

**Prophecy & Fulfillment Of The**

# **Gospel Reign of KING JESUS**

Understanding the truth of the points of this subject is imperative in reference to comprehending who Jesus of Nazareth truly was and is. Understanding these important points is crucial because God sought through Old Testament prophecy to establish a solid foundation upon which we would interpret correctly all prophecies and their New Testament fulfillments in reference to the present kingdom and reign of the incarnate Son of God.

Our correct interpretation of these prophecies will lead us to appreciate more the fact that Jesus was the Christ and the Son of God who is presently reigning from heaven over all things (See Jn 20:30,31). Even the gospel of the incarnation of the Son of God into and out of this world can be understood correctly only if we approach properly the prophecies that foretold His coming into this world in order to ascend to the throne of God above this world. And at the end of His galactic reign, He is coming again to fetch us out of this world. This is all gospel news, and thus adds meaning to the cross of Calvary.

If we fail to understand correctly the fundamental prophecies

that foretold the coming of the Son of God into and out of this world, then we will conjure up all sorts of twisted conclusions concerning Messianic prophecies of the incarnation and redemption ministry of the Son of God. The result will be that we will not fully appreciate the present gospel reign of King Jesus. At least we will have a limited view of Jesus' present kingdom, and a confused understanding of the church (assembly) of subjects over which He is now head.

Add to this the fact that we will also fail to see in the Lord Jesus Christ the complete fulfillment of all those prophetic statements that He spoke concerning His coming into this world. In doing this, we will be denying the totality of the good news (gospel) that was revealed through the Son of God. The result of our misunderstanding will invariably lead us to constructing a false hope for ourselves concerning things that will supposedly take place when Jesus comes again. We would certainly conclude, therefore, that Jesus did not speak out of deception when He stated the following to His disciples just prior to His ascension to the right hand of God:

*These are the words that I spoke to you while I was still with you, that **all things must be fulfilled** that were written in the Law of Moses, and the Prophets and the Psalms, **concerning Me** (Lk 24:44).*

**The better we understand the prophecies that focus on Jesus as the fulfillment of all prophecies concerning Him as the Messiah, the more we will be convinced that He is the incarnate Son of God.**

We must keep in mind that no matter what happens in our world today, or whatever incorrect prophetic interpretations may come forth from theologically fertile minds, one thing will always be true. **Jesus Christ, as the resurrected and ascended Son of God, still reigns over all things.** This is just as it was prophesied in the Old Testament. This is exactly

what He promised His disciples during His earthly ministry. And this is exactly what we believe. Jesus is now in control of all the physical world and all the worlds throughout the universe (See Ep 1:19-23; Hb 1:3). This truth is at the heart of Old Testament prophecies concerning King Jesus and His present kingdom reign.

The universe is under the galactic sovereignty of the Lord Jesus Christ. Even Satan and demons are within His realm of authority. Regardless of what may happen on earth, or things in the spiritual world, we can be assured that Jesus reigns as the supreme authority over all things in the heavens and on earth.

**If Jesus is indeed the Son of God, then His sovereignty of necessity extends far beyond the church.**

Now here are some exciting facts about this present reign of King Jesus that are revealed in Old Testament prophecies. Among the approximately three hundred Old Testament prophecies concerning the Messiah (Greek, "Christ"), the prophecies of Daniel 2 and 7 refer specifically to the present kingdom reign of King Jesus and the time in history when this reign began. These two fundamental prophecies are sufficient in reference to understanding the present kingdom and reign of the Lord Jesus Christ.

### **A. The prophecy of Daniel 2:**

In Daniel 2, King Nebuchadnezzar of Babylon was given a special vision from God. This vision was of a man-like image. It had a head of gold, breast and arms of silver, belly of brass, and feet and legs part of iron and part of clay (Dn 2:31-35). God sent Daniel to interpret this vision for the confused and frustrated, if not fearful, Nebuchadnezzar.

Daniel 2 was a visionary prophecy of four world kingdoms. Reference was first to Nebuchadnezzar and his existing king-

dom. After him, three other kingdoms were to follow (Dn 2:36-45). The head of gold thus represented the **Babylonian Kingdom**; the breast and arms of silver was the **Medo-Per-sian Kingdom**; the belly of brass was the **Greek Kingdom**; the feet and legs of part iron and part clay was the **Roman Kingdom**.

In reference to the final fourth kingdom that was presented in the vision, something wonderful would happen during the existence of this kingdom that was paramount concerning the kingdom reign of King Jesus. Here is a truth that we must not miss in reference to the fourth kingdom, which was the Roman Empire: **It was in the days of the Roman Kingdom that God would establish a new kingdom** (Dn 2:44).

*And in the days of these kings the God of heaven will set up a kingdom that will never be destroyed. And the kingdom will not be left to other people. It will break in pieces and consume all these kingdoms. And it will stand forever* (Dn 2:44).

This would be a kingdom reign that would be revealed directly from God. What is important to keep in mind is that this prophecy **has already been fulfilled in every detail!** It was fulfilled when the present kingdom and reign of King Jesus began at the time of His ascension and coronation (See At 2:22-36). Recognizing this fulfillment is essential in order to come to a correct understanding of the present gospel reign of King Jesus. The Daniel 2 vision of Nebuchadnezzar **has been fulfilled.**

**The important point to remember in reference to the vision that was given to Nebuchadnezzar is that the kingdom that God would establish would be set up during the days of the Roman Kingdom, which thing God did when Jesus ascended to the right hand of God to reign as King of kings.**

## **B. The prophecy of Daniel 7:**

Daniel 7 is a parallel prophecy of the same four world kingdoms of Nebuchadnezzar's vision of Daniel 2. In the Daniel 7 vision, Daniel himself foresaw the ascension of the Son of Man (the Christ) to the Ancient of Days (God).

*I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven. And **He came to the Ancient of Days**. And they brought Him near before Him. And there was given Him dominion and glory and sovereignty, so that all peoples, nations and languages should serve Him. His dominion is an everlasting dominion that will not pass away. And His sovereignty will not be destroyed (Dn 7:13,14).*

When the Son of Man ascended to His throne in heaven, kingdom reign and dominion were given to Him (See also the prophecies of 2 Sm 7:12,13; Ps 16:8-11; 110:1; Zc 6:12,13; Jl 2:28-32; Is 2:1-5; Mc 4:1-3).

It must be noted that Daniel 7 was a prophecy of **an ascension**, not a descending to this world. God the Father (the Ancient of Days) is pictured to be in heaven, not on this earth. Therefore, the giving and existence of the sovereignty of the ascended King took place in heaven, **not on this earth**. Any understanding of prophecy that would assume that Jesus would set His foot on this earth again after His ascension is simply false.

**In reference to the kingdom that God would establish during the days of the Roman Kingdom, the Son of Man would ascend unto the Father, not descend to this earth.**

Understood together, the prophecies of Daniel 2 and 7, with many other prophecies, speak of the resurrection, ascension, and coronation of King Jesus to the right hand of the Father in heaven. These prophecies foretold that the resurrected Jesus would be King over all things while He sat on the throne of David in heaven, which throne continues to be the same as

the throne of God. (David's throne on earth in the history of Israel was only an expression of the authority of God's throne in heaven.) Therefore, Daniel 7 speaks of the gospel (good news) of the coronation and reign of King Jesus when He metaphorically sat down on "David's throne" (See At 2:29-36). He now reigns with all authority over all things from this throne (Mt 28:18).

On His throne at the right hand of God. It was prophesied in Daniel 2 and 7 that King Jesus would function as both a priest and king (See Hb 7:1-10). God's house would be the spiritual dwelling into which people from all nations would flow as they were drawn to the sovereignty of King Jesus (1 Tm 3:15). The kingdom and reign of the Son in heaven, therefore, would be manifested on earth through subjects of the kingdom who responded to the gospel of the crucified King. The submitted subjects would be the church (assembly) of God's people.

**Those of the church reside within the realm of the kingdom reign of King Jesus, but the reign of King Jesus extends far beyond the membership of the church.**

When anyone obeys the gospel, therefore, he or she reveals that for which Jesus asked His disciples to pray while He was still with them on earth. Until the time of His coronation that was specifically prophesied in Daniel 7, the disciples were to pray, "***Your kingdom come. Your will be done on earth as it is in heaven***" (Mt 6:10). Every time someone responds to the good news of the incarnate Son of God, the will of the Father is done on earth in obedient hearts as it is done in heaven. The "visibility" of the present reign of King Jesus, therefore, was first revealed on earth when people first responded to the kingdom reign of King Jesus from heaven.

This is what Paul had in mind when he wrote that the obedi-

ent **“reign in life through the one, Jesus Christ”** (Rm 5:17). Those who are obedient to the gospel, reign on earth at this time with King Jesus who now reigns from heaven. **Their reign, therefore, is validated only by His existing reign.** In other words, it is as Paul wrote to Timothy, that if we died with Christ in baptism (Rm 6:3-6), and suffer with Him in this life, then **“we will also reign with Him”** in this life (2 Tm 2:11,12).

It is important to remember, therefore, that when we study Old Testament prophecy, we must keep in mind that prophecy in reference to kingdom matters **was all about King Jesus.** Church, on the other hand, is about people, and in particular, those of us today who are members of the church.

The prophecies, therefore, were not made directly about us, the church, but about the incarnate Son of God who would come into this world, pay a redemption sacrifice for our sins, and then ascend to the right hand of the Father (the Ancient of Days) to reign as King of kings and Lord of lords (1 Tm 6:15). Therefore, when we study Old Testament prophecy, we are discovering in prophecy important matters concerning King Jesus and His kingdom. We are not searching in prophecy for something about ourselves. We as “church” are the result of the incarnation of the Son of God into this world and His coronation.

We must always keep in mind that Old Testament prophecy in reference to our salvation is primarily about the Son of God who gave up being God, and ventured into this world in a body of flesh and blood in order that we might have an opportunity to spend eternity with Him where He now is (See Jn 1:1,2,14; Ph 2:5-8).

**All the church lies within the realm of the kingdom of Jesus, but not all the kingdom of Jesus is confined to the church.**

### C. Jesus and John prophesied the kingdom:

As the forerunner of Jesus, John the Baptist was the one crying in the wilderness of Palestine to prepare the way for the Messiah. In preparation for the Messiah's coming, therefore, John proclaimed, "***Prepare the way of the Lord; make His paths straight***" (Mt 3:3; see Is 40:3; Ml 3:1).

Jesus followed John's preparation for His coming kingdom reign. Jesus wanted to make very clear that this coming kingdom was near in their future: "***My kingdom is not of this world***" (Jn 18:36). In this direct statement to Pilate, Jesus informed Pilate that He was born for the purpose of being a king, but not a king on this earth (Jn 18:37). On the occasion when Jesus made this statement, Pilate needed to be assured that the kingdom of Jesus **was not going to be a kingdom of this world** as those with which Pilate was familiar, and with which the Roman Empire was constantly struggling to control.

Therefore, we must take from this statement of Jesus to Pilate that His kingdom **would never be a kingdom of this world**. Any teaching that one might construe from either Old Testament prophecy, or fulfillment in the New Testament, that the kingdom reign of Jesus would eventually be a physical kingdom of this world, is simply incorrect. If we would come to such a conclusion, then we both minimize and marginalize the present gospel kingdom and reign of King Jesus. We must restudy the prophecies of Daniel 2 and 7, and then remind ourselves that these prophetic visions were fulfilled over two thousand years ago.

**Before Pilate, Jesus made it perfectly clear that His kingdom and reign were not, and never would be, of this world.**

**1. John announced Jesus' kingdom reign.** John preached, "***Repent, for the kingdom of heaven is at hand***"

(Mt 3:1,2). The word “kingdom” refers to **reign** or **sovereignty**, from which **rule** goes forth. The phrases “of heaven” and “of God” define the origin of the reign and rule. Jesus’ reign, therefore, proceeds from God and out of heaven. John’s declaration that the origin of Jesus’ reign out of heaven and of God would mean that His reign would always be heavenly, not of this earth.

The phrase “at hand” directed the attention of John’s immediate audience to the nearness or immediate establishment of the kingdom reign from heaven in reference to the ministries of both John and Jesus. Therefore, in reference to John’s ministry, **Jesus’ kingdom reign was soon to be established**. It was not a kingdom that would be postponed for establishment over two thousand years in the future after the time John first preached this message. It was a kingdom that was to be established in the first century. When we speak of the kingdom and reign of King Jesus, therefore, this kingdom and reign was set up soon after it was first announced by both Jesus and John the Baptist during their ministries.

**2. Jesus announced His kingdom.** After John, Jesus prophesied, “*The time is fulfilled, and the kingdom of God is at hand*” (Mk 1:14,15). In order to emphasize the immediate nature of the establishment of His kingdom reign, Jesus said that some of His immediate disciples would not die before His kingdom was established (Mk 9:1; see Lk 9:27). This is a very significant truth in reference to the kingdom about which both John and Jesus spoke.

The immediate establishment of the kingdom in the lifetime of some of Jesus’ immediate disciples argues against any teaching that asserts that Jesus was speaking of the establishment of a physical kingdom on earth when He comes again. If He would establish such a kingdom when He comes, then

it would be an earthly kingdom that would be beneficial only for those who would be alive at the time of His coming. **An earthly kingdom in the future would salvationally benefit no one who lived on the earth for thousands of years before His second coming.** This is true because none of the faithfuls in the Old Testament would have any salvational benefit from such an earthly kingdom reign of Jesus.

**Jesus and John's statements "at hand" and "the time is fulfilled" means that the kingdom and reign of Jesus, and the fulfillment of all Old Testament prophecies concerning the kingdom were about to be fulfilled sometime in the first century.**

For this reason, there is no mention in Old Testament prophecy or New Testament fulfillment of anything concerning the salvational benefit of a supposed earthly kingdom reign of Jesus. And since this is true, then there is no mention in the Old Testament or the New Testament of any earthly kingdom reign of King Jesus. What is mentioned in reference to salvational matters in Old Testament prophecy has already been fully completed in Jesus' incarnation and redemptive sacrifice on the cross in the first century (See Rm 3:25; Hb 9:15).

Therefore, all that was prophesied in the Old Testament concerning salvational matters has already taken place. The only thing that remains in reference to the totality of the gospel journey of the incarnate Son of God, is the good news of His coming. He is coming again in order to take His people of faith from this present world into a new heavens and earth (See 1 Th 4:13-18). Our hope is expressed in the final words that the Holy Spirit gave to Peter:

*But the day of the Lord will come as a thief in the night in which the heavens will pass away with a great noise and the elements will melt with fervent heat. The earth also and the works that are therein will be burned up. Since all these things will be dis-*

*solved, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, wherein the heavens, being on fire, will be dissolved and the elements will melt with fervent heat? (2 Pt 3:10-12).*

**3. Jesus prophesied to His disciples that they would be His church.** On one occasion during His earthly ministry, Jesus asked His disciples, “*Who do you say that I am?*” (Mt 16:15). Peter responded, “*You are **the Christ** [Messiah], **the Son of the living God**” (Mt 16:16). Peter’s confession was true. Jesus was the prophesied Messiah (Christ) because He fulfilled all Old Testament prophecies concerning His incarnation into this world, His earthly ministry, and redemptive sin-bearing sacrifice on the cross (See Lk 24:44). He was proved to be the **Son of God** because the Father worked miracles through Him in order to confirm Him as the Christ (Jn 3:2; 20:30,31; see 3:2).*

The messiahship and sonship of Jesus are thus the rock upon which the church of believers is founded (Mt 16:18). This simply means that those who believe that Jesus was the fulfillment of all Old Testament prophecies concerning the Christ (Messiah), and that He was the incarnate Son of God, had a right to become subjects of His kingdom reign. It is as Jesus said, “*But as many as received Him, to them He gave the right to become the children of God, even to those who believe in His name*” (Jn 1:12). When one’s belief moves him or her to respond in baptism to the gospel news, then he or she is added to the assembly (church) of Christ.

**The foundation upon which the church of believers is established is the fact that Jesus fulfilled all prophecies of His kingdom and reign, as well as the fact that He was the Son of God.**

(We must just keep in mind that receiving and believing in King Jesus only gives us “the right” to become children of God. We must follow through on our receiving and believ-

ing with baptism into the death, burial and resurrection of our King in order to be His subjects as part of His body - Rm 6:3-6).

In Matthew 16:19 Jesus spoke of His universal kingdom. He said to Peter, *“I will give you **the keys of the kingdom of heaven**, and whatever you bind on earth will have been bound in heaven.”* “Keys” metaphorically refers to the privilege to reveal heavenly authority. Peter was given the initial authority (privilege) to unlock the kingdom reign (authority) of Jesus from heaven. **He was the first person to officially and publicly announce the reign of King Jesus.** This he did in A.D. 30 on the day of Pentecost as is recorded in Acts 2 (See At 2:22-36).

#### **D. Fulfillment of kingdom prophecies:**

The disciples of Jesus were in Jerusalem on Pentecost when God signalled from heaven the existing reign of Jesus by pouring out the Holy Spirit upon all the apostles (At 1:26 – 2:1-4). This outpouring fulfilled the prophecy of Joel that God had made centuries before (Jl 2:28-32; At 2:16-21). This outpouring was God’s signal that Jesus was reigning and that His kingdom was in existence. All things were in place for the public announcement.

The church would begin when the first people, who heard the gospel preached for the first time on the day of Pentecost, submitted to the reign of King Jesus. The church began when the first people of faith receive and believed Peter’s announcement, and were subsequently baptized in the name of Jesus for the remission of their sins (At 2:38). In other words, Jesus’ kingdom reign from heaven was revealed on earth when people of faith responded to King Jesus’ reign from David’s throne in heaven. Gospel-responsive people were established as and continued the existence of the church.

When people on earth first receive and believed the announcement of Peter in Acts 2:36 concerning the reign of the ascended King Jesus, the church was about to begin in a single day: *“Let all the house of Israel know assuredly that God has made this same Jesus whom you have crucified, both Lord and Christ.”* And on that very day about 3,000 people responded to this announcement by being baptized into Christ. This was, therefore, the beginning of the church (At 2:41).

**The church began when people first responded to the first announcement that was made on earth of the reign of King Jesus.**

**1. Old Testament prophecy was fulfilled in Acts 2.** All the kingdom prophecies of the Old Testament were fulfilled in that day, which was in the days of the Roman Empire. They were fulfilled when the first official announcement was made in Acts 2 that Jesus had ascended to reign on the throne of David in heaven (Dn 2:44; Lk 2:1-3; see At 2:22-36). At the time of Peter’s announcement on Pentecost, Jesus had already ascended to the right hand of the Father. He was reigning as King of kings and Lord of lords (Dn 7:13,14; At 1:9-11; 1 Tm 6:13-15).

**a. First official announcement:** With the “keys” (authority) of the kingdom in his hands (mind), Peter stood up on the day of Pentecost and made the first official announcement of the reign of the resurrected and ascended Jesus to the throne of God in heaven (At 2:29-33; see 2 Sm 7:13,14).

**b. Proclamation of the kingdom reign:** At the time Peter announced the kingdom reign of Jesus, **Jesus had already ascended to the right hand of God about six days before.** Therefore, when Peter announced the gospel reign of King Jesus, he preached that Jesus was already at the right hand of God with all His enemies as His footstool (Ps 16:8-

11; 110:1; At 2:25-28,34,35). The kingdom of Jesus, therefore, existed before the establishment of the church, and thus, it would be confusing to say that the kingdom of Jesus and the church are the same.

***2. The church began when people first responded to the first official announcement of Jesus' existing kingdom reign.*** On the day of Pentecost, Peter preached the kingship of Jesus that began six days before (At 2:36). On Pentecost, people believed and responded with repentance and baptism, just as Peter had instructed (At 2:37,38). The church, therefore, came into existence **after** the kingdom reign of Jesus had already commenced.

Today, when submissive men and women obey Peter's instructions, they too are added to the church by God (At 2:41,47). **The church began in the first century when submissive people first responded to the first official announcement of the existing kingship of Jesus.** Their response reveals on earth the continued existence of Jesus' kingdom reign from heaven.

Today, every time someone submits to the kingdom reign of Jesus, the will of the Father is done on earth in the hearts of people of faith as it is done in heaven (Mt 6:9,10). Subsequently, the kingdom comes into the hearts of those who submit to Jesus by being baptized into Christ (Lk 17:20,21; see Rm 6:3-6).

Through their submission, people of faith proclaim the power and authority that King Jesus now has as King of kings and Lord of lords. Therefore, we must not confuse the kingdom reign of Jesus from heaven with the response of people of faith from earth. In this context, kingdom refers to the incarnate Son of God exercising all authority from heaven.

Church refers to the response of people on earth to the reign of King Jesus.

**The church is the visible representation of the reign of King Jesus, though all His reign is not restricted to the church.**

The kingdom and reign of Jesus extends far beyond the members of the church. In other words, those of the church are the obedient subjects of the reign of King Jesus. However, Satan and his angels are not obedient subjects, though they exist within the realm of the authority of King Jesus (See 1 Pt 3:21,22). But they are not members of the church. Because they are rebellious, they stand as insubordinate subjects of the kingdom. Therefore, the teaching that the kingdom of King Jesus is the same as the church is a confusing understanding of the church, as well as the galactic nature of the universal reign of the resurrected Son of God.

This unfortunate misunderstanding also leads to misunderstanding many Old Testament prophecies that speak exclusively of the universal kingdom and reign of King Jesus, as well as the fulfillment of kingdom prophecies that we made in the New Testament. Consider the following truths that highlight the present totality of the reign of King Jesus:

- a. Jesus now exercises all authority of His kingdom reign (Jn 13:3; 17:2; Mt 28:18).
- b. Jesus is now King of kings and Lord of lords (1 Tm 6:15).
- c. Jesus is now far above all principality, power, might and dominion of any world government (Ep 1:20,21).
- d. Jesus is now King over all things (Ep 1:22).
- e. Jesus is now exalted above every authority that is on earth and even in the heavenly places (Ph 2:9,10).
- f. Jesus is the king of all angels, including Satan, and civil authorities on earth (1 Pt 3:22).
- g. Jesus is now in control of the created galaxies (Hb 1:3).

**Jesus is now King of His kingdom and head of His church! He now has all authority over all things!** All those who submit to His kingdom reign will become a part of His body, the church. The church, therefore, is the manifestation of the kingdom reign of Jesus.

Jesus reigns from heaven in the hearts of people on earth (Lk 17:20,21). He will reign as our personal King with all authority until He comes again. At the time of His final coming, and when He has submitted the last enemy, death (1 Co 15:25,26), He will then do as the Holy Spirit revealed through Paul:

*When all things are submitted to Him, then will the Son also Himself be subject to Him who put all things under Him [King Jesus], so that God may be all in all (See 1 Co 15:26-28).*

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### Group Review Discussion Questions

[After reading the text of this book, answer the following questions in a discussion group with others.]

1. Why is it important to correctly understand that prophecies that point directly to Jesus as the Messiah and His kingdom reign at this time?
2. Why is it an attack against the gospel in accepting the view that Jesus is not at this time reigning in the fulness of His authority over all things?
3. What was the overall purpose for the vision of a great image that was given to Nebuchadnezzar?
4. What is significant about what was established during the fourth kingdom in Nebuchadnezzar's vision?
5. What was established during the days of the fourth kingdom of Daniel's vision?
6. Why is it important that during the days of the fourth kingdom in Daniel's vision that there was an ascension pictured?
7. Why is Old Testament prophecy primarily about the events and actions of the Lord Jesus Christ?
8. What does the phrase "at hand" mean?
9. What does the phrase the "kingdom of heaven" mean?
10. Why does the theology that Jesus will reign on this earth marginalize His present kingdom and reign?
11. In reference to all Old Testament prophecies, what did Jesus mean when He said, "The time is fulfilled"?
12. Why would there be no salvational benefit to the supposed reign of Jesus on this earth?

13. Why is the church the visible indication of the present reign of Jesus?
14. What is the difference between the church and the kingdom over which Jesus reigns?
15. What two beliefs did Jesus reveal to Peter that were the foundation upon which the church is established?

## ABBREVIATIONS

### OLD TESTAMENT

Genesis - **Gn**, Exodus - **Ex**, Leviticus - **Lv**, Numbers - **Nm**, Deuteronomy - **Dt**, Joshua - **Ja**, Judges - **Jg**, Ruth - **Rt**, 1 Samuel - **1 Sm**, 2 Samuel - **2 Sm**, 1 Kings - **1 Kg**, 2 Kings - **2 Kg**, 1 Chronicles - **1 Ch**, 2 Chronicles - **2 Ch**, Ezra - **Er**, Nehemiah - **Ne**, Esther - **Et**, Job - **Jb**, Psalms - **Ps**, Proverbs - **Pv**, Ecclesiastes - **Ec**, Song of Solomon - **Ss**, Isaiah - **Is**, Jeremiah - **Jr**, Lamentations - **Lm**, Ezekiel - **Ez**, Daniel - **Dn**, Hosea - **Hs**, Joel - **Jl**, Amos - **Am**, Obadiah - **Ob**, Jonah - **Jh**, Micah - **Mc**, Nahum - **Nh**, Habakkuk - **Hk**, Zephaniah - **Zp**, Haggai - **Hg**, Zechariah - **Zc**, Malachi - **Ml**

### NEW TESTAMENT

Matthew - **Mt**, Mark - **Mk**, Luke - **Lk**, John - **Jn**, Acts - **At**, Romans - **Rm**, 1 Corinthians - **1 Co**, 2 Corinthians - **2 Co**, Galatians - **Gl**, Ephesians - **Ep**, Philippians - **Ph**, Colossians - **Ci**, 1 Thessalonians - **1 Th**, 2 Thessalonians - **2 Th**, 1 Timothy - **1 Tm**, 2 Timothy - **2 Tm**, Titus - **Ti**, Philemon - **Pl**, Hebrews - **Hb**, James - **Js**, 1 Peter - **1 Pt**, 2 Peter - **2 Pt**, 1 John - **1 Jn**, 2 John - **2 Jn**, 3 John - **3 Jn**, Jude - **Jd**, Revelation - **Rv**

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