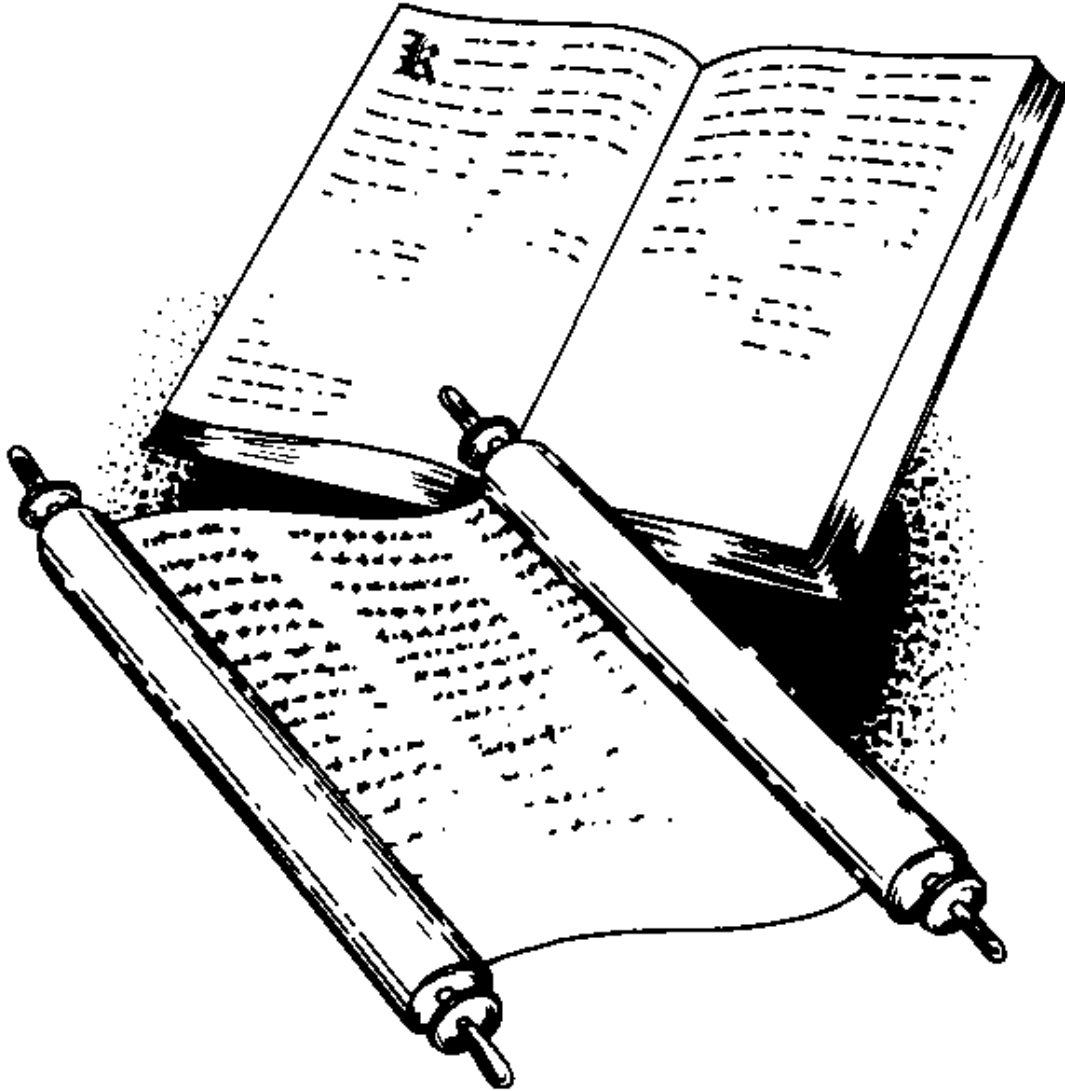


A Simple Survey of the Entire Bible



A Bible Study Help

by

Kevin S Lucas, Bible Teacher

Foreword

The teaching document you now hold in your hands is a practical tool for “getting the big picture” of the most important document of all time. It was first conceived in the late 1980’s when I served as the pastor of the Eastview Baptist Church in Connersville, Indiana. I have labored to refine it in the years since. I have used it as a curriculum in Christian Schools and a Bible Institute. Many church members and students have contributed comments and suggestions, but any errors or short-comings are my own alone.

God’s truth, I do believe, needs to be widely circulated and no man can really claim it as his own. I have read widely and have benefited from many good and faithful teachers. Some of their wisdom and knowledge has necessarily crept into my own work. I fully credit all their wisdom, though I may not fully remember exactly from whom it came.

I place this publication out in the world to do whatever good it can. I do not restrict the usage of my material except from the stipulation that it is not to be altered in any way and that anyone using it acknowledge me as its author.

Kevin S. Lucas, Ephesians 3:8 “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.”

Dedicated to my Bible Students

The Bible



The “Nuts and Bolts” of the Bible



Our English Bible, the King James Version, is quite an interesting Book. Here are some very interesting facts about it:

- ▀ The Bible is one Book made up of sixty-six books which contains 1,189 chapters, or 31,102 verses, or 783,137 words, or 3,116,480 letters.
(Note: The verse divisions in the Bible were put there by uninspired editors to help us quickly find the passage we’re looking for. They are a real help but remember, they are not inspired divisions.)
- ▀ Some other great facts:
 - Number of promises that are given in the Bible: 1,260
 - Commands: 6,468
 - Predictions: over 8,000
 - Fulfilled prophecy: 3,268 verses
 - Unfulfilled prophecy: 3,140
 - Number of questions: 3,294
- ▀ The longest single section in the Bible is Psalm 119 with 176 verses.
- ▀ This shortest section is the very center chapter of the Bible, the 117th Psalm which has only three verses.

- If we tallied all the verses in the Bible, we would find that the very middle verse of the Bible is Psalm 118:8- "It is better to trust in the Lord than to put confidence in man."
- The longest name in the Bible is that of Isaiah's son, "Mahershalalhashbaz." Isaiah 8:1, 3
- The Word "and" occurs 46,227 times in our King James version.
- The seventeenth chapter of Isaiah is exactly the same as the nineteenth chapter of the book of Second Kings.
- The name "Jehovah" appears 6,855 times.
- Longest book: Psalms (150 chapters)
- Shortest book (by number of words): 3 John
- Longest chapter: Psalm 119 (176 verses)
- Number of times the word "God" appears: 4,094
- Number of times the word "Lord" appears: 6,781
- Number of different authors: 40
- Number of languages the Bible has been translated into: over 1,200
- The longest verse in the King James Bible is Esther 8:9. "Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the

lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.”

- ☞ The shortest verse is John 11:35: “Jesus wept.”
- ☞ Ezra 7:21 contains every letter in our English alphabet with the exception of the “J.” “And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily.”
- ☞ The name of God is never mentioned at all in the book of Esther.

The following chart may be helpful in sorting out the books of the Bible:

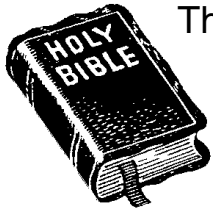
Name of Book	Abbreviation	# of Chapters	Author	Notes
Genesis	Gen.	50	Moses	From Adam to Egypt
Exodus	Ex.	40	Moses	Let my people go!
Leviticus	Lev.	27	Moses	Real Worship
Numbers	Num.	36	Moses	Wandering in the Wilderness
Deuteronomy	Dt.	34	Moses	Second Law
Joshua	Josh.	24	Joshua	Conquering the Land
Judges	Jud.	21	Unknown	The Judges Cycle
Ruth	Ru.	4	Unknown	The Kinsman Redeemer
I Samuel	I Sam.	31	Samuel and others	Need for a King
II Samuel	II Sam.	24	Unknown	David, a Man after God’s own heart

I Kings	I Ki.	22	Traditionally Jeremiah	Sin brings Division
II Kings	II Ki.	25	Traditionally Jeremiah	Division breeds Decline
I Chronicles	I Chrn.	29	Traditionally Ezra	Adam to David
II Chronicles	II Chrn.	36	Traditionally Ezra	Solomon to the Restoration
Ezra	Ez.	10	Ezra	Rebuilding the Temple
Nehemiah	Neh.	13	Ezra	Rebuilding the Walls
Esther	Est.	10	Unknown	Saving the Jews
Job	Jb.	42	Unknown	Suffering
Psalms	Psm.	150	David and others	Songs for Worship
Proverbs	Prov.	31	Solomon and others	Sayings of Wisdom
Ecclesiastes or the Preacher	Ecc.	12	Solomon	Sound Philosophy
The Song of Songs, Song of Solomon, Canticles	Song	8	Solomon	Marriage Exalted
Isaiah	Isa.	66	Isaiah	The Bible in Miniature
Jeremiah	Jer.	52	Jeremiah	Weeping over Judgment
The Lamentations of Jeremiah	Lam.	5	Jeremiah	Weeping over the ruins
Ezekiel	Eze.	48	Ezekiel	Watchmen on the Wall
Daniel	Dan.	12	Daniel	Rise and Fall of Empires
Hosea	Ho.	14	Hosea	Unfaithful Spouse
Joel	Jl.	3	Joel	Judgment is Coming
Amos	Am.	9	Amos	Judgment and Blessing
Obadiah	Ob.	1	Obadiah	Edom's Doom
Jonah	Jon.	4	Jonah	Nineveh Spared
Micah	Mic.	7	Micah	Rebuke of the Unrighteousness
Nahum	Nah.	3	Nahum	Nineveh's Doom
Habakkuk	Hab.	3	Habakkuk	Doubt to Faith
Zephaniah	Zeph.	3	Zephaniah	Coming Judgment
Haggai	Hag.	2	Haggai	Rebuild the Temple
Zechariah	Zech.	14	Zechariah	Not by might, not by power, but by my Spirit
Malachi	Mal.	4	Malachi	Rebuke of Ritualism
Matthew	Matt.	28	Matthew aka Levi	Christ as King
Mark	Mk.	16	John Mark	Christ as Servant
Luke	Lk.	24	Luke	Christ as the Perfect Man
John	Jn.	21	John	Christ as Son of God

The Acts of the Apostles	Acts	28	Luke	Birth and Growth of the Church
Romans	Rom.	16	Paul	The Gospel of God
I Corinthians	I Cor.	16	Paul	Church Disorder
II Corinthians	II Cor.	13	Paul	Personal Defense
Galatians	Gal.	6	Paul	Law vs. Grace
Ephesians	Eph.	6	Paul	Unity of the Body
Philippians	Phil.	4	Paul	Joy even in Trouble
Colossians	Col.	4	Paul	Christ as Head
I Thessalonians	I Thess.	5	Paul	Christ's Return
II Thessalonians	II Thess.	3	Paul	Clarification
I Timothy	I Tim.	6	Paul	Instructions to a Young Pastor
II Timothy	II Tim.	4	Paul	Paul's Farewell
Titus	Tit.	3	Paul	Church Order
Philemon	Phlm.	1	Paul	Appeal to Philemon
Hebrews	Heb.	13	Possibly Paul	Christ is Better
James	Jas.	5	James	Practical Christianity
I Peter	I Pet.	5	Peter	Suffering
II Peter	II Pet.	3	Peter	Peter's Farewell
I John	I Jn.	5	John	Truth and Light
II John	II Jn.	1	John	Protect of the Saints
III John	III Jn.	1	John	Christian Hospitality
Jude	Jude	1	John	Contending for the Faith
The Revelation of Jesus Christ, or the Apocalypse	Rev.	22	John	The Things which were, are, and shall be

Your Notes:

The Bible is **One** Book. It tells one story – the redemption of fallen humanity.

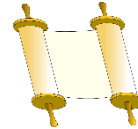


The Bible is **TWO** Testaments (Covenants) – the **Old Testament** (39) Books and **New Testament** (27) Books.

The Old Testament is made up of **five** divisions:

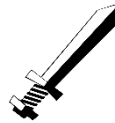
Five books of Moses also known as the **Pentateuch**, or Torah

1. Genesis-The Book of Beginnings
2. Exodus- The Book of Deliverance
3. Leviticus-The Book of Worship
4. Numbers- The Book of Wanderings
5. Deuteronomy-The Book of Reminders



Twelve Books of History

1. Joshua-The Book of Conquest
2. Judges-The Book of Confusion
3. Ruth-The Book of Redemption
4. First Samuel-The Book of the Rise the Monarchy
5. Second Samuel-The Book of David's Kingdom
6. First Kings-The Book of Division
7. Second Kings-The Book of Decline
8. First Chronicles-The Book of the Spiritual History of God's People, Part One
9. Second Chronicles- The Book of the Spiritual History of God's People, Part Two
10. Ezra-The Book of the Restoration
11. Nehemiah-The Book of Rebuilding
12. Esther -The Book of God's Providence



Five Books of Poetry

1. Job-The Book of Suffering
2. Psalms-The Book of Praises
3. Proverbs -The Book of Wisdom
4. Ecclesiastes-The Book of Reality
5. Song of Solomon-The Book of Marital Love



Five Books of the Major Prophets

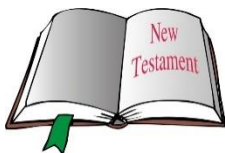


1. Isaiah-The Prophecy of Israel's Messiah
2. Jeremiah-The Prophecy of the Coming Judgment
3. The Lamentations of Jeremiah-The Book of Mourning
4. Ezekiel-The Prophecy of Judgment and Glory
5. Daniel-The Prophecy of the Rise and Fall of Empires

Twelve Books of the Minor Prophets



1. Hosea-The Prophecy of a Faithful God to an Unfaithful People
2. Joel-The Prophecy of the Day of the LORD
3. Amos-The Prophecy of Impending Judgment
4. Obadiah-The Prophecy of Edom's Doom
5. Jonah-The Book of the Merciful God and the Reluctant Prophet
6. Micah-The Prophecy of the Captivity and the Crown
7. Nahum-The Prophecy of the Destruction of Nineveh
8. Habakkuk-The Prophecy of Moral Outrage and Wondering Faith
9. Zephaniah-The Prophecy of Warning and Preparation
10. Haggai-The Book of Rebuilding and Restoring
11. Zechariah-The Prophecy of Messiah and Hope
12. Malachi-The Rebuking of Ritualism



The New Testament is made of **27** Books in **Four** Divisions

History – **Five** Books

1. Matthew – Written to the Jews – Christ as King of the Jews
2. Mark – Written to the Romans – Christ as the Servant of the Lord
3. Luke – Written to the Greeks – Christ as the Perfect Man
4. John – Written to the World – Christ as the Son of God
5. The Acts of the Apostles – The Growth and Development of the Early Church



The Epistles of Paul – **Thirteen** Books



The **Place** Epistles – **Nine** Books

1. Romans – The Book of the Righteousness of God
2. I Corinthians – The Book of Problems in the Church
3. II Corinthians – The Book of the Vindication of Paul's Authority
4. Galatians – The Book of Law vs. Grace
5. Ephesians – The Book of the Body of Christ, His Church
6. Philippians – The Book of Rejoicing and Humility
7. Colossians – The Book of Christ as Head of the Church
8. I Thessalonians – The Book of Living in the Light of Christ's Return
9. II Thessalonians – The Book of Clarification of the Second Coming

The **Person** Epistles – **Four** Books

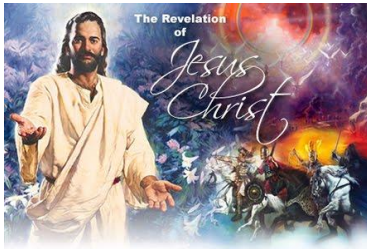
1. I Timothy – The Book of Instructions for a Young Pastor
2. II Timothy – The Book of Paul's Farewell
3. Titus – The Book of Church Order
4. Philemon – The Book of the Appeal to Philemon to End Slavery

GENERAL EPISTLES



The General Epistles – **Eight** Books (General or Catholic Epistles are written by Others than Paul, except possibly Hebrews, and written to the Church in General.)

1. Hebrews – The Book of Better
2. James – The Book of Practical and Applied Christianity
3. I Peter – The Book of Suffering
4. II Peter – The Book of Peter's Farewell
5. I John – The Book of Truth and Light, the Pillars of Fellowship
6. II John – The Book of the Protection of Believers
7. III John – The Book of Christian Hospitality
8. Jude – The Book of Contending for the Faith



Prophecy – **One** Book

1. The Revelation of Jesus Christ – The Book of Christ's Program for the Future

***The Eternal Purpose of God**



Ephesians 1:9-12; 2:4-7; 3:10-11

God has a purpose: to display His glory in human redemption.

- 1. God's purpose is eternal.**
- 2. God's purpose is being executed.**

God has made promises relating to His purpose: seen in the fact that-

- 1. His covenants are called "covenants of promise" (Ephesians 2:12).**
- 2. His people are called the "children of promise" (Romans 9:8).**
- 3. His Son is the certainty of the promises (II Corinthians 1:20).**

God has a plan by which He is moving towards the accomplishment of His purpose.

- 1. His plan centers on the work of a Person—the Lord Jesus Christ.**
- 2. His plan is committed to the care of a Divinely ordained instrument:**
 - a. The man of God— using**
 - b. The Word of God— by the power of**
 - c. The Spirit of God.**

God has a program by which His plan is being effected:

- 1. A program of eight immutable covenants:**
 - a. Edenic**
 - b. Adamic**
 - c. Noahic**
 - d. Abrahamic**
 - e. Mosaic**
 - f. Palestinian**
 - g. Davidic**
 - h. New**
- 2. A program of eight dispensational dealings:**
 - a. Edenic**

- b. Antediluvian
 - c. Postdiluvian
 - d. Patriarchal
 - e. National
 - f. Ecclesiastical
 - g. Messianic
 - h. Eternal
3. A program of eight righteous judgments:
- a. Christ crucified;
 - b. Self-Discipline;
 - c. Divine chastisement;
 - d. Christian service (BEMA);
 - e. National Israel;
 - f. Gentile nations;
 - g. Angels;
 - h. Unserved Sinners (Great White Throne).

God has the power (*δυναμις* and *ἐξουσία*) by which He is executing His program: His Sovereign Rule— The Kingdom of God. Psalm 22:28; 103:19; Acts 1:3; 28:30-31.

Definition: The Kingdom of God is the sovereign rule of God. The Kingdom of God involves: a throne, a King, a domain, and subjects.

1. Six aspects of The Kingdom of God:
- a. Ultimate— the sovereign rule of God over the entire created universe.
 - b. Spiritual— the sovereign rule of God in the hearts and lives of His people.
 - c. Historical— the sovereign rule of God over the nation Israel.
 - i. The Theocracy— the rule of the Divine King: Moses— Samuel
 - ii. The Monarchy— the rule of native Kings: Saul— Zedekiah
 - 1. United Kingdom: Saul—Solomon
 - 2. Divided Kingdom: Rehoboam--Hezekiah (Judah).
 - Jeroboam – Hoshea (Israel).
 - Single Kingdom: Hezekiah— Zedekiah (Judah).

**3. The Dependency – The rule of the alien kings:
Nebuchadnezzar --**

The Man of Sin

- d. Mystery— the sovereign rule of God over professing Christendom**
 - e. Messianic— the sovereign rule of God over the nations of the earth during the Millennium.**
 - f. Eternal—the sovereign rule of God over His redeemed universe.**
- 2. Four manifestations of The Kingdom of God:**
- a. From Adam to Abraham: paternal in character; racial in scope.**
 - b. From Abraham to Christ: legal in character; national in scope.**
 - c. From Pentecost to the Rapture: ecclesiological in nature; international in scope.**
 - d. From the Second Coming of Christ to Great White Throne: Messianic in character; universal in scope.**

*** Based on unpublished class notes taken in Hebrew History Class, Bob Jones University, Professor Jesse Boyd**

Periods of Old Testament History		
Period	Dates	Scriptural Content
Pre-Patriarchal Period	CA 6000-2100 BC	Genesis 1:1-11:26
Patriarchal Period	2100-1800 BC	Genesis 11:27-50:26
Egyptian and Exodus Period	1800-1406 BC	Exodus 1:1-Deuteronomy 34:12
Conquest and Judges Period	1406-1050 BC	Joshua 1:1-I Samuel 10:1
United Monarchy Period	1050-911 BC	I Samuel 10:1-I Kings 12:15
Divided Monarchy to Jehu Period	911-841 BC	I Kings 12:15-II Kings 9:27
Divided Monarchy to Fall of Israel Period	841-722 BC	II Kings 9:27-16:6
Kingdom of Judah Alone to Fall of Judah Period	722-586 BC	II Kings 16:6-25:26
Babylonian Exile and Captivity and Post-Exilic Period	586-420 BC	II Kings 25:26-30; Ezra; Nehemiah

Your Notes:

The Law of Moses or the Pentateuch, or the Torah



The Law of Moses, the Pentateuch (as it is called in the Greek Septuagint [LXX]), or the Torah is composed of the first five books of the

Bible. Moses, the great leader of the nation of Israel, penned these books during his lifetime of leadership over the stubborn and unfaithful nation called Israel. The first five books tell the story of the Jewish people from the creation of man to the death of Moses. These books explain the dealings of God with mankind and the wickedness of even the best of men upon the earth.

The book of **Genesis** is the story of the beginnings of all things through to the death of Joseph in Egypt. It is a book of **explanations** and **preparations**.

The book of **Exodus** tells the story of the **enslavement** of the people of Israel by the Egyptians through the **erection** of the tabernacle in the wilderness by the redeemed nation. The book of **Leviticus** is the record of the **rules for worship** of a holy God set forth to the nation of Israel. The book of **Numbers** is the story of the **forty years wandering** about in the wilderness imposed upon the nation of Israel because of the **lack of faith** and **obedience** which resulted in their failure to cross over into the Promised Land at the expressed command of Almighty God. The book of **Deuteronomy** is the story of the

final instructions of Moses, the man of God, to the nation of Israel before they entered the Promised Land without him.

The Pentateuch is important because it gives us the **promises of God** to Israel, the **pictures of Christ** in the many types found in these five books, and the **wonderful lessons** from the mistakes of the chosen people of God so many years ago. We are reminded of this by the Apostle Paul in 1 Corinthians 10:6: “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.”

Your Notes

Genesis

The Book of Beginnings

Key Verses: 1:1; 3:15; 12:1-3; 17:1- 19; 22:1-14; 26:2-5; 28:13-15; 32:24-30; 45:4-8; 49:10; 50:24-26.

Author: Moses

Key Words: beginning, generation, grace, covenant, evil, bless.

Outline of Genesis

- I. The Creation of the World to the Fall of Man 1:1-3:7
- II. Adam to Noah-the Old World 3:8-7:24
- III. Noah to Joseph-the New World 8:1-50:26
 - A. Noah to Terah 8:1-11:32
 - B. Abraham 12:1-25:18
 - C. Isaac 25:19-28:9; 35:27-29
 - D. Jacob 28:10-37:35; 38:1-30; 46:1-50:14
 - E. Joseph 37:36; 39:1-50:26



The events of the book of Genesis take place chronologically over a great number of years. From the fall of man to the flood of Noah there were approximately **2000 years**. From the call of Abraham to the coming of Christ in the New Testament was approximately **2000 years** as well. Therefore, in the **first nine chapters** of the book of Genesis **half the time span covered by the entire Old Testament appears**. Moses concisely and precisely presents the panorama of the early history of humanity in the first nine chapters of the book of Genesis. Then, he slows down and gives us the account of the lives of just **four men: Abraham, Isaac, Jacob, and Joseph**.

The book of Genesis is full of ironic **contrasts**. It begins with the splendor of newly created time, and ends with the sadness of Joseph being put in a coffin in Egypt. It opens with the power of God creating the world and ends with the Providence of God creating a nation called Israel. It tells of the beginning of time, the world, mankind, the family, sin, death, judgment, promise, covenant, and the promise of the Messiah. In seed form most of the doctrines of the Bible find their root in Genesis.

The characters we find in the book of Genesis are very real and all too human. There is no whitewashing of the record in God's Word. God tells it exactly as it is. He does not just tell us about the faith of His men but also the failures. By looking at and learning from the lives of these great men, we can possibly avoid the mistakes that they made.

'Lives of great men all remind us,
we can make our lives sublime,
and, departing, leave behind us,
footprints on the sands of time.'

Henry Wadsworth Longfellow

There are a number of important concepts in the book of Genesis, but none more important than the **Abrahamic covenant**. This covenant is so important that it would be reconfirmed to each of the patriarchs who followed in the line of Abraham, and was the basis on which God always dealt with the nation of Israel.

The book of Genesis is a true chronicle of the **struggles of some very ordinary men with a very extraordinary God**. It is full of romance and drama. It contains mountain peaks of sublime truth and dismal valleys of awful tragedy. From its pages we can learn many valuable and eternal lessons. A study in the book of Genesis is most practical and rewarding.

Your Notes

Exodus

The Book of Deliverance

Key Verses: 3:1-4:17; 7:1-12:36; 14:13-31; 19:1-40:38

Author: Moses **Date of Writing:** 1450-1410 BC

Key Words: Passover, manna, Tabernacle

Outline of Exodus

- I. The Nation of Israel in Egypt 1:1-12:36
- II. The Nation of Israel in Flight 12:37-18:27
- III. The Nation of Israel at Sinai 19:1-40:38



The Book of the Exodus of the Children of Israel from Egyptian bondage is perhaps the most glorious of the books of the Old Testament. It relates the exciting rescue of the nation of Israel from the cruel treatment at the hands of the Egyptians, who had once been their friends and benefactors under the wise prime minister (grand vizier), Joseph.

After the death of Joseph, the Egyptians grew worried about the presence of the thriving Jewish population in their country. They feared this alien population would be a destabilizing influence especially if the nation of Egypt would have to go to war against any of their nomadic neighbors in the north. The Egyptians decided that they should subjugate the Jews into slavery and when their actions did not produce the desired effect, they decided to eliminate Jewish families by exterminating the male children. However, God overruled, and deliverer named Moses was supernaturally raised up, protected, and prepared to lead the Jewish people to the land of promise.

Humble Moses faced great Pharaoh, who was the most politically powerful man in the world of that time. In a real showdown between the gods of Egypt and the one true and living God, Jehovah God won the freedom of the children of Israel. But this freedom came at the cost of the life of every firstborn child in all of Egypt. Only the children protected behind the bloodstained door of the Passover survived the bloody judgment against the idolatrous Egyptians. Nor was the deliverance without some problems, such as Pharaoh who changed his mind and set the scene for the greatest escape ever recorded when the Jews were able through the miracle of God to pass through the middle of the Red Sea dry-shod while the armies of Egypt perished in the sea while pursuing vainly the fleeing Jews.

The nation of Israel moved through the wilderness having the Lord to meet all of their needs. Finally, they came to the base of Mount Sinai where Moses was given the marvelous law of God and the pattern for the tabernacle which would be built for the service and worship of the God who had set them free. The end of the book is taken up with the elaborate account of the construction and rearing up of the tabernacle.

The Book of the Exodus is filled with many types (pictures) of the Lord Jesus Christ and lessons from the experiences of the nation of Israel, which we are told were written for our instruction (I Corinthians 10:11). While there are some rather complex and difficult descriptions, particularly in the pattern and construction of the tabernacle, this book, when carefully read and studied yields a great number of practical and pointed lessons for us as believers in the Lord Jesus Christ.

God versus the gods of Egypt

Plague	Reference	Egyptian Deity	Notes of Interest
Nile turned to Blood	Exodus 7:14-25	Khnum, Hapi, Osiris	Duplicated by the Egyptians, Also in Goshen, Fish died stinking smell
Frogs	Exodus 8:1-15	Heqt, Hapi	Duplicated by the Egyptians, Also in Goshen
Lice (Word could mean Gnats)	Exodus 8:16-19	Seb, Set, Nut	Not duplicated by the Egyptians, in Goshen, attributed to the finger of God
Flies	Exodus 8:20-32	Ualchit, Re	No more in Goshen

Cattle Disease, "Murrain"	Exodus 9:1-7	Hathor, Apis, Ptah, Mnevis	Impacts personal property, Death of Livestock
Boils	Exodus 9:8-12	Imhotep, Sekhmet, Sun u, Isis	Impacted every Egyptian, Magicians could not appear in court
Hail	Exodus 9:13-35	Nut, Isis, Shu, Seth, Osiris	Very unique storm, Pharoah confesses his sin but repents
Locusts	Exodus 10:1-20	Serpia, Isis, Seth	Pharoah offers a compromise, compromise rejected, Pharoah confesses sin
Darkness	Exodus 10:21- 29	Re, Horus, Nut, Hathor, Atum	Dark at midday, Light was present in Goshen
The Death of the Firstborn	Exodus 11:1- 12:36	All the gods including Pharoah who was a living god.	Judgment on all Egypt, Pharoah had killed the sons of Israel, Pharoah now lets Israel go and then repents

Your Notes

Leviticus

Theme: The Book of Worship

Author: Moses

Date of Writing: Between 1450-1410 BC (but the events of the book encompasses only a one-month period)

Key Verses: 11:44,45; 19:2; 20:7, 26

Keywords: holy (eighty-seven times); atonement (forty-five times); the Lord spake, said, commanded (fifty-six times); priest; sacrifice; blood; and offering.

More than any other book in the Bible, the book of Leviticus reports the exact words of God. It can be divided like this:

Outline of the Book of Leviticus

- I. The Offerings of the Children of Israel 1:1-7:38
- II. The Priests of the Children of Israel 8:1-10:20
- III. The Worship of the Children of Israel 11:1-27:34
 - A. The Laws of the Clean and the Unclean 11:1-15:33
 - B. The Laws of the Day of Atonement 16:1-34
 - C. The Laws of the Conduct of Israel 17:1-20:27
 - D. The Laws of the Priesthood 21:1-22:33
 - E. The Feasts of the LORD 23:1-44
 - F. Additional Laws of Conduct 24:1-27:34

The book of Leviticus is probably the most neglected book in the entire Word of God. **Yet, the Lord Jesus Christ repeatedly quoted from the book of Leviticus in His victorious battle with Satan during His own temptation.** Perhaps we would all do better to spend more time in the book of Leviticus! We neglect the book of Leviticus at our spiritual peril.

The sacrifices described in the book of Leviticus point to Christ in type (picture) and shadow (prophecy). The laws of holiness and purity described in the book of Leviticus witness to the righteousness of God and show us our own great sinfulness and need. The frequent mention for the need for a blood atonement in the book of Leviticus speaks of the plan of God to save a poor lost world by the death of the Lord Jesus Christ, the Lamb of God, on the cross of Calvary.

The Sacrifices

- I. The “Sweet-Savor” Offerings-Propitiatory (appeasing the righteous anger of God for the sin of man).

- The Burnt Offering: Leviticus 1:1-17; 6:8-13 -picture Christ's inherent excellency
- The Meat Offering: Leviticus 2:1-16; 6:14-23-picture Christ's sinless humanity
- The Peace Offering: Leviticus 3:1-17; 7:11-36-picture Christ as our peace

These offerings are propitiatory in that they picture the work of Christ Jesus on the cross which satisfied all the righteous demands of a holy God and provided a basis upon which a righteous God could extend grace to His fallen creature's and yet remain holy.

II. The "Non—Sweet-Savor" Offerings-Expiatory (exhaust the wrath of God)

- The Sin Offering: Leviticus 4:1-35; 6:24-30-the wrath of God exhausted
- The Trespass Offering: Leviticus 5:1-6:7; 7:1-10 -the guilt of the sinner removed

These Offerings are expiatory in that they deal with two of the greatest foes we have to face: **the wrath of God** justly deserved for our sins and **the sense of guilt** we all carry with us.

The Special Days

- Sabbath Leviticus 23:1-3 A Day of Rest, a rest for the people of God
- Passover Leviticus 23:4-5, 14th day of 1st month (Nisan) pictures the crucifixion
- Unleavened Bread Leviticus 23:6-8, Nisan 15-21, pictures feasting on Christ as the Bread of Life, temporary nature of the Christian life upon the earth, the need for purity in the Christian life
- Firstfruits Leviticus 23:9-14, Nisan, the Morrow after the Sabbath upon which Passover falls (this would always be a Sunday), pictures the resurrection of the Lord Jesus Christ from the dead on the third day
- Pentecost Leviticus 23:17-22, fifty days after the feast of the Firstfruits in the month Sivan, pictures the advent of the Holy Spirit and the birth of the Church
- Trumpets Leviticus 23:23-25, The 1st day of the seventh month (Tishri), pictures the re-gathering of the nation of Israel, pictures the Rapture of the Church
- The Day of Atonement (Yom Kippur) Leviticus 16:1-34; 23:26-32, the 10th day of the seventh month (Tishri), the only Fast authorized in the law, pictures the atoning work of Christ on the cross, the only time in the yearly celebration of the Jews that the high priest entered into the holy of holies with the blood of atonement

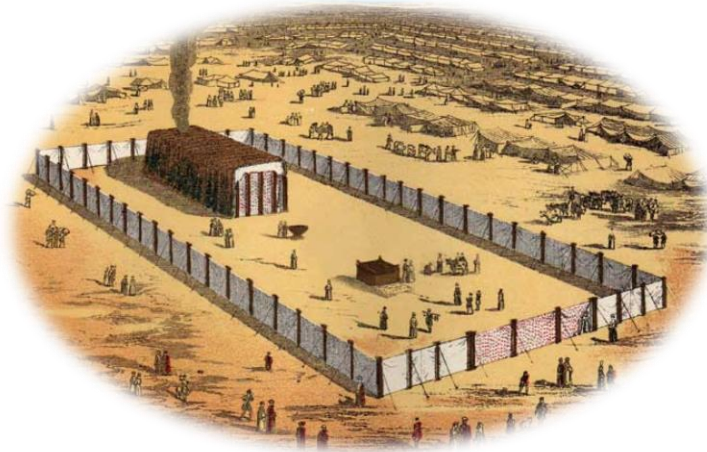
- The Feast of Tabernacles Leviticus 23:33-43, the fifteenth through the twenty-second day of the month Tishri (7th month), an elaborate feast featuring the camping of the children of Israel in tents or booths to remind them of their wilderness experience, pictures the millennial kingdom with God in the midst of his people

Sacrifices during the Feast of the Tabernacles Day by Day

Day	Bullocks	Rams	Lambs	Goats
15 th	13	2	14	1
16 th	12	2	14	1
17 th	11	2	14	1
18 th	10	2	14	1
19 th	9	2	14	1
20 th	8	2	14	1
21 st	7	2	14	1
22 nd	1	1	7	1
Total	71	15	105	8

Grand Total of All Sacrifices: 199 Sacrifices

- Jubilee Leviticus 25:28-55, began on the Day of Atonement once every fifty years, the year after every seventh sabbatical year, pictures the millennial kingdom, all debts relieved, all servitude ends, “sold” property reverts to its original owner



Your Notes

Numbers

Theme: The Book of Wanderings

Author: Moses

Date of Writing: 1450-1410 BC, covers from thirteen months after the Exodus until the end of the forty years wandering

Key Verses: 13:1-14:45

Keyword: numbered, the LORD spake, tabernacle, priest, bless, curse, offering

Outline of Numbers

- I. Israel Preparing to Leave Sinai 1:1-10:10
- II. Israel Rebelling Against God 10:11-14:45
- III. Israel Wandering in the Wilderness 15:1-25:18
- IV. Israel Preparing to Enter the Promised Land 26:1-36:13

From some of my class notes in college, the books of Leviticus and Numbers compared and contrasted:

Leviticus

The Believer's Worship
The Believer's Purity
The Spiritual Position
Our Condition Within
Ceremonial
Sanctuary Prominent
Our Privileges
Our Fellowship with God
Our Devotion to God
Priests and Access to God

Numbers

The Believer's Walk
The Believer's Pilgrimage
The Spiritual Progress
Our Condition Without
Historical
Wilderness Prominent
Our Responsibilities
Our Faithfulness to God
Our Direction by God
Levites and Service for Men

There are a number of types in Numbers: The Rock (I Corinthians 10:4); the serpent on a pole (John 3:14); the daily manna (John 6:32); the Star out of Jacob (Numbers 24:17 cp. Matthew 2:1-12).

The book of Numbers takes its name from the two numberings of the people recorded within its pages. It is one of the most discouraging and disappointing of the books of the Bible, for the children of Israel failed to act upon God's orders and doomed themselves to forty years of aimless

wandering in the wilderness of Kadesh-Barnea. All of those who were twenty years of age or older at the time of the failure of Israel to act on God's instructions died during this time with the exception of Joshua and Caleb, who were outvoted by the faithless Israelites. Miriam and Aaron will both die during the years covered by this book. Moses is condemned to die without reaching the Promised Land because of his pride and presumption in striking the rock the second time- thus ruining a beautiful type of Christ.

The book tells of the lessons Israel learned under the discipline of the Lord. It tells of the danger of compromise in the strange and mysterious account of the would-be prophet, Balaam. It speaks of the consequences of discontent as in the case of the gainsaying Korah and the judgment of the fiery serpents. One of its greatest spiritual lessons is to remind us that no matter how often or grievously we fail, God is not about to give up on us!

Deuteronomy

Theme: The Book of Reminders

Author: Moses

Date of Writing: 1450-1410 BC

Key Words: remember, obey, blessing, cursing

Outline of the book of Deuteronomy

- I. The First Speech of Moses 1:1-4:49
- II. The Second Speech of Moses 5:1-26:19
- III. The Third Speech of Moses 27:1-28:68
- IV. The Fourth Speech of Moses 29:1-30:20
- V. The Fifth Speech of Moses 31:1-29
- VI. The Song of Moses 31:30-32:47
- VII. The Farewell of Moses 32:48-34:12*

*This section of the book of Deuteronomy was possibly partially written by Moses with the account of his death and burial completed by Joshua, or just as likely it was given to Moses to be set down in advance of his own death.



The word *Deuteronomy* comes from a combination of two words that mean “second law.” The book of Deuteronomy is really a collection of instructions given to a new generation of Israelites who were about to enter into the Land of Promise upon the death of Moses. It is more or less Moses’ final warnings and encouragements to those who would really need them later.

In the addresses of Moses, there is a retelling of the history of the deliverance of the nation of Israel from Egyptian bondage, a retelling of the dreadful errors that resulted in the judgment of God on the preceding generation, and a repeating of the principles of the Jewish faith.

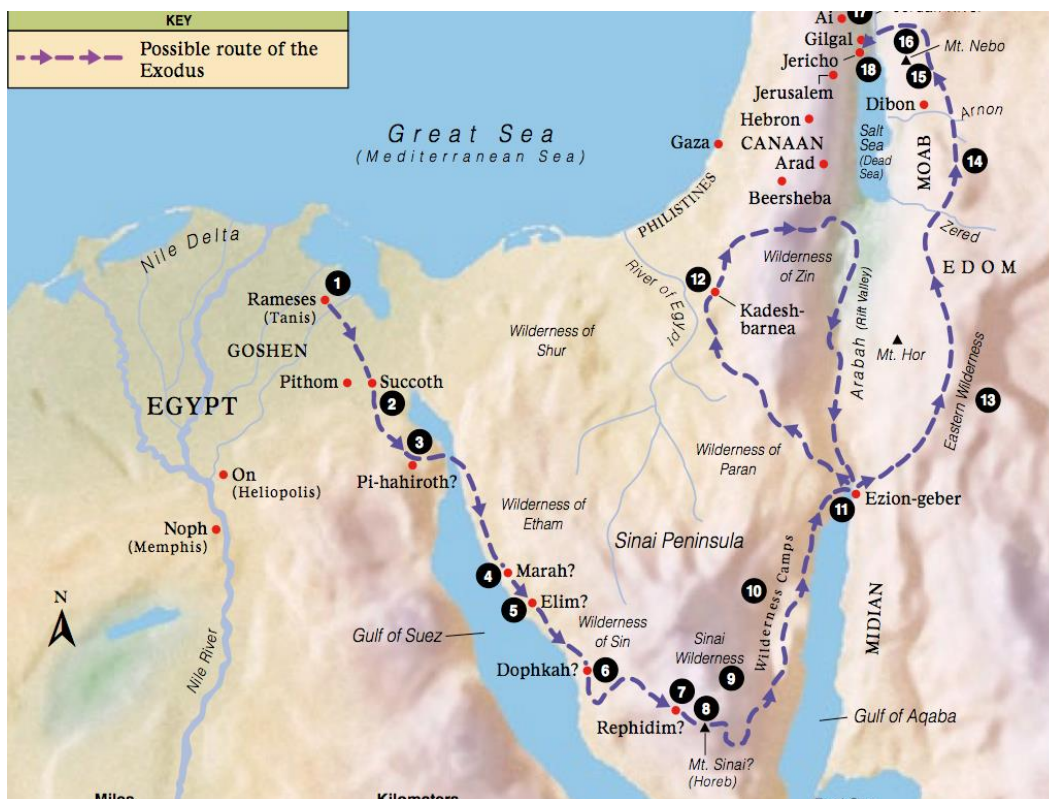
The following interesting summary from unpublished class notes taken during my undergraduate years may prove helpful here. “Deuteronomy stands in relation to the four preceding books as much as John’s Gospel does to the Synoptic Gospels-each gives the spiritual significance to the preceding historical facts. The dominating notes of the preceding books are all here- the choice is Genesis; the deliverance of Exodus; the holiness of Leviticus; and the guidance of the book of Numbers. The following

comparison will help us understand the distinctive role that each places in the Torah.

Book	Role	Aspect
Genesis	God's Sovereignty	God's Plan
Exodus	God's Charity	God's Power
Leviticus	God's Sanctification	God's Person
Numbers	God's Severity	God's Providence
Deuteronomy	God's Solemnity	God's Principles

The importance of Deuteronomy is seen in a reference it makes and the reference made to it in other books of the Bible. Girdlestone finds Deuteronomy no fewer than 259 references to the preceding books: thirty to Genesis; ninety-four Exodus; sixty-one Leviticus; and seventy-four to the book of Numbers he finds no fewer than 356 references in the Old Testament books to the book of numbers. Another source finds no fewer than ninety-six quotations or allusions in the New Testament, and these, in Matthew, Mark, Luke, Acts, Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Second Thessalonians, First Timothy, Titus, Hebrews, James, Jude, and the Revelation of Jesus Christ. This represents seventeen of the

twenty-seven
books of the
New
Testament.



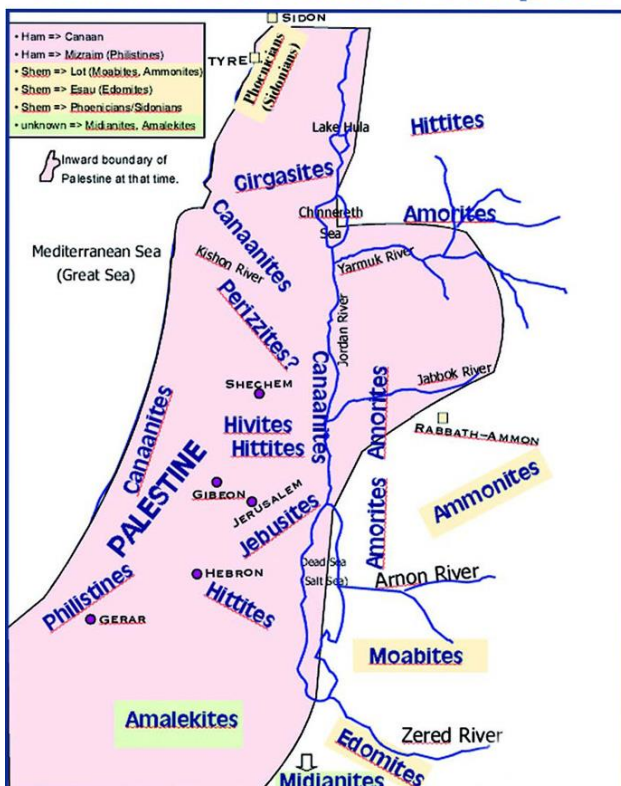
The Historical Books

(Joshua-Esther)



The Pentateuch traces the birth, growth, and early days of the nation of Israel. But the story of Israel does not end with the closing of the Pentateuch. Deuteronomy ends with the death of Moses and the nation of Israel preparing to cross the Jordan River into the Land of Promise. The historical books pick up the thrilling story of Israel's triumphs and tragedies from the early days of the conquest of the land to the return of the captive Jews from their Babylonian exile many years later.

Canaan at the time of Conquest



The book of **Joshua** details the conquest of the promised land under the godly and capable leadership of the servant of Moses, Joshua. It lays the foundation for the division of the land and explains how the Jews only had a partial victory because they failed to carry out God's instructions fully. While modern theologians often chafe at God's command for the children of

Israel to exterminate the Canaanite peoples inhabiting the land at the time of the conquest, the subsequent history of the nation Israel with all of its failures and tragedies can be traced entirely to the nation's failure to perform the radical surgery necessary to remove the Canaanite cancer. For after the death of Joshua, they would descend upon the nation of Israel a period of darkness, depravity, defeat, disunity, division, and discord! During this time the Jewish people would adopt the sinful practices of their neighbors, forsake the God of their salvation, and eventually become dominated and oppressed by the very people they should have removed. Then the Jews would cry out to God in repentance for deliverance and God would respond by sending them a deliverer called a "judge." Part warrior, part statesman, part prophet, these judges delivered the children of Israel time and time again from their foes, creating for a short time a respite from the oppression of their enemies. This sad and cyclical story makes up the little book of **Judges**.



The charming little book of **Ruth**, like a sparkling gem, is set against the backdrop of the dark days of the Judges. It tells the lovely story of the love and affection of a wealthy farmer for a Moabite widow. Not only does it give a revealing picture of what life was like in those days but it also gives us the background of the family of David who would rise from rags to riches to become Israel's greatest king. It tells

us of a Gentile woman who by the grace of God got into the line of Christ. And most wonderfully of all, the book of Ruth explains for us in a very practical sense the wonderful concept of the kinsman redeemer.



The books of **First and Second Samuel** tell us the story of the rise of the Hebrew monarchy beginning with Samuel, the last of the judges, and ending with the purchase of the temple grounds by the aging yet exalted King David. These books tell in a powerful and personal way the story of the rise and rejection of Saul; the growth and development of a man after God's own heart, King David; and the land over which they ruled.

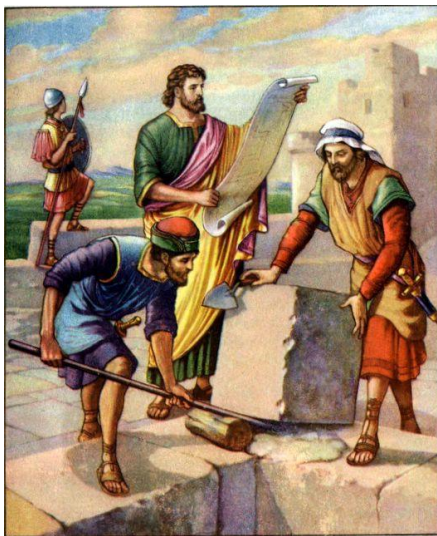
The kingly narrative continues in the books of **First and Second Kings**. In these accounts, which began with the struggle among David's sons to succeed him in his old age, is the story of the glory of the Solomonic kingdom which was speedily followed after his death by the division of the nation into separate kingdoms. The Northern Kingdom, Israel, was ruled over by a succession of dynasties of wicked and idolatrous kings. The Southern Kingdom, which was ruled over by the house of David, sometimes by weak and evil kings, and sometimes by good, wise, and spiritual men. The sin of idolatry in the Northern Kingdom eventually led to the Assyrian captivity for

those in the northern area. The Southern Kingdom lasted a few more years,



but was eventually overcome by the neo-Babylonian Chaldean Empire in 586 BC. The books of the Kings then end with the tragic consequences of the failure of the monarchy in the nation of Israel.

Likewise, **First and Second Chronicles** tell the story of the history of the nation of Israel. But they are broader and deeper, beginning with the creation of Adam and his genealogy and ending with the decree to free the exiled captives to return to Judah and their beloved Jerusalem. The Chronicles are written and more from a spiritual perspective and give us deeper insight into the characters and issues that the historical accounts of the Kings engender.



The later history of the children of Israel is given in the books of **Ezra**, **Nehemiah** and **Esther**.

The book of **Ezra** tells the story of the return of the exiles to the Land of Promise and their efforts to rebuild the temple and reinstitute the Jewish religion and culture. **Nehemiah** picks up the same narrative as the new governor,

Nehemiah takes up his imperial commission on behalf of the Persian king,

the Jewish people, and the God of Israel to rebuild the walls of the city of Jerusalem. Nehemiah's difficulties and struggles are the backdrop for the beginning of 400 silent years that will make up the space between the Old and New Testaments.



The little book of **Esther** is the final book in the historical section of the Word of God. It details the lives of the Jews during the exile while Ezra and his band were returning to Jerusalem to set up life once again.

Those Jews remain behind faced incredible opposition and persecution from those who hated their single-minded devotion to the one, true and living God. The book of Esther tells of a plot to exterminate the Jewish race because of one man's anti-Semitism. It tells the story of how God used an orphaned Jewish girl and her intelligent uncle to save the Jews and gain protection in the Empire.

This perhaps is a helpful place to put the books of the Old Testament in their proper chronological order:

The Main Book

Genesis

Exodus

Numbers

Joshua

Other Books Written or Occurring at the same time

Job

Leviticus

Deuteronomy

Judges

I Samuel

II Samuel

I Kings

II Kings

Daniel
Ezra

Nehemiah

Ruth

Some Psalms

Psalms

I Chronicles, Song of Solomon, Ecclesiastes,
Proverbs

II Chronicles, Obadiah, Joel, Jonah, Amos, Hosea,
Micah, Isaiah, Nahum, Zephaniah, Habakkuk,
Micah, Lamentations

Ezekiel
Esther, Haggai, Zechariah

Malachi

Your Notes

Joshua

Theme: The Book of Conquest

Author: Joshua

Date: 1400-1370 BC

Key Verses: 1:8-9; 8:30-35; 24:14-28

Keywords: inheritance, lot, border, courage, smote, utterly destroyed

Outline of Joshua

I. Preparations for the Conquest of Canaan 1-5

II. Description of the Conquest of Canaan 6-12

III. Division of the Conquered Land of Canaan 13-24

The Book of Joshua is the story of how God gave His people the land which He promised them. He made them work and battle for it, but always supernaturally intervened in order to assure the victory would be theirs. It is in many ways the story of the struggles of the people of God down through the generations of time. We are not given the promises of God in order to sit back and let Him do everything for us, but we are told to take these promises and put them to work in a world of trouble and difficulty.

Moses had died and had been buried by God. But the great work of shepherding the nation of Israel was not yet finished. To that work God called a faithful man, Joshua the son of Nun. Joshua had been Moses's chief lieutenant and military commander since the nation had been set free from Egyptian bondage. He faithfully served Moses and was never more than a few steps away from the great man of God. With Moses's death, the mantle of leadership was placed squarely upon his shoulders. Joshua was ready. Joshua had been in the land before, being one of only two men who would strongly recommend possessing the Land of Promise. He was given the commission to take up the position of Moses by God Almighty and along with it he was given what would prove to be the formula for success for any faith endeavor: "this book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua 1:8

The Nation of Israel, at last, crossed over the River Jordan, which unfortunately has been used as a symbol of death, and crossed into the Promised Land, which is equally unfortunately equated with heaven. The

truth is the River Jordan, if it symbolizes anything, is a symbol of commitment to God, and the Promised Land, a place called life where we fight the battles of faith throughout our existence on earth.

After renewing the sign of circumcision, the Jews began their conquest of the Promised Land beginning with the central area near Jericho, they exterminated and drove out the inhabitants of the land. They experienced the first of their great victories at mighty Jericho by following the Lord's commands. But then at Ai, a relatively small and unimportant town, they received a massive defeat. As was later discovered, one of their number had sinned against God in the Jericho campaign and kept the material that had been under the ban. They rapidly learned that victory was dependent upon obedience. This was a lesson that would have to be learned over and over again in the nation's history.

Moving south and later north, the victorious army of God's people managed to fulfill most of the Lord's commands concerning driving out the Canaanites. But their incomplete obedience in some areas later proved to be a real thorn in the flesh of the nation of Israel.

The conquered Land was then divided among the tribes, and after a strict warning to remain faithful to the Lord, Joshua sent them off to their inheritance and retired to enjoy the land that the Lord his God had given him. Joshua died soon after and went on to a far greater inheritance on high!

Your Notes

Judges

Theme: The Book of Confusion

Key Verses: 21:25

Author: Unknown

Date: 1370-1060 BC

Key Words: did evil, sold into the hand, cried unto the LORD, the LORD sent

Outline of Judges

- I. The Circumstances Leading up to the Judges 1:1-3:6
- II. The Ministry of the Judges 3:7-16:31
- III. The Moral Climate at the Time of the Judges 17-21

The following chart is quite helpful in summarizing the period of the Judges:

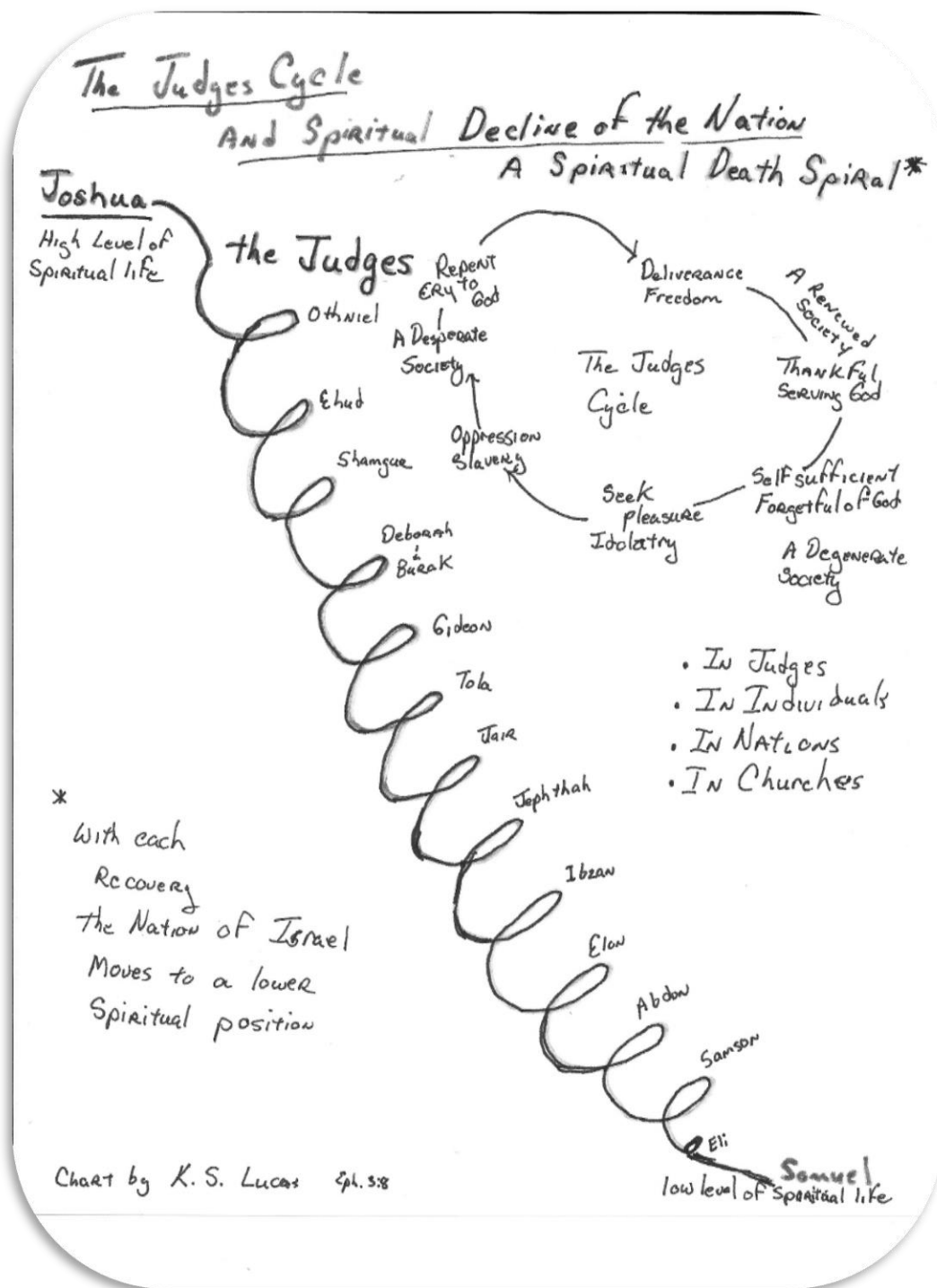
Judge	Enemy	Years of Oppression	Years of Freedom	Approximate Date	Scripture References
Othniel	Mesopotamia	8	40	1374-1334	3:9-11
Ehud	Moab, Ammon, Midian	18	80	1316-1235	3:15-30
Shamgar	Midian	?	?	Around 1230	3:31
Deborah & Barak	Canaan	20	40	1216-1176	4:4-5:31
Gideon	Midian	7	40	1169-1129	6:11-8:35
Tola	Amalek		23	1120-1097	10:1-2
Jair	Amalek		22	1120-1097	10:3-5
Jephthah	Ammon	18	6	1085-1075	11:1-12:7
Ibzan	Ammon		7	1079-1072	12:8-10
Elon	Ammon		10	1072-1062	12:11-12
Abdon	Ammon		8	1062-1054	12:13-15
Samson	Philista	40	20	1095-1075	13:2-16:31

Chaos and spiritual and moral declension marked the period of the Judges. There is an interesting cycle which has been noted by Bible students in the book of Judges. First, there is an apostasy from the truth, which is followed by the LORD giving Israel into the hand of their enemies. After they are sorely oppressed, the nation repented of its sin, turned to the LORD, and He sent a deliverer or a judge. The judge then overthrew the enemy and for

a period of that judge's life the nation remains at peace. But at the death of the judge, the nation once again sins against the LORD and the cycle starts all over again. (See the chart on the next page.)

The movement in the book of Judges is always downward. The sins of the

nation each time grow blacker, the span between oppressors shorter, and the spiritual and moral qualities of the judges weaker. The last of the judges in the book of Judges, Samson, is scarcely better than the people he is fighting against. The nation of Israel is, by the end of this book, about to crumble into the rubble of moral and spiritual decay. It was perhaps the



darkest hour, until they denied their Messiah, in the history of this great spiritual people.

Your Notes

Ruth

Theme: The Book of Redemption

Key Verses: 1:16-17; 2:12; 3:9,11-13; 4:4-6,9-17

Author: Unknown

Date of Writing: Sometime during the kingship of David but before Solomon

Key Words: famine, left, return, Bethlehem, kinsman, glean, threshing floor, redeem

Outline of Ruth

- I. Ruth Deciding 1
- II. Ruth Serving 2
- III. Ruth Requesting 3
- IV. Ruth Rewarded 4

The most charming little book in the Old Testament is, without a doubt, the book of Ruth. It is an exposition of the Old Testament concept of the kinsman-redeemer, which in so many ways, is a picture of the death of Christ for us upon the cross. It also serves as an explanation of some of the customs and flavors of daily life during the time of the judges. It is an expansion on the history of David who was Israel's first effective King, for Ruth was David's great-grandmother.

Ruth, a Moabitess a widow of an Israelite, returns to the city of Bethlehem with her mother-in-law, Naomi, giving up her own home and her own gods for belief in the one true and living God. She, by chance, ends up gleaning in the field of the wealthy relative of her dead husband, Boaz. In reality, it was not by chance after all, because God had effectively brought Ruth and Boaz together. It becomes abundantly clear that Boaz falls in love with Ruth and seeks to rescue her from poverty by claiming his right as her kinsman redeemer. The kinsman redeemer had to meet three qualifications:

- he must be a near kinsman
- he must be willing to redeem
- he must be able to redeem

Boaz meets each of these qualifications, however there was a kinsman who was nearer in relationship. However, this nearer kinsman proved neither to be willing or to be able to perform the duties of the kinsman redeemer. So, Boaz is able to save and restore the woman he loved and as a result place this little Moabite girl into the line of the Lord Jesus Christ.

Here are a couple of quotations concerning this little book that some of its importance perfectly:

“The Book of Ruth is one of the smallest in the Old Testament, but it abounds with material for homiletical instruction. It was admitted to the canon of the holy Scripture not merely on account of its ultimate aim and issue, but also for the instructiveness of the narrative itself. The Old Testament points everywhere through history to completion, even as Christ himself points out: I am the WAY, the TRUTH, and the Alpha and Omega.

The book of Ruth does not preach by means of mighty deeds of war inspired by faith, like those of Gideon and Sampson, but by acts of love, which demand no less strength of soul. God can be praised not only with timbrels and trumpets, but also in quietness and silence. There is a heroism of faith in the family at the sickbed, and in grief for those we love, which is not inferior to Barak. Jephthah found it easier to triumph over Ammon than to subdue his sorrow on account of his daughter. It is often easier to die for the faith, then in the midst of men, to live for it.

This book tells of no prophetic women like Deborah. But it tells of women whose hearts were capable of pure love, and such love is always prophetic. The fires which rows a nation to enthusiasm glowed in Deborah; but the women of our book burned the gentle fires of the household hearth, which distress and desertion cannot quench. The book of Judges tells of a prophetess who is as strong as a man; the book of Ruth tells us of a man who was as tender as a woman.

No Psalms lift up their lofty strains in the book of Ruth. The scene of its history is not laid in the temple where the harp of God resounds. Its central figure is neither King nor Poet. But the whole Psalter was born of the suffering and love of God, like as David, the psalmist, descended from Ruth. A people must first have families in whom God is manifested by love and truth, before inspired singers can rise up from it to tune their hearts with power...

Our book contains no stern denunciations nor sorrowing lamentations over Israel, its peoples, princes, and priests; but deeply impressive, penetrating to the heart, is the instance it gives us suffering, love, and victory. Its purpose is not, like Daniel, to unveil the destinies of nations and the world; but at its close appears the Son of David into whose Godhood all history empties as rivers into the ocean. No miracles occur in it like that of three Hebrew men in the fiery ovens; but it tells of three believing ones, who in the glowing heat of suffering and temptation, were found strong and true.”-John Peter Lange

and this quotation from Dr. J Vernon McGee:

“The Book of Ruth is unique in that it reveals the only example in the Bible of the kinsman-redeemer at work. Here in is a detailed account of the Hebrew goel functioning in his full capacity. There could be no redemption for either property or the individual without the person of the kinsman redeemer. Unless the work of the kinsman redeemer is adequately apprehended, there cannot be a comprehension of the work of redemption. Redemption requires a kinsman redeemer.

Boaz furnishes us with a miniature figure of the Lord Jesus Christ as the redeemer. Boaz is the type (picture). Christ is the archetype (reality). A full treatment of the theme of redemption necessitates a careful consideration of the book of Ruth. This, however, has often been neglected by many reputable writers on the theme of redemption. Jonathan Edwards in the **History of Redemption**, Stuart Robinson in the **Discourse on Redemption**, and Sir Robert Anderson in **For Us Men** entirely omitted any reference to the book of Ruth. This seems all the more remarkable as each one of these writers trace the history of redemption through the Old Testament, paying particular attention to the figures and types.

As a result of this method of writing, redemption has come to mean a cold business transaction devoid of any personal element. God did not buy man on the slave market of sin as a chattel is bought and sold. Redemption is not the story of a sharp trader who made a profitable investment in the markets of trade. No, a thousand times no! Redemption is a love story of a kinsman who neither counted the cost nor figured out the profit or loss, but for joy paid an exorbitant price for one that he loved. The book of Ruth declares that redemption is not a business transaction but a love affair. The personal

element must not be withdrawn from the doctrine of redemption or the most vital part will be sacrificed.”

The Kinsman-Redeemer גאל

Theory	Reality	Fulfillment
Key passage: Leviticus 25	Key passage: Ruth 3, 4	Key Person: The Lord Jesus Christ
The kinsman redeemer must be a close relative. Leviticus 25:25, 48, 49	Boaz was a near kinsman, but there was another with a better claim. The nearest kinsman got the opportunity. Ruth 2:20; 3:12-13; 4: 14	The Lord Jesus Christ had to become fully man and, at the same time, retain his full deity- the incarnation became a necessity. The virgin birth, the hypostatic union. Matthew 1:18-23; Galatians 4:4-5; Hebrews 2:13-18
The kinsman redeemer must be able to pay the price of redemption. Leviticus 25:25-27, 47-53	The other kinsman could not fulfill his obligation without marring his own inheritance. Ruth 4:6 Boaz, on the other hand, was fully able to fulfill the obligation. Ruth 3:13; 4:9-10 (cp. With Ruth 2:1)	The Lord Jesus Christ had no sin of his own and hence was able to pay the sin debt of the whole of humanity. Hebrews 7:24-28; 10:4-14.
The kinsman redeemer must be willing to pay the price of redemption. Leviticus 25:25-26, 47-49.	The kinsman was willing, but not able. Ruth 4:4, 6 only Boaz was both willing and able. Ruth 3:11, 13; 4:10.	The Lord Jesus Christ came voluntarily and joyfully to pay all the sin debt for all of humanity because of his love and grace. Romans 3:24-26; John 10:17 ff.



I Samuel

Theme: The Book of the Rise of the Monarchy

Author: Samuel and others

Date: About 115 years between Samuel the last of the judges and David's ascent to the throne at the death of Saul

Keywords: King, Samuel, Saul, David

Outline of First Samuel

I. Focus on Samuel 1-8

II. Focus on Saul 9-16

III. Focus on David 17-31

Out of the chaos and confusion of the period of the Judges, God was preparing the nation of Israel for the coming of the Hebrew monarchy. Because there was no central authority, like Moses, in Israel the people did what they considered to be right "in their own eyes." This resulted in the utter downfall and near destruction of the nation of Israel.

This book recounts this turbulent period in the history of Israel through the lives of three unique individuals: Samuel, Saul, and David. Samuel, who was the last of the judges, bridges the gap between the period of the judges and the period of the monarchy. Uniquely born and dedicated to the Lord as a young child, Samuel ruled over Israel in justice, honesty, and integrity until his old age. Unfortunately, the sons of Samuel turned out to be vile and corrupt men, so Israel implored Samuel to give them a king before he died and left his sons to rule over the nation. This reminds us that neither integrity nor godliness is a genetically inherited trait.

The call for a king on the part of Israel was premature on the part of the nation. God, however, decided to teach them about the dangers of the monarchy before He brought His man on the scene. God chose a man in Saul who would please the people's expectations. A head taller than all the people, handsome, physically brave, and at first humble, King Saul would prove to be a disaster because of his disobedience to the Lord. At last driven mad with jealousy and separated from the blessing of God, Saul fell in the battle of Mount Gilboa. He was a testimony to the fact that the People's choice and God's choice are seldom the same.

God had been forming the character of the young man named David in the hills around Bethlehem. David was to become "a man after God's own heart." He was to be one of the greatest spiritual leaders of the nation of Israel, at least since the days of Moses. He was a man with the courage of a lion, the

compassion of a woman, the soul of a poet, the hand of a warrior, the heart of a prophet, the mind of a philosopher, and the bearing of the King! David became the court musician for Saul. Then he became the champion of the nation of Israel in a very one-sided fight with the giant Goliath of Gath. He became a part of the royal household through a marriage to Saul's daughter, but his service for his king and country caused him to become beloved in the eyes of his countrymen and hated in the eyes of the King. David was eventually forced to flee for his life from Saul who actively sought to kill him, and did not stop hounding him until the battle that took Saul's life.

The book of First Samuel is full of practical lessons from the lives of these three very extraordinary man. They can teach us much of how we should live in this aggressive, "dog-eat-dog" world in which we live today.

Your Notes

II Samuel

Theme: The Book of David's Kingdom

Author: Unknown

Date: During the reign of great King David

Key Verses: 7:4-14

Outline of Second Samuel

- I. David's United Monarchy Established 1:1-5:5
- II. David's Unique Military Encounters 5:6-10:19
- III. David's Unusual Moral Escapades 11
- IV. David's Uncomplaining Reception of Punishment 12-20
- V. David's Closing Days 21-24

King David of Israel is no doubt one of the greatest figures in Jewish history. We still reap the legacy of his reign in many of the Psalms that he wrote as king upon the throne. His kingdom, chiefly chronicled in this book, was the great shining standard by which all future Jewish kingdoms would be judged-while other kings might have more power or native cunning, none could match King David in their love for the things of God.

Second Samuel begins with the death of King Saul and Crown Prince Jonathan, leaving a power vacuum and splitting the nation between the Northern Kingdom with its ineffectual leader, Ishbosheth, the son of Saul, and the Southern Kingdom which was ruled by King David in Hebron. Intrigue between the rival courts eventually led to the death of David's rival, but not by the order and blessing of David. When the nation discovered the truth and saw the upright conduct of King David, they turned to him and he consolidated the entire kingdom of Israel into his rule.

This book tells the story of the growth and expansion of the fledgling kingdom into a real world power. The new Kingdom would be ruled from the newly captured Jebusite stronghold called Jerusalem. The ark of the covenant was placed there and David sought permission from the Lord to build God a great temple to house the ark. This permission God refused, but He promised to allow David's son to build the temple. God made a wholly gracious covenant with David establishing his line as the true line of kings of Israel forever, and prefiguring the coming of the Lord Jesus Christ to rule and reign over the house of David forever more.

But God also tells of the failings of his in the life of David which was so pure for so long, carries one very dark stain. King David committed adultery with the wife of one of his most loyal military officers, Uriah the Hittite, and after conniving to deceive him without success, David ordered a setup which resulted in the death of a faithful and innocent man. Then, after a decent period of mourning, David took Uriah's wife, Bathsheba, and made her his wife.

In a sense, David thought he gotten away with murder-no man knew the truth! But God saw all. God sent his prophet, Nathan, to David, and in one of the most dramatic confrontations in the Old Testament, David was brought to instant and complete repentance.

However, for the rest of his reign, David has to pay a very heavy price for his sin: the child born as the fruit of David's sin died at birth; his daughter was molested by her half-brother; one of his sons was murdered by another; and the son he loved the most, Absalom turned against him seeking to overthrow. David's rule was eventually restored and he spent his last years in peace and in the contemplation of the grace of God. But God never took the lash off David's back, nor ever allowed him to be fully at rest. The lady of the transgressors is hard, especially when the transgressor is "a man after God's own heart."

Your Notes

I Kings

Theme: The Book of Division

Author: Traditionally attributed to Jeremiah

Date: Written about 550 BC, Tells the events from the death of David to the reign of Ahaziah in 841 BC

Key Figures: Solomon, Jeroboam, Ahab, Jezebel, Elijah

Outline of First Kings

I. A Short History of the United Kingdom 1-11

II. A Sorted History of the Divided Kingdoms 12-22

The Book of First Kings opens with the unparalleled kingdom of Solomon. All of Israel is at peace and content when young Solomon is placed on the throne. Israel was at the zenith of her power and wealth poured into the kingdom through the efforts of the enterprising Solomon who attempted to make Israel a major naval power. With God-given wisdom, Solomon ruled wisely and made the throne of Israel the great focal point of philosophers and scholars the world over. But, Solomon, for all his wisdom and wealth, succumbed to the wiles of his foreign wives, received as tokens of the treaties made with the other countries around about Israel. They eventually convinced him to tolerate the introduction to idolatry into his kingdom. This was met with a judgment from God that part of his kingdom would be taken from his seed upon his death. Solomon was a great man indeed, but he never did rise to the same spiritual height as did his father.

Solomon's son was foolish enough to disregard the feelings of the people upon his ascent to the throne after his father's death. Thus the prophecy made to Solomon came true. Two tribes remained under the control of the house of David while the ten northern tribes split off to form a new nation. The Northern Kingdom was called Israel. The Southern Kingdom was called Judah. The rest of the book gives the history of these two rival kingdoms as they warred with each other and their neighbors' roundabout them.

Jeroboam, upon his rise to the throne of the Northern Kingdom of Israel, realized the danger in allowing the people of his kingdom to continue to worship God at Jerusalem in the Southern Kingdom. Eventually they might just decide that since they worship the same God that they ought to be one

kingdom again, and exclude his posterity from the throne. Thus he devised a clever system of worship which was similar to the worship of the Lord, but was centered in Dan and Bethel-the Northern Kingdom's northernmost and southernmost points. This made the worship centers created by Jeroboam easily accessible to any worshipper or North or South. This, of course, led to a wholesale repudiation of the Lord by the Northern Kingdom and to the rise of prophets like Elijah who is the dominant figure in the North at the time of the end of the book. It is history rich with warning for those of us with the spiritual ears to hear and it is full of practical examples well worth our further exploration.

Your Notes

II Kings

Theme: The Book of Decline

Author: Traditionally attributed to Jeremiah

Date: Written about 550 BC, was originally part of I Kings, covers events from Ahaziah (852) to the Captivity of the Southern Kingdom of Judah

Key Figures in Politics: Uzziah, Hezekiah, and Josiah

Key Prophets in these days: Elijah, Elisha, Amos, Hosea, Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, Jeremiah

Outline of Second Kings

I. The History of the Rival Kingdoms of Israel and Judah 1-17

II. The History of the Remaining Kingdom of Judah 18-25

The Book of Second Kings tells the sad story of the decline of both the Northern Kingdom of Israel and the Southern Kingdom of Judah. This Book is filled with the tragic results of sin and the patience of the Lord in dealing with His erring people. The first seventeen chapters tell the story of the history of the two kingdoms. Israel, the Northern Kingdom, is governed only by wicked men and because of their departure from the God-given religion of their fathers their kingdom slides into a chasm of destruction first. The mighty Assyrian army eventually came down and took the Northern Kingdom into captivity. The sin of Northern Israel and departing from the Lord was punished swiftly and severely.

The last half of the book is the history of the decline of the Southern Kingdom, Judah, and its eventual captivity in the hands of Nebuchadnezzar, the king of the neo-Babylonian empire. But the picture is not quite as black as was the story of the Northern Kingdom, for there were periods of real revival and the blessing of God upon His people.

King Hezekiah was, for a while, one of the greatest Kings of Judah, but after the Lord answered his selfish prayer and let him live a little longer, he sired a son who would be one of the worst Kings in the history of Judah. Later, Josiah was perhaps the greatest King of all this tragic period. He repaired the temple, reinstated the law of Moses, reform the nation of Judah, and brought about a revival among these people during his reign. Tragically his

life was cut short in battle and not long after Judah went the way of Israel and went into captivity to the Babylonians in 586 BC.

Your Notes

I Chronicles

Theme: The Book of the Spiritual History of God's People-Part One

Author: Tradition says Ezra wrote both First and Second Chronicles

Date: 450-425 BC chronicles the events from Adam to David

Key Figure: David

Outline of First Chronicles

I. The History of Israel Prior to David's Reign 1-9

II. The History of Israel during David's Reign 10-29

Someone has called the Books of Chronicles, First and Second, an "Old Testament in miniature." In many ways, both of these books are similar to the book of Deuteronomy in that they both retell the history given elsewhere in the Word of God. They both also focus on the spiritual implications of the offenses much as the event itself. The first nine chapters are exceedingly difficult to read in that they consist largely of genealogies of the people of God. For the hardy soul willing to wade through the difficult lists of names there is much spiritual treasure to be had.

The last half of the book is the recounting of the kingship of David. But unlike the stories in the Second Samuel, there is a special emphasis placed upon the preparation for the building of the temple, and the organization of the priesthood. Ezra is emphasizing the purity of the Jewish race which in his day was in danger of being forgotten. And Ezra was attempting to point out to those who remained to rebuild the temple about the crucial importance of the temple in the religious life of the Jewish people. Second Chronicles gives us the flavor of the spiritual nature of the kingdom of David.

Your Notes

II Chronicles

Theme: The Book of the Spiritual History of God's People-Part Two

Author: Tradition says Ezra wrote both First and Second Chronicles

Date: 450-425 BC chronicles the events from Solomon to the decree of Cyrus

Key Figures: Solomon, Asa, Amaziah, Uzziah, Hezekiah, Josiah

Key Verses: 1:7-12; 6:1-11; 7:14; 16:9

Outline of Second Chronicles

I. The Reign of Solomon 1-9

II. The Rulers' Stories 10-36

The Second Book of Chronicles deals with the later history of the people of God known as the Jews. It omits the history of the kings of the northern kingdom entirely, dealing only with those who ruled in the southern kingdom. It is again not much interested in giving all the details of the Kings reign, but rather the spiritual implications of the reigns of each. Ezra is very interested in giving the details of the temple and of its worship. He wants to encourage his own people who were involved in the great work of rebuilding the temple amidst tremendous opposition and manifold obstacles.

He shows over and over and over again that sin is the problem with the rule of the kings. It is sin that eventually brings the King's downfall and the judgment of God upon the nation as a whole. He emphasizes the good kings of Judah and does not spare them from criticism where and when they were wrong. It might help our perspective to think of the account given in the book of Kings as the inspired record of the Kings while the book of Second Chronicles should be looked upon as an inspired commentary upon each of these events.

Ezra

Theme: The Book of the Restoration

Author: Ezra

Date: 456-444 BC

Prophets of note during Ezra: Ezra Haggai, Zechariah, Malachi

Outline of Ezra

I. The First Return 1-6

II. The Second Return 7-10

The Book of Ezra was originally a part of the Book of Chronicles, but was broken off in order to make it a smaller unit. It begins with the decree of Cyrus mentioned at the close of the book of Second Chronicles. It tells the story of two returning groups of Jews at the end of the seventy years captivity in Babylon. The first group, under the leadership of Zerubbabel, returned and began working on the temple. However, they met with severe opposition and were not able to complete the work.

The second group of Jews returned to the holy land with Ezra, who was a priest and a scribe. He found the people in a terrible state of spiritual laxity, and made a heartfelt confession to God on behalf of his people. A spiritual revival rolled over the people at that time and they separated themselves from the ungodly alliances that they had previously made.

The lessons of the book of Ezra are very important.

- The hearts of kings were turned to do the will of the Lord, proving that behind the curtain of time, God is at work in the affairs of men.
- The ability of a man to serve the Lord is directly related to his willingness to prepare for that service as illustrated by the life of Ezra.
- A consciousness of sin is the mark of a truly spiritual people as testified by the reaction of the people when they were confronted with their own lax attitudes.

These are all spiritual lessons with many more beside which can be discerned in our study of Ezra.

Nehemiah

Theme: The Book of the Rebuilding

Author: Nehemiah and Ezra

Date: 455-425 BC

Key Personages: Ezra, Nehemiah, Artaxerxes the First, Sanballat, Tobiah

Outline of Nehemiah

- I. Rebuilding the Walls of Jerusalem 1-7
- II. Reaffirming the Covenant with the Jews 8-10
- III. Re-establishing the Nation of Israel 11-13

The Jews who returned from the captivity to the Land of Promise discovered that very little had been left by the neo-Babylonian invaders. They had to practically start again from scratch. Naturally many sought to rebuild their homes and property first, but the LORD sent Ezra and several other prophets to push them into rebuilding the Temple. It was several years before life in the city of Jerusalem approached any type of normality. Part of the reason that conditions were so difficult for the Jews was the fact that the walls of the city had been destroyed by the invading Babylonian army and that the city was therefore vulnerable to attack by any of the surrounding peoples, many of whom were committed to the obliteration of the Jewish people. News of this awful situation prompted Nehemiah, a godly Jewish official in the court of Artaxerxes the First, to give up his position of power for a short time to return as the Imperial Governor of the land of promise with the sole task of rebuilding the walls of Jerusalem in mind.

The practical no-nonsense approach of Nehemiah won him great respect among his own people and a number of his enemies from the surrounding areas were impressed as well. Nehemiah's handling of several great crisis situations during this time are an invaluable guide to the proper conduct of the Christian life within a hostile world. The story of Nehemiah not only gives us the flavor of life just before the curtain of silence descended upon the Jewish people for 400 years, but it also shows us that the Lord blesses good, old, practical, common sense.

Esther

Theme: The Book of Providence

Author: Unknown

Date: 483-473 BC

Key Figures: Xerxes I, Vashti, Mordecai, Esther, Haman

There is no Book in the Bible quite like the Book of Esther. One reason we can say that is the fact that the word “God,” or any of His names for that matter, never occur even one time in the Book. This is not to say that God was not there, but in the book of Esther He is working behind the scenes of history. God’s name may not appear, but His hand is everywhere. This is most fitting because for the next 400 years or so after this book was written, God would go silent. There would be no open prophecy. But in no way do the 400 silent years mean that God had given up on His people. This Book ought to dispel such thinking by anyone. Here is an outline of the book of Esther:

Outline of Esther

I. A Time of Discovery 1-2

II. A Time of Danger 3-5

III. A Time of Deliverance 6-10

The fact that the Jews had been taken captive did not mean that God had forsaken them. On the contrary, God had supernaturally overseen their affairs whether they were in the land of Promise as in the case of Ezra and Nehemiah, or far away in the heart of the Persian Empire, like Esther and her uncle, Mordecai.

Xerxes the First in his anger over his wife’s refusal to join him in a while drunken party had divorced her. He ordered that a royal beauty contest would be held to select her successor. The result of that contest was the rise of Esther to the royal throne, but it was not for personal advancement that God put her in power. The proud and evil Haman sought to destroy the entire Jewish race because Mordecai refused to bow before him. Queen Esther risked her life in order to save her people and put an end to the wicked devising’s of Haman. It was really God who was ordering the events behind-the-scenes that protected all His people in their time of greatest danger and need.

The Poetic Books (Job-Song of Solomon)

The Books of this section are among the best and least known Books of the Bible. The Psalms and Proverbs are exceedingly well-known, whereas, the books of Ecclesiastes, Job, and Song of Solomon are decidedly strange to most of us. These poetic books are called **wisdom** literature because they present a wise counsel on the universal problems of mankind. They are poetic in the sense of Hebrew poetry. Our poetry, occidental poetry, is characterized by repetition of sounds (this, of course, is a gross oversimplification), while Hebrew poetry, oriental poetry, is characterized by repetition of ideas.

The Book of **Job** is the first of the poetic books and it is probably the most mysterious. It is perhaps the oldest Book in the Bible, written well before Moses was ever born. It tells a real story of a real man who lived about the time that Abraham did. Its primary focus is the age-old question-why do good people suffer? It presents the events and dialogues in a format that is similar to a play. Most Christians pass it by because of the philosophical complexity but for the mature student of the Scriptures it is a rich mine of thought-provoking wisdom.

The Book of **Psalms** was the hymnbook of the Jewish people. Each song (or Psalm) is a separate unit with its own history, context, and function. There is no finer example of the art of worship than the Psalms. There are no greater expressions of the passions and pleadings of men like David, Solomon, Moses, and Asaph to their God than the Psalms they composed. The heart and soul of true faith beats on fervently with the words of the sacred songs which have thrilled generations of believers in the Old and New Testaments alike.

The Book of **Proverbs** is filled with divinely-given instruction in all areas of everyday life. The book is a collection of pithy statements which encapsulate the truth and make it memorable. These truths find their application in the everyday life of the everyday man.

The Book of **Ecclesiastes** is Solomon's exploration of the meaning of life. It analyzes the futility of life from the viewpoint of the materialist, the hedonist, and the philosopher. Solomon is not negative, however, finding that life is a gift from God which is to be enjoyed and lived to its fullest with one eye focused on eternity and the judgment to come. Its content is not extremely familiar to the average Christian because of its philosophical tone and improper interpretations given to it by popular study Bibles, which make the book nothing more than the supernatural record of a false reasoning.

Song of Songs, the Song of Solomon, or the Book of Canticles are all titles given to the final example of wisdom literature in the Bible. Perhaps the most unusual of all the books in the Bible, the song of Solomon deals with sensitive subject of marital Love. The Jews, in olden times, refused to allow their young people to read this book until they reached a responsible age because of the intimate nature of its subject matter. This Song is probably the most beautiful description of the love between a husband and wife. For the mature and stable Christian, it can serve as a guidebook to a proper marital viewpoint

Relation of the Wisdom Books to the Time of Writing

Job	Why Suffering?	Age of the Patriarchs
Psalms	Praising God	Moses-Solomon (David wrote seventy-three)
Proverbs	Wise Counsel	Solomon
Ecclesiastes	The Meaning of Life	Solomon
Song of Solomon	Marital Love	Solomon

Your Notes

Job

Theme: The Book of Suffering

Author: Unknown

Date: Unknown, possibly at the time of the patriarchs

Key Personalities: God, Job, Satan, Eliphaz, Bildad, Zophar, Elihu

Outline of Job

- I. The Prologue 1-2
- II. The Pronouncements of Job and His Friends 3-31
- III. The Pronouncements of Elihu 32-37
- IV. The Panorama of God 38-41
- V. The Epilogue 42

The Book of Job is the remarkable story of a man's faith in the face of overwhelming calamity. Job stands for all time as an example of faith under pressure and patience in the midst of trial. Job lost all that he counted dear at the instigation of Satan and yet he retained his faith and his integrity throughout his long ordeal.

A bereaved and hurting Job is joined by three "friends" and the young man named Elihu at ancient ash heap just outside Job's tent. Each of Job's companions take turns in an attempt to extend "comfort" to him in his time of grief. Each of Job's miserable comforters assume in some way or another that Job had done something to bring upon his head the calamities he was now facing. While each man says some things that are true, each one has misdiagnosed and badly underestimated his friend Job.

At last, God breaks into the conversation and demonstrates the folly of Job's counselors. Job is vindicated and restored to his position in the end. As a measure of grace, God gives Job twice as much as he had originally possessed. But interestingly, in the end, there is no clear resolution as to why good people suffer and while everything happened to turn out well the Scriptures make no guarantee that this will always be the outcome.

A CHART DEMONSTRATING THE VIEWPOINTS ON SUFFERING IN JOB:

Person	Philosophy on Suffering
Satan	Freedom from suffering buys followers for God. God is mercenary. Take away the believer's benefits and the believer will crumble.
Job	Unsure of why he suffers but has confidence in God no matter what.
Job's wife	God is unfair. God cannot be good and allow Job to suffer. Job is a fool to maintain his integrity. Renounce God, curse him, and die.
Eliphaz	Cites his charismatic experience as proof that good men do not suffer, therefore Job has sin in his life.
Bildad	Cites tradition as his authority as he maintains that all bad men eventually suffer. Therefore, Job must be a bad man.
Zophar	Considers himself as the ultimate authority and maintains that all suffering, in order to force men to repent. Again Zophar assumes Job must be guilty of sin and is being punished.
Elihu	Suffering sometimes comes to purify those whom God loves. Submitting to God brings victory. Job is not in submission to God and therefore is suffering.
God	Gives no reason for suffering. Simply demands man's trust of His wisdom and power.

The Structure of Job (Structural Analysis Only)

- 1) PROLOGUE IN HEAVEN AND ON EARTH, CHAPTERS 1 & 2
- 2) JOB'S COMPLAINT, CHAPTER 3
- 3) JOB'S FRIENDS, CHAPTERS 4-27
 - a) THE FIRST CYCLE OF DISCUSSION, CHAPTERS 4—14
 - i) ELIPHAZ, CHAPTER 4,5
 - ii) JOB REPLIES, CHAPTER 6,7
 - iii) BILDAD, CHAPTER 8
 - iv) JOB REPLIES, CHAPTER 9,10
 - v) ZOPHAR, CHAPTER 11
 - vi) JOB REPLIES, CHAPTER 12-14
 - b) THE SECOND CYCLE OF DISCUSSION, CHAPTERS 15—21

- i) ELIPHAZ, CHAPTER 15
 - ii) JOB REPLIES, CHAPTERS 16,17
 - iii) BILDAD, CHAPTER 18
 - iv) JOB REPLIES, CHAPTER 19
 - v) ZOPHAR, CHAPTER 20
 - vi) JOB REPLIES, CHAPTER 21
- c) THE THIRD CYCLE OF DISCUSSION, CHAPTERS 22—27
 - i) ELIPHAZ, CHAPTER 22
 - ii) JOB REPLIES, CHAPTER 23,24
 - iii) BILDAD, CHAPTER 25
 - iv) JOB REPLIES, CHAPTER 26,27
- 4) INTERLUDE: IN PRAISE OF WISDOM, CHAPTER 28
- 5) JOB SUMMING UP, CHAPTERS 29-31
 - a) THE PAST, CHAPTER 29
 - b) THE PRESENT, CHAPTER 30
 - c) THE FUTURE, CHAPTER 31
- 6) ELIHU'S INTERRUPTION, CHAPTERS 32-37
 - a) INTRODUCTION, CHAPTER 32
 - b) FIRST ANSWER, CHAPTER 33
 - c) SECOND ANSWER, CHAPTER 34
 - d) THIRD ANSWER, CHAPTERS 35-37
- 7) GOD'S REPLY, CHAPTERS 38-42:6
- 8) EPILOGUE ON EARTH, CHAPTER 42:7-17

Psalms

Theme: The Book of the Praises

Author: David, Solomon, Asaph, Moses and Others

Date: From The Time of Moses to After the Exile

Types of Psalm: Lament, Thanksgiving, Trust, Hymns, Teaching, Praise, Imprecation

Outline of the Psalms

I. Book One 1-41

II. Book Two 42-72

III. Book Three 73-89

IV. Book Four 90-106

V. Book Five 107-150

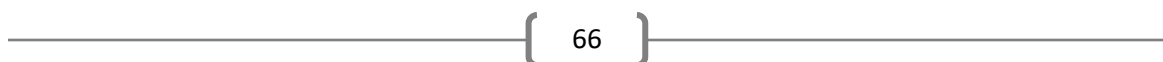
It is only proper at this point in our survey to spend a little time considering the Psalms in a little bit more depth. There are several technical features which ought to be emphasized and some idea of the background of some of the Psalms should be given in order to help us read and study this unique and wonderful book of the Bible. We will, therefore consider the following: what are the Psalms? What kind of Psalms are in the Bible? Who wrote the Psalms, and why were they written? And what do the superscriptions to the Psalms mean?

First, what are the Psalms? The Hebrew word for Psalm is **מִזְמוֹר** and can be transliterated “Mizmor,” which is a technical term for a song to be sung with the accompaniment of the musical instrument. The ancient Hebrews opted for a less technical term for their music on other occasions the descriptive word “tehillim” **תְּהִלִּים** which means praises. Tehillim is the title of Psalm 145 and also appears in Psalm 5. The LXX (or Septuagint-the Greek translation of the Hebrew Old Testament) translates Mizmor into the Greek word “psalmoi” or **ψαλμοι** - Psalms to us! The Greek word psalm signified “a song sung to the company of musical instruments.” We are on firm ground when we reject the teaching of some that musical instruments are not to be used in the church because Paul urged the church to sing “Psalms, and hymns, and spiritual songs.” The Lord Jesus Christ and the apostle Simon Peter both agreed with this title for the Psalms (Luke 20:42, Acts 1:20). One of the Greek manuscripts entitled the book of Psalms

We to spend just a moment of Hebrew poetry, which is quite different from our own English poetry. Our English poetry is basically center around meter and rhyme. We recognize poetry in our language by the repetition of a certain pattern of sounds or syllables such as: “the rain in Spain falls mainly on the plain.” However, Hebrew poetry is a poetry of thought. It emphasizes thought units and their relationship to each other. We often miss this in our translation but it is really a part of the beauty of Hebrew poetry. Psalm 119 verses 1 through 2 would read something like this:

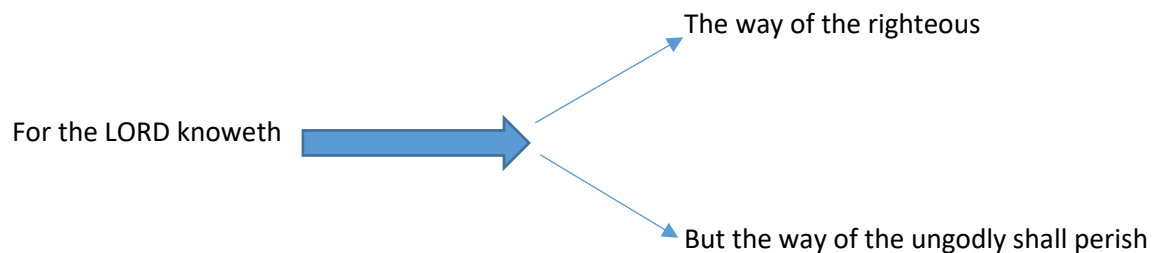
The major idea of Hebrew poetry is parallelism or the expression of the same idea in another way. Psalm 19:1-2, again, is a good example of complete parallelism. Every single idea has a corresponding parallel idea:

Of course, there is one major idea in this passage – the Creation of the material universe demonstrates the existence and awesome power of God. But that concept is more powerfully expressed by the use of parallelism. There are a couple of other forms of Hebrew parallelism used in the Psalms. First, there is incomplete parallelism as illustrated in Psalm 24:1—



You will note that there is one central idea to which all the thoughts relate, but that one central thought has no corresponding parallel in the passage. Thus, the central idea stands out alone and is emphasized.

Another form of parallelism in Hebrew poetry is antithetical parallelism which means “opposite.” Psalm 1:6 is a good example of this type of parallelism.



The way of the righteous is exactly opposite of the way of the ungodly.

Hebrew poetry can be used a couple of other ways we might comment on. The first is the use of alliteration. Alliteration is the use of same or similar sounds at the beginning of words or syllables in unstressed positions. This device is lost in translation to English. A good example is Psalm 126:6 were the Hebrew letter kaph כ is used this way.

The final device is that of the alphabetical acrostic which entails the use of the same Hebrew letter at the beginning of the verse, the half-verse, or stanza in the order of the Hebrew alphabet. Some of the Psalms which use this device to some extent are 9, 10, 25, 37, 111, 112, 119, and 145. The form is also used in Proverbs 31:10-31. This was no doubt used to help Hebrew children learn their alphabet.

קִיט

PSAL. CXIX. קִיט

אֲשֶׁר־יְמִי־דֶרֶךְ הַהֲלָכִים בְּתוֹרַת יְהוָה: אֲשֶׁר־נִצְרִי א
 עֲדָתוֹ בְּכָל־לֵב יִדְרֹשׁוּ: אֲ־לֹא־פָעִלוּ עוֹלָה בְּדַרְכָּיו
 הָלְכוּ: אֲתָה צוֹנְתָה פִקְדֵיךָ לְשֹׁמֵר מְאֹד: אֲחֲלִי יִכְנוּ
 דְּרָכִי לְשֹׁמֵר חֻקֶּיךָ: אֲ־לֹא־אֲבוֹשׁ בְּהִבִּטִּי אֶל־כָּל־
 מִצְוֹתֶיךָ: אֲדָךְ בְּיֶשֶׁר לֵבָב בְּלִמּוּדֵי מִשְׁפָּטִי צִדְקָךָ:
 אֲתִחַקֶּךָ אֲשֹׁמֵר אֶל־תַּעֲזֹבֵנִי עַד־מָאֵד: בִּמְהֵרָה יִזְכֶּה־
 נַעַר אֶת־אֲרָחוֹ לְשֹׁמֵר כְּדִבְרֶךָ: בִּגְלִלְבִּי דִרְשָׁתִּיךָ אֶל־
 תִּשְׁגֵּנִי מִמִּצְוֹתֶיךָ: בִּלְבִּי צִפְנֹתִי אִמְרָתְךָ לִמְעַן לֹא־
 אֶחָטָא־לָךְ: בִּדְוָךְ אַתָּה יְהוָה לִמְדֵנִי חֻקֶּיךָ: בִּשְׁפָתִי
 סִפְּרֹתִי כָּל מִשְׁפָּטֵי־פִיךָ: בִּדְרֹךְ עֲדוּתֶיךָ שִׁשְׁתִּי כַּעַל
 כָּל־הוֹן: בִּפְקוּדֶיךָ אֲשִׁיחָה וְאֶבִּיטָה אֲרַחֲתֶיךָ: בִּתְהַלֵּכְתִּי
 אֲשַׁתַּעֲשֶׂע לֹא אֲשַׁכַּח דְּבָרְךָ: גִּמְלַל עַל־עֲבֹדְךָ אֲחִיָּה
 וְאֲשַׁמְרָה דְּבָרְךָ: גִּלְעִינִי וְאֶבִּיטָה נִפְלְאוֹת מִתּוֹרָתְךָ:
 גִּדְּ אֲנֹכִי בָאָרֶץ אֶל־תִּסָּתֵר מִפְּנֵי מִצְוֹתֶיךָ: גִּדְּסָה נַפְשִׁי
 לְתַאֲבָה אֶל־מִשְׁפָּטֶיךָ בְּכָל־עֵת: גִּנְצֹרֶת וְדִים אֲרוּרִים
 הַשְׁגִּים מִמִּצְוֹתֶיךָ: גִּלְמַעְלִי חֲרָפָה וְבוֹז כִּי עֲדוּתְךָ נִצְרָתִי:
 גִּם יֵשְׁבוּ שָׂרִים כִּי נִדְּבָרוּ עֲבֹדְךָ יִשִּׁיחַ בְּחֻקֶּיךָ: גִּם־
 עֲדוּתֶיךָ שַׁעֲשְׂעִי אֲנִשִּׁי עֲצָתִי: דְּבַקָּה לַעֲפֹר נַפְשִׁי כֹה

This is an example of the **ALPHABETIC ACROSTIC** in action in Psalm 119. Note the acrostic pattern.

The history of Hebrew music and hymnology goes back to the time of Moses (Exodus 15:1-18,21). It was used as a device to teach new generations of Israelites the lessons and stories of their past. Deborah and Barak use this

as a means of recounting their victory over Sisera (Judges 5) and David Song of the Bow is a classic example of Hebrew hymnology (II Samuel 1:18-27). It was really with the rise of David to the monarchy that Hebrew music came into its own. David's musical talents were well-noted in the Scriptures (I Samuel 16:18, 23; II Samuel 6:5). It was David that founded and organize the temple musical corps (I Chronicles 15:16; 16:7; 25:1; Ezra 3:10), as well as pioneering in the use of Psalms in worship services (Nehemiah 12:24, 36, 46). After David's death, Psalms were collected and chronicled by Solomon, also during the reign of Jehoshaphat in the first half of the 9th century BC, Hezekiah (715-685 BC), and during the postexilic period by Ezra and Nehemiah.

Structurally speaking, the Psalms have been divided into 5 separate sections as mentioned in the outline at the beginning of the survey of the Psalms. Each "book" or division of the Psalms ends with a doxology (see Psalm 41:13; 72:18-19; 89:52; 106:48: and Psalms 146--150*).

*Please note that the last division concludes with a series of doxologies, and Psalm 150 is the great doxology that ends the Psalter.

David is primarily the author of the first book of Psalms, with the exception of Psalms 1, 2, 10 and 33. Books 2 and 3 contain Psalms of the sons of Korah (42-49) and the Psalms of Asaph (73-83). In Books 4 and 5 we find that David wrote Psalms 138-145; the Songs of Assent are found in Psalms 120-134 (these were songs sung by pilgrims on their way up to the Temple in Jerusalem for the Feast Days); the "HODU" Psalms (105-107) which are thanksgiving Psalms; the "Hallel" or Hallelujah Psalms (111-118); and again the great doxology Psalms are 146-150. There are two other obscure groupings of Psalms: the "Maschil" Psalms 42-45, 52-55 and the "Michtam" Psalms 56-60.

In the Hebrew Bible, 116 of the Psalms have superscriptions or titles which are every bit as inspired as the Psalm they head up. Some of the titles give us the authorship of the Psalm (73 Psalms say David is their author, 11 for the Sons of Korah, 12 for Asaph, 2 Solomon, and 1 each for Ethan, Heman, and Moses. Some of the superscriptions tell of the historical events surrounding the writing of the Psalm (for example 13 tell of some event in David's life). Some of the titles inform us as to the form the author intended: Psalm, Song, Prayer, Praise, Maschil, Michtam, or Shiggaion. Some titles hint at a liturgical use, while others are simply notations of dedication, or obscure titles.

There are several basic types of Psalms which we ought to mention. First is the **Hymn**. Hymns appear to be a form of praise song to be used on Holy Days in the Temple worship service. These hymns are further divided into

two kinds: the Hymns of Zion which were designed to be sung by the people on the way to and from the feasts of the LORD in Israel, and Hymns of Praise, which were designed to be sung on the Sabbath in the Temple.

The second type of Psalm is the **Penitential** Psalm, which makes confession of sin, or laments over trouble, and cries out for forgiveness and help from the LORD. Such Psalms are deeply personal and teach us the proper attitude toward sin the life of a troubled believer.

The third form is **Wisdom** Psalm which gives wise counsel on problems that perplex the human heart. The fourth is the **Messianic** Psalm which give prophetic information on either the first or second advent of Messiah. The fifth is the **Imprecatory** Psalm, possibly the most difficulty form of Psalm for the Christian believer to comprehend. This Psalm type typically calls upon God to execute judgment and justice on foes of the Psalmist. It is sometimes rather bloodthirsty and harsher than most of us would be comfortable with.

The key to understanding this type of Psalm is that the judgment asked for is not of a personal nature, but rather for the fulfillment of the Word and Promises of God Himself. The final major type of Psalm is the **Royal** Psalm. It is designed to show that God is the real King of Israel and that other men who sit on the throne only hold it trust for Him.

The following chart may prove helpful in your further explorations of the Psalms:

PSALM	AUTHOR	OCCASION OR INFORMATION GIVEN
1	UNKNOWN	Wisdom Psalm
2	UNKNOWN	Royal and Messianic Psalm
3	DAVID	When he fled from Absalom
4	DAVID	Evening Hymn, Neginoth=stringed instrument
5	DAVID	Lament/Morning Prayer/Neginoth=flute accompany
6	DAVID	Penitential/Strings and Octaves
7	DAVID	Cush the Benjamite accused David to Saul/Shiggaion is a manner of playing

8	DAVID	At the harvest of grapes/victory over Goliath remembered/Gittith =from Gath
9	DAVID	Muthlabben=death of a son, Praise Hymn, forms an alphabetic acrostic with Psm 10
10	DAVID	Possibly at the death of Goliath
11	DAVID	When he was persecuted by Saul
12	DAVID	When he was persecuted by Saul
13	DAVID	Lament-unknown cause
14	DAVID	Lament-unknown cause
15	DAVID	Removal of the Ark to Zion
16	DAVID	Michtam =covering or protection
17	DAVID	Prayer of David
18	DAVID	Deliverance from Saul
19	DAVID	Hymn of praise
20	DAVID	Royal Psalm
21	DAVID	Royal Psalm
22	DAVID	Ajeleth Shahar =hind or deer of morning, Messianic Psalm
23	DAVID	Prayer & trust, written by elderly David remembering goodness of the Lord
24	DAVID	Bringing the ark into the city
25	DAVID	Alphabetic acrostic Psalm, David's memory in his latter days
26	DAVID	The assassination of Saul's son, Ishboeth
27	DAVID	When Doeg the Edomite spoke against David before Saul
28	DAVID	Unknown
29	DAVID	In the storm

30	DAVID	Dedication of David's house
31	DAVID	Absalom's rebellion or the treachery of the men of Keilah
32	DAVID	After repenting from his sin with Bathsheba, teaching poem=Maschil
33	UNKNOWN	Hymn of praise
34	DAVID	When he changed his behavior before Abimelech who drove him away
35	DAVID	Imprecatory Psalm, Saul's persecution of David
36	DAVID	Praise and petition
37	DAVID	A song of old age
38	DAVID	Penitential
39	DAVID	Petition because of the brevity of life
40	DAVID	Praise
41	DAVID	In a time of sickness
42	SONS OF KORAH	David fleeing Absalom
43	SONS OF KORAH	David fleeing Absalom
44	SONS OF KORAH	National lament
45	SONS OF KORAH	Royal wedding song
46	SONS OF KORAH	Foreign invasion
47	SONS OF KORAH	Messianic, bringing in the ark
48	SONS OF KORAH	Victory during the days of Jehoshaphat
49	SONS OF KORAH	Wisdom Psalm
50	ASAPH	Instruction and warning
51	DAVID	Penitential, after Nathan the prophet confronted him concerning Bathsheba

52	DAVID	Doeg the Edomite informed Saul about David's escape
53	DAVID	Mahalath = the sickness (i.e. of sin)
54	DAVID	David is betrayed by the Ziphites
55	DAVID	At the revolt of Absalom
56	DAVID	Tune: Silent Dove in the Distant land, David among Philistines
57	DAVID	Altaschith = Do not destroy, When he fled from Saul in a cave
58	DAVID	Imprecatory song
59	DAVID	Imprecatory song, When Saul watched his house to kill him
60	DAVID	Victory over Edom
61	DAVID	Absalom's rebellion toward the end
62	DAVID	Unknown
63	DAVID	Fleeing in Judah from Absalom
64	DAVID	Unknown
65	DAVID	Thanksgiving him
66	UNKNOWN	Unknown
67	UNKNOWN	Unknown
68	DAVID	Removal of the ark to Mount Zion
69	DAVID	Messianic song
70	DAVID	A song of remembrance
71	UNKNOWN	A prayer in old age
72	SOLOMON	Royal song
73	ASAPH	Unknown

74	ASAPH	unknown
75	ASAPH	Thanksgiving song
76	ASAPH	Thanksgiving Psalm
77	ASAPH	Lament
78	ASAPH	Unknown
79	ASAPH II	Prophetic of captivity
80	ASAPH II	Prophetic of captivity
81	ASAPH	Feast of Tabernacles
82	ASAPH	Graft and corruption
83	ASAPH	Before battle
84	SONS OF KORAH	Longing for the tabernacle in a time of war
85	SONS OF KORAH	Deliverance from the Philistines or postexilic
86	DAVID	Prayer song
87	SONS OF KORAH	Perhaps under Hezekiah
88	HEMAN	A time of sickness
89	ETHAN	An old man in the time of Solomon as decay set in on David's dynasty
90	MOSES	Wandering in the wilderness
91	UNKNOWN	Unknown
92	UNKNOWN	Sabbath worship
93	UNKNOWN	Messianic Psalm
94	UNKNOWN	Lament
95	UNKNOWN	Worship song

96	POSSIBLY DAVID	When the ark was placed in Zion
97	POSSIBLY DAVID	Unknown
98	POSSIBLY DAVID	Unknown
99	UNKNOWN	Unknown
100	UNKNOWN	Hymn of praise
101	DAVID	Just before becoming king
102	UNKNOWN	A prayer song
103	DAVID	Late in the life of David
104	UNKNOWN	Hymn of praise
105	DAVID	Moving the ark to Zion
106	DAVID	Moving the ark to Zion
107	UNKNOWN	Unknown
108	DAVID	Hymn of praise Before a morning battle
109	DAVID	Imprecatory song
110	DAVID	Messianic Psalm
111	UNKNOWN	Alphabetic acrostic
112	UNKNOWN	Alphabetic acrostic
113	UNKNOWN	A song before Passover
114	UNKNOWN	A song before Passover
115	UNKNOWN	A song before Passover
116	UNKNOWN	A song before Passover
117	UNKNOWN	A song before Passover

118	UNKNOWN	Sung at the building of the temple foundation
119	UNKNOWN	Wisdom song alphabetical acrostic
120	UNKNOWN	Song of degrees sung by folks going up to the feast in Jerusalem 3 times a year
121	UNKNOWN	Degrees
122	DAVID	Degrees
123	UNKNOWN	Degrees
124	DAVID	Degrees
125	UNKNOWN	Degrees
126	UNKNOWN	Degrees
127	SOLOMON	Degrees, Preparing for the Temple
128	UNKNOWN	Degrees
129	UNKNOWN	Degrees
130	UNKNOWN	Degrees, Penitential
131	DAVID	Degrees, His Childhood
132	SOLOMON	Degrees Desire to Build the Temple
133	DAVID	Degrees
134	UNKNOWN	Degrees, Benediction Psalm
135	UNKNOWN	Praise Hymn
136	UNKNOWN	Sung in II Chronicles 7:3,6
137	UNKNOWN	Babylonian Captivity
138	DAVID	Unknown
139	DAVID	Unknown

140	DAVID	Confrontation with Doeg and Saul
141	DAVID	Slander by the godless and chastised
142	DAVID	Hiding in a Cave from Saul
143	DAVID	Pentitential Psalm
144	DAVID	Royal Psalm
145	DAVID	Hymn of Praise
146	UNKNOWN	Doxology of Praise
147	UNKNOWN	Doxology of Praise
148	UNKNOWN	Doxology of Praise
149	UNKNOWN	Doxology of Praise
150	UNKNOWN	Great Doxology

***PSALM 113–118 ARE KNOWN AS THE EGYPTIAN SONGS AND ALSO THE HALLE**

YOUR NOTES

Proverbs

Theme: The Book of Wisdom

Author: Solomon and Others

Date: 950-700 BC

Key Verse: Proverbs 1:7

Outline of Proverbs

- I. The Praise of Wisdom 1-9
- II. The Proverbs of Solomon 10-29
- III. The Proverbs of Others 30-31

The God of the Bible is as concerned about our living in the “nasty now and now” as He is in the “Sweet bye and bye”. These Proverbs are bits of wisdom to help God’s people live a proper life. They deal with everyday things such as eating, drinking, friends, family, truth, sin, conversation, temperament, marriage, and love.

The first nine chapters of the book of Proverbs are an extended look at the subject of wisdom from the point of view of a father instructing his son about how to live in a troubled world. Practical common sense dominates the Proverbs of this section. Warnings about the wrong kinds of friends, sexual misconduct, and laziness are the main subjects of this discourse.

Chapters ten through twenty-nine deal with various subjects and seem to have little organization. But all the Proverbs focus on wise counsel or observation inspired by Solomon’s wisdom from the Holy Spirit of God. We would do well to study each Proverbs separately and see how practical they really are.

The book concludes with Proverbs of other wise men and an alphabetic acrostic on the characteristics of a good wife. Evidently the writer of the latter wanted his son to find a good wife and wrote a poem to teach him his ABCs by the proper character of a godly wife.

Ecclesiastes

Theme: The Book of Reality

Author: Solomon

Date: 935 BC

Key Verses: 3:12-13, 22; 5:18-20; 12:13-14

Outline of Ecclesiastes

I. True Happiness is not the result of self-gratification 1-2

II. The Plan of God is the ultimate source of happiness 3

III. The Right Perspective allows us to understand the inequalities of life. 4:1-8:15

IV. An Eye on eternity helps us be truly happy on earth 8:16-12:14

As you may have gathered from the complexity of the outline, the book of Ecclesiastes is really rather difficult to summarize. The subject of the book is somewhat obscure. Even some of the widely respected study helps, like the Old Scofield Bible, falter when it comes to the book of Ecclesiastes. Some of them suggested that this is the inspired record of the best reasoning that the natural man can do. But this is simply not the case. Solomon is attempting to prove that, we as believers, ought to enjoy life to its fullest with our eyes on eternity, instead of on the inequities of life which so often bring us down to despair and doubt. God is showing us that not everything that looks like a blessing is a blessing. And not everything that resembles the difficulty is always so bad. The world is not meaningless, but there are times that we do not see far enough ahead to be able to fully comprehend what that meaning is.

Like the book of Job, the book of Ecclesiastes is difficult to read and complex in its argumentation. But, if the believer is willing to wade in, and consider the arguments carefully, the mysteries of life may well become a little less mysterious.

The Song of Solomon

Theme: The Book of Marital Love

Author: Solomon

Date: 965 BC

Key Figures: Solomon, Shulamite woman, the daughters of Jerusalem, the brothers of the Shulamite Woman

Also Titled: The Song of Songs, Solomon's Song, Canticles

Outline of Song of Solomon

I. Before The Wedding 1:1-3:5

II. The Wedding 3:6-5:1

III. After the Wedding 5:2-8:14

No book in the word of God has been so mistreated and misinterpreted in the Song of Solomon. Because of its subject matter, which is a frank and forthright discussion of marital Love, a vast number of good, Bible-believing commentators have adopted an allegorical interpretation of this book. They, would of course, not dare to interpret any other Scripture in such a fashion, but they refuse to see any literal meaning in these verses.

But it is clear that the Song of Solomon was written to impress us with the beauty and purity of physical love between two people within the bounds of holy matrimony. Love and romance between two such people is not only natural, but it is also scriptural.

Solomon is definitely not the best possible example of marital fidelity. However, God is very interested in showing us that true love between marriage partners is His ideal! In this day of loose morality and the decay and decline of the American home, we would do well to learn to love our spouse with all our heart and with the depth of commitment that is reflected in this Book.

The Writing Prophets

Name of Prophet	Dates of Activity	Objects of Prophecy
Obadiah	ca. 840-830	Edom
Joel	ca. 830-820	Judah
Jonah	785-775	Nineveh
Amos	765-755	Israel
Hosea	755-715	Israel
Isaiah	739-680	Israel and Judah
Micah	735-700	Israel and Judah
Nahum	ca. 650-620	Assyria
Zephaniah	635-625	Judah
Jeremiah	627-575	Judah
Habakkuk	620-610	Judah
Daniel	605-536	The Nations
Ezekiel	593-560	Judah
Haggai	520	Jews
Zechariah	520-518	Jews
Malachi	470	Jews

Kings of Israel and Judah	
Israel	Judah
Jeroboam (931-910)	Rehoboam (931-913)
Nadab (910-909)	Abijam (913-911)
Baasha (909-886)	Asa (911–870)
Elah (886-885)	
Zimri (885)	
Omri (885-874)	
Ahab (874-853)	
Ahaziah (853-852)	Jehoshaphat (873-848)
Joram (852-841)	Jehoram (853-841)
Jehu (841-814)	Ahaziah (841)
	Athaliah (841-835)
Jehoahaz (814-798)	Joash (835-796)
Jehoash (798-782)	Amaziah (796-767)
Jeroboam II (793-753)	Uzziah (790-739)
Zachariah (753-752)	
Shallum (752)	
Menahem (752-742)	
Pekahiah (742-740)	Jotham (750-731)
Pekah (752-732)	
Hoshea (732-722)	Ahaz (735-715)
	Hezekiah (715-686)
	Manasseh (696-642)
	Amon (642-640)
	Josiah (640-609)
	Jehoazhaz (609)
	Jehoiakim (609-597)
	Jehoiakin (597)
	Zedekiah (597-586)
Notes	
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The Major Prophets (Isaiah-Daniel)

The next division of five books in the Bible is called the Major Prophets. This title has given the false impression that these prophets' writings are somehow more important than the so-called Minor Prophets. However, the term "major" has nothing at all to do with importance. Rather, it is descriptive of the length of the writings of the prophets. Micah is just as important as Isaiah, he just did not write as much! So the "Major" Prophets are five rather lengthy books (although the Lamentations of Jeremiah are shorter, but they are included in the Major Prophets because Jeremiah wrote them.)

Chronologically, the Major Prophets cover the period of Israel's history from the latter history of the Divided Kingdom to the time of the captivity of the Southern Kingdom. Isaiah was the first. Then, Jeremiah came on the scene. Toward the end of the ministry of Jeremiah, the southern kingdom went into captivity, and the prophets Daniel and Ezekiel were taken to Babylon in the captivity. In our Bibles, the order is Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel.

The book of **Isaiah** is the longest and best-known of the Major Prophets. His prophecy is replete with information concerning the coming of Messiah. Some of the most moving and familiar passages in all the Word of God are found in Isaiah is marvelous prophecy.

The book of **Jeremiah** is a powerful picture of the decline in degeneration of the southern kingdom of Judah. Jeremiah is called the "weeping prophet," for although he loved his country, and warned them of impending judgment by God, he sadly lived to see his people ignore and scoff at his warnings and ultimately fall to the Neo-Babylonian empire because of their sin.

The Lamentations of Jeremiah, likewise, the tiny companion book by the same prophet pictures the tragic consequences of ignoring the Word of God. The picture of the weeping prophet looking over the burning ruins of Jerusalem is a powerful reminder of the deadly consequences of sin.

The prophecy of **Ezekiel** is without doubt the most mysterious and difficult prophecy in the Bible. It's visions and symbols give it an air of strangeness which often turns the casual reader away. But like it's New Testament counterpart, the bulk of the Revelation of Jesus Christ, the book of Ezekiel

holds great blessing for those who will determined to read it and understand it.

While Ezekiel, who was of the priestly line, was captive in the city of Babylon, another young man of the princely line of the Jews was being raised up by God in the very palace of the king of Babylon. The prophecy of **Daniel** is as difficult as the writings of Ezekiel, but because there is much more biographical information given about Daniel, we find his book some how much easier to read and understand. Daniel's prophecy is in many ways the key to understanding the scope of biblical prophecy and it is the greatest single area of contention between the modernist and the fundamentalists in the field of religion today.

These five books give us the plain truth about the future and warnings about the present. The Major Prophets are of tremendous importance to us for both our understanding of the program of God and our admonition and warning.

Isaiah

Theme: The Prophecy of Israel's Messiah

Author: Isaiah, the son of Amoz

Date: 740-680 BC

Key Themes: Judgment, redemption, Messiah

Outline of Isaiah

I. God's program of Judgment 1-30

II. God's program of Redemption 49-66

Someone is called the prophecy of Isaiah "the Bible in miniature" because it's sixty-six chapters have some of the same characteristics as the sixty-six books of the Bible. For example, like the book of Genesis, chapter one of the book of Isaiah deals with God as the Creator and Owner of His people. Like the book of the Revelation of Jesus Christ, the sixty-sixth chapter ends with judgment and the Lake of Fire. While this characterization is merely a curiosity, there is little doubt of the importance of the prophecy of Isaiah.

Besides the numerous allusions and quotations in which the prophet's name is absent in the New Testament, there are at least 21 quotations in the New Testament by name attributed to Isaiah. The Lord Jesus commenced His earthly ministry by reading from the prophet Isaiah's words. Paul, Luke, James, Peter, and John all quote frequently from the book of Isaiah!

The book of Isaiah is full of information about Messiah. His virgin birth (7:14), His suffering and death (52:13-53:12) among other topics. In fact, some have called Isaiah "the fifth gospel." More evangelical in tone than any other prophet, Isaiah's work is centered around the Person and Work of Messiah.

The book of Isaiah was written at a time of spiritual slackness and economic prosperity for the Southern Kingdom. The Northern Kingdom would go into captivity during the ministry of the prophet Isaiah. Remarkable for its vision and clarity, the prophecy of Isaiah is among the best-known and loved books of the Bible

Jeremiah

Theme: The Prophecy of Coming Judgment

Author: Jeremiah, Son of Hilkiah

Date: 626-561 BC

Outline of Jeremiah

- I. The Commission of Jeremiah 1
- II. Prophecies Concerning Judah and Jerusalem 2-45
- III. Prophecies Concerning Judah's Neighbors 46-51
- IV. Historical Note: The Babylonian Captivity 52

The prophet Jeremiah has often been referred to as the “weeping prophet” because during his long and bitter ministry, Jeremiah often had nothing but bad news to bring to his hearers. Judah was on an inevitable course to judgment and would neither hear, nor heed the word of the LORD. As the true prophet of the Lord in an age of religious and moral apostasy, Jeremiah was not a popular man. In fact, he was considered a traitor and even jailed because of his preaching of the coming judgment by the neo-Babylonian empire of Nebuchadnezzar. Undaunted, Jeremiah lived to see his prophecies fulfilled in the destruction of Jerusalem. He was even kidnapped by a group of rebel Jews who fled with him to Egypt where he died.

The prophecy of Jeremiah does not appear in chronological order and as so is sometimes difficult to sort out for the casual reader, but the prophecy itself is full of autobiographical information about the outspoken man of God which allows us to reconstruct the events of his life chronologically. The prophecy of Jeremiah is full of warning, and yet it is a tender warning. The profit that brought God's message with a man's courage had a woman's tender heart. He took no delight in announcing the judgment of God, even on those who persecuted and hated him personally. His was a dark and doleful prophecy always tempered with help and watered with tears.

The Lamentations of Jeremiah

Theme: The Book of Mourning

Author: Jeremiah, Son of Hilkiah

Date: 586 BC

Outline of the Lamentations of Jeremiah

- I. The First Lamentation 1
- II. The Second Lamentation 2
- III. The Third Lamentation 3
- IV. The Fourth Lamentation 4
- V. The Fifth Lamentation 5

The prophet Jeremiah composed five lamentations or mourning poems about the destruction of Jerusalem by the Neo-Babylonians under Nebuchadnezzar in 586 BC. These poems of mourning express the bitterness of soul of this faithful man who warned, and watched as his warnings fell on deaf ears. His deep sorrow echoes through these hauntingly beautiful words.

The first, second, and fourth Lamentation are arranged as alphabetic acrostics. Each of these has 22 verses which correspond with the Hebrew alphabet. Each verse begins with a different letter of the alphabet in order. Jeremiah is expressing his grief literally from A to Z. He uses a similar device in the third Lamentation, but increases the number of verses in the block from 1 to 3, resulting in 66 verses instead of 22. Only the fifth (and final) Lamentation is without any acrostic structure, and this is deliberate, intensifying the feeling of sorrow and despair the weeping prophet felt by ending not with a bang, but as one commentator put it: "with a whimper."

Yet, even within the pathos, and tragedy of the Lord's judgment of His stubborn and rebellious children, there are glimpses of His tender mercies toward the end verses like chapter 3:22-26. These are some of the most encouraging words in the entire Bible! We would do well to read, and heed the Lamentations of Jeremiah!

Ezekiel

Theme: The Prophecy of Judgment and Glory

Author: Ezekiel, Son of Buzi

Date: 592-570 BC

Outline of Ezekiel

- I. Announcements of the Fall of Judah 1-24
- II. Prophecies against Judah's Neighbors 25-32
- III. Prophecies of the Future Restoration of Israel 33-48

Without a doubt, the prophet Ezekiel, and his prophecy are ignored more than any of the other prophets or prophecy in the Word of God. This reaction is understandable to some extent given the rather mysterious nature of the author and his work. Ezekiel was a young priest taken in the second deportation of Judah in 597 BC to Babylon as a captive. He came of age in a foreign land with the dark clouds of judgment hanging over his beloved homeland.

God gave him a unique, and challenging commission to present the Lord's message to the captives in Babylon. He was directed to do things which symbolized the truth, but which would have had a strong visible impact on those who beheld them. For instance, he was told not to mourn the death of his wife, who died suddenly on the day that the siege was laid to Jerusalem. He shaved off his hair and beard. He baked bread in a furnace fueled with cow's dung, which of course would be considered unclean. He built a model of Jerusalem and pretended to lay siege to it. He remained on his side for an extraordinarily long period of time to depict the suffering of those within the siege.

His visions of God and of the millennial Temple are among the most majestic passages in the word of God. The vision of the Valley of Dry Bones is perhaps the most famous of all passages in the Book. It is allegorical, parabolic, and symbolic in a very mysterious way, but for a child of God it is excellent reading.

Daniel

Theme: The Prophecy of Rise and Fall of Empires

Author: Daniel

Date: 605-536 BC

Outline of Daniel

I. Historical Autobiography of Daniel from the Reign of Jehioakim to Darius 1-7

II. The Rise and Fall of Gentile Empires in Relation to the Nation of Israel 8-12

Perhaps nowhere has the debate between liberal and conservative scholars raged more than over the book of Daniel. The liberals concede that the historical accuracy of this book is so precise that if it had been written between 605 and 636 BC, that it would have had to have been inspired of God. But because they deny the supernatural, they claim that the accuracy of the book is due to its having been written in the Second century BC! They cannot find a flaw in its prediction of the course of Gentile world history, so they simply insist that it is not a prediction, even though the book itself make such a claim. So Daniel, who escaped the lion's den unhurt, has now been cast into the critic's den! We have every confidence that will emerge from the mouths of the critics as undamaged as its author did from the mouth of those lions.

Daniel was taken captive at the first deportation of the Jews to Babylon in 605 BC. He was trained for a position in the government of Babylon. He proved to be a most determined young man, and rose to a position of extreme importance in the Empire at an early age. He survived the Empire he served when it fell to the Medo-Persian Empire and continued to serve the new government under a new administration.

His prophecies are so clear and powerful that a thorough understanding of them is necessary to the understanding of the prophecy of the New Testament. The Seventy Weeks of Daniel are the key to all biblical prophecy (see 9:24-27).

The Minor Prophets (Hosea-Malachi)

The next division in our Bible has been called “The Minor Prophets” and is composed of 12 rather short books, written by men with names that are largely strange to most of us. By and large, the Minor Prophets are bypassed by a great number of believers and as a result much of what we will discuss may be new to you. We will give outlines in this portion of Scripture with much more depth than the previous lessons because it will be valuable for you as a resource for later in your own study of the Bible. Books on the Minor Prophets are much more uncommon and are seldom very helpful, unlike the multitude of helpful commentaries on the Major Prophets.

Hosea was written by a heartbroken prophet out of a deep personal tragedy. The sad adultery which was committed against Hosea by his wife, Gomer, is used by God to illustrate how that God felt about the spiritual adultery committed against Him by the nation of Israel. The heartbreak of Hosea was only exceeded by his love for his ailing wife, just as God’s love reached out to a backsliding Israel.

A devastating locust plague was the illustration which the Lord used to prompt **Joel** to write the prophecy that bears his name. He uses the plague to point out the reality of the coming Day of the LORD when a judgment far more deadly than a plague of locusts is will descend upon the world.

A shepherd and a farmworker, the prophet **Amos** seems an unlikely man to carry the message of the LORD to the northern kingdom of Israel. This faithful man of God was willing to go from his agricultural southern community to the very heart of the sinful and sophisticated idolatry of Bethel, in order to fulfill his LORD’s commission. His prophecy is loaded with warnings of judgment on the people of the northern kingdom and of the southern kingdom as well!

Chronologically, the oldest of the minor prophets, **Obadiah** is also the shortest in length-with only 21 verses. His sole concern was pronouncing God’s judgment upon the nation of Edom, which had aided in the attack against the nation of Israel during a raid by the Philistines and the Arabians at the time of Jehoram of Judah (II Chronicles 21:16-17). Edom had been a vassal state to Israel and had revolted, aiding the enemies of God’s people.

Obadiah was raised up by God to announce God's wrath against the treachery of the Edomites.

The best known of the Minor Prophets is without question the prophecy of **Jonah**. The story of Jonah's fleeing from the call of the LORD and his subsequent arrest and imprisonment in the great fish is a source of much controversy between the liberal and the fundamentalist. The message of Jonah strikes to the heart of Jewish religious pride and prejudice. Jonah, also, shows the heartbeat of a loving God, who in wrath remembers mercy, and withholds judgment at repentance.

Micah was a small town prophet who brought God's message of judgment and restoration of the kingdom to both the northern and southern kingdoms. His prophecy gives us the exact birthplace of the Messiah. His expansive vision tells us of a time when men shall beat their swords into plows and war shall be no more the bitter heritage of the peoples of the world.

If the preaching of Jonah brought repentance and hope to the Assyrian capital of Nineveh, then the preaching of **Nahum** brought the news of impending doom. Though their repentance had spared them for a time, the Assyrians soon again collapsed into their sinful ways. God pronounced that his patience had come to an end. God's patience does have its limits and the promised judgment did come, just as Nahum had prophesied.

The prophet **Habakkuk** was greatly bothered by the fact that so many of his fellow Jews were seemingly getting by with great wickedness. When he inquired of the LORD, he was even more alarmed to find out that God was planning to judge His people using the Chaldeans, who were far more sinful than the Jews! Habakkuk's journey from doubt to faith explains some of the workings of divine providence for those of us who look back on history from this side of the cross.

The prophet **Zephaniah** was born into the family of royalty within the southern kingdom of Judah. He lived during the time of King Josiah, who was the last of the really great spiritual kings. Josiah's reign was marked by a limited revival, and the prophecy of Zephaniah undoubtedly played some sort of role in that revival. Zephaniah's prophecy is filled with predictions of judgment on Judah for her sins, and on the surrounding nations for their sins as well.

Putting our theology into practice and practical ways is often the greatest test of the reality of our spiritual walk, and the prophet **Haggai** was a man who had just such a practical message. He spoke to the exiles returning from the Babylonian captivity and encourage them to quit thinking about their own hardships, and to return to the work of rebuilding their Temple. His message is filled with encouragement, rebuke, and promise to a people who badly needed all three.

While Haggai was preaching to the people concerning the temple, his contemporary, the prophet **Zechariah**, was also ministering to the returned exiles. Zechariah's message was much more mysterious and far-reaching than Haggai's message. Nowhere in the Old Testament, with the possible exception of Isaiah, do we find more prophecy concerning the Messiah in both his first and second advents. Zechariah is a prophecy filled with visions and an air of mystery.

The final prophet in the division that we call the Minor Prophets is also the last of the Old Testament prophets. Before the 400 silent years fell around the nation of Israel like a curtain of silence, the prophet **Malachi** spoke to a people who had become lax in their faith to the point of merely going through the motions of worship and sacrifice. God used this last prophet of the Old Testament to warn the nation of His great displeasure and to promise the coming of the Messiah and His forerunner as darkness and silence descended upon the nation of Israel.

Hosea

Theme: The Prophecy of a Faithful God to an Unfaithful People

Author: Hosea – Means “Salvation”

Date of Writing: 750-725 BC

Key Theme: Faithfulness to Covenant – “Hesed”

חסד

The tragic adultery of Hosea's wife, Gomer, was intended to be an object lesson for the nation of Israel. Hosea ministered to the Northern Kingdom of Israel at the same time Isaiah and Micah were preaching in the South. He prophesied during the decadent rule of Jeroboam II and until just prior to the captivity of the Northern Kingdom. The collapse of the moral, religious, and political world of his day is mirrored by the collapse of the marriage of the prophet Hosea.

Although Gomer played the harlot and was openly unfaithful to him, Hosea took her back and restored her through love. So God was attempting to the tragic events of the life of Gomer and Hosea His Prophet to show the nation of Israel just how He felt about their sin and departure from Him. God was determined to show them that even though they had been grossly unfaithful to Him that He still loved them and would eventually restore them by His grace.

Some interesting points in the book include: the naming of the children of Gomer -- Jezreel, which means “God sows”, speaking of the rapidly nearing judgment of Israel by the Assyrians; Lo-ruhamah, which means “not shown pity” speaking of the severity of the judgment that was to come; and Lo-Ammi, which means “not my people” speaking of the fact that this child was not even Hosea's and that Israel would be dealt with as if they were no longer the people of the living God. Also interesting is the heartrending cry of God over his backslidden and sinful people in Hosea 11:8 ---

“How shall I give thee up, Ephraim?
how shall I deliver thee, Israel?
how shall I make thee as Admah?
how shall I set thee as Zeboim?
mine heart is turned within me,
my repentings are kindled together.”

Outline of Hosea

I. Prologue: Hosea's Historical Setting 1:1

A. The Claim of the Message: “the Word of the LORD”

- B. The Character of the Messenger: “the prophet of love”, “the JEREMIAH of the North”,
“the prophet of Hesed”
- C. The Chronology of the message, “by Kings not calendars”
- II. Part One: Hosea’s Horrible Sufferings 1:2--3:5
 - A. Hosea’s first marriage to Gomer 1:2--2:23
 - 1. The Explanation of the Plan of God 1:2
 - 2. The Symbols of Israel’s Rejection 1:3-9
 - a.) Jezreel 1:3-5
 - b.) Lu-ruhamah 1:4-7
 - c.) Lo-Ammi 1:8-9
 - 3. The Promise of Israel’s Restoration 1:10-2:1
 - 4. The Rightness of Israel’s Judgment 2:2-13
 - 5. The Assurance of Israel’s Return 2:14-23
 - B. Hosea’s second marriage to Gomer 3:1-5
 - 1. The Explanation of the Plan of God 3:1
 - 2. The Redemption Of Gomer 3:2
 - 3. The Discipline Of Gomer 3:3
 - 4. The Discipline Of Israel 3:4
 - 5. The Redemption Of Israel 3:5
- III. Part Two: Hosea’s Hortatory Sermons 4:1--14:8
 - A. The Cause Of Israel’s Uncleaness 4:1-6:3
 - 1. The Charges 4:1-19
 - a. Disregard For God’s Law 4:1-3
 - b. Disrespect For God’s Priest 4:4-6
 - c. Dissipation Of God’s Blessings 4:7-10
 - d. Departure From God’s Worship 4:11-19
 - 2. The Verdict 5:1-14
 - a. The Snare Of Enticement 5:1-2
 - b. The Spirit Of “Whoredoms” 5:3-4
 - c. The Strange Children 5:5-7
 - d. The Stubborn Rebellion 5:8-12
 - e. The Senseless Arrangement 5:13-14
 - 3. The Pardon 5:15-6:3
 - a. The Cause Of The Pardon 5:15
 - b. The Call To Repentance 6:1
 - c. The Course Of Revival 6:2-3
 - B. The Curse Of Israel’s Uncleaness 6:4-10:15
 - 1. The Case Against Israel 6:4-7:16
 - a. The Infidelity Of Ritualism 6:4-6

- b. The Iniquity Of Treachery 6:7-11
 - c. The Impenitence Of Apostasy 7:1-16
- 2. The Judgment Against Israel 8:1-10:15
 - a. The Willful Idolatry 8:1-14
 - b. The Woeful Adversity 9:1-17
 - c. The Wasted Prosperity 10:1-15
- C. The Cure For Israel's Uncleaness: 11:1-14:9
 - 1. Divine Compassion 11:1-11
 - 2. Divine Chastisement 11:12-12:14
 - 3. Divine Competence 13:1-16
 - 4. Divine Charity 14:1-9

Note: all of the outlines in the section on the minor prophets are adapted from unpublished class notes taken in 1979 from Mr. Jesse Boyd's Advanced Old Testament class at Bob Jones University. They have been retrieved reviewed and adapted for use in this material, and although they are greatly changed I feel that credit should go where credit is due.

Hesed in Hosea-2:19; 4:1; 6:4; 6:6; 10:12; 12:6 etc. חסד
 mercy = KJV
 lovingkindness = NASV
 steadfast love = RSV

- 1. Covenant loyalty with an element of love
- 2. God in His love operates within His covenant Psalm 12:1 at the root of being godly-loyalty to God

Joel

Theme: The Prophecy of the Day of the LORD

Author: Joel – Means “Jehovah is God”

Date of Writing: 830 BC

Key Theme: The Day of the LORD

Natural disasters up to cause us to look to the LORD and question ourselves as to whether we are in fellowship with Him. God sent a devastating locust plague down upon the nation of Judah. He, then, directed the prophet Joel to compare the locust hordes to the invading armies of those who God would send to judge the Jews unless they repented and turned back to Him. Looking beyond the immediate situation, God also directed Joel to proclaim that the “Day of the LORD” was at hand. The concept of the “Day of the LORD” develops throughout all of the Minor Prophets and into the New Testament. We come to understand the “Day of the LORD” is the period of divine activity between the Rapture of the Church, which immediately precedes the Great Tribulation Period, and the end of the Millennial Kingdom.

Joel’s prophecy pictures the devastation that will come to the nation of Israel during the Tribulation. Like the plague of locusts, the Antichrist will nearly bring the Jewish people to the place of destruction. Then, also there is the promise of the Lord’s restoration of the kingdom and the nation, both in the short term following the locust plague, and in the long term with the deliverance of the Jews from their enemies at the end of the Great Tribulation period. This prophecy also contains a reference to the universal outpouring of the Holy Spirit during the millennial kingdom which was referred to by the apostle Peter on the day of Pentecost when the church was born (see Joel 2:28-32, Acts 2:16-21).

Outline of the Book of Joel

- I. The Devastating Locust Plague 1:1-2:17
 - A. The Title of the Book 1:1
 - B. The Fact of the Devastation 1:2-20
 - 1. The Situation 1:2-4
 - a. The Uniqueness of It 1:2-3
 - b. The Severity of It 1:4
 - 2. The Exhortation 1:5-14

- a. The Drunkards Warned 1:5-7
 - b. The People Warned 1:8-10
 - c. The Farmers Warned 1:11-12
 - d. The Priests Warned 1:13-14
 - 3. The Supplication 1:15-20
 - a. The Reason 1:15-18
 - 1.) Judgment is at hand 1:15
 - 2.) Food is failing 1:16-17
 - 3.) The Animals are starving 1:18
 - b. The Recourse 1:19-20
- C. The Future Devastation 2:1-17
 - 1. The Day of the LORD 2:1-17
 - 2. The Army of the LORD 2:2b-10
 - 3. The Word of the LORD 2:11
 - 4. The Call of the LORD 2:12-17
 - a. God's Invitation 2:12-14
 - 1.) Repentance 2:12
 - 2.) Response 2:13
 - 3.) Reward 2:14
 - b. God's Instruction 2:15-17
 - 1.) Gathering of the People 2:15-16
 - 2.) Intercession by the Priests 2:17
- II. The Restoration of the LORD's People 2:18-3:31
 - A. The Promise of Restoration in the Present 2:18-27
 - 1. Reversal of Conditions 2:18-20
 - a. The LORD's Pity 2:18
 - b. The LORD's Promise 2:19
 - c. The LORD's Protection 2:20
 - 2. Recovery of Joy 2:21-27
 - a. The Land Rejoices 2:21
 - b. The Animals Rejoice 2:22
 - c. The People Rejoice 2:23-27
 - 1.) Abundant Rain 2:23
 - 2.) Abundant Grain 2:24-25
 - 3.) Abundant Joy 2:26
 - 4.) Abundant Confidence 2:27
 - B. The Promise of Restoration of the Future 2:28-3:21
 - 1. The Inception of Blessing 2:28-32
 - A Mighty Outpouring of God's Spirit
 - 2. The Implementation of the Blessing 3:1-17

The Utter Rout of the Enemy
3. The Implications of the Blessing 3:18-21
A Restored and Established People

Your Notes

Amos

Theme: The Prophecy of Impending Judgment

Author: Amos – Means “Load” or “Burden”

Date of Writing: 760-755 BC

Key Themes: Judgment on Moral Degeneration, Spiritual Apostasy, Social Injustice

The Northern Kingdom of Israel under Jeroboam II was at the height of its prosperity and power. But it was also moving to judgment at an alarming speed. God called a man who had none of the earthly credentials of education or influence to leave his home in Judah and go north to be God’s spokesman in an evil and degenerate society. Amos, a shepherd and gather of fruit, thus became the prophet Amos, who boldly went into the sinful heart of the kingdom of Jeroboam. He fearlessly denounced the idolatry of Jeroboam and the wickedness of his people.

Amos’s prophecy is remarkable in that he was able to see both the sinfulness of the Northern Kingdom, and their impending judgment at a time in which both seemed rather unlikely. He was skilled in the wisdom of the schools of the prophets and yet it is very easy to tell that he had a divine wisdom that made him the intellectual superior of all the well-trained high priests of the chapel of Jeroboam the Second. The life and ministry of Amos serve to remind us that God is pleased to use the weak things of this world to confound the things that are mighty, and the things that are nothing in themselves to bring to nothing the things which seem to be so important in this world.

Outline of Amos

I. The Introduction 1:1-2

A. The Title 1:1

1. The Man 1:1

2. The Ministry 1:1

B. The Text 1:2

II. The Prophecies of Judgment 1:3-2:16

A. Prophecies Against Damascus (Syria) 1:3-5

1. The Certainty of the Judgment 1:3

2. The Cause of the Judgment 1:3

Destructive Barbarism

3. The Character of the Judgment 1:4-5
Defeat and Captivity
- B. Prophecies Against Gaza (Philistia) 1:6-8
 1. The Certainty of the Judgment 1:6 a
 2. The Cause of the Judgment 1:6 b
Merciless Slave Trading
 3. The Character of the Judgment 1:7-8
Defeat in War/Desolation
- C. Prophecies Against Tyre (Phoenicia) 1:9-10
 1. The Certainty of the Judgment 1:9 a
 2. The Cause of the Judgment one: 9b
Slave Trading/Covenant Breaking
 3. The Character of the Judgment 1:10
Destruction by War
- D. Prophecies Against Edom 1:11-12
 1. The Certainty of the Judgment 1:11 a
 2. The Cause of the Judgment 1:11 b
Pitiless and Perpetual Hostility
 3. The Character of the Judgment 1:12
Defeat in War
- E. Prophecies Against Ammon 1:13-15
 1. The Certainty of the Judgment 1:13 a
 2. The Cause of the Judgment 1:13 b
Savage Brutality/Naked Aggression
 3. The Character of the Judgment 1:14-15
Defeat in War/Captivity of Rulers
- F. Prophecies Against Moab 2:1 - 3
 1. The Certainty of the Judgment 2:1 a
 2. The Cause of the Judgment 2:1b
Reprehensible Vulgarly
 3. The Character of the Judgment 2:2-3
Defeat in War /Destruction of Rulers
- G. Prophecies Against Judah 2:4-5
 1. The Certainty of the Judgment 2:4 a
 2. The Cause of the Judgment 2:4b
Disobedience and Idolatry
 3. The Character of the Judgment 2:5
Defeat in War
- H. Prophecies Against Israel 2:6-16
 1. The Certainty of the Judgment 2:6 a

2. The Causes of the Judgment 2:6b-12
 - a. Social injustice 2:6b-7 a
 - b. Shameless immorality 2:7b
 - c. Sensual idolatry 2:8
 - d. Stubborn iniquity 2:9-12
3. The Character of the Judgment 2:13-16
National Defeat/National Destruction

III. The Sermons of Amos 3:1-6:14

Note: The first three sermons began with “hear this word” (3:1; 4:1; 5:1) and the last two sermons are introduced with “woe” (5:18, 6:1).

- A. The Peril of Privilege 3:1-15
Theme: The Sin of Ingratitude
 1. A Prophetic Declamation 3:1-2
 - A. The People Addressed 3:1
 - B. The Privilege Affirmed 3:2 A
 - C. The Punishment Announced Three: To Be
 2. A Parade of Proverbs 3:3-8
 - A. The Point of the Proverbs 3:3-6
 - B. The Principle of the Prophet 3:7-8
 3. A Public Declaration 3:9-15
 - a. The Worldwide Invitation 3:9
 - B. The National Humiliation 3:10-12
 - C. The Divine Visitation 3:13-15
- B. The Beasts of Bashan 4:1-13
Theme: The Sin of Indulgence
 1. The Charges 4:1, 4-11
 - a. Sensual indulgence 4:1
 - b. Shameless idolatry 4:4-5
 - c. Stubborn indifference 4:6-11
 2. The Curse 4:2-3
 - a. Pronounced by the Lord 4:2a
 - b. Punished by Captivity 4:2b
 - c. Personally sold into slavery 4:3
 3. The Consequences 4:12-13
 - a. Impending judgment 4:12 a
 - b. Important judgment 4:12 b
 - c. Imperial Judge 4:13
- C. The Lamentation of the Lord’s People 5:1-17
Theme: The Sin of Injustice
 1. The Reality of the Ruin of Israel 5:1-9

- a. A Condition of Complete Ruin 5:1-3
 - B. A Call for Complete Repentance 5: 4-9
 - 2. The Reason for The Ruin of Israel 5:10-15
 - A. A Caustic Explanation 5:10-13
 - B. A Compassionate Exhortation 5:14-15
 - 3. The Result of the Ruin of Israel 5:16-17
 - A. The Lamentation in The Streets 5:16
 - B. The Lord in His Judgment 5:17
 - D. The Pretense of Piety 5:18-27
 - Theme: The Sin of infidelity
 - 1. The Curse of Religious Pretense 5:18-20
 - a. No reason for rejoicing 5:18 a
 - b. No reason for hope 5:18 b
 - c. No reason for security 5:19
 - d. No reason for light 5:20
 - 2. The Crime of Religious Pretense 5:21-23
 - a. Unprofitable meetings 5:21
 - b. Unacceptable sacrifices 5:22
 - c. Unpleasant singing 5:23
 - 3. The Cure of Religious Pretense 5:24
 - 4. The Course of Pious Pretense 5:25-26
 - 5. The Consequences of Pious Pretense 5:27
 - E. The Curse of Complacency 6:1-14
 - Theme: The Sin of Indifference
 - 1. The Curse Declared 6:1-2
 - 2. The Curse Described 6:3-6
 - 3. The Curse Decreed 6:7-11
 - 4. The Curse Determined 6:12-14
- IV. The Visions of Amos 7:1-9:15
- Note: This section is composed of 5 visions and 2 historical interludes.
- A. The Vision of the Devouring Locusts 7:1-3
 - B. The Vision of the Consuming Fire 7:4-6
 - C. The Vision of the Searching Plumbline 7:7-9
 - D. The First Historical Interlude 7:10-17
 - The Priest Amaziah Versus the Prophet Amos
 - E. The Vision of the Basket of Summer Fruit 8:1-3
 - F. The Second Historical Interlude 8:4-14
 - 1. A Courageous Warning 8:4-6
 - 2. A Comprehensive Judgment 8:7-10
 - 3. A Consummate Famine 8:11-14

G. The Vision of the Smitten Altar 9:1-15
Your Notes

Obadiah

Theme: The Prophecy of Edom's Doom

Author: Obadiah – his name means “Servant of the LORD”

Date of Writing: 848-841 B.C.

The relationship between the Jews and Edomites had long been a hostile one. The Edomites, who had descended from the twin brother of Jacob, had been a thorn in Israel's side for many years. During the wilderness wanderings of the children of Israel, Edom had forbidden the children of Israel to pass through their land on their way to the Promised Land. They opposed Saul, David, and Solomon to name but a few of their rebellions. However, when Jerusalem was attacked by the Philistines and the Arabians during the reign of Jehoram, the Edomites aided the attackers and even delivered some Israelites captive to their enemies. All the while, they were under a covenant with Judah to help protect her! The LORD God pronounces a terse and powerful judgment upon this people who pridefully felt they were invulnerable in their mountain stronghold of Mount Seir. History and prophecy confirm that they were very mistaken!

Outline of Obadiah

- I. The Certainty of Edom's Destruction 1-10
 - A. The Declaration of the LORD's Ambassador 1b-4
 - B. The Description of the LORD's Prophet 5-7
 - C. The Decree from The LORD's Throne 8-10
- II. The Reasons for Edom's Destruction 11-16
 - A. A Definite Arraignment 11
 - B. A Descriptive Analysis 12-14
 - C. A Day Appointed 15-16
- III. The Aftermath of Edom's Destruction 17-21
 - A. The Restoration of Israel 17
 - B. The Retribution of Justice 18-20
 - C. The Reign of the LORD 21

Jonah

Theme: The Book of a Merciful God and a Reluctant Prophet

Author: Jonah- name means “dove”

Date: 760 BC

Perhaps the most widely read of the Minor Prophets, Jonah’s little book is not very typical of the Minor Prophets. It does contain a small amount of prophetic material, but it is essentially the narrative of the experience of a very reluctant prophet. Jonah was a prophet who was reared in Galilee in the Northern Kingdom in the days of Jeroboam the Second, making him contemporary with Amos, Hosea, Isaiah and Micah. The fact that he arose from the Northern Kingdom shows that there were still some who followed the LORD even in the apostate North.

God called Jonah to go to Nineveh, the capital of godless and cruel Assyrian Empire, to pronounce judgment against it. However, Jonah fled from his commission and instead boarded a ship bound for Spain, the farthest geographical location known at that time from the land of the Assyrians. God caught up with the prophet in a storm at sea, and in order to save the lives of the sailors of the ship, Jonah had himself cast into the sea. He was swallowed by a sea creature is specially prepared by the LORD, and was taken back to the place of his appointment via a “submarine.” After repenting of his willfulness, Jonah was recommissioned by the LORD and having somewhat learned his lesson he went with haste to the city of Nineveh where he brought a message of judgment upon the Assyrians. Then, he climbed to a place overlooking the city and build a crude little shelter where he could stay and watch the destruction of the city. However, God’s Word struck in the heart of the Ninevehites and the people repented and judgment was averted! It was perhaps the greatest evangelistic campaign on record in the Word of God.

However, this mercy shown to the Assyrians only served to enrage the prophet Jonah, who wanted the destruction of the city at all costs. At last, Jonah reveals his prejudice and hatred for the people to whom he was sent to minister. In a frank admission, Jonah informs the LORD that this was the reason he did not want to come to Nineveh in the first place. He knew that the LORD was minded to save and to spare the Assyrians all along. The pouting prophet had preached the greatest evangelistic crusade in all of recorded history and was furious that the whole city had repented! He waited in the hot sun for the judgment to fall and the LORD, through his great compassion, cause a worthless gourd vine to grow up and over the entrance

to the shelter to give the pouting prophet shade. Then with great irony God killed the gourd vine, and the prophet lapsed into a deeper depression. It was then that God drove home the lesson of the book to poor Jonah. He was a man who could mourn over the death of a worthless gourd for which he had neither labored nor prayed, but he had no feeling of pity for a city in which over one hundred and twenty thousand persons in it could not yet discern their right hand from their left (babies).

The book of Jonah exposes the hardness of the hearts of the Jewish people and their national failure to be a beacon of light to the benighted masses of Gentile nations. God never intended for them to live isolated lives. God's only desire was to separate them from the sinful aspects of a lost world. Yet, they failed to take the light of the Word of God out any farther than their own borders. As a God of mercy, the LORD had intended Israel as a missionary nation, but they failed and would be replaced temporarily in God's economy by the Church which would take the message out to all the world and to every creature.

Outline of Jonah

I. The Prodigal Prophet 1:1-17

A. The Character of His Sin 1:1-3

- 1 The Divine Commission 1:1
2. The Definite Instruction 1:2
3. The Deliberate Evasion 1:3

B. The Consequences of His Sin 1:4-17

1. The Deadly Storm 1:4
2. The Desperate Sailors 1:5-7
3. The Discovered Sinner 1:8-10
4. The Disquieting Solution 1:11-15
5. The Divine Salvation 1:16-17

II. The Praying Prophet 2:1-10

A. The Reason for His Prayer 2:1-3

B. The Recollection of His Peril 2:4-6

C. The Remembrance of His Privilege 2:7

D. The Resolution to Pay His Vows 2:8-9

E. The Release from His Prison 2:10

III. The Preaching Prophet 3:1-10

A. The Renewal of His Commission 3:1-2

B. The Return to the City 3:3-4

C. The Results of His Coming 3:5-9

D. The Repentance Brings Compassion 3:10
IV. The Pouting Prophet 4:1-11

A. The Reason for His Pouting 4:1-3

B. The Reproof of His Pouting 4:4-8

C. The Rebuke of the Prophet 4:9-11

Your Notes

Micah

Theme: The Prophecy of Captivity and the Crown

Author: Micah the Morasthite – His Name means “Who is like Jehovah”

Date: 750--700 BC

Key Theme: The Essential Nature of the True Religion

A prophet from the Southern Kingdom who lived at the same time of Isaiah, Hosea, and Amos, Micah is typically thought of as the prophet who predicted the birth of Christ at Bethlehem. But there is certainly much more to his prophecy than just the well-known words of Micah 5:2.

For one thing, in a single verse, Micah 6:8, the prophet was able to capture the essential nature of true religion: “doing justly” or right conduct (conduct that mirrors the teachings of Scripture); “loving mercy” which is living a life of covenant loyalty based upon genuine love; and “walking humbly with God” or living in total agreement with God. In these three elements the whole duty of man to God is clearly seen. It is an extremely remarkable and concise presentation of eternal truth.

Micah’s message is divided into three parts – each part with exactly the same internal arrangement. First, there is a description of the prevailing corruption, then a warning of impending judgment, and finally the message closes with the promise of a glorious future.

The Outline of Micah

- I. Prologue: The Messenger’s Identification 1:1
 - A. The Character of the Message 1:1
 - B. The Identity of the Messenger 1:1
 - 1. The Prophet 1:1
 - 2. The Place 1:1
 - C. The Chronology of the Message 1:1
 - D. The Burden of the Message (Whom) 1:1
- II. The First Message: Condemnation and Captivity 1:2--2:13
 - A. The People Addressed 1:2-16
 - 1. The Divine Visitation 1:3-7
 - a. The Reality of It Declared 1: 3-4
 - b. The Reason for It Defined 1:5
 - c. The Result of It Described 1:6-7
 - 2. The Prophetic Lamentation 1:8-16
 - a. Its Character Revealed 1:8

- b. Its Cause Reported 1:8-9
 - c. Its Content Related 1:10-16
 - B. The People Admonished 2:1-13
 - 1. The National Abomination 2:1-11
 - a. Its Character 2: 1-2
 - b. Its Condemnation 2: 3
 - c. Its Consequence 2:4-5
 - d. The Challenge 2:6
 - e. The Charge 2:7--11
 - 2. The National Restoration 2:12-13
 - a. The Assurance of the Promise 2:12
 - b. The Announcement of the Process 2:13
- III. The Second Message: Rebuke and Restoration 3:1--5:15
 - A. The Reason for The Captivity 3:1-12
 - 1. The Cruel Rulers 3:1-4
 - 2. The Corrupt Prophets 3:5-8
 - 3. The Calloused Politicians 3:9-12
 - B. The Restoration from The Captivity 4:1-8
 - 1. The Exaltation of Moriah 4:1-2
 - 2. The Execution of Justice 4:3-5
 - 3. The Exclamation of the LORD 4:6-8
 - C. The Reason for The Captivity II 4:9-5:1
 - 1. The Distress of the Daughter of Zion 4:9-10
 - 2. The Defiling of the Daughter of Zion 4:11-13
 - 3. The Distain of the Daughter of Zion 5:1
 - D. The Restoration from The Captivity II 5:2—15
 - 1. Messiah's Coming 5:2-6
 - 2. Messiah's Remnant 5:7-9
 - 3. Messiah's Purging 5:10-15
- IV. The Third Message: Faithless and Faithful 6:1--7:20
 - A. National Faithlessness 6:1-7:6
 - 1. No Regard for the LORD 6:1-5
 - 2. Nature of True Religion 6:6-8
 - 3. National Reward for Corruption 6:9-16
 - 4. Lamenting Over Prevailing Corruption 7:1-6
 - B. Divine Faithfulness 7:7-20
 - 1. Promise of restoration 7:7-13
 - 2. Prayer for restoration 7:14-17
 - 3. Praise for restoration 7:18-20

Nahum

Theme: The Prophecy of Destruction of Nineveh

Author: Nahum – His name means “consolation”

Date: 661--612 BC

Key Thought: The Long Promised Judgment is here

About one hundred years prior to the writing of this prophetic book, the prophet Jonah reluctantly went to the heart of the Assyrian Empire with a message of impending judgment. But, just as Jonah feared, the people believed his message and repented of their sins. God had mercy on the city of Nineveh and spared it for the time being. Sadly, the repentance and change was neither permanent or cultural. All too soon the bloody Assyrians returned to their evil ways.

The Northern Kingdom had gone into captivity by the Assyrians and now the Southern Kingdom stood alone facing the frightening and evil incursions of the Assyrian Empire. The spiritual and national life of God’s people was being threatened to its very core. The people were crying out, “If God is really on our side and we are His people, how can the Assyrians get away with tormenting us as they are?”

To answer that question and to bring comfort to the sorely oppressed people, God raised up a “hard-as-nails” prophet who declared that God’s fury was about to break upon the Assyrians. His message was not one of mercy, but rather the outraged cry of a decent man for justice. Nahum’s prophecy has been referred to as a “hymn of hatred.” This does not seem kind or gracious, but we must remember the gracious kindness and tender mercies of the LORD had been extended for over one hundred years before and the cup of the wrath of God was at last full to overflowing. God is merciful and kind. His longsuffering is often more than we can fathom, but it is clear that God does have a limit to His patience and He will at last judge sin as it ought to be judged. In 612 BC God allowed the evil Assyrians to fall and the city of Nineveh to be forever destroyed.

The Outline of Nahum

- I. The Introduction 1:1
 - A. The Message 1:1
 - B. Man 1:1
- II. The Invocation 1:2-14

- A. The Goodness and Severity of God 1:2-8
- B. The Power and Judgment of God 1:9-14
- III. The Imprecation 1:15-3:19
 - A. Publication of Joy 1:15
 - B. Prediction of Judgment 2:1-2
 - C. Plunder and Justice 2:3-10
 - D. Pronouncements of the Judge 2:11-3:7
 - 1. Illustration of Judgment 2:11-13
 - 2. Explanation of the Judgment 3:1-4
 - 3. Humiliation of Judgment 3:5-7
 - E. Pre-figurement of Judgment 3:8-10
 - 1. Position of No 3:8
 - 2. Protectors of No 3:9
 - 3. Peril of No 3:10
 - F. Promise of Judgment 3:11-19
 - 1. Destruction of the Power 3:11-13
 - 2. Direction to Prepare 3:14
 - 3. Death of the Powerful 3:15-18
 - 4. Delight of the People 3:19

Habakkuk

Theme: The Prophecy of Moral Outrage and Wondering Faith

Author: Habakkuk – Name means “Embracer”

Date: 606-607 BC

Any sensitive person in this world must from time to time wonder why God allows evil men to go on in their evil ways with apparently little interference. This was the moral outlook of the prophet Habakkuk. As a prophet in the twilight of the history of Judah during the reign of wicked king Jehioakim, Habakkuk saw the moral declension of his people reach its lowest ebb. He could not help but wonder why God had not judged the people already. So he sought the LORD’s wisdom in this matter. What God told him, however, did not set his mind at ease. The LORD told Habakkuk that He would indeed judge Judah with the Neo-Babylonian Empire which would in less than two years invade and subjugate the land of Judah.

Habakkuk again went to God, pointing out that the people God was planning to use to judge His sinful people were more sinful than the people they were judging. God declared that although the Chaldeans were being used as His instruments they would be judged fully for both their sins and their treatment of the chosen people of the LORD. God told Habakkuk that in a sinful world, a saved man would have to put his trust in the LORD for protection and provision. Habakkuk was not to look at the circumstances but on God who was in control of the events of the ages. Habakkuk simply had to look to the Lord for his strength and power, for God is greater than any enemy ever could be.

The Outline of Habakkuk

- I. The Preface 1:1
 - A. The Prophet 1:1
 - B. The Product 1:1
- II. The Perplexities 1:2-2:20
 - A. Problem One 1:2-11
 - 1. The Question 1:2-4
 - 2. The Answer 1:5-11
 - B. Problem Two 1:12-2:20
 - 1. The Question 1:12-2:1
 - 2. The Answer 2:2-20

III. The Prayer 3:1-19

- A. Psalm in Format 3:1
- B. Petition for Mercy 3:2
- C. Pictured in Theophany 3:3-15
- D. Profound in Effect 3:16
- E. Praise in Faith 3:17-19

Zephaniah

Theme: The Prophecy of Warning and Preparation

Author: Zephaniah – Name means “the LORD hides”

Date: 640-621 BC

The prophet Zephaniah was born into the princely family of Judah and ministered in the time just prior to the great national revival in the days of good King Josiah. His was a cultured and refined voice, looking into the distant future during the “day of the LORD.”

He was used by the Lord to pronounce judgment upon Judah and its neighbors. He called for the people to repent and return to the worship of the Lord. He promised the future blessings of both the Jews and the Gentiles in the millennial kingdom.

The Outline of Zephaniah

- I. The Author’s Pedigree 1:1
 - A. The Message 1:1
 - B. The Man 1:1
 - C. The Ministry’s Chronology 1:1
- II. The Angry Pronouncements 1:2-18
 - A. The Extent of the Retribution 1:2-3
 - B. The Cause of the Retribution 1:4-6
 - C. The Subjects of the Retribution 1:7-13
 - D. The Nature of the Retribution 1:14-18
- III. The Anxious Penitence 2:1-3
 - A. Convocation 2:1
 - B. Confrontation 2:2
 - C. Contrition 2:3
- IV. The All Points Judgment 2:4-3:8
 - A. Compass Points to be Judged 2:4-15
 - 1. West-the Philistines 2:4-7
 - 2. East-the Moabites and Ammonites 2:8-11
 - 3. South-the Ethiopians 2:12
 - 4. North-the Assyrians 2:13-15
 - B. Center Point to be Judged 3:1-7
 - 1. General Pronouncements 3:1-2
 - 2. Greedy Princes 3:3
 - 3. Godless Prophet’s and Priests 3:4

- 4. God's Presence 3:5
 - 5. God's Punishment 3:6-7
- C. Called People to Judgment 3:8
- V. The Age of Peace 3:9-20
 - A. The Day of Visitation 3:9-10
 - B. The Day of Restoration 3:11-13
 - C. The Day of Jubilation 3:14-20

Haggai

Theme: The Book of Rebuilding and Restoring

Author: Haggai– Name means “My Feast”

Date: 520 BC

The prophets Haggai and Zechariah were raised up by the LORD to minister unto the people who had returned to Jerusalem at the end of the seventy years of Babylonian captivity. The lots of the people who had returned from the relative comfort and security of Babylon was hard indeed. They faced a number of formidable obstacles in bringing life back to normal in what once had been a great city. Discouragement and self-interest cause them to cease their reconstruction of the Temple. God raised up Haggai to encourage the people to return to the work and to finish it.

The prophecy of Haggai is really made up of four separate and dated sermons preached to the remnant of the Jews who returned from exile. The messages are practical and pointed.

The Outline of Haggai

I. The Stern Rebuke -Rebuilding the Temple 1:1-15

- A. The Chronology 1:1
- B. The Challenge to the Mind 1:2-4
- C. The Challenge to the Heart 1:5-7
- D. The Challenge to the Will 1:8-11
 - 1. The Requirements 1:8a
 - 2. The Reasons 1:8b
 - 3. The Recapitulation 1:9-11
- E. The Consequences 1:12-15
 - 1. Obedience to the LORD 1:12a
 - 2. Reverence for the LORD 1:12b
 - 3. Encouragement from the LORD 1:13
 - 4. Enabling from the LORD 1:14a
 - 5. Endeavor for the LORD 1:14b
 - 6. Enterprise for the LORD 1:15

II. The Stirring Remembrance 2:1-9

- A. The Chronology 2:1
- B. The Commission 2:2
- C. The Comparison 2:3
- D. The Command 2:4-5

- E. The Consolation 2:6-9
- III. The Separation Restored 2:10-19
 - A. The Chronology 2:10
 - B. The Conference 2:11-13
 - 1. Question One 2:11-12a
 - 2. Answer One 2:12b
 - 3. Question Two 2:13a
 - 4. Answer Two 2:13b
 - C. The Conclusions 2:14
 - D. The Consequences 2:15-17
 - E. The Consideration 2:18
 - F. The Compensation 2:19
- IV. The Sovereign Ruler 2:20-23
 - A. The Chronology 2:20
 - B. The Communication 2:21a
 - C. The Coming Events 2:21b-22
 - 1. The Plan -Disruption 2:21b
 - 2. The Purpose – Destruction 2:22
 - D. The Consolation 2:23

Zechariah

Theme: The Prophecy of Messiah and Hope

Author: Zechariah— Name means “Jehovah Remembers”

Dates: (1-8) 520-518 BC (9-14) 480-470 BC

A highly placed priest and prophet of Israel, Zechariah gives us more information about Messiah than any other prophet in the Old Testament with the exception of Isaiah. His work is mysterious. He was given truth by means of apocalyptic visions which often frighten people away from reading his book. Yet, for those of us who love the Lord Jesus Christ, there is a wealth of prophetic information concerning both His first and second coming.

While Zechariah was a contemporary of the prophet Haggai, his ministry was vastly different from Haggai's. Haggai essentially dealt with short-term prophecies with immediate results while Zechariah's words were long-range and distant. In fact, some of the things which Zechariah spoke of are yet to occur. But it sure is the earlier prophecies have been fulfilled so also the latter prophecies will continue surely to come to pass.

The Outline of Zechariah

I. Apocalyptic Messages 1:1-8:23

A. The Message of Solemn Vindication 1:1 – 6

1. The Date of the Message 1:1
2. The Direction of the Message 1:1
3. The Deliverer of the Message 1:1
4. The Declaration of Displeasure 1:2
5. The Demand for Repentance 1:3
6. The Dynamic Power of the Message 1:4-5

B. The Message of Symbolic Visions 1:7-6:15

1. The Background of the Visions 1:7
2. The Man Among the Myrtle Trees 1:8-17

Theme: The Restoration of Israel

- a. Description 1:8
- b. Explanation 1:9-10
- c. Operation 1:11-13
 1. Report of the Army 1:11
 2. Plea of the Angel 1:12
 3. Answer of the Almighty 1:13
- d. Commission 1:14-17

1. Announcement by the LORD 1:14a, 16a, 17a
2. Attitude of the LORD 1:14-15
 - a.) Toward Jerusalem 1:14
 - b.) Toward the Gentiles 1:15
3. Action of the LORD 1:16
4. Attainment by the LORD 1:17
3. The Four Horns and The Four Workmen 1:18-21

Theme: The Overthrow of the Foes

 - a. Prophetic Description 1:18-19
 1. Four Horns-Symbols of Power
 2. Four Carpenters-Agent of Destruction
 - b. Angelic Explanation 1:21
 1. Horns = Gentiles Who Scattered Israel
 2. Carpenters = Agents to Punish the Gentiles
4. The Man with A Measuring Line 2:1-13
 - a. Prophetic Description 2:1-5
 - b. Angelic Explanation 2:5
 - c. Angelic proclamation 2:6-13
 1. Regathering of Israel 2:6-9
 2. Rejoicing of Israel 2:10-13
5. The High Priest and The Angel 3:1-10

Theme: The Cleansing of the Priestly Nation

 - a. Prophetic Description 3:1-7
 1. Corruption 3:1-3
 2. Cleansing 3:4-5
 3. Charged 3:6-7
 - b. Angelic Explanation 3:8-10
6. The Candlestick and The Olive Trees 4:1-14

Theme: The Secret of Israel's Power

 - a. The Prophetic Description 4:1-3
 1. The Awakened Prophet 4:1
 2. The Golden Candlestick 4:2
 3. The Two Olive Trees 4:3
 - b. The Angelic Explanation 4:4-14
 1. The Power of the Spirit 4:4-6
 2. The Promise to Zerubbabel 4:7-10
 3. The Provision of Oil 4:11-14
7. The Flying Scroll 5:1-4

Theme: The Destruction of the Wicked

 - a. The Prophetic Description 5:1-2

- b. The Angelic Description 5:3-4
 - 1. Extent of The Curse 5:3
 - 2. Effect of The Curse 5:4
 - 8. The Woman in The Ephah 5:5-11
 - Theme: The Removal of Wickedness
 - a. The Prophetic Description 5:5-7
 - b. The Angelic Explanation 5:8-11
 - 1. Wickedness Personified 5:8
 - 2. Wickedness Put Away 5:9-11
 - 9. The Four Chariots 6:1-18
 - Theme: The Judgment on the Gentiles
 - a. The Prophetic Description 6:1-3
 - 1. The War Chariots 6:1 a
 - 2. The Brass Mountains 6:1b
 - 3. The Colored Horses 6:2-3
 - b. The Angelic Explanation 6:4-8
 - 1. The Agents of Judgment 6:4-5
 - 2. The Objects of Judgment 6:5b-7
 - 3. The Result of Judgment 6:8
 - 10. The Crowning of Joshua 6:9-15
 - Theme: The Priest on the Throne
 - a. The Preparation 6:9-11
 - b. The Prophecy 6:12-13
 - c. The Purpose 6:14-15
- C. The Message of the Sovereign Voices 7:1-8:23
 - 1. The Preparation 7:1-3
 - a. The Time of the Message 7:1
 - b. The Cause of the Message 7:2-3
 - 2. The Rebuke 7:4-7
 - a. Hypocrisy denounced 7:4-6
 - b. Heeding demanded 7:7
 - 3. The Lesson of the Past 7:8-14
 - a. The Requirement of the LORD 7:8-10
 - b. The Refusal of the People 7:11-12 a
 - c. The Resultant Visitation 7:12b-14
 - 4. The Assurance of Prosperity 8:1-17
 - a. The Promise of Restoration 8:1-8
 - b. The Plea to the Remnant 8:9-13
 - c. The Moral Responsibility 8:14-17
 - 5. The Celebrations of Praise 8:18-23

- a. The Unauthorized Feasts Transformed 8:18-19
 - b. The Urgent Entreaty for Favor 8:20-22
 - c. The Universal Blessing of Israel 8:23
- II. Prophetic Messages 9:1-14:21
 - A. The First Burden 9:1-11:17
 - 1. The coming of the King 9:1-10
 - a. Preparatory Preservation 9:1-8
 - b. Personal Presentation 9:9-10
 - 2. The program of the King 9:11-10:12
 - a. The Future Triumph of Zion 9:11-17
 - 1. The General Declaration 9:11-12
 - 2. The Grand Description 9:13-17
 - b. The Final Triumph of Zion 10:1-12
 - 1. The Appeal of the Prophet 10:1-2
 - 2. The Deliverance by The LORD 10:3-7
 - 3. The Regathering of the Jews 10: 8-12
 - 3. The Rejection of the King 11:1-17
 - a. A Vision of Judgment 11:1-3
 - b. A Vision of Rejection 11:4-14
 - 1. Flock of Slaughter 11:4-7
 - 2. False Shepherds 11:8-9
 - 3. Fraternal State Broken 11:10-14
 - c. A Vision of Affliction 11:15-17
 - 1. The Foolish Shepherd 11:15-17
 - 2. The Idol Shepherd 11:17
 - B. The Second Burden 12:1-14:21
 - Theme: The Rejected King Enthroned
 - 1. Triumph for The World 12:1-13:5
 - a. The Gentiles 12:1-6
 - b. The Jews 12:7-13:5
 - 2. Triumph for the King 13:6-14:21
 - a. The Rejection of the King 13:6-9
 - 1. Smiting the Shepherd 13:6-7
 - 2. Cleansing the Sheep 13:8-9
 - b. The Return of the King 14:1-5
 - 1. Enemies Defeated 14:1-3
 - 2. People Delivered 14:4-5
 - c. The Reforms of the King 14:6-15
 - 1. Changes in Nature 14:6-8
 - 2. Settlement of Land 14:9-11

- 3. The Doom of Enemies 14:12-15
 - d. The Reign of the King 14:16-21
 - 1. Worship of the Gentiles 14:16
 - 2. Punishment of the Offenders 14:17-19
 - 3. Consecration of All Things 14:20-21
- Your Notes

Malachi

Theme: The Rebuking of Ritualism

Author: Malachi— Name means “My Messenger”

Date: 435 BC

The joy and enthusiasm of the exiles who returned to the Land of Promise and rebuild the temple and the Jewish way of life did not remain constant. Eventually, the religious fervor degenerated into a cold, dead formalism which went through all the motions of the Jewish ritual, but left out its heart. Sin and spiritual coldness go often go hand in hand and so as the people’s love for the LORD lapsed so did the moral condition of the nation.

The people began to wonder why God seem to be withholding his blessings from them. After all, they argued, aren’t we going to the temple with our offerings, and observing all the religious holidays? The Lord sent His messenger, Malachi, to rebuke and reprove the wrong thinking of these people. Malachi demonstrates without question that the shadow of religion is not the same as its substance. Just because a man appears to be holy on the outside, does not mean that his inner character.

This is the last of the prophets to sound a warning before God went silent for four hundred years the degeneration which characterize the Judaism of Jesus day was already well developed by the time Malachi dipped his pen in the ink of eternity and wrote this plea for the children of Israel to return to the right worship of the one true and living God.

The Outline of Malachi

I. The Factual Authentication 1:1

A. The Message 1:1

B. The Method 1:1

B. The Messenger 1:1

II. The Fundamental Affirmation 1:2-5

A. The Sensitive Declaration 1:2 a

“I have loved you” ... “The wail of wounded love” G. Campbell Morgan

B. The Skeptical Interrogation 1:2b

C. The Significant Explanation 1:2c-5

1. Contrast One-Esau and Jacob 1:2c-3

2. Contrast Two-Edom and Israel 1:4-5

III. The Formal Accusations 1:6-2:17

A. Against The Priests 1:6-2:9

1. Their guilt pronounced 1:6-14
 - a. Profanity 1:6
 - b. Sacrilege 1:7-9
 - c. Greed 1:10-11
 - d. Hypocrisy 1: 12-14
2. Their sin punished 2:1-9
 - a. The Certainty of the Punishment 2:1-4
 - b. The Cause of the Punishment 2:5-8
 - c. The Character of the Punishment 2:9
- B. Against The People 2:10-16
 1. The First Sin Judged-Mixed Marriage 2:10-12
 2. The Second Sin Denounced-Divorce 2:13-16
- C. Against The Perversity 2:17

" a charge of accommodating doctrine to deterioration of conduct"

... G. Campbell Morgan
- IV. The Final Announcements 3:1-4:6
 - A. The Coming One 3:1-18
 1. The announcement of the advent 3:1-6
 - a. The Person 3:1
 - b. The Process 3:2-5
 - c. The Principle 3:6
 2. The Appeal to the Nation 3:7-15
 3. The Attitude of the Remnant 3:16-18
 - B. The Coming Day 4:1-3
 1. A Day of Judgment 4:1
 2. A Day of Blessing 4:2
 3. A Day of Triumph 4:3
 - C. The Coming Herald 4:4-6
 1. A Solemn Reminder 4:4
 2. A Signal Revelation 4:5-6

--Adapted from unpublished class notes and G. Campbell Morgan

The New Testament



Introduction-The Old Testament is foundational to the New Testament. The New Testament is explanatory of the Old Testament. It is in the New Testament that we see the full purpose of the ancient sacrifices in picturing the various aspects of the atonement which Christ would make for us upon the cross of Calvary. In the New Testament we clearly see what the Old Testament prophets saw only darkly through the haze of time. We see the Lord Jesus in the New Testament as the suffering Savior, and later in the book of Revelation we see Him as the reigning Sovereign. The types and shadows of the Old Testament become glorious realities in the New Testament.

Like the Old Testament, the New Testament contains examples of history, poetry, and prophecy. But unlike the Old Testament, the events in the New Testament encompass only the events of one century, but what a century it was! Through the pages of the New Testament walk such wondrous and glorious characters as Mary, the little Hebrew maiden chosen to be the earthly mother of our Lord and Savior; John the Baptist, the fiery throwback to the Old Testament prophet and cousin of the Lord Jesus Christ; Simon Peter, the bold fisherman whose mouth appeared to work faster than his brain, but whose heart was at last totally the Lord's; Paul, the scholarly young Rabbi who started out with a mission to destroy Christianity and ended up as its greatest preacher; and of course, the Lord Jesus Christ, the long promised Messiah-the very incarnation of God in the flesh, who brought the dead to life, open blinded eyes, and in an act of supreme love and mercy, died on the cross to save a world of poor, lost, hell-deserving centers. There is no greater story of love than that of the New Testament.

Key concepts-The New Testament was not written in a vacuum, but was composed in a pivotal era of human history. It would serve the student of the Bible well to understand the events, movements, and forces at work in the

first century world. Therefore, let us consider some of the key concepts which lie at the doorway of the New Testament.

The Inter-Testamental Period -. At the close of the Old Testament, we read of the exiles who returned to the city of Jerusalem, and reinstituted the temple worship in a scaled-down version of the temple, which they rebuilt under the urging of Haggai the prophet. The last prophet of the Old Testament proper, Malachi was chiding the nation of Israel from lapsing into a kind of spiritual lethargy-going through the motions of serving the Lord, but with no heart for God at all. The people had been given their warning, but in spite of their experiences in captivity, the nation as a whole failed to heed the word of God. And so, since they had rejected the truth, God sent them no more truth. For four hundred years from the time that Malachi put down his pen until the Angel Gabriel appeared on to Zacharias, the father of John the Baptist, in the holy place of the temple, there was no word from heaven. But this does not mean that nothing happened, or that God was inactive in the affairs of his people. In fact, God was very busy protecting, cleansing, and preparing the nation of Israel for the coming of Messiah.

What happened to the Jews in the time between Malachi and Matthew? Secular history in the books of the Apocrypha give us a picture of what went on during the so-called “silent years.” Perhaps at this point, we ought to say something about the Apocrypha. The word Apocrypha comes from a Greek word which means “hidden the Apocryphal books are those books written by the Jews to teach history, or to share a legend. The Jews immediately recognize that these books, which are often filled with historical and factual inaccuracies, were not the same thing as the God breathed Scriptures of the Torah (Hebrew Old Testament). Hence, they were never included as a part of the Bible. It wasn’t until the Roman Catholic Church came along and sought Scripture to justify their unscriptural doctrine of purgatory that the Apocryphal books were included in the Bible. There were fifteen Apocryphal books:

1. The Wisdom of Solomon
2. Ecclesiasticus
3. Tobit
4. Judith
5. I Esdras
6. II Esdras
7. I Maccabees
8. II Maccabees
9. Baruch
10. The Letter to Jeremiah
11. Additions to Esther
12. The Prayer of Azariah or The Song of Three Young Men
13. Susanna
14. Bel and the Dragon
15. The Prayer of Manasses

By saying the Apocryphal books are not Scripture, we are not saying that they are worthless. They're like any other secular or devotional writing. They have the capacity to be enlightening, especially in regards to the historical events that took place during the so-called four hundred silent years. But for the average Christian, with so much bona fide Scripture to study, there is very little reason to spend a great deal of time considering the Apocrypha.

The story told by First and Second Maccabees along with the accounts of other secular historians give us an excellent picture of the four hundred turbulent years between Malachi and Matthew. The newly restored city of Jerusalem was caught between two opposing armies. At the death of Alexander, the great, good previously conquered the lands which had been held by the Medo-Persian Empire, the Greeks divided the spoils between four of his generals. Two of these generals, and their descendants, the Ptolemies and the Seleucids, fought over their borders. The Ptolemies controlled Egypt. The Seleucids exercised control over the area of Syria. This, of course, meant that the area around Israel was a disputed zone. Constant skirmishes were fought over the newly restored nation soil between these two proud and stubborn peoples.

Eventually, the Ptolemies began to win, with the help of the Romans who were beginning to emerge as a world power. Antiochus Epiphanes, one of

the Seleucid Kings, was sent home from Egypt and defeat by the Ptolemies and the Romans. On his way home, he decided to vent his wrath for the humiliation he had suffered against the Jews. He forcibly erected a statue of the Greek god Zeus with his own likeness as its head in the holy place in the Temple of Jerusalem. When the Jews objected, Antiochus flew into a rage and slaughtered all the pigs he could find in the area, then rounded out Jewish boys and mingled the blood of the boys and the pigs as paint with which he painted the Walls of the most holy place.

A priestly family named Maccabeus rose up to lead the nation in revolt against Antiochus. After much bloodshed and death on both sides, Antiochus withdrew and the Jews again had their freedom. But at a heavy price their freedom was returned. In the final days of the struggle, the Romans entered the picture on the side of the Jews (or so they thought). The Roman camel got its nose into the tent and eventually they took control of the government of the region. At this time, they set up the high priest in power in Jerusalem, and also made a young Idumean named Herod as a ruler within Israel. From Herod, of course, would, line of minor Kings who would be very prominent in the days of the New Testament.

During this inter-testamentary., There arose in Israel several groups that were very well developed by the time of Christ. These groups we find either in the background or in the foreground of the New Testament. To understand just who these people were and what they believed will help us understand the message of the New Testament.

- The Pharisees had their roots in the revolt of the Maccabees against the excesses of Antiochus Epiphanes. These men became heroes of the Jews. They were great patriots and zealous Jews, whose name in Hebrew meant “the righteous ones.” They attacked the study of the Law of Moses with the same zeal with which they had attacked the Syrians. They became known as the great teachers of the Law. Religiously, they were strict observers of the traditions of the Law of Moses, but this eventually degenerated into nothing but an empty legalism that would allow them to plot the judicial murder of the Lord Jesus Christ, and yet refuse to go into the Judgment hall of Pilate, so they might appear to be ceremonially clean and partake of the ritual of the Passover. While they believed in maintained that the word of God

was inspired and infallible, they love to add their own commentary to it and ended up adding a great deal to the Bible by way of their own religious traditions, many of which violated the spirit, if not the actual letter of the sacred Scriptures themselves.

The Pharisees were a minority party in the Jewish Sanhedrin (Senate of the Jews) and in most cases they were violently opposed to the Sadducees. They recognize the unbelief of the Sadducees, but did unite in their desire to kill the Lord Jesus Christ. Their hypocrisy rose to new heights with this allegiance that they formed with their bitterest enemies in order to destroy the one who in reality was the very God whom they claimed to worship.

Because they were so close to the truth, their sin was so much more hideous— and they incurred the wrath of God and of the Lord Jesus Christ more often than any other religious party and the nation of Israel. Christ's stern denunciations of them in their hypocrisy drove them to almost insane hatred toward him. We may well learn the lesson of the Pharisees; when it comes to God, close is not close enough.

- The Sadducees were the majority religious party of their day and enjoyed control over the Temple and its priesthood. They were more Greek in orientation and were opposed to the literal interpretation of the Scriptures. In fact, they held that the sacred Scriptures were made up of only the first five books of the Bible, and they absolutely rejected any of the other books of the Old Testament as unworthy to be considered. They denied the resurrection of the dead, the existence of Angels and scoffed at any afterlife. This, of course, put them on a collision course with their old enemies the Pharisees, and made them rather unpopular with the people. But their power was supported by the Roman Empire who found them better allies than the Pharisees when they regarded as too religious to be trusted.

The Sadducees were essentially the “religious bosses” of their day in their control of the temple allow them to profit greatly at the people's expense. They arrange things so that it was virtually impossible for the people to bring their own lambs for the sacrifice in the temple. Then, they conveniently provided Temple lambs at twice the regular price. When the poor, outraged Jews tried to pay for the lamb with Roman

money, they were required to use by Roman law, they were told that since the money bore the image and superscription of Caesar, that it was an idol, and idols could not be used in the temple. The Sadducees also ran a money changing “service” which cashed in Roman coins for Temple money at a somewhat less than even exchange rate. This made the required sacrifices expensive and burdensome to the people. But since they control the priesthood, and paid the Roman governor a generous kickback to ignore the people’s complaints, the sister remained unchallenged until the day that our Lord Jesus cast the moneychangers out of the temple along with the sellers of animal. This act of cleansing (which was actually performed twice by the LORD—once at the beginning of his public ministry, and once at the end of it) more than anything else infuriated the Sadducees into an uneasy league with the Pharisees whom they hated and often made fun of. Something else put them on a collision course with the Lord Jesus. They taught (probably due to Greek influence) that there was no such thing as the resurrection of the dead. Yet, Jesus had the nerve not only to preach the truth that there was a resurrection but also to actually raise the dead to life again. The raising of Lazarus was for them the last straw because the Pharisees were beginning to make things really difficult for them in the Sanhedrin. (“Hey Caiaphas! I thought the dead were not supposed to be raised—you better go tell Lazarus that in your learned theological opinion that he is still dead!”) If only to silence the Pharisees jeering, the Sadducees had to get rid of the Lord Jesus!

- The Herodians were primarily a political party at the time of the Lord Jesus Christ. They were Roman and thought in orientation. Like the man who led them, they were thoroughly secular. They were really Jews in name only and greatly where they despised by the mass of the people. But their closeness to Herod gave them protection from the more “right-wing” Jews, like the Pharisees. They seemed interested only in what would advance the fortunes of their patron, and the Romans who stood behind him (and of course ultimately them).

It was in the context of politics that they came in contact with, and stood in opposition to, the Lord Jesus Christ. Our Lord’s Forerunner, John the Baptist, had openly and correctly rebuked the moral character of King Herod, who had stolen his brother’s wife and was living in sin with her. Herod recognized that the people had come to accept John as a

genuine prophet of God and he was loath to do anything to a man of God. Nevertheless, through a clever scheme of Herod's wife and a foolish vow of the drunken King, John was executed. It seems that Herod did not really want to do such a thing. He seems to have genuinely taken to John, and even in a perverse sort of way seemed to like him and to hear his preaching.

After the death of John, Herod became increasingly paranoid and smitten with guilt over his action in the matter. Reports concerning the miracles of our Lord started filtering into Herod and he attributed them to John the Baptist, whom he had feared was risen from the dead. Herod's followers, who were essentially the most liberal of the Sadducees, became increasingly aware that Herod was becoming unstable and unless something was done to eliminate Christ quickly, they feared that they might lose their patron and hence their power! So despite their natural animosity with the Pharisees, the Herodians joined in the effort to put Christ to death.

- The scribes were actually a subgroup of the Pharisees, but they merit a separate consideration based on their opposition to the Lord Jesus Christ. As suggested by their party's title, they began as professional copyists of the word of God, probably during the Babylonian captivity. While as they copied to the Scriptures, however, they became more and more identified with the interpretation of the Scriptures until in the day of Christ, they were the undisputed experts at the interpretation of the Scriptures. They built elaborate and sometimes sensible interpretations of the law. Eventually they came to regard their interpretations of the law as equal to the law itself. They built layer after layer of tradition around the Scripture. The Scriptures themselves which were called Hagiographa (meaning holy writings) formed the basis of their interpretation. But the Rabbinical embellishments known as the Halakhoth (or the ritual) was relied on equally by the scribes. The Talmud was composed of two subdivisions called the Mishnah (which was a running code of Rabbinical decisions) and the Gemara (which contained the legends used to explain the decisions of the Mishnah). The Talmud as a whole was explained by the Kabbalah which was a commentary. And so you can see how much tradition had accumulated around the word of God by the scribes who were also

known in the Bible as “rabbis”; “teachers of the law”; “doctors of the law”; and “lawyers.”

This powerful group came into direct confrontation with our Lord Jesus Christ because of His utter unwillingness to recognize their traditions and additions to the Bible as scriptural. Indeed, he seemed to cut through their layers of interpretation with an ease and authority. He did not cite their authorities as His teaching, but rather set Himself up as the ultimate authority (see Matthew 5:18, 20, 21-22, 27-28, 31-32, 33-34, 38-39, 43-44; 6:25; ESP. 7:28-29). He dared to confront them with their folly of adding to the word of God, and stood as a threat to their position as the chief interpreters of the Bible. Add to this, the utter frustration they felt in trying repeatedly to catch the Lord in a trap of arguments, only to be consistently and openly defeated, and rebuked by the wisdom of our Lord, and you can see how they desire to be rid of the Lord Jesus Christ. They too joined in an unholy alliance with the Herodians, they regarded as little more than Gentiles and Jews clothing, and the Sadducees, their traditional and bitter enemies, in order to rid themselves of Christ and His teachings.

- The zealots were ultra- nationalistic Jews, who sought to run the Romans out of their land in whatever manner it took to do so. They were not afraid to use terrorism to accomplish their purposes. They refuse to pay taxes and encouraged others to follow suit. They sponsored revolt and rebellion everywhere in the land of Israel. Their basic philosophy was secular for they felt that God had deserted them and that if anything was going to get done, they would have to do it themselves.

Some of the zealots however were attracted to the Lord Jesus Christ, most notably Simon, one of the twelve. They sell Christ as a figure around whom the nation might rally. But they were quite put out with his teachings about loving your enemy and allowing the Lord treat revenge his a. When they saw that the Lord Jesus Christ was not interested in organizing an earthly kingdom in those days, they turned their backs on the Lord and at his trial clamored for the release of a Barabbas, who was probably one of their number.

- The final group in the national life of the Jewish people during the Inter-Testamental period where the Essenes. These Jews became more and more disenchanted with the world and so withdrew themselves

into the wilderness. They lived in communal fashion and practiced a strict celibacy which actually doomed their movement from its inception. They refuse the use of money, rejecting property ownership, and they viewed Temple worship as necessarily corrupt and therefore did not sacrifice.

These Jews were very strict legalists with elaborate codes of behavior and rituals of bathing and washing. They wore white and maintain a strict dietary and disciplinary code. Some have suggested that John the Baptist was raised in the Essene community, but there is no scriptural evidence to support this wild conjecture. In fact, we know that John would not have been in sympathy with the isolationist and legalistic tendencies of the Essenes. The Essenes were never mentioned in the New Testament and the asceticism that they espoused was clearly condemned in the Word of God.

We must also mention three rather remarkable products of the center testament period before we move on. The first of these three is the Sanhedrin, or the ruling Council of the nation of Israel. It was made up of seventy elders of the Jewish people and presided over by the high priest. It was granted authority over the religious and civil cases that came before the government of Israel, but it was forbidden to execute prisoners in a criminal case without the approval of the Roman authority. It was a body which was split into at least two main factions: the larger composed of the Sadducees in the Herodians who were primarily secular in Greek and Outlook; and a smaller faction led by the Pharisees and scribes who were primarily Jewish and Outlook and religious in orientation. Among the many miracles of our Lord, the most amazing and least considered is the miracle of the unity that he accomplished when they took counsel together against them! When the apostle Paul appeared before this very same body after his arrest in Jerusalem, he cleverly used the divisions between the factions to give him time to appeal to Caesar and thus preserve his life (Acts 23:6-10).

The second product of the Inter-Testamental period which we ought to mention is the Septuagint or LXX. This was the Greek translation of the Hebrew Old Testament Scriptures made by (as legend has it) seventy men in Alexandria, Egypt in the third century before Christ. Many myths and legends have grown up around this translation, but the facts are basically the. There was a well-recognized need for a translation of the sacred

Scriptures into a language that would be readily understood by the massive Jews born outside the holy land during the captivity. As you know, only a small portion of those returned to their ancestral homes, and the vast number of them remained in countries in which their parents had been scattered and into which they had been born. Many of them therefore had lost the capacity to use the Hebrew language with any skill in the Scriptures were fast becoming close to them. Thus, it was decided for the sake of the Jewish religion that there had to be a translation for all to use in a language which they all could understand. Since Greek had become almost a universal language of the world since the days of Alexander the Great, it was chosen. The hand of the Lord can be clearly seen in this because it allowed the world to have ready access to the Old Testament Scriptures, and made it very easy for the apostle Paul to go into a foreign city and be able to preach Christ from the Old Testament in a language that both the Jews and the Gentiles could clearly understand.

The third product of the Inter-Testamental period was the synagogue, which became the foundation and framework for the Church that would follow it later on. The synagogue (which comes from two Greek words meaning I gather together) was a gathering place for the Jews outside the confines of the temple for the purpose of religious instruction, worship, and discussion. Primarily controlled by the Pharisees, the synagogue grew in importance even as the people became less inclined to visit the temple. The synagogues rose out of the need for religious worship among the captives during the Babylonian captivity. Almost everywhere that there were enough Jewish men to constitute a synagogue, they were the center of Jewish life and worship. Following the example of our Lord Jesus Christ Himself, the early Church (and especially the apostle Paul) began with evangelism in the synagogue. There was a group of people in possession of the sacred scriptures and a belief in the coming of Messiah. All that they needed was to be shown from the Old Testament that Jesus Christ was indeed the Messiah so long ago promised to the nation of Israel. Paul, and the other apostles, led many to the Lord Jesus Christ from the synagogue. The early Church was often made up, at least initially with the majority from the former members of the synagogues. Many of the early churches were organized on the same basic principles as the synagogues with the separation of women from men, and many other carryovers. As the church became more and more a Gentile organization, the Jewish trappings fell away in the synagogue structure was

more or less abandoned. But for at least in the early part of the book of Acts the synagogue played a major an important role in the growth of the early Church.

The Three Worlds at The Time of Christ

When God sent His Son into the world, He did so at the perfect juncture of human history. It was ordained that not one but three separate and distinct world cultures were in existence in those days. Each one of these cultures made both positive and negative contributions to the coming of our Lord and Savior Jesus Christ and to the message of the gospel which came into the world by Him. It would do us well then to summarize these three great worlds briefly by means of the following chart:

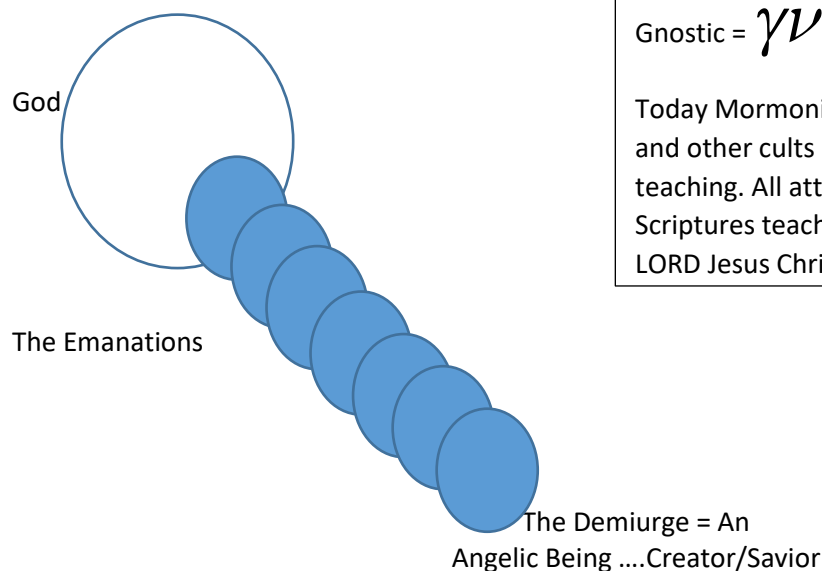
World Culture	Contribution	Negative Aspects
The Jews	The Law	Legalism
	The Scriptures	Formalism
	The Synagogue	Factionalism
	The Lineage of Jesus Christ	Ritualism
The Greeks	Universal Language	Philosophy
	Democracy	Gnosticism
The Romans	Peace	Domination
	The Legal System	Corruption
	Roads	Immorality
	Security	Paganism
	Economic Stability	Crucifixion
	Organizational genius	Human slavery

Without trying to labor the point, let us briefly define some of these major terms

1. Legalism is the belief that by keeping perfectly the Law of Moses, including its ceremonial elements, a person can merit or earn his own salvation. Paul fought this false teaching constantly through the story of the book of the Acts and in all the Epistles that he wrote.
2. Formalism is the belief that by merely outwardly conforming to a ritual salvation can be obtained on the basis of works.
3. Paganism is a philosophy which states that man is simply a helpless victim in the hands of the gods who are as corrupt as the men who

served them. Men simply do what brings themselves the greatest amount of pleasure and leaves the consequences for later.

4. Gnosticism is basically a philosophy and a religion which used some pseudo--Christian terminology, but was in reality a false and pagan teaching. Basically, Gnosticism taught that all matter or material things were evil, and that all immaterial or spiritual things were good. Since God was immaterial, he was totally good. Since man was physical, he was totally bad. They explained the creation of the physical and material universe was done by a creature whom they referred to as the "Logos" or the "Word." This "Logos" was the seventh generation or emanation from God--an Angelic like creature called the "Demiurge." This Demiurge created matter and the Gnostics were willing to accept that Christ had been that "Word" or Demiurge. But because they believed that matter was evil they could not accept that Christ was God or that He was truly human. Some Gnostics believed that Christ only appeared to have a body but was actually a spirit the entire time. Other Gnostics insisted that Jesus was simply a normal man and that he was possessed by the spirit of the divine Christ at his baptism and that He was left by that spirit on the cross. They also flatly denied the resurrection. Why in their view would anyone want to take a material body on after they had lost it? It is interesting to note that the vast majority of cults today are born out of Gnostic teaching.



Gnostic = *γνῶσις* "I know"

Today Mormonism, Jehovah's Witnesses and other cults are based on this false teaching. All attack in some way the Scriptures teaching on the Person of the LORD Jesus Christ.

Two Forms of Gnostic Teaching

1. **DOKETIC** from *δΟΚΕΤΩ* “seem” or “appear” – Gnostic teaching that Jesus only seemed to have a body or that He only seemed to be real --- Jesus was not truly human, He only seemed to be human.

2. **CERINTHIAN** from Cerinthus, the founder of this branch of the heresy. He taught that Jesus was not really God but the Spirit Christ came on the man Jesus at His baptism and departed from Him on the cross.

The Flesh or Material Existence is evil to the Gnostic so two ways were proposed to rid the flesh:

1. **Asceticism**-abuse the flesh, and it will eventually die (not very popular)

2. **Epicureanism** - indulge the flesh, it will weaken and eventually die (this is the philosophy behind modern hedonism – very popular.) “Eat, drink and be merry.”

The New Testament will be divided for the purpose of this study into the following major divisions:

- **History**-Matthew through Acts of the Apostles (five books)
- **Epistles of Paul** -Romans through Philemon (thirteen books)
- **General Epistles** - Hebrews through Jude (eight books)
- **Prophecy**-The Revelation of Jesus Christ (one book)

Each division will have its own separate introduction which will survey the entire division. Then, each book will have a separate summary sheet, including basic information about the book, key words, phrases etc. and places for your own notes as the study comes to an end.

The Historical Books (Matthew-Acts)

The historical books of the New Testament were in reality HIS story books. The New Testament opens with Christ as the focus of all the writers. The Old Testament was like salt, which produced a thirst for something more, but could not satisfy the thirst it created. The New Testament begins with the gushing waters of life from the ROCK which was smitten but once for us. Darkness predominated the closing of the Old Testament, but the four Gospels and the Book of Acts turned on the light radiant in full upon the One who alone can bring the light, life, and immortality to sin-darkened human soul. The Gospels began with the story within the narrow confines of the Promised Land. The Book of the Acts spreads it out to the whole world of that day.

There are four Gospels, but they tell one story. They are written in such a way as to turn the light on to a different aspect of the same truth. And they were written with the needs of different audiences in mind. **Matthew** was written primarily for the Jews and portrays Christ as the rightful king of Israel. **Mark** is written for the Roman reader and pictures the Lord Jesus Christ as the suffering servant. **Luke** is written primarily to the Greek, and is intent on showing Christ as the perfect Man. And the Gospel of **John** was written to the world at large in the latter part of the first century to prove to all men that Jesus was none other than God incarnate. In these four Gospels, then, we have the full picture of the Lord Jesus Christ: a king in regal splendor and yet a suffering Servant of man; fully God and yet completely perfect Man.

The Historical Books are rounded out by Luke's sequel to his Gospel; the **Acts of the Apostles**. In many ways the Acts of the Apostles is the most remarkable story ever written. Luke takes a small, cowardly and confused group of disciples from cowering in an upper room to a group of bold, dynamic men and women turning the world upside down through the message of the resurrected and returning Christ. While the focus of the Gospels is uniquely upon Christ, the focus of the Acts is on two extraordinary men who were saved to serve the Lord Jesus Christ: the headstrong fisherman Peter, who became the fearless leader of the early Christians; and the proud Pharisee Saul who became the greatest missionary the world ever saw after his encounter with the risen Christ on the road to Damascus that changed him into the great apostle Paul.

The Gospel According to Matthew

Theme: Christ as the King of the Jews

Author: Matthew, also called Levi

Dates: Tradition says AD 37, Best Evidence between AD 50 and 70

Outline of Matthew

- I. The Preparation of the King 1-2
- II. The Presentation of the King 3-4
- III. The Preaching of the King 5-8
- IV. The Power of the King 9-12
- V. The Parables of the King 13
- VI. The Popularity of the King 14-23
- VII. The Prophecy of the King 24-25
- VIII. The Plot Against the King 26
- IX. The Passion of the King 27
- X. The Perfection of the King 28

Matthew had been a tax collector when the Lord Jesus Christ called on him to become one of His disciples. The grace of God went beyond the prejudice of the Jews and the materialism of Matthew himself to win this man as a trophy of grace. Although Matthew had once sold himself to the Romans for the purpose of milking his own people, after his conversion there was not a man among the disciples more firmly committed to the winning of the Jewish people to Christ. His gospel is clearly an outgrowth of that desire. Nowhere in the Bible, with the possible exception of the book of Hebrews, is there a more pointed and practical appeal crafted for the Jews to follow the Lord Jesus Christ than Matthew's Gospel. It is filled with quotations from the Old Testament with the purpose in mind of demonstrating that Christianity was not some strange new religion, but in reality the fulfillment of the promises and prophecies of God made to the nation of Israel in the Old Testament. It contains two long and very important discourses: The Sermon on the Mount and the Olivet discourse, which are both focused on issues which would prove to be of great interest to the Jews. The Sermon on the Mount focuses on the proper interpretation of the Old Testament. The Olivet discourse deals with the fate of the nation of Israel in the last days. Matthew gives us an extended and important genealogy of the Lord Jesus Christ back through David and all the way to Abraham the patriarch of the Jewish people.

Matthew is careful and precise in his presentation of the facts and the story of Christ. He gives us great detail which surely appealed to his nature as a former tax collector. His extended treatment of the story of the birth of Christ, and His preaching give us valuable insights into the earthly ministry of the Son of God, which only Luke shares of the other Gospel writers (and that from a different angle). We must indeed rejoice that one day Jesus extended an invitation: “Come, follow me” to a poor lost tax collector who gave us, under divine inspiration, the first Gospel.

The Gospel According to Mark

Theme: Christ as the Servant of the LORD

Author: John Mark, the Son a Biblical Mary and Nephew of Barnabas

Dates: Between AD 60 and 70

Outline of Mark

- I. The Servant Beginning His Work 1
- II. The Servant Continuing His Work 2-14
- III. The Servant Completing His Work 15-16

The Gospel of Mark has been called “the gospel of action” for in all the Word of God, there is no other book that moves with such speed and grace. John Mark gives us an exciting adventure-packed account of the Ministry of our Lord Jesus Christ. While fully maintaining His deity and majesty, the Lord Jesus Christ demonstrates that He came not to be ministered unto, but to minister unto the needs of men. The picture we have in this gospel is that of a manly, active, strong and compassionate Christ who is constantly and consistently reaching out to meet the needs of those who are around Him.

John Mark was the son of one of the “Marys” mentioned in the New Testament as having followed Christ. He was a young man at the time of the crucifixion and records how that he went out to see what was happening on the night of the rest of our Lord Jesus Christ. He had been sleeping and through only a linen cloth around himself before going out. He was grabbed by several men of the party that were sent out to capture Christ and thus fled naked, leaving his linen covering in the hands of his would-be captors. He grew up in the city of Jerusalem and his mother’s home was evidently the location of the Upper Room and the Early Church. John Mark went with his uncle Barnabas and a young preacher Barnabas was encouraging in the work of the Lord, Saul of Tarsus, who would be better known as the apostle Paul. When trouble came on the mission field John Mark deserted Barnabas and Saul and returned to Jerusalem. Barnabas suggested to Paul that they should give them another chance on the second missionary journey, Paul refused. The conflict between the two pioneer missionaries grew so great that Paul split with Barnabas taking Silas with him instead. Barnabas then took John Mark and returned to his native Cyprus, where John Mark distinguished himself in the work of the Lord. Later in his life, Paul had to write and admit that he was mistaken concerning John Mark. He became like Paul’s own son, and also was closely identified with the apostle Peter.

The Gospel of Mark is simple, straightforward, and easy to understand. It was written with the Roman in mind. It was written in such a style to appeal to the love action and adventure that characterized the Romans. The sermons and teachings of the Lord are kept to a minimum, not because Mark was not interested in them, but because his readers would not have spent the time to read them. So Mark concentrates on the short and powerful teachings of the Lord, and made them unforgettably clear. There is no genealogy included because with his portrait of Christ as the Servant, no one would have been interested in the background of the servant. Short and powerful, Mark puts the go in the gospel!

The Gospel According to Luke

Theme: Christ as the Perfect Man

Author: Luke, the Beloved Physician, possibly the only Gentile to author a Biblical Book, A Physician and Painter, a faithful friend of the Apostle Paul

Dates: Between AD 60 and 70

Outline of Luke

- I. The Background, Birth and Boyhood of the Perfect Man 1-3
- II. The Beginning of the Ministry of the Perfect Man 4-6
- III. The Busy Life of the Perfect Man 7-21
- IV. The Betrayal of the Perfect Man 22-23
- V. The Bodily Resurrection of the Perfect Man 24

Perhaps the most elevated and elegant picture of the life of the Lord Jesus Christ that we have, the Gospel of Luke is one of a pair of narratives written to a man named Theophilus in the early days of the Church. Whatever Theophilus did to deserve such a glorious favor we will not know until we get to heaven, but we can indeed be thankful for this man's gift produced what would have been considered a masterpiece of literature even if it had not been in God's Word.

Legend says that besides being a physician of great skill, Luke was also an accomplished painter. No one knows whether this is true or not, but if from his writings we can catch a glimpse of the man at all, we would be forced to admit that he could paint word pictures with the style and grace unknown to many so-called "religious writers" of today. Luke's Greek is almost classical in structure, leading many second-year Greek students puzzling over his gospel, while they are able to sail through the other three Gospels with practically no difficulty. But Luke wrote his gospel directly to the Greek-speaking Gentile masses of the Roman world. His was a gospel for the educated, cultured and philosophical Greek. Matthew filled his gospel with the Old Testament for the Jews, Mark made his gospel short an action centered for the Romans, and Luke gave careful research and explanation for the ever inquisitive Greeks.

As a physician, Luke spends much of his gospel examining the healing work of our Lord Jesus Christ, often describing with the medical man's practiced eye the symptoms and complaints before the healing, and the relief experienced after the healing. He uses more medical terms in his gospel,

according to one Greek scholar, then did Hippocrates the founder of medicine.

Luke took the Greek concept of the perfect man which fostered such things as the Olympic Games and sculptures and used it to argue that the Lord Jesus Christ was Indeed "The Perfect Man." In every way; intellectually, spiritually, emotionally, and physically Luke shows how Jesus, the Son of God was indeed the Son of Man in perfection. He does not diminish the deity of Christ, but Luke does exalt and point to his humanity.

The Gospel According to John

Theme: Christ as the Son of God

Author: John, the apostle

Dates: About AD 90

Key Verse: “But these are written, that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through His name.” John 20:31

Outline of John

- I. The Prologue to the Son of God 1
- II. The Public Ministry of the Son of God 2-12
- III. The Private Ministry of the Son of God 13-17
- IV. The Public Shame to the Son of God 18-19
- V. The Private Showing of the Son of God 20-21

The first century of what we know today as the Christian era was very nearly over. There were very few people alive who had seen and known the Lord Jesus Christ during His earthly ministry. Most had already gone into His heavenly presence. Of all the apostles of the Lord, only John, who was then in his 90s, was still alive. The leaders of the early church realized that there were still stories to tell about the three years that the apostles had been with the Lord. They wanted to have these stories capsulized into something more than just tradition. So they went to John, who found it to be of the Lord to write the fourth and final gospel.

John's Gospel is both the simplest, and most complex of the Gospels. Almost any first-year Greek student can read it without much difficulty. The vocabulary and grammar are extraordinarily simple. Yet, this is quite deceptive in that John's Gospel is so very profound in its presentation of the truth. The first fourteen verses are an absolute repudiation of the gnostic heresy (which he attacks throughout the gospel and in all of his epistles as well).

It is John who gives us the stories we would not otherwise know: the interview with Nicodemus; the woman at the well of Sychar; the man born blind; the man at the Pool of Bethesda; the woman taken in adultery; and the raising of Lazarus from the dead. And John's Gospel, we have the discourses of Jesus that we would have missed otherwise: The Bread of Life, The Water of Life, The Good Shepherd, The Light of the World, The Resurrection and The Life, The Upper Room Discourse, and The Great High Priestly Prayer. John gives us an extended look at the last hours of the Lord

Jesus Christ with His disciples before His death upon the cross. It is John who gives us the most complete look at the crucifixion that we have in the entire New Testament.

But most of all, we have the Lord Jesus Christ pictured as the Son of God, God in the flesh, with all of his power and majesty, yet humble and lowly. John presents the deity of the Lord Jesus Christ with his opening sentences when he takes us back to before the beginning of time and creation. He gives us a series of pronouncements from the Lord Jesus Christ where He invoked the sacred name JEHOVAH, and applied it to Himself: (JEHOVAH means I AM. In the Greek it is expressed in the emphatic form of the verb “to be” or ego amee *ΕΓΩ ΕΙΜΙ* --- “I myself am”) - I am the bread of life 6:35; before Abraham was I am 8:58; I am the light of the world 9:5; I am the door 10:9; I am the good shepherd 10:11; I am the resurrection and the life 11:25; and I am the vine 15:5.

The Acts of the Apostles

Theme: The Growth and Development of the Early Church

Author: Luke

Dates: Sometime around A.D. Sixty-Five

Outline of the Acts of the Apostles

I. The Prologue: Christ is in Focus 1

II. The Planting: Peter is in Focus 2-12

III. The Propagation: Paul is in Focus 13-28

A young skeptic sought to find proof that the Bible cannot be believed and reasoned that the place to look for errors was in the Book of Acts. Here there would be more historically documented facts to check against the writings of Luke than in any other place in the Bible. And so he sat out in earnest to prove that Luke was no historian. However, after years of exhausting and exhaustive study, Sir William Ramsay came to the Lord Jesus Christ as a result of his efforts to disprove the historical value of Luke's Chronicle of the early church written as one of the greatest books ever. He found that not only did Luke have all of the facts straight, but also the power of the written word of God was more than sufficient to melt the ice of doubt in the frozen heart of the skeptical young scholar who went on to write one of the greatest classics on the missionary work of the apostle Paul.

The Acts of the Apostles is a sequel to Luke's Gospel and picks up practically where the gospel left off. Alex begins on the Mount of olives overlooking Jerusalem and ends with the apostle Paul under a loose sort of house arrest in Rome. Acts begins with a small group of Jewish believers' unknown outside the confines of Palestine and ends with a well-organized essentially Gentile church scattered all over the then known world.

The book of the Acts of the Apostles gives us basically the story of two very different and yet very wonderful man. The first part of the book is predominantly the story of the apostle Peter, who emerges from his weakness to become the great opener of the gospel doors. First he opens the gospel to the Jews on the day of Pentecost. Then he opens gospel to the Samaritans, the infamous half Jewish residents who live just north of the province of Judah. Finally, he opens the doors of the gospel to the Gentile Cornelius and the church is destined to change forever.

Then the spotlight shifts to the greatest missionary ever known to the church from that day till the present. Saul of Tarsus had been the archenemy of the

church as a young member of the Sanhedrin and was actively engaged in its destruction when he was confronted by the risen Christ. Saul, who became known as Paul, instantly converted and was commissioned by the Lord to suffer a great many things for the spread of the gospel. Paul turned his great intellect and enthusiasm with which he sought to destroy the church into building it up and spreading the gospel of the grace of God around the world. In large part the work of the apostle Paul has shaped our world today and brought Christianity into the Western world.

In the book of the Acts of the Apostles, the church is in transition. It is changing from a Jewish group to a worldwide mostly Gentile orientation. We should keep this in mind when we claim to have a New Testament

church based on the book of the Acts. The question which immediately arises is: “which chapter of the book of the Acts are you referring to?”







The Epistles of Paul (Romans-Philemon)

Without question the Epistles (or letters) of the apostle Paul are the backbone of the Church. As a missionary Church planter, Paul kept in touch with every Church he founded and was constantly answering their questions as to doctrine and practice. The Holy Spirit moved through him to write the answers to these burning questions in such a way as to still prove relevant some two thousand years later. Without a doubt, Paul was a master of argumentation and though there is some evidence that he was not really a great orator, his talents shine through with great brilliance in the Epistles. There are various ways to classify the thirteen Epistles of Paul: by date of writing; by place of writing; or by subject matter. For the sake of our very simple survey of them, we will divide the Epistles of Paul into two very simple divisions: The Place Epistles (those books named after a Place-Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, and I and II Thessalonians) and Person Epistles (those books named after a Person-I and II Timothy, Titus, and Philemon).

The Place Epistles are the great doctrinal bulwark of the Church. They cover a vast number of biblical truths and often soar into the realms of heavenly truth so profound and so elegant that great men have spent a lifetime merely scratching their surface. The Person Epistles deal with practical advice to those involved in the ministry and with the possible exception of Philemon deal with Church order.

The Epistle of Paul to the Romans is without a doubt the greatest explanation of the essential doctrines of the Christian faith ever written. It was written to a Church that had never had the joy of meeting the apostle Paul, and thus this Epistle was more or less his letter of introduction to them.

The First and Second Epistles of Paul to the Corinthians were written to a very troubled group of believers in a rough-and-tumble seaport town. Both Epistles are in the main taken up with answers to specific questions, rebuke of severe disorders, and a spirited defense of Paul's apostleship.

The Epistle of Paul to the Galatians was written to correct heretical teachings received by the Galatian church from the Judaizers, men who pretended to be Christian apostles, but were in fact heretics attempting to

teach salvation came through becoming Jews and keeping the law. Paul defends in plain and powerful terms the doctrine of salvation by grace through faith alone.

The Epistle of Paul to the Ephesians is a miniature masterpiece of God-breathed truth. Although it is probably the most impersonal of all Paul's writings, this Epistle soars to heights of doctrinal truth which leave us in all of our great God. Ephesians is my personal favorite of all the books of the Bible, and if I were told that I would be exiled to deserted island and could only take one book of the Bible with me, Ephesians would be my unhesitating choice.

The Epistle of Paul to the Philippians is filled with joy and in contrast with the Ephesians it is deeply personal. The imprisoned apostle wrote his Philippian letter as an acknowledgment to a personal gift and a heartfelt thank you for it. Even though it was written from prison, it fairly shouts with joy the theme that the Christian can experience: "For to me to live is Christ, and to die is gain." Philippians 1:21

An almost identical twin to the Ephesian letter is **The Epistle of Paul to the Colossians**, which was probably written on the same day as the Ephesian letter. It has a slight shift of emphasis from the Ephesian Epistle and it deals with a few problems which did not exist in its sister church. It emphasizes the headship and the preeminence of the Lord Jesus Christ.

The First and Second Epistles of Paul to the Thessalonians conclude the place epistles of Paul. They were actually the first Epistles that the apostle Paul ever wrote and they deal with the Second Coming of Christ. The First Epistle lays down the doctrinal truth of the rapture of the church and its practical ramifications. The Second Epistle clears up some of the misconceptions of the Thessalonian Christians concerning the Last Days and destroys the claim of a false letter purporting to be from Paul which stated that the Lord had already returned and they were in the midst of the Great Tribulation period contrary to his teaching in the past.

The Person Epistles are sometimes called the Pastoral epistles for they were written to men who were acting as Paul's agent in various churches. **The First and Second Epistles of Paul to Timothy** revealed the heart of Paul to a young man who Paul called "his son in the faith"-Timothy. Timothy was facing hardship and needed advice from a seasoned veteran of many church

problems. The apostle Paul surely does not fail Timothy. The Second Epistle, written shortly before his death, gives Paul's triumphant epitaph- "I have fought a good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness..." II Timothy 4:7-8a.

The Epistle of Paul to Titus is likewise a challenge to one of Paul's protégés who was serving the Lord on the island of Crete do the work of God in a way that the Lord had ordained. Even though Titus was in a hard area, Paul instructed him to continue instructing and challenging his people a greater faithfulness and obedience to God.

The final of the Person Epistles is the little **Epistle of Paul to Philemon** which is only one chapter long, but exposes the heart of Paul like none of the other Epistles. It is basically an appeal for a wealthy convert who served also as a pastor to free and forgive a slave named Onesimus whom Paul had led to the Lord in Rome. This simple request was in reality the churches of Emancipation Proclamation and would eventually serve to pull down the accursed Roman slavery system, and the Empire with it.

The Epistle of Paul the Apostle to the Romans

Theme: The Righteousness of God

Author: Paul

Dates: A.D. 57 or 58

Key Verses: 1:17; 3:21-26 5:17-21; 6:13 ff.; 8:4, 10; 9:28-31; 10:3-6; 14:17

Outline of the Epistle to the Romans

- I. Righteousness Required 1: 1-3:20
- II. Righteousness Revealed 3:21-4:25
- III. Righteousness Received 5:1-21
- IV. Righteousness Realized 6:1-8:39
- V. Righteousness Rejected 9:1-11:36
- VI. Righteousness Reproduced 12:1-16:27

“No book of the Bible has been used of God and starting revivals of religion so much is this book.” So wrote the famous Bible teacher, W. H. Griffith Thomas concerning the book of Romans and so speaks the testimony of history. The great Geneva revival of the last century came about as a direct result of a small group of believers meeting to study the great doctrines of the Epistle to the Romans. Far from being dry and dull, doctrine can be exciting and inspiring. Truly breached and faithfully taught with the attendant power of the Holy Spirit, the great doctrines of the Bible can accomplish much in time and eternity. Above all the book of Romans is a doctrinal book. Paul had never been to Rome when he wrote the Roman church which evidently was a rather sizable congregation. From what knowledge we have that time, no apostle has yet been to Rome, although Paul had long to go there for some time. This letter was written in anticipation of the trip that he would make to Rome (even though he never dreamed he would go as a prisoner). More or less, this Epistle serves as Paul’s introduction of himself, and his systematic and orderly presentation of the great doctrines of salvation. He begins with a three-pronged indictment of the whole of humanity and proves that from the heathen in darkness to the Jew in possession of the light of the Word of the living God, all men are lost in sin and thus condemned before God. But Paul does not stop you. God condemns all men so that all men might have the opportunity to renounce themselves, and seek a just and righteous standing before the courts of heaven to the merits of the Lord Jesus Christ. Paul presents the doctrine of justification and shows that it was not some new doctrine peculiar to the Christian faith, but that Abraham himself was justified through faith. The next

question naturally follows, that if we are all guilty of sin and we glorify God when we turn from sin to His Son, what will keep us from living in sin after we are saved. Paul here declares the doctrine of sanctification, that now in Christ we are all dead to sin and therefore, should not allow sin to rule our actions and attitudes as believers. Next, Paul turns to the question that was asked by many believers of Jewish extraction: what about Israel? Has God put aside His chosen people forever? Paul answers with a resounding “NO”! Paul explains that God has only temporarily put aside the nation of Israel, and will return to dealing with them once the church is complete. Finally, Paul turns to the practical or devotional aspect of his Epistle. Living in Rome, the capital of the world of that day, the believers would naturally have questions which Paul could answer concerning the application of their exalted standing in Christ to their daily lives.

It is little wonder that down through the centuries men have recognized in this little book a singular beauty and glory. To close this summary, that we share with you some of the things which great writers, teachers, and thinkers have said about the epistles of Paul to the Romans. Perhaps these quotations will spur you on to reading and studying this glorious Epistle. Martin Luther, the great reformer of the church who was converted by reading the book of Romans and whose introduction to the book of Romans brought Charles Wesley to faith in Christ, said that the book of Romans was “the masterpiece of the New Testament.” Baxter wrote that Romans was the “foundation doctrine of the entire New Testament.” Coleridge, himself a poet of renowned, stated frankly that the epistle to the Romans was the “profoundest piece of writing in existence.” And W. H. Griffiths Thomas said: “a Christian life grounded on the epistle to the Romans will never lack three great requisites of clear perception, strong conviction, and definite usefulness.”

The First Epistle of Paul the Apostle to the Corinthians

Theme: Problems in the Church

Author: Paul

Dates: A.D. 56 or 57

Outline of the First Epistle to the Corinthians

- I. Introduction 1:1-9
- II. Reproof Concerning Problems 1:10-6:20
 - A. Spiritual Laxness 1:10-4:21
 - B. Moral Laxness 5:1-6:20
- III. Replies Concerning Puzzles 7-16
 - A. Marriage 7
 - B. Idols 8-10
 - C. Worship 11
 - D. Spiritual Gifts 12-14
 - E. Resurrection 15
 - F. Offerings 16

The Corinthian church was a pastoral nightmare. The church was deeply divided over the personalities of men who had preached to them; some claiming to be the followers of Paul, others Peter, still others of Apollos, even some piously claimed to follow only the Lord Jesus Christ Himself. The same church had permitted open immorality within the ranks of their membership. They were at odds with each other about eating meat offered to pagan gods. Some of them were even getting drunk at the Lord's table while other members of the same church were starving due to lack of food. They were deeply confused about the spiritual gifts; some were even faking some of them in order to appear spiritual. There were even some who denied the resurrection of the dead and were unwittingly denying the resurrection of the Lord Jesus Christ.

The apostle Paul wrote these contentious, carnal, and confused Corinthian Christians with the express purpose of setting things right in the church, and answering some very specific questions put to him by the church in a letter which they had evidently set him sometime earlier. His epistle is tough, yet it is a tender Rebuke of their problems. Paul tells them that they are acting like children and in the chapter concerning tongues, even tells them that they are

speaking like children. He urges them to grow up and face their problems by the grace of the Lord Jesus Christ.

In many ways, the problems of this very troubled church mirror the problems of the church in these evil days. Many of the same difficulties they faced are nearly identical to the problems we face today. So the Holy Spirit moved upon the apostle Paul to give us an unchanging divine answer to the perplexing problems which he knew we would share with the Corinthian believers of so long ago.

The Second Epistle of Paul the Apostle to the Corinthians

Theme: Vindication of Paul's Apostleship

Author: Paul

Dates: A.D. 57

Outline of the Second Epistle to the Corinthians

I. An Account of His Ministry 1-5

II. An Appeal to His Converts 6-9

III. An Answer to His Critics 10-13

The Second Epistle to the Corinthian Church is without question the most intimate of all Paul's epistles. The First Epistle had triggered a revolt against Paul and his apostolate authority. Added to this, was the fact that Paul had been unable to make a promised visit to the church. Now some were not only questioning his apostleship but also his personal integrity. They were claiming that his earlier letter and his inability to fulfill his desire to visit them were proof that he was not God's man.

To counter these charges, the great apostle bares to them his heart and soul. He gives them an inside look at what it was like to suffer for Christ in the early days of the Christian church. He points out that Satan had hindered him in his plans for the Corinthian trip and that his intentions were pure. He contrasts himself with other so-called apostles, demonstrating that the true apostles were often characterized by abuse, persecution, and deprivation. Paul also deals with some very practical concerns in this epistle. He explains to them about the judgment seat of Christ. He gives instructions for the forgiveness and restoration of the man whom he had ordered expelled from the church in his First Epistle after the man had completely repented. And he discusses at length a proposed offering and the principles of Christian giving which ought to dictate our lives.

The Epistle of Paul the Apostle to the Galatians

Theme: Law vs. Grace

Author: Paul

Dates: A.D. 49 or 55

Outline of the Epistle to the Galatians

I. The Authority of Paul in the Gospel 1-2

II. The Authenticity of Paul's Gospel 3-4

III. The Application of Paul's Gospel 5-6

The Epistle of Paul to the Galatian believers is uncharacteristically sharp and urgent in tone. It is an epistle written in haste to avert a doctrinal emergency taking place in the Galatian churches. Men who were claiming to be apostles were teaching a "new" gospel to these churches and causing no end of confusion in them. These "Judaizers" were telling the Gentile believers that they had to first become Jews before they could really be Christians. They were demanding that the Galatian Christians undergo circumcision and keep the Jewish Ceremonial Law and its dietary restrictions.

Paul, evidently without his accustomed secretary, wrote this epistle by his own hand, in spite of the fact that he had very weak eyesight. He chastens the Galatians for having listened to this "new" gospel declaring it to be "accursed." He shows how he received the gospel directly from the Lord, how he exposed Peter's duplicity on one occasion, and how that the Old Testament Law was only a "schoolmaster" to show us our need of Christ. He ends the Epistle by insisting that the Galatians walk in the freedom of the grace of God. He urges them to put grace into practice by living a separated, holy life, not in order to be saved, but in order to please the Lord that saved them by His matchless grace.

The Epistle of Paul the Apostle to the Ephesians

Theme: The Body of Christ His Church

Author: Paul

Dates: A.D. 61 or 62

Outline of the Epistle to the Ephesians

I. The Christian's Position, in Christ 1-3

II. The Christian's Practice, like Christ 4-6:9

III. the Christian's protection, through Christ 6:10-24

Perhaps nowhere in such concentrated space can we find so elevated and so lofty a statement of both doctrine and practice as the little Epistle of Paul to the Ephesians. There is a glow of holiness and adaptive praise unparalleled in any biblical writing. Paul takes us to the heights of spiritual truth with such ease and simplicity that we must stand in all of the mighty power of the Spirit and superintending the writing of His Word.

Paul begins this Epistle with the longest single sentence in the Bible, chapter one verses three through fourteen. This is a beautiful and a powerful exposition of the inner workings of the divine Trinity and accomplishing the salvation of mankind. It is organized in three stanzas which each end with the phrase "to the praise of His glory." With this ringing doxology, Paul introduces his theme which is essentially that the body of Christ, his Church, is a part of God's eternal purpose for unifying all things in time, space, heaven, earth and eternity in Christ.

Paul deals with the chosen body of believers upon the earth known as the Church. He emphatically states that the Church was a mystery, or a doctrine not previously revealed in the Old Testament, and that it had been God's eternal purpose in breaking down the old distinction between the Jew and Gentile in order to make one new body which is His Church. This Church was created, according to Paul, to demonstrate both in time and eternity the grace and love of our God. The Church is God's masterpiece, to be preserved and presented faultless before Him on that last day. Therefore, he argues that the Church should now live in the light of the position it holds in Christ and that it should stand firm in the armor of God. Paul gives a detailed list of the responsibilities of the leadership of the Church, the families within the Church, and the slaves who make up much of the early Church. He likens the protective graces of God in Christ to the armor of a Roman soldier and

argues that believers should avail themselves of its complete and perfect protection as the armor of God.

The Epistle of Paul the Apostle to the Philippians

Theme: Rejoicing and Humility

Author: Paul

Dates: A.D. late 62 or 63

Outline of the Epistle to the Philippians

I. Paul's Humble Thanks 1

II. Christ's Humble Life 2

III. Christian Humility 3-4

It will be remembered that Paul's ministry to Philippi began in a jail, which makes his epistle to the Philippians all the more ironic, since it is the last of his prison epistles. The great apostle was now in the custody of the Roman government in peril of his life. But there is very little evidence from the tone or content of this letter that the circumstances affecting him caused any consternation in the least. There is a joy and a deep humility which run through the course of this letter and make it one of the most beloved treasures of the Christian Church.

The key to the book of Philippians appears to be the word "humility." Although humility as a word never really appears in this book (with the exception of humbled in Philippians 2:8) the concept of biblical humility literally fills this book. Paul is dealing with a church that has no outward doctrinal difficulties, but there is clear evidence of an undertone of divisions centered around human personalities (1:27; 2:2-4,14; 3:15-16, 4: 2). His letter, written for the purpose of thanking the church for a gift (4:10), contains many examples by precept and by pronouncement of the true biblical humility of a Christian. Paul begins this Epistle without the slightest mention of his exalted apostolic position which he uses so often to establish his authority in his other Epistles. In fact, he simply refers to himself as "a servant", equal with Timothy, who in reality was merely a student. This fact makes clear the teaching that regardless of our calling in life, we all stand the same in the eyes of the Lord in so far as our work to Him is concerned there are no super saints, only true believers. Other passages that deal with biblical humility are here listed for further study.

1. True biblical humility makes one more concerned about the work of God than his own personal comfort. 1:12-30
2. True biblical humility relinquishes all of its rights for the joy of serving God. 2: 1-13

3. True biblical humility enables one to spend himself with joy in a hostile world. 2: 14-30
4. True biblical humility renounces all of its own claims for merit before God and seeks only to know Christ. 3:1-21
5. True biblical humility fosters harmony and right-thinking in the shadows of an ever worsening world and in the light of the imminent return of Jesus Christ. 4:1-9
6. True biblical humility waits on God for provision and is content to remain in any condition that pleases Him. 4:10-15

The Epistle of Paul the Apostle to the Colossians

Theme: Christ the Head of the Church

Author: Paul

Dates: A.D. late 61 or 62

Outline of the Epistle to the Colossians

- I. The Preeminence of Christ Declared 1
- II. The Preeminence of Christ Demanded 2
- III. The Preeminence of Christ Displayed 3-4

The city of Colossae had once been a great center of trade and commerce, but by Paul's day it had become more or less dwarfed by its closest neighbors; Laodicea and Hierapolis. Laodicea was a very wealthy town, which in fact once turned down Roman aid in rebuilding after it was destroyed by a great flood. It had become a center of a thriving textile business and of a medical center which use the mineral water and the native clay for a rare and effective eye salve. Hierapolis, which means "city of priests" was a religious center, where Apollo, the Greek god of the sun, and Cybele, the Greek goddess of fertility were chiefly worshiped. It boasted of a large and prosperous Bob built around the mineral water that flowed from the nearby mountains. Hierapolis was also the site of an enormous "necropolis" (city of the dead) or graveyard which stretched over a mile in every direction. And Colossae itself was the home of a famous wall and die industry whose reputation was known the world over. The mineral water and the soil which were used in the other cities were also made much use of in this city. Shifting fortunes and natural disasters had made this once proud city a dying community.

Paul had never been to Colossae, although he had come near on his third missionary journey. He was acquainted with many of the believers in this church and he directed that this letter should be circulated to the other churches in the region. So the Epistle to the Colossian church was intended as more than just a letter to a local church. It was a letter that which was designed by the apostle to take care of a number of problems in the local region and also speaks to us today in the same freshness and power that it evidenced in the first century of the Christian era.

There were three great problems faced in the early church which Paul addressed in this Epistle (and we still face the same problems today, Satan has not changed his strategy): legalism, asceticism, and philosophical

Gnosticism. Colossae was the town which grew more desperate for business as it declined and lowered its tax rates with which to draw businessmen in the attempt to shore up its failing economy. He became a haven for Jewish businessmen who were known for their ability to capitalize on a bargain. Many of the Jews had heard the gospel and a significant proportion of them were in the church. But they were not quite ready to abandon all the ceremonial and legal traditions that accompanied Judaism. Like other churches in the first century the Colossian church seems to have tried diffuse Christianity with the ceremonial aspects of the Old Testament law. Underlying this was the idea that Christ in his finished work on the cross was not entirely sufficient to save the soul. It, therefore, injected the notion that something more was needed to make the person acceptable to God. Paul challenges this heresy and points out to this church that Christ's unique standing before God ensures our position before God.

The second danger to the church was an asceticism or self-denial arising from the old Greek idea that matter and material things were of necessity evil and that the only way to purge up the evil of the body was to deny it physical food and comfort. Some of these folks actually believed that they could make themselves acceptable to God by what they gave up or what they withheld from themselves. Again, Paul points out in this epistle that the believers can only please God in the headship of the Lord Jesus Christ and that giving up things in order to placate God is simply wrong. Paul is not encouraging loose living by any means but he is attempting to show that it is Christ who makes us acceptable unto God, and not works of our own hand.

The third problem which Paul takes in hand is the problem of the philosophical Gnosticism. At the time of the writing of this Epistle, Epictetus, who was called "the greatest of the pagans" for his highly moral and noble philosophical teachings in the first century, was a young man. From the depth of his learning and the tone of it, we gather that the philosophical Gnosticism was very widespread over the area called Colossae. This Gnostic philosophy sought to fuse Christianity with Greek philosophy and mysticism. It fostered a sort of eclectic attitude which said that there was some truth in every religion and philosophy. The true Gnostic spent his time seeking truth. The problem was that the Gnostics said they believed in Christ but they were not willing to accept him as the only way of salvation or even the total way of salvation. Paul takes this to task as well in his epistle warning them not to be corrupted by philosophy from the simplicity that is in Christ Jesus. There is no question that Christ alone is our Savior and that he is all we need both to live a life pleasing unto God and to keep our sense of spiritual balance amid the conflicting ideals of a corrupting world.

The First Epistle of Paul the Apostle to the Thessalonians

Theme: Living in The Light of the Return of Christ

Author: Paul

Dates: About A.D. 51

Outline of the First Epistle to the Thessalonians

I. Paul's Memory of the Thessalonians 1

II. Paul's Methods with the Thessalonians 2-3

III. Paul's Message to the Thessalonians 4-5

The distinction of this Epistle is that it is chronologically the first of the writings of the great missionary apostle Paul. It is his debut as a writer, and that is significant because of the theme of the Epistle, which is the return of the Lord Jesus Christ. There is a tendency on the part of some to downplay or even ignore the subject of prophecy. Paul felt that the return of the Lord Jesus Christ was an important enough subject to commence his career as a writer with the subject as his central theme.

The Church of Thessalonica was founded during a very brief visit of Paul. Persecution made it essential that the apostle Paul move on, but the core of believers he left behind became a strong and vital church. They had great faith that enabled them to persevere through severe and constant persecution. The city of Thessalonica was a large and prosperous seaport. It was one of the most important cities of all Macedonia. Its early name was "Therma" which was of course derived from the hot springs nearby. Thessalonica was in sight of Mount Olympus, the original venue for the Olympic Games. The name Thessalonica had been given to the city in honor of the half-sister of Alexander the Great who bore the same name. It was a well favored and wealthy city which Cicero lauded once as "lying in the lap of the Empire." It was a free city, governed by its own people who were for the most part Greek of extraction. There was a significant Jewish population in the city as well, and it was these two forces, the pagan Greeks and the religious Jews that persecuted the church without mercy.

Two main issues are dealt with throughout this Epistle. First, Paul's apostolic authority and personal integrity were being attacked by people who were trying to undermine the work of the great apostle. These detractors maintained that Paul was not really concerned about their welfare and that

what he had done was only connected with the profit motive in mind. Paul attacks this notion directly and forcefully reminding them of the way that he had conducted himself while he was with them in Thessalonica. He also gives a detailed explanation of how with tender care he had sought to help the church of Thessalonica even to the point of leaving himself without assistance alone in Athens. There is little question that Paul was not only very much interested in the welfare of this church, but that his personal integrity was beyond reproach. Example of personal integrity should serve as a lesson for all of us in these days of infidelity and immorality.

The second issue concerned the coming of the Lord Jesus Christ. The Apostle expresses two major thoughts under this heading. First, there was a sincere question of how one should live in the light of the return of the Lord Jesus Christ. Some of the Thessalonian believers were not living the pure and holy lives that the will of God demands. Others had ceased from working all together and reclined waiting for the Lord's return. Both of these extreme groups are reminded that they were to be looking for the return of the Lord Jesus Christ at any time and yet while they waited they were to live a life that was just, pure, and holy but filled with activity. Second, some of the Thessalonian believers had died since the time that the apostle Paul had been with the church. And there was a question raised by the church to Paul concerning those who had died in Christ. As Greeks, they had some difficulty with the doctrine of the resurrection of the dead since from the Platonic point of view all matter was evil and death was considered the liberation of the pure spirit from the evil body. Given their cultural aversion to any notion of a return back to the physical life after death they began to question exactly what had happened to those who had died in the faith. The apostle Paul gives a clear and joyous answer in First Thessalonians chapter 4 where he discusses in depth the rapture or catching away of the saints. Here Paul emphatically states that the dead in Christ would be caught up first and gloriously transformed. Then the believers who are alive and remain shall also be caught up in clouds of glory to be transformed for ever more. And so Paul teaches shall "we ever be with the Lord!"

The Second Epistle of Paul the Apostle to the Thessalonians

Theme: Clarification of the Second Coming

Author: Paul

Dates: Shortly after First Thessalonians about A.D. 51

Outline of the Second Epistle to the Thessalonians

I. Comfort in Persecution 1

II. Correction in Problems 2

III. Commands to Practice 3

Sometimes preachers can be misunderstood, no matter how clearly they try to speak, especially if there are some who want to misunderstand. Paul's first letter and possibly a forged letter claiming to be from Paul, raised a good deal of concern among the harried believers in Thessalonica. These poor persecuted Saints knew that Paul had taught them that the Lord would return in rapture out the Saints prior to the beginning of the tribulation. But they were experiencing such severe persecution that they imagine themselves already in the tribulation. Then the enemies of Paul, seizing the opportunity began telling the Saints that they were indeed in the tribulation period. Others felt that the intense persecution was signaling the nearness of the rapture and they had ceased working altogether and were simply sitting down waiting for the Lord to return and were living off of the charity of others in the local church.

It was into this terrible mess that Paul sent his small second Epistle, and it proved to be just what the church needed to reset itself right. Paul begins by acknowledging the awful suffering of the church in Thessalonica and telling the believers that there would indeed come a day where the Lord Jesus Christ would come to take vengeance on those who sought to destroy the church. But he makes it very clear that the Lord had not yet come nor the antichrist, the man of sin, had been revealed. That could only take place after the restraining influence of the Holy Spirit would be removed and by implication that could only take place when the church itself was removed from the earth. Therefore, instead of quaking in fear at the persecution, the Thessalonian believers ought to be rejoicing knowing that all things would be made right in the end.

Paul turns to the practical matter of what to do down here in the nasty now and now while we wait for the blessings of the Sweet bye and bye. He commands those who sat down and quit working while waiting for the rapture of the Lord to get back up and to get busy. They were not to be given food if they were not doing anything to earn it for themselves. He warns those who were stirring up trouble in the church that they should mind their own business or be removed from the Fellowship.

The First Epistle of Paul the Apostle to Timothy

Theme: Instructions to a Young Pastor

Author: Paul

Dates: About A.D. 64

Outline of the First Epistle to Timothy

- I. The Pastor and Doctrine 1
- II. The Pastor and Devotion 2
- III. The Pastor and Deacons 3
- IV. The Pastor and Dangers 4
- V. The Pastor and Duty 5-6

Paul endured two Roman imprisonments. The first one was more or less a house arrest in Rome which includes the Book of Acts. From this imprisonment, he was released in late sixty-two A.D. He was rearrested in about sixty-six AD which led ultimately to his death in Rome by beheading according to church history. Paul probably went to Spain, Ephesus, and back to Troas. He wrote I Timothy and Titus during this time of freedom. II Timothy was written after his second arrest and shortly before his death.

Timothy was the son of a Gentile father and a devout Jewish Christian mother. He became associated with Paul from the time of the second missionary journey. By the time of this Epistle, Paul and Timothy had been coworkers for a number of years. Timothy was in need of counsel in a number of areas for although he had been serving Christ for a long time, he was still relatively young (in his late 30s or early 40s) for the enormous obligations he had assumed. Paul also knew that his freedom might end at any time and that Timothy would need something more substantial than memories to guide him. So the great apostle wrote his young associate a practical guide for meeting the problems of ministry. He catalogs the various duties and dangers of the pastor for young Timothy. Paul gives lists of qualifications for leaders in the church. He makes a practical address on how to handle various situations and how to minister to different kinds of people. We can rejoice in the need of Timothy for such counsel. It was such a need that prompted the busy apostle to set down forever the basic principles and patterns for building and maintaining godly character and godly churches. In this world of “better” business strategy and more innovative “marketing” of the gospel, it would do us a great deal of good to return to the basic

foundational principles of the Pastoral epistles, with an emphasis on First Timothy.

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The Epistle of Paul the Apostle to Titus

Theme: Church Order

Author: Paul

Dates: About A.D. 65

Outline of the Epistle to Titus

I. Qualifications of Spiritual Leadership 1

II. Qualities of Spiritual Leaders 2-3

Titus, another of Paul's younger associates, was a Gentile by birth and a convert of Paul's earlier ministry. He had served the great apostle from the time of the great Jerusalem Council. His assignment at the time of this writing was to ordain elders in the church of Crete and to organize the churches there with his excellent administrative skill. But the work was hard and the Cretans were not much help. Even then to call a person a Cretan meant that you are calling them a lazy liar.

Paul repeats his instructions to Titus concerning the ordination of elders (pastors) not to chide him but to encourage him. He shows Titus that he understands the difficulties that he is facing by quoting a Cretan poet (Epimenides) about the sloth and wickedness of the society in Crete. Paul turns to a number of very practical and pointed suggestions for living in such a society. He urges Titus to lay down the right pattern of behavior for this stubborn and sinful people. We would do well to read this book and apply its truths to this corrupt society in which we ourselves live today.

The Epistle of Paul the Apostle to Philemon

Theme: An Appeal for Freedom

Author: Paul

Date: A.D. 61

Outline of the Epistle to Philemon

I. Reputation of Philemon 1-7

II. Request to Philemon 8-17

III. Repayment of Philemon 18-21

IV. Requests of Paul 22-25

At the time of Paul, nearly two-thirds of the world's population were slaves. To be a slave meant that you had no rights and that you could only expect to work hard all of your life, and hope that your master would think highly enough of you to set you free in your old age. With the spread of Christianity, the inevitable question arose, "what about slavery?"

The apostles never attacked the institution of slavery directly because they realize that society could only be cured of its ills through the gospel of Christ when enough people were saved, slavery would die as a result of Christianity. But this would be gradual and a very slow process. In the New Testament, slaves were always urged to serve their masters as they would serve the Lord, and Christian masters were warned that they too have a master before Whom someday they shall stand.

The little one-chapter book of Philemon is Paul's quiet and yet forceful Emancipation Proclamation. It is written on behalf of a slave named Onesimus who was also one of Paul's converts to Christianity. Some have imagined that an estimate set runaway and was under arrest with Paul at the time of his conversion, but this is highly unlikely given the fact that Paul was living on his own in a hired house under a sort of house arrest at the time. More likely, Onesimus was an unfaithful, untrustworthy slave who Philemon probably felt he could spare along with some other more trustworthy slaves on a trip to go check on Paul in Rome. Perhaps Philemon's purpose had been to get Onesimus and Paul together in the first place. In any case, Paul was now writing to Philemon, to request that Onesimus be set free and returned to help with God's work.

Paul handles Philemon with genuine respect and affection. He does not demand his right as an apostle to command Philemon, but he calls attention to the fact that he is Paul the "aged." He also mentions frequently

and rather pointedly that he is a prisoner for the sake of Christ. These references are added as a spur to push Philemon to do what Paul knew that he would do anyway. In fact, we can say that Paul was sure that Philemon would do more than he requested (verse twenty-one) and this is a nonthreatening way of pointing out the inequality of keeping slaves. It was just this sort of eye-opening logic that would eventually lead to the spread of freedom along with the spread of the gospel.

There is also a beautiful illustration of the doctrine of imputation in verses 18-19. Philemon was to receive Onesimus as a brother and was to put to Paul's account anything that Onesimus might owe him. And so it is with Christ. God receives us as his children and gives us a perfect standing before him by putting to our account the merits of His Own Dear Son. We have the standing because Christ had imputed to Him all of our sin when he died in our place on the cross of Calvary. Thus, we have here in the appeal of Paul to Philemon one of the most wonderful and heartwarming illustrations of the doctrinal truth that we can find anywhere.

As a footnote, we might add that according to church history, the same Onesimus was indeed freed by Philemon and returned to aid Paul in Rome. While he was there he was called by the Lord to preach and according to Ignatius, one of the early fathers of the church, serve the church at Ephesus as Paul, Timothy, and John had done before him as pastor of the church. It was said that he gave his life there for the cause of Christ and lived up to the promise of his neck which means "profitable."

The General Epistles (Hebrews-Jude)

Paul did not write the entire New Testament. There were others who penned small books of great importance to the Church of Jesus Christ. These books were often written with a specific thought or theme in mind and are as diverse as the men who under the inspiration of the Holy Spirit wrote them.

The Epistle to the Hebrews is a masterpiece of Old Testament exposition and interpretation. While the authorship of the book has been hotly debated, the message of the book is clear. The Holy Spirit through the human author sets out to prove that Christianity is superior in every way to Judaism. Christ is demonstrated to be the fulfillment of all the types and shadows of the Old Testament and the readers of this book, m Jews living in Palestine before the destruction of the Temple in 70 A.D., are warned not to forsake Christ as they saw the storm clouds of judgment hanging over their nation.

The Old Testament is famed for its poetical, wisdom books, but the New Testament is not a whit behind in this category with the inclusion of the **Epistle of James**. Stern and practical the Lord's earthly half-brother, who was a pillar in the early church, writes with a simplicity and power which would have made Solomon proud. Perhaps the earliest of all the New Testament writings it shows how practical and plain the message of the early church was. It is a treasure for which we can all be thankful.

The apostle Peter was not idle as Paul was busy about his work of evangelizing the world. Peter two was busy spreading the word of God. While he is not primarily known as a man of letters, on two occasions the Holy Spirit prompted Peter to take up the pen and write. **The First Epistle of Peter** is all about suffering and how a Christian not to respond to. **The Second Epistle of Peter** is more or less his farewell and speaks of the dangers which he saw head for the church after his ongoing. Both are bold, rambling, difficult to translate Epistles which one would have assumed that a man like Peter, the big rock-boned fisherman would have written.

The apostle John was the last of the apostles to die in his literary career did not begin until shortly before his death. Besides his gospel, which we have discussed, and his Revelation which will will discuss as we bring our survey of the Bible to a conclusion, he wrote three very short, but very powerful little letters. **The First Epistle of John** deals with the gnostic heresy and true

Christian love. **The Second Epistle of John** speaks of truth, love, and how to handle false teachers. The **Third Epistle of John** deals with truth, and personalities within the church. In all of these three letters there is a profound simplicity which mask a vast intellectual and spiritual depth which only very careful students can ever plumb and which most of us will never be able to fully grasp on this side of eternity.

The last of these General Epistles is the little **Epistle of Jude** which exposes the work of religious apostates who slipped into the early church unaware. The Epistle is short and to the point and paints a devastating picture of those who dare to trifle with holy things. It serves as a warning that though someone or something appears religious, their profession may be false.

The General Epistle to the Hebrews

Theme: Christ is better

Author: Unknown, Paul is our best guess

Date: Sometime before A.D. seventy, possibly 64 to 68 A.D.

Outline of the General Epistle to the Hebrews

- I. Christ is better than the Old Testament Personages 1- 4
- II. Christ is better than the Old Testament Priesthood 5 -10
- III. Christ is better than the Old Testament Promises 11-13

Only God really knows who wrote the Epistle of Hebrews. There are strong elements of Paul's writing style in, so it is most often attributed to the great apostle and missionary from the first century. Whether or not he was the author is not important however, because we know as with the other Scriptures, it is a book whose Divine Author is the Holy Spirit of God.

This book was written just prior to the rebellion which led to the destruction of Jerusalem and her temple by Titus in seventy A.D. Many Jewish believers found themselves being challenged by their own people to renounce their Christianity and to return to the Temple worship of the Old Testament days. These Christian Jews were being blamed for the decline of their nation and the impending judgment coming from Rome. They were beginning to waver and wonder if their abandonment of the old ways for Christianity was at the root of their troubles. It was for these people, and for those of us who follow, that the Epistle to the Hebrews was written.

The Epistle to the Hebrews is both the book of contrast and warning. By way of contrast, the Lord Jesus Christ is put over against Old Testament Judaism. His superiority becomes abundantly clear. The key word in the book of Hebrews is "better." The writer of the book gives at least nine reasons why Christianity is better than all that came before it. As Christians we have a better and final revelation of God. Christ is clearly better than Angels, Moses, and man in general. Christianity offers a better rest, better promises, better covenants, better ordinances, a better high priest, and a better sacrifice.

But there are also five distinct warnings given to these Jewish believers to keep them from wavering in their faith. In verses one-four of the second chapter, the writer gives the warning about the danger of drifting through the Christian life without giving heed to the truth of the Word of God and the condition of the soul. The second warning comes in the third and fourth chapter of the book where the believer is warned against the danger of

doubting. The third warning comes in chapters 5 and especially chapter 6 where believers are warned against the danger of defaulting or failing to grow because they've never really had a genuine conversion. The fourth warning is about the danger of despising and it is found in chapter ten verses twenty-six through thirty-nine. The fifth and final warning is found in the eleventh chapter and in verses three through seventeen. It is a warning about the danger of discouragement.

With its rich tapestry of Old Testament references and its elegant argumentation in highly polished language, the book of Hebrews is one of the most glorious jewels in the New Testament crown.

The General Epistle of James

Theme: Practical Christianity

Author: James, the half-brother of our Lord Jesus Christ

Date: Around 45-50 A.D.

Outline of the General Epistle of James

- I. Testings and Trials 1:1-18
- II. True Religion 1:19 -27
- III. Treatment of Others 2:1-13
- IV. True Faith 2: 14-26
- V. The Tongue 3:1-12
- VI. True Wisdom 3:13-18
- VII. Troubles 4:1-12
- VIII. Tomorrow 4: 13-17
- IX. Treasures 5:1-6
- X. Trust 5:7-12
- XI. Triumphant Prayer 5:13-20

The little Epistle of James has been called “Proverbs of the New Testament” and the “Epistle of applied Christianity.” Both of these titles emphasize the nature of the book. It is a small book which deals profoundly and pointedly with the turning of belief into behavior, creed and to conduct, and theology into “kneeology.” Like the book of Proverbs, there is little apparent organization to the contents of this book, yet it is essentially a discussion on putting the truth into action.

James was the half-brother of the Lord Jesus Christ and a leader in the early church. If his writings are indicative of his leadership, the early church was in the hands of a very practical and very godly man. There is nothing philosophical or speculative about this Epistle. It is balanced and approach, but it also demands faith which is not simply a matter of words, but is also evidenced by deeds. James has been accused by some of teaching of salvation by works. Martin Luther, the champion of the Reformation preaching on justification by faith, this like this Epistle for that very reason. But James has been misunderstood at this point. He did not ever intend that this Epistle should be a defense of works for salvation, but rather it was an attack on the notion that talk of faith and religion were sufficient for salvation. Real salvation comes by grace through faith alone, but real faith never comes alone-there is always the evidence of a changed life through

the change in attitude and action toward the Lord. And this is precisely what James is saying in his powerful, pointed, and practical Epistle which chronologically is the first book written in the New Testament.

The First General Epistle of Peter

Theme: Suffering

Author: Simon Peter

Date: About 63 or 64 A.D.

Outline of the First General Epistle of Peter

I. Living a Life of Sobriety 1:1-2:10

II. Living a life of Submission 2:11-3:12

III. Living a life of Suffering 3:13-4:19

IV. Living a Life of Service 5:1-14

Just before Nero began his reign of terror and persecution of the church, Peter the apostle, wrote a letter to be circulated among the churches. It was a letter which was timely for soon the church would lose many of its leaders among them both Peter and Paul. People would need some guidance on how they ought to live in the light of the coming troubles. Peter takes the opportunity to remind his readers that they were recipients of the grace of God which the prophets could only see a far off. And that rather than bemoaning the current state of affairs they should be attempting to live sober righteous and godly lives. Peter warns that Christians should be very careful not to give the world a just reason for their persecution. He urges men to submit to the government. Slaves are counseled to be faithful to their masters, and families are urged to strengthen the ties that bind them together in the light of the impending troubles.

Peter reminds his readers that the Lord Jesus Christ suffered for sinners, the just for the unjust, and that it was certainly not too much to consider suffering for Him as following in his steps. And just as Christ was now free from suffering and glorified in the presence of the father, so one day all who suffer for the sake of Christ will likewise be glorified. Peter makes it clear that those who oppose the gospel will someday be judged by the Lord Jesus Christ Himself.

Peter concludes his Epistle with an appeal for believers to keep on serving the Lord Jesus Christ. He urges them to remain humble and true to Christ. "But the God of all grace, who has called us unto his eternal glory by Jesus Christ, after that ye have suffered a little while, make you perfect, stablish, strengthen, settle you." I Peter 5:10

The Second Epistle of Peter

Theme: Peter's Farewell

Author: Simon Peter

Date: About 66 A.D.

Outline of the Second General Epistle of Peter

- I. Recalling Faithful Truths 1
- II. Rebuke of False Teachers 2
- III. Reminder of Future Times 3

Just as Paul did with the Second Epistle to Timothy, the apostle Peter wrote a letter of farewell. Like his first epistle, this final letter was not written for any certain church, but to the church as a whole. Shortly after was written, Peter was crucified upside down (the upside down position was his request since he said he was not worthy to die in the same fashion as our Lord Jesus Christ, according to church history).

The Epistle is hard to characterize because Peter seems to be attempting to get as much into the letter as he can and it is not always logical as are the Epistles of Paul. But God allowed the writers of the Scriptures to write after their own style. You can feel the concern of Peter for those he knows he will leave behind in every portion of this letter.

Among the points of interest in this book is a remembrance of the events on the Mount of Transfiguration from which God the father spoke to Peter personally. Peter says that while that was a wonderful experience, we today have a "more sure word of prophecy" in the very Word of God.

Peter warns the flock of God about false teachers were already working within the church and whose work would increase after the death of the apostles. He spared no words on these corrupters of the truth. His language would later form the basis of a similar warning by the Lord's half-brother, Jude. Peter compares those who mock the notion of the Lord's return to those who refuse to believe in the flood in the days of Noah.

Peter closes this Epistle in such a way as to end any doubt concerning his feelings about Paul. Peter had been eclipsed by Paul since the latter's conversion on the road to Damascus. Peter had even been rebuked by Paul for his duplicity at the feast at which both had been invited. Peter had been eating at the Gentile table when the delegation from the church at Jerusalem arrived. Peter then withdrew from the Gentile table and went to eat with the Jerusalemites at the kosher table. Paul exploded with righteous indignation and publicly rebuked Peter. So there was some question about

how Peter felt toward Paul. But in this last chapter of his swansong, Peter refers to Paul as his “beloved” brother and says that the writings of Paul were equivalent to the Scriptures of the Old Testament. It is good to know that Peter and Paul were not playing games of popularity and influence as so many of our modern day preachers are playing today. They were soon to be in the presence of the Lord and they would both hear him say, “Well done!”

The First Epistle of John

Theme: Truth and Light-The Pillars of Fellowship

Author: John

Date: About 90 A.D.

Outline of the First Epistle of John

- I. The Center of Fellowship 1
- II. The Continuation of Fellowship 2
- III. The Characteristics of Fellowship 3
- IV. The Criterion of Fellowship 4
- V. The Consequences of Fellowship 5

The apostle John is often referred to as “the apostle of love” and there is little question that he was. But love must be defined. It is not possible to love something or someone without hating anything that would be hurtful and destructive of the things that is loved. John love the Lord Jesus Christ and the truth of God. He hated the Gnostic teachings of the false teachers and improper attitudes on the part of believers. In all the epistles which bear his name, John attempts to leave a structure of true fellowship around the biblical center of all belief and behavior-the Lord Jesus Christ!

John was the last of the apostles to die and possibly the only one of them to die a natural death. He stood at the end of the first century and look down the road of truth. He had seen the future world to come in **The Revelation of Jesus Christ** and he was no doubt convinced that the church would be here for a while. But he also knew that his time was short. So he wrote to the church, his little children, and gave them both a warning and an encouragement.

With deceptive simplicity John uses every means at his disposal to destroy the false gospel preached and taught by Gnosticism which is creeping into the church. His words appear so simple on the surface but each rings like the death knell over a philosophy which threatened the spiritual welfare of the church of the living and true God.

John also deals with important practical realities like those self-professing Christians who claim to walk with God but lived a life of habitual sin. He challenges those who claim to love God and yet hated some brother in the Lord. Also, he dealt with the matter of forgiveness of sins after salvation and the assurance of salvation. John gives us the acid test for determining whether a doctrine is of the Lord or of the devil by warning us to try the spirits along the line of the doctrine of Christ. All in all, this Epistle is

probably one of the most useful portions of Scripture for the everyday life of those who are waiting for the return of the Lord Jesus Christ.

The Second Epistle of John

Theme: Protection of Believers

Author: John

Date: About 90 A.D.

Outline of the Second Epistle of John

I. The Circumstances of the Letter 1-3

II. The Command of Love 4-6

III. The Commandment to Look 7-13

A brief letter of only thirteen verses written by the apostle John toward the end of his earthly journey constitutes our book of Second John. It does not get the attention that some of John's other writings get, and that is a shame really, for the second Epistle is written with the same profound simplicity which characterizes the rest of John's writing and contains the same profound truth.

The biggest mystery of the letter is the question of who is the "elect lady" of verse one? There have generally been two opinions of who this person might be. The first and most obvious is that the "elect" lady is actually a Christian woman who lived during the latter part of the first century. The second interpretation is that John was using the term "elect lady" to represent the church. In either case the advice would be equally applicable to a family of believers or to the church as a whole. I prefer to take the literal meaning of the Scriptures where I can and therefore, I see no reason not to interpret the Scriptures at face value at this point. So I see the "elect lady" as a reference to a certain woman who had done a good job at bringing up her children in the nurture and admonition of the Lord. There is no reference to her husband, therefore, we conclude that he was either not a believer or that he was no longer living. In either case, this elect lady has done an outstanding job of child rearing for John commends her that her children are practicing the truth.

Two basic thoughts form the balance of John's thoughts in this epistle. First, he emphasizes the need for true biblical love and for the habitual practice of it. This is a needful emphasis in the light of his latter call to guard against false teachers. John is not interested in starting a witch-hunt or an inquisition, and that even doctrinal examination of potential teachers should be done in Christian love. The second thought is, as we have hinted, the warning about taking every teacher that comes along at face

value. Love is mentioned in this little letter four times while truth is mentioned five. If this fact does not say anything else, it ought to remind us that biblical love is to be predicated on truthful love. It is the love of the truth and it is love based on truth. Just as it is impossible to have real truth without love, so also it is impossible to have real love without truth. John urges this woman, who probably allowed a church to meet in her home to make sure that every potential pastor or teacher had the proper view of the doctrine of Christ. Men are clever and crafty and we must be careful and loving as we check those out who claim to love the truth.

The Third Epistle of John

Theme: Christian Hospitality

Author: John

Date: About 90 A.D.

Outline of the Third Epistle of John

- I. The Courtesy of Gaius 1-8
- li. The Condemnation of Diotrephes 9-11
- lii. The Commendation of Demetrius 12-14

How Christians treat each other is indicative of their relationship to the Lord. John pointed out in his first epistle that it was folly for any man to say that he loved God and at the same time hated men who were made in the image of God. This Epistle illustrates the practical outworking of such a truth. The early church did not meet in buildings specifically designed for worship. More often than not they met in the homes of individual believers. A wealthy or prominent person might have a large congregation in his home while a poor Christian might only be able to have a small group. Since the Christians were a small, mostly widely scattered group, they did not have the finances for paying a pastor to come and stay on a full-time basis. So the men of God went from congregation to congregation ministering and being ministered to by those who had been glassed and helped by the ministry. However, when the church refused to receive or help those visiting preachers and teachers, it was difficult for the teacher who depended on the church and not the world for his living.

We are not to give the Lord's money or attention of the Lord's people to false teachers, but conversely if they are true to the Word, then we do have an obligation to support true teachers of the Word. John addressed his final epistle to a man named Gaius who was careful to take in visiting preachers and to care for them. No doubt he checked their doctrinal beliefs, but he always took care of God's true men. Diotrephes, who himself was a pastor (or at the least it appears that way from the text) in the same place was refusing to entertain these people and was attempting to keep others from doing right as well. He even refused a letter of rebuke from John, whose apostolate authority was beyond question. Paul commends Gaius for his attitude and serves notice that Diotrephes will be dealt with in good time. John also introduces Demetrius who may well have been John's agent in delivering this message and possibly a traveling preacher himself. While it is good to check the credentials and beliefs of those who minister the

Word, we must be careful to judge according to the truth and be willing to receive those who meet the ultimate test of truth.

The Epistle of Jude

Theme: Earnestly Contending for the Faith

Author: Jude, the half-brother of our Lord Jesus Christ and full brother of James

Date sometime between 70 and 80 A.D.

Outline of the Epistle of Jude

- I. Delineation of Factual Truth 1-3
- II. Denunciation of False Teachers 4-16
- III. Demand for Faithful Trust 17-25

Jude, like James, was the half-brother of our Lord Jesus Christ. He had been brought to Christianity after the resurrection of Christ. After the death of Peter and Paul, he like many older Christians witness not only intense persecution but a creeping apostasy that threatened to destroy the gains that The Church had made in the first century. Jude had evidently risen through leadership in The Church and was deeply concerned about what he had seen. Originally he had planned to write a general letter to the churches concerning salvation that they all shared in common. It was possible that his desire was to ensure that The Church was speaking with one voice on how men are saved. But the Holy Spirit overruled his desire and prompted him to write a stinging denunciation of those who were infiltrating the faith and overthrowing the confidence of many new believers in the gospel.

Jude's letter quotes from the Assumption of Moses and even cites passages from an apocryphal book called First Enoch. Jude is not making the claim that these passages were inspired but that there may be truth found in them nonetheless. Just as Paul had quoted from secular poets of his day, Jude does have the second epistle of Peter before him quoted freely from it as well. Jude tells his readers that the false teachers creeping into the church should not be a surprise to them for throughout the history of the nation of Israel there had been many false prophets and false teachers. He shows that these teachers would be judged by the Lord for their sin.

Jude urges his readers to build themselves up in the most holy faith, arm themselves for the conflict, and openly and earnestly contend for the truth of the Word of God. He urges the church not to cower behind the ramparts of truth, but to take the word with them everywhere and to boldly attempt to rescue the lost from eternal damnation. Thus the call for separation from

apostasy is also the call to battle for the souls of men in the marketplace of the mind.

The Revelation of Jesus Christ

Theme: Christ's Program for the Future

Author: The apostle John

Date Sometime in the 90's A.D.

Outline of the Revelation of Jesus Christ

- I. The Things Which Thou Has Seen 1
- II. The Things Which Are 2-3
- III. The Things Which Shall Be Hereafter 4-22

The apostle John was exiled on the Isle of Patmos for preaching the gospel of the Lord Jesus Christ. He was a very old man by this time, well into his 90s. One by one his companions from the old days went home to be with the Lord. Only he was left of the original twelve disciples. His work was nearly over, and yet God did have one more task for this very senior saint. He was to write the final chapter of the Bible, **The Book of the Revelation of Jesus Christ**.

Sometimes when we read the Book of Revelation, we tend to get wrapped up in the mysterious bowls and awesome angels and forget that it is THE REVELATION OF JESUS CHRIST. The Lord Jesus Christ is the focus of this book. If we lose him in the imagery and in the spectacular judgments, we really lose the real meaning of this book.

We see Christ in three wonderful roles in the Revelation of Jesus Christ. First, we see Him as the One who was dead but is now alive forever more! His power radiates throughout the world and he is glorious beyond description. To a poor battered Church undergoing severe trials of persecution such a vision would resurrect dead hopes and quicken the nearly still faith in Christ.

Second, in chapters two and three, we see Christ as Head of the Church, passing through the midst of the Church and seeking to purify and perfect the Church. Great troubles call for great help and the Lord Jesus Christ is not only diagnosing the problems of the Church, but has provided solutions to each of the problems. Also, the Lord Jesus deals with only seven churches, and we know that many of the churches that were in existence in that day were bypassed altogether. This is because God chose seven churches that were indicative of the course of Church history. We can see the Church from the days of the final apostle in Ephesus all the way down to the final Apostasy in Laodicea.

Finally, beginning at chapter four the Church disappears and the Great Tribulation period is unleashed upon the earth. Indescribable terror and

dreadful judgment will begin falling upon all men as Christ assumes the role of King and Judge. Israel will be regathered, judged and purified. Multitudes of Gentiles will turn to Christ through the preaching of the one hundred and forty-four thousand witnesses. The devil and his Satanic trinity will go to war against the Lord Jesus Christ. The Lord Jesus Christ will emerge victorious and peace will break out all over the world as Christ takes the throne of heaven and earth. The wicked are judged and cast into the lake of fire. This last book of the Bible ends with the invitation that God has been giving to all of humanity since the fall of man in the garden: "Come!"

Eight Judgments in the Plan of God

Name of the Judgment	Time of the Judgment	Place of the Judgment	Subject of the Judgment	Judge of the Judgment	Basis of the Judgment	Result of the Judgment
Christ on the Cross Isa. 53; 1 Pet. 3:18; Rom. 4:24-25	The Fullness of the Time A.D. 33 Gal.4:4-5	The Cross of Calvary, outside the city walls of Jerusalem Lk. 23:33	Christ as Substitute & Sacrifice, enduring the wrath of God for our sins. 1 Pet. 2:24	God the Father Isa. 53:10	Christ the Divinely appointed substitute offering His perfect life & precious blood in our place. Heb. 13:12	God is now able to extend mercy to the sinner & save him for the sake of His Son. Rom. 3:24-26
Self-Examination 1 Cor.11:28-33; 1 Jn.1:9	Daily, at the present time	Here upon the earth	Our fellowship with God as believing children	The Christian, using his Bible, with the aid of the Holy Spirit	The promise of 1 Jn. 1:9 & 1 Cor. 11:31	Restoration to fellowship & avoidance of Divine Chastening
Chastening by God Heb.12:5-11, 1 Cor.11:28-29,32	When needed	Here upon the earth	Christians who stray into sin & refuse to examine self	God as a loving Father	The obligations of Fatherhood and violations of His Word and Will	Restoration to fellowship or more chastening including premature death 1 Cor. 11:30
Judgment Seat of Christ (BEMA) 1 Cor.3:11-15; 2 Cor.5:10-11 The Church	After the Rapture of the Church while the Tribulation rages on the earth Rev. 22:12	Unknown, probably in Heaven	The Believer's Works	The Lord Jesus Christ Himself as Head of the Church	The Worthiness or worthlessness of our works & the motives behind them.	Reward or lack of reward for believers.
Judgment of Nations (Gentiles) Matt.25:31-46	At the end of the Tribulation & beginning of the Millennial Kingdom.	On earth, likely in Jerusalem.	All Gentiles surviving the Great Tribulation	Christ as Ruler of the kingdoms of this World	Treatment of the Jews as a manifestation of faith in Christ	Sheep to enter the Kingdom, Goats to hell until the Great White Throne.
Judgment of the Jews (Israel) Dan. 12:2-3; Ezk. 20:37-38	At the end of the Tribulation & beginning of the Millennial Kingdom.	On earth, likely in Jerusalem.	All the Jews who survive the Great Tribulation and the raised Old Testament Saints.	Christ as King of the Jews from the Throne of David.	Acceptance or rejection of the Lord Jesus Christ as Messiah.	Saved Jews will enter the Kingdom, Lost will be sent to Hell to await the Great White Throne Judgment.
Judgment of Angels All Angelic Creatures 1 Cor. 6:3, Jude 6	At the beginning of the Eternal State	In Heaven	Satan, Demons, and the Holy Angels	Christ with the Believers of the Church Age	Obedience or Disobedience to God	Satan and Demons cast into the Lake of Fire forever.
Great White Throne Judgment (All the lost of all ages) Rev. 20:11-15	At the beginning of the Eternal State.	In a place between Heaven and Earth	The Lost of all times and places	Christ as the God of the Universe	Rejection of Christ as their Savior and their works.	Degrees of Punishment, Everyone here is lost and sent to the Lake of Fire.

Your Notes: