quickly destroyed as soon as he was released from the abyss.
- Daniel 13 – 14 (Matthew 24:30, 26:64, Mark 13:26, 14:62, Luke 21:27) Jesus applied this prophecy of Daniel to the period between the beginning of the Kingdom and the destruction of Jerusalem in 70 AD. The religious leaders understood this to be Messianic, so were upset when Jesus applied it to Himself.
- Daniel 9:25 – 27 (Matthew 24:15, Mark 13:14) Jesus applied Daniel's prophecy to the destruction of Jerusalem in 70 AD.

Hosea

- Hosea 1:10, 2:23 (Romans 9:26 – 27, 1 Peter 2:10) Paul and Peter confirm that this promise of God was fulfilled in the church, not the return under Ezra.
- Hosea 6:6 (Matthew 9:13, 12:7) Jesus used Hosea's conclusion twice to reply to legalists whose religion focused on themselves and not the needs of others.
- Hosea 10:8 (Luke 23:30) Jesus used this line on His way to Golgotha to remind those who mourned for Him of the short-term future of Jerusalem.
- Hosea 11:1 (Matthew 2:15) Matthew applied Hosea's prophecy to Jesus, implying that the life of Jesus was illustrated in advance by the "life" of the nation of Israel that was so often ignored and would end in violence, but then to produce an eternal kingdom.

Hosea - Joel

- Hosea 13:14 (1 Corinthians 15:55) The verses in Hosea are divided badly, breaking a couplet and diverting our attention from the flow of the message. Hosea says that Ephraim should be wise and give birth to something new that breaks the power of death. But because Ephraim does not, God has no compassion for them. Paul uses the passage identically, that we should turn loose of the natural man and let something new be born so that death will have no power. Ancient rabbis believed this to be Messianic.
- Joel 2:28 – 32 (Acts 2:17 – 21, Romans 10:13) This Messianic passage was applied by Peter to the scene at Pentecost. Paul recalls the image and continues the logic as a call for evangelism.

Amos - Jonah

- Amos 5:25 – 27 (Acts 7:42 – 43) Stephen recalls this sad comment from Amos in his speech about Israel's history of faithlessness.
- Amos 9:11 – 12 (Acts 15:16 – 18) This Messianic passage is recalled by James, the brother of Jesus, to point out that God planned for Gentiles to be a part of the Eternal Kingdom.
- Jonah 1:17 (Matthew 12:40) Jesus quoted a line from Jonah's encounter with a big fish as an illustration of His own resurrection on the third day.
- Jonah 3:5 (Matthew 12:41, Luke 11:30, 32) Jesus used the response of the citizens of Nineveh to Jonah as an example of appropriate response to an obvious miracle.

Micah, Habakkuk, Zechariah

- Micah 5:2 (Matthew 2:6, John 7:42) Micah announced that the Messiah would be born in Bethlehem.
- Habakkuk 1:5 (Acts 13:41) Paul cites this passage as an example, but not a fulfillment. He warns his audience not to dismiss his outrageous message because it is impossible. God's dealings with Israel were full of impossible events.
- Habakkuk 2:4 (Romans 1:17, Galatians 3:11, Hebrews 10:38) Paul cites a timeless truth from Habakkuk, who had in primary view the virtue of patience.
- Zechariah 3:2 (Jude 9) Most commentators assume that Jude quoted an apocryphal book called The Assumption of Moses, although it may not have been written yet. Instead, perhaps Jude merely used Moses to represent Israel as Zechariah used Joshua for the same purpose.

Micah, Habakkuk, Zechariah

- Zechariah 9:9 (Matthew 21:5, John 12:15) This Messianic prediction was well known, but somehow the disciples forgot about it.
- Zechariah 11:12 – 13 (Matthew 27:3 – 10) Concerning the apparent error by Matthew, Doddridge suggests that we should follow the ancient Syriac translation, which omits the name altogether. Nevertheless, this passage was deemed Messianic in Jesus time, so it is remarkable that the authorities used that sum of money.
- Zechariah 12:10 (John 19:37) The ancient rabbis understood this to be Messianic because the House of David was not restored upon return from Babylon. The phrasing of the chapter promises a great kingdom, but not conquest.

Zechariah, Malachi

- Zechariah 13:7 (Matthew 26:31, Mark 14:27) All of chapters 12 through 14 were considered Messianic. This was another description of the details of that time.
- Malachi 1:2 – 3 (Romans 9:13) Malachi's point was that both Edom and Israel had the opportunity to return, but by the power of God, Israel was enabled, but Edom was thwarted. Paul's point was to show that Israel existed in the first century by the promise of God, not by their own power.
- Malachi 3:1 (Matthew 11:10, Mark 1:2) Jesus confirmed that John the Baptist was the fulfillment of this promise.
- Malachi 4:6 (Luke 1:17) The father of John the Baptist was told that his son would fulfill this promise.