

2016

# The BIBLE

*all* **66** *books*  
*in* **1** *night*



Part of the 'in a Night' Series by Lee Boswell



# AGENDA

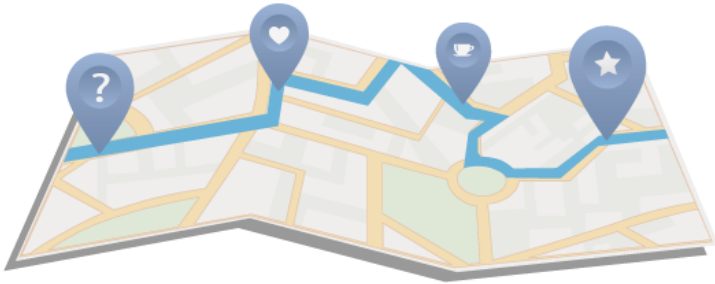
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6:00PM - 6:15PM	Welcome and Introduction
6:15PM - 7:15PM	<b>Session 1</b>
7:15PM - 7:30PM	Break
7:30PM - 8:45PM	<b>Session 2</b>
8:45PM - 9:15PM	Break—Worship
9:15PM - 10:30PM	<b>Session 3</b>
10:30PM - 10:45PM	Break
10:45PM - MIDNIGHT	<b>Session 4</b>



## Introduction

- What to Expect:
  - An Overview of the Bible
    - Not comprehensive.
    - A Survey of the Books
  - Lots of information to digest and study later
- What not to Expect:
  - That every part of the Bible will be covered
    - Not everything will or can be covered in 6 hours
    - Some material will not be discussed. Some people, places, events, and teachings will have to be left out
  - That every one of your favorite passages will be discussed
- The Reality: We cannot learn the Bible in 6 hours, 24 hours, or 30 days
- Three Primary Objectives:



- A Historical Roadmap through the Bible focusing on being able to Place the major people and events in order from Genesis to Revelation and understand the structure, division, and connection between the books of the Bible
- A Gospel Roadmap through the Bible focusing on being able to Trace the message of the Gospel from Genesis to Revelation
- Provide a Base for further study of the themes, message, and content by illustrating interpretive and application principles

- Other Objectives:
  - Develop renewed interest and excitement in reading and studying the Bible
  - Gain exposure to the various forms of genre and literary forms found in the Bible and how to approach interpreting passages using these forms
  - Expand understanding of God and His sovereignty, grace, and plan of redemption seen throughout the Bible. To know Him, His Word, and the Gospel better
  - Get a glimpse into the depth and breadth of what the Bible has to teach all those who study it
  - Understand the relevance of 2000 year old Scripture to the world today
  - Strengthen your view of Scripture's uniqueness among all other writings
  
- Why Don't People Read/Study the Bible?
  - The Bible doesn't seem relevant to my life.
  - Don't get anything out of it
  - The Bible is confusing or difficult to understand
  - The Bible is out-of-date
  - The Bible seems boring
    - Piper: "You can have goals in life so out of sync with the Bible that you find the Bible boring."
  - The Bible contains errors, contradictions, myths, and statements contrary to history or science
  - The Bible isn't reliable
  - Don't know where to begin or how
  - Don't have time
  - The Bible makes me feel uncomfortable or guilty
    - *"This book will keep you from sin, or sin will keep you from this book"* (Dwight L Moody)
  - Get enough at Church on Sunday
    - Isaac Newton: *"What we know is a drop...what we don't know is an ocean"*.

- Same can be said of the Bible.
  - There are things we know
  - There are things we think we know but don't
  - There are things we know that we don't know
  - There are things we don't know that we don't know
  
- Response: Most of these reasons vanish when we:
  - Understand the Purpose of the Bible
  - Have a proper Perspective about the Bible
  - Utilize a proper Practice of handling the Bible
  
- Why we need to know what the Bible teaches us
 

Howard Hendricks offers 3 reasons:

  - The Bible is essential to Spiritual Growth
    - 1 Peter 2:2.  
*Like newborn infants, long for the pure spiritual milk, that by it you may grow up into salvation*
  - The Bible is essential to Spiritual Maturity
    - Hebrews 5:11-14.  
*<sup>11</sup> About this we have much to say, and it is hard to explain, since you have become dull of hearing. <sup>12</sup> For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, <sup>13</sup> for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. <sup>14</sup> But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.*
  - The Bible is essential to Spiritual Effectiveness
    - 2 Timothy 3:16-17.  
*<sup>16</sup> All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup> that the man of God may be complete, equipped for every good work.*

Additionally

- The Bible is the Source of Understanding God

- J.I. Packer: “When you encounter a present-day view of Holy Scripture, you encounter more than a view of Scripture.”

“ : “What you meet is a total view of God and the world,  
: that is, a total theology, which is both an ontology,  
: declaring what there is, and an epistemology, stating  
: how we know what there is. This is necessarily so, for  
: a theology is a seamless robe, a circle within which  
: everything links up with everything else through its  
: common grounding in God. Every view of Scripture,  
: in particular, proves on analysis to be bound up with  
: an overall view of God and man.”

- Mark Farnham: “The doctrine of Scripture is one of the most important doctrines to know in depth since the Bible serves as our foundation for knowing what we know....the Bible is the revelation of God about himself and his divine plan to redeem the world. The Bible, then, is the very Word of God to his creatures for the purpose of establishing a relationship with him”

- The Bible is the Source of Truth

- Sola Scriptura: All truth necessary for our salvation and spiritual life is taught either explicitly or implicitly in Scripture.

- 2 Peter 1:3a.

*His divine power has granted to us all things that pertain to life and godliness*

- Westminster Confession:

“ : “The whole counsel of God, concerning all things  
: necessary for his own glory, man’s salvation, faith,  
: and life, is either expressly set down in scripture, or  
: by good and necessary consequence may be deduced  
: from scripture: unto which nothing at any time is to  
: be added, whether by new revelations of the Spirit, or  
: traditions of men.”

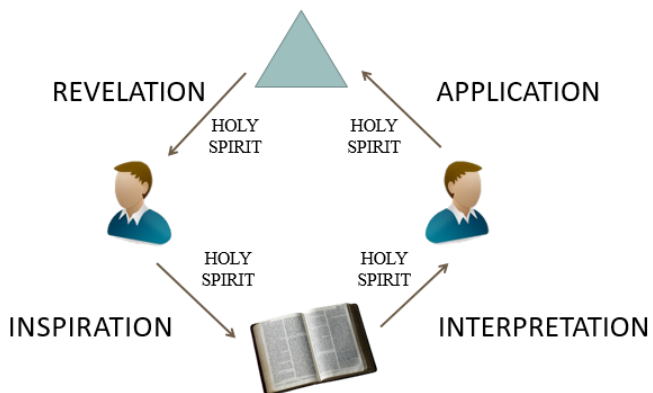


- Why we need to know Who wrote the Bible
  - The Bible is the Inspired Word of God
    - Verbal Plenary Inspiration
      - Verbal: the words
      - Plenary: all, every word
      - God-breathed: from God :: ONE Divine Author
      - RESULT: An Inerrant Bible...No Errors
    - Definition: “God’s superintending of human authors so that using their own individual personalities, they composed and recorded without error His revelation to man in all the words of the original autographs”
    - 1 Peter 1:20-21.
 

*<sup>20</sup> knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. <sup>21</sup> For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*
    - 2 Timothy 3:16-17.
 

*<sup>16</sup> All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup> that the man of God may be complete, equipped for every good work.*

      - Teaching
      - Reproof (conviction)
      - Correction
      - Training in Righteousness
  - The Result: The Inerrant Word of God




- Improper Views of Inspiration
  - Natural Inspiration: Like other works of literature. Nothing supernatural.
  - Partial Inspiration: Some parts of Scripture are inspired and others are not.
  - Degrees of Inspiration: Some parts are more inspired than others
  - Conceptual Inspiration: Only the thoughts or ideas are inspired
  - Dictational Inspiration: The writers passively recorded the words
- Implications:
  - Does not mean all parts of the Bible are equally important, but equally inspired
  - Refers to the original Hebrew/Greek manuscripts not the copies
  - Allows for the recording of falsehood
  - Does NOT permit teaching of historical or scientific falsehood
  - Does not disallow the writer's use of research or extra-biblical resources
  - Is limited to the writing of Scripture and not everything the author said or wrote
- The Bible is Unique among all other works
  - Professor M. Montiero-Williams, former Boden Professor of Sanskrit, held this perspective after studying Eastern books for 42 years and comparing them with the Bible:



: “Pile them, if you will, on the left side of your study  
 : table, but place your own Holy Bible on the right  
 : side—all by itself, all alone—and with a wide gap  
 : between them, For...there is a gulf between it and  
 : the so-called sacred books of the East which severs  
 : the one from the other utterly, hopelessly, and for  
 : ever...a veritable gulf which cannot be bridged over  
 : by any science of religious thought.”

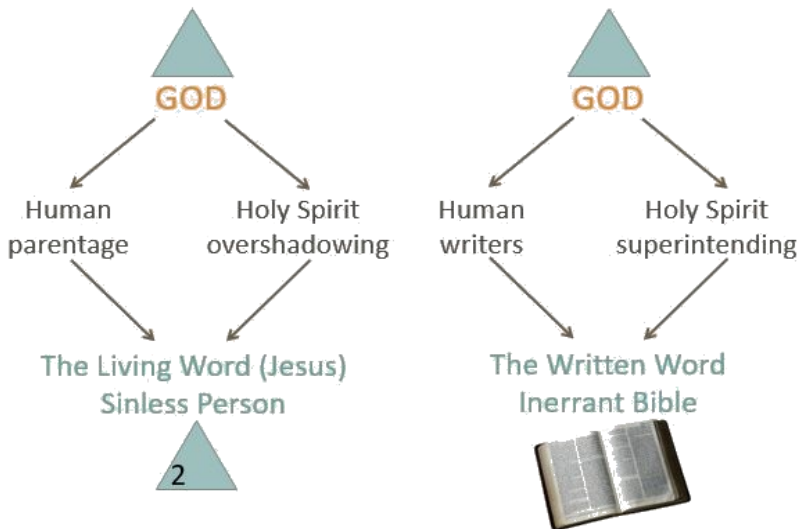
- Unique in its Unity
  - Written over a period of 1,500 years
  - Written by over 40 different human authors from all walks of life
  - Written in different places, at different times, in different languages
  - Written in different literary styles or genres:
    - Poetry
    - Historical Narrative
    - Biography
    - Law
    - Prophecy
    - Parable
    - Allegory
    - Satire
    - Personal Correspondence...and more
  - Written covering dozens of controversial subjects
  - Even though the Bible is so diverse in content, authorship and origin, it maintains a perfect consistency of message. Its words point unerringly to Christ, whose work on the cross was ordained by God—the true author of the Bible—before the world began. Despite this marvelous array of topics and goals, the Bible displays a flawless internal consistency. It never contradicts itself or its common theme. The unity of Scripture demonstrates its supernatural inspiration. (From “*Answers in Genesis: The Unity of the Bible*”. <https://answersingenesis.org/the-word-of-god/3-unity-of-the-bible/>)
  - “The Bible towers in content above all earlier religious literature; and it towers just as impressively over all subsequent literature in the direct simplicity of its message and the catholicity of its appeal to men of all lands and times” (W. F. Albright, archaeologist, *The Christian Century*, November 1958)

- Unique in its Circulation, Translation and Survival
  - “No other book has known anything approaching this constant circulation” (Cambridge History of the Bible)
  - Copied into over 2,500 different languages
  - The Bible has withstood attacks by its enemies unlike any other book.
    - In 303 A.D., the Roman Emperor Diocletian issued an edict to stop Christians from worshipping and to destroy all of their Scriptures.. Yet only 30 years later, Emperor Constantine declared Christianity the official religions of the Roman Empire and ordered 50 copies of the Bible to be made at the government’s expense.
    - Centuries later, Voltaire, the noted French infidel who died in 1778, said that in one hundred years from his time Christianity would be swept from existence and passed into history. Yet only 30 years later, his house was being used to store Bibles an his printing press was used to print Bibles.
  - Kenneth Boa:
    -  *“The Bible has been subjected to more abuse, perversion, destructive criticism, and pure hate than any other book. Yet it is an anvil that has worn out many hammers; it continues to stand the test of time while its critics are refuted and forgotten. No other book has enjoyed such popularity--the Bible has been copied and circulated far more extensively than any other book in human history.”*
- Unique in its Message
  - **66 Books . . . 1 Message**  
Despite writing in radically different times and contexts, the Bible’s many authors all told the

same message about God's eternal plan, from Creation and the Flood to Christ's work on the Cross and the consummation of God's plan. The same truths stated by Moses and the Old Testament prophets, Christ Himself, and Christ's apostles.

- The Bible is Authoritative in all matters of faith and practice:
  - Seen Internally:
    - Self-proclamation
      - Romans 10:17.  
*So faith comes from hearing, and hearing through the Word of God.*
    - Holy Spirit
      - John 16:13.  
*When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.*
    - Transforming Ability
    - Unity
  - Seen Externally:
    - Indestructibility
    - Archaeology
    - Prophecy
  - Millard J Erickson:  
"Throughout Scripture there is the assumption of its equivalency with the actual speech of the Lord."
  - You must have a firm conviction that the Bible contains Truth, is the Inspired Word of God, and is the Source of Authority in the believer's life because:
    - Your salvation depends on its Gospel message
    - Your peace, joy, and assurance depend upon its eternal truth
    - Your spiritual growth depend on living by its principles

- Your power to witness depends on the confidence you have in the Word of God
- Your confidence in your faith finds its source in it.
- St. Augustine:  
“What Scripture says, God says”
- Erwin W Lutzer:  
“The Bible is either true, or it is a forgery; it is either a good book or an indescribably bad book; it is either the Word of God or the misleading, deceptive words of men”
- Commonality between the Living Word (Jesus) and the Written Word (the Bible)
  - Both are eternal
  - Both are conceived of the Holy Spirit
  - Both are human and yet without error
  - Both have a unique authority
  - Both proclaim the Gospel



- Why we must know How to properly handle the Bible

- 1 Timothy 2:15.

*Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth*

- Hermeneutics.

- Hermeneutics (to explain, to interpret) refers to the principles used in the practice of interpreting the Scriptures.

- Exegesis : (to lead out) refers to the practice of finding out what the passage originally meant
- Eisegesis: (to lead into) refers to the presuppositions and preunderstandings that we often read into a text




- Hermeneutics does not disregard the Holy Spirit's role in understanding and applying the truths of the Bible

- Dr. Dane Ortlund, Senior Vice President for Bible Publishing at Crossway



*“Think optometry. Hermeneutics is the pair of glasses. It’s what you wear when you interpret something. The lens. Not what you look at but what you look with.  
Hermeneutics is the art of interpretation. It is taking a text and asking—what does this mean? Specifically, how am I as a contemporary person, hundreds of years removed from this utterance, supposed to read this ancient text? What is the bridge between that world and mine? That’s what it is. Why does it matter? Because you need your glasses to be the right prescription. The wrong lens skews reality.”*

- A few Principles for properly interpreting the Bible
  - Identify the kind of literature
  - Consider the context of the passage
  - Read the text for its plain and obvious meaning

- Historical and grammatical perspective
- Discern the writer's intention  
(What did it mean to him )
- Look at the language of the text to see what it might reveal about its meaning
- Notice the theme (progression of thought) in the text
- Steps to studying the Bible: Inductive Study
  - Observation
  - Interpretation   
  - Application
- DuVall and Hays' Interpretive Journey from "Grasping God's Word"
  - Grasp the text in their town
  - Measure the Width of the River
  - Cross the Principlizing Bridge
  - Consult the Biblical Map
  - Grasp the text in our Town
- When considering an interpretation remember:
  - Authorial Intent vs Reader Response:  
Who determines the meaning? GOD
  - There is only 1 correct interpretation and Yet...
    - Historical Interpretation
      - Why is the passage there and how does it further the text
      - First level: Before any other interpretations
    - Theological Interpretation
      - Direct/Indirect/Progressive revelation
    - Christological Interpretation
      - Direct/Indirect/Progressive references
  - There are possibly several/many applications
    - Must be based upon interpretation
- Ways to go wrong in Bible study (from C. Michael Patton)
  - Lucky Lotto: "Eyes Closed"
  - Brussels Sprouts: "Do I have to?"
  - Channel Changer: "Let's read something else"



- Concorde: "What how fast I can finish"
- Baseball Card: "I'm very picky"
- Clint Eastwood: "I don't need anyone's help"
- Magical: "Abracadabra...It applies to my life"
- Indiana Jones: "Let's find the hidden meaning"
- A few example of bad interpretations:
  - Aleph-Tov: Jesus in Genesis 1:1

בְּרֵאשִׁית בְּרָא אֱלֹהִים  
 אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ

- Philippians 4:13.  
*I can do all things through him who strengthens me.*
- Matthew 18:20.  
*For where two or three are gathered in my name, there am I among them*
- David and Goliath (1 Samuel 17)

- The GOAL of the night is to:

- Explain
- Equip
- Excite



- How do we approach a study of such a Book?

A lot of options:

- Survey of Content (what each book contains)
- Historical/Chronological View
- Theological or doctrinal view
- Christological view: seeing Christ and the Gospel
- How to approach studying the Bible
- Seeing the Bible as One Book; Seeing the Bible as 66 Books
- Redemptive-Historical progression
  - Creation > Fall > Redemption > New Creation
- Major Stories:
  - Creation, The Fall, The Flood, The Exodus, David and Goliath, The Life of Christ, Pentecost

- Major Themes :
  - Sovereignty of God, Fall/Sin of Man, Deity of Christ, Redemption/The Gospel, The Church, Kingdom of God, Covenants and Promises, The Law and Grace
- Major Types:
  - Wayne Jackson:
 

“A type is a real, exalted happening in history which was divinely ordained by the omniscient God to be a prophetic picture of the good things which he purposed to bring to fruition in Christ Jesus.”
  - Types of Types:
    - People: Adam, Joseph, Melchizedek, Joshua
    - Historical or Event Types: Deliverance from the Bondage of Egypt, the Wilderness Journey, the Conquest of Canaan, the Call of Abraham
    - Ritual Types : Altar, the Offerings, the Priesthood, the Tabernacle and its furniture
    - Place Types: Egypt, Babylon, The Tabernacle
    - Office Types: Prophet, Priest, King

- Our approach will consist of:
  - 3 Passes through the Scriptures



- Pass 1: An Aerial View
  - Structural
  - Chronological



- Pass 2: A Ground View
  - Informational
  - Historical
  - Theological
  - Christological
  - Hermeneutical
  - Practical



- Pass 3: A Gospel View  
Seeing Christ and the Gospel in all of Scripture



## AERIAL VIEW

### Structural: Division and Structure of the Bible

- The Bible is 1 book:

①

- Bible: derived from the Greek word 'biblos' referring to the outer coat of a papyrus reed used in making paper. The word means book.
- The Bible is often called "The Good Book"
- One Divine Author. Over 40 Human Authors

- The Bible is 2 books:

②

- Testament: the Bible is divided into 2 major sections called "Testaments". The Old and New Testament.
  - The Hebrew word for testament is 'berith'
  - The Greek word for testament is 'diatheke'
- The Old Testament was called a covenant back in Moses' day.

- Exodus 24:8.

*And Moses took the blood and threw it on the people and said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words.*

- Jeremiah later spoke of a new covenant that God would make with his people

- Jeremiah 31:31-34.

*<sup>31</sup> "Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, <sup>32</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. <sup>33</sup> For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. <sup>34</sup> And*

*no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more.*

- This covenant was fulfilled in Christ

- Matthew 26:28.

*for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.*

- 1 Corinthians 11:23-25.

*<sup>23</sup> For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, <sup>24</sup> and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me." <sup>25</sup> In the same way also he took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."*

- Hebrews 8:6-8.

*<sup>6</sup> But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. <sup>7</sup> For if that first covenant had been faultless, there would have been no occasion to look for a second. <sup>8</sup> For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah"*

- "The New is in the Old contained, and the Old is in the New explained"

(W Graham Scroggie, Know Your Bible)

- The Bible is also made up of 66 individual books

⑥⑥

- Each with its own message yet they all contribute to the one unified message of the entire collection.

- Divisions and Structure
  - The Bible is ONE book that contains 66 books
    - Old Testament has 39 books
    - The New Testament has 27 books
  - The Old Testament
    - Written in Hebrew except for small portions of Ezra (4:8-6:18; 7:12-26) and Daniel (2:4-7:28) which are in Aramaic
    - Composed between 1480 and 400 B.C.
    - The Hebrew Old Testament (The TaNaKh)
      - Contains only the Old Testament contains 24 books (some groupings have 22 depending upon how they group Lamentations and Ruth).
      - The 24 books of the Hebrew Bible contain the same content as the 39 books of English Old Testament.
        - Samuel, Kings, Chronicles, Ezra-Nehemiah were grouped together
        - The 12 Minor prophets were combined into one book known as “The Book of the 12”
    - Three Divisions:
      - The Law (Torah) (5)
        - Genesis, Exodus, Leviticus, Numbers, Deuteronomy
      - The Prophets (Nebi'im) (8)
        - Former Prophets: Joshua, Judges, Samuel, Kings
        - Later Prophets: Isaiah, Jeremiah, Ezekiel, The Twelve
      - The Writings (Kethubim) (11)
        - Wisdom: Psalms, Job, Proverbs
        - Five Rolls (Megilloth): Ruth, Song of Solomon, Ecclesiastes, Lamentations, Esther
        - Historical Books: Daniel, Ezra-Nehemiah, Chronicles

- Significance of the Hebrew divisions and arrangement:
  - Jesus authenticates the Old Testament in Luke 24:44.
 

*Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."*
- The Greek Old Testament
  - In the middle 3rd century B.C. the Hebrew Bible was translated into Greek which had become the common language of the day (*lingua franca*)
  - This translation is known as The Septuagint (LXX).
  - It was completed somewhere between 250-150 B.C. in Alexandria, Egypt
  - Many of the Old Testament quotes found in the New Testament are taken from the Septuagint
  - The books were rearranged and regrouped into the same structure used in English Bibles today
  - Structural Changes made in the LXX:
    - Samuel was broken into 2 parts and called 1 and 2 Kings
    - Kings was broken into 2 parts and called 3 and 4 Kings
    - Chronicles was broken into 2 parts and placed after Kings with other historical books
    - Prophets were grouped together with 5 "major prophets" followed by the 12 "minor prophets". In the Hebrew Bible the 12 minor prophets were once book called "The Book of the Twelve"
    - Other books were also rearranged more chronologically and according to subject

- The English Old Testament
  - Following the changes made by the Septuagint and minor changes later in the Latin Vulgate, the English Bible uses 3 primary divisions
    - Historical (17)
    - Poetical (5)
    - Prophetical (17)
  - Structure:
    - History (17)
      - Pentateuch (5)
        - Genesis
        - Exodus
        - Leviticus
        - Numbers
        - Deuteronomy
      - Historical Books (12)
        - Pre-Kingdom (3)
          - Joshua
          - Judges
          - Ruth
        - Kingdom Period (6, 3 double books)
          - 1-2 Samuel
          - 1-2 Kings
          - 1-2 Chronicles
        - Post-Kingdom, Post-Exile (3)
          - Ezra
          - Nehemiah
          - Esther
      - Poetical Books (5)
        - Job
        - Psalms
        - Proverbs
        - Ecclesiastes
        - Song of Solomon

- Prophetic Books (17)
  - Major Prophets (5)
    - Isaiah
    - Jeremiah
    - Lamentations
    - Ezekiel
    - Daniel
  - Minor Prophets (12)
    - Hosea
    - Joel
    - Amos
    - Obadiah
    - Jonah
    - Micah
    - Nahum
    - Habakkuk
    - Zephaniah
    - Post-Exile (3)
      - Haggai
      - Zechariah
      - Malachi

39 BOOKS OF THE OLD TESTAMENT				
HISTORICAL BOOKS 17		POETICAL BOOKS 5	PROPHETICAL BOOKS 17	
THE LAW 5	HISTORICAL 12		MAJOR 5	MINOR 12
Genesis Exodus Leviticus Numbers Deuteronomy	Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings 1 Chronicles 2 Chronicles Ezra Nehemiah Esther	Job Psalms Proverbs Ecclesiastes Song of Solomon	Isaiah Jeremiah Lamentations Ezekiel Daniel	Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi



- The New Testament
  - Written in Greek
  - Composed between 45 and 95 AD
  - Structure
    - Historical Books (5)
      - The Gospels (4)
        - “Synoptics” (*see the same, or see together*)
          - Matthew
          - Mark
          - Luke
        - John
      - Acts
    - Epistles/Letters (21)
      - Pauline (13)
        - Romans
        - 1 Corinthians
        - 2 Corinthians
        - Galatians
        - Prison Epistles (4)
          - Ephesians
          - Philippians
          - Colossians
          - Philemon
        - 1 Thessalonians
        - 2 Thessalonians
        - Pastoral Epistles (3)
          - 1 Timothy
          - 2 Timothy
          - Titus
      - General (8)
        - Hebrews
        - James
        - 1 Peter
        - 2 Peter

- 1 John
- 2 John
- 3 John
- Jude
- Prophetic (1)
  - Revelation

27 BOOKS OF THE NEW TESTAMENT				
HISTORICAL BOOKS 5		PAULINE LETTERS 13	GENERAL 8	PROPHETIC 1
THE GOSPELS 4	HISTORICAL 1			
<i>SYNOPTIC</i> Matthew Mark Luke  John	Acts	Romans 1 Corinthians 2 Corinthians Galatians  Ephesians Philippians Colossians Philemon*  1 Thessalonians 2 Thessalonians  <i>PASTORAL</i> 1 Timothy 2 Timothy Titus	Hebrews James  1 Peter 2 Peter  1 John 2 John 3 John  Jude	Revelation

\*Listed after Colossians as part of the Prison Letters. Place in the Canon is after Titus

- Are there more than 66?
  - Canon: (from the Greek word meaning a rod, staff, or measure rod)
    - Refers to a rule or standard
    - Refers to the accepted authoritative books of the Bible
  - Homologoumena: accepted by all (34 OT, 20 NT)
  - Antilegemena: disputed by some, but later accepted and included as canonical

- Old Testament (5)
  - Song of Solomon: Too Sensual
  - Ecclesiastes: Too Skeptical
  - Esther: Too Unspiritual (Name of God is missing)
  - Ezekiel: Too Anti-Mosaical
  - Proverbs: Too Illogical
- New Testament (7)
  - Hebrews: Unsure of the Authorship
  - James: Unsure of its Emphasis of Works
  - 2 Peter: Unsure if Petrine Authorship
  - 2 John: Unsure of Johannian Authorship
  - 3 John: Unsure of Johannian Authorship
  - Jude: Unsure of its reference to the Book of Enoch
  - Revelation: Unsure of its Authenticity
- Pseudepigrapha: rejected by all (many false writings)
- Apocrypha: (about 18) accepted by some
  - Roman Catholic Church accepts 14 of them
  - Church of England and the Eastern Orthodox Church consider them valuable but not canonical
  - Most were written between the time of the Old and New Testaments (400-0B.C.) and provide valuable historical details covering the 400 “silent years”
  - Were included in the Septuagint but only for historical, teaching, and edification purposes
  - Are not ever quoted in the New Testament
  - Not authenticated by New Testament (by Christ)
  - Not accepted by the early church
  - Some of their teaching is unbiblical (heretical)
  - Some of their teaching is extra-biblical (fanciful)
  - Some of their teaching is sub-biblical (immoral)

- Major Biblical Eras and Events



- Creation



- The Fall



- The Flood



- Patriarchal Period



- Bondage in Egypt/Exodus



- The Law



- Wandering 40 Years



- Conquest of the Promised Land



- Judges



- United Kingdom



- Divided Kingdom



- Exile



- Return to Land



- Silent Years .....



- Jesus

















- The Church






- The New Heavens and New Earth

• Old Testament Timeline

	EVENT	DATE(S)	BOOKS
	Creation	?	Genesis
	Fall		
	Flood		
	Tower of Babel		
	Patriarchs	2166-1805 BC	Genesis, Job?
	Abraham	2166-1991 BC	
	Isaac	2080-1943 BC	
	Jacob	2066-1886 BC	
	Joseph	1914-1805 BC	
	In Egypt (430 years)	1876-1446 BC	Genesis, Exodus
	Exodus	1446 BC	Exodus, Leviticus, Numbers, Deuteronomy
	Giving of the Law Wilderness (40 years)	1446-1406 BC	
	Conquest	1406-1382 BC	Joshua
	Judges	1382-1050 BC	Judges, Ruth
	United Kingdom	1050-931 BC	1,2 Samuel, 1 Kings, Psalms, Proverbs, Song of Solomon, Ecclesiastes
	Saul	1050-1010 BC	
	David	1010-970 BC	
	Solomon	970-931 BC	
	Divided Kingdom		1,2 Kings 1,2 Chronicles Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Zephaniah, Haggai, Zechariah
	Northern (Israel)	931-722 BC	
	Southern (Judah)	931-605 BC	
	Exile		
	Northern (by Assyria)	722 BC	
	Southern (by Babylon)	605,597,586 BC	
	Return (of Judah)	535, 516, 506 BC	Ezra, Nehemiah, Esther, Malachi
	Cyrus' edict	535 BC	
	Rebuilding Temple	535-516 BC	
	Zerubbabel Returns	520 BC	
	Esther	478 BC	
	End of Prophets	465 BC	
	Ezra Returns	458 BC	
	Nehemiah Returns	445 BC	
	400+ Silent Years	440-4 BC	

• New Testament Timeline

	EVENT	DATE(S)	BOOKS
	Jesus Birth Crucifixion Resurrection	4 BC-30 AD 6-4BC 30AD 30AD	Matthew, Mark, Luke, John
	Early Church Period Pentecost Stephen Martyred Paul's Conversion Paul's 1st Missionary Journey Paul's 2nd Missionary Journey Jerusalem Council Paul's 3rd Missionary Journey Rome destroys Jerusalem Apostle John's exile	30-100 AD 30 AD 37 AD @40 AD 47-49 AD 49-50 AD 50 AD 52-57 AD 70 AD @85-95 AD	Acts Romans, 1,2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1, 2 Thessalonians 1, 2 Timothy, Titus, Philemon, Hebrews, James, 1,2 Peter 1,2,3 John Jude, Revelation
	Church Age	100 AD-PRESENT	

- Both the Old and New Testament follow a similar layout of the books:
  - Foundational
    - Old Testament: Pentateuch (5)
    - New Testament: Gospels (4)
  - Historical
    - Old Testament: Joshua-Esther (11)
    - New Testament: Acts (1)
  - Instructional
    - Old Testament: Job-Malachi (22)
    - New Testament: Romans-Revelation (22)

INSTRUCTIONAL DIVISION OF THE BIBLE					
PENTATEUCH		5	FOUNDATIONAL	4	GOSPELS
Genesis Exodus Leviticus	Numbers Deuteronomy			Matthew Mark	Luke John
		11	HISTORICAL	1	Acts
Joshua Judges Ruth 1 Samuel 2 Samuel 1 Kings 2 Kings	1 Chronicles 2 Chronicles Ezra Nehemiah Esther				
		22	INSTRUCTIONAL	22	
Job Psalms Proverbs Ecclesiastes Song of Solomon Isaiah Jeremiah Lamentations Ezekiel Daniel	Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi			Romans 1 Corinthians 2 Corinthians Galatians Ephesians Philippians Colossians 1 Thessalonians 2 Thessalonians 1 Timothy 2 Timothy Titus Philemon	Hebrews James 1 Peter 2 Peter 1 John 2 John 3 John Jude Revelation







### Old Testament Survey

- The Old Testament is often viewed as:
  - Insignificant : “We have the New Testament”
  - Irrelevant: “Written for the nation of Israel”
  - Inconsistent : “Old Testament Wrath vs New Testament Love”
  - Incomprehensible: “Often confusing”
- David Murray offers 5 reasons for studying the Old Testament:
  1. OT History is *True* History
    - Real People
    - Real Places
    - Real Time
  2. OT History is *Selective* History
  3. OT History is *Relevant* History
  4. OT History is *Purposeful* History
  5. OT History is *Redemptive* History
- JC Ryle:



“Let us beware of undervaluing, or despising the Old Testament. In its place and proportion, the Old Testament is just as valuable as the New. There are probably many rich passages in that part of the Bible which have never yet been fully explored. There are deep things about Jesus in it, which many walk over like hidden gold mines, and know not the treasures beneath their feet. Let us reverence all the Bible. All is given by inspiration, and all is profitable. One part throws light upon another, and no part can ever be neglected without loss and damage to our souls. “

### • Pentateuch

- 5 Books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy
- Written by Moses
- Pentateuch means “5 scrolls”
- Hebrews call it the Torah, meaning “instruction”

- Themes:
  - Genesis: The election of a nation
  - Exodus: The redemption of a nation
  - Leviticus: The sanctification of a nation
  - Numbers: The direction of a nation
  - Deuteronomy: The instruction of a nation
- Historical Overview:



- Genesis: Creation until bondage in Egypt. 4 events, 4 people [Creation to 1876 BC]
- Exodus: Deliverance from bondage in Egypt to Mt Sinai (giving of the Law) [1876-1446 BC]
- Leviticus: Sacrificial Laws: Holiness of the People before God [1446 BC]
- Numbers: 40 years in the Wilderness filled with cycles of rebellion and repentance by the nation of Israel [1446-1406 BC]
- Deuteronomy: End of Wilderness, Re-reading of the Law before entering the Promised Land [1406 BC]
- These five books form a backbone for the rest of the Old Testament and New Testament theologically (Deuteronomy 26:5-10; Joshua 24:2-13; Acts 13:17-41)
- Center book (Leviticus) focuses on being holy before God

- **Genesis**



- Informational
  - 1st book of the Bible. The rest of the Bible builds from it and upon it.
  - John MacArthur:
 

“I’m convinced the opening chapters of Genesis are not optional. They establish the vital foundation for everything we believe as Christians.”
  - English title comes from the Septuagint (LXX) and means “beginnings”.

- Hebrew title is “beresit” taken from the first word “In the Beginning”
- Written by Moses between 1485-1400 BC
- Timeframe of events: Creation-1876BC
  - Events written in the book cover the time of Creation until the death of Joseph in Egypt (leading to the 400 years of bondage)
- Answers one of man’s most asked questions, “Where did we come from?”
- The Genesis record refutes man’s false philosophies:
  - Atheism: belief in no supreme creator
  - Pantheism : belief that god is in everything
  - Polytheism: belief in multiple gods
  - Materialism: belief in matter as the only eternal element
  - Dualism: belief in two equal gods, one good and one evil
  - Humanism: belief that man is the ultimate reality
  - Evolutionism: belief that all things slowly evolved independent of a supreme being.
- From a study on the book of Genesis:
  - The scientist benefits because it answers the question of cosmology
  - The historian benefits because it is an accurate account.
  - The theologian benefits because it helps us to understand the God we worship
- Book of Origins
  - Of the Universe (1:1)
  - Of the Solar System (1:14-19)
  - Of Life (1:24-31)
  - Of Human Race (2:4-25)
  - Of Marriage (2:22-24)
  - Of Sin (3:1-7)
  - Of Redemption (3:8-24)
  - Of Nations (10:1-32)

- Of Languages (11:1-9)
- Of Government
- Of Religion
- Of Culture
- Of God's Chosen People (11:10-50:26)
- Key People: Adam, Eve, Noah, Abraham, Sarah, Isaac, Ishmael, Jacob, Esau, Joseph
- Major Divisions:
  - 4 Events (1-11), 4 People (12-50)
    - Creation
    - Fall
    - Flood
    - Tower of Babel
    - Abraham
    - Isaac
    - Jacob
    - Joseph
  - Internal Structure: (Intro and 10 Divisions)
    - “these are the generations of...” (toledoth)
      - The Heavens and the Earth (2:4-4:26)
      - Adam (5:1-6:8)
      - Noah (6:9-9:29)
      - Shem, Ham, and Japheth (10:1-11:9)
      - Shem (11:10-26)
      - Terah (11:27-25:11)
      - Ishmael (25:12-18)
      - Isaac (25:19-35:29)
      - Esau (36:1-37:1)
      - Jacob (37:2-50:6)



- Historical (Content)
  - Creation (1:1-2:26)
    - Two Complementary accounts of creation
      - Chapter 1: Focuses on Material World and Animals
      - Chapter 2: Focuses on Man

- Two Parallel segments to the Creative Week
  - Make:
    - Day 1: Light
    - Day 2: Firmament (Sky) and Waters
    - Day 3: Land, Vegetation
  - Fill:
    - Day 4: Sun, Moon, and Stars
    - Day 5: Birds and Sea Animals
    - Day 6: Land Animals and Man
  - Rest: Day 7
- The Fall (3:1-6:8)
  - The Craftiness of Sin:
    - Deception of God's creation (the serpent was more crafty than any other beast...")
    - Distortion of God's Word ("did he really say")
    - Denial of God's Word ("you will not surely die")
  - The Consequence of Sin: Judgment
    - Internal: knowledge of Good and Evil
    - External: Curse upon the serpent, woman, man, and all creation (Romans 8:22)
    - Eternal: "in the day you eat of it you shall surely die"(2:17)
  - The Covering of Sin: Sacrifice
    - God's Provision of clothing by 1st blood sacrifice
    - God's Promise of a Savior (3:15)
    - God initiated, Man did nothing to gain it
  - The Continuation and Increase of Sin (4-6:8)
    - Cain and Abel: first murder
    - Lamech: polygamy
  - The Commitment to the Promise of Redemption:
    - Seth
    - Noah

- The Flood (6:9-10:32)
  - Judgment upon the continuing increase of sin.
  - Genesis 6:5.
 

*The Lord saw that the wickedness of man was great in the earth. And that every intention of the thoughts of his heart was only evil continually.*
  - God Chose Noah (Genesis 6:8) - Sovereignty and Election of God
  - Flood timeline: 370 days
    - Rained 40 days
    - Waters upon the earth 150 days (7:24)
    - Waters receded for another 74 days
    - Waited 40 days, sent raven
    - Sent Dove out 3 times over next 21 days
    - Surfaced dried after 29 more days
    - Exited the ark after 56 more days
  - Noahic Covenant
    - Unconditional : Only God had obligations and requirements
    - Universal: extends to all people
    - Everlasting: extends for all time
    - The Elements of the covenant:
      - Be fruitful and multiply
      - Fear of man upon the animals
      - Meat as food
      - Capital punishment
    - The Sign: Rainbow
  - Displays:
    - The Seriousness of Sin
    - The Righteousness of God
    - The Wrath of God
- The Tower of Babel (11:1-9)
  - Continued rebellion by man and judgment by God.
    - Division : Confusion of languages
    - Dispersion : Spread out from Shinar
  - Peleg: “in his days the earth was divided” (10:25)

- Abraham (11:10-25:11)
  - The Call of Abraham: Election
  - Abrahamic Covenant: (Genesis 12:2-3; 15; 17:1-14; 22:15-18)
    - Conditional : Must walk humbly before God
    - Universal: extends to all people
    - Everlasting: extends for all time
    - The Elements of the covenant:
      - Promise of the Land
      - Promise of Descendants:
        - Father of many nations
        - To make his (Abraham) name great.
      - Promise of Blessing (posterity)
    - The Sign: Circumcision
  - Sarah and Hagar: Described as The Free Woman and the Bondwoman in Galatians 4:21-31
  - Ishmael: Man's attempt at fulfilling the promise
  - Isaac: God's plan for the promise
- Isaac (25:19-26:35)
  - God extends the blessing of the covenant to Isaac
- Jacob (27:1-36:43)
  - Esau sells his birthright and Jacob steals the blessing of the firstborn
  - Name changed to Israel, means "strives with God" (Genesis 32:29; 36:10)
  - God extends the blessing of the covenant to Jacob (Genesis 35:11-15)
  - 12 Sons (12 Tribes of Israel)
    - Reuben
    - Simeon
    - Levi
    - Judah (line of David and Christ) - Genesis 49:10
    - Zebulun
    - Issachar
    - Dan
    - Gad

- Asher
- Naphtali
- Joseph
  - Ephraim
  - Manasseh
- Benjamin
- Joseph (37:1-50:26)
  - Used by God to bring the Israelites into Egypt
  - Genesis 50:20.
 

*As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today.*



• Theological

- 1st Mention of The Gospel in the Bible: the “*protoevangelium*”  
Genesis 3:15.  
*I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.*
- Shows the Sovereignty of God
  - In Creation
  - In Provision (of sacrifice following the Fall)
    - God initiated reconciliation
  - In Salvation (of Noah and his family)
  - In Selection (of Abraham, Isaac, Jacob...)
  - In Preservation (through Joseph in Egypt)
- Shows the Sinfulness of Man: the need for salvation
- Shows the Promise of Redemption
- Shows the Faithfulness of God to his promises
- The Trinity:
  - In Name:
    - of God: Elohim (majestic plural)
    - “Let us”: Make man (1:26); “go down and confuse their language( 11:7)



- In Creation :

- **Father:** God created (Genesis 1:1; Exodus 20:11; Isaiah 40:28)

- **Son:** “and God SAID” (John 1:1,14)

- 1 Corinthians 8:6.

*and one Lord, Jesus Christ, through whom are all things and through whom we exist.*

- Colossians 1:16.

*For by him [Christ] all things were created, in heaven and on earth...all things were created through him and for him.*

- **Holy Spirit:** “moved over the waters” (Genesis 1:3; Job 26:13; Psalm 104:30)



- Christological (How is Christ seen)

- Messianic links are made clear throughout Genesis:

- Seed of the Woman (3:15)

- the line of Seth (4:25)

- the offspring of Shem (9:26)

- the family of Abraham (12:3)

- the seed of Isaac (26:3)

- the sons of Jacob (46:3)

- the tribe of Judah (49:10)

*The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples*

- Key Types:

- **Adam** is a type of Christ (Romans 5:1-4)

Adam is the head of the old creation, Christ is the head of the new spiritual creation.


- **Melchizedek:**

Hebrews 7:3.

*He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the Son of God he continues a priest forever.*

Hebrews 6:19.

*We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek*

- **Joseph**, who was loved by his father, betrayed by his brothers, and yet became the means of their deliverance typifies Christ.
- “The Angel of the Lord”
  - Christophany (an appearance of Christ)
    - Worshipped as the Lord and called Lord
    - Never seen after Christ is born
  - Appearances:
    - With Adam in the Garden (3:8)
    - With Hagar
      - “The Angel of the Lord” (16:7-13)
      - “The Angel of God” ( 21:17-19)
    - Abraham on the plains of Mamre headed to Sodom (18:1-21)
    - Abraham and Isaac (22:11-17)
    - Wrestling with Jacob (32:24-32)
    - Jacob blessing his grandsons (48:15-16)
    - Elsewhere:
      - Moses and the Burning Bush (Exodus 3:2)
      - Travelling with Israel (Exodus 14:19, 24)
      - Samson’s parents (Judges 13:20-21)
-  Hermeneutical
  - Word Study: 3 times the Hebrew word *bara* (meaning “to create”) is used in Genesis 1
    - 1:1. God created the heavens and the earth
    - 1:21. Creation of Animal Life
    - 1:27. Creation of Spiritual Life in Man (uniquely created in the image of God)

- Controversy over the scientific portions of Genesis
  - Creation:
    - Options:
      - Literal 6 days
      - Gaps between days
      - Days are ages of time
      - 6 Days are simply a literary device
      - Revelatory Days
    - Use of the word day (Hebrew: yom)
    - Exodus 20:11.
 

*For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested on the seventh day..*
    - Bad hermeneutics: 2 Peter 3:8.
 

*But do not overlook this one fact, that with the Lord one day is as a thousand years, and a thousand years as one day.*
  - Flood:
    - Local or Global
    - Literal or Allegorical
      - Josephus: “Ark being saved in that place, its remains are showed there by the inhabitants to this day”
- Sample Chiasms in Genesis
  - Chiasm: a Hebrew poetic device, that are used extensively to emphasize a point or deeper meaning intended by the author.
  - Example of a Chiasm:
    - A. Who Sheds
    - B. The Blood
    - C. Of Man
    - C' Of Man
    - B' Shall his blood
    - A' Be Shed




- The Tower of Babel (Genesis 11:1-10)
  - A. The whole earth one language (1)
  - B. The Whole World in one place: Shinar (2)
  - C. Human speech: Come, let us (3-4)
  - D. God comes down to see (5)
  - C' Divine speech: Come, let us (6-7)
  - B' The Whole World scattered (8-9a)
  - A' The whole earth confused languages (9b)
- The Flood (Genesis 6-9)
  - A. Noah (Gen 6:10).
  - B. Shem, Ham, and Japheth (Gen 6:10).
  - C. Ark to be built (Gen 6:14-16).
  - D. Flood announced (Gen 6:17).
  - E. Covenant with Noah (Gen 6:18-20).
  - F. Food in the Ark (Gen 6:21).
  - G. Command to enter the Ark (Gen 7:1-3).
  - H. 7 days waiting for flood (Gen 7:4-5).
  - I. 7 days waiting for flood (Gen 7:7-10).
  - J. Entry to ark (Gen 7:11-15).
  - K. Yahweh shuts Noah in (Gen 7:16).
  - L. 40 days flood (Gen 7:17).
  - M. Waters increase (Gen 7:17-18).
  - N. Mountains covered (Gen 7:18-20).
  - O. 150 days waters prevail (Gen 7:21-24).
  - X. God remembers Noah (Gen 8:1).
  - O'. 150 days waters abate (Gen 8:3).
  - N'. Mountain tops visible (Gen 8:4-5).
  - M'. Waters abate (Gen 8:6).
  - L'. 40 days (Gen 8:6).
  - K'. Noah opens window of ark (Gen 8:6).
  - J'. Raven and dove leave ark (Gen 8:7-9).
  - I'. 7 days waiting to subside (Gen 8:10-11).
  - H'. 7 days waiting to subside (Gen 8:12-13).
  - G'. Command to leave the ark (Gen 8:15-17).
  - F'. Food outside the ark (Gen 9:1-4).
  - E'. Covenant with all flesh (Gen 9:8-10).
  - D'. No flood in future (Gen 9:11-17).
  - C'. Ark (Gen 9:18).
  - B'. Shem, Ham, Japheth (Gen 9:18).
  - A'. Noah (Gen 9:19).



- Practical (What do we take away)
  - God is:
    - The Creator of all things
    - The Sustainer of all things
    - The Restorer of all things
  - The Bible is not meant to be a science book. (Wherever scientific details are given they are accurate.)
  - Genesis is not meant to provide all the answers we might have concerning...
    - Creation of the Universe
    - Evolution
    - Dinosaurs
  - While Genesis records The Fall of Man and God's promise of Redemption, this has always been Plan A
  - The Bible does not shy away from giving showing the flaws of the main characters
  - God is, always has been, and always will be faithful to His Word and His promises.
  - While Genesis is the book of beginnings...it is also the book of hope

- **Exodus**



- Informational
  - Name means “departure”
  - Written by Moses
  - Timeframe of Events:
    - Covers events from time the Israelites went down to Egypt in 1875 BC until the Exodus in 1446 BC 
  - Key People: YHWH, Moses, Aaron, Pharaoh
  - Key Places: Egypt, Red Sea, Mt Sinai
  - Major Divisions:
    - In Egypt: (1-19)
    - At Sinai (20-40)
  - Shows how the family of Jacob (to whom the covenant was confirmed) grew into the nation of Israel



- Historical (Content)
  - In Egypt (1-19)
    - The Deliverance (from Slavery)
      - Oppression of Israel (1)
      - Moses in Egypt (2:1-10) - 1st 40 Years
      - Moses in Midian (2:11-4:17) - 2nd 40 Years
        - Marries Zipporah
        - Meets with God (3-4:17)
          - The Burning Bush
            - Christophany
            - God reveals Himself to Moses
            - Personal Name of God— YHWH
            - Promise of deliverance
        - Mentored by Jethro
    - Moses in Egypt (4:18-12:51)
      - Pharaoh denies request to release Israel
        - “Let my people go that they may serve me”
        - From Slavery through Oppression
        - To Slavery through Obedience
      - 10 Plagues (7:14-11:10,29-32)
        - Water turned to blood
        - Frogs
        - Gnats
        - Flies
        - Egyptian Livestock Die
        - Boils
        - Hail
        - Locusts
        - Darkness
        - Firstborn die
      - Passover (12)
      - Pharaoh releases Israel—The Departure
  - At Sinai (20-40)
    - The Decalogue (20-24)

- The Mosaic Covenant (24:1-18)
  - Conditional: Obedience to God
  - Individual: The Nation of Israel
  - Temporary: until Christ (Galatians 3:19)  
*Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.*
  - The Elements of the Covenant:
    - The Law of Moses
    - Obedience. Exodus 23:20-33.  
*...Pay careful attention to him and obey his voice; do not rebel against him, for he will not pardon your transgression, for my name is in him...*
  - The Promises of the Covenant:
    - People: Israel will be God's Prized Possession
    - Priesthood: Israel will be a Kingdom of Royal Priests, set apart as a holy nation
    - Provision: God will bless Israel with the Promised Land
    - Protection: God will defend Israel against her enemies
- Civil Laws given related to the 10 Commandments
- The Dwelling Place (Tabernacle) (25-40)
  - The Tabernacle Described
  - The Priestly Garments Described
  - The Tabernacle Made
  - The Priestly Garments Made
  - God Dwelling—"the Glory of the Lord"
    - Cloud by day
    - Fire by night



## • Theological

- God's Redemption and Deliverance of Israel is Experienced by the Exodus and the giving of the Law
  - Brought them out of bondage then commanded their obedience.
  - Israel went from being slaves in Egypt to becoming slaves to God
  - In the same way, we go from being slaves to sin to becoming slaves to Righteousness
    - Romans 6:18  
*But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed,<sup>18</sup> and, having been set free from sin, have become slaves of righteousness.*
- God's Faithfulness to the Abrahamic Covenant is Evidenced in leading them out of Egypt (Genesis 15:13)
- Covenant-relationship Extended beyond one person:
  - In Genesis God spoke to one man at a time
    - Abraham, then Isaac, then Jacob
  - In Exodus God spoke through one man to a nation
    - Moses to the Nation of Israel
  - Establishment of Personal relationship: YHWH
- God's Sovereignty as well as Man's Responsibility Merged together to fulfill the plan of God
  - God hardened Pharaoh's heart (4:21; 7:3; 9:12; 10:1, 20, 27; 11:10)
  - Pharaoh hardened his own heart (7:13, 14, 22; 8:11, 15, 28; 9:7, 34, 35; 13:5)
- Obedience to the Law was never the Means of Salvation but the Response to Deliverance
  - Salvation was not meant to come through the Law Galatians 3:21.  
*...For if a law had been given that could give life, then righteousness would indeed be by the law.*



- The Law was in place for Israel to know how to maintain a relationship to a holy God
  - Exodus 20:20.  
*...Do not fear, for God has come to test you, that the fear of him may be before you, that you may not sin.*
  - Galatians 3:23-29  
*...the law was our guardian until Christ came, in order that we might be justified by faith.*



- Christological (How is Christ seen)

- Type of Christ:

- Moses
  - A Prophet (Acts 3:22)
  - A Priest (Psalm 99:6; Hebrews 7:24)
  - A Servant (Psalm 105:26; Matthew 12:18)
  - A Mediator (Exodus 33:8-9; 1 Timothy 2:5)
  - A Deliverer (Acts 7:35; 1 Thessalonians 1:10)
  - Hebrews 3:1-6.

*Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, <sup>2</sup>who was faithful to him who appointed him, just as Moses also was faithful in all God's house. <sup>3</sup>For Jesus has been counted worthy of more glory than Moses — as much more glory as the builder of a house has more honor than the house itself. <sup>4</sup>(For every house is built by someone, but the builder of all things is God.) <sup>5</sup>Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, <sup>6</sup>but Christ is faithful over God's house as a son. And we are his house if indeed we hold fast our confidence and our boasting in our hope.*

- The Passover Lamb

- 1 Corinthians 5:7.  
*..For Christ, our Passover lamb, has been sacrificed*

- 1 Peter 1:19  
*but with the precious blood of Christ, like that of a lamb without blemish or spot.*

- Revelation 5:6  
*And between the throne and the four living creatures and among the elders I saw a Lamb standing, as though it had been slain, with seven horns and with seven eyes, which are the seven spirits of God sent out into all the earth*

- The Tabernacle

- Dwelling Place of God with man (Exodus 40:34-38, John 1:18)

- The High Priest

Hebrews 2:17; 3:1; 8:1.

*Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.*

*...consider Jesus, the apostle and high priest of our confession...*

*Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven.*



- Hermeneutical

- Length of Enslavement: 400 years

Genesis 15:13.

*Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years*

- Timeline:

- Enter Egypt                      1876 BC
  - Enslavement                      1846-1446 BC (400 years)
- Acts 7:6.

*And God spoke to this effect—that his offspring would be sojourners in a land belonging to others,*

*who would enslave them and afflict them four hundred years*


- Exodus 1446 BC
- Total number of years in Egypt: 430
  - Exodus 12:40-41.  
*<sup>40</sup> The time that the people of Israel lived in Egypt was 430 years. <sup>41</sup> At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt.*
  - Galatians 3:16-17.  
*<sup>16</sup> Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. <sup>17</sup> This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void.*
- Date of the Exodus: 1446 BC
  - 1 Kings 6:1 indicates the Exodus occurred 480 years prior to the 4th year of Solomon's reign. His 4th year is variously dated at 966 BC., placing the Exodus at 1446.
- Cycle of the 10 Plagues
  - Begins by telling Moses that:
    - I will harden Pharaoh's heart.
    - Pharaoh will not listen
    - I will multiply my signs and wonders
  - For the Purpose that "The Egyptians shall know that I am the LORD" (7:5)
  - 3 Cycles of 3 followed by the final plague
  - Each cycle follows the same patterns:
    - First Plague: "go to Pharaoh in the morning"
    - Second Plague: "go to Pharaoh"
    - Third Plague: "say to..."




- Practical (What do we take away)
  - The Faithfulness of God
    - The Promises made to Abraham in Genesis continue to be kept in Exodus
  - The Responsibility of Man: God desires us to follow His commands.
    - John 14:15.  
*If you love me, you will keep my commandments.*
    - 1 John 5:3.  
*For this is the love of God, that we keep his commandments...*

- **Leviticus**



- Informational
  - Name means “pertaining to the Levites”
  - The book begins with the words “Then the Lord called to Moses...” indicating connection and continuity to the book of Exodus.
    - As a sequel or companion to Exodus it picks up with God speaking to Moses from the now completed Tabernacle 
    - Leviticus follows Exodus and precedes Numbers historically, chronologically, and theologically.
  - Leviticus provides the practical theology that is missing in the Book of Exodus.
    - Exodus: “that they would know that He is the Lord”
    - Leviticus: “because He is the Lord”
      - Phrase “I am the Lord...” used about 50 times
  - The Language of worship pervades the book:
    - Sacrifice occurs about 42 times
    - Priest about 189 times
    - Blood about 86 times
    - Holy about 87 times
    - Atonement about 45 times.
  - Timeframe of Events:
    - The giving of the instructions recorded in Leviticus in the first month of the second year from

the Exodus in the year 1445 BC (a period of one month)

- Tabernacle was erected on the first day of the first month of the second year from the Exodus
- Numbers begins with the Lord speaking to Moses in the Tabernacle on the first day of the second month of the second year from the Exodus
- Major Divisions:
  - Fellowship with God through Sacrifice (1-17)
  - Fellowship with God through Holy Living (18-27)
-  • Historical (Content)
  - Holiness by Ritual: Laws Concerning Sacrifices (1-17)
    - 5 Regular Types of Sacrifice for Sins:
      - Burnt: A voluntary act of worship to express devotion or commitment to God. Used as an atonement for unintentional sin.
      - Grain: A voluntary sacrifice to express thanksgiving in recognition of God's provision and unmerited goodwill toward the person.
      - Peace: A voluntary sacrifice of thanksgiving and fellowship.
      - Sin: A Mandatory sacrifice to atone for sin, intentional or unintentional, and cleanse from defilement.
      - Guilt: A Mandatory sacrifice given as atonement for unintentional sins that required reimbursement to an offended party, and also as a cleansing from defiling sins or physical maladies.
  - Laws concerning:
    - The Consecration of the Priest making the offering
    - The Cleanliness of Animals given and People giving the offering

- 1 Special Type of Sacrifice: (16)
  - The Day of Atonement
    - Atone: “to cover” (used 45 times)
    - First Reference: Exodus 30:10.
 

*Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD.*
    - Performed once a year when the High Priest would enter the Holy of Holies
    - Only sacrifice to involve both a Dying and a Living animal
- Holiness by Living (18-27)
  - Laws governing Relationships
  - The Sabbath
  - Feasts of the Lord
    - The Passover
    - The Feast of Unleavened Bread
    - The Feast of Firstfruits
    - The Feast of Weeks (Pentecost)
    - The Feast of Trumpets
    - The Feast of the Day of Atonement
    - The Feast of Tabernacles
  - The Sabbath Year and the Year of Jubilee
  - Laws concerning the poor



- Theological
  - Establishes 2 central teachings:
    - God is Holy
    - Man is Sinful
  - Sacrificial System was:
    - Limited in its Moral Efficacy: did not produce the desired result of holiness
    - Limited in its Scope : did not atone for sin nature
    - Limited in its Duration : temporary

- The Day of Atonement foreshadowed and anticipated a greater, permanent cleansing of God's people, which was to be accomplished by a better priest, who offered a better sacrifice.
  - Christ is a better priest than Aaron
  - Christ is a better sacrifice than bulls and goats
  - The Israelite awaited that which the Day of Atonement Anticipated
  - The Christian awaits that which the atonement of Christ has Accomplished.
- Leviticus explains how the holy God of Exodus can dwell among his sinful people:
  - Sacrifices address sin and enable them to worship this king rightly (Leviticus 1-7).
  - Priests intercede on their behalf and lead them in worship before the king (Leviticus 8-10).
  - Laws teach them how to deal properly with impurity (Leviticus 11-15).
  - Yearly Sacrifice (Day of Atonement) to remove every last ounce of sin and impurity from the kingdom (Leviticus 16).
  - Laws in other areas given to direct them in living like a "kingdom of priests and a holy nation" (Leviticus 17-27).
- The Laws in Exodus and Leviticus are often categorized into 3 types:
  - Moral Laws
  - Civil Laws
  - Ceremonial Laws



- Christological (How is Christ seen)
  - The Offerings: Each offering pictures the sacrifice of Christ as a perfect and complete sacrifice for the sin of mankind
  - Day of Atonement: No other sacrifice in Leviticus more clearly anticipates the future, greater, atonement of Israel's Messiah, our Lord Jesus Christ. (Leviticus 16)

- The Feasts : Each of the feasts corresponds to the work of Christ and plan of God, whether as the Passover Lamb, the Firstfruits from the grave, or the full atonement of sin on the cross



- Hermeneutical

- The Value of Leviticus in Jewish life:
  - It was the first book of the Torah that they introduced their children to at school
  - It was the first place they started when instilling values and rules for daily living at home
  - It is placed in the center of the Torah
- Almost every one of the 10 Commandments can be found in Leviticus 19
- Chiastic Structure points to the Day of Atonement as the central point of the book:
  - A. Holy Practices (sacrifices) (1-6)
  - B. Holy Priesthood (7-10)
  - C. Holy People (11-15)
  - D. Day of Atonement (16)
  - C' Holy People (17-20)
  - B' Holy Priesthood (21-22)
  - A' Holy Practices (Feasts) (23-27)



- Practical (What do we take away)

- A holy God demands holiness from his children
  - The Statement: God is Holy
  - The Command: For us to be holy (19:2)
  - The Means: The Lord is the one who makes us holy
- Leviticus is made up of Divine Speeches, containing more direct talk by God than any other book of the Bible
- Although the Laws in Leviticus are part of the Mosaic Law there is still much we can gain from them.
- When applying the Old Testament Laws , Daniel Hays suggests 5 steps:
  1. Identify what the particular law meant to the Initial Audience



2. Determine the differences between the Initial Audience and Believers today
3. Develop Universal Principles from the Text
4. Correlate the Principle with New Testament Teaching
5. Apply the Modified Universal Principle to Life Today

- **Numbers**



- Informational

- English title is Numbers: because of the Census taken at the beginning and the end of the book (borrowing from the LXX *arithmoi*)
- Hebrew title: “In the Wilderness” better describes the events of the book
- Timeline Covered: Covers almost the entire 40 years in the Wilderness (1446-1406 BC)
- Mostly historical:
  - Fills in the historical period from the Exodus and Sinai revelation to the preparations in Moab to enter the Promised Land
  - Explains the 38 year period in the wilderness as a consequence for the unbelief and rebellion of the older generation
  - Demonstrates God’s faithfulness in the midst of Israel’s unfaithfulness, rebellion, and frustration
  - Provides the preparation of Israel for entry into the Promise Land
- Major Divisions:
  - Israel’s Direction from the Lord (1-10)
  - Israel’s Disbelief of the Lord (11-14)
  - Israel’s Discipline from the Lord (15-36)



- Historical (Content)



- Census at Sinai (1-10:10)
  - 1st Census
  - Cleansing the Camp
  - Rules for the Nazarite

- Marching from Sinai to Kadesh (10:11-2:16)
  - 3 Protests
- Forty Years at Kadesh (13:1-19:22)
  - Sending of the Spies (13:1-25)
    - 1 from each Tribe
    - 40 days in the Land
  - Response from the People (13:25-33)
    - Joshua and Caleb: Let's Go
    - Other 10: Let's Not
    - The People: Let's Go Back (to Egypt)
  - Response from the Lord: 10 Times Israel has rebelled
    - Unbelief: Numbers 14:11.  
*And the Lord said to Moses, 'How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them?'*
  - Sentence from the Lord: (14:20-38)
    - 40 Years of Wandering
    - Only Joshua and Caleb would live to see the Promised Land (excluding Moses)
- Marching from Kadesh to Plains of Moab (20:1-21:35)
  - Rebellion at Meribah (20:2-13))
  - The Bronze Serpent (21:4-9)
- Census at Moab (22:1-36:13)
  - Balak, Balaam and Donkey
  - 2nd Census
  - Laws concerning Feasts and Vows
  - Summary of the journey from Egypt to Canaan
  - Cities of Refuge



• Theological

- The Book of Numbers shows that it is God who:
  - Directs His people: To the Promised Land
  - Patience with His people: 10 times they rebel
  - Disciplines His people: through the 40 Years
  - Preserves His people: To the Promised Land
  - Purifies His people: through the 40 years

- Leviticus focuses on the Worship of God's People
- Numbers focuses on the Walk of God's People
- 
  - Christological (How is Christ seen)
  - Christ is seen in the:
    - Daily Manna (11:7-10) as the Bread of Life  
John 6:32.  
*Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven"*
    - Rock from which the multitude drank (20:11)  
1 Corinthians 10:4.  
*and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Christ*
    - The Brazen Serpent (21:4-9) portrayed Christ's Crucifixion  
John 3:14-15  
*<sup>14</sup>And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, <sup>15</sup>that whoever believes in him may have eternal life*
    - The Cloud of Smoke and Pillar of Fire  
John 1:14.  
*And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth*
- 
  - Hermeneutical
  - The Wilderness journey was 40 years. The number 40 is significant in Scripture referring to Judgment or Trial:
    - The Flood: Rained for 40 days and nights
    - Bondage in Egypt lasted 400 years (40 x 10)
    - Moses spent 40 years in Midian after fleeing Egypt
    - Moses was on Mount Sinai for 40 days and nights (Exodus 24:18).
    - Moses interceded on Israel's behalf for 40 days and nights (Deuteronomy 9:18, 25).
    - Spies checked the Land for 40 days

- Before Samson's deliverance, Israel served the Philistines for 40 years (Judges 13:1).
  - Goliath taunted Saul's army for 40 days before David arrived to slay him (1 Samuel 17:16).
  - When Elijah fled from Jezebel, he traveled 40 days and nights to Mt. Horeb (1 Kings 19:8).
  - Jesus tested in the desert for 40 days
- 👉 • Practical (What do we take away)
- Allan McRae: "No other book of the Old Testament contains so much that is exactly parallel to the pilgrim journey of the Christian in the present age."
  - The censuses show God's faithfulness in preserving His people throughout the 40 years in the Wilderness
  - Unbelief is a very real possibility for the Christian who does not trust in the promises of God.
    - Devotional by John Piper:
 

"Thus the man with the epileptic boy cried out, 'I believe; help my unbelief' (Mark 9:24). This is a good prayer. It acknowledges that without God we cannot believe as we ought to believe. Let us pray daily: 'O Lord, thank you for my faith. Sustain it. Strengthen it. Deepen it. Don't let it fail. Make it the power of my life, so that in everything I do you get the glory as the great Giver. Amen.'
    - Hebrews 3:12-19.
 


*<sup>12</sup> Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. <sup>13</sup> But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin. <sup>14</sup> For we have come to share in Christ, if indeed we hold our original confidence firm to the end. <sup>15</sup> As it is said, <sup>16</sup> For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses? <sup>17</sup> And with whom was he provoked for forty years? Was it not with those*

*who sinned, whose bodies fell in the wilderness? <sup>18</sup> And to whom did he swear that they would not enter his rest, but to those who were disobedient? <sup>19</sup> So we see that they were unable to enter because of unbelief.*

- **Deuteronomy**



- Informational

- Name means “Second Law” (*deuteros* = 2nd, *nomos* = law)
  - Does not refer to the Giving of a 2nd Law but the Re-Giving of the same Law
  - Reasons why the Law was restated:
    - New Generation of People
    - New Leader
    - New Temptations
  - Repeats many laws from previous books but gives new and deeper meanings connecting to every day life
- Timeline Covered:
  - Events take place 40 years after what should have taken 11 Days
  - Events occur during the encampment on the Plains of Moab picking up where the book of Numbers leaves off. 
  - Events take place over a 2 month period ending with the death of Moses and a 30 day mourning period
- Most quoted book in the Bible (356 times, 190 in the New Testament)
- Key Words: Love (20) and Heart (46); Land (153), Inherit (36), Possess (65)
- Major Divisions:
  - Introduction (1:1-5)
  - Moses’ First Message (1:6-4:49)
  - Moses’ Second Message (5:1-26:19)
  - Moses’ Third Message (27-30)
  - Epilogue (31-34)



## • Historical (Content)

- Moses' First Message: Historical reminder (1:6-4:49)
  - How disobedience prevented blessing
  - How obedience will result in their blessing
- Moses' Second Message: (5:1-26:19)
  - General Covenant Stipulations (5:1-11:32)
    - The Shema: Deuteronomy 6:4, 5-9  
*<sup>4</sup>"Hear, O Israel: The LORD our God,  
the LORD is one."*

*<sup>5</sup>You shall love the LORD your God with all your heart and with all your soul and with all your might. <sup>6</sup>And these words that I command you today shall be on your heart. <sup>7</sup>You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. <sup>8</sup>You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. <sup>9</sup>You shall write them on the doorposts of your house and on your gates.*

- One God
- One Word: The Law
- One Love
- The 10 Commandments Given
  1. Have no other gods before me
  2. Make no carved images of God
  3. Don't take the Lord's name in vain
  4. Remember the Sabbath
  5. Honor your parents
  6. Do not murder
  7. Do not commit adultery
  8. Do not steal
  9. Do not bear false witness
  10. Do not covet your neighbor

- Specific Covenant Stipulations (12:1-26:19)
  - The 10 Commandments Applied
    - Commandments 1-3: Proper worship and holiness (12:1-14:29)
    - Commandment 4: Holy time (15:1-16:17)
    - Commandment 5: Respect for authority (16:18-18:22)
    - Commandment 6: Destruction of human life (19:1-22:12)
    - Commandment 7: Sexuality (22:13-23:14)
    - Commandment 8: Theft (23:15-24:7)
    - Commandment 9: Justice/Truth (24:8-25:4)
    - Commandment 10: Covetousness (25:5-26:15)
- Moses' Third Message: (27:1-30:20)
  - Blessing and Cursing (27:1-28:68)
    - Consequences:
      - Blessing for obedience
      - Cursing for disobedience
    - Renewal of and commitment to the Covenant (29)
- Epilogue (31-34)
  - New Leader: Joshua to lead the people
    - Moses to Joshua: "Be strong and courageous"
  - Old Leader:
    - Moses' Song
    - Moses' Blessing of the tribes
    - Moses' Death



- Theological

- Unchanging Nature of Sin:
  - Rebellion/Unbelief:
    - Adam and Eve's Rebellion and unbelief in the word of God led to their expulsion from the Promised Land (Eden)
    - Israel's Rebellion and unbelief kept them from entering the Promised Land.

- Blame:
  - Adam blamed Eve for his sin, Eve blamed the serpent
  - Israel blamed their “brothers” for their sin (1:28)
 

*...Our brothers have made our hearts melt, saying, “The people are greater and taller than we. The cities are great and fortified up to heaven...*
- Unchanging Nature of God
  - Love:
    - Israel Rejected God because they believed God Hated them.
      - Deuteronomy 1:27.
 

*And you murmured in your tents and said, ‘Because the LORD hated us he has brought us out of the land of Egypt...*
    - God Selected Israel because He Loved them
      - Deuteronomy 7:7-8.
 

*<sup>7</sup>It was not because you were more in number than any other people that the LORD set his love on you and chose you, for you were the fewest of all peoples, <sup>8</sup>but it is because the LORD loves you and is keeping the oath that he swore to your fathers, that the LORD has brought you out with a mighty hand and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.*
  - Faithfulness:
    - Israel believed God led them to be Destroyed by the Amorites
      - Deuteronomy 1:27b.
 

*he has brought us out of the land of Egypt, to give us into the hand of the Amorites, to destroy us*



- God led them to Drive out the Amorites
  - Deuteronomy 4:37-38.
 

*because he loved your fathers and chose their offspring after them<sup>l</sup> and brought you out of Egypt with his own presence, by his great power, <sup>38</sup> driving out before you nations greater and mightier than you, to bring you in, to give you their land for an inheritance, as it is this day*
  - Genesis 15:16.
 

*And they shall come back here in the fourth generation, for the iniquity of the Amorites is not yet complete.”*



- Christological (How is Christ seen)

- Deuteronomy Looks Forward to Christ

Deuteronomy 18:15.

*“The LORD your God will raise up for you a prophet like me from among you, from your brothers — it is to him you shall listen —*

- Christ Looks Back to Deuteronomy

- Christ quoted Deuteronomy more than any other book
  - His Temptation in the Wilderness (Matthew 4:1-11).
  - His naming the greatest commandment (Matthew 22:37).
  - His rebuking the Pharisees (Mark 7:10).



- Hermeneutical

- Deuteronomy often uses different explanations for why a Law should be followed than Exodus.
  - Example: Remember the Sabbath:
    - Exodus: Because God created in 6 days and then rested on the 7th (Exodus 20:8-11)
    - Deuteronomy: Because God led you out of Egypt (5:12-15)

- Chiasm in Chapter 1 Recaps the reason for 40 years in the Wilderness:
  - A. Go in and possess the land (6-8)
  - B. Triumphs and multiplication of Israel (9-12)
  - C. Wise leaders chosen (13-18)
  - D. Go up and possess the land (19-21a)
  - E. Do not fear the peoples (21b)
  - F. Request for spies (22-24)
  - G. good report of spies (25)
  - H. BUT, you were not willing,  
you rebelled;  
you did not believe (26-28)
  - G'. Evil report of spies (28)
  - F'. Rejection of the spies (28)
  - E'. Expressed fear of the peoples (28)
  - D'. Land is withheld, and given to others (34-40)
  - C'. Foolish choice by the leaders (41)
  - B'. Defeats and decrease of Israel (42-44)
  - A'. Do not go in and possess the land (42, 45, 46)



- Practical (What do we take away)
  - The Law applies to all of God's people
  - Deuteronomy presents the law to the people in a way that is connects on a personal level:
    - Exodus presents the Law Rigidly
    - Deuteronomy presents the Law Relationally
  - Parents/Family are the Primary means for teaching children to follow Him.

• **Historical Books**

- 12 Books grouped into 3 sets:
  - Pre-Kingdom: (3 books)
    - Joshua, Judges, Ruth
  - Kingdom: (3 double books)
    - 1, 2 Samuel, 1,2 Kings, 1,2 Chronicles
  - Post-Kingdom: (3 books)
    - Ezra, Nehemiah, Esther

Period	Progresses Biblical Timeline	Spotlights Events within the Timeline
Pre-Kingdom	Joshua, Judges	Ruth
Kingdom	Samuel, Kings	Chronicles
Post-Kingdom	Ezra, Nehemiah	Esther

• Historical Overview:



- Covers: Conquest, Judges, United Kingdom, Divided Kingdom, Exile, and Return Periods
- Joshua: Conquering of the Land
- Judges: Oppression in the Land
- Ruth: A Woman’s Perspective of Life in the Land
- Samuel: Institution of Monarchy
- Kings: Division of the Monarchy
- Chronicles: Post-Exile Perspective of the Monarchy
- Ezra: Return from Exile to Rebuild the Temple
- Nehemiah: Return from Exile to Rebuild the Walls
- Esther: Remain in exile to Rescue the People

- **Pre-Kingdom Period (Conquest and Judges Period)**

- **Joshua**




- Informational

- Named after the successor of Moses who led the Israelites into the Promised Land
- Name means “The Lord will Save”
- In Greek, the name is equivalent with Jesus
- Purpose: Provides an official account of God’s faithfulness in leading His people into the land
  - Joshua 21:43-45.

*<sup>43</sup> Thus the LORD gave to Israel all the land that he swore to give to their fathers. And they took possession of it, and they settled there. <sup>44</sup> And the LORD gave them rest on every side just as he had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands. <sup>45</sup> Not one word of all the good promises that the LORD had made to the house of Israel had failed; all came to pass.*

- Timeline Covered: 1406-1382 BC

- The book picks up where Deuteronomy ends as Joshua takes command following Moses’ death 
  - From Looking into the Land: under Moses
  - To Leading into the Land: under Joshua

- Major Themes:

- Failure of human effort apart from divine intervention (“Go and I will be with you”)
- Covenant faithfulness of the Lord (“I will give you the Land”) - Fulfilling the Abrahamic Covenant
- God’s holiness in judging sin (“Sin of the Amorites is complete”) - Fulfilling the Abrahamic Covenant

- Major Divisions:

- Logical division into 2 parts:
  - Conquering the Land (1-12)
  - Dividing the Land (13-24)

- Literary division into 4 parts  
Similarities in the sound of Hebrew words suggest the following format:
  - Entering the Land (1-5)
  - Conquering the Land (6-12)
  - Dividing the Land (13-21)
  - Serving the Lord in the Land (22-24)



- Historical (Content)
  - Entering the Land (1-5)
    - Joshua commissioned
      - God encourages Joshua: uses the same words Moses told him earlier: "Be Strong and Courageous" (1:6,7,9)
      - Joshua encourages the Israelites
    - Preparation : Spies sent into the Land
      - Into the city of Jericho
      - Rahab and the Spies
      - Contrast the spies in the Wilderness: The report is good (2:24)  
*And they said to Joshua, "Truly the LORD has given all the land into our hands. And also, all the inhabitants of the land melt away because of us."*
    - Passage: Crossing the Jordan
      - 2 memorials:
        - The Memorial In the Jordan: 12 Stones
        - The Memorial at Gilgal
      - Purification : Circumcision and Passover at Gilgal
    - Conquering the Land (6-12)
      - Central Campaign
        - Jericho's Walls: Victory
        - Ai's Weapons:: Defeat then Victory
          - Sin of Achan
        - Gibeonites' Wiles:
          - Deception toward Israel
          - Deliverance by Israel
            - War of the 5 Kings

- Joshua's Long Day: Sun Stands still for a day
- Southern Campaign
  - Defeat of all who opposed them
- Northern Campaign
  - Defeat of all those who opposed them
- Resulting Work: Conquering of the Land  
Joshua 13:23.  
*So Joshua took the whole land, according to all that the LORD had spoken to Moses. And Joshua gave it for an inheritance to Israel according to their tribal allotments. And the land had rest from war.*
- Remaining Work: Possession of the Land  
Joshua 13:1.  
*Now Joshua was old and advanced in years, and the LORD said to him, "You are old and advanced in years, and there remains yet very much land to possess*
- Dividing the Land (13-21)
  - Each Tribe Allotted to Settle their Portion
    - 2 1/2 Tribes given their portion on the East of the Jordan:
      - Reuben
      - Gad
      - 1/2 Manasseh
    - Levites had no portion: Levitical Cities in and around the Cities of Refuge
  - Each Tribe Commanded to Clear their Portion
- Serving the Lord in the Land (22-24)
  - Setting up of the Tabernacle
  - Joshua's charge to the leaders of Israel  
Joshua 24:14-15.  
*<sup>14</sup> "Now therefore fear the LORD and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the LORD. <sup>15</sup> And if it is evil in your eyes to serve the LORD, choose this day whom you will serve,*

*whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the LORD."*



• Theological

- Ownership of the Land was Unconditional under the Abrahamic Covenant
- Possession of the Land was Conditional upon faith and obedience
- Contrast between Generations:
  - The Book of Numbers records the grumbling faithlessness of the Israelites
  - The book of Joshua shows them stepping out with trust



• Christological (How is Christ seen)

- Type of Christ: Joshua
  - Greek form of Joshua is Jesus meaning "savior"
  - Joshua lead them into the Promise land picturing Christ
- Christophany: "Commander of the Army of the Lord" (Joshua 5:14)
  - Joshua worshiped him and called him Lord.



• Hermeneutical

- Chiasm:
  - A. I will never leave you or forsake you
  - B. Be strong and courageous
  - C. Be strong and very courageous
  - D. Be careful to obey all the Law
  - E. Keep the Book of the Law...
  - E' Meditate on it day and night
  - D' Be careful to do everything written in it
  - C' Be strong and courageous
  - B' Do not be afraid, do not be discouraged
  - A' God will be with you wherever you go
- Ethical Question:
  - Was it right for Rahab to lie?

- Scientific Question:
  - How did Joshua's long day happen?
    - The Movement of the Sun stopped:
      - Missing Day in the Astronomical Calendar found?
    - The Effects of the Sun were stopped:
      - "Sun be silent or cease, leave off"
    - The Visibility of the Sun was lengthened
- Moral Question:
  - Was Israel commanded to exterminate the Canaanites?
    - God waited and warned the people groups involved
    - God was not eager to bring about this type of justice
      - Genesis 15:13-16
        - Then the LORD said to him (Abraham), "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions... In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full measure."*
      - Exodus 23:27
        - "I will send my terror ahead of you and throw into confusion every nation you encounter. I will make all your enemies turn their backs and run. I will send the hornet ahead of you to drive the Hivites, Canaanites and Hittites out of your way..."*
    - He commanded the Israelites to accept and assimilate any immigrants from these



nations, showing God was not interested in genocide

- He sought not to destroy individual people, but to destroy the religious and cultural centers that promoted their particular evil
- God tells his people that He himself would “wipe out” Israel’s enemies (Exodus 23:23), but explains this means to slowly drive them out ahead of time (verse 29).
- God tells the Israelites their specific role: “demolish their gods and break their sacred stones to pieces” (verse 24)
- Joshua 6:21  
*Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword*
- Deuteronomy 2:34  
*And we captured all his cities at that time and devoted to destruction<sup>1</sup> every city, men, women, and children. We left no survivors.*
- Deuteronomy 3:6  
*And we devoted them to destruction, as we did to Sihon the king of Heshbon, devoting to destruction every city, men, women, and children.*
- This level of destruction was reserved for military outpost/fortified cities like: Jericho and Ai
- Paul Copan:  
“There is no archaeological evidence of civilian populations at Jericho or Ai”..  
“On closer analysis, the biblical text suggests that much more is going on beneath the surface than obliterating all the Canaanites.”

- 👂 • Practical (What do we take away)
  - God's Righteousness in judging sin
  - God's Mercy in waiting so long before judging sin
  - God's Faithfulness to his Word in His Time
    - Abraham was given the land over 480 years earlier and is now being realized
  - God's Sovereignty in bringing about His will

- **Judges**



- Informational
  - Possibly written by Samuel
  - Named after the leaders God raised up to deliver Israel from their oppressors.
    - Judges 2:16.
 

*Then the LORD raised up judges, who saved them out of the hand of those who plundered them*
  - What were the Judges:
    - How they Led:
      - Not Judicial Leaders
      - Were Military Leaders
    - Where they Led:
      - Not kings leading the whole nation
      - Were led independently by each tribe
    - How Long they Led:
      - Not appointed for life
      - Were temporary to deliver from oppression
  - Timeline Covered: 1382-1050 BC (@350 years)
    - Covers the period from the division of land in Joshua to the beginning of the monarchy in Samuel
  - Contrast between the moods of Joshua and Judges where Israel goes:
    - From the thrill of victory to the agony of defeat
    - From Freedom to Oppression



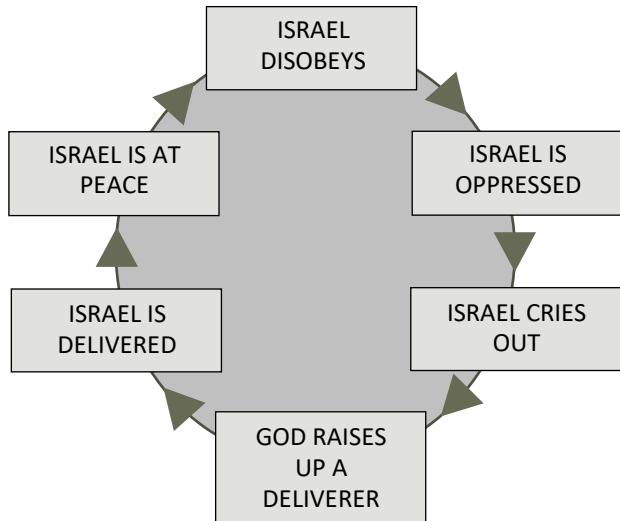
- Key People: The 12 Judges

Judge	Tribe	Years	Oppressor
Othniel	Judah	40	Arameans
Ehud	Benjamin	80	Moabites
Shamgar	Naphtali?	?	Philistines
Deborah and Barak	Ephraim	40	Canaanites
Gideon	Manasseh	40	Midianites
Tola	Issschar	23	?
Jair	Gilead of Gad	22	?
Jephthah	Gilead of Gad	6	Ammonites
Isban	Bethlehem of Judah	7	?
Elon	Zebulun	10	?
Abdon	Ephraim	8	?
Samson	Dan	20	Philistines

- Keys to understanding the Book:

- Decentralized: No central leader in Israel.
- Tribes of Israel operated as a kind of confederation, with each tribe seeking to maintain its sovereignty
- The Israelites did not obey the commands of the Lord but lived in disregard toward what God declared to be right in the LAW
  - Judges 17:6.  
*In those days there was no king in Israel. Everyone did what was right in his own eyes.*
  - Judges 21:25.  
*In those days there was no king in Israel. Everyone did what was right in his own eyes.*

- They were warned before to follow what the Lord said was right and not their own view of right:
  - Deuteronomy 12:8.  
*“You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes,*
  - Deuteronomy 21:9.  
*So you shall purge the guilt of innocent blood from your midst, when you do what is right in the sight of the LORD*
- Cycle of Failure :
  - Israel Disobeys
  - Israel is Oppressed
  - Israel Cries Out
  - God Raises Up a Deliverer
  - Israel is Delivered
  - Israel is at Peace



- Summary of the Entire book in 2:11-19

*<sup>11</sup> And the people of Israel did what was evil in the sight of the LORD and served the Baals. <sup>12</sup> And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger. <sup>13</sup> They abandoned the LORD and served the Baals and the Ashtaroth. <sup>14</sup> So the anger of the LORD was kindled against Israel, and he gave them over to plunderers, who plundered them. And he sold them into the hand of their surrounding enemies, so that they could no longer withstand their enemies.*

*<sup>15</sup> Whenever they marched out, the hand of the LORD was against them for harm, as the LORD had warned, and as the LORD had sworn to them. And they were in terrible distress. <sup>16</sup> Then the LORD raised up judges, who saved them out of the hand of those who plundered them. <sup>17</sup> Yet they did not listen to their judges, for they whored after other gods and bowed down to them. They soon turned aside from the way in which their fathers had walked, who had obeyed the commandments of the LORD, and they did not do so. <sup>18</sup> Whenever the LORD raised up judges for them, the LORD was with the judge, and he saved them from the hand of their enemies all the days of the judge. For the LORD was moved to pity by their groaning because of those who afflicted and oppressed them. <sup>19</sup> But whenever the judge died, they turned back and were more corrupt than their fathers, going after other gods, serving them and bowing down to them. They did not drop any of their practices or their stubborn ways.*

- Major Divisions:

- The Reason for the Judges (1:1-3:6)
- The Rule of the Judges (3:7-16)
- The Result of the Judges (17-21)



• Historical (Content)

- Roots of Apostasy (1:1-3:6) - Need for Judges
  - Failure to Complete the possession of the land (1:1-36)
  - Failure to Obey the commands of the Lord (2:1-6)
- Repetition of Apostasy (3:7-16) - Reign of Judges
  - Cycle 1: (3:7-11)
    - Othniel
  - Cycle 2: (3:8-31)
    - Ehud
    - Shamgar
  - Cycle 3: (4:1-5:31)
    - Deborah (and Barak)
  - Cycle 4: (6:1-8:35)
    - Gideon
  - Cycle 5: (9:1-10:5)
    - Tola
    - Jair
  - Cycle 6: (10:6-12:15)
    - Jephthah
    - Ibzan
    - Elon
    - Abdon
  - Cycle 7: (13:1-16:31)
    - Samson
- Remains of Israel's Apostasy (17-21) - Result of Judges
  - Idolatry (17-18)
  - Immorality (19)
  - Civil War (20-21)



• Theological

- God responds to the Disobedience (even incomplete obedience) of His people with judgment
- God responds to the Repentance and Prayers of His people with deliverance



- Christological (How is Christ seen)

- Christophany:

- The Angel of the Lord appeared in Gilgal  
Judges 2:1-5

- The Angel of the Lord appears to Gideon  
Judges 6:22-23

*22 Then Gideon perceived that he was the angel of the LORD. And Gideon said, "Alas, O Lord GOD! For now I have seen the angel of the LORD face to face." 23 But the LORD said to him, "Peace be to you. Do not fear; you shall not die."*

- The Angel of the Lord appears to Manoah (father of Samson)

Judges 13:2-25

*"...we have seen God"*

- Type: Each Judge pictures Christ as a Savior-statesman: serving both as a spiritual and political deliverer

- Need for a Righteous King is evident everywhere in Judges – Christ is the "Righteous One"



- Hermeneutical

- Gideon's Fleece :

- Testing God or Requesting Confirmation?

- Jephthah's Rash Vow :

- If victory is given, he vowed to sacrifice the first thing out of his house...which was his daughter (11:29-40)

- Did he sacrifice his daughter?

- He knew human sacrifice was wrong

- He was a godly man—In the Hall of Faith (Hebrews 11:32)

- The Spirit of the Lord came upon Him (11:29)

- 'And' or 'Or' (12:30-31)

*"If you will give the Ammonites into my hand, 31 then whatever comes out from the doors of my house to meet me when I return in peace from the*

*Ammonites shall be the LORD's, and I will offer it up for a burnt offering."*

- There was no condemnation by God
- Bewailing her virginity points toward dedicated to the temple rather than death



- Practical (What do we take away)
  - Israel's Repeated their Unfaithfulness
    - Did not remember the Clear Promises of Blessing and Cursing
    - Those who do not learn from history are doomed to repeat it
    - Even after over 300 years of repeating the cycle they did not learn (last words of the book shows that Israel continued this pattern)
  - Israel Discarded the Truth of God for their own
    - "Did what was right in their own eyes"
    - Moral Relativity in the Post-Modern Culture of today is guilty of the same thing
  - Samson: "I saw a girl...she is right in my eyes" (14:2-3)
    - Even those chosen by God are in danger of falling

## • Ruth



- Informational
  - Ruth means "friendship"
  - The Book is a "harvest story"
    - Gleaning: Ruth harvests from the fields
    - Gathering: The Kinsman-Redeemer reaps
  - Ruth begins as a gleaner and ends as a landowner
  - Timeline Covered:
    - Events of the book of Ruth fit within the timeline of the book of Judges

Ruth 1:1.

*In the days when the judges ruled there was a famine in the land...*

- Major People: Ruth, Naomi, Boaz





- Major Divisions:
  - The Resolve of Ruth
  - The Reaping of Ruth
  - The Request of Ruth
  - The Reward of Ruth



- Historical (Content)
  - Sorrow (1:1-22) - Ruth persevered
    - Naomi's wrong decision
    - Naomi's wrong counsel
    - Naomi's wrong attitude
  - Service (2:1-23)
    - God guides Ruth
    - Boaz shows kindness to Ruth
    - Ruth encouraged
  - Surrender (3:1-18)
    - Ruth listens to counsel
    - Ruth submits to Boaz
    - Ruth waits for Boaz
  - Satisfaction (4:1-21) - Ruth was blessed
    - Boaz redeems Ruth
    - Boaz Marries Ruth
    - Boaz gives Ruth a son



- Theological
  - Illustrates the Grace of God toward Gentiles brought into the messianic blessing (Acts 15:14)
  - Provides the continuation of the Messianic line



- Christological (How is Christ seen)
  - Line of Christ: Ruth is one of 3 women mentioned in Matthew regarding the line of Christ from Abraham (Matthew 1:5)
  - Type: Boaz as the Kinsman-Redeemer:
    - In the Old Testament, if a person or an estate were sold into bondage, they could be redeemed if certain requirements were met by what is called the Kinsman-Redeemer
    - Illustration of the redemptive work of the Savior.

- The Kinsman-Redeemer must:
  - Be a Blood Relative (a kinsman) of those he redeems (Deuteronomy 25:5, 7-10; John 1:14; Romans 1:3; Hebrews 2:14-15)
  - Be Able to pay the price of redemption (Ruth 2:1; 1 Peter 1:18-19)
  - Be Willing to redeem or pay the price (Ruth 3:11; Matthew 20:28; John 10:15, 19; Hebrews 10:7)
  - Be Free Himself, as Christ was free from the curse of sin, being without sin (2 Corinthians 5:21; 1 Peter 2:22; 1 John 3:5).



- Hermeneutical

- Chiasm:

A. Emptied: Family, home, provision

B. Hopeless Widows go back to Bethlehem

C. Setting: Harvest field—immediate provision

D. Interaction

Present blessing by God and Boaz

Future Blessing by God through Boaz

C. Setting: Harvest field—Long term provision

B. Hopeful widows cared for at gates of Bethlehem

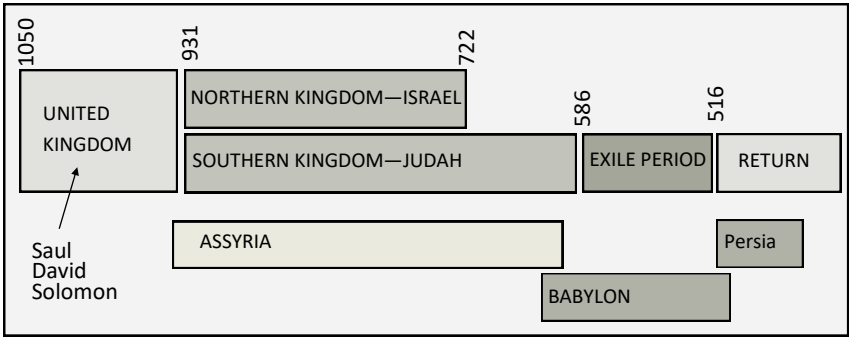
A. Filled: Family, home, provision



- Practical (What do we take away)

- God providentially guides those who want to obey Him
- Even when everything seems to be against you, you are not outside of God's reach
- No small decisions: Ruth's gleaning led to her rescue
- It is Wise to wait on the Lord (Isaiah 28:16)
- Ruth followed Paul's exhortation in Philippians when anxious: (Phil 4:6-9)
  - Make your Request known to God
  - Maintain Right Thinking (proper mindset)
  - Maintain Right Deeds (keep serving)
  - The Peace of God will be with you

## • Kingdom Period



## • Samuel




### • Informational


- Originally 1 and 2 Samuel were ONE book
- Timeline Covered: 1050-970 BC
  - Follows the book of Judges with the institution of the monarchy
  - The books of 1 and 2 Samuel record the transition from:
    - Appointment of Judges ends to the
    - Establishment of the Kings
- Major People: Samuel, Saul, Nathan, David, Jonathan
- Major Divisions:
  - 1 Samuel
    - Samuel: The Last Judge
    - Saul: The First King
    - David: The Future King
  - 2 Samuel
    - David: The Better King
- Remember:
  - 1 Samuel: Saul and David before he was king
  - 2 Samuel: David when he was king



### • Historical (Content)

- Samuel (1 Samuel 1-7)
  - Birth and Childhood (1-3)
  - Early Ministry (4-7)

- Saul (1 Samuel 8-15) 
    - Made King (8-10)
      - Samuel's Sons were unjust and corrupt
      - Elders demanded a king "like all the nations"
        - Wrong Motive for wanting a king
        - Wrong Criteria for selecting a king
          - "handsome young man"
        - Wrong Tribe for a king
          - Saul was from tribe of Benjamin
          - King was to be from tribe of Judah

*Genesis 49:10.*  
*The scepter shall not depart from Judah,  
 nor the ruler's staff from between his  
 feet, until tribute comes to him; and to  
 him shall be the obedience of the peoples.*
  - Rise: Excels as King (11-12)
  - Fall: Sin and Rejection of Kingdom (13-15)
    - Acted Presumptuously
      - Assumed the role of Priest
    - Obeyed Partially
      - Kept spoils from Amalekites
    - God Rejected Saul's kingdom
    - God Regretted making Saul king
- David (1 Samuel 16-2 Samuel 24) 
  - Shepherd Anointed (1 Samuel 16)
    - Not because of outward appearance
    - But based of inward heart
    - *But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature...  
 For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart.*
  - Servant Acclaimed (1 Samuel 17)
    - David Defeats Goliath
    - God Delivered Israel

*Then David said to the Philistine, "You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied. <sup>46</sup> This day the LORD will deliver you into my hand, and I will strike you down and cut off your head*

- Saul Attacks (1 Samuel 18-31)
  - Saul's Jealousy
  - David Marries Michal
  - Saul Tries to Kill David
  - David Flees
  - David Spares Saul twice
  - Saul Seeks Medium at Endor
  - David Defeats Amalekites
  - Death of Samuel
  - David Marries Abigail
- Made King (2 Samuel 1-5:17)
  - Over Judah
  - Over Israel
- Rise: Triumphs (2 Samuel 5:18-10)
- Fall: Transgressions (2 Samuel 11)
  - Sin: Adultery, Murder
  - Sorrow
  - Suffering: Fourfold Judgment (12:6)
    - Baby dies
- Fall: Troubles (2 Samuel 12-25)
  - David's daughter defiled
  - David's son (Amnon) killed
  - David's kingdom divided when his son (Absalom) tries to kill him
  - National Unrest (19-24)



• Theological

- Saul was Man's Choice
- David was God's Choice

- YHWH never associated with Saul, but is with Hannah, Samuel, David, and Jonathan
- David was a man after God's heart:
  - Acts 13:22b.  
*'I have found in David the son of Jesse a man after my heart, who will do all my will.'*
  - Had Absolute Faith in God
    - 1 Samuel 17:37,46.  
*<sup>37</sup>And David said, "The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine." <sup>46</sup>This day the LORD will deliver you into my hand, and I will strike you down and cut off your head.*
  - Had Absolute Love for God's Law
    - Psalms 119:47-48.  
*for I find my delight in your commandments, which I love. <sup>48</sup>I will lift up my hands toward your commandments, which I love, and I will meditate on your statutes.*
  - Was Truly Thankful
    - Psalms 100:4-5.  
*<sup>4</sup>Enter his gates with thanksgiving, and his courts with praise! Give thanks to him; bless his name! <sup>5</sup>For the LORD is good; his steadfast love endures forever, and his faithfulness to all generations.*
  - Was Truly Repentant
    - Psalm 51:1-4.  
*Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. <sup>2</sup>Wash me thoroughly from my iniquity, and cleanse me from my sin! For I know my transgressions, and my sin is ever before me. <sup>4</sup>Against you, you only, have I sinned and done what is evil in your sight..*



- Christological (How is Christ seen)

- Samuel is the first book to use the word “anointed” which is the origin of the word Messiah meaning “The Anointed One”

1 Samuel 2:10.

*The adversaries of the LORD shall be broken to pieces; against them he will thunder in heaven. The LORD will judge the ends of the earth; he will give strength to his king and exalt the horn of his anointed.*

- Primary theme in Samuel is of the coming Messiah  
2 Samuel 7:12-16.

*When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. <sup>13</sup>He shall build a house for my name, and I will establish the throne of his kingdom forever. <sup>14</sup>I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, <sup>15</sup>but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. <sup>16</sup>And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”*

- Type: David is a picture of Christ
- The Beginning of the Royal line : Fulfilled in Christ
  - Matthew 1:1-18 Traces the Line of David to Christ



- Hermeneutical

- The Message of David and Goliath:
  - Self-Centered :
    - “How to Be a Giant Killer”
    - “Facing your Goliaths”
    - “Facing Giants with Faith and Sling”
  - Christ-Centered: (A Type of Christ)
    - “David’s victory over Goliath pictures Christ’s victory of sin”

- King-Centered :
  - Israel desired a King like all the other nations who would fight her battles for her (1 Samuel 8:20)
  - David fought the battle for Israel showing he was the king they wanted
  - David explained that it was actually God who fought the battle and delivered their enemy into their hand (1 Samuel 17:46)
  - God is their TRUE King

- Practical (What do we take away)
  - Even the most noble of men are in need of Repentance and a Savior
  - The Bible does not spare the details of man's failures
  - Lesson: David placed himself in a situation where sin was able to manifest itself
    - Should have been on the battlefield
    - Consequences of his sin were tremendous and lasting

## • Kings

- Informational
  - Contains almost 400 hundred years of history
  - 1 and 2 Kings were originally ONE book
  - Timeline Covered: 970-586 BC
    - Following the Reign of David, the book of Kings provides the account of all the kings until the captivity
    - Covers 41 Kings:
      - The last king of the United Kingdom: Solomon
      - 20 Kings of the Northern Kingdom
        - None were good
      - 20 Kings of the Southern Kingdom
        - 8 were good



- Major Catastrophes:
  - Division of the Kingdom (931 BC)
  - Jehu's slaughter of all but one heir to the throne of David (841 BC)
  - Fall of Samaria to Assyria (722 BC)
  - Fall of Jerusalem to Babylon (586 BC)
- Major Themes:
  - The Rejection of Israel as God's people
  - The Rise of the prophets who proclaim God's Word
    - Non-Literary Prophets:
      - 1 Kings: Elijah
      - 2 Kings: Elisha
    - Literary Prophets: Mostly records in their prophetic book
- Major Divisions:
  - The United Kingdom (1 Kings 1-11)
  - The Divided Kingdom (1 Kings 12-2 Kings 17)
  - The Captive Kingdom (2 Kings 18-25)



- Historical (Content)

- The United Kingdom—Solomon (1 Kings 1-11)
  - Solomon's Wisdom (1-3)
    - Ideal for writing Proverbs
    - Spoke 3,000 Proverbs and 1,005 songs (4:32)
  - Solomon's Wealth (4-10)
    - Ideal for writing Ecclesiastes
    - Domestic prosperity:
      - Kingdom widened
      - Tranquility (Peace)
    - Religious achievements:
      - Building of the Temple
    - Political stability
      - Treaties and Marriages
  - Solomon's Sins (11)
    - Immorality: Loved many women (11:1)
      - 700 wives, 300 concubines













- Idolatry:
  - Turned the hearts of the people to foreign gods
  - Built altars to foreign gods (Embassy Row)
- 1 Kings 11:1-2,4-8

*Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, <sup>2</sup>from the nations concerning which the LORD had said to the people of Israel, "You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods." Solomon clung to these in love. <sup>4</sup>For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father. <sup>5</sup>For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. <sup>6</sup>So Solomon did what was evil in the sight of the LORD and did not wholly follow the LORD, as David his father had done. <sup>7</sup>Then Solomon built a high place for Chemosh the abomination of Moab, and for Molech the abomination of the Ammonites, on the mountain east of Jerusalem. <sup>8</sup>And so he did for all his foreign wives, who made offerings and sacrificed to their gods.*

- The Divided Kingdom (1 Kings 12-2 Kings 17)
  - Immorality and Idolatry paved the way for Disunity
  - Revolt of the Northern Tribes
  - Rise of the Prophets:
    - Elijah
    - Elisha

- Kings of the Kingdom

Saul (1050-1010) 			
David (1010-970) 			
Solomon (970-931) 			
Northern Kingdom Israel		Southern Kingdom Judah	
Jeroboam I	931-910	Rehoboam	931-913
Nadab	910-909	Abijah	913-911
Baasha	909-886	Asa	911-870 
Elah	886-885	Jehoshaphat	872-848 
Zimri	885	Jehoram	848-841
Tibni	885-880	Ahaziah	841
Omri	885-874	Athaliah	841-835
Ahab	874-853	Joash	835-796 
Ahaziah	853-852	Amaziah	796-767 
Jehoram	852-841	Uzziah	790-739 
Jehu	841-814	Jotham	750-731 
Jehoahaz	814-798	Ahaz	735-715
Jehoash	798-782	Hezekiah	729-686 
Jeroboam II	793-753	Manasseh	696-641
Zechariah	753	Amon	641-639
Shallum	752	Josiah	639-608 
Menahem	752-742	Jehoahaz	608
Pekahiah	741-740	Jehoiakim	609-598
Pekah	752-732	Jehoiachin	598-597
Hoshea	732-722	Zedekiah	597-586

- 2 Notable Kings:
  - Hezekiah:
    - Restores worship
      - Destroyed the Brazen Serpent because it was being misused (18:4)
      - Destroyed false idols and high places
    - Resists Sennacharib (King of Assyria)
      - “As for Hezekiah, the Jew, who did not submit to me...I shut up Jerusalem like a bird within a cage”
  - Josiah:
    - Repairs the Temple
    - Renews the Covenant: reads the Law
- Prophets during the Kingdom Period:
  - Northern:
    - Elijah
    - Elisha
    - Hosea
    - Amos
  - Southern:
    - Joel
    - Isaiah
    - Micah
    - Jeremiah
    - Zephaniah
    - Habakkuk
  - Other Nations
    - Jonah: To Nineveh
    - Nahum: Against Nineveh
    - Obadiah: Against Edom
- The Captive Kingdom (2 Kings 18-25)
  - Israel’s Captivity – Assyria in 722 BC
  - Judah’s Captivity – Babylon in 605, 597, 586 BC

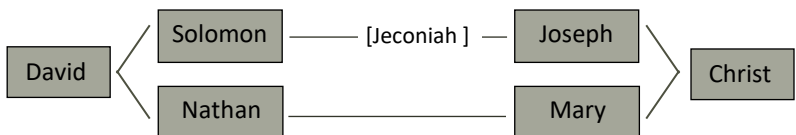


• Theological

- Moral teaching:
  - Conformity to the Law brings prosperity
  - Apostasy leads to captivity
- Despite human sin, God is faithful to the Davidic Covenant (2 Samuel 7)
- Preservation of the Line of David
  - Curse on King Jehoiachin (Jeconiah)
    - Evil king (2 Kings 24:9)
 

*And he did what was evil in the sight of the LORD, according to all that his father had done.*
    - No child of his would sit on the throne Jeremiah 22:24-25,30.
 

*<sup>24</sup>“As I live, declares the LORD, though Coniah the son of Jehoiakim, king of Judah, were the signet ring on my right hand, yet I would tear you off<sup>25</sup> and give you into the hand of those who seek your life...<sup>30</sup>Thus says the LORD: “Write this man down as childless, a man who shall not succeed in his days, for none of his offspring shall succeed in sitting on the throne of David and ruling again in Judah.”*
- Zedekiah ruled in Judah after Jehoiachin but was his uncle
- No other legitimate king....until Christ
- How could Christ claim to be king?
  - Christ was Joseph’s legal heir but not Joseph’s natural son.
  - The virgin birth of Christ provided a spotless sacrifice for the sins of the world, but also a way to avoid the curse





- Christological (How is Christ seen)
  - Type: Solomon in all his splendor, yet one greater than Solomon would come.

Matthew 12:42.

*something greater than Solomon is here.*



- Hermeneutical
  - Polygamy in the Bible:
    - The Bible Teaches Monogamy: One Man, One Woman (1 Corinthians 7:2)
    - The Bible Records Polygamy:
      - Abraham
      - David
      - Solomon
    - Factors to keep in mind:
      - Polygamy:
        - Never taught in Scripture as the ideal
        - Is tolerated (as other sins)
      - Monogamy:
        - Is the Precedent since Adam
        - Is the Practice of the Old Testament
          - Abraham, David, Solomon suffered consequences
        - Is the Precept of the Law (Deuteronomy 17:17)
      - Just because the Bible records it, doesn't mean it approves of it.
  - Contrasts between 1 Kings and 2 Kings
    - 1 Kings: Opens with Solomon's Glory
    - 2 Kings: Closes with Jehoiachin's Shame
    - 1 Kings: Opens with Building the Temple
    - 2 Kings: Closes with Burning of the Temple
    - 1 Kings: Emphasizes the Patience of God
    - 2 Kings: Confirms the Punishment by God

- 👂 • Practical (What do we take away)
  - Patience of God in the midst of immorality and idolatry
  - Preservation of the Covenant

- **Chronicles**

- ① • Informational
  - Hebrew title means: “words of days” or “journals”
    - Final book of the Hebrew Bible
  - Greek LXX title means “omission”
    - Because it contains material not included in Kings
  - Originally ONE book
  - Written and Compiled by Ezra (the Priest) after the Exile in Babylon around 450-425 BC
  - Timeline Covered:
    - Genealogies trace from Adam to David
    - Covers the period of the United and Divided Kingdom
  - Comparison of Kings and Chronicles:
    - Kings:
      - Provides a Political history of Israel
      - Written from a Moral and Prophetical point of view
      - Center around the acts of the Kings
    - Chronicles:
      - Provides a Religious history of Israel
      - Written from a Spiritual and Priestly point of view
      - Centers around the activity at the Temple
  - Historical Division of the Books:
    - 1 Chronicles: Adam to David
    - 2 Chronicles: Solomon to the Exile
  - Major Divisions:
    - Genealogies (1 Chronicles 1-9)
    - United Kingdom (1 Chronicles 10-2 Chronicles 9)
    - Divided Kingdom (2 Chronicles 10-36)
    - Exiled Kingdom (36:17-24)





## • Historical (Content)

- Genealogies from Adam to David (1 Chronicles 1-9)
  - Preserve the link for a nation returning
  - Notable Names: (highlighting certain people)
    - Nimrod: first “mighty hunter” (1:10)
    - Er (son of Judah): Did evil in the sight of the Lord and was out to death (2:3)
    - Achan: Troubler of Israel (2:7)
    - Jabez: the Undaunted (4:9-10)
      - <sup>10</sup>*Jabez called upon the God of Israel, saying, “Oh that you would bless me and enlarge my border, and that your hand might be with me, and that you would keep me from harm<sup>[d]</sup> so that it might not bring me pain!” And God granted what he asked.*
    - Reuben: Lost his birthright (5:1-2)
- United Kingdom (1 Chronicles 10-2 Chronicles 9)
  - David
    - Brought the Ark of the Covenant to Jerusalem
    - Appointed Levites as singers and established formal thanksgiving to be sung
    - Organizes the Levites, Priests, and Musicians
  - Solomon
    - Builds and Furnishes the Temple
    - Brings the Ark into the Temple
    - Dedicates the Temple
- Divided and Declining Kingdom (2 Chronicles 10-36)
  - Focuses on the Kings of Judah
  - Focuses on their interaction with the priests
  - Focuses on their maintaining and protection of the temple
- Exiled Kingdom (36:17-23)
  - Burning of the Temple
  - 70 Years Captivity
  - Charge to rebuild the Temple





- Theological

- The Faithfulness of God in keeping His promises to His people
- The Essential role of Worship in the life of God's people
- God's commentary on the spiritual characteristics of David's dynasty
  - Saul's reign is ignored except for his death
  - Northern Kingdom is mostly ignored



- Christological (How is Christ seen)

- Recording of the Davidic line to whom the Messiah would come
- Preservation of the Davidic Line:
  - King Jehu of Israel killed all descendants but one (Joash) preventing the end of the Davidic Line
- Type: The focus on the Temple as the central place of worship and dwelling place of God pictures the dwelling of Christ among men
  - Matthew 12:6. Speaking of Himself, Christ says:  
*I tell you, something greater than the temple is here.*



- Hermeneutical

- Perspective of the Temple and Kingdom change:
  - In Samuel and Kings they are David's (2 Samuel 7:16)
  - In Chronicles they are the Lord's (1 Chronicles 17:14)
- Reappearing threads through the Book:
  - Keeping and Breaking the Commandments
  - Relationship between the Kings and Priests
  - Focus on David and Solomon's connection to the temple
  - Focus on the Levites
  - Emphasis on the positive aspects of David
    - Example: Leaves out the sin with Bathsheba



- Practical (What do we take away)

- At any time the Israelites could have claimed the promise of 2 Chronicles 7:14 and God would have healed their land.

*If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.*

- The book of Chronicles were invaluable in the restoration of Judah after their time in Babylon.
  - The remnant returned:
    - To a Ruined Jerusalem
    - To a Destroyed Temple
  - By tracing the history of God's people, the new generation was reminded that God had been their help in ages past.
  - By emphasizing the unconditional Davidic Covenant, they had hope for the future.
  - By including the genealogies, they were shown that they were the ones to continue the legacy.
  - Chronicles showed a despairing people that they had a powerful, faithful God who would strengthen them to rebuild the temple and the city.

- **Post-Kingdom Period (Post-Exile)**

- Historical Overview

- The Babylonian Captivity lasted 70 Years (605-535 BC)
- Cyrus permits Jews to return—Zerubbabel leads 50,000 people back and begins work on rebuilding the Temple
- Work on the temple stops for 15 years before continuing and is completed in 515 BC
- Ezra travels to Jerusalem in 458 BC along with 2,000 other Jews and assist in rebuilding the city

Return Led by	Date	Purpose	Recorded in Book of
Zerubbabel	535 BC	Rebuild the Temple	Ezra
Ezra	458 BC	Rebuild the City	Ezra
Nehemiah	445 BC	Rebuild the Walls	Nehemiah

- ① • **Ezra**
- Informational
  - Written by Ezra, the priest and scribe who led the second group of remnants back to Jerusalem after the Babylonian Captivity
    - Ezra is also credited with writing Chronicles and Nehemiah
    - Ezra 1:1-2 repeats the last verses in Chronicles (2 Chronicles 36:22-23)
  - Ezra means “helper”
  - In the Hebrew Bible Ezra and Nehemiah are ONE book (will be treated separately here)
  - Timeline Covered: 535-458 BC
    - The Book of Ezra records the events surrounding the 1st and 2nd group of Remnants returning under Zerubbabel and Ezra. (Nehemiah covers the 3rd group of Remnants to rebuild the walls around Jerusalem)
  - From a Historical Standpoint Ezra continues where Chronicles leaves off
  - From a Spiritual Standpoint Ezra demonstrates how God fulfilled his promise to return His people to the land after 70 years of exile
  - Major Divisions:
    - Restoration of the Nation’s Religious Center (1-6)
    - Reformation of the Nation’s Religious Life (7-10)



## • Historical (Content)

- Restoration of the Nation's Religious Center—The Temple (1-6)
  - Returning to the Land (1-2)
  - Rebuilding the Temple (3-6)
    - Work Begins
    - Work is Halted—(15 years)
      - Opposition:
        - Requested to assist in rebuilding but were denied
        - Complained to Persia
    - Work Continues (15 years later)
      - Ministry of Haggai and Zechariah assisted in encouraging the people to resume work on the temple
    - Work Completed
- Reformation of the Nation's Religious Life (7-10)
  - Ezra sent to Instructs the people (7-8)
  - Ezra Intercedes for the people (9)
  - Ezra Inspires (Revives) the people (10)

Ezra 10:1.

*While Ezra prayed and made confession, weeping and casting himself down before the house of God, a very great assembly of men, women, and children, gathered to him out of Israel, for the people wept bitterly.*



## • Theological

- Faithfulness of God to His covenantal promise
- Primary goal of restoring the worship by rebuilding the Temple (Physical and Spiritual Reform)
- Power of Prayer (Ezra 9)



## • Christological (How is Christ seen)

- Type: Ezra Focused the People's Faith and Christ is the Object of the People's Faith
- The return of Israel reconfirmed and regrouped the nation of Israel in preparation for the Messiah to come



- Hermeneutical
  - Ezra's prayer of Intercession in chapter 9 can be compared to Nehemiah's prayer in chapter 9 and Daniel's prayer in chapter 9
    - Ezra, Daniel, and Nehemiah all confessed National sin and plead for forgiveness
  - Northern Kingdom (10 Tribes) were taken into captivity by Assyria in 722 BC and were scattered, while the Southern Kingdom of Judah were captured by Babylon. Yet when the remnants returned there members of all 12 Tribes (not just Judah)



- Practical (What do we take away)
  - Ezra was zealous about building up the house of God and developing a heart of worship in the people
    - The Church today should be just as zealous about building up the Body of Christ and developing hearts for worship
    - Matthew 28:19-20  
*<sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*
  - Rebuilding the temple without Reforming the people would have been useless.
    - Getting cleaned up and going to church without cleaning our heart is meaningless
  - Example for the Believer:
    - Ezra:
      - Studied the law of God
      - Lived the law of God
      - Taught the law of God
    - We should:
      - Study the Word of God
      - Live the Word of God
      - Teach the Word of God

## • Nehemiah



### • Informational

- Name means “God is comfort”
- Written by Ezra
- Timeline Covered: 448 BC
  - Continuation of the events in the book of Ezra
  - Nehemiah leads the 3rd group of Remnants from Babylon to rebuild the Walls around Jerusalem
- Focus of the Book:
  - Book of Ezra stresses the work of the Levites
  - Book of Nehemiah stresses the work of the Laypeople
- Major Divisions:
  - Repairing the Walls (1-6)
  - Reviving the People (7-13)



### • Historical (Content)

- Repairing the Walls (1-6)
  - Intercession for the city
  - Inspection of the city
  - Prospering in the Work
  - Opposition to the Work
  - Completion of the Work (Walls done in 52 days)
- Reviving the People (7-13)
  - Commandments read (by Ezra)
  - Confession made (by the people)
  - Covenant renewed



### • Theological

- Sovereignty of God in returning Nehemiah to the land
- Opposition to the Work of God:
  - Both Ezra and Nehemiah record opposition when doing the work of the Lord
  - Ezra: Outward opposition
  - Nehemiah: Outward opposition and Inward
- Nehemiah 8-10 parallels Ezra 9-10
  - Covenant-renewal ceremony



- Christological (How is Christ seen)
  - Type: Nehemiah portrays Christ in willingness to leave his high position in order to bring about His work of restoration.  
Philippians 2:5-8.

*<sup>5</sup>Have this mind among yourselves, which is yours in Christ Jesus, <sup>6</sup>who, though he was in the form of God, did not count equality with God a thing to be grasped, <sup>7</sup>but emptied himself, by taking the form of a servant, being born in the likeness of men. <sup>8</sup>And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*



- Hermeneutical
  - Great themes found in the book:
    - Obedience to the Lord
    - Opposition
    - Sovereignty of God
    - Prayer (Nehemiah prays 11 times in the book)
    - Leadership



- Practical (What do we take away)
  - Faithfulness to God will always bring persecution and trials
  - Nehemiah: Example of a godly layperson
    - Had his heart in his work
    - Was a man of prayer
    - Engaged in self-denying labor
    - Was able inspire others
    - Was undisturbed by opposition
    - Was ready to give the credit to God
      - Nehemiah 2:8.  
*And the king granted me what I asked, for the good hand of my God was upon me.*
      - Nehemiah 2:18.  
*And I told them of the hand of my God that had been upon me for good*

- **Esther**



- Informational
  - Esther means “star”
  - Timeline Covered: 450-420 BC
    - Events take place during the time of Ezra
    - Esther does not add to the biblical timeline
  - The Name of God is never mentioned in the book, but the Hand of God is clearly visible
  - Recipients :
    - Ezra-Nehemiah: Written to the Exiles who returned
    - Esther: Written to the Exiles who **did not** return
  - Major People: Esther, Persian King Xerxes, Mordecai, and Haman
  - Major Divisions:
    - The Danger to the Jews (1-3)
    - The Deliverance of the Jews (4-10)



- Historical (Content)
  - The Danger to the Jews (1-3)
    - Choice of Esther as Queen of Persia
    - Conspiracy of Haman against the Jews
  - The Deliverance of the Jews (4-10)
    - Decision of Esther to speak for the Jews
    - Defeat of Haman and Exaltation of Mordecai
    - Defeat of the Enemies of the Jews



- Theological
  - Providential care of God for His own
    - Esther being chosen
    - Mordecai discovering the plot to kill the king
    - Casting lots to destroy the Jews
    - The king welcoming her and caring for her welfare
    - These only make sense through the providence of God



- Christological (How is Christ seen)
  - Esther pictured Christ in that she was willing to place herself in danger of death for her people





- Hermeneutical

- Explaining the absence of the name of God in Esther
  - Not Likely: Led to the creation of the Apocryphal book “Additions to the Book of Esther” that mentions God in the first verse
  - Not Likely: Fear of using God’s name in a document written in a foreign land
  - Possible: Name of God is missing but God is evident everywhere:
    - Providence of God
    - Prayers to God
    - Purim Festival instituted
- Parallels between Esther and Proverbs:
  - Esther 3:7 and Proverbs 16:33
    - *The lot is cast into the lap, but its every decision is from the LORD.*
  - Esther 5:9-14 and Proverbs 16:18
    - *Pride goes before destruction, and a haughty spirit before a fall.*
  - Esther 7:10 and Proverbs 11:8
    - *The righteous is delivered from trouble, and the wicked walks into it instead.*
  - Esther 5:1-4 and Proverbs 21:2
    - *Every way of a man is right in his own eyes, but the LORD weighs the heart.*



- Practical (What do we take away)
  - Influence of the godly upon the lost

- **Poetical**

- Represents the final major division of the Hebrew Bible:  
The Writings: Poetic and Wisdom literature
- Historical Overview:
  - Books of Genesis to Nehemiah span the entire history of the Old Testament. Poetical and Prophetical books fit within the history
  - Shift:
    - Chronology done
    - Communication begins
    - Before: Historical Books: God's Activity in the lives of the People
    - Now: Poetical Books: Man's Response to the Words and Deeds of God
    - Later: Prophetical Books: God's Speaking to man through His prophets
- Reflect the Spiritual experiences of the people
- Reflect 3 periods of poetic literature:
  - Patriarchal Period: Job
  - Davidic Period: Psalms
  - Solomonic Period:
    - Song of Solomon: A Young Man's Love
    - Proverbs: A Middle-aged Man's Wisdom
    - Ecclesiastes: An Old Man's Sorrow

- **Job**



- Informational

- Events Happened: Patriarchal Period (@2000 BC)
  - No mention of the Law of Moses
  - Names of places fit the time of Abraham
  - Social-unit of the clan is pre-Mosaic
  - Patriarchal name of God (the Almighty) is used over 30 times
  - Longevity of the life of Job (130 years) fits the period

- Challenging book:
  - Oriental book: Expressions of Eastern people
  - Poetic book
  - Difficult book: Addresses a hard question
- Poetic form does not disregard the historicity
  - Job was a real man
    - Ezekiel names him (Ezekiel 14:14-20)
    - James names him (James 5:11)
  - Job lived in a real place—Uz (Northern Arabia)
- Major Theme: How and Why do the Righteous Suffer
- Major Divisions:
  - Prologue (1:1-2:13)
  - Dialogue (2:14-42:6)
    - 3 Dialogues (4-27)
    - Where does Wisdom come from? (28)
    - 3 Monologues (29-41)
  - Epilogue (42:7-17)






- Historical (Content)
  - Prologue (1-2)
    - Job's Character: Godly ("blameless and upright")
    - Satan's Character: Accusing
    - Job's Suffering
      - Wealth taken away (in the form of possessions)
      - Family taken away
      - Health taken away
    - Response to Suffering:
      - Job did not Sin
      - Job's wife wants to harm him Curse God
      - Job's friends want to him to Confess but are there to Comfort him
        - Job 2:11-13.

*They made an appointment together to **come to show him sympathy and comfort him.***

*<sup>12</sup> And when they saw him from a distance, they did not recognize him. And they raised their voices and wept, and they tore their robes and*

*sprinkled dust on their heads toward heaven.  
13 And they sat with him on the ground seven  
days and seven nights, and **no one spoke a  
word to him**, for they saw that his  
suffering was very great.*

- Dialogue (3-27)
  - Lament by Job—Regrets the day of his birth (3)
  - Cycle 1: (4-14)
    - Eliphaz and Job’s Response
    - Bildad and Job’s Response
    - Zophar and Job’s Response
  - Cycle 2: (15-21)
    - Eliphaz and Job’s Response
    - Bildad and Job’s Response
    - Zophar and Job’s Response
  - Cycle 3: (22-27)
    - Eliphaz and Job’s Response
    - Bildad and Job’s Reponse
    - **Zophar is Silent**
  - Where does Wisdom come from? (28)
    - Why?
- Monologues (29-41)
  - Job (29-31)
    - Longs for the past
    - Laments the present
    - Ends with Legal indictment against God
  - Elihu (32-37)
    - Acts as a mediator (impartial witness)
      - Speaks on God’s behalf
      - Rebukes Job’s friends
      - Recommends Job should exalt God’s works (evident in nature) and fear Him
  - God (38-41)
    - 2 Divine speeches and 2 responses
    - God asks Job over 70 questions about:
      - Creation (Inanimate Life)

- Creation (animal life)
- Job's Response: Humbled
- Epilogue (42:7-17)
  - Job's Suffering
    - Wealth
    - Family
-  • Theological
  - God's Sovereign in his dealing with His people
  - Addresses the most difficult question: Why do bad things happen to good people?
-  • Christological (How is Christ seen)
  - Colossians teaches that Christ created all things and sustains all things (Colossians 1:15-19). When God asks Job where he was when the foundations were made, Christ was there
  - Christ suffered in way that we do so that he could comfort us in every way (Hebrews 2, 7; 1 Peter 2)
-  • Hermeneutical
  - Challenging to interpret some terms
    - More *hapax legomena* in Job than any other Old Testament Book (Words that occur only Once in the Bible)
  - Chiasm:
    - A. Prologue: Job blessed and righteous
    - B. Prologue: Job accused by Satan and destroyed
    - C. Dialogue: Job Laments (order to chaos)
    - D. Dialogue: Preventative chastening (Eliphaz's first speech)
    - E. Dialogue: Sin & retribution (Job's three friends speeches)
    - F. Wisdom is with God, not men (Job 28)**
    - E'. Dialogue: Sin & retribution (Job)
    - D'. Dialogue: Preventative chastening (Elihu)
    - C'. Dialogue: The LORD speaks (chaos to order)
    - B'. Epilogue: Job vindicated by the LORD and restored
    - A'. Epilogue: Job blessed and righteous

- Each Cycle of speeches and responses gets shorter until there is no final third speech by Zophar
- 👉 • Practical (What do we take away)
  - God asks Job 40+ Questions to reveal His character. You can Trust Him
  - Why?
    - How we often answer the Question (Inadequately)
      - In the complexity of planning and directing the lives of billions of people some bad things will necessarily happen
      - God will bring some good from this - Greater Good (“All things work together..”)
      - It is a mystery; we do not know the mind of God
      - God’s knowledge does not extend into the future, therefore God does not know what man will do and therefore He cannot stop him before he does it.
      - God is judging people for their disobedience to him
      - Human suffering provides a way for greater dependence or trust in God
      - The prospect of the greatness of heaven makes the sufferings of this world bearable and divine reward will outweigh any suffering we may bear now.
    - How does Job answer the Question?
      - That Satan might be silenced (1:9-11; 2:4-5)
      - That Job might see God (42:5)
      - That Job might learn to pray for, rather than lash out against the critics (42:10)
      - To demonstrate God’s sovereignty
    - How can we answer the Question?
      - God is God. We can Trust Him
      - He is with us
      - We can be there for others

- Job's friends
  - Came to comfort him (2:11)
  - Mourned with him (2:12)
  - Sat with him and said Nothing (2:13)
- Job's friends arguments faded away until they did not answer

## • Psalms



### • Informational

- Psalm = a poem sung to a musical instrument
- Hebrew title is "Tehilim" meaning "Praises"
- Written by:
  - David (73)
  - Moses (1) - Psalm 90
  - Asaph (12)
  - Korah's Descendants (10)
  - Solomon (12)
  - Heman (1)
  - Ethan (1)
  - About 50 Anonymous

### • C.S. Lewis:



“The Psalms must be read as poems, as lyrics, with all the license and all the formalities, the hyperbola, the emotion rather than logical connections, which are proper to lyric poetry.” If this is not recognized then our interpretations will be hopelessly inadequate. Studying poetry includes identifying figures of speech, literary structures and the prevalent use in Hebrew of what is called “parallelism.”

### • Types of Psalms:

- Praise Psalms
- Lament Psalms
- Hymn Psalms
- Royal Psalms

- Enthronement Psalms
- Wisdom Psalms
- Hallelujah Psalms
- Major Divisions:

Group	Contents	Thematic Focus
Book 1	Psalms 1-41	David in Exile
Book 2	Psalms 42-72	David's Kingship
Book 3	Psalms 73-89	Israel's Unfaithfulness
Book 4	Psalms 90-106	Israel in Exile
Book 5	Psalms 107-150	Restoration of Israel

- Psalm 1-2 introduce the 1st Book but also Introduce the entire Collection
- Each division concludes with a Doxology
- Psalm 145-150 conclude Book 5 and also Conclude the entire Collection



- Historical (Content) - Certain Notable Psalms
  - Psalm 1-2: Introduction to the entire book
  - Psalm 23: The Shepherd
  - Psalm 42-43: 3 Strophes each ending with similar phrase group these 2
  - Psalm 49-51: Connected with David's Sin with Bathsheba
  - Psalm 90: Psalm of Moses
  - Psalm 92-99: God's Kingship and Enthronement
  - Psalm 95-100: Collection of Praise Psalm
  - Psalm 119:
    - Acrostic Psalm: Each set of 8 verses begin with the same letter of the Hebrew Alphabet (Aleph—Tav)
    - Every verse in the Psalm mentions the Word of God
    - Topic of Each Acrostic section
      - First things First (1-8)
      - Starting Young (9-16)
      - Trials on the Way (17-28, 29-32)
      - In God's school (33-40)



- Finding God in His Word (41-48, 49-56, 57-64)
- Affliction (65-72, 73-80, 81-88)
- The Eternal Word (89-96)
- Loving God's Word (97-104)
- The Clarity of God's Word (105-112)
- Walking By His Word (113-120, 121-128)
- God's Wonderful Works (129-136, 137-144)
- Using God's Word in Prayer (145-152)
- Obedience while Waiting (153-160, 161-168)
- This Poor Sheep (169-176)
- Psalm 120-134: Songs of Ascent (as they ascended to Jerusalem to worship)
- Psalm 146-150: Final Hallelujah Psalms



• Theological

- Major Themes:
  - Sovereignty of God
    - God of Creation (33, 74, 89, 95, 14, 135, 136, 147, 148)
    - God of Israel (105-106)
    - God of Nations (33)
    - God who will establish His rule (2)
  - Attributes of God (100,107)
  - Davidic (7, 8, 89, 132)



• Christological (How is Christ seen)

- Jesus said the Psalms spoke of him  
Luke 24:44.

*Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."*

- Coming King (2)
- Crucified Savior (22)
- Shepherd (23)
- The Sacrifice (40)
- The High Priest (110)
- Prophetic Psalms
- Eschatological Psalms



- Hermeneutical
  - Interpretive Options:
    - Individually : Separate spiritual expressions
    - Liturgically : Used in Israel's worship
      - Sabbath worship read Pentateuch over 3 years along with a portion of the Psalms:
        - Genesis: Psalms 1-41
        - Exodus: Psalms 42-72
        - Leviticus: Psalms 73-89
        - Numbers: Psalms 90-115 [close to division]
        - Deuteronomy: Psalms 117-144
    - Collectively : Read as one book
      - Reason to believe that the order of each Psalm is intentional
  - Structure of a Lament Psalm:
    - The Introductory Cry
    - The Lament Proper: The reason for crying out
    - The Confession of Trust
    - The Petition Proper: Ask for help
    - Vow or Declarative Praise
  - Forms
    - Parallelism: Using two or more phrases to compare, contrast, or emphasize thoughts
      - Synonymous: Two consecutive lines close in meaning
      - Synthetic: Second line develops the thought of the first line further
      - Emblematic: One line conveys the point, the other line illuminates it by an image
      - Antithetical: Second line contrasts with the first
      - Climactic: Second line repeats first with exception of last phrase (which is changes)
    - Chiasms (82, 86, 92)
    - Acrostics (9-10, 25,34, 37, 111, 112, 119)

- Figures of Speech:
  - Simile: One thing resembles another ('Like' or 'As')
  - Metaphor: Implicit comparison
  - Personification: Giving personal characteristics to inanimate objects or animals
  - Anthropomorphism: The representation of God in the form or attributes of a man
  - Metonymy: Changing a word for another word associated with it ("My tongue will sing...")



- Practical (What do we take away)

- The Christian's:
  - Hymnal to assist us in our praise to God
  - Prayer Book to learn how to approach God
  - Training Guide for holy and righteous living
- Brian G. Toews:
 

"The book of Psalms instructs the reader concerning faith in God's person, works, and word that God will deliver the King and all blessed in him from their troubles and wicked enemies and bring them to Zion to the praise and glory of God"

- **Proverbs**



- Informational

- Written by:
  - Solomon (1:1)
    - Solomon spoke over 3,000 proverbs (1 Kings 4:32)
  - Hezekiah (25:1)
  - Lemuel (31:1)
  - Agur (30:1)
- Proverb means "a comparison"
  - Short saying based on practical experiences and universal in its applications
  - Characteristics:
    - Figurative
    - Practical

- Memorable
- Variety of Literary techniques
- Not Guarantees, But Guidelines
  - *“the code is more what you’d call ‘guidelines’ than actual rules”*  
(Pirates of the Caribbean)
- Good Advice, but not Exhaustive
- Timeline Covered: Written between 950-700 BC
- Major Themes:
  - Gain Wisdom and Reject Folly
  - Walk in Righteousness and Avoid Evil
- Major Divisions:
  - Preface (1:1-7)
  - Varying Discourses (1:8-9:18)
  - Proverbs of Solomon (10:1-22:16)
  - Sayings of the Wise 1 (22:17-24:22)
  - Sayings of the Wise 2 (24:23-34)
  - Proverbs of Solomon (25:1-29:27)
  - Sayings of Agur (30:1-33)
  - Sayings of Lemuel (31:1-31)



• Historical (Content)

- Preface (1:1-7)
- Varying Discourses (1:8-9:18)
  - Make a diligence search for Wisdom
  - Benefits of Wisdom
  - Wise Instruction of a Father
  - Exhortation to Fidelity
  - Warning Against Laziness
  - Warning Against the Adulteress
- Proverbs of Solomon (10:1-22:16)
  - Diligence
  - Reputation
  - Forgiveness

- Sayings of the Wise 1 (22:17-24:34)
  - Part 1 (22:17-24:2)
    - Wisdom is Pleasant
    - Wisdom is Worthwhile
  - Part 2 (24:23-34)
    - Wisdom is Prosperous
- Proverbs of Solomon (25:1-29:27)
  - The King
  - The Fool
  - The Wicked
  - The Stubborn
- Sayings of Agur (30:1-33)
  - Truth
- Sayings of Lemuel (31:1-31)
  - The Noble Wife



- Theological
  - True wisdom is based upon fear (reverential trust) in God



- Christological (How is Christ seen)
  - Jesus is Wisdom Perfected
    - Wisdom is Personified (Proverbs 8)
      - Wisdom is Divine (8:22-31),
      - Wisdom is the source of biological and spiritual life (3:18; 8:35-36),
      - Wisdom is Righteous and Moral (8:8-9),
      - Wisdom is available to all who will receive it (8:1-6, 32-35).
  - This wisdom became incarnate in Christ “in whom are hidden all the treasures of wisdom and knowledge”. Colossians 2:3.

*But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption*



- Hermeneutical

- Types of Proverbs:

- Comparative (synonymous) parallelism: the second line repeats the idea of the first line in different words.
- Contrasting (antithetic) parallelism: the second line is the opposite of the first line.
- Climactic (complementary) parallelism: repeats the thought of the first line and completes it.
- Completion (formal or synthetic) parallelism: continues the thought of the first line in the form of a result or a further description.
- KEY: Often the second line may expand the first, or complete it, define it, emphasize it, be more significant than it, enlarge on it, be the opposite of it, an alternative to it, or a counterpart of it.
- James L. Kugel: "A, and what's more, B"



- Practical (What do we take away)

- Teaches us:
  - The moral foundation of successful living
  - To give understanding and mental perception (Wisdom)
  - What is Good is also what is Right
  - To look at life Realistically

- Ecclesiastes



- Informational

- Written by Solomon
- Hebrew title (Qoheleth) means "assembling"
  - Has the idea of an old wise man gathering people around to hear his wisdom
- Timeline Covered: Written around 936 BC
  - Written during the later years of his life
- Key Question: Is Life Really Worth Living?

- Purpose:
  - Didactic: train upper class youths for service in the kingdom
  - To give a proper perspective on life in relation to God and earthly pursuits
- Perspectives:
  - Earthly Level: “Under the Sun”
  - Heavenly Level: Generosity of God
    - 12 times God is said “to give”
    - 7 times Man is said “to have received from God”
    - James 1:17.  
*Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change*
- Major Themes:
  - “Vanity” (Meaningless, worthlessness) of all earthly activities
  - Defend the life of faith in a generous God by pointing to the grimness of the alternative
  - Show the barrenness of life without a practical faith
- Major Divisions:
  - Futility of All Human Endeavor (1:1-11)
  - Futility of Human Achievement (1:12-2:17)
  - Futility of Human Labor (2:18-6:9)
  - Limitations of Human Wisdom (6:10-11:6)



- Historical (Content)
  - Futility of All Human Endeavor (1:1-11) - Building the Case
    - Everything seems futile
    - Generations come and go making no difference
    - Sun rises and sets
    - River runs to the sea yet does not fill the oceans
    - Everything seems tiresome

- No one seems satisfied
- Everything will be forgotten
- Futility of Human Achievement (1:12-2:17)
  - Seen through Personal Investigation
  - Seen through Personal Reflection (human wisdom)
  - Seen through Personal Experience (pleasure)
    - Pleasure
    - Alcohol
    - Great buildings, gardens, parks
    - Personal Indulgence
    - Sex
    - Massive wealth
    - International Reputation
    - Possessions
    - Music
    - Literature
    - Military Power
  - Seen through reflection on death
- Futility of Human Labor (2:18-6:9)
  - May be squandered by others
  - Can't alter God's providence (3:1-10)
  - Often motivated by inappropriate incentives
  - May not be able to enjoy the fruits
- Limitations of Human Wisdom (6:10-11:6)



• Theological

- True happiness is not found in what the world offers
- Fear of the Lord is the beginning of Wisdom
- God's Sovereignty
- Man's Depravity (7:29)
- Death's finality (3:17,20)



• Christological (How is Christ seen)

- Christ is the greatest good and ultimate satisfaction
- Christ is the "One Shepherd" from whom wisdom comes (12:11, cf. John 10:1; Colossians 2:3)





- Hermeneutical

- Key passage in setting focus Away from man's view and on God's:

Life is repetitious and appointed (3:1-10)

- "A time for everything"
  - It is Eternal
  - It is Immutable
  - It is Inscrutable
- 14 Opposites: Everything happens in its time  
*<sup>2</sup> a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted; <sup>3</sup> a time to kill, and a time to heal; a time to break down, and a time to build up; <sup>4</sup> a time to weep, and a time to laugh; a time to mourn, and a time to dance; <sup>5</sup> a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; <sup>6</sup> a time to seek, and a time to lose; a time to keep, and a time to cast away; <sup>7</sup> a time to tear, and a time to sew; a time to keep silence, and a time to speak; <sup>8</sup> a time to love, and a time to hate; a time for war, and a time for peace*



- Practical (What do we take away)

- View of the World vs Christian Worldview
  - Chicago Sewer Worker:

*"I digge de ditch to gette de money  
to buy de food to gette de strength  
to digge de ditch*

Clarence Darrow, lawyer:

*The statement in the Bible that best sums up my  
life... 'We have toiled all night, and have taken  
nothing'"*

- The value of aged wisdom
  - Lessons to be learned from our elders
  - Wisdom from parents

- Conclusion of the Book:
  - Live by Faith
  - Obey God
  - Enjoy the Blessings of God Today
  - He will take care of the Rest
  
- **Song of Solomon**
  - ① • Informational
    - Written by Solomon
    - Hebrew title is “Song of Songs”, meaning “The Finest Song”
      - Solomon composed over 1,000 Songs and this was his finest (1 Kings 4:32)
    - Timeline Covered: Written around 965 BC
      - Written during the early part of his life
      - At this point, Solomon had 60 wives and 80 concubines (6:8),
      - Later in his life, he would have 700 wives and 300 concubines (1 Kings 11:3).
    - Major Theme:
      - A Love Song reflecting the God’s View of Love and Marriage Between a Groom and His Bride
      - Celebrating the Physical Love between a man and a woman
      - The Love of Solomon for His Shulamite bride, and her deep affection for him
    - Major People:
      - The Bride (Shulamite Woman)
      - The Groom (Solomon)
      - The Chorus (daughters of Jerusalem) who are the Bride’s friends
    - Major Divisions:
      - A Courtship (1-3:5)
      - A Wedding (3:6-5:1)
      - A Maturing Marriage (5:2-14)



- Historical (Content)

- Courtship (1-3:5)
  - The Lover's Remembrances (1:2-2:7)
  - The Lover's Expression of Reciprocal Love (2:8-3:5)
- Wedding (3:6-5:1)
  - The Kingly Bridegroom (3:6-11)
  - The Wedding and First Night (4:1-5:1a)
  - God's Approval (5:1b)
- Maturing Marriage (5:2-14)
  - First Major Disagreement (5:2-6:3)
  - Restoration (6:4-8:4)
  - Growing in Grace (8:5-14)



- Theological

- The Proper Nature of the union between a man and a woman
  - Compassion
  - Physical Union
  - Love
  - Oneness
- Reaffirms monogamy and God's design



- Christological (How is Christ seen)

- Illustrates Christ's love for the church (seen as the Bride of Christ)



- Hermeneutical

- Interpretations:
  - Allegorical: Spiritual meaning
    - To the Jews: relationship between God and Israel
    - To the Church: relationship between Christ and the Church
  - Typical: A true love story but also a type of Christ and the Church
  - Drama: Like a Greek play
  - Literal: a love story between Solomon and his first love

- Practical (What do we take away)
  - Purpose: To show God's complete approval on a love and sexual relationship in proper Context
    - In Scripture Immorality is
      - One of the most common sins referred to
      - Addressed throughout the Law
      - Mourned about in Psalms
      - Warned about in Proverbs
    - Fitting that God would devote an entire book to what proper human expression of intimacy looks like

- **Prophetic Books**

- The Prophetic books do not add to the timeline represented in the Historical books.
- Platt reminds us to “remember that the prophets speak of both the near future and the ultimate future.”
- Historical Overview:



- Pre-Exile Prophets: Leading up to exile in Babylon
- Exile Prophets: During the exile
- Post-Exile Prophets: Following the exile back in Judah
- The Office of the Prophet
  - Prophet: One called and appointed by God to proclaim as a herald the message of God
  - Seer: One who is not deluded by external semblance or the deceitful appearances of the material world, but rather sees the issues of the world from the perspective of God
  - Man of God: A prophet belonging first and foremost to God, who is wholly devoted to His cause and enjoys His personal fellowship
- 17 Prophetic Books are Divided into:
  - 5 Major and 12 Minor Prophets
  - Pre-Exile, Exile, and Post-Exile Prophets
    - Pre: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Isaiah
    - Exile: Habakkuk, Jeremiah (with Lamentations), Daniel, Ezekiel, and Zephaniah
    - Post-Exile: Haggai, Zechariah, and Malachi
- The Standard Pre-Exile Prophetic Message:
  1. The Warning: You have broken the covenant. You better repent.
  2. The Judgment: No repentance?
  3. The Restoration: Hope beyond judgment.

- The first point expressed how extensively Judah and Israel had broken the covenant and is in need of repentance. The prophets point to a wide range of sins that Israel had committed and continued to commit. These sins were clearly listed in the Book of Deuteronomy and fall into three major groups or categories:
  - Idolatry:
    - Yahweh had told His people “I will be your God; you will be my people.”
    - Yet Israel, beginning with the golden calf (Exodus 32) continued to embrace the religious beliefs and practices of her neighbors.
  - Social Injustice :
    - God wanted His people to worship Him alone, but worship also involved a horizontal relationship by caring for His people.
    - In particular, the weaker individuals were to be cared for and justice provided for them.
    - Special care for widows, orphans, foreigners, and the poor.
    - The loss of care and concern for the weaker members of society was a serious violation of God’s covenant with Israel.
  - Reliance on religious ritualism:
    - Israel continued to practice idol worship they developing the thinking that just performing the rituals of worship was sufficient to please God.
    - The prophets point out that this reliance on ritualism is hypocritical.
- The second point instructed the people of Israel that if repentance was not made before a Holy God, judgment would come upon them. Sin would not go unpunished. Judgment would occur not only upon disobedient Israel, but also upon the nations of the world. God held

everyone responsible for their sin and response to God's mercy.

- The third point looked to a period of future restoration. Hope beyond the judgment for a glorious future restoration both for Israel/Judah and for the nations. The prophets proclaim that in the future there will be a new exodus (Isaiah), a new covenant (Jeremiah) and a new presence of Yahweh's indwelling spirit (Ezekiel and Joel).
- These three points reflect the main theme in most of the pre-exilic prophets. Amos uses points one and two declaring judgment but does not express the future hope. Joel has little to do with point 1.
- Obadiah, Nahum, and Jonah do not follow the standard three point message. They would preach judgment and/or repentance but no mention was given of the future hope.
- Prophetic Books represent a transition from non-literary to literary prophets
  - Non-literary prophets like Elijah and Elisha, who prophesied in the early Divided Kingdom period did not record their own writings
  - Elijah and Elisha's account are recorded in the books of 1 and 2 Kings
- Difference from other parts of Scripture in the types of Literature genre:
  - Oracles
  - Narrative prose
  - Poetry
  - Symbolism
  - Typology
  - Analogy
  - Dialogue
  - Apocalyptic

## THE TIMES OF THE PROPHETS

Historical Period	Prophet	Date of Ministry	Prophesied
Assyrian (Pre-Exilic)	Joel	830-810 BC	To Judah
	Jonah	780-760 BC	Against Nineveh
	Amos	760-750 BC	To Israel
	Hosea	760-722 BC	To Israel
	Isaiah	740-680 BC	To Judah
	Micah	735-690 BC	To Judah
	Nahum	630-610 BC	Against Nineveh
Babylon (Exilic)	Zephaniah	630-620 BC	To Judah
	Habakkuk	625-586 BC	To Judah
	Jeremiah*	625-586 BC	To Judah
	Ezekiel	595-570 BC	To Exile in Babylon
	Daniel	605-530 BC	In Babylon
	Obadiah	586 BC	Against Edom
Persian (Post-Exilic)	Haggai	520 BC	To Judah
	Zechariah	520-475 BC	To Judah
	Malachi	430-420 BC	To Judah

\*Includes the writing of Lamentations following the fall of Jerusalem in 586 BC



- Historical Context of the Prophets:
  - United Kingdom Period (1051-931 BC)
    - King Saul (1051-1011 BC)
    - King David (1011-971 BC)
    - King Solomon (971-931 BC)
  - Divided Kingdom Period (931-586 BC) - Pre-Exilic
    - Following the reign of Solomon the Kingdom divided into the Northern Kingdom of Israel and the Southern Kingdom of Judah
    - Northern Kingdom had 20 kings (all bad) from 931-722 BC when Assyria conquers Israel
    - Southern Kingdom had 20 kings (some good, some evil) until Babylon Captivity in 586 BC
    - Non-literary Prophets (Like Elijah and Elisha) minister to the Northern and Southern Kingdoms
      - Elijah from about 870-850 BC
      - Elisha from about 850-780 BC
  - Joel writes during the 8th century BC (830-810 BC)
  - Jonah writes against Ninevah, capital of Assyria (780-760 BC)
  - Jeroboam II (Northern Kingdom of Israel) (786-746 BC)
  - Amos prophesies against surrounding nations and primarily against Israel (760-750 BC)
  - Assyria under Tiglath Pileser III restores the strength of Assyria
  - Israel under King Pekah, allies with Syria (King Rezin) against Judah (Sryo-Ephriamite War)
  - King Ahaz (Southern Kingdom of Judah) under attack from Syria and Israel appeals to Assyria for help
  - Shalmeneser V (of Assyria) destroys Samaria and takes Northern Kingdom captive (722 BC)
  - Hezekiah becomes king in Judah (715-687 BC)
  - Isaiah prophesies in Judah (740-680 BC)
  - Micah prophesies in Judah (735-690 BC)

- Sennacherib (of Assyria) tries to extend control toward Judah
  - 701 BC siege on Jerusalem. Cannot take the city
  - God delivers Jerusalem (185,000 Assyrians killed)
  - Had Hezekiah shut up “like a bird in a cage”
  - 2 Kings 18-19 and Isaiah 36-39
- Manasseh (Hezekiah’s son) becomes king (687-642 BC)
  - Loyal to Assyria. Fought with them against Egypt in 667 BC
  - One of the worst kings of Judah
- Amon (Manasseh’s son) becomes king. Rules 2 years and is assassinated (642-640 BC)
- Josiah (Manasseh’s younger son) becomes king at age 18 (640-609 BC)
  - Restores worship of Yahweh
- Nahum prophesies against Ninevah (Assyria) (650-620 BC) - Judgment coming upon Assyria
- Zephaniah prophesies (630-620 BC)
- Assyria loses grip due to internal struggle and civil war
- Egyptians begin expanding influence into southern Judah
- Babylonians expand and challenge Assyria for control
  - Ninevah falls to Babylon in 612 BC
- Assyria forms alliance with Egypt to stop Babylon
  - Egyptian Pharaoh Neco II passes through Judah, defeats Judahites. Josiah is killed
  - Egyptians appoint Josiah’s son, Jehoahaz as king. 3 months later Egypt exiles him (to Egypt)
  - Jehoikim, brother of Jehoahaz, becomes king (609-598 BC)
    - Disastrous king
    - Undoes many reforms from Josiah
    - Clashes with Jeremiah over idolatry and social injustice (Prophesies in Judah (625-585 BC)
    - Stays loyal to Egypt until 605 BC

- Habakkuk prophesies in Judah (625-580 BC)...Asking God “How long will you wait until you judge...?”
- Babylonians crush Assyrian/Egyptian alliance at Carchemish in 605 BC
- Babylonians are led by Nebuchadnezzar
  - Jehoiakim’s loyalty shifts to Babylon
- 3 Waves of Deportation by Babylon
  - 1st Deportation to Babylon in 605 BC
    - Daniel and others are deported. (605-530 BC)
    - Egyptians fight Babylon at the Egyptian border. Nebuchadnezzar retreats to Babylon to reorganize army.
      - Jehoiakim switches loyalty back to Egypt
      - Babylon regroupes and Nebuchadnezzar moves against rebellious Jehoiakim
      - Arrives in Jerusalem in 598 BC
      - Jehoiakim dies (probably assassinated)
      - Jehoiachin (son of Jehoiakim) becomes king (598 BC)
  - 2nd Wave of Deportation in 597 BC
    - Ezekiel (a young man at the time) is among the deportees (Writes to exiles in Babylon around 595-570 BC)
    - Jeremiah stays in Jerusalem
    - Zedekiah (brother of Jehoiakim, uncle of Jehoiachin) is installed as puppet king (597 BC)
      - No concern for godly things
      - Jeremiah and king were in constant conflict
    - Uprising in Babylon in 595 BC
      - Judah, Edom, Moab, Ammon, Tyre and Sidon plan rebellion against Babylon
      - Jeremiah warns Zedekiah.
      - Nebuchadnezzar marched into Palestine to punish rebellion
  - 3rd Wave of Deportation in 586 BC
    - Begins the 70 years in exile

- Southern Kingdom of Judah is taken into captivity for 70 years (586-516 BC) - Exilic Period
  - City of Jerusalem is destroyed
  - Solomon's Temple is desecrated/destroyed
  - Jeremiah stays in Jerusalem
- Obadiah probably prophesies during reign of Jehoram, King of Judah around 850-840 BC)
- Gedaliah is appointed king by Babylon. (Not from the royal line)
  - Remnants of Judah assassinate Gedaliah
  - When Nebuchadnezzar responds, Jeremiah is forced to flee to Egypt with others
- Babylon is ruled by Nebuchadnezzar from 605-552 BC
  - Upon his death the empire begins to wane
- Persian empire rises to power (with Medes as allies)
  - King Cyrus captures Babylon in 539 BC
  - Persians rule Palestine for the next two hundred years until Alexander the Great (332 BC)
- Cyrus (Persian King) reverses Babylonians policy of deportation and allows Jews to return to homeland (538 BC)
- Several waves of remnants return under leadership of Sheshbazzar, Zerubbabel, Ezra and Nehemiah— Post-Exilic Period
  - 1st of the Remnants Return - Under Zerubbabel (538 BC). Rebuild the Temple
    - Haggai (520 BC)
    - Zechariah (520-475 BC)
  - 2nd of the Remnants Return - Under Ezra (460 BC), Restores proper worship
  - 3rd Remnant Return - Under Nehemiah (445 BC). Rebuild the walls around Jerusalem
    - Malachi (430 BC)

- **Major Prophets**

- 5 Major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel
  - Considered Major:
    - Because the length is Longer
    - Because the content is Broader
  - God chose to reveal more to the Major Prophets than He did to the Minor Prophets
  - Minor Prophets are not less Important
  - Minor Prophets are not less Inspired



- **Isaiah**



- Informational
  - Name means “Jehovah is Salvation”
  - Isaiah, son of Amoz: an influential family
  - Timeline Covered: 740-680 BC
    - Preached from Jerusalem during the Assyrian crisis
    - Connected to the reigns of Uzziah, Jotham, Ahaz and Hezekiah (Kings of Judah)
    - Historical background found in 2 Kings 15-21
  - Mini-Bible:
    - 66 Chapters (66 books in the Bible)
    - Chapters 1-39 correspond to 39 books of the Old Testament
      - Prior to the Messiah
    - Chapters 40-66 correspond to the 27 books of the New Testament
      - Coming of the Messiah
  - Major division between chapters 1-39 and 40-66.
    - Part 1: Judgment  
Speaks to the near future destruction of Israel by Assyria and Captivity of the South by Babylon. (Pre-Exilic)
    - Part 2: Hope  
Refers to the future restoration and return following the Babylonian Captivity (Post-Exilic)



- Historical (Content)
  - Covenant Lawsuit (1-3)
  - The Branch of Yahweh (4)
  - The Vineyard of Yahweh (5)
  - The Call of Isaiah (6) *“Whom shall I send?”*
  - The Coming Child - Near and Far Fulfillment (7-12)
  - Judgment upon the Nations (13-23)
  - Yahweh’s Judgment on the World (24-27)
  - Judgment followed by Deliverance (28-35)
    - New Covenant (33:31-34)
  - Hezekiah and the Assyrians: (36-39)
    - Three events described in these chapters are in reverse chronological order
      - Hezekiah and Sennacherib
      - Hezekiah’s Illness and Recovery
      - Hezekiah’s Misplaced Joy (Babylon is coming)
    - Chapter 39 closes with Hezekiah and Jerusalem delivered from the Assyrians and the Babylonians growing in power, chapter 40 opens to address the future exiles
  - Centers on the future hope and restoration for Israel and the nations (40-55)
    - The Greatness of God (40)
    - Cyrus (44-48)
    - The Four Servant Songs (42:1-4, 49:1-6, 50:4-10, 52:13-53:12)
      - The Servant is the crucial character in bringing about the future restoration and the “new things”
      - The Four Songs:
        - The Call of the Servant (42:1-4)
        - The Commission of the Servant (49:1-6)
        - The Commitment of the Servant (50:4-10)
        - The Career of the Servant (52:13-53:12)

- Who is the Servant?
  - The Ethiopian to Philip, “Who is the prophet talking about, himself or someone else” (Acts 8:32-34)
  - Israel ( or Jacob)
  - An individual or a group
  - The Messiah, Jesus
- Call to live righteously (56-66)
-  • Theological
  - Message of the book
    - Particularly: Salvation for Israel
    - Generally: Salvation for all Nations
  - Type: King of Babylon and King of Tyre
    - Chapter 14 is generally accepted to speak of the fall of Satan (along with Ezekiel 28),
    - Literally speak concerning the King of Babylon and King of Tyre
    - and only as a type when applied to Satan fall.
-  • Christological (How is Christ seen)
  - Pictures his:
    - Birth (7:14)
    - Life (61:1-2)
    - Death (52:13-53:12)
    - Resurrection (55:3)
  - Major Messianic Chapters: 7, 9, 50, 52, 53, 61
    - Jesus quotes Isaiah 61:1-2 in Luke 4:18-19 publicly declaring that he is the Messiah spoken of by the prophet Isaiah
    - Luke 4:17-21.

*17 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,<sup>18</sup> “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,<sup>19</sup> to proclaim the year of the Lord’s*

*favor.”<sup>20</sup> And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him.<sup>21</sup> And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”*

- Major Prophecies:
  - Born of a Virgin: Isaiah 7:14
  - Galilean Ministry: Isaiah 9:1,2
  - Heir to the Throne of David: Isaiah 9:7; 11:1,10
  - Will be spat on and struck: Isaiah 50:6
  - Disfigured, Rejected: Isaiah 53
  - Will bear our Sins and Sorrows: Isaiah 53:4,5
  - Silent before his accusers: Isaiah 53:7
- Individual Passages: 6:9-10, 7:14, 8:14, 9:1-2, 9:6-7, 9:7, 9:7, 11:1-2, 11:10, 11:10, 22:22, 25:8, 28:16, 35:5-6, 40:3-5, 42:1-4, 45:23, 49:6, 50:6, 50:6, 53:1, 53:3, 53:4-5, 53:7-8, 53:9, 53:9, 53:12, 55:3, 55:3, 59:20-21, 60:1-3, 61:1-2, 65:1, 65:2



- Hermeneutical
  - The threefold message of the prophets is seen in chapter 4:
    - Warning: Israel, you have sinned, Repent!
    - Judgment: Israel, because you have not repented, you will be judged (Assyria will overtake you) Judah, you will be spared from Assyria, but later disobedience will result in judgment (Babylon)
    - Restoration : Daughter of Zion, there will be a remnant. I will bring you back and restore you
  - The threefold message of the prophets is seen in the structure of Isaiah:
    - Focus on Judgment (contains glimpses of deliverance) (1-39)
    - Focus on Deliverance and Restoration through the Servant (contains glimpses of judgment) (40-55)
    - Focuses on Righteous living of a Restored People (56-66)



- Possible reference to the Trinity
  - Isaiah 6:3,8.
 

<sup>3</sup>“Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory!”

<sup>8</sup>And I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then I said, “Here I am! Send me.”



- Practical (What do we take away)
  - People are called to live:
    - Humbly
    - Faithfully
    - Righteously
  - Isaiah is:
    - The Reverent and Repentant Prophet
      - Isaiah 6:5.
 

*Woe is me! For I am a man of unclean lips, and I dwell in the midst of a people of unclean lips*
    - The Willing Prophet
      - Isaiah 6:8.
 


*And I heard the voice of the Lord saying, “whom shall I send, and who will go for us?” Then I said, “here am I! Send me”*

- **Jeremiah**



- Informational
  - Name means “Established by Jehovah”
  - Timeline Covered: 625-586 BC
    - Connected to the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah (Kings of Judah)
    - Contemporary of Nahum, Zephaniah, Habakkuk, Ezekiel, and Daniel
    - Covers the last 40 years of Judah’s history
  - His Calling:
    - Called into ministry during 13th year of Josiah’s reign.
    - Called to not take a wife (Jeremiah 16:2-4)

- We know more about this prophet than any other prophet
  - Protested the call of God (like Moses, Exodus 3)
    - Jeremiah 1:6.
 

*Then I said, 'Ah, Lord God! Behold, I do not know how to speak, for I am only a youth'*
  - Persecuted by his own family, townspeople and nation because of his message
- God showed him 2 things to underline the nature and importance of his calling:
  - An Almond Tree (1:11)
    - Flowers earlier than other trees, signifying the near fulfillment of God's promised judgment
  - A Pot of Boiling Water (1:13)
    - Tipping southward from the north it symbolized the Babylonian invasion
- Themes:
  - Judgment is imminent (1)
  - Religion without personal lifestyle of faith in God is disaster (7)
  - Personal repentance and faith are the basis of God's New Covenant (31:31-34)
-  Historical (Content)
  - Early Prophecies - Under Josiah and Jehoiakim (1-20)
    - Commission of Jeremiah (1)
    - Judah, God's Unfaithful Wife (2-6)
      - The call of Jeremiah
    - Judah, the Hypocrite (7)
      - But a child would be born
    - Judah, the Breaker of the Covenant (11-12)
    - Five Parables of Judgment (13-20)
  - Later Prophecies - Under Jehoiakim and Zedekiah (21-39)

- Captivity Predicted (21-29)
- Restoration Predicted (30-33)
- Captivity Anticipated (34-39)
- Prophecies After the Fall of Jerusalem (40-45)
  - Southwest
  - Southeast
  - North
  - East
- Prophecies Concerning Foreign Nations (46-51)
- The Fall of Jerusalem (52)



- Theological

- A few Prophecies:
  - Fall of Jerusalem
  - Destruction of the Temple
  - Cutting of the royal line of Jehoiachin
  - Babylonian occupation of Egypt
  - 70 Year Captivity of Judah in Babylon
  - Restoration after 70 years
  - Defeat of Babylon
  - Final Regathering of the people of Israel
  - Final Rebuilding of the land of Israel



- Christological (How is Christ seen)

- Fountain of the Living Waters (2:13; John 4:14)
- The Balm of Gilead (8:22)
- The Good Shepherd (23:4)
- The Object of the New Covenant (31, 33)
  - Presented in 31:31-34 against the backdrop of a broken covenant in chapter 11
  - Jesus inaugurates the New Covenant at the Lord's Supper (Luke 22:20)
  - Elements:
    - Characterized by internal change (written on their hearts)
    - Yahweh will forgive sins. No mention of need for sacrifices

- Hebrews cites Jeremiah 31:31-34, then spends 3 chapters discussing the implications:

- End of the Old Covenant
- End to Sacrificial System



- Hermeneutical

- Seven-fold topical division: Dorsey (UBS' A Handbook of Jeremiah)

A. God will Punish Judah (1:1-2:17)

B. The Lord reveals His plans for the fall of Judah (13:1-20:18)

C. God will judge and punish Judah and Jerusalem (21:1-29:32)

D. God will bring His people back to their land (30:1-33:26)

C' Jeremiah delivers messages to Zedekiah and the Rechabites (34:1-35:19)

B' Jeremiah suffers because he delivers the Lord's message (36:1-45:5)

A' God will punish the nations (46:1-51:64)

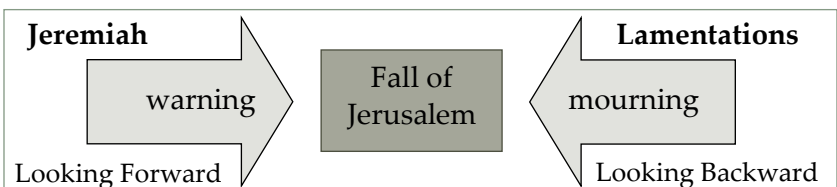
\*An appendix on the fall of Jerusalem (52:1-34)



- Practical (What do we take away)

- Sovereignty of God is seen
  - Potter's Clay (18)
- Restoration is possible for the repentant servant
- Jeremiah is:
  - The Reluctant Prophet (1:6)
  - The Empowered Prophet (1:9-10)
 

*I have put My words in your mouth. See, I have set you this day over nations and over kingdoms...*
  - The Empathetic Prophet (mourned for Jerusalem)



## • Lamentations



### • Informational

- Written by Jeremiah following the destruction of Jerusalem by Babylon
- J Daniel Hays:  
“A tragic, mournful cry, expressing grief over the fall of Jerusalem and the associated rupture of covenant fellowship with Yahweh”
- Lamentations = “Funeral poems”
- Timeline Covered: 586-585 BC
  - Jeremiah ends with Record of the Fall of Jerusalem
  - Lamentation opens with Mourning over the Fall of Jerusalem
- Key Passage: Lamentations 3:22-23.

*The steadfast love of the LORD never ceases; his mercies never come to an end; <sup>23</sup> they are new every morning; great is your faithfulness.*



### • Historical (Content)

- Poem 1 (Chapter 1) “How deserted lies the city, once so full of people”
  - Describes the lament over the destruction
  - Everyone weeps and there is no one to comfort her
- Poem 2 (Chapter 2) Focuses on Yahweh’s wrath
- Poem 3 (Chapter 3)
  - Terrible things that Jeremiah saw and endured
  - Jeremiah expresses faith in Yahweh’s love
- Poem 4 (Chapter 4)
  - Retelling the destruction
  - Alludes to the warnings of Deuteronomy 28:54-57
- Poem 5 (Chapter 5)
  - Recognizing the justice of God’s judgment
  - Yahweh is Sovereign and has the power to restore Israel
  - Ends with a humble call to God to restore and return His people (5:21)



- Theological

- Reveals the Suffering heart of God over sin



- Christological (How is Christ seen)

- Christ is the:
  - Afflicted of the Lord (1:12)
  - Despised of his enemies (2:15-16)
  - Laughingstock of the people (3:14)
  - Insulted One (3:19)
  - The Man of Sorrows acquainted with all our sorrows (Isaiah 53:3)
  - Jeremiah's weeping over the destruction of Jerusalem is a picture of Christ who wept over Jerusalem



- Hermeneutical

- Structure:
  - Each chapter is a separate poem
  - Verses in each chapter arranged in an Acrostic
    - They are not "hidden codes"
    - They are literary compositions in which the writer has used the letters of the Hebrew alphabet as the initial letters for a sequence of verses.
    - J.A. Motyer: "a poetic way of saying that a total coverage of the subject was being offered."
  - Purpose:
    - Aids in memorization
    - Contributes the overall message of the book
  - Total range of the alphabet to express Total grief



- Practical (What do we take away)

- Jeremiah's lamenting over the judgment of Judah represented God's mourning over a people who broke the covenant relationship with Him
- Jeremiah is:
  - The Weeping Prophet:
    - Weeps for the things that God weeps

- **Ezekiel**



- Informational

- Name means “Strength of God”
- “The Word of the Lord came to Me” (about 50 times)
- Timeline Covered: 595-570 BC
  - Contemporary with exile of King Jehoiachin in 597 BC
  - 1st Wave (605 BC): Daniel taken to Babylon
  - 2nd Wave (597 BC): Ezekiel taken to Babylon
  - 3rd Wave (586 BC): Jeremiah left in Judah
  - Daniel was deported in the 1st wave in (605 BC)
  - Historical background found in 2 Kings 15-21
  - Written to the people in Exile from Babylon
- Purpose:
  - Remind them of the Sins that brought judgment
  - Promote Repentance and Faith
  - Stimulate Hope and Trust
- Theme: “They Shall Know that I am the Lord (mentioned 63 times)
  - Right Now: You Do not Know the Lord
  - Right Now: You Do not Want to Know the Lord



- Historical (Content)

- Commission and Call of Ezekiel (1-3)
- Pronounce Judgment on Jerusalem and Judah (4-24)
  - 2 Signs
    - Sign of the Brick
    - Sign of Laying on his left and right sides
    - Sign of Unclean Food
    - Sign of Shaved head
  - 2 Messages
    - Judgment because of Idolatry
    - Judgment will be complete
  - 4 Visions
  - 4 Signs, 6 Messages, and 7 Parables
  - (Read like a Picture Book)

- Pronounce Judgment on Gentile Nations (25-32)
- Promise of Restoration (33-48)



- Theological

- Central teaching is emphasizing The Glory of God
  - Visions of the Glory of God
  - God's glory requires: Judgment on Sin



- Christological (How is Christ seen)

- Ezekiel anticipates Christ as:
  - The Glory of God (10:18-19)
  - Renewer of the Covenant (16:60)
  - Shepherd of the Flock (34:23)
  - Regenerator of Israel (35:25-26) (Spiritually)
  - Restorer of Israel (Physically to the land)



- Hermeneutical

- Interpreting Ezekiel 40-48
  - Spiritually: Symbolically fulfilled in the Church
  - Literally: Restoration of the Temple and Sacrificial System
- Visions, Parables, and Signs can be challenging:



- Practical (What do we take away)

- Focus of Judgment:
  - Most other prophets focus on the Moral failures
  - Ezekiel focuses on the Worship failures
    - Defiled their Worship
    - Defiled the Temple
    - Rendered Unclean
  - Emphasized by the powerful visions of the Glory (or Holiness) of God
    - Ezekiel fell on his face when he saw the Glory of God (1:28)
- Focus of the Prophet
  - Jeremiah Felt the weight of what he preached
  - Ezekiel Lived Out (pictured) what he preached
- Ezekiel was the Watchman Prophet (Ezekiel 3:17-21)
 

*<sup>17</sup> "Son of man, I have made you a watchman for the house of Israel. Whenever you hear a word from my mouth, you shall give them warning from me.*



- Daniel



- Informational

- Name means “God is my judge”
- Timeline Covered: 605-530 BC
  - Taken to Babylon in the 1st wave of deportation
  - Daniel saw the entire 70 years of Captivity
- Connection:
  - Ezekiel anticipated the restoration of the Temple
  - Daniel anticipated the restoration of the Nation
- Written in Hebrew and Aramaic (2:4-7:28)
- Theme: God is Sovereign over ALL the nations of the earth
- Major Divisions:
  - Historical (1-6)
  - Prophetical (7-12)



- Historical (Content)

- Stories about Daniel (1:1-6:28)
  - Daniel’s Commitment (1:1-21)
    - Daniel’s Captivity (1:1-7)
    - Daniel’s Purity (1:8-16)
    - Daniel’s Wisdom (1:17-21)
  - Nebuchadnezzar’s Dream of the Statue (2:1-49)
    - Failure of the Wise Men (2:1-11)
    - The King’s Anger and Daniel’s Intervention (2:12-16)
    - The Dream Revealed to Daniel (2:17-23)
    - Daniel’s Interpretation (2:24-45)
    - The King’s Honor of Daniel (2:46-49)
- The Golden Image (3:1-30)
  - The Royal Command (3:1-7)
  - Accusation of the Jews (3:8-12)
  - Jews on Trial (3:13-18)
  - The Fiery Furnace (3:19-25)
  - Nebuchadnezzar’s Recognition of God (3:26-30)

- Nebuchadnezzar' Dream of the Tree (4:1-37)
  - The Proclamation (4:1-3)
  - Summoning of the Wise Men (4:4-9)
  - The Dream (4:10-18)
  - Daniel's Interpretation (4:19-27)
  - The Fulfillment of the Dream (4:28-33)
  - Nebuchadnezzar 's Restoration (4:34-37)
- Belshazzar's Feast (5:1-31)
  - The Feast (5:1-4)
  - The Mysterious Handwriting (5:5-12)
  - Daniel's Interpretation (5:13-28)
  - Daniel Rewarded (5:29)
  - Belshazzar's Death (5:30)
- The Lion's Den (6:1-28)
  - Daniel's Position in Babylon (6:1-9)
  - Accusation and Punishment of Daniel (6:10-19)
  - Daniel's Deliverance (6:20-24)
  - Darius's Decree (6:25-28)
- The Visions of Daniel (7:1-12:13)
  - Vision of the Four Beasts (7:1-28)
    - The Vision (7:1-14)
    - The Interpretation (7:15-28)
  - Vision of the Ram and Goat (8:1-27)
    - The Vision (8:1-8)
    - The Interpretation (8:9-26)
    - Daniel's Sickness (8:27)
  - The Seventy Years (9:1-27)
    - Jeremiah's Seventy Years (9:1-3)
    - Daniel's Prayer (9:4-19)
    - Gabriel's Interpretation (9:20-27)
  - Vision of the End (10:1-12:13)
    - Introduction (10:1-3)
    - The Vision (10:4-8)
    - Daniel's Reception of the Revelation (10:9-11:1)

- The Kings of Persia (11:2)
- The Greek Period (11:3-20)
- Antiochus Epiphanes and the Final Conflict (11:21-45)
- The Last Things (12:1-13)



• Theological

- God's complete Sovereignty over all kingdoms of the earth.
  - Over the Nations (All kingdoms of the world)
    - Rise and Fall of empires
  - Over all People (every individual)
- God's complete Faithfulness to His people
  - He will preserve his people in a foreign land
  - He will return his people to the land
- Nebuchadnezzar's Golden Statue (2-3) and Daniel's Vision of the 4 Beasts (7) both represent present and future kingdoms

Empire	Nebuchadnezzar's Golden Statue	Daniel's Vision of 4 Beasts
Babylon	Head of Gold	Lion
Medes-Persian	Chest and Arms of Silver	Bear
Greece	Middle/Thighs of Bronze	Leopard
Rome	Legs of Iron	Beast with 10 horns



• Christological (How is Christ seen)

- Christ is:
  - The Stone who will crush the kingdoms (2:34-45)
  - The Son of Man (7:13)
  - The Ancient of Days (7:22)
  - The Coming Messiah (9:26)
- Christophany:
  - The 4th Man in the Fiery Furnace (3:25)
  - Vision of a man (10:2-9)



- Hermeneutical

- Chiasmic Division

- Introduction (1:1-28)
- First Chiasm (2:1-7:18) [Aramaic Portion of the book]
  - A. Four Empires and God's Coming Kingdom (2)
  - B. Trial by Fire and God's Deliverance (3)
  - C. A King Warned and Delivered (4)
  - C' A King Warned and Deposed (5)
  - B' Trial by Lion's Den and God's Deliverance (6)
  - A' Four Empires and God's Everlasting Kingdom (7:1-18)
- Second Chiasm (7:19-12:13)
  - A. Antichrist and the end times (7:19-28)
  - B. Persians and Greeks: Antiochus IV Epiphanes (8)
  - C. Prayer and heavenly intervention (9)
  - C' Prayer and heavenly intervention (10:1-11:1)
  - B' Persians and Greeks: Antiochus IV Epiphanes (11:2-11:35)
  - A' Antichrist and the end times (11:36-12:13)



- Practical (What do we take away)

- Daniel is the Revelation of the Old Testament
- History has a Goal. It is all His-Story
- Daniel teaches that Obedience to God can result in both:
  - The Favor of Man (rose to power in the kingdom)
  - The Fear of Man (persecuted for his faith)
  - The Favor of God (was protected from the Lions)
- The Effectiveness of Prayer:
  - To discover the will of God
  - To obtain courage to make a total commitment regardless of circumstances
  - To obtain assurance that God will be with those in danger even unto death
  - To confess one's own sins and the sins of one's people
  - To petition God for fulfillment of the prophecy

- **Minor Prophets**

- The 12 Minor Prophets were considered one book in the Hebrew Bible called “The Book of the Twelve”
  - Most modern scholarship analyze each book separately.
  - More recently a significance with the historical and canonical order has been seen.
  - Hosea serves as an introduction to the Book of the Twelve and the final verse of Hosea serves as a Motto for the collection:
    - Hosea 14:9.  
*Whoever is wise, let him understand these things; whoever is discerning, let him know them; for the ways of the LORD are right, and the upright walk in them, but transgressors stumble in them.*
  - Hosea open stressing the theme of the love of God (Hosea 1-3) and Malachi closes the unit with the same emphasis (Malachi 1:2)
  - Some Connections between adjacent books:
    - Joel 3:16 “Yahweh will roar from Zion” ties to Amos which opens with “Yahweh roars from Zion” (Amos 1:2)
    - Amos ends with judgment on Edom (Amos 9:2) and Obadiah focuses on the end of Edom
    - Obadiah focuses on the doom of Edom and Jonah expresses the mercy of Yahweh upon Nineveh even while Jonah wanted the same judgment that Obadiah pronounced.
    - Habakkuk ends with the prophet stating “Let all the earth be silent before Him” (Habakkuk 2:20) and early in Zephaniah the prophet declares “Be silent before Yahweh the Lord” (Zephaniah 1:7)
    - The last portions of Zechariah are called oracles and Malachi is introduced as an oracle.

- The Book of the Twelve follow the three point prophetic message:

The Book of the Twelve		
Prophet	Message	Period
Hosea	Warning	Pre-Exilic
Joel		
Amos		
Obadiah		
Jonah		
Micah		
Nahum	Judgment	Exilic
Habakkuk		
Zephaniah		
Haggai	Restoration	Post-Exilic
Zechariah		
Malachi		

- **Hosea**



- Informational

- Name means “Salvation”
- Timeline Covered: 760-710 BC
- Wrote to the Northern Kingdom (Israel)
  - Prophesied in the days of Jeroboam II (796-746 BC) of the Northern Kingdom of Israel and Kings Uzziah, Jotham, Ahaz and Hezekiah (Southern Kings) just prior to the Assyrian Captivity of the Northern Kingdom
- Contemporary to Amos and Jonah as well as Isaiah and Micah

- Assyria defeats Israelite/Syrian alliance in 734 BC and later captures Israel in 722 BC.
- The Message:
  - You (Israel) have sinned and you better repent
  - If you do not repent judgment will come
  - There is still hope for future restoration
  - The Charge against Israel: Idolatry, Social Injustice Religious Ritualism



- Historical (Content)
  - His Marriage (Chapters 1-3) Chiasm in the first three chapters outlines the message for the remaining parts of the book
    - A. Hosea's Marriage and Birth of Children (1:2-9)
    - B. Renewal of Covenant, Cancellation of Judgment (1:10-2:1) - Children's names
    - C. Yahweh's Judgment on Israel—using imagery of harlotry (2:2-4)
    - D. Indictment and Judgment because Israel has gone astray (2:5-8)
    - C<sub>1</sub> Yahweh's Judgment on Israel—using terms of Baal fertility cult (2:9-13)
    - B<sub>1</sub> Renewal of Covenant, Cancellation of Judgment (2:14-23) - Children names
    - A<sub>1</sub> Reunion of Hosea and his adulterous wife (3:1-5)
  - His Message (Chapters 4-14)
    - The Case against Israel - their Sin (4:1-6:3)
    - The Case against Israel - their Judgment (6:4-11:11)
    - The Case against Israel - their Restoration (11:12-14:9)



- Theological
  - God's unfailing love for unfaithful Israel



- Christological (How is Christ seen)
  - The Unfailing Love of Christ for His Bride (the Church) is seen in the Relentless Love of God for His Adulterous Wife (Israel)



- Hermeneutical
  - Hosea uses very vivid metaphors:
    - God: Lion, Leopard, Bear, Eagle, Husband, Parent
    - Israel: Adulterer, Snare, Senseless Dove, Faulty Bow
  - God instructed Hosea to marry a prostitute (a woman of whoredom).

Would God have really told someone to purposefully marry someone so “evil”?

- Hypothetical View: denies the real historical marriage. It is all just an allegory
- Idolatrous View: Gomer was an idol worshipper when she married Hosea
- Harlot View: Gomer was a harlot when Hosea married her (most literal view)
- Proleptic View: Gomer was pure at the beginning of the marriage but soon became unfaithful. She was impure in her heart which led her astray after marriage
- Mix of Harlot and Proleptic



- Practical (What do we take away)
  - Hosea’s marriage to a harlot vividly illustrates what our unfaithfulness to God is like
    - Boswell: “We don’t see the magnitude and ugliness of sin the way that God does, for if we did we would probably hate ourselves”

## • Joel



- Informational
  - Name means “Jehovah is God”
  - Timeline Covered: Early Pre-Exilic, around 830 BC
  - Wrote to the Southern Kingdom (Judah)
  - Written to warn of God’s judgment on Judah
    - Bad News : Judgment is coming
    - Good News : Promise of future blessing



- Theme/Message:
  - Written because of a locust plague.
  - The plague was only a forerunner of much greater judgment in the coming day of Yahweh.
  - This judgment would take the form of an invading army and devastating signs in the heavens followed by Divine judgment in the nations and blessing for Israel.



- Historical (Content)

- The Judgment
  - Plague of Locust (literal) - present day, and call to Repentance (1:1-20)
  - Plague of Locust (figurative) - coming Assyrian or Babylonian army) - future, and call to Repentance (2:1-17)
- The Response (by God)
  - Promise of Future Blessing (2:18-32)
  - Final Triumph of God in the Day of Yahweh (3:1-21)



- Theological

- Both a near and far view:
  - Literal plague (chapter 1)
  - Future Army (chapter 2)
- The army in chapter 2 is a foreign nation but described as God's army pointing to His Sovereignty (2:11,15)
 

*The LORD utters his voice before his army, for his camp is exceedingly great; he who executes his word is powerful. For the day of the LORD is great and very awesome; who can endure it?*
- Joel reminds his audience that the invading army is not happening by chance but according to the Sovereignty of God
- Prophecy of the coming of the Holy Spirit at Pentecost. (Joel 1:28-32) in Acts 2:16-20.

<sup>16</sup> *But this is what was uttered through the prophet Joel:*  
<sup>17</sup> *“And in the last days it shall be, God declares, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; <sup>18</sup>even on my male servants and female servants in those days I will pour out my Spirit, and they shall prophesy. <sup>19</sup>And I will show wonders in the heavens above and signs on the earth below, blood, and fire, and vapor of smoke; <sup>20</sup>the sun shall be turned to darkness and the moon to blood, before the day of the Lord comes, the great and magnificent day. <sup>21</sup>And it shall come to pass that everyone who calls upon the name of the Lord shall be saved.”*



- Christological (How is Christ seen)
  - The future of judgment of “The Day of the Lord” represents Christ in His:
    - Final slaughter of unbelievers (3:1-16)
    - Millennial Triumph and peace for Jerusalem (3:17-21)



- Hermeneutical
  - Chiasm:
    - A: Punishment: The Locust Plague (1:1-20)
    - B: Punishment: The Apocalyptic Army (2:1-11)
    - C. Transition: Repentance and introduction to Yahweh’s response (2:12-19)
    - B: Forgiveness: The Apocalyptic Army Destroyed (2:20)
    - A: Forgiveness: The Locust Ravaged Land Restored (2:21-27)



- Practical (What do we take away)
  - Presents the Plan of Salvation:
    - Sin
    - The Need for Repentance
    - Grace for Salvation
    - Blessing
    - Involvement of the Holy Spirit

- **Amos**






- Informational

- Burden Barrier"
- A shepherd (1:1; 7:14)
- Timeline Covered: 760-750 BC
  - During a time of prosperity before the destruction of Israel
  - During the reign of Jeroboam 2 in Israel
- Prophesied to the Northern Kingdom
- Message: (Standard Pre-Exilic)
  - You broke the Covenant and better repent
  - If you do not repent judgment will come
  - There is hope beyond the judgment



- Historical (Content)

- 8 Oracles of Judgment Against the Nations (1:1-2:16)  
[Declaring the Judgment]
  - Against Aram (1:3-5)
  - Against Gaza (Philistia) (1:6-8)
  - Against Tyre (1:9-10)
  - Against Edom (1:11-12)
  - Against Ammon (1:13-15)
  - Against Moab (2:1-3)
  - Against Judah (2:4-5)
  - Against Israel (2:6-16)
- 3 Discourses and 2 Woes (3:1-6)  
[Describing the Reasons for Judgment]
  - "Hear this Word" (3:1-15) against sons of Israel
  - "Hear this Word" (4:1-13) against women of Samaria
  - 1st Doxology (4:13)
  - "Hear this Word" (5:1-17) against leaders
  - 2nd Doxology (5:8-9)
  - First Woe (5:18-27)
  - Second Woe (6:1-7)
- 5 Visions  
[Describing the Extent of Judgments]
  - Vision of Locusts (7:1-3)

- Vision of Fire (7:4-6)
  - Vision of the Plumbline (7:7-9)
  - 1st Interlude (7:10-17)
  - Vision of Summer Fruit (8:1-3)
  - 2nd Interlude (8:4-14)
  - Vision of the Temple (9:1-4)
  - 3rd Doxology (9:5-6)
  - Restoration
-  • Theological
- 2 Great sins repeated throughout the book:
    - Religious Syncretism
    - Social Injustice
  - Connections to the 2 Great Commandments
    - Love the Lord your God
    - Love your Neighbor
-  • Christological (How is Christ seen)
- He is the Rebuilder of David's Tabernacle (9:11)
  - He is the Husbandman of His People (9:13)
-  • Hermeneutical
- Amos looks:
    - Around (other nations) (1-2)
    - Within (God's People) (3-6)
    - Ahead (Destruction and Restoration) (7-9)
  - Pattern of the Oracles given:
    - Introductory Formula "Thus says the Lord..."
    - Statement of Judgment
    - Indictment
    - Statement of Punishment
    - Concluding Formula "Says the Lord"
  - X/X+1 Formula
    - "Because they have committed three treaty violations-make that four..." (Amos 1:3)
    - Emphasizes completeness of his message

- Chiasm in Chapter 5
  - A. Lament (1-3)
  - B. Call to Seek the Lord (4-6)
  - C. Emphasis on Injustice (7)
  - D. Doxology (8)
  - C' Emphasis on Injustice (10-13)
  - B' Call to See the Lord (14-15)
  - A' Lament (16-17)



- Practical (What do we take away)
  - Sins listed against the other nations seem far worse than those listed for Israel
  - Amos uses the 3/4 Formula
    - Doesn't list 4 sins of the other nations
    - Does list 4 sins of Israel
      - Reason: Israel is the target and God considers them worse

## • Obadiah



- Informational
  - Name means "Worshipper of Jehovah"
  - Timeline Covered: 586 BC
  - Shortest book in the Old Testament, only 21 verses
  - Prophesied against Edom (descendants of Esau) shortly after the Fall of Jerusalem
  - A Key Passage: Obadiah 11.
 

*"On the day that you stood aloof, on the day that strangers carried off his wealth and foreigners entered his gates and cast lots for Jerusalem, you were like one of them."*



- Historical (Content)
  - The Coming Judgment on Edom (1-16)
  - The Coming Restoration of Judah (17-21)



- Theological
  - Justice of God
    - God will have ultimate victory over earthly powers
  - Faithfulness of God



- Christological (How is Christ seen)
  - Pictures Christ as the Savior and Possessor of the Kingdom (v21)



- Hermeneutical
  - Parallels between:
    - Obadiah 1-9
    - Jeremiah 49:7-16
  - Marked by repetitions, pronouncements of authority (“thus says the Lord”), and linking words to mark off each section of the book



- Practical (What do we take away)
  - Reiteration of the truth that pride goes before a fall. Obadiah declares that Edom stands judged because of their Pride.
  - Proverbs 16:18.  
*Pride goes before destruction, and a haughty spirit before a fall*

## • Jonah



- Informational
  - Name means “Dove”
  - Timeline Covered: 780-760 BC
    - Prophesied to Nineveh (in Assyria) during a time when they were a cruel, heartless people
  - Most known for being swallowed up by a great fish. Other places in Scripture where God used an animal:
    - Elijah’s ravens (1 Kings 17:6)
    - Balaam’s ass (Numbers 22)
    - The serpent in the Garden of Eden (Genesis 3)
  - The Message of Jonah:
    - The message was to the people of Nineveh but Israel also “got the message”
    - God clearly has concern for the whole world
    - God is sovereign over nature and all human affairs
  - “Salvation is of the Lord” (2:9)



- Historical (Content)
  - The Hebrew Sinner Saved (1:1-2:10)
    - Jonah's Disobedience (1:1-3)
    - Jonah's Punishment (1:4-16)
    - Jonah's Rescue (1:17-2:10)
      - God's Grace (1:17)
      - Jonah's Praise (2:1-9)
      - God's Last Word (2:10-11)
  - The Heathen Sinners Saved (3:1-4:11)
    - Jonah's Obedience (3:1-4)
    - Nineveh's Repentance (3:5-9)
    - Jonah's Rebuke (3:10-4:11)
      - God's Grace (3:10)
      - Jonah's complaint (4:1-3)
      - God's Last Word (4:4-11)



- Theological
  - Teaches the Universality of Salvation: available to all



- Christological (How is Christ seen)
  - Type:
    - Jonah in the belly of a great fish
    - Referenced by Jesus as a type for the three days he will spend in the grave before his resurrection (Matthew 12:39-40; 16:4; Luke 11:29)



- Hermeneutical
  - Similarities between Elijah-Elisha and Jonah:
    - Both flee
    - Both are faced with death
    - Both fall asleep into a deep sleep
    - Both sit under a tree and ask to die
    - Both are associated with a forty-day activity



- Practical (What do we take away)
  - If God asks us to do something, He will give us the strength to do it and be with us
  - Jonah was Fearful of Nineveh
  - Jonah was Hateful toward Nineveh (they deserve it)

## • Micah



- Informational
  - Name means “Who is like Jehovah”
  - Timeline Covered: 735-690 BC
    - Prophesied to Judah
    - Contemporary of Isaiah and Amos
  - The Message of Micah:
    - Does not call for repentance (like Amos, Hosea and Isaiah—his contemporaries)
    - Consists of 3 sermons (1-2; 3-5; 6-7)
      - Each include: message of Judgment and message of Future Hope



- Historical (Content)
  - Introduction (1:1)
  - Penalty and Promise (1:2-2:13)
    - Punishment to Come and the Reason why (1:2-2:11)
    - Promises of Safety and Liberation (2:12-13)
  - Hope Beyond Affliction (3:1-5:15)
    - Jerusalem’s Doom and Destiny (3:1-4:5)
    - Jerusalem’s Positive Role (4:1-5)
  - Grace Triumphant Over Sin (6:1-7:20)
    - Message of Reproof and Lament (6:1-7:7)
    - Confident Hope and Prayers (7:8-20)



- Theological
  - Hatred for Empty Religion (6:7)
  - Hatred for Social Injustice (6:8)
  - Pardoning Grace (7:18)
  - Faithfulness to His Covenants (7:20)



- Christological (How is Christ seen)
  - Most widely known verse in Micah: (5:2)

*But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from old, from ancient days.*





- Hermeneutical

- The beginning of each major division is marked with the imperative “Hear” (1:2; 3:1 and 6:1). Each division begins with an oracle of doom and closes with an oracle of hope.
- The book follows a characteristic pattern of threat/promise:
  - Doom and Hope (1:2-2:11 and 2:12-13)
  - Doom and Hope (3:1-12 and 4:1-5)
  - Hope in the midst of Distress (4:6-8)
  - Doom and Hope (4:9-10)
  - Doom and Hope (4:11-13)
  - Doom and Hope (5:1-6)
  - Hope in the midst of Distress (5:7-9)
  - Doom and Hope (5:10-14 and 5:15)
  - Doom and Hope (6:1-7:7 and 7:8-20)



- Practical (What do we take away)

- Hope:
  - Piper says:  
“The best sermon you preach yourself may be only three words long: HOPE IN GOD!”
  - Hope is:
    - The desire for something good in the future
    - The good thing in the future that we are desiring and waiting for
    - The reason why our hope might indeed come to pass
  - Hope is TRUSTING IN GOD! He’s Got This

- Nahum



- Informational

- Name means “Compassionate, Comforter”
- Timeline Covered: 630-610 BC
  - Preached against Nineveh



## • Historical (Content)

- Introduction (1:1)
- Announcement of Nineveh's Judgment (1:2-14)
  - The Awesome Terror of God's Judgment (1:2-6)
    - His Person as Judge (1:2-3)
    - His Action as Judge (1:4-5)
    - Your stance before Him as Judge (1:6)
  - The Target of God's Judgment (1:7-11)
    - Judgment in a Context of God's Care for His Own (1:7)
    - Judgment Directed Specifically against Assyria (1:8-11)
  - The Imminent Character of God's Judgment (1:12-14)
    - Judgment Now Despite Assyria's Strength (1:12)
    - Judgment Now as a Relief from Judah's Suffering (1:12-13)
    - Judgment Now as the Lord Has Decreed (1:14)
- Dramatic Depiction of Nineveh's Judgment (2:1-14)
- The Surety of Nineveh's Judgment (3:1-19)
  - Sure Because of their Sin (3:1-7)
  - Sure Just as No-Amon (Thebes) (3:8-13)
  - Sure Despite Their Strength (3:14-19)



## • Theological

- Justice of God in dealing with evil
- Goodness of God toward those who are righteous



## • Christological (How is Christ seen)

- Sees Christ as the Jealous God (1:2)
- Avenger of His Adversaries



## • Hermeneutical

- Two-fold division Chapter 1, Chapters 2 and 3
  - Each begins with the Theme stated
  - Each ends with a Report



## • Practical (What do we take away)

- Trust God to deal with those who sin against Him.

## • Habakkuk



### • Informational

- Name means “Embraced”
- Timeline Covered: 625-586 BC
  - Written shortly before the fall of Nineveh
  - Leading up to the attack on Jerusalem by Babylon
- Proclaims “The Day of the Lord” (along with Nahum and Zephaniah)
- Message: How do people get away with evil while God seems to do nothing?



### • Historical (Content)

- Heading (1:1)
- Habakkuk’s Opening Question (1:2-4)
  - Why doesn’t God do something about the injustice in Judah?
- Yahweh’s Answer (1:5-11)
  - I am doing something. I am raising up the Babylonians
- Habakkuk’s Response (1:12-2:1)
  - How can this be right? How can you use an evil greater than Judah?
- Yahweh’s Answer (2:2-2:20)
  - Wait, for judgment is certainly coming for them
- Habakkuk’s Praise (3:1-19)
  - I will wait for the judgment and rejoice in the Lord



### • Theological

- The Holiness and Justice of God
- He is:
  - The Salvation for the Anointed
  - The Destruction for the Wicked
- The Necessity of Faith for the Righteous
- The Just shall live by Faith (2:4)
  - Quoted 3 times in the New Testament (Romans 1:17; Galatians 3:11; Hebrews 10:38)



- Christological (How is Christ seen)
  - Pictured as:
    - The Holy One (1:12)
    - The One who justifies the righteous by Faith (2:4)
    - The One who will fill the earth with knowledge of the glory of the Lord (2:14)



- Hermeneutical
  - The entire book is composed as dialogue between God and Prophet.
    - Other prophets record a One-Way communication between God and Prophet



- Practical (What do we take away)
  - God will do something about human Sinfulness

## • Zephaniah



- Informational
  - Name means “Hidden by Jehovah”
  - Timeline Covered: 630-620 BC
    - Contemporary of Habakkuk and Nahum
  - Major Theme: “Day of the Lord”



- Historical (Content)
  - Universal Judgment (1:1-3:8)
  - Oracles Against Nations (1:4-3:7)
    - Against Judah (1:4-2:3)
    - Against Philistia (2:4-7)
    - Against Moab and Ammon (2:8-11)
    - Against Ethiopia (2:12)
    - Against Assyria (2:13-15)
    - Against Jerusalem and Judah (3:1-7)
  - Universal Judgment (3:8)
  - Promises of Salvation (3:9-20)
    - Salvation of the Nations (3:9)
    - Salvation of Judah (3:10-20)



- Theological
  - Stresses Judgment of God
  - The Day of the Lord: (occurs 23 times in the book)
  - Faithfulness to those who call upon Him (3:20)



- Christological (How is Christ seen)
  - Seen as: the Righteous Lord, Witness against the Nations, and the King of Israel



- Hermeneutical
  - Pattern:
    - Opens with: Idolatry, Wrath, Judgment
    - Closes with: True worship, Rejoicing, Blessing



- Practical (What do we take away)
  - God will judge those who:
    - Mix the Worship of God with other religions (Syncretism)
    - Reject God completely
    - Identify with the heathen

## • Haggai



- Informational
  - Name means “Festal”
  - Timeline Covered: 520 BC
    - One of 3 post exile prophets (with Zechariah and Malachi)
    - People had returned from exile but stalled work on Rebuilding the Temple
  - Theme: Misplaced Priorities



- Historical (Content)
  - Word of Reproof: Rebuild the Temple (1)
  - Word of Support: About the Temple’s Substance (2:1-9)
  - Word of Blessing: About the Temple’s Sanctity (2:10-19)
  - Word of Promise: Trust in the Lord (2:20-23)



- Theological

- Dissatisfaction and lack of Discipline resulted in the people not keeping their Priorities right
  - Not being blessed domestically
  - New Temple did not have the “glory and splendor” of Solomon’s Temple
- Remember: the significance of the Temple in the lives of the Israelites



- Christological (How is Christ seen)

- Seen as the Restorer of the Temple’s Glory (2:7-9)
- A Signet ring for Israel(2:23)



- Hermeneutical

- H-Z-M (Haggai, Zechariah, Malachi)
  - 3 final books of Old Testament develop thematically through rhetorical questions and answers:
    - Begins: Sermons of Haggai
    - Continues: Sermons of Zechariah
    - Ends: Sermons of Malachi



- Practical (What do we take away)

- God blesses His people when they put Him first
- Do not grow weary in the service of the Lord
- God’s promises for tomorrow become the foundation for our confidence for today.

- **Zechariah**



- Informational

- Name means “Remembered by Jehovah”
- Timeline Covered: 520-475 BC
  - Preached to those who had returned from exile
  - Contemporary of Haggai
- Message is very similar to Haggai



- Historical (Content)

- Zion’s Sanctuary (1-6) - 8 Visions
- Zion’s Services (7-8) - 4 Messages
- Zion’s Savior (9-14) - 2 Burdens



- Theological
  - Centrality of the Temple of God to Spiritual restoration
  - Providence of God in bringing them back to their land
  - Preeminence of the Messiah in the future



- Christological (How is Christ seen)
  - The Angel of the Lord (3:1)
  - The Righteous Branch (3:8)
  - Coming King (9:9)
  - The Crucified Savior (12:10)
    - God Speaking of Himself being Crucified:  
*“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.*”



- Hermeneutical
  - Repetition:
    - “The Word of the Lord” (13 times)
    - “The Lord of Hosts” (53 times)
    - Stress the idea of preparing for the coming Messiah in both of His advents.



- Practical (What do we take away)
  - Israel need to be reminded how to live in preparation for the Coming of the Messiah
  - We need to be reminded how to live in preparation for the Return of the Messiah

## • Malachi



- Informational
  - Name means “My Messenger”
  - Timeline Covered: 430-420 BC
    - Final prophet of the Old Testament period
    - Prophesied 100 years after Haggai and Zechariah
  - Under Nehemiah, there had been a period of revival (Neh. 10:28-39), but the priests and the people had

grown cold in their walk with God and had become external and mechanical in their observance of the law



• Historical (Content)

- Religious Decline (1:1-2:9)
- Social Debasing (2:10-16)
  - Idolatry
  - Divorce
- Moral Defection (2:17-3:6)
- Material Dissipation (3:7-18) - Robbing God (no tithes)



• Theological

- Without Purity in God's people there will be Purging by God's hand



• Christological (How is Christ seen)

- The Messenger of the Covenant (3:1)
- The Refiner's Fire (3:2)
- Sun of Righteousness (4:2)



• Hermeneutical

- Contains 6 disputes between the Lord and His people concerning their idolatry
  - The Lord Confronts His people
  - The People Question the Lord
  - The Lord Responds to the people



• Practical (What do we take away)

- Exhortation about not letting your Faith grow cold and your Worship become mechanical



## New Testament Survey

- Informational
  - Collection of 27 books
  - Nine authors but ONE Divine author
  - Written in Koine (“common”) Greek
  - Written over a span of less than 100 years
  - Three Characteristics of the literature:
    - Historical Accuracy
    - Textual Authenticity
    - Divine Authority
- The Old Testament served:
  - For Historical Information
  - For Moral Lessons
  - For Character Studies
  - For Examples in Life
  - For A Deeper Purpose:
    - To Reveal how God Redeems His people for His Kingdom
    - To Reveal how God is Restoring His people to Himself
    - To Reveal how He is Recreating us in His Image
  - The Old Testament is: Incomplete and finds its understanding in message of the New Testament

Old Testament	New Testament
Anticipation of Christ	Realization of Christ
He is Coming	He has Arrived
He is Prophesied	He is Present
He is in Shadow	He is in Substance
He is found in Type	He is found in Truth

- Historical Overview:



- **The Gospels**

- Informational
  - Gospel means “Good News”
  - 4 Books: Matthew, Mark, Luke, John
  - These four books form a backbone for the rest of the New Testament (foundational)
- 2 Questions:
  - Why are there 4 Gospels?
  - Why are 3 so similar? (Matthew, Mark, and Luke)

Synoptic Gospels	Autoptic Gospel
Matthew, Mark, Luke	John
Public Ministry	Private Ministry
Galilean Ministry	Judean Ministry
Parables	No Parables
Human Side	Divine Side
Earthy Aspect	Heavenly Aspect

- Synoptic Gospels
  - Means “see the same”
  - Mark is the primary Source:
    - 97% of Mark’s words are in Matthew
    - 88% of Mark’s words are in Luke
    - Matthew and Luke both used Mark as a source for their account but included their own personality, style, and focus on their works

- Four Gospels: Four Portraits of Christ
  - Addressed and focused on different people, the Gospel message is Universal
  - 4 Distinct yet Complementary accounts of Jesus
    - Witnesses to an event:
      - Each has a Perspective
      - Each has a Piece of the whole
  - Portraits:
    - Matthew: King of the Jews (The Messiah)
    - Mark: Suffering Servant
    - Luke: Son of Man
    - John: Son of God
  - Seen in Ezekiel Vision of the Glory of God:
    - 4 Creatures each with 4 faces:
      - Ezekiel 1:10.
 

*As for the likeness of their faces, each had a human face. The four had the face of a lion on the right side, the four had the face of an ox on the left side, and the four had the face of an eagle.*

        - One face like a Lion
        - One face like an Ox
        - One face like a Man
        - One face like an Eagle
  - Seen in Revelation Vision:
    - 4 Living Creatures around the Throne of God
      - Revelation 4:6-7.
 

*And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: <sup>7</sup> the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight.*

        - One like a Lion
        - One like an Ox
        - One like a Man
        - One like an Eagle

- Seen in the Genealogies in the Gospels:
  - Matthew: Traces back to Abraham through David



- Given in 3 sets of 14 names  
(In Hebrew the name David has a numerical value of 14)
- Shows His Royalty
- Mark: No Genealogy because a servant's ancestry is unnecessary
- Shows His Humility
- Luke: Traces back to Adam (1st Man) shows His Humanity
- John: Eternal
  - "In the beginning was the Word and the Word was with God and the Word was God" (1:1)
  - Shows His Divinity



King



Genealogy traces back to David and Abraham



Servant



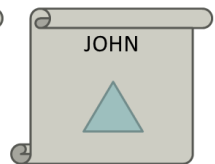
No genealogy because a servant's ancestry is unnecessary



Man



Genealogy traces back to Adam



God



"In the beginning was the Word and the Word with God..."

- **Matthew**



- Informational

- Composition:

- Written by Matthew:
  - Jewish Tax collector
  - Disciple of Jesus
- Written in 70-80 AD, Soon after the Destruction of the Temple
- Written to: The Jewish Christians to connect Christ to the Old Testament promises of a coming Messiah
  - 9 times the phrase “that what was spoken through the prophet might be fulfilled” used

- Structure:

- Not Chronological
- Arranged Topically (often grouped by types of content)
- Series of alternating Narratives and 5 Discourses
  - Sermon on the Mount (5-7)
  - Commissioning of the Twelve (10)
  - Parables of the Kingdom (13)
  - Community Life (18)
  - Woes and Olivet Discourse (23-25)

- Key Theme: Jesus is the King of the Jews

- Matthew 21:5.

*“Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, the foal of a beast of burden.’”*

- Key Sayings:

- 9 Beatitudes
- 45 Parables (13 unique to Matthew)



- Historical (Content)

- Appearance of the King (1-4:11)

- Genealogy of the King (1:1-1:18)
- Birth and Early Life of the King (1:18-2:23)
- Beginning of the Ministry of the King (3:1-4:11)

- Baptism
- Temptation
- Proclamation of the King (4:12-11:1)
  - [Public Ministry]
    - Disciples Chosen
    - 1st Discourse: Sermon on the Mount (5-7)
    - 2nd Discourse: Commission the Twelve (10)
- Responses to the King (11:2-20:34)
  - [Shift to Private Ministry]
    - Rejection by Israel
    - Acceptance by Disciples
    - 3rd Discourse: Parables of the Kingdom (13)
      - Parable of the Sower
      - Parable of the Weeds
      - Parable of the Mustard Seed
      - Parable of the Leaven
      - Parable of the Hidden Treasure
      - Parable of the Pearl of Great Price
      - Parable of the Net
    - Transfiguration (17)
    - 4th Discourse: Community Life (18)
- Rejection of the King (21:1-28:20)
  - [Passion]
    - Triumphal Entry (21:1-11)
    - Passion Week (2:12-
    - 5th Discourse: Olivet Discourse (Time of the End) (24-25)
    - Trial, Crucifixion, and Burial of the King (26:1-27:66)
    - Resurrection of the King (28:1-15)
    - Command of the King (28:16-20)
    - The Great Commission :
 

*<sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*



## • Theological

- Matthew Links the Old Testament to the New
  - Old Testament: Waiting for the Messiah
  - New Testament: Arrival of the Messiah
- Trinity:
  - Baptism of Jesus: (3:16-17)

*<sup>16</sup> And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; <sup>17</sup> and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."*
  - Great Commission: (28:18-20)

*<sup>18</sup> And Jesus came and said to them, "All authority in heaven and on earth has been given to me. <sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."*



## • Christological (How is Christ seen)

- Jesus is the King of the Jews (the Messiah)
  - Begins: Genealogy tracing him back to David and Abraham ( Lineage of a King)
  - Repeated references to the Kingdom of Heaven
  - Denunciation of the Jewish Religious Leaders
  - Emphasis on fulfillment of Old Testament Prophecies
    - 129 References to Old Testament from 25 of 39 books
    - 15 times he uses of the word "fulfill"
  - Ends: "All authority in heaven and earth has been given to me" ( Authority of a King)
- Matthew is the only book where Jesus calls the Church by name (16:18; 18:17)



- Hermeneutical
  - Structure Signals:
    - “from that time Jesus began to...”
      - Marks the beginning of Jesus’ ministry (4:17)
      - Marks the beginning of his journey to Jerusalem to suffer and die (16:11)
    - “And it came about when Jesus finished these words...” (End of each of the 5 discourses)
      - First Discourse (7:28)
      - Second Discourse (11:1)
      - Third Discourse (13:53)
      - Fourth Discourse (19:1)
      - Fifth Discourse (26:1)
  - Chiastic Structure:
    - A. Narrative: Early Life of Jesus
      - B. 1st Discourse: Sermon on the Mount
        - C. Narrative:
          - D. 2nd Discourse: 12 Commissioned
            - E. Narrative: Rejection of the Kingdom
              - F. 3rd Discourse: **Parables of the Kingdom (13)**
                - E’ Narrative: Jesus Opposed and Confessed
                  - D’ 4th Discourse: Community Life
                    - C’ Narrative: Confronts Israel
                      - B’ 5th Discourse: Judgment on Israel
                        - A’ Narrative: Passion, Death, and Resurrection of Jesus



- Practical (What do we take away)
  - As the first Gospel (not written but in order of placement) it best connects the Old Testament with the New
  - Matthew’s central theme is that salvation history reaches its Goal and Purpose in Jesus the Messiah



- **Mark**



- Informational

- Composition:

- Written by John Mark:
  - Close ministry partner with Peter
  - Considered by many to be Peter's Gospel account
  - Began 1st missionary journey with Paul
- Written in 65-70 AD, First Gospel written
- Written to: The Gentile Christians in Rome

- Structure:

- Most Chronological of the Gospels
- Arranged Topically : for effect
  - Begins with healings and exorcisms
  - Continues with controversies
  - Parables grouped together
- Vivid descriptions of people and events

- Key Theme: Jesus is the Suffering Servant

- Only Gospel calling him a Carpenter (stress work)

- Key Verse: Mark 10:45

*For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."*

- Key Sayings:

- 18 Miracles
- 4 Parables
- 1 Major Discourse
  - Matthew emphasizes what Jesus Said
  - Mark emphasizes what Jesus Did

- Keep Up: 42 times he says "And Immediately"

- Almost half of the Gospel devoted to the Passion week (8:27-16:8)

- Mystery Man in the Garden? - Possibly Mark

- "a young man, wearing nothing but a linen garment, was following Jesus. When they seized him, he fled naked, leaving his garment behind" (14:51-52)



- Historical (Content)

- Follows the pattern of Peter's Sermon  
Acts 10:36-42.

<sup>36</sup> *As for the word that he sent to Israel, preaching good news of peace through Jesus Christ (he is Lord of all),*

<sup>37</sup> *you yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: <sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and with power. [Mark 1:1-20]*

*He went about doing good and healing all who were oppressed by the devil, for God was with him. [1:21-10:52]*

<sup>39</sup> *And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. [11-14]*

*They put him to death by hanging him on a tree, [15]*

<sup>40</sup> *but God raised him on the third day and made him to appear, <sup>41</sup> not to all the people but to us who had been chosen by God as witnesses, who ate and drank with him after he rose from the dead. <sup>42</sup> And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. [16]*

- The Service of the Servant (1:1-8:26)
  - His Ministry (1-3)
  - His Message (4-6:29)
  - His Miracles (6:30-8:26)
- The Sacrifice of the Servant (8:27-15:47)
  - Foretold: The Passion (8:27-13:37)
  - Focused: (14)
  - Fulfilled: (15)
- The Sovereignty of the Servant (16)
  - In Resurrection (16:1-8)
  - In Appearing (16:9-14)
  - In Ascending (16:15-20)



## • Theological

- Peter's Confession is the turning point of the Gospel
  - "You are the Christ" (8:27-29)
- The Kingdom of God is a central message in the book
  - The Kingdom Present :
    - Those who will see the kingdom of God come (9:1)
  - The Kingdom Future :
    - Those who will drink again in the Kingdom of God (14:25)
  - The Kingdom is realized not through Conquest but through Sacrifice



## • Christological (How is Christ seen)

- Jesus is the Suffering Servant
  - Begins: No genealogy (Lineage of a Servant)
  - Starts with submitting himself to baptism
  - Emphasizes his works of healing others
  - Ends: the Lord worked with them and confirmed the message by accompanying signs (Work of a Servant)



## • Hermeneutical

- Intercalation ("sandwiching")
  - Placing of one event between the beginning and end of another for the purpose of interpreting the middle event by the surrounding one.
  - Example: Cleansing of the Temple between the Cursing of the Fig Tree (11:12-25)
    - Suggests that the withering of the Fig Tree, like the temple clearing, represents God's judgment against Israel for its unbelief
- Others:
  - Raising Jairus' Daughter between the Healing of the Woman with blood disease (5:21-43)
  - Rejection of Jesus by his family between the rejection of Jesus by his people (3:20-35)

- Execution of John the Baptist between commissioning of the Twelve (6:7-30)
- Connections Between Stories:
  - Mark uses connections between narratives that might not be chronological to explain a teaching.
  - Example: Mark 8:14-21 and 8:22-26
    - First story is about Jesus healing a blind man.
    - Second story is about a dialogue with the disciples where Jesus asks “Who do people say that I am”
    - Connections:
      - Jesus heals the man partially at first, then wholly the second time. First he saw people that looked like trees. Then he saw clearly. Why?
      - Not the benefit of the blind man, but for the disciples.
      - The dialogue with the disciples asks the question about who people thought Jesus was (some say you are Elijah, or one of the prophets...) and then asks who they think he is. Peter replies that he is the Christ.
      - Some saw Partially : Jesus is a prophet, a Man of God
      - Others see Clearly : He is the Christ
- Fond of Threes:
  - 3 Boat Scenes
  - 3 times Jesus predicts his death and Resurrection
  - 3 times Jesus finds Disciples sleeping in garden
  - 3 times Peter denies Jesus
  - 3 hour intervals are mentioned during the Crucifixion



- Practical (What do we take away)
  - Discipleship
    - “Following Jesus is responding to a call to commitment, taking up our crosses and following him. To be first, Jesus says, you must be last. To be a leader, you must become a slave. To live, you must die.” (Mark L Strauss)
    - The Disciples of Jesus serve primarily as Negative models.
    - Jesus serves as the Positive and Perfect model of a servant

- **Luke**



- Informational
  - Composition:
    - Written by Luke:
      - Gentile ministry partner with Paul
      - Doctor and Historian
        - Lots of historical notes and dates
      - Longest book in the New Testament
      - Combined with Acts: More material than the Apostle Paul
    - Written in 60-61 AD
    - Written to: Theophilus (“lover of God”) and Gentile Christians in Rome
  - Key Theme: Jesus is the Son of Man
  - Key Verse: Luke 19:10.  
*For the Son of Man came to seek and to save the lost.”*
  - Key Sayings:
    - 20 Miracles (6 unique)
    - 35 Parables (19 unique)
  - Luke’s genealogy (chapter 4) which traces from Jesus back to Adam has 2 interesting aspects:
    - Traces from Jesus to Heli (Mary’s father)
    - Listed backward, ending with Adam to emphasize the humanity of Jesus



- Historical (Content)
  - Prologue (1:1-4)
  - The Infancy of the Son of Man (1:5–2:52)
    - Two Pregnancies predicted (1:5-56)
      - The Prediction of John’s Birth (1:5-25)
      - The Prediction of Jesus’ Birth (1:26-38)
      - The Visit of Mary with Elizabeth (1:39-56)
    - Two Sons Born (1:57–2:52)
  - The Preparation of the Son of Man for Public Ministry (3:1–4:13)
    - Preparation by John the Baptist (3:1-20)
    - Preparation by Jesus’ Baptism (3:21-22)
    - Preparation by Jesus’ Pedigree (Genealogy) (3:23-38)
    - Preparation by Jesus’ Temptation (4:1-13)
  - The Son of Man’s Galilean Ministry (4:14–9:50)
  - The Son of Man’s Journey to Jerusalem (9:51–19:27)
  - The Son of Man’s Jerusalem Ministry (19:28–21:38)
    - The Triumphal Entry into Jerusalem (19:28-44)
    - Religious Opposition in the Temple (19:45–21:38)
  - The Death and Resurrection of the Son of Man (22:1–24:53)
    - The Preparation for Death (22:1-53)
    - The Death of Jesus (22:54–23:56)
    - The Burial of Jesus (23:50-56)
    - The Resurrection of Jesus (24:1-53)
    - The Empty Tomb (24:1-12)
    - The Women at the Tomb (24:1-8)
    - Peter at the Tomb (24:9-12)
    - Jesus Appears on the Road to Emmaus (24:13-35)
    - Jesus Appears to the Disciples in Jerusalem (24:36-43)
    - The Final Commission (24:44-49)
    - The Ascension (24:50-53)



## • Theological

- Peter's Confession is the turning point of the Gospel (just like in Matthew and Mark)
- Repeated emphasis on the Salvation provided for all mankind by the Son of Man
  - Luke's genealogy reflects God's Interest in salvation of all
  - Central theme of the birth is the Arrival of God's salvation (Hymns focus on the Salvation of God)
  - Coming of the Holy Spirit is the key Sign of the coming salvation
  - Account of the Emmaus disciples confirms that the death and resurrection of Christ is the Fulfillment of God's purpose in salvation that began in the Old Testament



## • Christological (How is Christ seen)

- Jesus is the Son of Man
  - Begins: Genealogy back to Adam (Lineage of Man)
  - Traced through Mary (biological parent)
  - Includes more details of his birth and young life than any other Gospel
    - Before his Birth
    - His Birth
    - His Circumcision
    - His Dedication
    - His Early Youth
  - Ends: Appearance to the Disciples, he points out his bodily resurrection: Flesh and Blood (Body of a Man)
- In Luke, Jesus' humanity has the same qualities and effect as seen with Daniel:
  - Favor with God
  - Favor with Man

- Luke 2:40.  
*The child grew and became strong, filled with wisdom, and the favor of God was upon him.*
- Luke 2:52.  
*Jesus grew in wisdom and in favor with God and man*

- Rejection by Man



- Hermeneutical
  - Travel Narrative takes 10 chapters (Chapters 10-19) while Mark takes 1
  - 4 Hymns in the Birth Narratives:
    - The Magnificat (1:46-55): By Mary
    - The Benedictus (1:68-75): By Zechariah
    - Gloria in Excelsis (2:14): By Angels
    - The Nunc Dimittis (2:29-32): By Simeon



- Practical (What do we take away)
  - As the “Perfect Man”, Christ provides us with the perfect example to follow.

- **John**



- Informational
  - Composition:
    - Written by Apostle John, a disciple of Jesus
      - “the disciple whom Jesus loved”
    - Written in 70-90 AD, Last Gospel written
    - Written to: The World
  - Key Theme: Jesus is the Son of God
  - Key Verses:
    - John 3:16  
*“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.*
    - John 10:10.  
*I came that they may have life and have it abundantly.*
  - Key Word: Believe (98 times)



- Key Actions: 7 miracles before the resurrection and 1 after (not including the resurrection itself (5 unique), No parables
  - Missing: Baptism, Temptation, Transfiguration, and Lord's Supper are missing
  - Unique: Nicodemus, Samaritan Woman, Raising Lazarus, Washing the disciple's feet, and the High Priestly Prayer (John 17)



- Historical (Content)
  - Prologue: The Logos as God and Man (1:1-18)
    - The Deity of the Logos (1:1-5)
    - The Humanity of the Logos (1:6-18)
      - The Witness of John (1:6-8)
      - The Light: Rejected and Received (1:9-13)
      - The Incarnation of the Logos (1:14-18)
  - The Son of God's Manifestation to the Nation: The Book of Signs (1:19–12:50)
    - In (Perea and) Galilee: First Cycle/Initial Ministry (1:19–2:12)
    - In Jerusalem and Judea: First Cycle/Seeking a Sign (2:12–3:36)
    - In Samaria: Gentile Response (4:1-42)
    - In Galilee: Second Cycle/Healing the Official's Son (Second Sign) (4:43-54)
    - In Jerusalem and Judea: Second Cycle/Sabbath Controversy (5:1-47)
    - In Galilee: Third Cycle/Signs Given (6:1-71)
    - In Jerusalem and Judea: Third Cycle/Hostility Peaks (7:1–11:57)
    - In Jerusalem: The Final Manifestation (12:1-50)
      - Preparation: The Anointing at Bethany (12:1-11)
      - The Triumphal Entry into Jerusalem (12:12-19)
      - The Request of the Greeks to See Jesus (12:20-22)

- Jesus' Prediction of his Death (12:23-36)
  - Unbelief of the Jewish Leaders Culminated (12:37-50)
- The Son of God's Ministry to His Disciples  
The Book of Glory ,(13:1-17:26)
  - Jesus Ministering to His Disciples (13:1-16:33)
    - In the Upper Room (13:1-14:31a)
    - On the Way to Gethsemane: Final Instructions (14:31b-16:33)
  - Jesus Praying for His Disciples (In Gethsemane) (17:1-26)
    - Prayer for Himself: Glory (17:1-5)
    - Prayer for His Disciples: Unity/Safety (17:6-19)
    - Prayer for All Believers: Unity (17:20-26)
- The Son of God's Suffering and Glory (18:1-20:31)
  - The Suffering (18:1-19:42)
    - The Arrest of Jesus (18:1-11)
    - The Trials of Jesus (18:12-19:16)
    - The Death of Jesus (19:17-42)
    - The Glory (20:1-31)
      - The Empty Tomb (20:1-9)
      - Post-Resurrection Appearances (20:10-29)
        - To Mary Magdalene (20:10-18)
        - To His Disciples (20:19-23)
        - To Thomas (20:24-29)
      - Purpose of the Gospel (20:30-31)
  - Epilogue: (21:1-25)
    - Jesus' Appearance by the Lake of Tiberias (21:1-14)
    - Jesus' Reinstatement of Peter (21:15-23)
    - Commendation of the Gospel (21:24-25)



• Theological

- Purpose of the Book: That people would believe in Christ: (an evangelism book)

- John 20:30-31.

*<sup>30</sup> Now Jesus did many other signs in the presence of the disciples, which are not written in this book; <sup>31</sup> but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.*

- People are either “of God” or “of the World”

- Children of Light (of God)

- Believe in the Son
- Walk in the Light
- Live by the truth
- Have eternal life now
- Will never perish
- Are from above

- Children of Darkness (of the World)

- Reject the Son
- Walk in Darkness
- Follow the Lie
- Are condemned already
- Abide in God’s wrath
- Are from the earth

- Jesus is Equal to the Father: (1:1; 8:58; 10:30)

- In Essence
- In Nature
- In Character

- The Father is greater than Jesus (14:28)

- In Function
- In Office
- In Position



- Christological (How is Christ seen)
  - Jesus is the Eternal Son of God
    - Begins: “In the beginning was the Word” (Eternal)
    - Includes declarations of deity: 7 “I Am”s
      - I Am the Bread of Life (6:35, 41, 48, 51)
      - I Am the Light of the World (8:12; 9:5)
      - I Am the Door (10:7,9)
      - I Am the Good Shepherd (10:11,14)
      - I Am the Resurrection and the Life (11:25)
      - I Am the Way, the Truth, and the Life (14:6)
      - I Am the True Vine (15:1-5)
    - Ends: Thomas declares: “My Lord and my God” (20:28) (Declaration of Deity)
  - Jesus replied, “Before Abraham was, I AM” (8:58) recalls Yahweh’s self-identification in Exodus 3:14
  - John highlights the Incarnation using 7 signs to demonstrate His deity:
    - Changing water into wine (2:1-11)
    - Healing the nobleman’s son (4:46-54)
    - Healing the paralytic (5:1-9)
    - Feeding the 5,000 (6:1-14)
    - Calming the Storm (6:16-21)
    - Healing the blind man (9:1-7)
    - Raising Lazarus (11:38-45)
      - Occurs shortly before his Passion Week and prompts religious leaders to plot to kill Jesus



- Hermeneutical (Getting Greeky)
  - John 1:1 - Is Jesus God, or a god?  
*In the beginning was the Word, and the Word was with God, and the Word was God*
  - According to Daniel B Wallace:
    - Nominative case is the case that the subject is in. When the subject takes a verb like “is” then another noun also appears in the nominative case—the predicate nominative.

- In English the subject and predicate nominative are distinguished by word order (the subject comes first). Not so in Greek.
- Since word order in Greek is quite flexible and is used for emphasis rather than for strict grammatical function, other means are used to distinguish subject from predicate nominative.
- Generally speaking, when a word is thrown to the front of the clause it is done so for emphasis.
- When a predicate nominative is thrown in front of the verb, by virtue of word order it takes on emphasis.
- In John 1:1c, The English versions typically have, “and the Word was God.”  
But in Greek, the word order has been reversed. It reads,  
καὶ θεὸς ἦν ὁ λόγος (and God was the Word. )
- We know that “the Word” is the subject because it has the definite article, and we translate it accordingly: “and the Word was God.”
- Questions: Why was θεός thrown forward?
- Answer: The emphatic position stresses its essence or quality:  
“What God was, the Word was”  
is how one translation brings out this force.
- Its lack of a definite article keeps us from identifying the person of the Word (Jesus Christ) with the person of “God” (the Father).
- The word order tells us that Jesus Christ has all the divine attributes that the Father has
- Lack of the article tells us that Jesus Christ is not the Father.
- Jesus Christ is God and has all the attributes that the Father has. But he is not the first person of the Trinity. All this is concisely affirmed in  
καὶ θεὸς ἦν ὁ λόγος. (and God was the Word)

- Practical (What do we take away)
  - The Gospel of John is a perfect book to use in Introducing someone to Christ:
  - Declares His Divinity
    - John 1:1  
*In the beginning was the Word and the Word was with God, and the Word was God*
  - Declares His Love for the World
    - John 3:16.  
*For God so loved the World that He gave His only Son, that whoever believes in Him should not perish but have eternal life*
  - Declares the Need to be Born Again
    - John 3:3.  
*...unless one is born again he cannot see the kingdom of God*
  - Declares the Means of Salvation (belief)
    - John 3:36.  
*Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.*
  - Declares His Exclusivity for Salvation
    - John 14:6.  
*I am the Way, and the Truth, and the Life, no one comes to the Father except by me*
  - Declares the Permanency of Salvation to those who believe
    - John 6:37.  
*All that the Father gives me will come to me, and whoever comes to me I will never cast out.*

- **Historical**

- **Acts**



- Informational

- Composition:

- Written by Luke as a sequel to his Gospel
  - Luke: What Jesus Began to do
  - Acts: What Jesus Continued to do
- Written in 61-62 AD
- Written to: Theophilus (as was Luke)

- Key Theme: The Gospel spreads Universally through the Church in the power of the Holy Spirit
- Key Verse: Acts 1:8

*but you will receive power, when the Holy Spirit has come upon you and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the earth*

- Structure:

- It could be organized Personally : Centering on Peter and Paul (2 sections)
- It could be organized Geographically : (Three sections)
  - The Witness of Church in Jerusalem (1-7)
  - The Witness of the Church in Judea and Samaria (8-9)
  - The Witness of the Church to the Ends of the Earth (10-28)
- It could be organized according to Luke's Progress Reports (7 Sections)

- Acts is a book of:

- History
- Fulfillment:
  - John 14:12.

*"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.*

- Matthew 16:18.

*And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.*

- Growth (2:47; 5:14; 6:7; 9:31)
- Great Sermons
  - 3 Sermons by Peter (2:14-41; 3:12-26; 10:23-43)
  - 1 Sermon by Stephen (7:1-53)
  - 4 Sermons by Paul (13:14-49; 14:14-18; 17:16-31; 20:7)
- No Conclusion: The work of the Church continues until Jesus returns



- Historical (Content)

- Book One: The Birth of the Church in Jerusalem (1:1–2:47)
  - Prologue (1:1-2)
  - Anticipation: From Resurrection to Pentecost (1:3-26)
    - From Resurrection to Ascension: Christ's Forty Day Ministry (1:3-11)
    - From Ascension to Pentecost: The Apostles' Ten Day Wait (1:12-26)
  - Realization: The Day of Pentecost (2:1-41)
    - The Descent of the Spirit (2:1-13)
    - The Response of the Apostles: Speaking in Tongues (2:1-4)
    - The Reaction of the Crowd (2:5-13)
    - The Proclamation of Peter (2:14-39)
  - Conclusion of Book One (2:42-47)
- Book Two: The Expansion of the Church in Jerusalem (3:1–6:7)
  - A Healing by Peter and Its Consequences (3:1–4:31)
  - Community and Discipline (4:32–5:11)

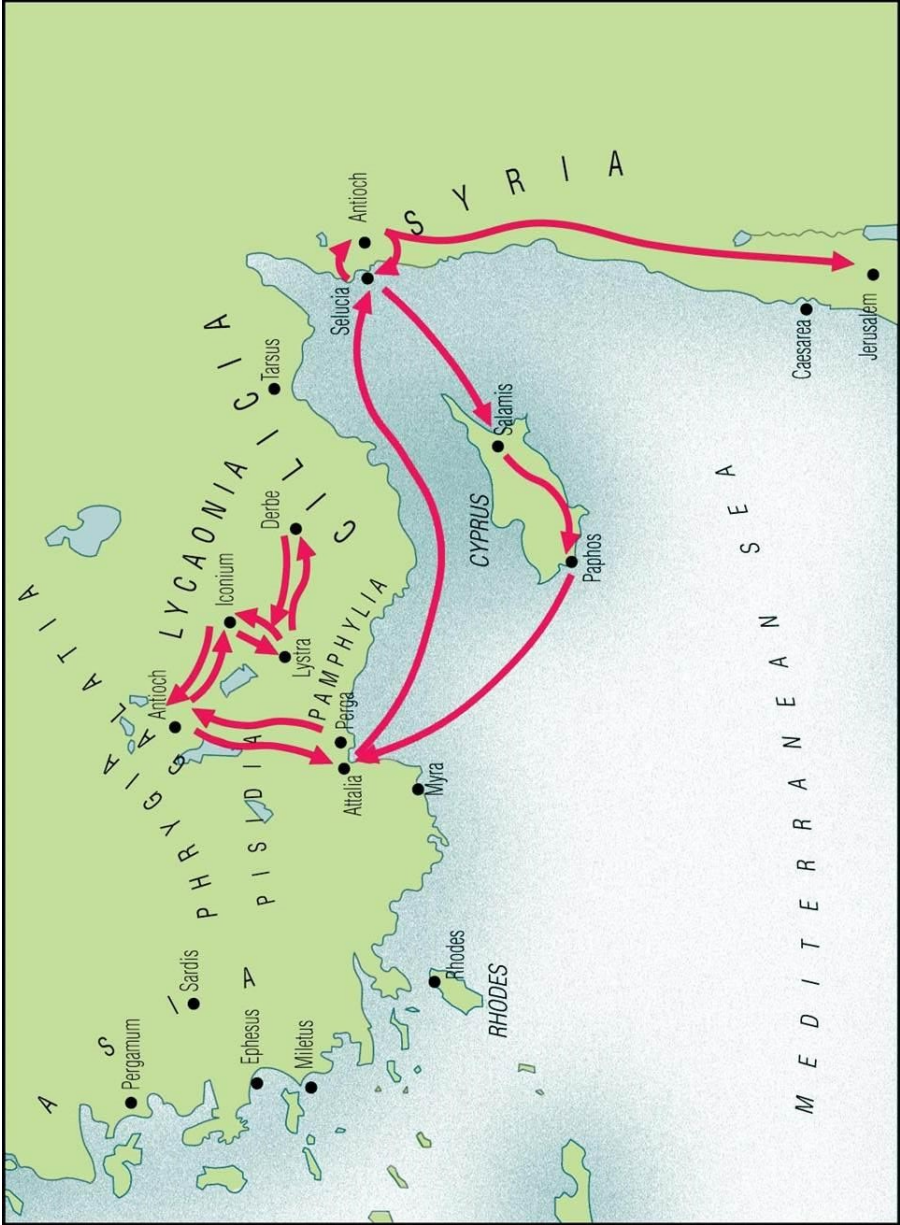


- Healings by the Apostles and their Consequences (5:12-42)
- Community: Distribution and Administration (6:1-6)
- Conclusion of Book Two (6:7)
- Book Three: The Extension of the Church to Judea and Samaria (6:8–9:31)
  - Stephen’s Martyrdom (6:8–8:1a)
    - His Arrest (6:8-15)
    - His Defense (7:1-53)
    - His Death (7:54–8:1a)
  - Philip’s Ministry (8:1b-40)
    - Setting: The Persecution by Saul (8:1b-3)
    - Philip in Samaria (8:4-25)
    - The Activities of Philip (8:4-8)
    - The Response of Simon (8:9-13)
    - The Coming of Peter and John (8:14-25)
    - Philip and the Ethiopian on the Road to Gaza (8:26-39)
    - Philip on the Coast of Palestine (8:40)
  - Saul’s Conversion (9:1-30)
    - Setting: On the Road to Damascus (9:1-2)
    - The Conversion of Saul on the Road (9:1-9)
    - The Coming of Ananias in Damascus (9:10-19)
    - The Confrontations with the Jews in Damascus (9:20-25)
    - The Coming of Saul to Jerusalem (9:26-30)
  - Conclusion of Book Three (9:31)
- Book Four: The Extension of the Church to Antioch (9:32–12:24)
  - The Preparation of Peter for the Gentile Mission (9:32–10:48)
  - The Preparation of the Leaders of the Jerusalem Church for the Gentile Mission (11:1-18)

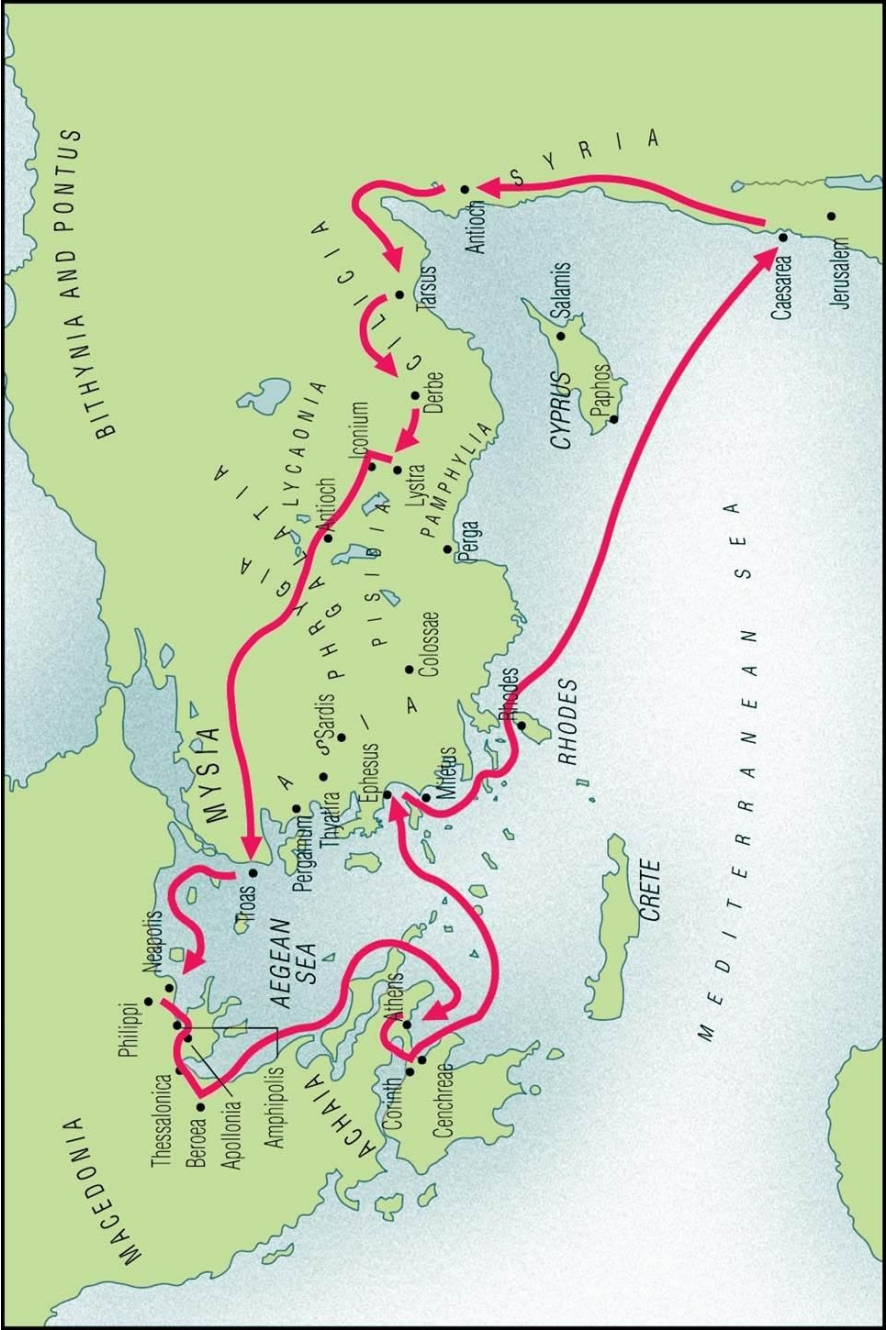
- The Preparation of the Church at Antioch for the Gentile Mission (11:19-30)
  - The Birth of the Church in Antioch (11:19-21)
  - The Response of Jerusalem to Antioch: The Sending of Barnabas (11:22-24)
  - Barnabas and Saul at Antioch (11:25-26)
  - The Response of Antioch to Jerusalem: The Sending of Barnabas and Saul (11:27-30)
- Herod's Persecution of the Church at Jerusalem (12:1-23)
- Conclusion of Book Four (12:24)
- Book Five: The Extension of the Church to Asia Minor (12:25–16:5)
  - The Commission of Barnabas and Saul at Antioch (12:25–13:3)
  - The Mission of Barnabas and Paul in Asia Minor (13:4–14:28)
    - [Paul's First Missionary Journey (13:4-14:28)]*
    - Cyprus (13:4-12)
    - Pisidian Antioch (13:13-52)
    - South Galatia: Iconium, Lystra, Derbe (13:51–14:21a)
    - In Iconium: Jewish and Gentile Response (13:51–14:5)
    - In Lystra and Derbe (14:6-21a)
    - Return to Antioch (14:21b-28)
- The Council at Jerusalem Concerning the Gentile Mission (15:1-35)
  - The Occasion: Judaizers in Antioch (15:1-5)
  - The Meeting of the Apostles and Elders at Jerusalem (15:6-21)
  - The Setting (15:6-7a)
  - Peter's Message (15:7b-11)
  - Barnabas' and Paul's Testimony (15:12)
  - James' Concluding Thoughts (15:13-21)

- The Council's Letter to Gentile Believers (15:22-35)
- The Selection of Barnabas and Paul as Letter-Bearers (15:22)
- The Contents of the Letter (15:23-29)
- The Response in Antioch (15:30-35)
- The Confirmation of the Churches in Asia Minor (15:36–16:4)
  - [Paul's Second Missionary Journey (15:36–18:22)]*
    - The Dispute between Paul and Barnabas over John Mark (15:36-41)
    - South Galatia (Derbe, Lystra): Timothy Joins Paul and Silas (16:1-4)
  - Conclusion of Book Five (16:5)
- Book Six: The Extension of the Church to the Aegean Area (16:6–19:20)
  - Philippi (16:6-40)
  - Thessalonica (17:1-9)
  - Berea (17:10-14)
  - Athens (17:15-34)
  - Corinth (18:1-18a)
  - Return to Antioch (18:18b-22)
  - *[Paul's Third Missionary Journey (18:23–21:16)]*
    - Ephesus (18:23–19:19)
    - Conclusion of Book Six (19:20)
- Book Seven: The Extension of the Church to Rome (19:21–28:31)
  - The Plan Announced (19:21-22)
  - The Riot in Ephesus (19:22-41)
  - The Journey to Jerusalem (20:1–21:16)
  - Paul in Jerusalem (21:17–23:30)
  - Paul in Caesarea (23:31–26:32)
  - The Voyage to Rome (27:1–28:10)
    - The Shipwreck (27:1-44)
  - Paul in Rome (28:11-31)
- Conclusion of Book Seven (28:30-31)

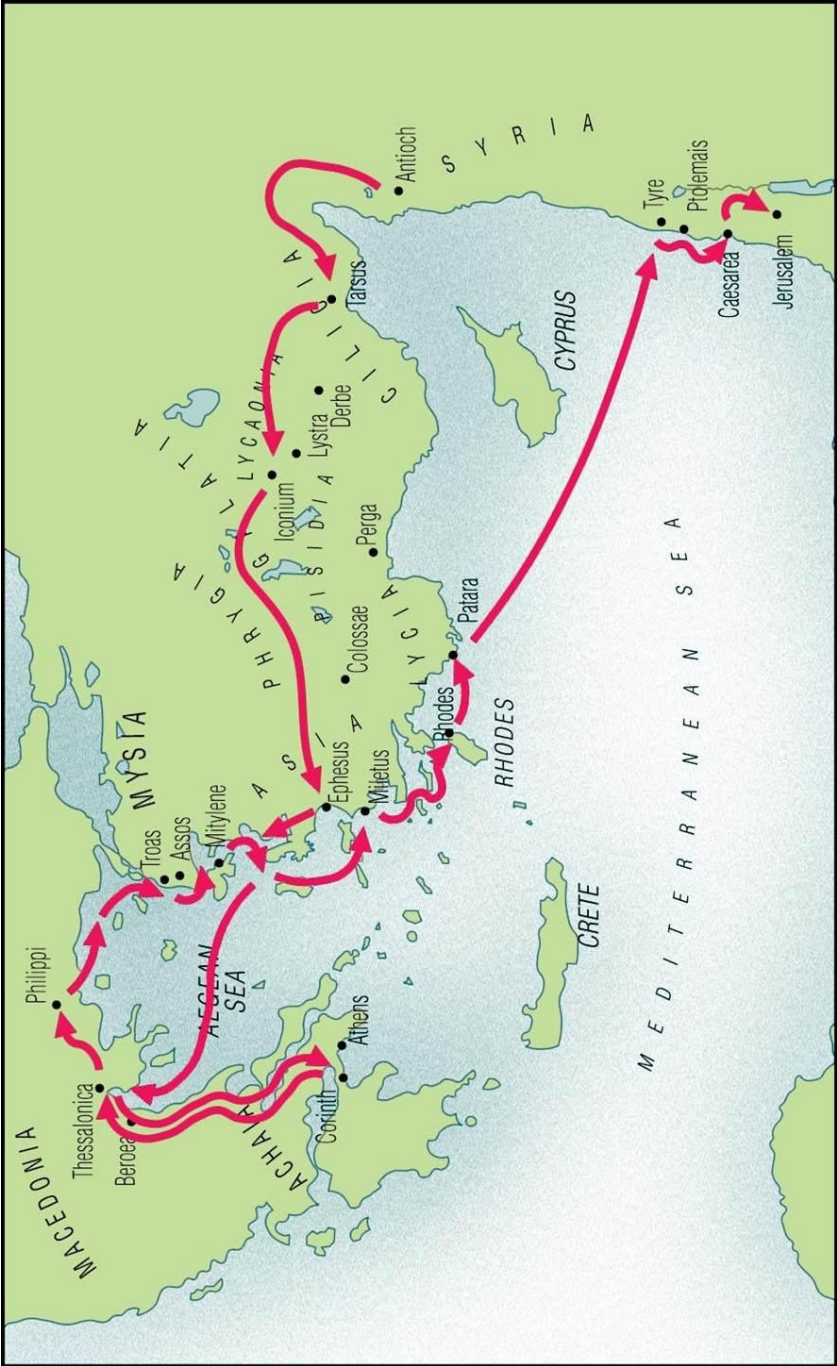
# Paul's 1st Missionary Journey



Paul's 2nd Missionary Journey



Paul's 3rd Missionary Journey







- Theological

- Whereas Christ was the central Person of the Godhead at work in the Gospels, The Holy Spirit is the central character at work in Acts:
  - Jesus promised to send the Helper (Holy Spirit) after he left (John 16:7-10)
  - He is the Source of:
    - Effective Witness (1:8)
    - Miraculous Power (13:9-11)
    - Wisdom in the Church (15:28)
    - Administrative Authority (5:3; 13:2)
    - Spiritual Guidance (10:19; 16:6-10)



- Christological (How is Christ seen)

- The Resurrected Christ is the central theme of the Sermons and Defenses in Acts



- Hermeneutical

- Major Divisions: 7 sections, each providing an update on the status of the Church:
  - 2:47: "And the Lord added to their number day by day those who were being saved"
  - 6:7: "And the word of God continued to increase, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests became obedient to the faith"
  - 9:31: "So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit it multiplied."
  - 12:24: "But the word of God increased and multiplied"
  - 16:5: "So the churches were strengthened in the faith, and they increased in numbers daily"
  - 19:20: "So the word of the Lord continued to increase and prevail mightily"
  - 28:31: "proclaiming the kingdom of god and teaching about the Lord Jesus Christ with all boldness and without hindrance"



- Practical (What do we take away)
  - Throughout the book of Acts the Gospel is contextualized to reach different people in different settings
    - While the Gospel Message does not change
    - The Gospel Method changes to reach people

- **Pauline Letters**

- 22 of the 27 books of the New Testament are Letters
  - Paul wrote 13 of the New Testament Letters:
    - 9 written to Churches
    - 4 written to Individuals
  
  - Romans
  - 1 Corinthians
  - 2 Corinthians
  - Galatians
  - Ephesians
  - Philippians
  - Colossians
  - 1 Thessalonians
  - 2 Thessalonians
  - 1 Timothy
  - 2 Timothy
  - Titus
  - Philemon
- 
- Most of Paul's letters follow the same structure
    - Salutation and Greeting
    - Thanksgiving and Praise
    - Body of the Letter
    - Exhortations and Requests
    - Closing



- **Romans**



- Informational

- Composition:

- Written in 57 AD
- Written to Jewish and Gentile Christians in Rome
  - To Prepare them for his visit
  - To Instruct them of the basic doctrines of the faith
- Written from Corinth, during his 3rd Missionary journey
- Primary Theme: The Gospel of God
- Key Verses: Romans 1:16-17.

*<sup>16</sup> For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. <sup>17</sup> For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."*



- Historical (Content)

- Introduction: The Power of the Gospel (1:1-17)
- The Heart of the Gospel: Justification by Faith (1-4)
  - Problem: Human Sinfulness (1:18-3:20)
  - Solution: Justification by Faith in Jesus Christ (3:21-4:25)
- Assurance from the Gospel: The Hope of Salvation (5-8)
  - Hope for Glory (5:1-21)
  - Freedom from Sin's Slavery (6:1-23)
  - Freedom from Law's Slavery (7:1-25)
  - Assurance of Eternal Life (8:1-29)
- Defense of the Gospel: God's Sovereignty and Israel's Unbelief (9-11)
  - God's Promise: Sovereign Election (9:1-33)
  - Christ for all Nations (10:1-11:10)
  - God's Promise for Israel's Future (11:11-32)
- Transformation of the Gospel: Christian Conduct (12-15)
- Letter Closing (15:14-16:27)



- Theological

- The most comprehensive teaching on the Gospel in the entire New Testament (Chapters 1-8)
- Both the Righteousness of God and the Wrath of God are presented in the beginning of the book to justify His condemnation of sin and provision of redemption (Romans 1:17-18)
- Paul illustrates that God has revealed himself to all mankind and that no one has an excuse. He has revealed himself through:
  - Creation
  - History
  - Conscience
  - His Word
  - His Son
  - His People
- Romans 1:19-20.

*<sup>19</sup>For what can be known about God is plain to them, because God has shown it to them. <sup>20</sup>For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.*



- Christological (How is Christ seen)

- Seen as the Second Adam: (5:12-21)
  - His righteousness and substitutionary death for all is the basis for the believer's:
    - Redemption
    - Justification
    - Reconciliation
    - Salvation
    - Sanctification
    - Glorification



- Hermeneutical

- Paul gives a contrast between Adam and Christ to explain how Christ can die for the sins of the whole world

- Adam:

- Act of Sin (5:12, 14, 16)
- Disobedience (5:19)
- Physical Results:
  - Death to all (5:12, 14-15, 17)
- Moral Results:
  - Sin enters for all (5:12)
  - Sin reigns on all (5:21)
- Legal Results:
  - All made sinners (5:19)
  - Judgment for all (5:18)
  - Condemnation for all (5:16,18)

- Christ:

- Act of Grace (5:15)
- Obedience (5:19)
- Physical Results:
  - Life for all (5:17-18, 21)
- Moral Results:
  - Grace enters for all (5:15)
  - Grace reigns on all (5:21)
- Legal Results:
  - All made righteous (5:19)
  - Gift for all (5:18)
  - Justification for all (5:16,18)



- Practical (What do we take away)

- No other book in the Bible provides a more thorough treatise on the Gospel.
- The Romans Road: A way of explaining the good news of salvation using verses from the Book of Romans:

- Romans 3:23  
*for all have sinned and fall short of the glory of God*
- Romans 3:10  
*as it is written: "None is righteous, no, not one;*
- Romans 6:23  
*For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord*
- Romans 5:8  
*but God shows his love for us in that while we were still sinners, Christ died for us.*
- Romans 10:9  
*because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.*
- Romans 10:13  
*For "everyone who calls on the name of the Lord will be saved."*
- Romans 5:1  
*Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ*
- Romans 8:38-39  
*<sup>38</sup>For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, <sup>39</sup>nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.*
  
- Luther on Romans:  
*I saw the connection between the justice of God and the statement that "the just shall live by his faith." Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the "justice of God" had filled me with hate, now it became to me inexpressibly sweet in greater love. This passage of Paul became to me a gate to heaven.*

## • 1 Corinthians



- Informational
  - Composition:
    - Written in 54 AD
    - Written to a Divided church in Corinth
    - Written from Ephesus during Paul's 3rd Missionary journey (Acts 19:1)
    - Written because Paul had written a previous letter (1 Corinthians 5:9) that was misunderstood by the Corinthians that needed to be cleared up
  - Key Theme: Sanctification in Christ: Dealing with abuses of Liberty
  - Paul wrote at least 4 letters to the Corinthians. We only have 2 in the Bible and only know about the others from references in 1 and 2 Corinthians
  - Introduces each new topic with the phrase: "Now Concerning"



- Historical (Content)
  - Greeting (1:1-3)
  - Reproof: The Report of Sin (1:4-6:20)
    - Divisions in the Church (1:4-4:21)
    - Discipline in the Church (5)
    - Disputes in the Courts (6:1-8)
    - Defilement in the Word (6:9-20)
  - Instruction: Reply to Questions (7-16)
    - Concerning Marriage (7)
    - Concerning Idols (8-10)
      - The Example of Christ (8)
      - The Example of Paul (9)
      - The Example of Israel (10)
    - Concerning Church Ordinances (11)
    - Concerning Spiritual Gifts (12-14)
      - Origin and Purpose of Gifts (12)
      - Using Gifts in Love (13)
      - Spiritual Worship (14)

- Concerning the Resurrection (15)
  - Proofs of the Resurrection (15:1-34)
  - Process of the Resurrection (15:35-49)
  - Program for the Resurrection (15:50-58)
- Concerning the Offering (16:1-12)
- Farewell (16:13-24)



- Theological

- Paul clarifies their misunderstanding on the topic of the resurrection of the saints: (15)
  - Pre-resurrection Body
    - Earthly
    - Perishable
    - Weak
    - Natural
    - Mortal
  - Post-resurrection Body
    - Heavenly
    - Imperishable
    - Powerful
    - Spiritual
    - Immortal



- Christological (How is Christ seen)

- The book proclaims the Relevance of Christ to every area of the believer's life (1:30).  
*And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption*
- We are Baptized in the name of Christ (1:13-15).
- He is the crucified One, the Power of God, and the Wisdom of God (2:23-24)
- He is the foundation of the church (3:11).
- He has given instructions about marriage (7:10-11).
- We share in the body and blood of Christ when we eat the Lord's Supper (10:16).
- Paul exhorts the Christians to imitate him, as he imitates Christ (11:1).

- He is the head of every man (11:3).
- Grounds his discussion of the resurrection in the resurrection of Christ (15:3-23)



- Hermeneutical
- The Love Chapter
  - Chiasm:
    - Chapter 12: Spiritual Gifts
      - Chapter 13: Love
      - Chapter 14: Spiritual Gifts
    - Love has priority over the gifts because, by its very nature, love cares for others (13:4-7) and is permanent (13:8-13).



- Practical (What do we take away)
  - 1 Corinthians Begins with the Cross (1:17-2:16) and Ends with the Resurrection (15:1-58)
  - Paul develops a theology of the cross that affects:
    - Christian Ethics
    - Christian Priorities
    - Christian Attitudes

## • 2 Corinthians



- Informational
  - Composition:
    - Written in 55-56 AD
    - Written to the Church in Corinth
      - Addresses:
        - The Majority : “you all” - jubilant (2:3-5; 3:1-2; 5:10; 7:13)
        - The Minority : “some” - sad and severe (10:2, 12; 11:4; 12:21)
  - Primary Theme: Reconciliation in the Body of Christ
  - Purpose: False teachers in the Church
    - To answer False Teachers in the Church (11:13-15)
    - To Defend his Apostleship and message (12:12)
    - To Encourage them to be jubilant in their faith (2:14)



• Historical (Content)

- Paul's Explanation of His Ministry (1-5)
  - Suffering, but not defeated (1)
  - Suffering, but not despairing (2)
  - Spiritual, not carnal (3)
  - Sincere, not deceitful (4)
  - Serious, not casual (5)
- Paul's Exhortation to the Church (6-9)
  - Paul's ministry examined (6:1-13)
  - Paul encourages separation from sin (6:14-7:21)
  - Paul requests reconciliation in the Lord (7:2-16)
  - Paul asks for co-operation in the offering (8-9)
- Paul's Vindication of his Apostleship (10-13)
  - Paul defends his manner (10)
  - Paul explains his motives (11)
  - Paul asserts his merit (12)
  - Paul tells of his mission (13)



• Theological

- Major Doctrines discussed:
  - Old and New Covenants (3:6-18)
  - Substitutionary Atonement (5:21)
  - Reconciliation to God (5:18-20)
  - Separation from the World (6:14)
  - The Trinity (13:14)
- The Great Exchange: 2 Corinthians 5:17-21.

*<sup>17</sup> Therefore, if anyone is in Christ, he is a new creation.*

*The old has passed away; behold, the new has come. <sup>18</sup> All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; <sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. <sup>20</sup> Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.*

*<sup>21</sup> For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.*





- Christological (How is Christ seen)

- Seen as the believer's:
  - Comfort (1:5)
  - Triumph (2:14)
  - Lord (4:5)
  - Light (4:6)
  - Judge (5:10)
  - Reconciliation (5:19)
  - Substitution (5:21)
  - Gift (9:15)
  - Owner (0:7)
  - Power (12:9)



- Hermeneutical

- Paul refers to an earlier letter sent to them that was probably written after 1st Corinthians but has not been preserved. (1 Corinthians also referred to a prior letter written to them meaning that he wrote at least 4 letters to the church)



- Practical (What do we take away)

- One of Paul's most personal and intimate letters
- When we suffer: (2 Corinthians 1:3-7)
  - God is our comforter
  - We can comfort others
  - <sup>3</sup> *Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,*  
<sup>4</sup> *who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God.* <sup>5</sup> *For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too.* <sup>6</sup> *If we are afflicted, it is for your comfort and salvation; and if we are comforted, it is for your comfort, which you experience when you patiently endure the same sufferings that we suffer.* <sup>7</sup> *Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort.*

- Galatians



- Informational

- Composition:

- Written in 48-49 AD
  - First of Paul's letters
- Written to the churches in Galatia (1:2)
- Written in Response to the Jerusalem Conference in Acts 15

- Primary Theme: The True Gospel (1:6-10)

- The False Gospel : Faith + Works = Justification
- The True Gospel: Faith = Justification + Works

- Key Verses: Galatians 2:20.

*<sup>20</sup> I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me*

- Galatians is “a little Romans”

- Quotes and builds argument from Habakkuk 2:4 just like Romans (“the just shall live by faith”)

- Galatians has been called “the Magna Carta of the Reformation”

- It is the book on which the Protestant Reformation was founded.
- The key to this epistle is seen in 2:16:

*yet we know that a person is not justified by works of the law but through faith in Jesus Christ, so we also have believed in Christ Jesus, in order to be justified by faith in Christ and not by works of the law, because by works of the law no one will be justified.*



- Historical (Content)

- Introduction (1:1-10)
- Personal: Defense of Paul's Apostleship (1:11–2:21)
- Doctrinal: Defense of Justification by Faith (3:1–4:31)
- Practical: Defense of Christian Liberty (5:1–6:10)
- Conclusion (6:11-18)



- Theological

- Justification by faith apart from the works of the Law
- In the Believer's Life we are to:
  - Walk in the Spirit = The Power
  - Have the Fruit of the Spirit = The Result



- Christological (How is Christ seen)

- Redeemed us from the Curse of the Law (3:13)  
*Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"*
  - Blessed of God:
    - Actually
    - For who He is
    - In Heaven
    - For the kind of person He is
  - Cursed of God:
    - Judicially
    - For what He did for us
    - On the Cross
    - For the kind of death He died



- Hermeneutical

- Repetition of Words:
  - Law (32)
  - Flesh (16)
  - Works (7)
  - Grace (8)
  - Justify (8)
- Grace and the Gospel (1-2)
- Grace and the Law (3-4)
- Grace and the Spirit (5-6)



- Practical (What do we take away)

- The Danger of Legalism
- The Joy of Freedom in Christ

- **Prison Letters**

- Written during Paul first imprisonment in Rome (Acts 28)
- Contains 4 Books:
  - Ephesians
  - Philippians
  - Colossians
  - Philemon (appears after Titus)

- **Ephesians**



- Informational

- Composition:

- Written in 60 AD by Paul
- Written to the church in Ephesus
  - 1:2: The words “in Ephesus” are not found in early manuscripts suggesting that this was a cyclical letter with Ephesus being the primary church in the area

- Major Themes:

- The Unity of the Church
- The Victory of the Church
- The Power of the Spirit

- Key Verses: Ephesians 1:3-14  
(Sets the mindset for the letter)

*<sup>3</sup>Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, <sup>4</sup>even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. In love <sup>5</sup>he predestined us for adoption as sons through Jesus Christ, according to the purpose of his will, <sup>6</sup>to the praise of his glorious grace, with which he has blessed us in the Beloved. <sup>7</sup>In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, <sup>8</sup>which he lavished upon us, in all wisdom and insight <sup>9</sup>making known to us the mystery of his will, according to his purpose, which he set forth in Christ <sup>10</sup>as a plan for the*

*fullness of time, to unite all things in him, things in heaven and things on earth. <sup>11</sup> In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, <sup>12</sup> so that we who were the first to hope in Christ might be to the praise of his glory. <sup>13</sup> In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, <sup>14</sup> who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.*



• Historical (Content)

- Positional : Our Heavenly Calling (Doctrine) (1-3)
  - The Source (God's Foreordination)
  - The Result (Man's reconciliation)
  - The Mystery (Gentiles included)
- Practical : Our Earthly Conduct (Duty) (4-6)
  - Walking in Unity
  - Walking in Holiness
  - Walking in Love
  - Walking in Light
  - Walking in Wisdom
  - Standing in Warfare



• Theological

- 4 Bodily Positions of the Believer:
  - Seated in Christ (2:6)
  - Kneeling before Christ (3:14)
  - Walking for Christ (4:1)
  - Standing for Christ (6:11,13)



• Christological (How is Christ seen)

- Phrase "in Christ" appears 35 times
  - Believer is in Christ (1:1)
  - In the heavenly places in Christ (1:3)
  - Chosen in Him (1:4)
  - Adopted through Him (1:5)

- Redeemed in Him (1:7)
- Given an inheritance in Him (1:11)
- Given hope in Him (1:12)
- Sealed in Him (1:13)
- Made alive together with Him (2:5)
- Raised and seated with Him (2:6)
- Created in Christ (2:10)
- Brought near to Him by His blood (2:13)
- Growing in Christ (2:21)
- Partaker of the promise in Him (3:6)
- Given access through faith in Him (3:12)



- Hermeneutical
  - Contrast with Colossians:
    - Ephesians:
      - Irenic (peaceful)
      - Christ over the Church
      - About unity
      - Emphasis on the Body
    - Colossians:
      - Polemic
      - Christ over the Cosmos
      - About heresy
      - Emphasis on the Head



- Practical (What do we take away)
  - While sitting in a cold, damp prison cell the Apostle Paul did not focus on his present circumstances but focused his attention on blessings he has been given and looked heavenward for comfort

## • Philippians



- Informational
  - Composition:
    - Written in 61 AD by Paul
    - Written to the church in Philippi
  - Primary Theme: Joy and Unity in Christ

- Key Verses:
  - Philippians 1:21.  
*For to me to live is Christ, and to die is gain*



- Historical (Content)

- The Single Mind (1)
  - The Fellowship of the Gospel (1:1-11)
  - The Furtherance of the Gospel (1:12-26)
  - The Faith of the Gospel (1:27-30)
- The Submissive Mind (2)
  - Example of Christ (2:1-11)
  - Example of Paul (2:12-18)
  - Example of Timothy (2:19-24)
  - Example of Epaphroditus (2:25-30)
- The Spiritual Mind (3)
  - The Christian's Past: Justification (3:1-11)
  - The Christian's Present: Sanctification (3:12-16)
  - The Christian's Future: Glorification (3:17-21)
- The Secure Mind (4)
  - God's Presence (4:1-5)
  - God's Peace (4:6-9)
  - God's Power (4:10-13)
  - God's Provision (4:14-23)



- Theological

- The Kenosis of Christ (2:5-11)
 

*<sup>5</sup>Have this mind among yourselves, which is yours in Christ Jesus, <sup>6</sup>who, though he was in the form of God, did not count equality with God a thing to be grasped, <sup>7</sup>but emptied himself, by taking the form of a servant, being born in the likeness of men. <sup>8</sup>And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.*

  - Jesus is God
  - Jesus is Man
  - Jesus is Savior
  - Jesus is Lord



- Christological (How is Christ seen)

- Christ is our:
  - Life (1:21)
  - Example (2:5)
  - Goal (3:14)
  - Strength (4:13)



- Hermeneutical

- Philippians 4:13.

*I can do all things through Him who strengthens me*

- One of the most misapplied verses in the Bible
- Comes at the end of a section on being content in all circumstances:



- Practical (What do we take away)

- Paul learned to be content in whatever circumstance he found himself (he was in prison when he wrote this)
- Philippians 4:6-9
- Don't be Anxious, but instead:
  - Make your requests known to God
    - By Prayer
    - By Supplication
    - By Thanksgiving
- Result: The Peace of God will guard your heart and mind. Then...
  - Think on the Right Things:
    - Honorable
    - Just
    - Commendable
    - Excellent
    - Worthy of Praise
  - Do the Right Things:
    - Do the things you have seen Paul do
- Result: The God of Peace will be with you



- **Colossians**



- Informational

- Composition:

- Written in 60 AD by Paul
- Written to the church in Colosse:
  - Epaphras founded it
  - Paul had never been there

- Primary Theme: The Supremacy and Sufficiency of Christ

- Key Verses: Colossians 2:9-10.

*<sup>9</sup>For in him the whole fullness of deity dwells bodily, <sup>10</sup>and you have been filled in him, who is the head of all rule and authority.*



- Historical (Content)

- Doctrinal: Deeper Life (1:1-2:7)

- Preeminence belongs to Christ
- Reconciliation made by Christ
- Mystery revealed in Christ
- Wisdom and Knowledge are in Christ
- Live in Christ

- Polemical: Higher Life (2:8-23)

- Gnosticism is heresy (Deity is in Christ)
- Legalism is heresy (Reality is in Christ)
- Mysticism is heresy (headship is in Christ)
- Asceticism is heresy (Dead in Christ)

- Spiritual : Inner Life (3:1-17)

- Seek the life above
- Put off old life below
- Put on new life below

- Practical: Outer Life (3:18-4:18)

- Perfect your private life
- Perfect your prayer life
- Perfect your public life
- Perfect your personal life



- Theological

- Confronted several heresies including Gnosticism
  - Professed to have a superior knowledge of spiritual things
  - All matter was evil (including the body)
  - Therefore God could not come in the form of man
  - Called for legalistic practices



- Christological (How is Christ seen)

- Christ's Headship:
  - Head of the Individual (1 Corinthians 11:3)
  - Head of the Church (Ephesians 1:22)
  - Head of the Cosmos (Colossians 2:10)



- Hermeneutical

- Christ Hymn (1:15-20)
  - 2 Strophes
    - *<sup>15</sup> He is the image of the invisible God, the firstborn of all creation. <sup>16</sup> For by<sup>15</sup> him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. <sup>17</sup> And he is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church.*
    - *He is the beginning, the firstborn from the dead, that in everything he might be preeminent. <sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.*
  - Firstborn over all Creation
  - Firstborn over the Grave



- Practical (What do we take away)

- Putting away the old life is made possible by Christ who is Supreme over everything and who is Sufficient to transform you into His image

- **1 Thessalonians**



- Informational

- Composition:

- Written in 50-51 AD by Paul
- Written to the young church in Thessalonica
- Written from Corinth
- Circumstance: Paul visited the city on his 2nd Missionary journey and was forced to flee the city due to opposition. After arriving in Athens he sent Timothy back to Thessalonica. Paul wrote the letter in response to Timothy's good report

- Primary Theme: The Lord's Return

- Key Verses: 1:4-10.

*<sup>4</sup>For we know, brothers loved by God, that he has chosen you, <sup>5</sup>because our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake. <sup>6</sup>And you became imitators of us and of the Lord, for you received the word in much affliction, with the joy of the Holy Spirit, <sup>7</sup>so that you became an example to all the believers in Macedonia and in Achaia. <sup>8</sup>For not only has the word of the Lord sounded forth from you in Macedonia and Achaia, but your faith in God has gone forth everywhere, so that we need not say anything. <sup>9</sup>For they themselves report concerning us the kind of reception we had among you, and how you turned to God from idols to serve the living and true God, <sup>10</sup>and to wait for his Son from heaven, whom he raised from the dead, Jesus who delivers us from the wrath to come.*

- Purpose:

- Encourage new believers
- Answer charges against Paul
- Explain the Second Coming of Christ
- Warn against Idleness



- Historical (Content)

- Personal Commendation (1-3)
  - An Edifying Hope (1-2)
    - Works faithfully(1:1-9)
    - Wait patiently (1:10)
    - Walks Worthily (2:1-16)
    - Waits expectantly (2:17-20)
  - An Enduring Hope (3)
    - Withstands Temptation (3:1-5)
    - Withholds Consternation (3:6-13)
- Practical Exhortation (4-5)
  - An Edifying Hope (4)
    - Walks Purely (4:1-12)
    - Waits Patiently (4:13-18)
  - An Escaping Hope (5)
    - Watches Soberly (5:1-11)
    - Works Consciously (5:12-28)



- Theological

- Contains a major passage concerning the manner in which Christ will return and resurrect believers
- 4:13-18.

*<sup>13</sup> But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope. <sup>14</sup> For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. <sup>15</sup> For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep. <sup>16</sup> For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. <sup>17</sup> Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. <sup>18</sup> Therefore encourage one another with these words.*

- Christ's Return will:
  - Be in the Clouds (as he left - Acts:1:11)
  - Be Visible
  - Be at the Trumpet sound
  - Be to raise the dead in Christ first
  - Be to take up the believers who remain



- Christological (How is Christ seen)
  - Christ is the believer's hope of salvation both now and at his Coming.
  - When he returns, He will:
    - Deliver (1:10; 5:4-11)
    - Reward (2:19)
    - Perfect (3:13)
    - Resurrect (4:13-18)
    - Sanctify (5:23)



- Hermeneutical
  - Every chapter ends with a reference to the Second Coming:
    - The Coming of Christ and Salvation (1:9-10)
    - The Coming of Christ and Service (2:19-20)
    - The Coming of Christ and Stability (3:13)
    - The Coming of Christ and Sorrow (4:18)
    - The Coming of Christ and Sanctification (5:23)



- Practical (What do we take away)
  - Provides the Christian with
    - Anticipation for Christ's return
    - Expectation to continue serving Christ until that Day

## • 2 Thessalonians



- Informational
  - Composition:
    - Written in 50-51 AD by Paul
      - As a follow up letter to his first letter 6 months prior
    - Written to the believers in Thessalonica

- Major Themes:
  - Comfort afflicted Saints
  - Correct 'alarmist' misunderstandings about Christ's return
  - Condemn the apathetic misapplication of Christ's imminence
- Key Verses: 2 Thessalonians 2:1-2.

*Now concerning the coming of our Lord Jesus Christ and our being gathered together to him, we ask you, brothers, <sup>2</sup> not to be quickly shaken in mind or alarmed, either by a spirit or a spoken word, or a letter seeming to be from us, to the effect that the day of the Lord has come.*



- Historical (Content)

- Expectation in Adversities: Revelation of Christ (1)
  - Of the Coming Kingdom
  - Of the Coming King
  - Of the Coming King's Court
- Explanation to the Alarmist: Revelation of AntiChrist (2)
  - Apostasy from the Truth
  - Authority of the Truth
  - Attitude toward the Truth
- Exhortation to the Apathetic: Revelation to Christians (3)
  - To Supplication
  - To Separation
  - To Service
  - To Salutation



- Theological

- 2 Thessalonians refers directly to the AntiChrist in addition to the return of Christ. Something 1 Thessalonians leaves out.



- Christological (How is Christ seen)

- The Return of Christ is:
  - A Reassuring and joyful hope for believers
  - A Terrifying implication for those who do not believe



- Hermeneutical
- Contrast between 1 and 2 Thessalonians:
  - 1 Thessalonians:
    - Coming for Saints
    - Rapture (in Air)
    - Nature of Christ's Coming
    - Commendation
    - Coming of Christ
  - 2 Thessalonians:
    - Coming with the Saints
    - Revelation (on Earth)
    - Time of Christ's Coming
    - Condemnation
    - Coming of AntiChrist
- Practical (What do we take away)
  - Filled with information that explains the end times.
  - Exhorts us not to be idle but to work for what we have.
  - Contains prayers in 2 Thessalonians that can be an example for us on how to pray for other believers

## • Pastoral Letters

### • 1 Timothy



- Informational
- Composition:
  - Written by Paul
  - Written in 62-65 AD
  - Written to Timothy to encourage him as he leads the church in Ephesus
  - Written from Macedonia between Paul's 1st and 2nd imprisonments
- Primary Theme: Godly leadership in the face of internal opposition
- Key Verses: 3:14-16; 4:12; 6:11-12



- Historical (Content)

- The Ministry (1-3)
  - Guard the Doctrine of the Church (1)
  - Guard the Worship of the Church (2)
  - Guard the Leadership of the Church (3)
- The Minister (4-6)
  - Guard the Purity of the Church (4)
  - Guard the Practice of the Church (5-6)



- Theological

- Paul states that he is writing about how “one ought to behave in the household of God, which is the Church of the living God”:
- Emphasis is placed on the ethics of the church leadership:
  - Qualifications for Elders
  - Qualifications for Deacons
  - Responsibilities of Older Men and Women to teach the younger
- Charged with guarding “the truths of the faith” in the light of apostasy



- Christological (How is Christ seen)

- Christ is the One Mediator between God and Man (1 Timothy 2:5)  
*For there is one God, and there is one mediator between God and men, the man Christ Jesus*



- Hermeneutical

- The qualifications for an elder include being “the husband of one wife” (3:2). Not a requirement to:
  - Have a wife, or only one wife (monogamy)
  - Have never been divorced
  - Is a requirement to be a “one-woman man” referring to his character of not being



- Practical (What do we take away)

- Qualifications in chapter 3 for leaders of the church, are qualities that every believer in Christ should aspire to possess



## • 2 Timothy



### • Informational

- Composition:
  - Written in 67 AD by Paul
    - His last letter
  - Written to Timothy in Ephesus
- Primary Theme: Steadfastness in the Faith
- Key Verses: 1:7; 2:1-4; 3:14-4:5



### • Historical (Content)

- The Pastoral Appeal (1)
- The Practical Appeal (2)
- The Prophetic Appeal (3)
- The Personal Appeal (4)



### • Theological

- Letter centers around the importance of the Word of God and a charge for Timothy to:
  - Remain in the Word (2:15)
  - Preach the Word (4:2)
- The Scriptures are the Inspired Word of God  
2 Timothy 3:16.

*<sup>16</sup> All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup> that the man of God<sup>l</sup> may be complete, equipped for every good work*

- Scripture is beneficial for:
  - Teaching
  - Reproof
  - Correction
  - Training in Righteousness
- For the Goal of: Being Fully equipped for every good work



### • Christological (How is Christ seen)

- Through the gospel, Christ: (1:1)
  - Abolished death
  - Brought Life and Immortality

- All who love Christ's appearing will :
  - Receive the "Crown of Righteousness" (4:8)
  - Reign with Him (2:12)



- Hermeneutical

- Objects of love found in the letters to Timothy:
  - Love of Money (1 Timothy 6:10)
  - Love of Evil (2 Timothy 3:2-4)
  - Lovers of Self (3:2)
  - Lovers of Pleasure (3:4)
  - Love of the World (4:10)
- Cure for the love of worldly objects:
  - Love Christ's appearing (2 Timothy 4:8)



- Practical (What do we take away)

- Paul gives Timothy a series of encouragements as his final letter before his death
  - "Do not be ashamed (1:8, 12-13),
  - Hold fast (2:1),
  - Endure hardship (2:3),
  - Present yourself approved (2:15)
  - Persevere in Present testing (1-2)
  - Endure in Future testing (3-4)
- 4 generations are mentioned in the book illustrating the importance of reproducing yourself as a disciple of Christ in the lives of others.

- **Titus**



- Informational

- Composition:

- Written in 64-66 AD by Paul
  - Between the writing of 1 and 2 Timothy
  - Written to Titus, minister of the Gospel on Crete

- Purpose:

- To remind Titus to appoint elders in the church
- To warn against false teachers in the church
- To instruct how to lead different types of people in the church

- To encourage regarding the importance of grace in the church
- Key Theme: Grace leads to Godliness (1:4; 2:11; 3:7,15)
- Key Verses:
  - Titus 2:11-14.
 

*<sup>11</sup> For the grace of God has appeared, bringing salvation for all people, <sup>12</sup> training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, <sup>13</sup> waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, <sup>14</sup> who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.*
  - Titus 3:8.
 

*<sup>8</sup> The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people*



• Historical (Content)

- Rule of a Sound Church: Ecclesiastical (1)
  - Appoint elders
    - Nature of the Rule
    - Necessity of the Rule
- Rules for a Sound Church: Domestic (2)
  - Sound Doctrine
    - Precepts for a Sound Church
    - Power for Sound Living—Holy Spirit
- Responsibility of a Sound Church: Social (3)
  - Relationships in and out of the church
    - Outward Responsibility
    - Inward Responsibility



• Theological

- The Importance of works is seen in the book but not as the means of salvation but because of salvation.



- Christological (How is Christ seen)
  - The Deity and redemptive work of Christ: who gave himself to:
    - Redeem us from every lawless deed
    - Purify for himself His own people, zealous for good works (2:13-14)



- Hermeneutical
  - Emphasis on Good works : 1:16; 2:7, 14; 3:1,5,8,14
  - Emphasis on Faith : 1:1,4,13; 2:10,13; 3:15



- Practical (What do we take away)
  - J Oswald Sanders:
 

“The true spiritual leader is concerned infinitely more with the service he can render God and his fellow man than with the benefits and pleasures he can extract from this life. He aims to put more into life than he takes out of it.”

## • Philemon



- Informational
  - Composition:
    - Written in 60 AD
    - Written to Philemon concerning Onesimus
      - A Slave of Philemon who ran away
      - A Servant of Christ after coming to faith through Paul
  - Primary Theme: Mercy and Forgiveness
  - Key Verses: 15-18.

*<sup>15</sup> For this perhaps is why he was parted from you for a while, that you might have him back forever, <sup>16</sup> no longer as a bondservant but more than a bondservant, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord. <sup>17</sup> So if you consider me your partner, receive him as you would receive me. <sup>18</sup> If he has wronged you at all, or owes you anything, charge that to my account.*



## • Historical (Content)

- Salutation (1-3)
- Thanksgiving (4-7)
- The Plea for Onesimus (8-22)
  - Paul's Return of Onesimus (8-16)
  - The Person of Onesimus Introduced (8-10)
  - The Value of Onesimus Assessed (11)
  - The Freedom of Onesimus Suggested (12-16)
  - Philemon's Reception of Onesimus (17-22)
    - The Basis: Paul as Cosigner for Onesimus (17-21)
    - The Hope: Paul as Guest of Philemon (22)
- Final Greetings (23-25)



## • Theological

- Written not to Impart doctrine
- Written to Apply doctrine



## • Christological (How is Christ seen)

- Pictures Christ as the Redeemer of Lost sinners



## • Hermeneutical

- The book deals directly with the issue of slavery in Roman times. While Paul is sending Philemon back to Onesimus, he asks that he return as a brother instead of a slave. This is the closest that a New Testament writer comes to directly opposing the social norm of slavery



## • Practical (What do we take away)

- Philemon teaches us that relationships can be transformed by the Work of Christ

- **General Letters**

- **Hebrews**



- Informational

- Composition:

- Written by Unknown Author, possibly:

- Barnabas

- Silas

- Apollos

- F.F. Bruce states, it is best to remember the words of Origen “But as to who actually wrote the epistle, God knows the truth of the matter.”

- Written in 64-68 AD

- Written to Jewish Christians facing persecution

- Primary Theme: The Superiority of Jesus Christ

- Key Verses: 4:14-16; 12:1-2

- Message revolves around 5 Exhortations or Warnings:

- Do not Drift from the Word (2:1-4)

- Do not Doubt the Word (3:7-4:13)

- Do not grow Dull toward the Word (5:11-6:20)

- Do not Despise the Word (10:26-39)

- Do not Disobey the Word (12:14-19)



- Historical (Content)

- Jesus Is Superior to Angelic Beings (1:1–2:18)

- The supremacy of God's Son (1:1–14)

- Introduction: summary of the Son's person and work (1:1–4)

- Evidence of his status as Son (1:5–14)

- Warning against neglecting salvation (2:1–4)

- The founder of salvation (2:5–18)

- Jesus Is Superior to the Mosaic Law (3:1–10:18)

- Jesus is greater than Moses (3:1–6)

- Warning: a rest for the people of God (3:7–4:13)

- The failure of the exodus generation (3:7–19)

- Entering God's rest (4:1–13)

- The high priesthood of Jesus (4:14–10:18)
  - Jesus the great high priest (4:14–5:10)
  - Pause in the argument: warning against apostasy (5:11–6:12)
  - The certainty of God's promise (6:13–20)
  - Return to main argument: the priestly order of Melchizedek (7:1–10)
  - Jesus compared to Melchizedek (7:11–28)
  - Jesus, high priest of a better covenant (8:1–13)
  - The earthly holy place (9:1–10)
  - Redemption through the blood of Christ (9:11–28)
  - Christ's sacrifice once for all (10:1–18)
- Call to Faith and Endurance (10:19–12:29)
  - The full assurance of faith (10:19–39)
    - Exhortation to draw near (10:19–25)
    - Warnings against shrinking back (10:26–39)
    - By faith (11:1–40)
  - Endurance until the kingdom fully comes (12:1–29)
    - Jesus, founder and perfecter of faith (12:1–2)
    - Do not grow weary (12:3–17)
    - A kingdom that cannot be shaken (12:18–29)
- Concluding Exhortations and Remarks (13:1–25)
  - Sacrifices pleasing to God (13:1–19)
  - Benediction (13:20–21)
  - Final greetings (13:22–25)



• Theological

- Hall of Faith (11)
  - Definition of Faith: (11:1)  
*Now faith is the assurance of things hoped for, the conviction of things not seen.*
  - Salvation has never been by any other means other than Grace through Faith. Even before and under the Law of Moses righteousness came by faith.

- Examples:
  - Abel (11:4)
  - Enoch (11:5-6)
  - Noah (11:7)
  - Abraham and Sarah (11:8-19)
  - Isaac (11:20)
  - Jacob (11:21)
  - Joseph (11:22)
  - Moses' Parents (11:23)
  - Moses (11:24-29)
  - Joshua and Rahab (11:30-31)
  - Many other Heroes of faith (11:32-40)



- Christological (How is Christ seen)
  - Our Eternal High Priest
    - After the order of Melchizedek
    - Identified with man in His incarnation
    - Offered Himself as sacrifice
  - Contrast Jesus with the Sacrifice under the Law:
    - The Law:
      - Reminders of Sin
      - Repeated constantly
      - Anticipation
      - Shadows
      - Blood of Animals
      - Involuntary
    - Jesus:
      - Remover of Sin
      - Once for all
      - Fulfillment
      - Substance
      - Blood of Christ
      - Voluntary



- Hermeneutical
  - Over 98 Old Testament citations



- Key Word Studies:
  - Better:
    - Christ is better than angels (1:4)
    - Has been given better things (6:9; 11:40)
    - Is symbolized by a better person (7:7)
    - Offers a better hope (7:19)
    - Has a better covenant (7:22; 8:6)
    - With better promises (8:6)
    - Offered a better sacrifice 9:23)
    - Gives us a better Possession (10:34)
    - Offered a better sacrifice 9:23)
    - A better resurrection (11:35)
  - Eternal:
    - Eternal Salvation (5:9)
    - Warns of eternal judgment (6:2)
    - Gives eternal redemption (9:12)
    - Applied by His eternal Spirit (9:14)
    - Gives us an eternal Inheritance (9:15)
    - An eternal Covenant (13:20)
  - Perfect: 2:10; 5:9, 14; 6:1; 7:11, 19, 28; 9:9, 11; 10:1, 14; 11:40; 12:2, 23
  - Once (for all): 6:4; 9:12; 9:26; 9:27; 9:28; 10:2; 10:10
- Practical (What do we take away)
  - While the author gives many encouragements to believers there are also 5 solemn warnings. Our Salvation is intact, however we could lose out on blessing (Rest)
  - Members of God's Hall of Faith (11) provide overwhelming evidence:
    - To the unconditional surety and absolute reliability of God.
    - So we can maintain perfect confidence in God's rich promises, regardless of our circumstances, by meditating upon the rock-solid faithfulness of God's workings in the lives of His Old Testament saints.

- James



- Informational

- Composition:

- Written in 44-45 AD by James, the brother of Jesus
- Written to the “12 Tribes Scattered abroad”
  - Unbelieving Jews
  - All Christians
  - Jews of the Dispersion

- Primary Theme: Faith That Works

- Key Verses: 1:2-5; 2:14-17

- James 1:2-5.

*<sup>2</sup>Count it all joy, my brothers, when you meet trials of various kinds, <sup>3</sup>for you know that the testing of your faith produces steadfastness. <sup>4</sup>And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. <sup>5</sup>If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him*



- Historical (Content)

- Patience in Trials Rewarded (1:1-15)
  - Purpose of Trials
  - Principles of Temptation
- Practice of Truth Required (1:16-27)
  - Truth is the Instrument of Life
  - Truth is the Mirror of Life
- Partiality in Thoughts Rebuked (2:1-13)
  - Respect Others
  - Requirement of the Law
- Productivity of Trust Revealed (2:14-26)
  - Profit of Good Works
  - Picture of Good Works
- Perfection of Tongue Related (3)
  - Need of Perfection
  - Lack of Perfection
  - Means of Perfection

- Principles of Transgression Remedied (4)
  - The Root of Sin
  - The Fruit of Sin
  - The Cure For Sin
- Perversion of Treasures Reviled (5:1-6)
- Perseverance in Testing Recommended (5:7-20)
  - By Patience
  - By Propriety
  - By Prayer
  - By Personal Work



- Theological

- Faith vs Works:

A Christian continuing to live in sin, exhibiting no fruit of righteousness is a “faith” that cannot save because it is not verified by the works that always accompany true saving faith.

- Ephesians 2:10.

*For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them*

- Good works are:
  - Not the Cause of Salvation
  - Are the Result of Salvation
- Outlines the Faith Walk through:
  - Genuine Religion (1:1-27)
  - Genuine Faith (2:1-3:12)
  - Genuine Wisdom (3:13-5:20)
- Reflects emphasis on Social Justice
  - Several Old Testament Prophets pronounced judgment on Israel for Social Injustice



- Christological (How is Christ seen)

- By Name: Refers to the “Lord Jesus Christ” (1:1) and anticipates the “Coming of the Lord” (5:7-8)
- By Allusion : Sermon on the Mount is prominent in James with 15 indirect references



- Hermeneutical

- Comparison of Paul and James on Justification and Works:

- Paul

- Justification Before God
- Not By Works
- Root of Justification
- Against Dead Works

- James

- Justification Before Man
- By Good Works
- Fruit of Justification
- Against Dead Faith



- Practical (What do we take away)

- James is a practical book:

- Speaks of Patience under trial
- The Practice of Truth-Telling
- The Profit of Good Works
- The Wrongness of Partiality,
- The Perfection of the Tongue,
- Principles of Transgression
- Perseverance

- A Challenge to faithful followers of Jesus Christ to not just “talk the talk,” but to “walk the walk.”

- **1 Peter**



- Informational

- Composition:

- Written in 64 AD by the Apostle Peter
- Written to the churches in Asia Minor
  - Facing suffering and persecution

- Primary Theme: Sufficiency of God’s Grace under Suffering

- Key Verses: 1 Peter 5:12.

*I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it.*

- 1 Peter has a Servant Motif just like the Gospel of Mark: (2:22-24)
- Each Chapter mentions the grace of God:
  - 1:2, 10, 13; 2:19-20; 3:7; 4:10; 5:5, 10, 12



• Historical (Content)

- Greeting (1:1-2)
- God's Grace in Salvation (1:3-2:10)
  - Living I Hope
  - Living in Holiness
  - Living in Harmony
- God's Grace in Submission (2:11-3:12)
  - Submission to Authorities
  - Submission to Masters
  - Submission in the Home
  - Submission in the Church
- God's Grace in Suffering (3:13-5:11)
  - Make Christ Lord of your Life
  - Have Christ's Attitude
  - Glorify Christ's Name
  - Look for Christ's Return
  - Depend on Christ's Grace
- Farewell (5:12-14)



• Theological

- Apologetics: "Be ready to give an answer"
  - 1 Peter 3:5.
 

*but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect,*
  - Context indicates that the reason for being prepared to give an answer is because you will be suffering for your faith and the world will wonder why



• Christological (How is Christ seen)

- Example for the Believer in times of Suffering

- 1 Peter 2:21-23.

*<sup>21</sup> For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. <sup>22</sup> He committed no sin, neither was deceit found in his mouth. <sup>23</sup> When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.*



- Hermeneutical

- Contrasts:

- Paul: Apostle of Truth
- John: Apostle of Love
- Peter: Apostle of Hope

- Peter seems to have been influenced by Paul theology and James' ethics



- Practical (What do we take away)

- The assurance of eternal life is given to all Christians. One way to identify with Christ is to share in His suffering.
- Paul desired to share in Christ's suffering (Phil 3:8-10)
  - *<sup>8</sup> Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ <sup>9</sup> and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith— <sup>10</sup> that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death,*

## • 2 Peter



- Informational

- Composition:

- Written in 64 AD by Apostle Peter, just prior to his martyrdom
- Written to the same recipients as his first letter (Christians in Asia Minor)

- Primary Theme: Growth In Grace and Knowledge
  - “Knowledge” appears 16 times in the letter (“suffering” appeared 16 times in 1 Peter)
- Key Verses: 1:20-21; 3:8-11
  - 2 Peter 3:8-9.
 

<sup>8</sup>But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. <sup>9</sup>The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.



- Historical (Content)

- Cultivation of Christian Character (1:1-21)
  - Salutation
  - Growth in Christ
  - Grounds for Belief
    - Experience of the Transfiguration
    - Certainty of the Scriptures
  - Condemnation of False Teachers (2:1-22)
    - Danger of False Teachers
    - Destruction of False Teachers
    - Description of False Teachers
  - Confidence in Christ’s Return (3:1-18)
    - Mockery in the Last Days
    - Manifestation of the Day of the Lord
    - Maturity in View of the Day of the Lord



- Theological

- Inspiration of the Bible: 2 Peter 1:19-21.
 

*<sup>19</sup>And we have the prophetic word more fully confirmed, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts, <sup>20</sup>knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. <sup>21</sup>For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.*



- Christological (How is Christ seen)
  - Jesus is the Source of Full Knowledge and power for the attainment of Spiritual Maturity (1:2-3, 8; 3:18)
  - Peter recalls the Transfiguration and anticipates His return when:
    - The Whole World
    - Not Just 3 Men on a Mountain

...will see His Glory



- Hermeneutical
  - Comparison between 1 and 2 Peter:
    - 1 Peter:
      - External Oppression
      - Hostility
      - Suffering
      - Hope in the Lord's Return
      - "Pain with a Purpose"
    - 2 Peter:
      - Internal Opposition
      - Heresy
      - Error
      - Confidence in the Lord's Return
      - "Poison in the Pew"



- Practical (What do we take away)
  - The same prescription for growth in faith that Peter gave (2 Peter 1:5-11), will assure us also a rich reward "into the eternal kingdom of our Lord and Savior Jesus Christ" (2 Peter 1:10-11).
  - The foundation for our faith is and always will be the same Word of God that Peter preached.

## • 1 John



- Informational
  - Composition:-
    - Written in 68-69 AD
    - Written to Greek speaking Jewish churches that included Gentiles



- Primary Themes: Fellowship with God

- God is Light (1:5)
- God is Love (4:8,16)
- God is Life (1:1-2; 5:11-13)

- 5 Purposes:

- That we might have Fellowship (1:3)
- That we might have Joy (1:4)
- That we might not Sin (2:1-2)
- That we might Overcome Error (2:26)
- That we might have Assurance (5:13)

- Key Verses: 1:7 (1:3-4; 5:11-13)

*<sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.*



- Historical (Content)

- Introduction (1:1-4)
- The Basis for Fellowship (1:1-2:27)
  - The Condition for Fellowship (1:5-2:14)
    - Walk in the Light
    - Confession of Sin
    - Obedience to His Commandments
  - The Cautions for Fellowship (2:15-27)
    - Love of the World
    - Spirit of the Anti-Christ
- The Behavior of Fellowship (2:28-5:21)
  - Characteristics of Fellowship (2:28-5:3)
    - Purity of Life
    - Practice of Righteousness
    - Love in Deed and Word
    - Testing the Spirits
    - Love as Christ Loved
  - Consequences of Fellowship (5:4-21)
    - Victory over the World
    - Assurance of Salvation
    - Guidance in Prayer
    - Freedom from Habitual Sin



• Theological

- 1 John 5:7 – The Missing Trinitarian Witness
  - <sup>7</sup>For there are three that testify:
- Older translations read:
  - *For there are three that testify in heaven: the Father, the Word, and the Holy Spirit; and these three are one*”
- Why do newer translations remove it? Are they removing references of the Trinity?
  - Older, more reliable manuscripts do not have the phrase leading textual critics to believe it was added later.
  - However, the doctrine of the Trinity does not stand or fall on this passage.



• Christological (How is Christ seen)

- The letter stresses the Incarnation of Christ and the Identity of Jesus as the Christ (2:22; 4:2-3)
- <sup>2</sup>By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God,
- <sup>3</sup>and every spirit that does not confess Jesus is not from God.



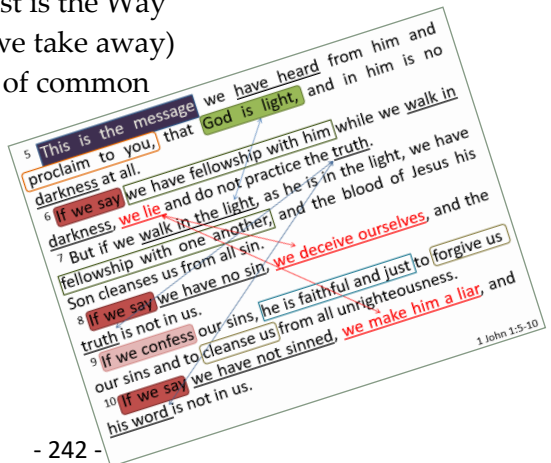
• Hermeneutical

- Repetition of Words:
  - Love (46 times), Abide (24), Know (40), Life (13)
- Comparison of John’s Letters: (John 14:6)
  - 1 John: Christ is the Life
  - 2 John: Christ is the Truth
  - 3 John: Christ is the Way



• Practical (What do we take away)

- Observe the use of common or contrasting phrases in the letter to assist in interpreting the passage



## • 2 John



### • Informational

#### • Composition:

- Written in 90-95 AD
- Written to either one local church or an esteemed woman in a local church

#### • Primary Theme: Continuation with Christ

#### • Key Verses: v6.

*And this is love, that we walk according to His commandments; this is the commandment, just as you have heard from the beginning, so that you should walk in it*



### • Historical (Content)

#### • Abide in God's Commandments (1-6)

- Salutation (1-3)
- Walk in Truth (4)
- Walk in Love (5-6)

#### • Abide Not with False Teachers (7-13)

- Doctrine of the False Teachers (7-9)
- Avoid the False Teachers (10-11)
- Benediction (12-13)



### • Theological

#### • Be Watchful for false teaching:

*Watch yourselves, so that you may not lose what we have worked for, but may win a full reward (9)*



### • Christological (How is Christ seen)

#### • Refutes those who do not confess Jesus as coming in the flesh (7)



### • Hermeneutical

#### • All 3 of John's Letters develop the theme of Fellowship:

- 1 John: Fellowship with God
- 2 John: fellowship with Enemies of the Truth
- 3 John: fellowship with Proclaimers of the Truth



### • Practical (What do we take away)

#### • Important that we check everything we See, Hear, and Read that claims to be "Christian" with the Scriptures (as the Bereans).

### • 3 John



#### • Informational

- Composition:
  - Written in 90-95 AD
  - Written to Gaius
- Primary Theme: Hospitality in the Church



#### • Historical (Content)

- Confirmation of Gaius: Loved in the Truth (1-8)
- Condemnation of Diotrephes: Who loved not the Truth (9-10)
- Commendation of Demetrius: Who was Loved by the Truth (11-12)
- Conclusion (13-14)



#### • Theological

- 2 John: Truth is Worth Standing for
- 3 John: Truth is Worth Working for



#### • Christological (How is Christ seen)

- Only an indirect reference to Christ in verse 7 (“went forth for His name’s sake”)



#### • Hermeneutical

- Four Characters involved:
  - John: Writer
  - Gaius: Received it
  - Diotrephes: Caused it
  - Demetrius: Carried it



#### • Practical (What do we take away)

- The importance of walking in the truth of the Gospel
- Hospitality, support and encouragement for our fellow Christians are some of the main precepts of the teachings of Jesus

- Jude



- Informational

- Composition:

- Written in 64-67 AD by Judas, the brother of Jesus
- Written to believers in Antioch

- Primary Theme: Contend for the Faith

- Key Verses: 3, 24

*Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.*

- Twofold Purpose:

- To Condemn practices of the ungodly in the church
- To counsel believers to hold fast and contend for the faith



- Historical (Content)

- Salutation: Preservation From Apostasy (1-2)

- Exhortation: Warning About Apostasy (3-23)

- Contending against Apostates
- Conduct of Apostates
  - Examples in the Past (Egypt, Angels, Sodom)
- Action in the Present
  - Rejecting Authority
  - Walking in Error
  - Leading Falsely
  - Pleasing Self
- Consequences for Apostasy
  - Warning about it
  - Divisions from it
  - Separation from Apostasy

- Benediction: Victory over Apostasy (24-25)



- Theological

- 2 allusions to Pseudepigraphal books: The book of Enoch (14-15) and The Assumption of Moses (99)
- Neither is cited as Scripture, only as historical



- Christological (How is Christ seen)
  - The believer is preserved in Jesus Christ
  - Look for mercy of the Lord Jesus Christ
  - Look to Him as the one who can keep you from stumbling



- Hermeneutical
  - Use of Triads:
    - Verse 1: Jude, servant, brother
    - Verse 1: called, sanctified, preserved
    - Verse 5-7: People, Angels, those who don't believe
    - Verse 11: Cain, Balaam, Korah
    - Verse 22-23: Some, Others, Them
    - Verse 42-25: Before, Now, Forever
    - Letter Divides into thirds: Verses 1-4, 5-16, 17-24



- Practical (What do we take away)
  - Must be on guard for false doctrines which can deceive us if we are not well versed in the Word.
  - Must know the Gospel—Protect and Defend it

- **Prophetic**
- **Revelation**



- Informational
  - Composition:
    - Written in 90-95 AD by the Apostle John
    - Written from exile on the Island of Patmos
    - Written to the Seven Churches in Asia Minor:
      - Ephesus
      - Smyrna
      - Pergamum
      - Thyatira
      - Sardis
      - Philadelphia
      - Laodicea



- Primary Theme: The Revelation of Jesus Christ
- Key Chapters: 1-5; 19-22



- Historical (Content)
  - Introduction (1:1-8)
  - Things you have seen: Vision of the Son of Man (1:9-20)
  - Things which are: Message to the Seven churches (2:1-3:22)
  - Things which will be (4:1-22:21)



- Theological
  - Genesis is the book of Beginnings
  - Revelation is the Book of Consummation

| GENESIS  | REVELATION                                  |
|--|---|
| Humanity's beginning in paradise                           | Wonderful paradise to come                  |
| Shows mankind losing a chance to eat from the Tree of Life | Shows mankind eating from the Tree of Life  |
| Sin enters the world                                       | Sin is wiped from the earth                 |
| Tells of the first rebellion against God                   | Promises to end man's rebellion against God |
| Records first murder, drunkard, rebel                      | Promises a world where these will not enter |
| Reveals tragic sorrow that resulted from sin               | God will wipe away all tears and sorrow     |
| Records first death  | Promises no more death                      |
| Records beginning of curse                                 | Records lifting of the curse                |
| Records the first reference to Satan                       | Records final doom of Satan                 |
| Records creation of heavens and earth                      | Records creation of New heaven and earth    |
| 1st judgment   | Final judgment                              |



- Christological (How is Christ seen)
  - He is called Jesus Christ (1:1)
  - He is the Faithful Witness (1:5)
  - He is the Firstborn from the dead (1:5)
  - He is the Ruler over the kings of the earth (1:5)
  - He is First and the Last (1:17)
  - He is the Son of God(2:18)
  - He is the Root of David (5:5)
  - He is The Alpha and Omega (22:13)
  - He is the Lamb that was slain (5:6)
  - He is the Bright and Morning Star (22:16)
  - He is the Lion of Judah (5:5)
  - He is the Word of God (19:13)
  - He is King of Kings and Lord of Lords (19:16)




- Hermeneutical
  - Look for the Old Testament throughout the book
  - The Key to interpreting the symbols and imagery can be found in the Old Testament prophets.
  - Very similar wording found concerning the fall of Jerusalem
  - At least 5 ways to Interpret the Book:
    - Preterist (or Past) Interpretation: interpretation applies the Book of Revelation specifically to the problems and persecutions of the early church that existed at the time of its writing.
    - Historical: Events recorded occur during John's time until the coming of Christ and His kingdom. The primary difference between this view and the Futurist is that much of Revelation is identified with the Roman Catholic Church, Islam, etc.
    - Cyclical: This viewpoint believes that the events of Revelation describe the church throughout the Church Age.
    - Allegorical or Idealist: No attempt is made to relate the events to Historical events past, present



or future. Revelation contains only parables and allegories designed to encourage believers to trust in Christ.

- **Futurist:** Though there are several variations to this view, it is generally regarded that from chapter 4 of Revelation through chapter 22 describe events at the end of the Church Age and thus are still future. Some futurists apply much symbolism to these events while others take a more literal approach.
- **Use of Numbers:** Revelation: Utilizes symbols and numbers throughout the book. One of the most widely used is the number 7

| <b>Some examples of the Number 7 in Revelation</b> |                         |
|--|-------------------------|
| Seven Candlesticks                                 | Seven Trumpets          |
| Seven Spirits                                      | Seven Thunders          |
| Seven Churches                                     | Seven Thousand          |
| Seven Stars  | Seven Heads             |
| Seven Lamps  | Seven Crowns            |
| Seven Seals  | Seven Bowls (Vials)     |
| Seven Horns  | Seven Mountains         |
| Seven Eyes   | Seven Kings             |
| Seven Angels                                       | Seven Pairs of Visions  |
| Seven Beatitudes                                   | Seven Doxologies        |
| Seven "I Am"s of Christ                            | Seven Years of Judgment |

 Practical (What do we take away)

### 7 Blessings in the Book of Revelation

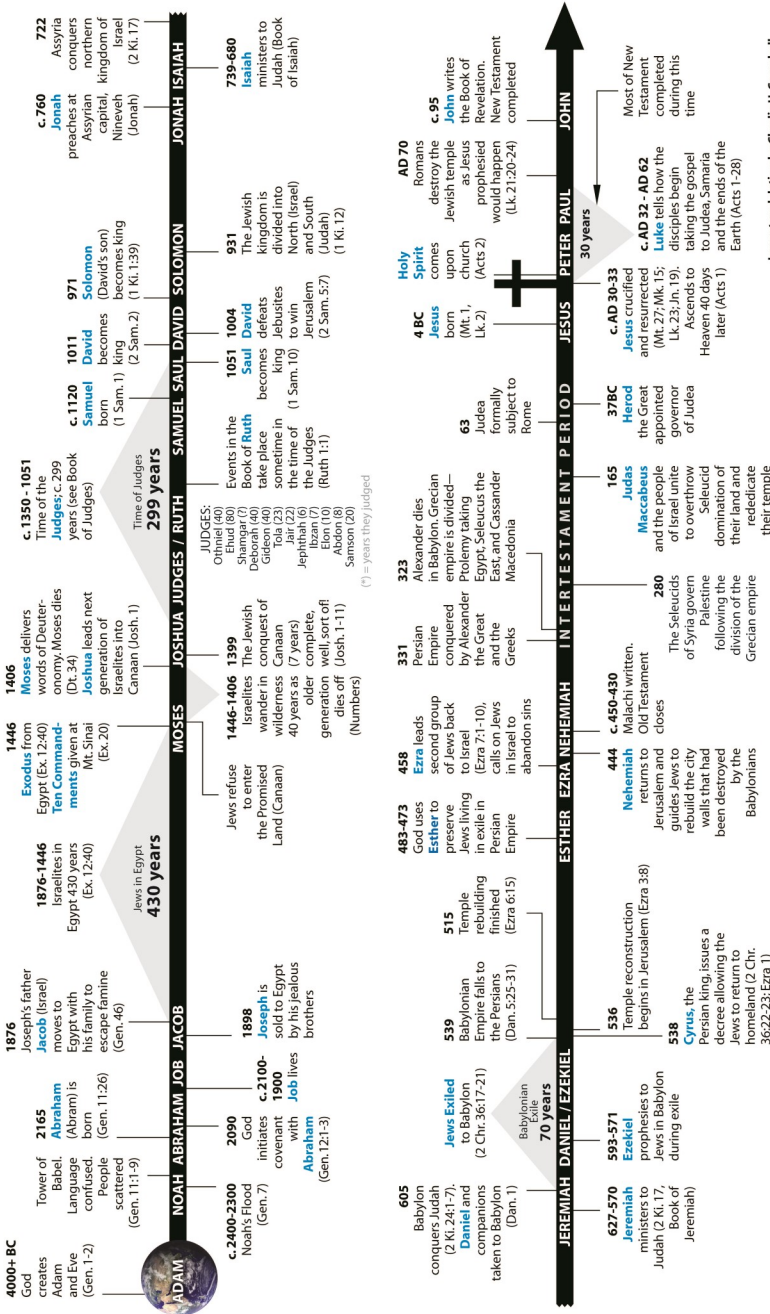
1. "Blessed is the one who reads the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near. (1:3)
2. "Blessed are the dead who die in the Lord from now on. 'Yes', says the Spirit, 'they will rest from their labor, for their deeds will follow them'" (14:13)
3. "Blessed is he who stays awake and keeps his clothes with him, so that he may not go naked and be shamefully exposed" (16:15)
4. "Blessed are those who are invited to the wedding supper of the Lamb!, and he added, These are the true words of God" (19:9)
5. "Blessed and holy are those who have part in the first resurrection. The Second death has no power over them, but they will be priests of God and of Christ and will reign with Him for a thousand years." (20:6)
6. "Blessed is he who keeps the words of the prophecy of this book." (22:7)
7. "Blessed are those who wash their robes, that they may have the right to the tree of life and may go through the gates into

- Christ is All Over REVELATION!

The King has Come!  
The Promise made in the Garden is now fully  
manifest in the Return and Reign of the Lord Jesus  
Christ for Eternity

• Biblical Timeline

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• Ancient Israel and Judah



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- 12 Tribes of Israel



• Palestine at the Time of Jesus

