

Matthew Survey, Section 1

The Reality of the 4th Installment of the 5th Course

Lessons 11–19 • Keith Blades | Enjoy the Bible Ministries®
Study Overview and Lesson Summaries

About This Section

These nine lessons survey the historical arrival of the fourth installment of the fifth course of punishment in God's program with Israel, as recorded in Matthew chapter 3, verses 1 through 12. Beginning with a thorough reorientation to the five sections of Matthew Survey Section 1 and the essential background issues that frame the arrival of the climactic stage in Israel's program, Keith works systematically through John the Baptist's identity as the prophesied special prophet of the fourth installment, the significance of his wilderness location, his message of repentance and the formation of the prophesied remnant of Israel, and his coming in the spirit and power of Elijah. Along the way Keith develops two major doctrinal themes that are foundational for the rest of the Matthew survey: (1) the doctrine of the prophesied remnant of Israel, drawing from Isaiah, Joel, Micah, Zephaniah, and the Psalms; and (2) the doctrine of Israel's apostate vain religious system headed up by the Pharisees and Sadducees, drawing from Isaiah, Psalm 50, and 1 Peter. The section concludes with John's outline of the three baptisms comprising Israel's prescription for cleansing (Matt. 3:10-12), the urgency of the time, and the division being forced throughout the nation.



Lessons at a Glance

Lesson	Core Focus
Lesson 11	Section overview: five doctrinal sections of Matthew Sec 1; Matthew's role for remnant in 5th installment; five background issues for Matt 3:1-12 introduced; Lev. 26 fifth course overview
Lesson 12	Five background issues in detail: (1) Lev. 26:40 confrontation; (2) Dan. 9 time schedule; (3) Isa. 40:1-11 special prophet; (4) wilderness location; (5) Mal. 3 forerunner identity; Hosea 1:6-9; 5:15; Ezek. 36:16-28
Lesson 13	Survey of Matt. 3:1-6 begins; John the prophet of the 4th installment; Luke 3:2 word of God came to John; installment prophets; Matt. 11:7-14; John 1:19-28; Hosea 2:14-16 wilderness alluring; Jer. 2:1-3
Lesson 14	John in the wilderness: Hosea 2 alluring completed; repent ye = change your mind; Lev. 26:40 and Hosea 5:15 implemented; baptism of repentance as first phase of cleansing; Matt. 3:5-6 positive responders; Matt. 3:7-9 generation of vipers; Luke 7:29-30

Lesson	Core Focus
Lesson 15	John in spirit and power of Elijah: Luke 1:13-17; Matt. 3:4 raiment; 2 Kgs. 1:8; 1 Kgs. 18:17-21; salvation package deal introduced; formation of prophesied remnant; Isa. 1:7-9; Isa. 10:20-23 two components of remnant
Lesson 16	Doctrine of the prophesied remnant part 2: Isa. 65:8-13 called out seed of Jacob; Joel 2:28-32 remnant preserved; Mic. 4:1-8 remnant given kingdom and exclusive teaching; Zeph. 3:8-13 afflicted and poor people; Ps. 22:22-31 seed counted for a generation
Lesson 17	Doctrine of Israel's apostate vain religious system part 1: Pharisees and Sadducees as leaders; Isa. 1:10-20 rulers of Sodom, vain oblations; Isa. 1:21-28 faithful city become harlot; willing and obedient vs. refuse and rebel
Lesson 18	Apostate system part 2: Isa. 28:14-18 covenant with death; Isa. 29:13-15 commandments of men; Matt. 15:1-9 Lord quotes Isa. 29; 1 Pet. 1:18-19 vain conversation; Isa. 65:1-7 natural holiness doctrine; Ps. 50:16-22 they thought God was like themselves
Lesson 19	Matt. 3:10-12: three baptisms outlined; (1) water-John, (2) Holy Ghost-Messiah, (3) fire-Messiah; Mal. 3-4 refiner and oven; Mark 1:14-15 time fulfilled; Matt. 16:1-4 signs of the times; Luke 12:49-53 fire and division; Luke 17:30-37 final separation (not the rapture)

Lesson Summaries

L11

Section Overview and Five Background Issues *Framework for Matt. 3:1-12 and Matthew's Role for the Remnant*

Five Doctrinal Sections of Matthew Survey Section 1

- (1) Undeniable, infallible proofs: Matt. 1-2 | (2) Reality of 4th installment: Matt. 3:1-12
- (3) Manifestation of Christ to Israel: Matt. 3:13-17 | (4) Christ qualifies as kinsman redeemer: Matt. 4:1-11
- (5) Five prophetic issues at commencement of public ministry: Matt. 4:12-7:29

Matthew's Role for the Remnant in the Fifth Installment

- When God resumes his program with Israel, Matthew will be used by remnant members to testify to the program
- Answers the spirit of antichrist movement: Christ has already come; 4th installment ran its course; his public ministry fulfilled all prophetic requirements for the climactic stage
- Romans through Philemon explains the suspension of Israel's program and the dispensation of Gentile grace in which we live today

Lev. 26 Fifth Course Overview and the Four Completed Installments

- Fifth course: (1) Babylonian captivity, (2) Medo-Persian period and Daniel's time schedule, (3) 400-year silence, (4) Messiah's earthly ministry [gospel accounts and Acts 1-8], (5) Day of the Lord's wrath [future]

- Fourth installment = the historical record of Christ's earthly ministry; the testimony Matthew Chapter 3 provides is that the 4th installment historically got itself underway

Five Background Issues for Matt. 3:1-12 (Introduced)

- (1) Lev. 26:40: God confronting Israel with iniquity; (2) Dan. 9 time schedule: kingdom now at hand
- (3) Isa. 40:1-11: special prophet crying in wilderness; (4) Location: wilderness; (5) Mal. 3: forerunner identity

L12

Five Background Issues Developed *Lev. 26:40, Dan. 9, Isa. 40, Wilderness, Mal. 3, and the Prescription for Cleansing*

Issue 1: Lev. 26:40 -- God Confronting Israel with Iniquity

- Fourth installment begins with God confronting the nation with their iniquities and the iniquities of their fathers
- Positive response: confess iniquities, acknowledge offense (Hosea 5:15) = entry into prescription for cleansing

Issue 2: Dan. 9 -- Time Schedule

- Kingdom of heaven is now at hand; the time schedule has arrived at the point where it is appropriate for the fourth installment to commence

Issue 3: Isa. 40:1-11 -- The Special Prophet

- Voice crying in wilderness signals the end of the 3rd installment silence; word of God comes to a prophet again
- Isa. 40:2: comforting news proclaimed to the nation; John is that voice -- the special prophet of the 4th installment

Issues 4 and 5: Wilderness Location and Mal. 3 Forerunner

- Hosea 2:14-16: God allures Israel in the wilderness as in the days of her youth -- repetition of the Exodus wilderness alluring
- Mal. 3:1: forerunner identity -- John as the messenger who prepares the way; he manifests Adonai Jehovah to Israel

Key Supporting Passages

- Hosea 1:6-9: Loammi -- ye are not my people; describes the condition of the nation during the 3rd installment silence
- Hosea 5:15: I will go and return to my place till they acknowledge their offence; God's withdrawal and the conditions for return
- Ezek. 36:16-28: the prescription for Israel's cleansing -- sprinkling of water, new heart, spirit within, Loammi reversed

L13

John the Prophet of the Fourth Installment *Historical Arrival of the Climactic Stage -- Matt. 3:1-6; Luke 3:2*

Luke 3:2 -- The Word of God Came Unto John

- The silence of the third installment is broken; word of God comes again to Israel through a prophet
- John fulfills Isa. 40:3 (voice in wilderness) and Mal. 3:1 (forerunner of the Messiah) -- two aspects of specialness
- Matt. 11:7-11: more than a prophet; greatest born of women -- his dual role

makes him uniquely significant

John's Place Among Israel's Installment Prophets

- Prophets of the installments: Elijah (2nd course), Elisha (3rd course); Daniel (1st install.), Haggai/Zechariah/Malachi (2nd install.), none in 3rd, John (4th install.)
- John is not just any prophet; his very presence in the land is the primary signifier that the 4th installment has arrived

Matt. 11:12-14 -- Kingdom Suffereth Violence

- Law and prophets prophesied until John; John says the kingdom is at hand -- no longer merely prophetic
- Matt. 11:14: If ye will receive it, this is Elias which was for to come -- the Elijah connection introduced

John 1:19-28 -- Confusion About John in the Vain Religious System

- Priests and Levites from Jerusalem ask: who art thou? Art thou Elias? Art thou that prophet? -- they did not know him
- The depth of blindness in Israel's apostate religious system: they did not know who John was or who stood in their midst

Hosea 2:14-16 and Jer. 2:1-3 -- Why the Wilderness

- Hosea 2:14: I will allure her and bring her into the wilderness and speak comfortably unto her -- repeats the Exodus alluring
- Jer. 2:1-3: I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness

L14

John's Message and the Formation of the Remnant *Repentance, Prescription for Cleansing, and the Generation of Vipers -- Matt. 3:2-9*

The Wilderness Alluring Finalized (Hosea 2; Jer. 2)

- John is in the wilderness because God allures the nation there as in the days of the original Exodus alluring
- The comforting news begins to be proclaimed there in fulfillment of Isa. 40:2; the fourth installment commences in the very place prophesied

Repent Ye -- Change Your Mind

- Repent = change your mind about yourselves; the change of conduct (fruit meet for repentance) follows the change of mind
- John's baptism = first phase of the prescription for cleansing (Ezek. 36:24-25); results in sanctification and new identification

Matt. 3:5-6 -- Positive Responders: Initial Remnant Formed

- They go to John, confess sins, are baptized = fulfillment of Lev. 26:40 and Hosea 5:15
- Luke 7:29: all the people and publicans justified God, being baptized with the baptism of John
- These are the initial members of the prophesied remnant of Israel (Isa. 1:9; 65:9)

Matt. 3:7-9 -- Pharisees and Sadducees: Generation of Vipers

- Haggai 2:10-14: so is this people... unclean; Mal. 3:8-9: ye are cursed with a curse -- last things God said before silence
- Generation of vipers = accursed (serpent/viper is accursed under the law)

and unclean -- the counsel of God against them

- Luke 7:30: But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him
- Think not to say within yourselves, We have Abraham to our father -- the doctrine of natural righteousness confronted

L15

John in the Spirit and Power of Elijah *Forcing Israel's Hand and the Doctrine of the Prophesied Remnant -- Matt. 3:4*

John's Raiment and the Elijah Parallel

- Matt. 3:4: raiment of camel's hair and leather girdle -- the same recognizable appearance as Elijah (2 Kgs. 1:8)
- Luke 1:13-17: Gabriel announces John will go before the Lord in the spirit and power of Elias
- God designs John's appearance to impress upon the nation the spirit of Elijah: a hand-forcing moment has arrived

1 Kgs. 18:17-21 -- How Long Halt Ye Between Two Opinions

- Elijah at Mount Carmel: How long halt ye between two opinions? -- forced the nation to declare whose side they were on
- John does the same in the 4th installment; Elijah himself will repeat this in the 5th installment (Mal. 4)
- The division God is making in the nation (Ezek. 34) proceeds from this forced choice: remnant vs. apostate element

The Salvation Package Deal Introduced

- The gospel of the kingdom involves more than justification unto eternal life
- Three salvations correspond to three mandates of the Davidic covenant: (1) redemption, (2) deliverance, (3) avengement
 - Matt. 24:13 he that endureth to the end shall be saved = physical salvation associated with deliverance, not salvation from the debt of sins (already possessed)

Doctrine of the Prophesied Remnant Introduced

- Isa. 1:7-9: except the LORD had left us a very small remnant, we should have been as Sodom and Gomorrah
- Isa. 10:20-23: the remnant shall return unto the mighty God; two components: remnant within the land and remnant without the land
 - Hebrews-through-James distinction: Hebrews addresses remnant in the land; James through Revelation addresses those without the land in various locations

L16

The Doctrine of the Prophesied Remnant -- Part 2 *Called Out Seed of Jacob: Isaiah, Joel, Micah, Zephaniah, and Psalm 22*

Isaiah 65:8-13 -- Called Out Seed of Jacob

- Isa. 65:8-10: I will bring forth a seed out of Jacob... mine elect shall inherit it; my servants shall dwell there
- Isa. 65:13-15: my servants shall eat, drink, rejoice, sing -- contrasted with the apostate element who shall be hungry, ashamed, and slain

Joel 2:28-32 -- Remnant Preserved in the Day of the LORD

- Whosoever shall call on the name of the LORD shall be delivered... in the remnant whom the LORD shall call
- Salvation associated with the Deliverer and Avenger mandates; the remnant has opportunity to avail themselves of physical deliverance

Micah 4:1-8 -- Kingdom Given to the Remnant

- Mic. 4:6-7: I will make her that halted a remnant... the LORD shall reign over them in mount Zion
- The remnant will receive exclusive teaching about the kingdom -- basis for the mysteries of the kingdom in Matt. 13

Zephaniah 3:8-13 -- Afflicted and Poor People

- Zeph. 3:12-13: I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the LORD
- Remnant of Israel shall not do iniquity; they shall feed and lie down, and none shall make them afraid
 - The Lord's Prayer (Matt. 6): give us this day our daily bread is addressed to this afflicted and poor remnant in view of 5th installment conditions

Psalms 22:22-31 -- A Seed Counted to the Lord for a Generation

- After redemption accomplished: a seed shall serve him; it shall be counted to the Lord for a generation (v. 30)
- Lord's generation vs. generation of vipers -- two contrasting identities formed within Israel at the 4th installment

L17

Israel's Apostate Vain Religious System -- Part 1 *Isaiah 1: Foundations of the Indictment -- Matt. 3:7-9*

The Pharisees and Sadducees as Leaders of the Apostate Element

- Zenith of the vain religious system during the 4th installment; acme in the 5th = acceptance of the antichrist
- The system was entrenched during the 3rd installment silence; the last state is worse than the first; it will produce the worst false teachers ever (2 Pet.; Jude)

Isaiah 1:10-15 -- Rulers of Sodom; Vain Oblations

- Isa. 1:10: Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah
- Isa. 1:13-14: Bring no more vain oblations; incense is an abomination; it is iniquity, even the solemn meeting; my soul hateth it
- The issue is not just the performance but the lack of doctrine behind it; they cast the law behind their back and substituted traditions

Isaiah 1:16-20 -- Prescription for Cleansing and the Two Responses

- Isa. 1:16-17: Wash you, make you clean; put away the evil of your doings -- the initial prescription for cleansing offered
- Isa. 1:19-20: If ye be willing and obedient, ye shall eat the good of the land; if ye refuse and rebel, ye shall be devoured with the sword

Isaiah 1:21-28 -- Faithful City Become a Harlot

- Isa. 1:21: How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers
- Isa. 1:25-26: I will purely purge away thy dross; I will restore thy judges as at

the first -- 12 apostles on 12 thrones (Matt. 19:28)

- The progression: scorn of John's message, refusal, rebellion, hatred, murder of the Messiah, cooperating with the antichrist in the 5th installment

L18

Israel's Apostate Vain Religious System -- Part 2 *False Doctrine and Pharisaical Thinking -- Isaiah 28, 29, 65; Psalm 50*

Isaiah 28:14-18 -- Covenant with Death

- Isa. 28:15: We have made a covenant with death, and with hell we are at agreement; when the overflowing scourge shall pass through, it shall not come unto us
- This is the thinking John confronts in Matt. 3:7: who hath warned you to flee from the wrath to come? -- they did not think there was wrath to flee from
- Isa. 28:16: I lay in Zion a cornerstone -- he that believeth shall not make haste; the true refuge vs. the refuge of lies

Isaiah 29:13-15 and Matthew 15:1-9 -- Vain Worship

- Isa. 29:13: This people draw near with their mouth and with their lips do honour me, but have removed their heart far from me
- Isa. 29:13: their fear toward me is taught by the precept of men -- commandments of men, not the doctrine of God
- Matt. 15:7-9: Lord quotes Isa. 29 to the Pharisees: in vain they do worship me, teaching for doctrines the commandments of men

1 Peter 1:18-19 and James 1:26-27 -- Vain Conversation

- 1 Pet. 1:18-19: ye were not redeemed... from your vain conversation received by tradition from your fathers
- James 1:26-27: pure religion = visit fatherless and widows; vain religion = all the marks of the apostate system

Isaiah 65:1-7 and Psalm 50:16-22 -- Natural Righteousness Doctrine

- Isa. 65:5: Stand by thyself, come not near to me; for I am holier than thou -- the very heart of Pharisaical doctrine
- Isa. 55:8-9: My thoughts are not your thoughts -- an indictment against the nation, not a statement about God's infinity
- Ps. 50:21: These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself
 - During the 3rd installment silence they interpreted God's silence as approval; Zechariah warned them; they rejected it; Pharisaical doctrine grew from this rejection

L19

Three Baptisms and the Division: John Closes His Initial Ministry *Prescription for Cleansing Outlined -- Matt. 3:10-12*

Matt. 3:10-12 -- The Three Baptisms Outlined

- Three baptisms form the totality of Israel's prescription for cleansing corresponding to the elements of Ezek. 36
- (1) Water by John: repentance, change of mind, sanctification, new identification -- administered now
- (2) Holy Ghost by the Messiah: post-cross; commences at Day of Pentecost

(Acts 2) -- makes remnant eligible for protection

- (3) Fire by the Messiah: purges the apostate element in the 5th installment; the Day of the Lord's purging wrath
 - Those who reject water baptism are ineligible for the Holy Ghost baptism; therefore they receive the fire -- Num. 31:23 provides the typical foretaste: what does not pass through water passes through fire

Malachi 3 and 4 -- Refiner's Fire and the Oven

- Mal. 3:1-2: he shall suddenly come... he is like a refiner's fire and like fullers' soap; purifies sons of Levi
- Mal. 3:16-17: book of remembrance written for them that feared the LORD -- positive responders are spared
- Mal. 4:1-3: the day that cometh shall burn as an oven; all the proud shall be stubble; Sun of righteousness arises for the remnant

Mark 1:14-15 and the Signs of the Times

- Mark 1:14-15: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel
- Matt. 16:1-4: Pharisees and Sadducees demand a sign; Lord says ye can discern the face of the sky but cannot discern the signs of the times

Luke 12:49-53 and Luke 17:30-37 -- Fire and Division

- Luke 12:49-51: I am come to send fire on the earth... I tell you, Nay; but rather division -- the fan separates before the fire consumes
- Luke 12:52-53: division proceeds through society down to individual families (Mic. 7:5-6)
- Luke 17:30-37: one shall be taken, the other left -- those taken are taken to carnage (eagles gather); this is NOT the rapture
 - The rapture is part of the mystery of the dispensation of Gentile grace, unrevealed at this point in Israel's program; Luke 17 concerns the final physical separation in the 5th installment (Rev. 19:17-19)
- Next lesson: Matt. 3:13-17 -- John manifests Christ to Israel; the final act of the 4th installment's arrival

Key Doctrinal Distinctions

The Fourth Installment and the Fifth Installment: A Critical Distinction

The fourth installment of the fifth course of punishment is the historical record of Christ's earthly ministry, introduced by John the Baptist and running through the gospel accounts and the opening chapters of Acts. It has already taken place. The fifth and final installment -- the Day of the Lord's wrath, the great tribulation, the purging of the nation -- is still future. These two installments together constitute the climactic stage in God's program with Israel. Confusing them leads to disastrous misapplication of the gospel accounts. Matthew 3:10-12 outlines the three baptisms that span both installments: John's water baptism (4th installment), the Messiah's Holy Ghost baptism (4th installment, post-cross), and the Messiah's fire baptism (5th installment, day of wrath).

The Prophesied Remnant vs. the Apostate Vain Religious System

From Matthew 3 onward, two clearly identified entities exist within the nation of Israel. The prophesied remnant consists of those who respond positively to John's message, accept the counsel of God against themselves (Luke 7:29-30), and submit to the prescription for cleansing. They become the initial members of the small remnant prophesied in Isaiah 1:9 and throughout the fifth-course prophets -- the Lord's generation, the called-out seed of Jacob (Isa. 65:9), the little flock to whom it is the Father's good pleasure to give the kingdom (Luke 12:32). The apostate vain religious system, headed up by the Pharisees and Sadducees, persists in the false doctrine of natural righteousness and natural holiness by natural birth as children of Abraham (Matt. 3:9). Its acme in the 4th installment is the rejection and murder of the Messiah; its acme in the 5th installment is the acceptance of the antichrist.

The Three Baptisms: Israel's Prescription for Cleansing

Ezekiel 36:24-28 outlines a prescription for the cleansing of the nation of Israel in the climactic stage of the fifth course of punishment. That prescription involves three distinct components, each administered as a baptism (a washing from defilement resulting in sanctification and new identification). First: John's water baptism -- the initial response to the confrontation with iniquity (Lev. 26:40), resulting in the candidate being separated from the apostate element and identified as part of the forming remnant. Second: the Messiah's baptism with the Holy Ghost (Acts 2; Peter's proclamation in Acts 2:38) -- received after the cross when the Redeemer mandate has been fulfilled, resulting in further sanctification and eligibility for physical protection during the day of wrath. Third: the Messiah's baptism with fire in the fifth installment -- the final purging that consumes all the apostate element (the chaff) and leaves only a purified remnant (the wheat) ready for the kingdom.

Luke 17:34-37 and the Rapture: A Right Division Issue

One of the most frequently misapplied passages in the gospel accounts is Luke 17:34-37 (and its parallel in Matt. 24:40-41): one shall be taken and the other left. This is not the rapture of the church. At this point in Israel's program, the dispensation of Gentile grace is still a mystery -- unrevealed, still hidden in God (Eph. 3:9). The passage is addressed to members of the remnant of Israel concerning the physical separation that takes place during the Day of the Lord's wrath in the fifth installment. When the disciples ask where the taken ones are taken, the Lord answers: wheresoever the body is, thither will the eagles be gathered together -- they are taken to carnage, not to heaven (cf. Rev. 19:17-19). The ones left behind are the remnant who survive the day of wrath and enter the kingdom.

The Salvation Package Deal: Three Salvations, Not One

The gospel of the kingdom that John and then the Lord Jesus Christ proclaim in the gospel accounts is not a simple message of justification unto eternal life. It involves a salvation package deal corresponding to the three functional mandates of the Davidic covenant that must be fulfilled before the kingdom can be established. First, redemption: salvation from the debt and penalty of sin, by faith, resulting in eternal life -- this is the foundational salvation and corresponds to the cross. Second, deliverance: physical salvation from the satanic policy of evil during the Day of the Lord's wrath, available to members of the remnant who have received both the water and Holy Ghost baptisms. Third, avengement: physical salvation as the Lord avenges his cause with Israel against the surrounding nations and the man of sin. Matthew 24:13 -- he that endureth to the end shall be saved -- refers to the second and third salvations, not the first. Remnant members addressed in the gospel accounts may already possess eternal life and yet still need to endure to the end to partake of the deliverance and avengement salvations.

Key Scripture References

Lev. 26:40	If they shall confess their iniquities and the iniquities of their fathers -- the text John implements when confronting Israel; the prescribed response for the beginning of the 4th installment
Dan. 9:24-27	The 490-year time schedule; provides the doctrinal basis for saying the kingdom is now at hand rather than merely a distant prophetic event; John's message presupposes this
Isa. 1:7-9	Except the LORD had left us a very small remnant, we should have been as Sodom and Gomorrah -- the foundational statement of the doctrine of the prophesied remnant in the fifth course
Isa. 1:10-20	Rulers of Sodom; incense is an abomination; it is iniquity, even the solemn meeting -- foundational description of Israel's apostate vain religious system; willing and obedient vs. refuse and rebel
Isa. 1:21-28	How is the faithful city become an harlot! -- the progression of the apostate element from apostasy to murder; I will purely purge away thy dross; restored judges = 12 apostles (Matt. 19:28)
Isa. 10:20-23	The remnant shall return, even the remnant of Jacob, unto the mighty God -- two components of the remnant: those within the land and those without the land
Isa. 28:14-18	We have made a covenant with death... the overflowing scourge shall not come unto us -- the false security doctrine of the vain religious system that John directly confronts (Matt. 3:7)
Isa. 29:13	This people draw near with their mouth... their fear toward me is taught by the precept of men -- the defining statement of vain religion; quoted by the Lord in Matt. 15:8-9
Isa. 40:1-11	The voice crying in the wilderness; comfort ye my people; fulfilled by John the Baptist (Matt. 3:3; Luke 3:4-6); comforting news begins to be proclaimed at the 4th installment
Isa. 55:8-9	My thoughts are not your thoughts -- an indictment against a nation that has substituted human tradition for the doctrine of God; precedes the call to repentance in vv. 6-7
Isa. 65:5	I am holier than thou -- the core statement of Pharisaical natural righteousness and natural holiness doctrine; the thinking that makes them scoff at John's indictment
Isa. 65:8-13	I will bring forth a seed out of Jacob... mine elect shall inherit it; my servants shall eat -- the called out seed of Jacob as distinct from those who forsake the LORD
Hosea 1:6-9	Loammi -- ye are not my people; describes the condition of the nation during the 3rd installment silence; the reversal of Loammi is the goal of the prescription for cleansing
Hosea 2:14-16	I will allure her and bring her into the wilderness and speak comfortably unto her -- why John is in the wilderness; the repetition of the original Exodus wilderness alluring

Hosea 5:15	I will go and return to my place till they acknowledge their offence -- God's withdrawal and the condition for his return; John's ministry implements this when the silence ends
Joel 2:28-32	Whosoever shall call on the name of the LORD shall be delivered... in the remnant whom the LORD shall call -- the remnant preserved through the Day of the LORD
Mic. 4:1-8	The LORD shall reign over them in mount Zion; the remnant is given the kingdom and will receive exclusive teaching about it (basis for mysteries of the kingdom in Matt. 13)
Zeph. 3:8-13	I will leave in the midst of thee an afflicted and poor people... the remnant of Israel shall not do iniquity -- preserved remnant in the 5th installment; feeds under his care
Mal. 3:1-4	I will send my messenger... he is like a refiner's fire and like fullers' soap -- John as messenger; the Messiah as refiner; basis for John's terminology in Matt. 3:10-12
Mal. 4:1-3	The day that cometh shall burn as an oven; the proud shall be stubble -- chaff and the unquenchable fire; Sun of righteousness for the remnant; John draws on this vocabulary
Ezek. 36:16-28	The prescription for Israel's cleansing: sprinkling of clean water, new heart, spirit within -- the three baptisms of Matt. 3:11-12 are rooted in this prescription
Ps. 22:22-31	A seed shall serve him; it shall be counted to the Lord for a generation -- after redemption, the called-out seed becomes the Lord's generation in contrast to the generation of vipers
Ps. 50:16-22	Thou thoughtest that I was altogether such an one as thyself -- during the silence they interpreted God's non-speaking as approval; Pharisaical doctrine grew from this misreading
2 Kgs. 1:8	He was a hairy man and girt with a girdle of leather about his loins -- Elijah's recognizable appearance; John's raiment (Matt. 3:4) deliberately echoes this to signal his Elijah role
1 Kgs. 18:21	How long halt ye between two opinions? -- Elijah forcing Israel's hand at Mount Carmel; the model for John's ministry in the 4th installment and Elijah's own return in the 5th
Luke 1:13-17	He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children... to make ready a people prepared for the Lord
Luke 7:29-30	All the people and publicans justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves
Luke 12:49-53	I am come to send fire on the earth... I tell you, Nay; but rather division -- the fire is already kindled; division proceeds through society to individual families
Luke 17:30-37	One shall be taken, the other left; wheresoever the body is, thither will the eagles be gathered -- NOT the rapture; those taken are taken to carnage in the day of wrath (Rev. 19:17-19)
Matt. 15:7-9	Lord quotes Isa. 29:13 to the Pharisees: in vain they do worship me, teaching for doctrines the commandments of men -- exposes the vain religious system in its own day

Mark 1:14-15	The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel -- the Lord picks up John's message after John is imprisoned
1 Pet. 1:18-19	Ye were not redeemed... from your vain conversation received by tradition from your fathers -- Peter identifies the vain religious system as the thing the remnant was redeemed from

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