

Old Testament Survey

Week 6 — The Writings & Minor Prophets



Review

The OT tells the story of the kingdom of God. If everything was the way God designed it, humans would be ruling over the animals and the rest of creation on God's behalf, living images that reflect the character of our heavenly ruler. We would not be grasping for power to rule over each other, for God alone is the rightful ruler of humanity.

When humans grasped at God's power, society sunk into anarchy. Violence took over. So after the flood, God conceded human government. We immediately turned that power into slavery (Gen 9:25-27) and war (Gen 10:8-12). God had covenanted to never give up on ruling us (Gen 9:8-17), but he permitted nations to rule (Gen 10). He refused to let them rule the whole world (Gen 11). He partnered with Abraham to create his own nation to show the nations what he intended all along—humanity under his reign, as his kingdom.

But earthly rulers claim dominance over others. Abraham's descendants found themselves enslaved to Pharaoh. He refused to let God's people go. YHWH engaged in a ten-stage battle to force Pharaoh's hand. Eventually Pharaoh released them, and Israel became the nation under God's rule—the representative kingdom of God on earth. God gave them his laws (Ex 19-24). They built a **tent** for their sovereign to live among them (Ex 25-40). They appointed priests—royal servants to maintain the relationship between sovereign and subjects. They were to be the holy people who reflected their **holy** ruler (Lev). They refused to trust their ruler to lead them into the land he had promised, so that generation died in the wilderness (Num).

The next generation agreed to the covenant (Deut). **Joshua** led them into battle. They divided the Land among the twelve tribes (Josh). Yet they constantly struggled against human rulers who oppressed them, so God raised up "**judges**" to sort out this injustice (Judges).

They struggled with God as their direct ruler, so they asked for a king like the nations. That's what they got in King **Saul**—a king who spent all his energy fighting against David to keep his power (1 Sam).

David represented God's kingship better, so God promised the kingship would stay with David's household forever (2 Sam).

Solomon built a magnificent palace (temple) for their heavenly ruler, and then one for himself too. His conscripted labour and taxes weighed the people down too much. When his son, **Rehoboam**, refused to ease the burden, it split the kingdom.

Israel (the northern kingdom) refused the Davidic kingship and set up golden calves to mark their own places of worship. Their rulers were consistently godless. Their heavenly ruler constantly warned them through prophets like Elijah and Elisha, but they refused to listen. In 722 BC, **Israel was wiped out** by Assyria.

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Joshua

Judges

1 Samuel

2 Samuel

1 Kings

2 Kings

Judah (the southern kingdom) was ruled by descendants of David. Some of these kings were godless, like Ahaz who closed the temple. Others like Hezekiah insisted God's Law (Torah) was the foundation of their society. In 587 BC, **Babylon invaded Judah**, destroyed the temple, and ended the Davidic reign (1 & 2 Kings).

1 and 2 Chronicles were written after the exile, as Jews returned home. These books contain much of the material in Samuel and Kings, retold from the post-exilic perspective.

1 & 2 Chronicles

When Persia defeated Babylon, the Jews were allowed to return to rebuild the temple and the city of Jerusalem (Ezra/Nehemiah). But they were no longer representing the kingdom of God among the nations. They were part of the Babylonian Empire. When Persia captured Babylon, they became part of the Persian Empire. This is the time of **Esther**. She was a vulnerable young woman in an abusive world that threatened the Jewish people, and yet she won for them the right to fight back and defend themselves (Esther).

Ezra / Nehemiah

Esther

For six centuries, the Jews were not a kingdom: they were part of the kingdoms of the world: Babylon, Persia, Greece, and Rome. As the OT story draws to a close, the kingdom of God seemed like a failed experiment, an ideal that didn't work out. Instead of God's reign, the world remained under earthly rulers who were not about to submit to the heavenly sovereign.

There are some OT books we have not covered in this survey. We turn to those in this session.

The other writings

The book of **Ruth** tells the story of Naomi who moves to Moab. Her sons marry Moabite women. But tragedy strikes: her husband and both sons die, leaving her destitute and desolate, with two dependant daughters-in-law. Ruth sees Naomi's bitterness and is determined to return to Israel with her. Ultimately Ruth marries another relative of Naomi's named Boaz. In this way, Ruth the Moabite is included in God's people. She becomes the great-grandmother of King David.

Ruth

The book of **Job** is a drama that wrestles with why bad things happen to good people. If God is running the world, why is life so unfair? The Torah said that when God's people obey they are blessed and when they disobey they are in trouble. While that is generally true, it doesn't seem to work in every individual case. Job is being obedient to God, but he finds himself in serious trouble as everything goes wrong.

Job

Job's friends try to defend God. The world cannot be unjust, they argue, because God cannot be unjust. Job must have been disobedient; he must deserve the trouble that has come on him. But Job doesn't believe that. He feels as if God is picking on him for no reason. He

wishes he had the chance to stand up in court and defend himself against God's attacks, or at least find out what he's supposed to have done wrong to deserve all this trouble. His friends keep condemning Job. That makes it worse, of course: he feels condemned not only by God but also by his community. He feels defenceless. The most serious problem is the silence: accused, condemned, rejected, isolated, bereaved, ill, a failure, a mere shadow of the man he used to be, with no way forward. Job doesn't understand how the world can be like this.

Eventually God turns up to talk to Job. God confirms that Job doesn't understand how he is running the world. Job isn't capable of understanding. Job never really gets an answer as to why bad things happen to good people, why life is so unjust. Nevertheless, Job is satisfied that God showed up to talk to him. That's what he needed. There is no simple answer to the injustices of life. What matters is that God shows up in the middle of the injustice, that he is present even when life is unfair.

In the end, that's precisely what God does. He shows up in the person of Jesus, to face injustice himself. Jesus doesn't answer the question of *why* the world is so unjust, but he does deal with that injustice by taking it on himself—at the cross. The resurrection is the point at which God reverses the injustice of the world.

The book of **Psalms** contains 150 songs that celebrate YHWH as Israel's sovereign:

Psalms

- Some celebrate the wisdom of YHWH's **Law**, e.g. Psa 1, 119.
- Others celebrate YHWH's **kingship**, e.g. Psa 2, 97.
- Others offer **praise** to their heavenly ruler, e.g. Psa 8, 145.
- Many are **laments**, requests for their heavenly ruler to sort out injustice, e.g. Psa 3, 10.

All of them are about YHWH as king over his people.

Many of the Psalms have a little heading before verse 1. Nearly half the Psalms are attributed to David. When you see "Of David" in the heading, you need to understand the "I" in the Psalm as being the king of Israel (or Judah). When the king was having a hard time (e.g. under attack from enemies), the people were having a hard time. His sufferings were the sufferings of his people. That's crucial to understanding Psa 22 etc.

The titles above verse 1 in some Psalms provide historical context. In others you can deduce the historical setting from the content, e.g. Psa 137 is about the exile. But for many Psalms, the context is not clear.

The book of **Proverbs** contains wisdom for living the way our heavenly king intended. His Torah (Law) gave guidance to Israel’s communal life. Proverbs takes the general principles of YHWH’s wisdom and applies them to daily life.

Proverbs

Ecclesiastes is a search for the meaning of life. The Teacher takes us on a journey, searching in all sorts of places to find what life is all about. We know so little, and we are certainly not in control of our own destiny. In the end the book recommends we fear God since he has control of everything. The best you can do is obey what he commands since he’ll get you and you’ll die before you’ve figured it out.

Ecclesiastes

Song of Songs (Song of Solomon) is a poem celebrating erotic love between a man and a woman. Some commentators have tried to spiritualise it so that it referred to God’s love for Israel or Christ’s love for the church, but that’s not primarily what the book is about (even though genuine love is always centred on another).

Song of Songs

We have talked about the **Major Prophets** (Isa, Jer, Lam, Eze, Dan). There are twelve other prophetic books we call the **Minor Prophets**, *minor* because they are shorter (not less important). Here’s how these twelve fit into the story of God’s people:

Isaiah - Daniel

Hosea - Malachi

Minor Prophets			
Prophet	Spoke to	When	Comment
Hosea	Israel	750 BC	Israel’s unfaithfulness
Joel	Judah	?	Judgement and restoration
Amos	Israel	760 BC	Announced the fall of Israel
Obadiah	Edom	587 BC	When Jerusalem fell
Jonah	Assyria	?	Israel’s worst enemy
Micah	Judah	701 BC	Overlaps with Isaiah
Nahum	Assyria	612 BC	God’s rule outlasts Assyria’s
Habakkuk	Judah	610 BC	Announces the exile
Zephaniah	Judah	630 BC	God judges and restores
Haggai	Judah	520 BC	After return from exile
Zechariah	Judah	520 BC	After return from exile
Malachi	Judah	430 BC	After return from exile

For more background information on these (and other) OT books, see:

Gordon D Fee & Douglas K Stuart. *How to Read the Bible Book by Book: A Guided Tour*. (Zondervan, 2002).

Summary of the OT plot

As we began this unit, our aim was to help you piece the stories together as a single narrative. Here's a quick summary of the key events and when they occurred:

Major Events in Old Testament History¹	
Abraham, Isaac, Jacob, Joseph	2100–1700 BC
Egyptian Period	1800–1450 (1290 BC)
The Exodus	1446 (1290) BC
Wilderness Wandering	1446–1406 BC (1290–1250 BC)
Period of the Judges	1406 (1250)–1050 BC
The United Kingdom	1050–930 BC
The Divided Kingdom	930–722 BC
Fall of Northern Israel	722 BC
The Kingdom of Judah	722–587 BC
The Fall of Jerusalem	587 BC
The Exile	587–538 BC
Return to Israel	538–535 BC
Temple Rebuilt	517 BC
Careers of Ezra and Nehemiah	c. 458–425 BC

(Note: scholars are divided over the date of the exodus, so two sets of dates are shown.)

Your questions

What questions do you still have regarding the Old Testament? Particularly if you have questions about how the OT narrative fits together, we will take those first.

¹ Paul R. House and Eric Mitchell, *Old Testament Survey*, 2nd ed. (Nashville, TN: B&H, 2007), 14.

NT as the resolution of the OT narrative

As we began this unit, we said that we must understand the OT to understand the NT well. We showed that the opening chapters of the NT were full of OT allusions. Perhaps we could conclude this unit with an example of how the OT informs our understanding of the New. Let's visit the opening chapters of the NT again, bringing our understanding of the unresolved OT story of the kingdom of God.

Matthew begins his gospel account by describing it as “the book of the genesis of **King Jesus**, the descendant of David, the descendant of Abraham.” The word usually translated *genealogy* is literally *genesis* (meaning origin). The word usually translated *Christ* literally means the *anointed*, that is the one appointed and empowered to reign by decree of the heavenly ruler (like David was in 1 Chron 11:3).

Matthew focuses on King Jesus as the **son of David**, because the OT had promised that the son of David would rule forever (1 Chron 17:4-14). These promises had fallen apart for 600 years leaving the Jews really struggling (e.g. Psa 89), but Matthew believes they are finally fulfilled in Jesus.

The promise to David belongs in the wider context of the promise to Abraham—the promise that, through the Abrahamic family, all the nations of the earth would regain what they were missing (Gen 12:3) i.e. divine rule. Matthew traces Jesus as the **son of Abraham**, i.e. the descendant who finally fulfils what God promised Abraham.

Matthew stylises his genealogy into three periods (explicit in 1:17):

- a) Abraham to David (1:2-6) — the rise of God's kingdom, from the promise to the ideal king.
- b) David to the exile (1:7-11) — the disintegration of God's kingdom, from the ideal king to losing everything to Babylon.
- c) the exile to Jesus (1:12-16) — six centuries of endlessly waiting for God to restore his kingdom.

Into this unresolved story, King Jesus was born (1:18). He was the descendant of David and of Abraham, but he was much more.

In the days of the divided kingdom, King Ahaz was one of the bad kings of Judah. Israel joined forces with Syria to attack Jerusalem. Ahaz was desperate. The prophet Isaiah told Ahaz to look to YHWH to save him from these armies, but Ahaz refused. Isaiah gave Ahaz a visual sign to remind him of the presence of the heavenly king. Paraphrasing Isa 7:10-17:

A son will be born to a young woman who has never had a child. He will be named Immanuel, meaning ‘God is with us.’ Every time you see this child, he will remind you of

the presence of our true ruler. Before this child is old enough to know the difference between good and evil, the powers of Israel and Syria will cease to exist. Our true ruler has decreed it.”

Matthew knows that the Immanuel child born in Ahaz’ day only *represented* God-with-us. But Jesus literally *was* God-with-us: he was born without a human father. The heavenly ruler himself had come to earth to reign (1:18-25). God’s nation had gone into exile because of their sins (disobedience to the divine ruler), and they still had not been released back into God’s reign yet! But this child, Mary’s son, was to be the one who would release God’s people from their slavery (sin) and restore (save) them as his people.

If you wonder why God had not restored his kingdom earlier, observe the way they treated the birth of this Immanuel child. The temple leaders in Jerusalem had no idea that God had come to them. The first they knew about it was when some *foreigners* turned up asking questions about “the one who had been born king of the Jews” (2:2). Matthew calls them *magi*—wise men: not kings, but regal advisors. They come “from the east” (2:1), the direction of Babylon and Persia.

Did you get that? Sages from the nations that destroyed God’s kingdom (Babylon/Persia) turn up in Jerusalem asking questions about the birth of the king who will restore God’s kingdom, but the leaders of God’s nation don’t recognise him? Does this strike you as strange? How will this story end if he comes to his own people, but his own do not recognise him, and yet the oppressors come searching for him? Hang on tight: this story will be a wild ride!

In fact, there is already someone in Jerusalem who claimed to be *king of the Jews*. The Romans gave Herod that title in 40 BC, and he would do anything to keep it—even killing babies, just as Pharaoh had done in Moses’ day. You see, evil is humans holding power that should belong to God, and evil rulers do not easily release their grip on power. Jesus’ parents grab him and flee the country. They are a Middle-Eastern asylum-seeker family, and he is barely a toddler.

So how will this unresolved OT story of oppression and the reign of evil powers instead of the kingdom of God ever get resolved? It will need something miraculous, something like what God did in Moses’ time—a new exodus, where God declares, “Let my people go!” and the evil rulers of the world must release God’s people just as Pharaoh did. Matthew is about to tell us a new Exodus story: the story of God’s people being released from the reign of evil through his son. That’s why Jesus has fled to Egypt. Matthew says that Jesus had to tread the path that the Israelites had trodden—down to Egypt and back—because God decreed, “Out of Egypt I called my son” (Mt 2:15).

Matthew keeps telling us that Jesus *fulfilled* the Law and the Prophets, i.e. the Old Testament (Mt 1:22; 2:15, 17, 23; 3:15; 4:14; 5:17-18, 33 and so on). In the opening chapters, Matthew uses the pattern to show how Jesus fulfilled the Torah (Law)—all five books:

- Matthew 1 opens explicitly as the Genesis of Jesus
- Matthew 2 is Jesus' exodus from Egypt after the tyrant tried to kill him.
- Matthew 3 describes Jesus undergoing the purification washing, fulfilling all righteousness, and receiving the priestly anointing as the human who pleases heaven (compare Leviticus).
- Matthew 4 describes Jesus' being led by the Spirit into the wilderness where he is tested for 40 days (not 40 years because he didn't fail the test—compare Numbers).
- In Matthew 5, Jesus restating God's Law for the new generation who are about to enter the kingdom of God, e.g. "You have heard that it was said, but I say to you ..."
(compare Deuteronomy).

And in case we did not grasp Matthew's message that Jesus is the fulfilment of the Torah, he makes the point explicitly:

Mt 5:17 Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

Hopefully that quick introduction to the opening chapters of the NT gives you a hunger to see it as the amazing resolution of the OT.

There are more than 300 direct quotations in the NT (New Testament) from the Old (not to mention countless thousands of allusions to OT stories and concepts). At the end of this session's notes, you'll find a list of those verses, sorted by OT book. As you read a book of the OT, use that list to see which OT verses are picked up by the NT.

Note which OT books are quoted most frequently:

- **Psalms** is quoted most often (79 times).
- **Isaiah** is quoted more than any other prophet (67 times).
- **Deuteronomy** is the most quoted book of Torah (48 times), followed by **Genesis** (30 times) and **Exodus** (32 times).

Three-quarters of the NT quotes are from those five OT books!

To research further how the OT is used in the NT, we recommend:

G K Beale & D A Carson. *Commentary on the New Testament Use of the Old Testament*. (Baker Academic, 2007).

Memory verse

Psalm 99:1-2 (NIV)

The LORD reigns, let the nations tremble;
he sits enthroned between the cherubim, let the earth shake.
Great is the LORD in Zion; he is exalted over all the nations.

Take home exercise

Revisit the section above titled, *NT as the resolution of the OT narrative*. Does this whet your appetite to read the Old and New Testaments together as a single narrative?

A really good story works as one continuous narrative. Later chapters build on and extend the thoughts and tensions introduced earlier. The best way to read the Biblical narrative is like this, with the later parts being informed by the earlier parts.

So, as you read the NT, be constantly attuned to the story of the OT. Jesus is the resolution of the entire narrative.

That's why the last two chapters of the Bible are full of images from the first two. What God purposed in the beginning, he receives in the end.

OT quotations in the NT

As you read an OT book, keep this list beside you. When you come to a verse that is quoted in the NT, turn to that Scripture and read a Holy Spirit inspired commentary on that passage.

Genesis (30 references)

Gen.1:3 2Cor.4:6
 Gen.1:27 Matt.19:4
 Gen.1:27 Mark 10:6
 Gen.2:2 Heb.4:4
 Gen.2:7 1Cor.15:45
 Gen.2:24 Matt.19:5
 Gen.2:24 Mark 10:8
 Gen.2:24 1Cor.6:16
 Gen.2:24 Eph.5:31
 Gen.12:1 Acts 7:3
 Gen.12:3 Gal.3:8
 Gen.12:7 Gal.3:16
 Gen.13:15 Gal.3:16
 Gen.15:5 Rom.4:18
 Gen.15:6 Rom.4:3
 Gen.15:6 Gal.3:6
 Gen.15:6 Jam.2:23
 Gen.15:13,14 Acts 7:7
 Gen.17:5 Rom.4:17
 Gen.18:10,14 Rom.9:9
 Gen.18:18 Gal.3:8
 Gen.21:10 Gal.4:30
 Gen.21:12 Rom.9:7
 Gen.21:12 Heb.11:18
 Gen.22:17 Heb.6:14
 Gen.22:18 Acts 3:25
 Gen.22:18 Gal.3:8
 Gen.24:7 Gal.3:16
 Gen.25:23 Rom.9:12
 Gen.26:4 Acts 3:25

Exodus (32 references)

Ex.2:14 Acts 7:28
 Ex.3:6 Matt.22:32
 Ex.3:6 Mark 12:26
 Ex.3:6 Luke 20:37
 Ex.3:6 Acts 7:32
 Ex.3:5,7,8 Acts 7:34
 Ex.3:10 Acts 7:34
 Ex.9:16 Rom.9:17
 Ex.12:46 John 19:36
 Ex.13:2,12 Luke 2:23
 Ex.16:4 John 6:31
 Ex.16:18 2Cor.8:15
 Ex.19:12,13 Heb.12:20
 Ex.20:12 Matt.15:4
 Ex.20:12 Mark 7:10
 Ex.20:12-16 Matt.19:19
 Ex.20:12-16 Mark 10:19
 Ex.20:12-16 Luke 18:20
 Ex.20:13 Matt.5:21
 Ex.20:13 Jam.2:11
 Ex.20:13-15 Rom.13:9
 Ex.20:14 Matt.5:27
 Ex.20:14 Jam.2:11
 Ex.20:17 Rom.7:7
 Ex.20:17 Rom.13:9
 Ex.21:17 Mark 7:10
 Ex.22:28 Acts 23:5
 Ex.24:8 Heb.9:20
 Ex.25:40 Heb.8:5
 Ex.32:1 Acts 7:40
 Ex.32:6 1Cor.10:4-7

Ex.33:19

Leviticus (18 references)

Lev.11:44,45 1Pet.1:16
 Lev.12:8 Luke 2:24
 Lev.18:5 Rom.10:5
 Lev.18:5 Gal.3:12
 Lev.19:2 1Pet.1:16
 Lev.19:18 Matt.5:43
 Lev.19:18 Matt.19:19
 Lev.19:18 Matt.22:39
 Lev.19:18 Mark 12:31
 Lev.19:18 Luke 10:27
 Lev.19:18 Rom.13:9
 Lev.19:18 Gal.5:14
 Lev.19:18 Jam.2:8
 Lev.20:9 Matt.15:4
 Lev.20:9 Mark 7:10
 Lev.20:7 1Pet.1:16
 Lev.24:20 Matt.5:38
 Lev.26:12 2Cor.6:16

Numbers (2 references)

Num.9:12 John 19:36
 Num.16:5 2Tim.2:19

Deuteronomy (48 references)

Deut.5:16 Matt.15:4
 Deut.5:16 Mark 7:10
 Deut.5:16 Eph.6:3
 Deut.5:16-20 Matt.19:19
 Deut.5:16-20 Mark 10:19
 Deut.5:16-20 Luke 18:20
 Deut.5:17 Jam.2:11
 Deut.5:17-19 Rom.13:9
 Deut.5:18 Jam.2:11
 Deut.5:21 Rom.13:9
 Deut.5:21 Rom.7:7
 Deut.6:4,5 Mark 12:30
 Deut.6:5 Matt.22:37
 Deut.6:5 Luke 10:27
 Deut.6:13 Matt.4:10
 Deut.6:13 Luke 4:8
 Deut.6:16 Matt.4:7
 Deut.6:16 Luke 4:12
 Deut.8:3 Matt.4:4
 Deut.8:3 Luke 4:4
 Deut.9:19 Heb.12:21
 Deut.17:7 1Cor.5:13
 Deut.18:15 Acts 7:37
 Deut.18:15,18 Acts 3:23
 Deut.18:19 Acts 3:23
 Deut.19:15 Matt.18:16
 Deut.19:15 2Cor.13:1
 Deut.19:19 1Cor.5:13
 Deut.19:21 Matt.5:38
 Deut.21:23 Gal.3:13
 Deut.22:21,24 1Cor.5:13
 Deut.24:1 Matt.5:31
 Deut.24:7 1Cor.5:13
 Deut.25:4 1Cor.9:9
 Deut.25:4 1Tim.5:18
 Deut.27:26 Gal.3:10
 Deut.28:49 1Cor.14:21

Deut.29:4 Rom.11:8
 Deut.30:12 Rom.10:6
 Deut.30:13 Rom.10:7
 Deut.30:14 Rom.10:8
 Deut.31:6 Heb.13:5
 Deut.32:21 Rom.10:19
 Deut.32:35 Rom.12:19
 Deut.32:35 Heb.10:30
 Deut.32:36 Heb.10:30
 Deut.32:43 Rom.15:10
 Deut.32:43 Heb.1:6

2:Samuel (3 references)

2:Sam.7:8 2Cor.6:18
 2:Sam.7:14 2Cor.6:18
 2:Sam.7:14 Heb.1:5b

Nehemiah (1 reference)

Neh.9:15 John 6:31

Job (2 references)

Job:5:13 1Cor.3:19
 Job:41:11 Rom.11:35

Psalms (79 references)

Psa.2:1,2 Acts 4:26
 Psa.2:7 Acts 13:33
 Psa.2:7 Heb.1:5
 Psa.2:7 Heb.5:5
 Psa.2:9 Rev.2:27
 Psa.2:9 Rev.19:15
 Psa.4:4 Eph.4:26
 Psa.5:9 Rom.3:13
 Psa.8:2 Matt.21:16
 Psa.8:4-6 Heb.2:8
 Psa.8:6 1Cor.15:27
 Psa.10:7 Rom.3:14
 Psa.14:1-3 Rom.3:12
 Psa.16:8-11 Acts 2:28
 Psa.16:10 Acts 13:35
 Psa.18:49 Rom.15:9
 Psa.19:4 Rom.10:18
 Psa.22:1 Matt.27:46
 Psa.22:1 Mark 15:34
 Psa.22:18 John 19:24
 Psa.22:22 Heb.2:12
 Psa.24:1 1Cor.10:26
 Psa.32:1,2 Rom.4:8
 Psa.34:12-16 1Pet.3:12
 Psa.34:20 John 19:36
 Psa.35:19 John 15:25
 Psa.36:1 Rom.3:18
 Psa.40:6-8 Heb.10:7
 Psa.41:9 John 13:18
 Psa.44:22 Rom.8:36
 Psa.45:6,7 Heb.1:9
 Psa.51:4 Rom.3:4
 Psa.53:1 Rom.3:12
 Psa.62:12 Rom.2:6
 Psa.68:18 Eph.4:8
 Psa.69:4 John 15:25
 Psa.69:9 John 2:17
 Psa.69:9 Rom.15:3
 Psa.69:22,23 Rom.11:10
 Psa.69:25 Acts 1:20

Psa.78:2 Matt.13:35
 Psa.78:24,25 John 6:31
 Psa.82:6 John 10:34
 Psa.91:11,12 Matt.4:6
 Psa.91:11,12 Luke 4:11
 Psa.94:11 1Cor.3:20
 Psa.95:7 Heb.4:7
 Psa.95:7,8 Heb.3:15
 Psa.95:7-11 Heb.3:11
 Psa.95:11 Heb.4:3
 Psa.95:11 Heb.4:5
 Psa.102:25-27 Heb.1:12
 Psa.104:4 Heb.1:7
 Psa.109:8 Acts 1:20
 Psa.110:1 Matt.22:44
 Psa.110:1 Mark 12:36
 Psa.110:1 Luke 20:43
 Psa.110:1 Acts 2:35
 Psa.110:1 Heb.1:13
 Psa.110:4 Heb.5:6
 Psa.110:4 Heb.7:17
 Psa.110:4 Heb.7:21
 Psa.112:9 2Cor.9:9
 Psa.116:10 2Cor.4:13
 Psa.117:1 Rom.15:11
 Psa.118:6,7 Heb.13:6
 Psa.118:22 Luke 20:17
 Psa.118:22 Acts 4:11
 Psa.118:22 1Pet.2:7
 Psa.118:22,23 Matt.21:42
 Psa.118:22,23 Mark 12:11
 Psa.118:25,26 Mark 11:9
 Psa.118:25,26 John 12:13
 Psa.118:26 Matt.21:9
 Psa.118:26 Matt.23:39
 Psa.118:26 Luke 13:35
 Psa.118:26 Luke 19:38
 Psa.135:14 Heb.10:30
 Psa.140:3 Rom.3:13

Proverbs (8 references)

Prov.3:11,12 Heb.12:6
 Prov.3:34 Jam.4:6
 Prov.3:34 1Pet.5:5
 Prov.4:26 Heb.12:13
 Prov.11:31 1Pet.4:18
 Prov.24:12 Rom.2:6
 Prov.25:21,22 Rom.12:20
 Prov.26:11 2Pet.2:22

Ecclesiastes (1 reference)

Eccl.7:20 Rom.3:12

Isaiah (67 references)

Isa.1:9 Rom.9:29
 Isa.6:9 Luke 8:10
 Isa.6:9,10 Matt.13:15
 Isa.6:9,10 Mark 4:12
 Isa.6:9,10 Acts 28:27
 Isa.6:10 John 12:40
 Isa.7:14 Matt.1:23
 Isa.8:12 1Pet.3:14
 Isa.8:14 Rom.9:33
 Isa.8:14 1Pet.2:8
 Isa.8:17 Heb.2:13
 Isa.8:18 Heb.2:13
 Isa.9:1,2 Matt.4:16
 Isa.10:22,23 Rom.9:26
 Isa.11:10 Rom.15:12
 Isa.13:10 Matt.24:29
 Isa.13:10 Mark 13:25

Isa.22:13 1Cor.15:32
 Isa.25:8 1Cor.15:54
 Isa.27:9 Rom.11:27
 Isa.28:11,12 1Cor.14:21
 Isa.28:16 Rom.9:33
 Isa.28:16 Rom.10:11
 Isa.28:16 1Pet.2:6
 Isa.29:10 Rom.11:8
 Isa.29:13 Matt.15:9
 Isa.29:13 Mark 7:6,7
 Isa.29:14 1Cor.1:19
 Isa.29:16 Rom.9:20
 Isa.34:4 Matt.24:29
 Isa.34:4 Mark 13:25
 Isa.40:3 Matt.3:3
 Isa.40:3 Mark 1:3
 Isa.40:3 John 1:23
 Isa.40:3-5 Luke 3:6
 Isa.40:6-8 1Pet.1:25
 Isa.40:13 Rom.11:34
 Isa.40:13 1Cor.2:16
 Isa.42:1-4 Matt.12:21
 Isa.45:9 Rom.9:20
 Isa.45:23 Rom.14:11
 Isa.49:6 Acts 13:47
 Isa.49:8 2Cor.6:2
 Isa.52:5 Rom.2:24
 Isa.52:7 Rom.10:15
 Isa.52:11 2Cor.6:17
 Isa.52:15 Rom.15:21
 Isa.53:1 John 12:38
 Isa.53:1 Rom.10:16
 Isa.53:4 Matt.8:17
 Isa.53:7,8 Acts 8:33
 Isa.53:9 1Pet.2:22
 Isa.53:12 Luke 22:37
 Isa.54:13 John 6:45
 Isa.54:1 Gal.4:27
 Isa.55:3 Acts 13:34
 Isa.56:7 Matt.21:13
 Isa.56:7 Mark 11:17
 Isa.56:7 Luke 19:46
 Isa.59:7,8 Rom.3:17
 Isa.59:20,21 Rom.11:27
 Isa.61:1,2 Luke 4:19
 Isa.64:4 1Cor.2:9
 Isa.65:1 Rom.10:20
 Isa.65:2 Rom.10:21
 Isa.66:1,2 Acts 7:50
 Isa.66:24 Mark 9:48

Jeremiah (13 references)

Jere.7:11 Matt.21:13
 Jere.7:11 Mark 11:17
 Jere.7:11 Luke 19:46
 Jere.9:24 1Cor.1:32
 Jere.9:24 2Cor.10:17
 Jere.19:1-13 Matt.27:10
 Jere.31:15 Matt.2:18
 Jere.31:31-34 Heb.8:12
 Jere.31:33 Heb.10:16
 Jere.31:33,34 Rom.11:27
 Jere.31:34 Heb.10:17
 Jere.32:6-9 Matt.27:10
 Jere.32:38 2Cor.6:16

Ezekiel (3 references)

Eze.20:34,41 2Cor.6:17
 Eze.36:22 Rom.2:24
 Eze.37:27 2Cor.6:16

Daniel (8 references)

Dan.7:13 Rev.1:13
 Dan.7:13 Rev.14:14
 Dan.9:27 Matt.24:15
 Dan.9:27 Mark 13:14
 Dan.11:31 Matt.24:15
 Dan.11:31 Mark 13:14
 Dan.12:11 Matt.24:15
 Dan.12:11 Mark 13:14

Hosea (7 references)

Hos.1:10 Rom.9:26
 Hos.2:23 Rom.9:25
 Hos.6:6 Matt.9:13
 Hos.6:6 Matt.12:7
 Hos.10:8 Luke 23:30
 Hos.11:1 Matt.2:15
 Hos.13:14 1Cor.15:55

Joel (2 references)

Joel:2:28-32 Acts 2:21
 Joel:2:32 Rom.10:13

Amos (2 references)

Amos:5:25-27 Acts 7:43
 Amos:9:11,12 Acts 15:17

Micah (2 references)

Mic.5:2 Matt.2:6
 Mic.7:6 Matt.10:36

Habakkuk (4 references)

Hab.1:5 Acts 13:41
 Hab.2:3,4 Heb.10:38
 Hab.2:4 Rom.1:17
 Hab.2:4 Gal.3:11

Haggai (1 reference)

Hag:2:6 Heb.12:26

Zechariah (6 references)

Zech.9:9 Matt.21:5
 Zech.9:9 John 12:15
 Zech.11:12,13 Matt.27:10
 Zech.12:10 John 19:37
 Zech.13:7 Matt.26:31
 Zech.13:7 Mark 14:27

Malachi (4 references)

Mal.1:2,3 Rom.9:13
 Mal.3:1 Matt.11:10
 Mal.3:1 Mark 1:2
 Mal.3:1 Luke 7:27