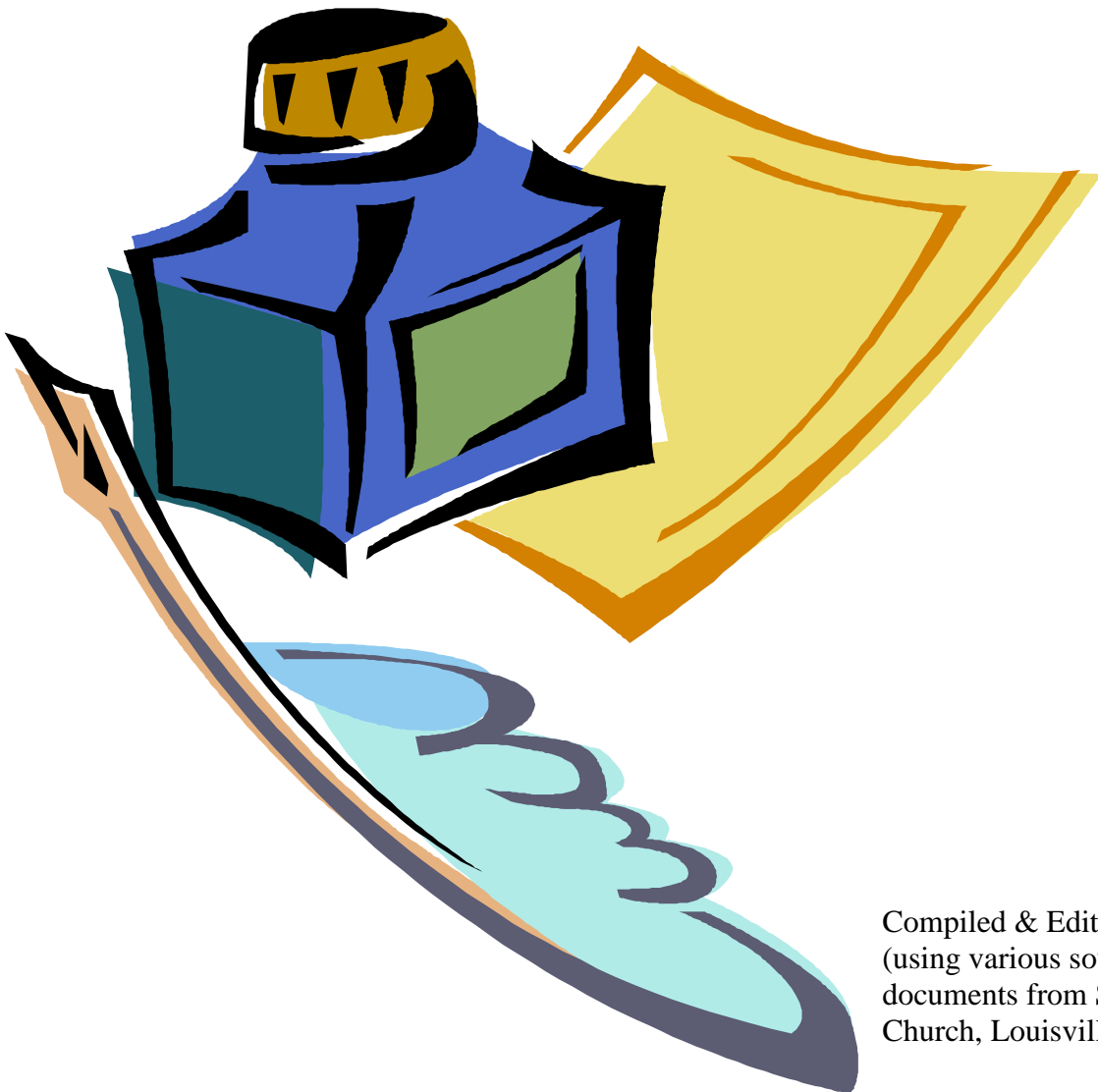


Word of God

A BOOK BY BOOK OVERVIEW



Compiled & Edited by Ann Gibson
(using various sources but especially
documents from Southeast Christian
Church, Louisville, KY).

FACTS CONCERNING THE BIBLE

(Help in understanding it.)

1. The Bible is God's written revelation of His will to mankind.
2. Its central theme is salvation through Jesus Christ.
3. The bible contains 66 books written by 40 authors covering a period of about 1600 years.
4. The Old Testament was written in Hebrew with a few short passages in Aramaic. The New Testament was written in Greek.
5. The word "Bible" comes from the Greek word "biblos" meaning book.
6. The word "testament" means covenant or agreement or will. The OT is the covenant of law. The NT is the covenant of grace which came through Jesus Christ. One led into the other (Galatians 3:17-25).

The Old commences what the New completes.

The Old gathers around Sinai--

The New around Calvary.

The Old is associated with Moses--

The New with Christ (John 1:17).

The authors were kings, princes, poets, philosophers, prophets and statesmen, schooled and unschooled.

Most books become out of date but this book spans centuries.

Most books are age specific but all ages love this book.

Most books are provincial and only interesting to the people in whose language it is written. This book was originally written in what are now dead languages and has been translated into hundreds of others.

The OT begins with God (Genesis 1:1).

The NT begins with Christ (Matthew 1:1).

From Adam to Abraham--history of the human race.

From Abraham to Christ--history of the chosen race.

From Christ on--history of the church.

--Adapted from Henrietta Mears' book,

What the Bible is All About

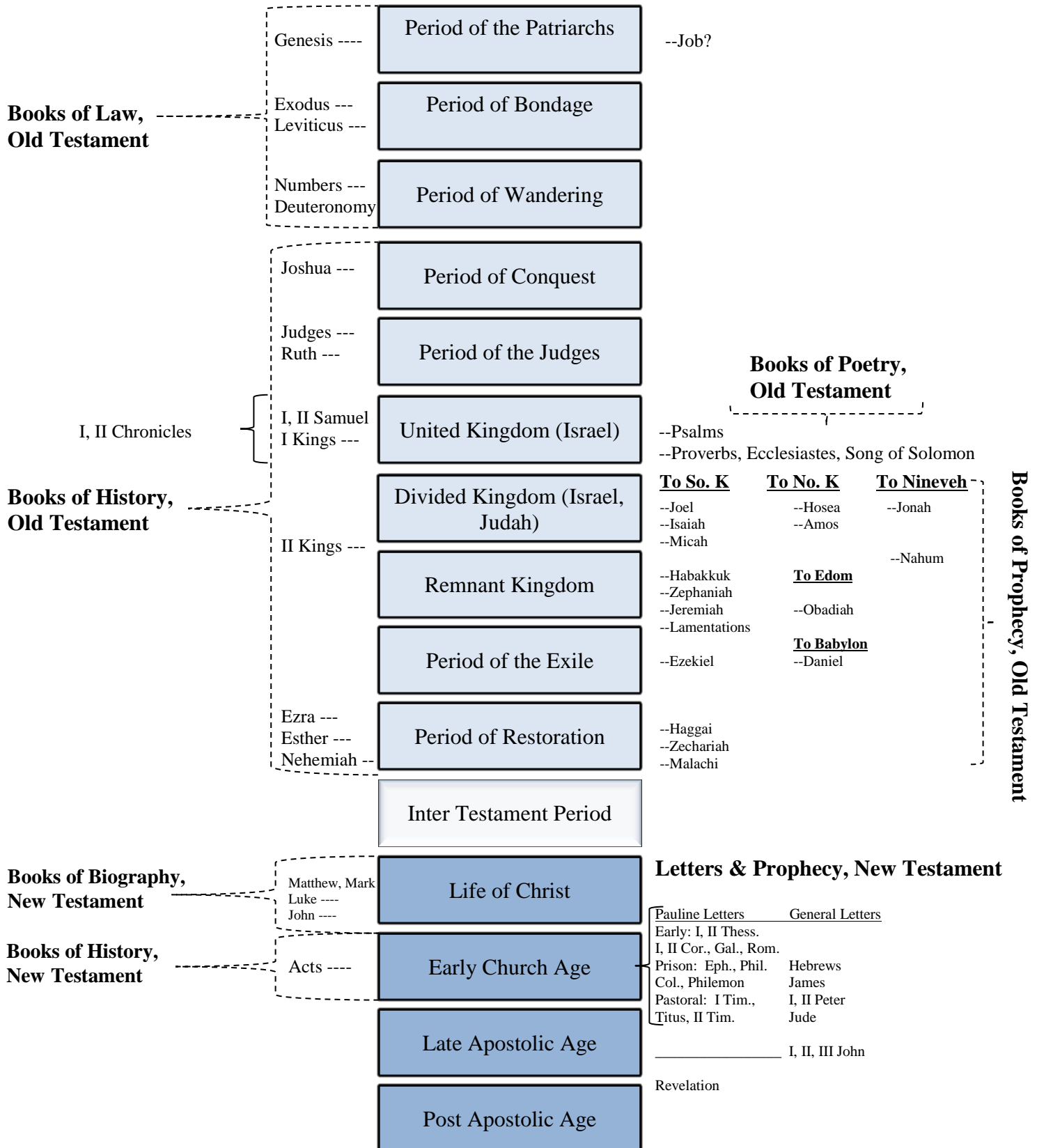
INTERESTING FACTS AND "PRINCIPALS" OLD TESTAMENT

- A. The Old Testament books can be divided according to subject matter and order:
 Law--the first five books
 History--the next twelve
 Poetry--next five
 Major Prophets--next five
 Minor Prophets--next twelve
- B. OT Principal Places
 There are twelve places that OT history centers around:
- | | |
|--------------------------|--|
| 1. Eden | 7. Sinai |
| 2. Ararat | 8. Wilderness |
| 3. Babel | 9. Canaan (with Joshua) |
| 4. Ur of the Chaldees | 10. Assyria (captivity of Israel) |
| 5. Canaan (with Abraham) | 11. Babylon (captivity of Judah) |
| 6. Egypt (with Joseph) | 12. Canaan (Palestine--return of exiles) |
- C. OT Principal Events
- | | |
|--|--|
| 1. Creation, Genesis 1:1-2:3 | 10. Wilderness wanderings, Numbers 13-14 |
| 2. Fall of man, Genesis 3 | 11. Conquest of the promised land, Joshua 11 |
| 3. Deluge, Genesis 6-9 | 12. Dark ages of the chosen people, Judges |
| 4. Babel, Genesis 11:1-9 13. | Anointing of Saul as King, I Sam. 9:27-10:1 |
| 5. Call of Abraham, Genesis 11:10-12:3 | 14. Golden age of Israelites under David and Solomon, united Kingdom, II Sam. 5:4-5, I Kings 10:6-8. |
| 6. Descent into Egypt, Genesis 46-47 | 15. The divided Kingdom--Israel & Judah, I Kings 12:26-33 |
| 7. Exodus, Exodus 7-12 | 16. The Captivity, II Kings 17; 25 |
| 8. Passover, Exodus 12 | 17. The Return, Ezra |
| 9. Giving of the Law, Exodus 19-24 | |
- D. OT, Principal Periods
- I. Period of the patriarchs to Moses--Genesis
- A. The godly line--leading events
1. Creation
 2. Fall
 3. Flood

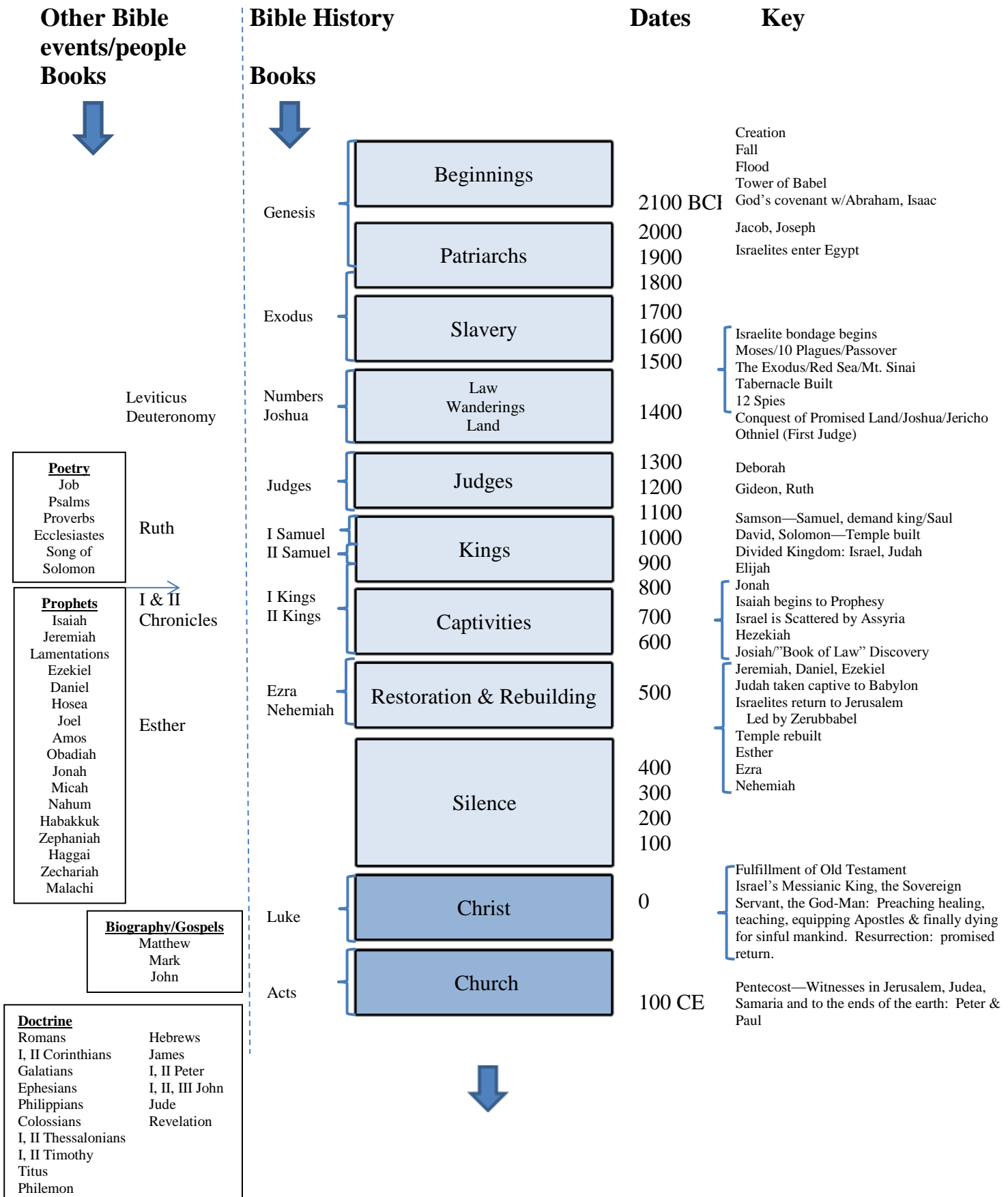
4. Dispersion
- B. The chosen family--leading events
 1. Call of Abraham
 2. The descent into Egypt--bondage
- II. Period of great leaders: Moses to Saul--Exodus to Samuel
 - A. Exodus from Egypt
 - B. Wandering in the wilderness
 - C. Conquest of Canaan
 - D. Rule of the Judges
- III. Period of the Kings: Saul to the captivities--Samuel, Kings, Chronicles, the books of prophesy
 - A. The united kingdom
 1. Saul
 2. David
 3. Solomon
 - B. The divided kingdom
 1. Judah
 2. Israel
- IV. Period of foreign rulers: Captivities to Christ--Extra, Nehemiah, Esther, Prophecies of Daniel and Ezekiel
 - A. Captivity of Israel
 - B. Captivity of Judah

--adapted from Henrietta Mears' book, *What the Bible is All About*

Books of the Bible Chronologically Arranged



The Flow of Bible History



GENESIS

Genesis: a Greek word meaning “origin” or “beginning”

- A. Everything begins in Genesis:
1. The beginning of the world--1:1-25
 2. The beginning of the human race--1:26-2:25
 3. The beginning of sin in the world--3:1-7
 4. The beginning of the promise of redemption--3:8-24
 5. The beginning of family life--4:1-15
 6. The beginning of a man-made civilization--4:16-9:29
 7. The beginning of the nations of the world--10,11
 8. The beginning of the Hebrew race--12-50
- B. Genesis introduces the two main ideas of the Bible:
1. God as the Creator and the universe as His work
 2. Man and God’s plan for man’s redemption

Author: Moses

Date of Writing: About 1400 B.C.--during the 40 years in the wilderness

Period Covered: “The beginning” until the death of Joseph (c. 1800 B.C.)

Type of Writing: Historical narrative--its pages span about 2000 years of history

Purpose: To accurately describe all beginnings including the Israelite’s relationship to God

Contents:

- A. Details of Creation in seven days
1. Light and darkness
 2. Separated heavens and earth
 3. Dry land, vegetation
 4. Sun, moon, stars
 5. Sea and air creatures
 6. Animals and man
 7. Rest
- B. Details of ark and flood
1. 120 years to build
 2. Three stories
 3. One door
 4. 450 x 75 x 45 feet
 5. Seven pairs clean, one pair unclean animals
 6. Fountains and rain 40 days and nights
 7. Lord shut them in (7:16)

8. Water on earth 150 days (5 months), (7:24)
9. Landed on Mt. Ararat (8:4)
10. In ark one year, 17 days--5 months floating, 7 months on mountain

C. Five main characters in Genesis

1. Adam (1-6)
2. Noah (7-11)
3. Abraham (12-24)
4. Jacob (25-36)
5. Joseph (37-50)

EXODUS

Exodus: A Greek word meaning “a going out” or “departure”

Describes two basic events

1. Exodus from Egypt
2. Giving of the law on Mt. Sinai

Some significant facts about Exodus

1. Reveals God fulfilling His covenant promise to Abraham
2. Is a natural sequel to Genesis (In Hebrew, the book begins with the word “and.”)
3. Starts relating events that took place 300 years after the end of Genesis

Note: The view of God and the standard of conduct set forth in Exodus are unsurpassed in any other religious writings.

Author: Moses (Exodus 17:14; 24:4; 34:27)

Date: About 1400 B.C., during the 40 years of wandering in the wilderness.

Period Covered:

Birth of Moses (1500 B.C. [?]) until the Tabernacle is completed (1450 B.C.)

Type of Writing: Historical narrative

Purpose: To accurately set forth the history of the period--especially as it relates to God’s hand in the people that became the nation of Israel.

Significant Events in Exodus:

A. The life and calling of Moses

1. 40 years in Egypt (Chap. 1,2)
2. 40 years in Midian (Chap. 3.4)
3. 40 years with Children of Israel (next three books)

B. The Ten Plagues and release of Israel (Chap. 7-12)

- | | |
|------------------------|-----------------------------|
| 1. Nile into blood | 6. Boils |
| 2. Frogs | 7. Hail |
| 3. Gnats | 8. Locusts |
| 4. Flies | 9. Darkness for 3 days |
| 5. Murrain (Livestock) | 10. Death of the firstborn, |

Passover, Exodus

C. The Ten Commandments (20:1-17; Deut. 5:6-21)

- | | |
|---------------------|---------------------------|
| 1. No other gods | 6. No murdering |
| 2. No graven images | 7. No committing adultery |

3. No use of God's name in vain
4. Sabbath Day
5. Honor Father and Mother

8. No stealing
9. Not bearing false witness
10. No coveting

D. Building of the Tabernacle (25-27)

LEVITICUS

Leviticus: A Greek word meaning “pertaining to Levites” (Priests)

Notes:

1. Aaron and his sons are the principle focus since they became priests.
2. Other Levites who were priests’ helpers are seldom mentioned.
3. Leviticus is actually a kind of manual for priests.

Some significant facts about Leviticus:

1. It is a natural sequel to Exodus (following building of Tabernacle and choosing of the priests, etc.).
2. It follows the Exodus narrative in order to understand its contents.
3. It contains both the religious and civil laws for the organized people of God.

Leviticus is a book about worship:

It is easy to get lost in the book if not looking for a revelation concerning three things:

1. The importance of worship
2. The proper attitude in worship
3. The necessity of obedience/fidelity in worship

Author: Moses (Romans 10:5 quotes Leviticus 18:5 as by Moses)

Date: About 1400 B.C.

Period of time covered: About one month (the time it took for laws to be given on Mt. Sinai)

Type of writing: Historical record

Purpose: To equip Israel for proper worship

Divisions--four natural parts plus an appendix:

1. Chapters 1-7, Laws concerning sacrifices
2. Chapters 8-10, Laws concerning the priesthood
3. Chapters 11-16, Laws concerning clean and unclean things
4. Chapters 17-26, Laws concerning holiness
5. Chapter 27, Appendix: Vows and tithes

Sacrifices: introduced in detail, explained, and required

- A. Important principles regarding sacrifices

They

1. were ceremonially clean, usually unblemished.
2. were from what sustained life and the result of toil.
3. were a substitute.
4. procured covering for sin which was an action of God, not man.
5. were not the first sacrifices. Sacrifices existed before Leviticus:
 - Genesis 4 Abel and Cain
 - Genesis 8 Noah after the flood
 - Exodus 4 & 18 Moses before and after the Exodus

B. General rules for making a sacrifice

1. Present the animal at the altar.
2. Place hand on the victim (the one offering).
3. Slay the animal.
4. Sprinkle/pour blood on the altar.
5. Burn part or all of the animal.

C. Five kinds of sacrifice/offerings

1. Burnt sacrifice (Chap. 1)
2. Peace offerings (Chap. 3)
3. Sin offering (Chap. 4, 5, 13)
4. Trespass (guilt) offering (5:14-6:7)
5. Grain offering (Chap. 2)

NUMBERS

Numbers: Title comes from Greek translators, supposedly because of the two censuses taken, as recorded in the book.

Hebrew title: "In the Wilderness" (Bemidhbar) This fits the contents of the book much better.

Author: Moses (33:1,2)

Date: About 1400 B.C. (During the wilderness wanderings)

Period Covered: "Forty years" in the wilderness--actually thirty-nine

Type of Writing: Historical narrative

Purpose: To interpret Israel's history so that the guiding hand of God can be seen in all of life

Divisions:

1. Chap. 1-10, Camp at Mt. Sinai, preparations for trip to Canaan
2. Chap. 11-21, Journey from Mt. Sinai to plains of Moab
3. Chap. 22-36, Encampment in plains of Moab, preparation for entering Canaan

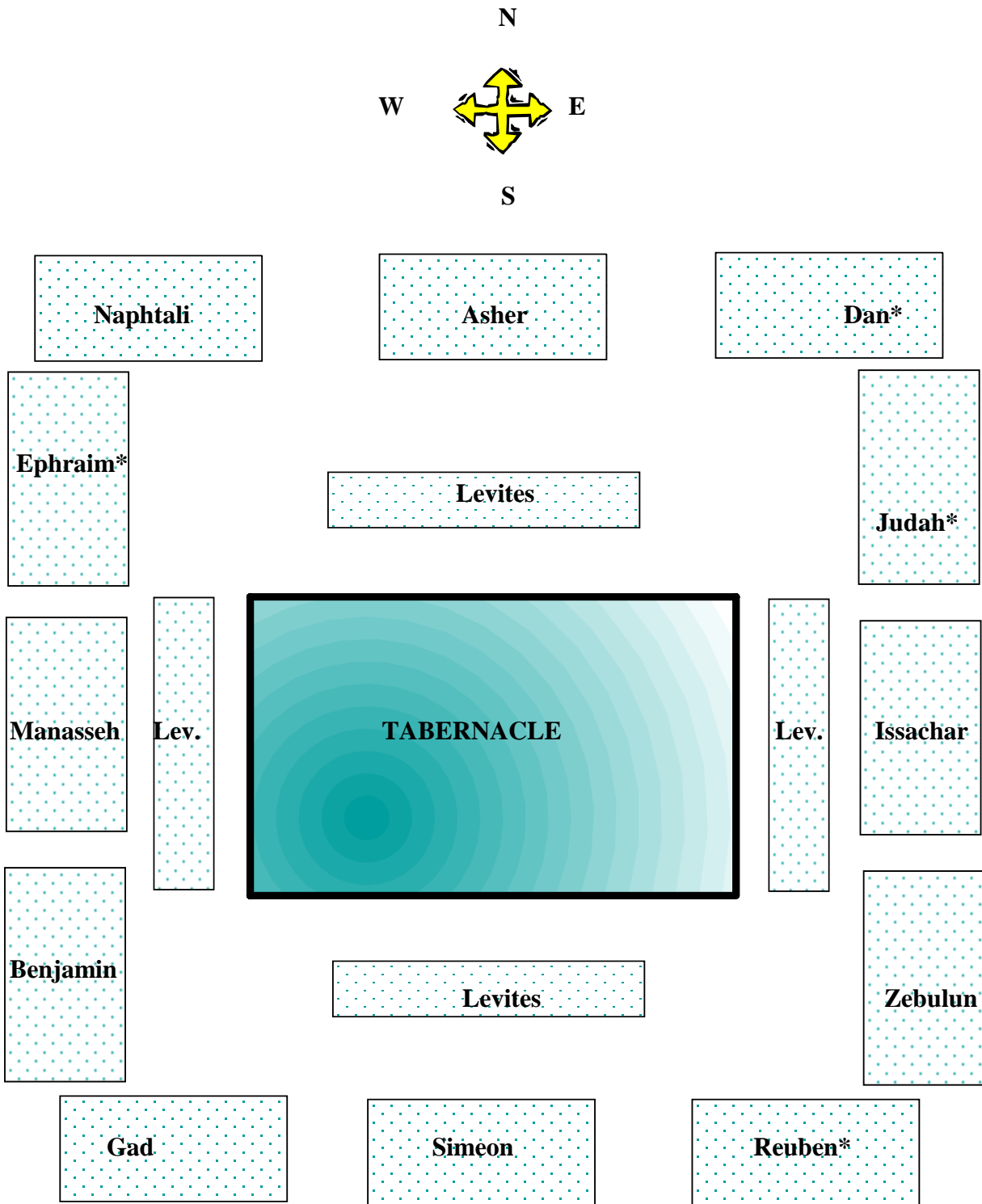
Important people:

1. Moses great leader but sin kept him from the Promised Land
3. Aaron high priest, sinned as well
4. Miriam Moses' sister (prophetess) sinned and became leprous
5. Sons of Levi, Gershon, Merari, Kohath
6. Korah, Dathan, Abihu, Rebellion
7. Balaam & Balak. magician, donkey spoke, King of Moab

Important places:

1. Mt. Sinai--Law given
3. Plains of Moab--Prepare for entering Promised Land
4. Kadesh-Barnea--City where Israel "headquartered" for 40 years

Arrangement of the camp of the Israelites



*Leading tribe of group

AND THEY STILL MURMURED

Here are some interesting figures regarding the MANNA which God supplied the children of Israel during their wilderness wanderings. See Exodus 16:35 and Numbers 21:5. God supplied 1 omer (3 quarts) per day per person for approximately 4,000,000 Israelites for 40 years—that's 43,800,000,000 gallons.

This would have taken 5,152,000 railroad cars to haul it or equal to a train reaching 14 times across the U.S. from Los Angeles to New York City!

At \$3.16* per bushel, this manna would have cost \$27,676,540,000 in forty years or \$691,913,600 per year or about \$172.98 per person per year. At 40 bushels per acre (average wheat yield), it would have taken 5,474,000 acres per year to have produced the equivalent in food, or 8,552 square miles per year, or a strip of land 86 miles by 100 miles per year for 40 years!

* On August 21, 1992: September wheat--\$3.10 (\$3.16), December wheat--\$3.22

DEUTERONOMY

- Deuteronomy:** A Greek word meaning “second law”
1. First time the law is given on Mt. Sinai (recorded in Exodus, Leviticus, Numbers)
 2. Second time given in the Plains of Moab as Moses is getting ready to die.
 - A. The law in sermon form
 - B. Is the more popular version
 - C. Is Moses last sermon/address

Author: Moses (Deut. 31:9, 24; Luke 20:28 quotes Deut. 25:5,6)

Date: About 1400 B.C.

Period covered: The last days of Moses’ life, approximately 40 days

Type of writing: Sermon form

Purpose: To provide some history, but its principle purpose is prepare Israel for Moses death

- Contents:**
1. Recounts past history
 2. Rehearses the law
 3. Renews Israel’s vows to God to keep the law

- Divisions:**
1. Chap. 1-4, Moses’ 1st address (review of Israel’s history)
 2. Chap. 5-26, Moses’ 2nd address (repeats law and covenant)
 3. Chap. 27-28, Moses’ 3rd address (charge to the people to obey the Lord)
 4. Chap. 29-30, Moses’ 4th address (renewed promise to keep the law)
 5. Chap. 31-33, Law, word of Moses
 6. Chap. 34, The death of Moses

- Thoughts on Moses:**
1. Only man with whom Jesus compared himself (John 5:45-47)
 2. The first to prophesy the coming of the Messiah (18:15)
 3. Spoke more often & intimately with God than any other man
 4. Wrote 1/4 of the Old Testament (equal to the length of the N. T.)
 5. Had more influence than any other on thinking and conduct of mankind
 6. Central figure/household word in Israel for 1000 years of history

JOSHUA

A. Who is Joshua?

1. The name in Hebrew is Hoshea. Moses changed the name to Jehoshua, later shortened to Joshua. The name means “Jehovah is Salvation.” In Greek the name is “Jesus.”
2. The man
 - a. Son of Nun (Joshua 1:1)
 - b. Tribe of Ephraim (Numbers 13:8)
 - c. First mentioned in Exodus 17
 - d. With Moses on Mt. Sinai (Exodus 32:17)
 - e. One of the 12 spies (Numbers 13)
 - f. Led Israel across the Jordan River into the Promised Land
 - g. Directed the conquest, division and settlement of the land

B. The book of Joshua

1. Relates to the Pentateuch (first five books of O.T. [also called The Law]) like Acts does to the Gospels in the N.T. Both are aggressive books of conquest and expansion.
2. Appears in the “Prophets” section of the Hebrew O.T. The Hebrew Bible had three sections:
 - a. The Law (first five books, Pentateuch)
 - b. The Prophets--Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Twelve minor prophets.
 - c. The Writings--Psalms, Job, Proverbs, Ruth, Song of Songs, Ecclesiastes, Lamentations, Esther, Daniel, Ezra-Nehemiah, Chronicles
3. Author: Joshua (and Phineas--Joshua 24:33)
 - a. Based on Jewish tradition
 - b. Has internal claim (24:26), meaning the book itself has a claim to authorship of Joshua
4. Date: 1375 B.C.
 - a. Before time of David (15:63)
 - b. While Rahab lived (6:25)
5. Period of time covered: Death of Moses to death of Joshua--about 26 years.
6. Type of Writing: Historical narrative
7. Purpose: To give accurate account of the conquest and possession of the

Promised Land--reveals God and His plans for His people

8. Divisions:

- a. Chap. 1-12, Conquest of the Promised Land
- b. Chap. 13-24, Occupation of the Promised Land

9. Contents:

Includes mobilization of the army, the forward march, the fall of Jericho, the campaign of Ai, the Central Campaign, the Northern Campaign, division of the land, the priesthood and Joshua's farewell address.

JUDGES

A. The Book

1. Gets its name from the twelve “judges” or deliverers in the book.
2. Key phrase—“every man did what was right in his own eyes” (See Deut. 12:8 where Moses condemns this.)

B. **Author:** The Jewish Talmud says that Samuel wrote it. It may also have been another of the prophets who lived somewhere between 1100-700 B.C.

C. **Date:** several possibilities

1. 18:31 seems to suggest early days of Samuel (1100 B.C.).
2. 17:6 implies time when there was a king in Israel which would have been around 1000 B. C.
3. 18:30 is a possible time of the first captivity of the Northern Kingdom which was 740 B.C.; however, this could be another captivity at an earlier time.

D. **Period covered:** approximately 300 years after the death of Joshua (1375-1075)

E. **Type of writing:** Historical narrative

F. **Purpose:** To show history from a religious perspective. This is not a comprehensive picture of the total life of Israel but a selection of events from moral and religious life which point out present day lessons from history.

G. **Divisions:**

1. Chap. 1-2, the meaning of history
2. Chap. 2-16, the history of the judges
3. Chap. 17-21, two added stories

H. **Pattern to be aware of while reading:**

1. Decline--forgot God
2. Discipline--through capture oppressing nations
3. Deliverance--by God raising up a “judge”

RUTH**A. The Book (description)**

1. Biblical short story
2. “Calm after the storm” (in Judges)
3. Shows life of the common people
4. Appears in “The Writings” (See “Joshua” description for complete listing)
 - a. The Law
 - b. The Prophets
 - c. The Writings

B. Author: Jewish tradition says Jeremiah. 4:22 seems to indicate David is on the throne and well known as King, so that is possible.

C. Date: 1000 B.C., 150-180 years between the events and the actual writing of the book (See 4:7 where a custom is referred to as being in the past.)

D. Period covered: “. . .in the days of judges” (1:1)

E. Type of writing: Narrative

F. Purpose: To introduce the Messianic family. David is in the line of Ruth who is a Gentile. Christ is in David’s line.

G. Contents:

1. Naomi and family move to Moab
2. Events in Moab
3. Ruth and Naomi leave Moab
4. Ruth gleanes in the field of Boaz
5. Ruth offers herself for marriage to Boaz
6. Ruth and Boaz marry

H. Lessons from Ruth:

1. Faith is stronger than blood.
2. The heart and the head both play a part in marriage.
3. The lesson of learning to accept someone who chooses a different course.

I SAMUEL

A. The Name The Name “I & II Samuel” was first used by Daniel Bomberg in Venice in 1516 in a version of the Hebrew Bible he was printing. Before this time, they were known as “books of the kings” or “books of the kingdoms.” They were first divided into two books by LXX translation.*

B. Hebrew Version

In the original Hebrew, I & II Samuel were one book as part of what was called “the former prophets.”

C. Justification for Naming after Samuel

1. Leading person during the first half of history recorded in them
2. One of greatest prophets in all Israel’s history
3. Presided over transition of Israel from Judges to Kings
4. Organizer of the Kingdom—“Maker of Kings,” “Power behind throne”
5. Wrote first 25 chapters of I Samuel

D. Introduction

1. Author: Samuel (I Sam. 1-25), Nathan or Gad or other prophet (I Sam. 26-31). See I Chron. 29:29.
2. Date: 1025 B.C. for Samuel’s part, 930 for remainder
3. Period covered: approximately 115 years, from Eli to ascension of David to the throne (1100-1000)
4. Type of Writing: History
5. Purpose: To record an account of a people in their struggle and rise to greatness

D. A Biography of Three Men

1. Samuel--greatest of O.T. prophets aside from Moses
2. Saul--one of the most disappointing men in the O.T.
3. David--noblest of Israel’s kings, man after God’s own heart

*LXX--The Septuagint This was a translation of the Hebrew Scriptures into Greek, completed two centuries before Christ.

II SAMUEL

A. II Samuel & I Chronicles

These books parallel each other. II Samuel is from the viewpoint of an historian--total picture. I Chronicles is from the viewpoint of personal interest--not complete history but many additional personal items.

B. Content

Basically about Israel's greatest king--David.

1. Depending on God in every situation
2. Recounting his sin as well as his godliness

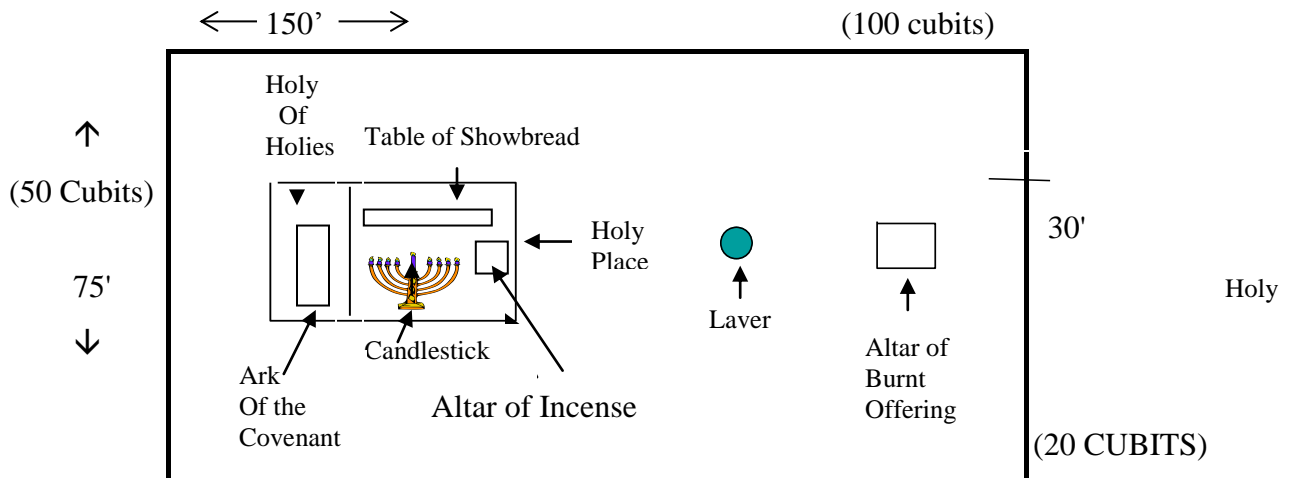
C. Introduction

2. Author: Nathan or Gad (perhaps another prophet)--I Chron. 29:29
3. Date: about 1025 B.C. (Or 1000 B.C.)
4. Period covered: David's reign as king, about 38 years
5. Type of Writing: History
6. Purpose: to tell about the man after God's own heart, David's life--victory, defeat, sin, repentance

D. Book of Sin

1. Its nature--cancerous
2. Its condition--forgivable
3. Its end--punishment

THE TABERNACLE



7 2" high curtains

THE TABERNACLE AND ITS SYMBOLISM

Altar Of Burnt Offering

Leviticus 1:3, 4 tells what was offered, how and for what.

Matthew 20:28--Jesus came as ransom for many--the perfect offering.

Laver

Exodus 3:17-21 tells how to make laver, why, and what it did for the priests.

I Peter 3:21--Baptism saves, clear conscience before God because of resurrection of Jesus Christ

Titus 3:5--washing of regeneration

Lampstand

Exodus 25:31-37--how made and why

II Timothy 3:15-17--Scriptures makes one wise unto salvation and for equipping

Table of Shewbread (gratitude)

Leviticus 24:5-9--how to make bread, how used. Exodus 25 has same information.

I Cor. 11:32--purpose and conduct of the Lord's Supper.

Altar of Incense (prayer)

Ex. 30:1-10--how to use.

Ps. 141:2--Let prayer be prepared as an incense-offering before God.

Rev. 5:8--prayers of the saints.

Ark of the Covenant

Ex. 25:10-22--how to make, what goes inside

Jn. 14:1-10 (Rom. 5:1-10)--How Christians approach God through Jesus Christ.

Contents of the Ark and their basic meaning

1. Golden urn of manna

God is the material and spiritual support of His people.

2. Aaron's rod that budded

Illustrates divinely appointed leadership among God's people.

3. Tablets of the covenant

Throne of God (Book of Law was beside the Ark also) is source of revelation and final authority of religion.

Above the Ark

1. The Cherubim overshadowing

Heavenly messengers are interested in and employed with reference to man's salvation. (I Peter 1:12; Hebrews 1:13, 14)

2. The Mercy Seat

Placed between the sinner and the Law, signifying God's grace intervening between the two. NOTE: Christ (our "propitiation") is called the "covering" for our sin. (I John 2:2; 4:10)

THE JEWISH CALENDAR

<u>E*</u>	<u>C*</u>		
7.	1.	Tishri	(Comparable to our September and the beginning of the Jewish Civil Year)
8.	2.	Marchesvan	(Sometimes called Bul)
9.	3.	Chisleu	
10.	4.	Tebeth	
11.	5.	Shebat	
12.	6.	Adar	
1.	7.	Nisan	(Commences the Ecclesiastical Year--sometimes called Abib)
2.	8.	Iyar	(Or Jiar)
3.	9.	Sivan	
4.	10.	Tamuz	(Or Thammuz)
5.	11.	Ab	
6.	12.	Elul	

*E = Ecclesiastical Year *C = Civil Year

The Set Feasts

All males were required to appear before Jehovah three times a year: Passover, Pentecost, and Tabernacles. In addition to these feasts, there were the Feast of Trumpets and Day of Atonement. The primary purpose of these feasts was to keep God in the minds of the people and to promote a deep sense of national unity. There were secondary purposes involving religious and social outlets, especially for the poor people.

PASSOVER: (Also called Feast of Unleavened Bread) Observed in the Spring, on the 15th day of the first month of the Ecclesiastical Year--Nisan or Abib. It lasted seven days and was a memorial to the deliverance from Egypt.

PENTECOST: (Also called Feast of Weeks, of Harvest, of First-fruits) Kept on the 50th day after Passover. It lasted one day. This was a celebration of Jehovah's rich blessings of a grain harvest marked by offering special loaves to Him.

TABERNACLES: (Also called Feast of Ingathering) Observed on the 15th day of the seventh month. It came five days after the Day of Atonement (see below), lasted seven days. It was both a thanksgiving for the harvest and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness.

TRUMPETS: Observed on the first day of the seventh month. This feast ushered in the Civil Year. Note: the "seventh month" of the Ecclesiastical Year was the "first month" of the Civil Year.

DAY OF ATONEMENT: Kept on the tenth day of Tishri (close to our October). The only one commanded in the Mosaic Law (Lev. 16; 23:26-32)--a high solemn Sabbath. The High Priest entered the Holy of Holies. His garments and the sacrifices offered are significant (Heb. 9:7-25). Scapegoat was led away at this feast while another goat was sacrificed.

I KINGS

A. **I & II Kings and I & II Samuel** should be read as one continuous historical record. In the Hebrew Bible, these four are two books.

B. The deterioration of Israel

1. Only 150 years--process began before the I Kings record. In a century and a half, the nation went from splendor to squalor.
2. Deterioration characterized by consistently ignoring God. Israel did not “dethrone” God; they just ignored Him.

C. Introduction

1. Author: a prophet--Jewish Talmud says Jeremiah
3. Date: After 560 B.C. but before 538 B.C. [The last paragraph of II Kings records King Jehoiachin of Judah being freed from Babylonian prison (560 B.C.) but the destruction of Jerusalem (538 B.C.) is not mentioned.]
4. Period Covered: from the death of David to the death of Ahab (970-850 B.C.)
5. Type of Writing: History
6. Purpose: To give a parallel history of Israel and Judah. It is a powerful lesson that a nation prospers when it is loyal to God and its morals and government fall when it departs from God.

D. Important events

1. Chapter 3--Solomon requests wisdom
2. Chapter 6--Temple built
3. Chapter 10--Queen of Sheba visits Solomon
4. Chapter 12--Kingdom divided
5. Chapter 18--Prophets of Baal

II KINGS

A. Show case of the Prophets

Nearly all of the great prophets lived and spoke during this time period.

B. One of the saddest books in the Bible

Records the captivity of God's people.

C. Introduction

1. Author: A prophet (perhaps Jeremiah as Talmud indicates)
3. Date: After 560 B.C. and before 538 B.C.
4. Period Covered: from Ahaziah (Israel) and Jehoram (Judah) to the captivity of Judah.--about 300 years.
5. Type of Writing: History
6. Purpose: To give a parallel history of Israel and Judah.

D. Important events

1. Chapter 2--Elijah taken to heaven
2. Chapter 5--Naaman, the Syrian army captain healed from leprosy
3. Chapter 12--Joash rebuilds the Temple
4. Chapter 17--The exile of Israel
5. Chapter 22, 23--Josiah's reforms
6. Chapter 25--The exile of Judah

I & II CHRONICLES

A. **“Chronicle” Defined:** “supplement,” “Things passed over”

B. Basic Facts

1. These books are not a continuation of history of the Hebrew nation; they are a duplication and supplement to parts of I & II Samuel and I & II Kings.
2. They deal almost exclusively with Judah (Israel is considered when its events touch the fortunes of Judah.)
3. The concern seems to be mainly with the Temple and its services--religious aspects of the nation in contrast to the civil concerns.
4. These books omit the sins and weaknesses of David, Solomon and later kings. They are concerned more with the religious character of the nation and how that touches the Temple worship.
5. They give the “prophetic viewpoint”—God’s revelation of Himself and His dealings with His people.
6. They should be read in conjunction with I & II Samuel and I & II Kings or the reader will get an unbalanced view of history of the Hebrew nation.

C. Introduction

1. Author: Unknown. Likely a Levite. Jewish tradition says it was Ezra. He probably compiled the genealogies in the first nine chapters and gathered the facts for the remaining segment which was put in its final form as Chronicles-Ezra-Nehemiah.
2. Date: Not earlier than 400-340 B.C. (3:19-24 lists descendants of Zerubbabel to the sixth generation.) Could not have been much before 300 B.C.
3. Period Covered: Death of Saul (1011 B.C.) to Cyrus of Persia (550 B.C.)
4. Type of Writing: History
5. Purpose: To provide a history of the Hebrew nation from the religious perspective. To show that God was still keeping His promises to the nation and working out His plan.

RETURNS FROM EXILE

A Review

Personalities

Events Surrounding Each Return

First Return

Haggai
Zechariah

1. Zerubbabel sent as governor (536-638)
2. Decreed by Cyrus, King of Persia (550-530)
3. Chief aid was Joshua the priest
4. Purpose: rebuild the Temple
5. Not many wanted to return to Jerusalem (50,000)
6. Cyrus gave quantities of gold and silver vessels taken from the Temple by Nebuchadnezzar.

Esther

Xerxes (Ahasuerus) 485-465; Mordecai, Prime Minister

Second Return

Ezra

1. Ezra, sent as religious “checker-upper” (457)
2. Sent by Artaxerxes, King of Persia (464-423)
3. Aided by priests, Levites, singers, gatekeepers, temple attendants and common people.
4. Purpose: deliver gifts from Artaxerxes and inquire about and correct religion of Jews.

Third Return

Nehemiah
Malachi

1. Led by Nehemiah who had been cupbearer for Artaxerxes.
2. In 444 B.C.
3. Jews who returned were from Shushan (Susa). Those in the first and second returns were from Babylonia.
4. Purpose was to rebuild walls of Jerusalem, restore it as a fortified city.
5. Arrived in Jerusalem 13 years after Ezra and second return.

EZRA**A. The Book**

1. Ezra and Nehemiah were one book in the Hebrew and in the Septuagint (a Greek Translation of the Old Testament made 200 years before Christ in Alexandria, Egypt). Some feel I & II Chronicles were with them as one book.
2. Historical record of God's promise being fulfilled
 - a. Jeremiah warned that Judah would be punished by the Babylonians and Babylon would be destroyed (Jeremiah 25:11, 12).
 - b. Isaiah said the same thing (Is. 13:19, 20) 100 years before.
 - c. Isaiah told the name of the king who would defeat Babylon (Cyrus), and this king was not even born when Isaiah spoke: (Is. 44:28), 150 years before.
3. Deals with two important post-exile events in the life of Judah
 - a. First return to Jerusalem under Zerubbabel (538 B.C.)
 - b. Second return to Jerusalem under Ezra (457 B.C.)

B. Introductory Information

1. Author: ? Jewish tradition says Ezra
2. Date: 425 B.C. (Approx.) If all books taken as a whole. Certainly after 457 B.C.
3. Period Covered: From return under Zerubbabel to return under Ezra--about 80 years.
4. Type of Writing and Purpose: History
5. Characteristics
 - a. Part in Hebrew, part Aramaic
 - b. Part first person, part 3rd person
 - c. Many public records and official documents are copied as part of this book.

NEHEMIAH

A. The man Nehemiah

1. Son of Hacaliah (1:1); brother of Hanani (1:2; 7:2)
2. Possibly a priest (10:1-8)
3. Some have thought he was of the royal line of Judah
4. Was cupbearer to king of Persia (1:11)
5. Probably brought up by pious parents because of his concern for the city of Jerusalem
6. Became governor of Judea under commission of Artaxerxes, King of Persia

B. The Book

1. Sequel to Ezra
2. Records story of the third return of the Jews to Jerusalem

C. The Third Return

1. Led by Nehemiah
2. In 444 B.C.
3. Jews who return were from Shushan (Susa). Those in the first and second returns were from Babylonia.
4. Purpose was to rebuild the walls of Jerusalem, restore it as a fortified city
5. Arrived in Jerusalem 13 years after Ezra and second return

D. Introductory Information

1. Author: ?
 - a. Jewish tradition says Ezra
 - b. Some say Nehemiah
 - c. Some say unknown prophet wrote Chronicles, Ezra, and Nehemiah as one continuous record.
2. Date: If part of Chronicles, Ezra trilogy, approximately 300 B.C.
If by Ezra or Nehemiah, approximately 420 B.C. at end of Babylonian Captivity.
3. Period Covered: About 11 years--from Nehemiah's resolve to rebuild Jerusalem until he got there and did the job.
4. Type of Writing and Purpose: To provide a history of the third return.

ESTHER

A. The Book of Esther

1. A short story form like Ruth and Jonah
2. Unique in Bible because God's name is not mentioned--neither is prayer mentioned as being offered to Him in this time of crisis.
3. It is a vivid portrayal of God not allowing His people to be annihilated despite their captivity.

B. The Story

1. Occurred between 485 & 465 B.C. (Reign of Ahasuerus/Xerxes). Probably 483-470
2. Setting is Shushan (Susa), one of three capitals of the Persian Empire
3. Ahasuerus (Xerxes the Great) is Persian King
4. Gives a vivid picture of the Jews in exile

C. Introductory Information

1. Author: A Jew living in Persia (Ezra? Esther? Mordecai?)
2. Date: Approximately 450-425 B.C. (10:2 seems to indicate reign of Ahasuerus is past, thus book written after 465 B.C.)
3. Period Covered: Interval between first and second returns; approximately 15 years (483-470)
4. Type of Writing: History
5. Purpose: Historical narrative which shows
 - a. how God saved the Jews from extinction.
 - b. intense loyalty and patriotism of captive Jews for one another.
 - c. historical background for celebration of the Feast of Purim.

WISDOM LITERATURE INTRODUCTION

A. What is the Wisdom Literature?

Although all of the Bible is produced by wise men and is predominately a book of wisdom, there is a section of the Bible produced by a class or profession of men called. . .

B. Wise men

1. Part of every society

a. Egypt: Gen. 41:8, Job 15:1, 2, 9, 10

b. “The East”: Matt. 2:1,2 (Magi who worshipped child Jesus)

c. II Sam. 14:2—wise woman of Tekoa
 II Sam. 20:16—wise woman of Abel of Bethmaacah
 I Kings 4:31—Solomon (wisest of all), plus others

2. To the Jews, these people were authoritative

Jeremiah 18:18—his enemies assured themselves that “teachings of the wise” were not in jeopardy if they attacked Jeremiah.

C. Characteristics of the books in Wisdom Literature

1. Deal with practical, everyday problems of life

2. Idea of God is taken so much for granted that very little is said about Him. No hint of Messiah. One temple reference (Ecc. 5:1)

3. Reach the same conclusions as prophets and psalmists but approach differently

D. Subject matter of these books

1. Proverbs—practical problems of life

2. Job—mystery of evil, problem of human suffering

3. Ecclesiastes—vanity of life without God

4. Song of Solomon—an idyllic love story

E. Some Books are in the Apocrypha—Wisdom of Solomon, Baruch, Sirach

F. Inspiration, wisdom of man, God's perspectives

1. Inspiration: The record is accurate but not necessarily God's point of view. (Revelation" deals with God's thoughts.)
2. One can be "wise" without being inspired. These books have the "God dimension" which sets them apart from other wisdom writings.
3. Job and Ecclesiastes clearly show distinction between man's wisdom and God's point of view.
4. Problem of a "wise man" is his tendency to think he does not need God. It is true for that matter that wise men do very well on their own. A WISE "wise man" stays in tune with God for this very reason (see I Cor. 1:18-31).

JOB

A. Job as an Historical Person

1. Lived in Uz (1:1)
 - a. Thus descendant of Nahor, Abraham's brother (Genesis 22:21)
 - b. Uz in Damascus? Josephus (early church historian) says so.
 - c. Lamentations 4:21 speaks of Uz as being in Edom.
2. Greatest man in his area (1:3)
 - a. As to wealth, position
 - b. As to character (1:8)
3. Part of the patriarchal era
 - a. No mention of Exodus miracles in talking of God's greatness
 - b. Job's age (lived 140 years after the testing) is like patriarchs.
 - c. Was a priest for his family (1:5)
 - d. Eliphaz was a descendant of Esau's eldest son, Eliphaz, (Genesis 36:10,11) who had a son named Teman.
4. An upright man of integrity (1:1)--compare Ezekiel 14:14, 20. Job (with Noah and Daniel) viewed as greatest example of righteousness known to Ezekiel. (Even their righteousness could not save a land so filled with sin!)
5. See James 5:11

B. The Book

1. Written in form of a poetic drama (epic-drama)
2. Has five parts: Prologue, three dialogues, epilogue. (The prologue and epilogue are in prose, dialogues in poetry.)
3. Subject matter: the mystery of evil, the problem of human suffering

C. Introductory Information

1. Author: Unknown. Several traditions: Moses, Solomon, Elihu, Isaiah or Jeremiah.
It would take a great man to deal so effectively with such a great theme.
2. Date: Depends on author. Likely oldest book in the O.T.
3. Period Covered: Part of life of Job who was a real historical person.

- D. **Purpose:** To teach a proper attitude toward suffering. God is sovereign.
1. Suffering as seen in Job:
 2. From God's viewpoint--as testing
 3. From human viewpoint--as trial
 4. From devil's viewpoint--as tempting

OUTLINE OF JOB

- A. Prologue (1:1-2:13)
- B. First cycle of speeches (3:1-11)
 - 1. Job: The flint in the heart (3:1-26)
 - 2. Eliphaz' reply (4:1-5:27)
 - 3. Job: Alienation from God and man (6:1-7:21)
 - 4. Bildad's reply (8:1-22)
 - 5. Job contends with God (9:1-10:22)
 - 6. Zophar's cold comfort (11:1-20)
- C. Second Cycle of Speeches (12:1-20:29)
 - 1. Job's plea for life (12:1-14:22)
 - 2. Eliphaz' hardening toward Job (15:1-35)
 - 3. Job at his tether's end (16:1-17:16)
 - 4. Bildad's description of the wrongdoer's downfall (18:1-21)
 - 5. Job's fleeting moment of truth (19:1-29)
 - 6. Zophar: The wicked man's portion (20:1-29)
- D. Third Cycle of Speeches (21:1-31:40)
 - 1. Job's refutation of friends' philosophy (21:1-34)
 - 2. Eliphaz' indictment (22:1-30)
 - 3. Job's quest for God (23:1-24:25)
 - 4. The dialogue continued (25:1-27:23)
 - 5. Hymn of praise to wisdom (28:1-28)
 - 6. Job's remembrances of happier days (29:1-25)
 - 7. The contrast with Job's present misery (30:1-31)
 - 8. Job's final challenge to God (31:1-40)
- E. Elihu's Intervention (32:1-37:24)
 - 1. Elihu's right to speak (32:1-33:7)
 - 2. God's communication with man (33:8-33)
 - 3. God's justice (34:1-37)
 - 4. God's independence of man (35:1-12)
 - 5. God's revelation in affliction (36:1-23)

- 6. God's power (36:24-37:24)
- F. God's Confrontation with Job (38:1-42:6)
 - 1. God's majesty and mystery in creation (38:1-41:34)
 - 2. Job's response (42:1-6)
- G. Epilogue: Job's recovery of self (42:7-17)

PSALMS

A. A Book of Praise and Thanksgiving

1. Hebrew title--Tehillim which means “songs of praise.”
2. Maschil--Hebrew word translated “Psalm” means “something that makes music.” Use of it always meant a reference to a song with instrumental accompaniment.

B. Facts about Psalms

1. Most quoted book in N.T. (116 of 283 O.T. quotes are from the Psalms.)
2. Personal expressions of spiritual feelings. Most set to music.
3. Deal with things felt, not things imposed on one’s mind by others.
4. Entirely honest. Author is honest about anger, joy, sin, etc.
5. Obviously reflect life as it is faced by people of all times, thus they have a universal appeal.
6. Benefitted most of any O.T. book by good translations in English.
7. Contemplate past, present, future in complete honesty.

C. Introductory Material

1. Author: Probably collected in present form by unknown editors in about 2nd Century B.C. Authors: David (73 Psalms); Asaph (12); Korah’s sons (11); Solomon (2); Moses (1); Heman (1); Ethan (1); Anonymous (49).
2. Date: compilation into present number of 150 in second century B.C. Actual writing covered from 1500 to 425 B.C.
3. Period Covered: from Moses to the exile (1000 years)
4. Type of Writing: Poetry, verse, song
5. Purpose: song book for God’s people. A book of worship.

D. Important thoughts about reading Psalms

1. Remember that these writings are meant as expressions of spiritual feelings and are thus in the same category basically as hymns/worship songs sung in church services. Just as you would not sit down and read a hymnbook for an extended period of time without losing interest, this can happen in the Psalms. Don’t feel

this is an indication of something wrong with your appreciation of the Bible. Most people don't enjoy reading a hymnbook for a long period of time!

2. Keep in mind that the Psalms express in eloquent manner the inner-most needs of the human spirit. Absorbing the Psalms provides help in finding the "right words" to express to God one's praise, one's sorrow, joy, loss, anger, sinfulness, etc.

PROVERBS

A. What is a proverb?

1. Common sense wisdom expressed in short, crisp form.
2. Hebrew word “Mashal”-- form of instruction in what is good.
3. English word “proverb”-- pointed pithy saying; maxim; practical implications

B. Proverbs: The Book

1. Guide book for practical ethics from human wisdom perspective.
2. Designed as guide for youth but offers wisdom for all ages.
3. Keynote of Proverbs: “the fear of the Lord” (wisdom begins with a right relationship with God)

C. Introductory Information

1. Author: Solomon (1-29); Agur (30); Lemuel (31)
I Kings 4:32—Solomon’s writing was voluminous.
Ecclesiastes 12:9,10
2. Date: Approximately 1000 B.C. for Solomon. Not known about the others.
3. Period Covered: Life time of Solomon, about 40 years (970-940 B.C.)
4. Type of Writing: Prose, directive
5. Purpose: Instruct people to be wise (1:1-7 states purpose)

D. Contents of Proverbs

1. Three divisions which begin “the Proverbs of Solomon”
 - a. Chapters 1-9
 - b. Chapters 10-24
 - c. Chapters 25-31
2. May be divided into four parts

- a. The value of wisdom (1-9)
- b. Proverbs of Solomon (10-24)
- c. Collected Proverbs (25-29)
- d. Appendix (30, 31)

ECCLESIASTES

A. Meaning of the Name: The Preacher. One who speaks to public assembly.

B. What is this Book?

1. Dramatic monologue: Planned like a conversation, not formal writing.
1. Book of yearnings: Seeking for answers to perplexing questions.
2. Most realistic, down to earth book of Bible.
3. An expression of man's ventures and failures.
4. Suggested book to start with for an "elite" person to bring to Christ.

C. The "last paragraph" principle.

The last paragraph is where one gets the point when reading an editorial. This is very true in reading Ecclesiastes. Conclusion: Whole duty is to fear God and keep commandments.

D. Recurring ideas

1. "Under the sun"-- every avenue of human experience.
2. "All is vanity"-- there is no real substance in anything earthly; every pleasure, philosophy is lacking.

E. Basic Message

Without God, life is a futile, meaningless existence. Life can't be explained adequately without Him.

F. Interpreting the Book

"Why?" This is a good example of the need for determining why a book is written in order to interpret it correctly. Could misinterpret many parts without noting the conclusion: *all is vain without God.*

G. Introductory Information

1. Author: Traditional view is Solomon (1:1). Some think it was written about him but not by him.
2. Date: If Solomon, approximately 950 B.C.
3. Period Covered: Life time of Solomon (covers much experience)
4. Purpose: To show that life without God is meaningless.

SONG OF SOLOMON

A. **“Song of Songs”** (I Kings 4:32) One of best ever written.

B. **Form:** Lyric poetry in seven scenes

C. **Introductory Information**

1. **Author:** Jews believed it was Solomon (1:1). Could be about him by someone else.
2. **Date:** If Solomon, was when he was young. In 6:8 he had only 60 wives and 80 concubines. He wound up with 700 and 300 respectively (I Kings 11:3).
3. **Period Covered:** Wooing and winning of wife by Solomon.
4. **Purpose:** Depends on interpretation of the book

D. **Interpretations**

1. **Jewish:** Allegory to teach God’s espousing His love to Israel at the time of deliverance from Egypt. Not historical but an allegorical description of God’s love for His people.
2. **Many Christians:** Type of the marriage between Christ and His Church. A type is always surpassed by the anti-type; every detail does not have to mean something. Moses is a type of Christ, for example.
3. **Literal love song:** Historically founded in the life of Solomon, praising the glories of married life.

Points favoring the literal view:

- a. No indication author thought he was writing other than literally.
- b. If it is a type or allegory, we must prove every point by other Scripture, and Song of Solomon becomes useless.
- c. It is a little dangerous to state emphatically, “This is the voice of Christ to His church.”
- d. There is no reason to reject the Song of Solomon as unworthy of Scripture if it is literal unless marriage is considered sinful or immaterial to God.

E. Written in “love language”--no need to explain fanciful phrases

1. 7:2-4
2. 4:1-4

F. Not suitable for public sermon

It is useful for:

1. Pre-marital counseling
2. Marital renewal

THE PROPHETS

A. What is a prophet?

1. One who speaks in place of another.
 - a. “Pro”-- in place of (pronoun, prospectus)
 - b. Plus phetes--Greek for “speak”
 - c. Predicting not the main job of a prophet
 - d. Prophet is not invited but appointed to his work by God
 - e. Not an hereditary position as priests were
2. A statesman: Interpreter of will of God for the nation. Counsels Kings and leaders.
3. A preacher: Message is for everyone, including king. The prophet worked very hard to make God’s will prevail in the individual and the nation.
4. A predictor: Only incidental to his real purpose. A TRUE prophet never predicted something that did not come to pass.
5. One whose conscious message is from God (“Thus says the Lord”)

B. **Purpose:** to reveal God and His plan for redemption of mankind through the people of Israel.

C. Kinds of Prophets

1. Speaking (former--1100-800 B.C.)--Samuel, Nathan, Elijah, Elisha
2. Writing (latter--800-400 B.C.)--17 men whose works are found in the O.T.

D. Core of Teaching

1. The Lord is the ruler of all history.
2. Man’s primary need is to be right with God.
3. Tthe moral foundation of religion and society.
4. A blend of judgment and hope.
5. The Messianic kingdom (Messianic refers to “Messiah” which means “anointed

one” and is Hebrew word for Christ, “anointed” in Greek).

E. **Canon and Chronology** (See next page)

O.T. PROPHETS: CANON AND CHRONOLOGY

(Latter or “Writing” Prophets only)

A. Canon or list: Major & Minor Prophets

1. Major: Isaiah, Jeremiah, Ezekiel, Daniel
2. Minor: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
3. Isaiah, Jeremiah, Ezekiel are each one larger than all twelve of the Minor Prophets. Daniel is approximately the combined size of the two largest Minor Prophets: Hosea and Zechariah.
4. Lamentations falls between Jeremiah and Ezekiel in the listing because it was written by a major Prophet, Jeremiah.

Isaiah	Micah
Jeremiah	Nahum
Lamentations	Habakkuk
Ezekiel	Zephaniah
Daniel	Haggai
Hosea	Zechariah
Joel	Malachi
Amos	
Obadiah	
Jonah	

B. Chronology: Because the list is based on size, the prophets do not appear in the order they lived and worked. The following chart presents a more accurate chronological order:

1. First period: decline and fall of Israel (934-722 B.C.)

Joel (845-791)	Judah	Hosea (760-720)	Israel
Jonah (789-747)	Israel	Isaiah (755-695)	Judah
Amos (775-750)	Israel	Micah (751-697)	Judah
2. Second period: decline and fall of Judah (722-586 B.C.)

Zephaniah (639-608)	Jeremiah (626-582)
Nahum (621-612)	Habakkuk (608-597)

3. Third Period: Babylonian Captivity (605-538 B.C.)

Ezekiel (597-570)

Daniel (605-534)

Jeremiah in Lamentations (586)

Obadiah (586-582)

4. Fourth Period: Return and Restoration (538-432 B.C.)

Haggai (538-516)

Zechariah (538-516)

Malachi (550-530)

ISAIAH

A. The Man

1. Son of Amoz (brother of King Amaziah?)
2. Lived during reigns of Uzziah, Jotham, Ahaz, Hezekiah
3. Married and had two sons. Wife was a prophetess.
4. Wrote other books (II Chron. 26:22; 32:32)
5. Preeminent among prophets concerning Messiah (Jn. 12:41)
6. Tradition: died as martyr, sawn asunder (see Heb. 11:37)

B. The Book

1. Much in poetry, unequaled by Homer, Milton or Shakespeare
2. Main theme: Israel was Messianic nation to the world
3. Biographical sketch of life of Jesus (52:13-53:12)
4. Quoted more in New Testament than all other prophets combined (20 times)
5. Most attention from adverse critics because of implications of the book

C. Introductory Information

1. Author
 - a. Critics have tried to establish two or three "Isaiahs"
 - 1st Isaiah: Chapter 1-39
 - 2nd Isaiah: Chapter 40-66 (or 40-55)
 - 3rd Isaiah: Chapter 56-66
 - b. Reasons to support a single author rather than several:
 - 1). Jewish traditions of 2nd century support one Isaiah
 - 2). Dead Sea Scrolls have Isaiah without any separations
 - 3). No identification of 2nd or 3rd, even though he is elite
 - 4). New Testament never quotes from Isaiah with this idea in mind
 - 5). Unity never doubted until the 19th century
 - 6). Normal, unprejudiced reading gives no hint of differences
2. Date: About 700 B.C. (Lived from 765-680 B.C.)
3. Period Covered: Isaiah's call (740 B.C.) till near end of Hezekiah's reign (700 B.C.)--about 40-50 years.
4. Purpose: To encourage Israel to faithfulness to God by emphasizing the Messianic Hope. It is "The Book of the Messiah."

JEREMIAH

A. The Man

1. Native of Anathoth, a few miles NE of Jerusalem
2. Father, Hilkiyah, was a priest
3. A bachelor (Chapter 16 forbids him to marry)
4. Outspoken and hard-hitting like Amos, Elijah, John the Baptist
5. Called by God to be a prophet when young (about 20 years)
6. Lived 100 years after Isaiah, 2nd only to him in stature as a prophet. Jeremiah failed to save Judah but was not a “failure.”
7. Faced more opposition and encountered more enemies than any other Old Testament prophet
8. Ministered during last five kings’ reigns in Jerusalem: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah
9. Contemporary of
 - a. Ezekiel, who was with exiles in Babylon
 - b. Daniel, in palace of Nebuchadnezzar in Babylon
 - c. Habakkuk and Zephaniah, in Jerusalem
 - d. Nahum, predicting fall of Ninevah
 - e. Obadiah, predicting fall of Edom

B. The Book

1. Written down when Jeremiah was forbidden to speak publicly. Baruch was his secretary (Chapter 36:5)
2. Not in chronological order; worse than any other OT book in this regard
3. Theme: Judah going to be destroyed by Babylon; repentance could save them. Submitting to Babylon would spare Judah. Remnant will recover; Babylon will be destroyed.
4. 1st edition burned by Jehoiakim; we have 3rd edition (Chapter 36)
5. Full of personal material from life of Jeremiah
6. Reflects bitterness of “preacher” whose message is ignored and, consequently, the people suffer.

C. Introductory Information

1. Author: Jeremiah (1:1, 2) recorded by Baruch (36:4, 32)
2. Date: 4th year of Jehoiakim’s reign (605 B.C.) for 2nd edition--material included after Jehoiakim’s reign (3rd edition) after fall of Jerusalem (586), probably while Jeremiah was in Egypt
3. Period Covered: 626-586 B.C., about 40 years
4. Style of Writing: Historical narrative
5. Purpose: To deliver God’s message of judgment to the nation of Judah who was on the brink of disaster with period of grace fast running out. Naturally, Jeremiah hoped Judah would repent (18:7-10).

LAMENTATIONS

A. The Book

1. An appendage to the book of Jeremiah. Last chapter of Jeremiah should be read as an introduction to Lamentations.
2. It is an alphabetic acrostic.

Four of the five chapters follow each letter of the Hebrew alphabet at the beginning of each verse.

Chapter 1, 2, 4, 5 have one verse per letter (22).
Chapter 3 has three verses per letter (66)

3. Literary type/Style of writing: elegy (grief poem); sometimes called “Jerusalem’s Funeral Dirge.”
4. Central theme: the hope of God’s everlasting love and mercy

B. Introductory Information

1. Author: Jeremiah. The book is anonymous in the original Hebrew, but Jewish tradition is that Jeremiah wrote it.
2. Date: probably soon after (within 3 months of) the destruction of Jerusalem in 586 B.C. Before Jeremiah is taken to Egypt.
3. Period Covered: Time of destruction of Jerusalem
4. Purpose: To demonstrate that God is the only hope of any people in times of disaster and sorrow.

C. Contents of Lamentations

1. Sufferings of Jerusalem past and present
2. God deals with Zion--temple is destroyed
3. Cruelty & taunts of Israel’s enemies—Jeremiah’s grief
4. Sin is basis for suffering
5. Personal disgrace & guilt felt by the suffering Israel

Key passage: 3:22, 23—“the steadfast love of the Lord never ceases. . .great is thy faithfulness.”

Lessons from Lamentations:

1. When sorrow and/or disaster strike, God is only hope (3:22, 23).
2. Disaster can be the result of sin--Chapter 4:22 (see book of Job for the other side).
3. When the Lord chastens, bear it quietly in hope; i.e., there is never a chastening without a reason; learn what you can; the Lord is trying to teach you something (3:26-33).

EZEKIEL**A. The Man**

1. He was a priest (1:3), son of Buzi.
2. Younger contemporary of Jeremiah, Zephaniah, Nahum. Also a contemporary of Daniel (Daniel was in the city, Ezekiel in the country).
3. Taken to Babylon with exiles of 597 B.C. when Jehoiachin surrendered and 10,000 leading citizens of Jerusalem were taken away.
4. Called to be prophet in a “fantastic” vision.
5. Called the “prophetic teacher” because of his extensive use of symbols and object lessons.
6. Was married and was not permitted by God to mourn the death of his wife in Chapter 24 as a sign to the people of their lowly estate before God.

B. The Book

1. Vivid demonstration of Hebrew’s love of symbols and imaginative figures. Allegorical to a great extent.
2. Written from exile, by an exile, to exiles.
3. One of the best dated books of Bible. Chronological through most of the book. Haggai & Zechariah also have this quality.
4. Records many visions, not just one, yet they all do fit into a progressive whole.
5. Three distinct sections:
 - a. 1-24--prophecies delivered before 586 B.C., destruction of Jerusalem by Nebuchadnezzar
 - b. 25-32--prophecies after 586 B.C. against surrounding nations
 - c. 33-48--prophecies of the revival and restoration of Israel
6. Much of Ezekiel’s imagery is in Revelation.
 - a. Author: Ezekiel (1:3)
 - b. Date: Approximately 570 B.C.

- c. Period Covered: 593-570 B.C., first 1/3 of exile period
- d. Purpose: Educate the exiles that God is God
 - 1). Necessity of repentance.
 - 2). Stop idolatry.
 - 3). Accept the exile.
 - 4). Look forward to the future.

DANIEL

A. The Man

1. Josephus says he and three friends were kinsmen of King Zedekiah.
2. Taken to Babylon with first group of captives in 606 B.C.
3. Lived in palace for 72 years (606-534 B.C.)
Covered entire Babylonian empire (70 years)
Included rule of Nebuchadnezzar, Darius the Mede & Cyrus the Persian
4. Educated and trained for service in palace, rose quickly to prominence and stayed there for entire life (not an easy task with several changes of kings)
5. God's man in the palace (like Joseph in Egypt)
6. Contemporary of Ezekiel, Jeremiah, Obadiah, Nahum, Zephaniah, Habakkuk

B. The Book

1. Autobiography of Daniel
2. Literary type/Writing Style: apocalyptic-unveiling of things here-to-fore unknown. (Revelation and parts of Ezekiel are this type also.)
3. Partly written in Hebrew, partly in Aramaic (2:4-7:28)
4. Many of its symbolisms are also found in Revelation
5. Only Old Testament book to name any angels (Gabriel & Michael)
6. Been amply verified by archaeology

C. Introductory Information

1. Author: Daniel (7:1) In Matthew 24:15, Jesus said Daniel wrote it
2. Date: If written after his life, about 530 B.C.
If written along as a diary and compiled later, from 605 to 533 B.C.
3. Period Covered: 72 years
4. Purpose: To show that God is still in control--even though His people are in bondage to a heathen nation. That heathen nation will be punished, and God's people will have a glorious future.

HOSEA

A. The Man

1. Native of Northern Kingdom (Israel)
2. Son of Beerli (1:1)
3. Long career: from Jeroboam II to captivity (789-721 B.C.)
4. Older contemporary of Isaiah & Micah
5. Younger contemporary of Amos & Jonah
6. Called the “prophet of love”
7. Practiced what he preached. A man who acted like God.
8. Born, reared in prosperity, then saw it all lost.

B. The Book

1. Based upon personal events of Hosea’s life
2. Somewhat fragmentary & lacking in logical organization
3. Uses “wooing by entreaty” method rather than bold denunciation (as Amos)
4. First of “Minor Prophets” in the Bible
5. Written mostly for Israel: some to Judah.

C. Introductory Information

1. Author: Hosea (1:1)
2. Date: Approximately 700 B.C. (Before Hezekiah’s reign ended, 726-697)
3. Period Covered: 789-697 B.C. (Jeroboam II to Hezekiah), 92 years
4. Purpose: To show the passionate love of God for His fallen people.

JOEL

A. The Man

1. Nothing known of him except what is recorded in his book
2. Son of Pethuel (1:1)
3. Lived in Jerusalem
4. Not a priest but knew responsibilities of priest well (1:13,14; 2:17)

B. The Book

1. Almost no reference to contemporary people and events
2. Written to the Kingdom of Judah
3. Probably first of the OT books to be written.

C. Introductory Information

1. Author: Joel (1:1) No dissenting voices among scholars
2. Date: Suggestions run from: reign of Joash (850 B.C.) to post exile period (350 B.C.). Strong evidence that it should be dated before Jonah (See Eason's Book).
3. Period Covered: Part of Joel's ministry (near time of Elijah & Elisha)
2. Purpose: To bring people of God to repentance. Joel has been described as the prophet of revival.

D. Most important part of Joel (2:28-32)

This is the prophecy of the coming of the Holy Spirit which Peter quotes in Acts 2:17.

AMOS

A. The Man

1. From Tekoa in Judah--11 miles south of Jerusalem
2. Herdsman & dresser of sycamore (fig) trees
3. Outspoken & Hard-hitting in denouncing evils of his day
4. Young contemporaries: Hosea, Micah, Isaiah
Older contemporary--Jonah
5. Lived during reigns of Uzziah (in Judah) & Jeroboam (in Israel)
6. Sent on mission to Israel during reign of Jeroboam (789-749)

B. The Book

1. Written to Northern Kingdom (Israel) 1:1
2. Message of inevitable doom of Israel
3. Informal composition (not well organized)
4. Written to people steeped in social evils, religious error, apathy
5. Is inspired Word of God (1:3, 6, 9, 11, etc.)

C. Introductory Information

1. Author: Amos (1:1)
2. Date: Prophecy given about 750 B.C. & following. Probably written down shortly thereafter.
3. Period Covered: Later part of Jeroboam II reign (789-749 B.C.)
4. Purpose: To show that God's judgment is inevitable upon evil/sin no matter where it is found. It is possible to go beyond the point where God can/will be merciful and justice must prevail.

OBADIAH

A. The Man

1. Contemporary of Jeremiah, Ezekiel, Nahum, Zephaniah, Habakkuk, Daniel
2. Obadiah is not mentioned anywhere else in the Bible.
3. His name means “servant of Jehovah” (“Yahweh”)

B. The Book

1. Literary form/Writing Style: Vision: like Isaiah, Amos, Micah, Habakkuk, Ezekiel, Daniel
2. Shortest book of the Old Testament
3. Written against the Edomites
 - a. Descendants of Esau; always against the Jews. They aided raiders of Jewish communities.
 - b. Lived in mountainous, cliff-dwelling areas south and east of the Dead Sea
 - c. Herod’s family of the New Testament era is last known historical reference to the Edomites (he is an “Idumean” which is a derivative term from Edom-ean). The Babylonians destroyed them in 582 B.C.
 - d. In the time of the Maccabean rulers, shortly before Jesus, the last remnant of Edomites was absorbed into the Jewish nation.
 - e. They were a proud, bitter people feeling no need for protection from God because of their mountain strongholds.
 - f. They were typical of those who hold spiritual things in contempt and despised God (Hebrews 12:16).
4. Its immediate occasion: Edomites had assisted Babylonians in the destruction of Jerusalem and had helped them sack the city.
5. Main theme: the end of Edom
6. A book about justice.

C. Introductory Information

1. Author: Obadiah (1:1)
2. Date: Shortly after destruction of Jerusalem in 586 B.C.
3. Period Covered: Time shortly after destruction of Jerusalem
4. Purpose: Encourage God’s people by showing that every foe of God’s rule will be overthrown.

JONAH

A. The Man

1. Son of Amittai
2. Citizen of Gath-hepher, city in Galilee, north of Nazareth
3. Probably assisted King Jeroboam II in reclaiming land (II Kings 14:25)
4. Like the elder brother in Jesus' story of Prodigal Son
5. Jewish tradition: son of widow in I Kings 17
6. A contemporary of Hosea & Amos

B. The Book

1. In form of a short story--like Ruth & Esther. Jonah is the hero.
2. Written for the Northern Kingdom, Israel
3. Historical--Jesus considered it an historical event (Matt. 12:39-41). The great/huge fish, repentance of Ninevah, His resurrection, & the judgment all are in same category in Jesus' thinking.

C. Introductory Information

1. Author: Book does not name author. Some think it is about Jonah but not written by him.
2. Date: 789-749 (reign of Jeroboam II)
3. Period Covered: Part of the life of Jonah
4. Purpose: To show that Jehovah is the God of universal salvation; He accepts all who repent. Illustrates the truth of Peter's statement in Acts 10:34, 35.

MICAH

A. The Man

1. Native of Moresheth-gath, 30 miles SW of Jerusalem, near Gath.
2. Young contemporary of Isaiah, Hosea, Amos, & Jonah
3. Nothing about him in the OT except in this book & Jeremiah's quote (Jer. 26:18, 19)
4. Seems to be "country" counterpart of "city" man, Isaiah. Acquainted with poor and oppressed.

B. The Book

1. Very brief record of long prophetic ministry (45 years)
2. Abruptly changes subjects, occasions and times without any explanation
3. Primarily for Judah, although Israel is included.
4. Follows same theme ideas as Isaiah--People of God: their sins, their destruction, their restoration.

C. Introductory Information

1. Author: Micah (1:1). Claims to be "the word of the Lord."
2. Date: Sometime before fall of Samaria (722). Near end of or after the reign of Hezekiah (725-690). Chapter 6, 7 seem to describe conditions of Manasseh's reign (697).
3. Period Covered: 739-697 B.C. (Jotham-Hezekiah), 45 years
4. Purpose: To indict people for their sins; encourage remnant with promises of God's future blessings.

NAHUM

A. The Man

1. Native of Elkosh (1:1), “Nahum” is latter half of “Capernaum.” This may be the earlier “Elkosh.” Elkosh is also on Tigris River; another city of this name is just south of Jerusalem.
2. His name means “comfort” (Capernaum = “city of comfort”)
3. Contemporary of Zephaniah, Jeremiah, Habakkuk

B. The Book

1. Written to Ninevah, capital of Assyria, for Judah’s benefit (sequel to Jonah)
2. Ninevah’s “funeral dirge”
3. Verified by history--3:17 says Ninevah will be destroyed and forgotten. Babylonians destroyed city in 612; 200 years later Xenophan thought the mounds were ruins of a Parthian city. Alexander the Great in 331 did not even know a city had been there. Discovered in 1845-50.
4. Most graphic poetry in OT--really tells it like it is.

C. Introductory Information

1. Author: Nahum (1:1)
2. Date: About 620 B.C. Nahum describes fall of Thebes (Egypt), which took place in 663 B.C. as example of what will happen to Ninevah.
3. Period Covered: Nahum’s ministry (663-612 B.C.)
4. Purpose: To show the condition of Ninevah 150 years after Jonah--a city ready to be destroyed. God’s decree is final; no hint of repentance in Nahum’s message about Ninevah.

HABAKKUK

A. The Man

1. No direct biographical material about him
2. He was a poet (Chapter 3).
3. He was a musician (Chapter 3 has musical directions with it).
4. Contemporary of Jeremiah, same background, etc.
5. Last of prophets in 2nd period (see chart on Intro. to the Prophets)

B. The Book

1. Single, unified, complete composition--like Joel. Indicates it was written initially as opposed to some that were spoken first and then written.
2. A vision: What Habakkuk “saw”
3. Theme presented with rhetorical questions--answer already known, question used as literary form to draw attention to answer. Habakkuk is not questioning God in his book.
4. Immediate historical context: Babylonians approaching for attack
5. Pleads with God for people--most prophets plead with people for God.
6. Been called the book of “Why?” because of rhetorical form.

C. Introductory Information

1. Author: Habakkuk (1:1)
2. Date: Shortly before 605 B.C. when Babylonians conquer world of OT
3. Period Covered: Time of the Babylonian invasion (Babylonians called “Chaldeans”)
4. Purpose: To show how God is using Babylonians to bring justice upon Judah; Babylonians will also be destroyed.

ZEPHANIAH

A. The Man

1. Great-great grandson of Hezekiah, distant cousin of King Josiah--relative of Isaiah.
2. Older contemporary of Jeremiah
3. Seems to have been resident of Jerusalem
4. Lived during the reign of Josiah (1:1)
5. Possible instrumental in reforms of Josiah although came before them
6. A poet (evidenced by writing style)

B. The Book

1. Written for Southern Kingdom, Judah
2. Brief sketch of life-time ministry; much hopping around
3. Immediate occasion--Scythian invasion of Western Judah & Philistia (630-624 B.C.) [See notes below] Zephaniah saw Scythians as instruments of god's wrath, object lessons on how terrible God's anger against sin can be.
4. A final attempt by God to reach people who insisted on ignoring Him.

C. Introductory Information

1. Author: Zephaniah (1:1) "The word of the Lord"
2. Date: During reign of Josiah (639-608 B.C.), written about 600 B.C.
3. Period Covered: Reign of Josiah (30 years)
4. Purpose: To warn Judah of approaching doom. God's judgment already decreed.

The Scythians

These were savage people from the Caucasus Mountains, north of the Black and Caspian Seas. They were filthy people; never washed in water. They were nomads and traveled in wagons stopping wherever it suited their needs. They had hideous practices: drank blood of the first enemy defeated in battle, made napkins of scalps and drinking bowls of human skulls. They were polytheistic (many gods) and worshipped the gods of the Greek system. Their religious activities included the ritual of the "naked sword" in which they sacrificed every 100th captive to their deity. War was their chief business.

The Scythians invaded Media and Assyria in 632 B.C. and went on to overrun Judah and Philistia. Zephaniah used their invasions as an illustration of how God could and would use a godless people to punish those who ignored Him and His law.

HAGGAI

A. The Man

1. First of the prophets of the 4th period--exile and return
2. Contemporary of Zechariah
3. Either (a) saw temple of Solomon & outlived exile, or
(b) born in exile and still fairly old when prophesied
4. Was part of the 50,000 in 536 B.C. who returned under Cyrus' decree
5. Associated with first attempts and final completion of Temple in 520-516 B.C.
6. Had speedier results than any other prophet--24 days after his first message work began again on the Temple

B. The Book

1. Literary style: simple, direct, no-nonsense
2. Easily dated because of specific references in the book
3. A book of encouragement and hope
4. Should be read with Ezra as background

C. Introductory Information

1. Author: Haggai (1:1)
2. Date: 520 B.C. (In 2nd year of Darius)
3. Period Covered: Four months (1:1 to 2:20)
4. Purpose: To prod the Jews and encourage them to get their priorities straight. Haggai is permanently relevant because its basic concern is not with particular events (Temple building) but with priorities

ZECHARIAH

A. The Man

1. Was a priest, grandson of Iddo, one of heads of priestly families who returned to Jerusalem under Zerubbabel

(Jeremiah & Ezekiel were also both priests & prophets)
2. Contemporary of Haggai--much younger man; started 2 months after Haggai
3. Returned from exile with the 50,000 under Zerubbabel and decree of Cyrus in 536 B.C.
4. Poetic and imaginative book rather than simple and practical like Haggai

B. The Book

1. Literary style: apocalyptic like Daniel, Ezekiel and Revelation
2. Theme: rebuild the Temple
3. Easily dated because of specific internal references
4. Often quoted in NT--best OT picture of the Messiah, along with Isaiah
5. Only Revelation says more about second coming of Christ than Zechariah

C. Introductory Information

1. Author: Zechariah (1:1)
2. Date: 520-518 B.C. (Time of prophecies in the book)
3. Period covered: about three years
4. Purpose: Encourage people to rebuild Temple without delay because the Messiah is coming.

MALACHI

A. The Man

1. We know nothing about him except what is in his book--no biographical material in it to help us.
2. His name means "my messenger." He is a man totally hidden behind his message
3. The last of the OT prophets

B. The Book

1. Last book of OT
2. Historical context
 - a. 100 years since first return of exiles in 536 B.C. and enthusiasm is wearing out
 - b. People were lukewarm in faith; priests lax in performing duties; divorce was common
 - c. Jews cured of idolatry by captivity, now prone to neglect the house of God
 - d. Ezra was trying to teach the people (Ezra 7-10) and Nehemiah was building the wall (1-13)
3. Theme: Commitment--the basis of a relationship with God. It was God's final warning to His people who insisted on defiling every part of their lives.
4. Should be read with Ezra and Nehemiah
5. Contains the key to the whole program of God seen in Scripture: 1:2, "I have loved you," says the Lord.

C. Introductory Information

1. Author: Malachi (1:1)
2. Date: 430 B.C.
3. Period Covered: time of Nehemiah
4. Purpose: To warn an apostate generation by outlining the life and hope of the righteous in contrast to the curse awaiting the wicked.

INTERTESTAMENTAL PERIOD CHRONOLOGY

The following chronology is reproduced from Between the Testaments, by Charles Pfeiffer (Baker Book House, Grand Rapids, MI: paperback edition, 1980).

Chronology

Persian Period

Date B.C.

612	Nineveh destroyed by Medes and Babylonians.
587	Jerusalem destroyed by Nebuchadnezzar.
559	Cyrus inherits kingdom of Anshan, tributary to the Medes.
549	Cyrus of Anshan conquers Astyages, the Mede.
539	Babylon falls to Cyrus. End of Neo-Babylonian Empire.
530-522	Cambyses succeeds Cyrus. Conquest of Egypt.
522-486	Darius I ruler of the Persian Empire.
515	Completion of Second Temple in Jerusalem.
486-465	Xerxes I attempts the conquest of Greece. Time of Esther.
480	Greek naval victory of Salamis, Xerxes flees.
464-424	Artaxerxes I rules Persia. Age of Nehemiah.

The Hellenistic Period

334-343	Alexander the Great conquers the East.
330	Macedonian conquest of Palestine.
311	Seleucus conquers Babylon. Beginning of the Seleucid dynasty.
223-187	Antiochus (III) the Great, Seleucid ruler of Syria.
202	Rome defeats Carthage at Zama.
198	Antiochus III defeats Egypt, gains control of Palestine.
175-163	Antiochus (IV) Epiphanes rules Syria-Palestine. Proscribes Judaism. Persecutes orthodox Jews.
168	Battle of Pydna. Romans defeat the Macedonians.
167	Mattathias and his sons rebel against the Syrians. Beginning of the Maccabean Revolt.
166-160	Leadership of Judas Maccabaeus
160-142	Jonathan, High Priest
146	Scipio Africanus destroys Carthage. Rome controls Western Mediterranean.
142-135	Simon, High Priest
134-104	John Hyrcanus, son of Simon, High Priest and King
103	Aristobulus rules
102-76	Alexander Jannaeus
75-67	Salome Alexandra ruler: Hyrcanus II High Priest
66-63	Aristobulus II, Dynastic battle with Hyrcanus II.
63	Pompey invades Palestine. Roman rule begins.
63-40	Hyrcanus II rules, subject to Rome. Antipater exercises increasing power.
40-37	Parthians conquer Jerusalem. Establish Aristobulus II as High Priest and King.
37-34	Herod the Great, son of Antipater, rules as King, subject to Rome.
31	Battle of Actium. Octavian emerges as ruler of the Roman World.

MATTHEW

A. The Man

1. Name means “gift of God.”
2. Known as “Levi” first (Matthew 10:3; and Mark 3:18)
3. Son of Alphaeus (Mark 2:14), Brother of James (Luke 6:15)
4. Profession, tax collector, publican (thus outcast by Jews)
5. Worked and lived in Capernaum (Matthew 9:1)
6. Perhaps disciple of John the Baptist
7. Tradition says he preached in Palestine and traveled to Ethiopia, Persia, Media, and Parthia

B. The Book

1. Written mainly for Jews--follows Jewish viewpoint & need
2. Material well organized according to subject matter; not chronology
3. Obviously the work of an eye-witness
4. About 100 quotations from Old Testament--as many as the other three gospels combined.
5. More quotations of what Jesus said than any other gospels
6. Major concern: How Old Testament prophecies fulfilled in Christ.
7. Perhaps written in Aramaic (by Matthew) before Greek (by Matthew)

C. Introduction Information

1. Author: Matthew. Not named in the book. All of tradition says he wrote it and there has never been any good reason for doubting it.
2. Date: AD 50-70. Before AD 70 because Temple not destroyed yet.
3. Period Covered: Birth to resurrection of Jesus; about 33 years
4. Writing Style: Biography
5. Purpose: To Prove Jesus of Nazareth is the promised Messiah

D. Information Peculiar to Matthew’s Gospel

1. “Church”
2. Parables and Miracles
3. Birth of Jesus
4. Last week of Jesus’ life
5. “Kingdom of Heaven”

E. Important Parts of the Book

1. Birth of Jesus
2. Baptism of Jesus
3. Temptation of Jesus
4. Sermon on the Mount

5. Many miracles
6. Parables of the Kingdom
7. Peter's confession
8. Transfiguration
9. Destruction of Jerusalem/end of the world
10. Last supper: garden
11. Crucifixion
12. Resurrection

F. Lessons from Matthew

1. God's choices and man's evaluations
2. Matthew and the Kingdom
 - a. Jesus: righteous heir to throne of David
 - b. Characteristics of "Kingdom" person
 - c. Citizenship dependent on faith
3. Parables of the Kingdom (Chapter 13)
 - a. Sower/soils (1-23)
 - b. Wheat and tares (24-30; 36-43)
 - c. Mustard seed (31, 32)
 - d. Yeast (33)
 - e. Hidden treasure (44)
 - f. Pearl of great price (45, 46)
 - g. Net (47-50)
4. Lessons about the destruction of Jerusalem and the end of the world (Chapter 24)

MARK

A. The Man

1. Name was “John Mark”
2. Son of Mary, rather well to do (had servants, Acts 12)
3. Cousin of Barnabas (Col. 4:10)
4. Accompanied Paul and Barnabas (Acts 13:5)
5. With Barnabas (Acts 15:37-40)
6. Possibly the one who fled from Gethsemane (Mark 14:51)
7. Companion and co-worker of Paul in Roman prison (Philemon 24)
8. With Peter (in Rome?) when wrote first letter (I Peter 5:13)
9. Papias (AD 130) writes of tradition he heard from church leaders that Mark was Peter’s interpreter and wrote down things he heard Peter say

B. The Book

1. Narrates things Jesus did rather than what He said.
2. Shortest of the four gospels
3. Held in low esteem in early centuries
4. Major concern: superhuman power of Jesus; however, the miracles support His deity
5. Written for Roman Christians who were impressed by acts of power and were under persecution
6. Many graphic details point to an eye witness record
7. Fills in outline of Peter in Acts 10:36-43

C. Introductory Information

1. Author: Mark—Papias’ testimony about him (above, A-9) seems to be true
2. Date: AD 67, 68. Written before destruction of Jerusalem (Mark 13) in AD 70.
3. Period Covered: Ministry of Jesus; His baptism to the ascension
4. Writing Style: Biography
5. Purpose: To show that Jesus of Nazareth is Almighty King, the heroic Master of life, invincible conqueror of death

D. Jesus as Mark Knew Him

1. An active, conquering Christ
2. A conquering Savior who did so through suffering (Reminiscent of Peter’s letters)

E. Key References

1. Jesus is the Son of God--1:11; 9:7
2. Jesus is the Son of Man--4:38; 8:5; 14:34
3. Jesus is the ideal man through absolute obedience to God--10:40; 14:36
4. Jesus is the head of the human race--2:10-28

5. Jesus is the rightful Messiah King--1:1; 14:62
6. Jesus is David's Son and David's Lord--12:37 (Peter in Acts 2)
7. Jesus is our Priest (Advocate)--10:46
8. Jesus' unique relationship to God is the explanation of all else:
 - a. His knowledge of present (2:5-8) and future (8:31; 10:39; 14:27)
 - b. His superiority over all men--His friends (1:7; 9:3ff) as well as His foes (12:34)
 - c. His superiority over spirits--good (13:32) and bad (1:13-32; 3:27)

LUKE

A. The Man

1. A Gentile (tradition says he was a native of Antioch of Syria, another says a native Philippi (See Acts 16.))
2. A physician (Col. 4:14)
3. A companion of Paul (fellow worker [Philemon 24: II Tim. 4:11])
4. May have been brother of Titus (II Cor. 3:16-18)
5. Paul's companion in prison
 - a. In Caesarea (Acts 24-26)
 - b. In Rome first time (Col. 4:14)
 - c. In Rome second time (II Tim. 4:11)
6. Internal evidence of his writings shows him to be a competent historian, excellent writer, well educated man
7. Tradition says he never married
8. Spent last days in Bithynia as an evangelist (tradition)

B. The Book

1. Based upon sources (oral and perhaps written), but under guidance of Holy Spirit (Luke 1:1-4)
2. Most chronological of four gospels
3. Written to Gentile Christians (Greeks)
4. Main theme: universal nature of Jesus, his humanitarianness; his perfect humanness--Jesus, the ideal man
5. Written to Theophilus--most likely a Greek nobleman, recent convert or maybe just interested in Jesus
6. Been called "the most beautiful book ever written"
7. The most literary of the gospels
8. Closest of gospels to being a complete biography of Jesus
9. Almost half of his material is found only in Luke

C. Introductory Information

1. Author: Luke (same author as Acts--See Acts 1:1ff)
2. Date: AD 58-60 (Acts written AD 61-64, and Luke written before Acts).
Written during two years that Paul was in Caesarea (approx. 58-60)
3. Period Covered: Life of Jesus: Birth of John the Baptist to Jesus' ascension--approximately 35 years.
4. Writing Style: Biography
5. Purpose: Confirm faith of Theophilus (1:4) by showing Jesus as ideal man, perfect man, the world's Savior

JOHN

A. The Man

1. Name means “God is gracious”
2. Son of Zebedee, brother of James (these brothers were called “sons of thunder” by Jesus--Mark 3:17)
3. Mother is Salome (Matthew 27:56), who is sister of Mary, mother of Jesus (John 19:25), thus is cousin of Jesus
4. Business man of some means--fisherman with four partners who hired servants (Mark 1:16-20)
5. Had house in Jerusalem (John 19:27) as well as home in Capernaum
6. An acquaintance of the high priest (John 18:15, 16)
7. Was a disciple of John the Baptist (1:35,40)
8. One of three inner circle disciples (along with Peter and James). “The disciple whom Jesus loved.” John 13:23, etc.
9. Last years spent at Ephesus from where he wrote John, and I, II, III John, and Revelation (from Island of Patmos). Apparently went there after Timothy left to go see Paul in prison at time of Paul’s approaching death (II Timothy 4:21) in 66, 67.

B. The Book

1. Addressed to no specific group; to all Christians--displays universality of Christ
3. Gives us best picture of the mind and heart of Jesus
4. Supplementary to Synoptics (Matthew, Mark and Luke). Assumes existence of these works.
5. Does not follow the biographical form
6. Gives more interpretive and less factual material than Synoptics
7. Work not only of an eye witness but one who lived in close personal contact with Jesus
8. No parables in John
9. Emphasis on deity of Jesus. Omits many items that have to do with Jesus’ humanity (birth, baptism, etc.).

C. Introductory Information

1. Author: John. External evidence for early date and apostolic authorship of John is as great as that for any book in the New Testament.
2. Date: Approximately AD 90. Written from Ephesus.
3. Period Covered: Existence of Jesus, “From the beginning” to His resurrection appearances.
4. Writing Style: Narrative
5. Purpose: John 20:31--that the reader might believe and have life.

ACTS (of the Apostles)

A. The Book

1. A sequel to Luke (Compare Luke 1:3 and Acts 1:1.) Both written to same person with same purpose--history
2. Vital because without it we would have no authentic record of apostolic history
3. Key verse is 1:8--forms outline for whole book: The church was scattered abroad and went preaching everywhere.
 - a. Jerusalem (Chapter 1-7)
 - b. Judea & Samaria (Chapter 8-12)
 - c. World (Chapter 13-28)
4. Revolves around two main characters: Peter & Paul
 - a. Peter (Chapter 1-12)
 - b. Paul (Chapter 13-28)
5. Better Greek even than gospel of Luke
6. Obviously well researched, thus historically accurate

B. Introductory Information

1. Author: Luke. External evidence is all for Luke. Not as early or as much as for Gospels and Paul's letters but sufficient. Internal evidence (indications in the book itself)
 - a. "We" sections (where author includes self in story)
 - b. Medical terms
 - c. Excellent use of Greek
 - d. Interest in Gentile matters
 - e. Luke's name not in book yet names of other of Paul's traveling companions are (Timothy, Barnabas, Aristarchus, Silas)
2. Date: AD 61-63. Before Nero's persecution of AD 64. Paul released from prison before that. He is still in prison in Chapter 28 at close of Acts. By piecing together information from Paul's letters we can surmise that Paul left prison after Acts closes, went to the western extremes of the Empire, returned to Rome and was imprisoned again and put to death by Nero in AD 68.
3. Period Covered: Ascension of Jesus to imprisonment of Paul. From AD 33 to AD 63 (30 years). From birth of the church to its spread over the Roman Empire.
4. Purpose: To continue giving facts about Jesus and His teaching to Theophilus (1:1). To show historical progress of Gospel penetrating the world.

ROMANS**A. Introductory Information**

1. Author: Paul (1:1). His scribe was Tertius (16:22).
2. Date: AD 56
3. Destination: Church at Rome
 - a. Capital of Roman Empire
 - b. Paul never been there when wrote letter (1:10)
 - c. No apostle had been in Rome (15:20)
 - d. Majority of people in the church there were Gentiles; although, some Jews were there as well.
4. Purpose:
 - a. Tell the church he was coming
 - b. To write his explanation of the Christian faith in case he could not make it

B. Theme: Justification by Faith.

C. Romans is . . .

1. Paul's most important work
2. Theological explanation of God's plan for mankind
3. Hard to follow at times because of the involved sentences and digressions that get somewhat far afield

I CORINTHIANS

A. Introductory Information

1. Author: Paul (1:1; 16:21; 3:4,6)
2. Date: AD 54,55. In Spring before Pentecost (16:8)
3. Destination: Corinth
4. Purpose:
 - a. Rebuke vices of the Corinthian Christians
 - b. Give advice on problems among Corinthians
 - c. Defend Paul's apostleship

B. Theme: Problems of a Young Church

C. Importance (along with II Corinthians)

1. The two give us the best picture of life and problems of the first century local church.
2. They contain a wide range of doctrinal instruction: sin, resurrection, Lord's Supper, immortality, etc.
3. They provide a wide range of practical instruction: women in the church, spiritual gifts, marriage, etc.

II CORINTHIANS

A. **Introductory Information**

1. Author: Paul (1:1; 10:1). External and internal evidences are so strong that there is no real question about authorship. “It is unmistakably Pauline in the tone and character of its teaching, no less than in its teaching, no less than in its style and vocabulary” (H. Thiessen, p. 207, quoting Bernard). Timothy also included in the greeting (1:1).
2. Date: Late AD 54 or 55--a few months after I Corinthians
 - a. Paul wrote I Corinthians and then paid a short visit to Corinth (from Ephesus which did not accomplish a healing of the breach between Paul and his accusers in Corinth (2:1; 12:14; 12:21; 13:1, 2).
 - b. He returned to Ephesus and wrote a “severe” letter sent by Titus (2:3; 4:9; 7:8-12). We do not now possess it although some think that I Corinthians is actually this letter.
 - c. Paul, eagerly awaiting Titus’ return, is forced from Ephesus (Acts 20:1); stops at Troas but hastens to meet Titus (II Cor. 1:12, 13). Paul meets him in Macedonia and finds his report encouraging (II Cor. 7:6-16). The majority had repented; some still rebelling.
 - d. Paul wrote II Corinthians to commend the repentance and silence the rebellious.
2. Destination: Church at Corinth (I Cor. 1:1), also to all saints who are in Achaia
3. Purpose:
 - a. Express joy at the way the majority received his first letter
 - b. Defend his apostleship
 - c. Urge completion of monetary collection

B. **Theme: Paul’s Apostolic Authority**

C. **II Corinthians is . . .**

1. the most autobiographical of Paul’s letters.
2. the most personal of Paul’s letters.
3. the least methodical/organized of Paul’s letters.

4. a demonstration of the fact that a man's life and work is the best defense of his message.
5. a picture of Paul's love for the church and his loyalty to Christ.

GALATIANS

A. Introductory Information

1. Author: Paul (1:1; 5:2). The only one of Paul's letters personally handwritten (6:11).
2. Date: AD 49-50, some even say as late as 57
3. Destination: Churches of Galatia
 - a. Geographic province of Roman Empire which varied in boundary
 - b. A group of people descended from migrating Gauls
 - c. Included Antioch of Pisidia, Iconium, Lystra, Derbe (Acts 13, 14)
4. Purpose:
 - a. To defend his apostleship
 - b. To defend doctrine of justification by faith

B. Contents

Chapter 1--Only one Gospel

Chapter 2--Paul opposes Peter

Chapter 3--Purpose of the Law

Chapter 4--Hagar and Sarah

Chapter 5--Walk by the Spirit

Chapter 6--What a man sows he reaps

C. Theme: Christian Liberty

Galatians has been called the "Magna Carta" of Christian liberty; Christians' Declaration of Independence" from the Law. In Galatians, justification is defended; in Romans, it is explained.

EPHESIANS**A. Introductory Information**

1. Author: Paul (1:1; 3:1). Carried by Tychicus (6:21).
2. Date: Same as Colossians--AD 61. Sent at the same time.
3. Destination:
 - a. The best manuscripts (MSS) do not have "in Ephesus" in 1:1.
 - b. The MSS used by the KJV translators did have these words.
 - c. Some internal evidence that speaks against Ephesus as the destination:
 - 1). Paul would not say he knows of the conversion by a report he had received (1:15; 4:21) since he had worked for three years in Ephesus on his third missionary journey.
 - 2). The Ephesians could not know him by hearsay (3:2).
 - 3). There is no greeting to the church of the familiar kind Paul uses where he is well known by the recipients.
 - d. It is likely this is a circular letter, designed for all the churches of Asia. Ephesus, being the capital city, would probably receive it first and it would be distributed from there. (Note the seven churches of Asia in Revelation 2:3).
4. Purpose: To show the part the church plays in the program of God, which is to sum up all things in Christ.

B. Theme: The Glorious Church

PHILIPPIANS

A. Introductory Information

1. Author: Paul (1:1). Timothy also included.
2. Date: AD 62, 63. Near end of first Roman imprisonment. (2:19-24 indicates Paul was expecting to be free soon.)
3. Destination: Church at Philippi
 - a. Chief city of Macedonia
 - b. Roman free city
 - c. On the Egnatian Way--great Roman road linking East and West
 - d. Famous for nearby gold mines
 - e. Church founded by Paul on second missionary journey
 - f. First church in Europe
4. Purpose:
 - a. Thank Philippians for their gift (monetary)
 - b. Express his love for them
 - c. Tell Philippians about his work
 - d. Warn them of dangers to their faith

B. Theme: Joy

This word or its derivative occurs 16 times in the letter. "The mind of Christ" is the great example for Christians.

COLOSSIANS

A. Introductory Information

1. Author: Paul (1:1; 1:23; 4:18). Used a scribe (4:18).
2. Date: AD 61, during Paul's two year imprisonment in Rome
3. Destination: Church at Colossae
 - a. Small village, neighboring Laodicea and Hierapolis were much more important in the ancient world
 - b. In Lycus Valley in the province of Phrygia in Asia Minor
 - c. As in Romans, Paul had never visited this church (1:4; 7, 9; 2:1)
 - d. The church was probably started by Epaphras, missionary of the district, who also worked in Laodicea and Hierapolis (4:12, 13; 1:7).
4. Purpose:
 - a. To combat false teachers in Colossae (a Judaic-Gnostic mixture)
 - b. To encourage Christians in Christian living

B. Theme: Christ, the all sufficient/supreme Savior

C. Contents:

1. Chapter 1--Supremacy of Christ
2. Chapter 2--Warnings against false teachings
3. Chapter 3--The Christian life
4. Chapter 4--Pray for us

I THESSALONIANS

A. Introductory Information

1. Author: Paul (companions Silas & Timothy shared the introduction--1:1)
2. Date: AD 51
 - a. Written shortly after Paul's visit to Thessalonica and after he had left Berea (I Thess. 3:1)
 - b. Timothy & Silas just returned to him from Macedonia (I Thess. 3:6) with news of the Thessalonians' steadfastness. This return occurred in Corinth (Acts 18:5).
 - c. Gallio became procurator in AD 53. Paul was there 12-18 months before Gallio came into office; he wrote this book in that period.
3. Destination: Church of Thessalonica (1:1)
 - a. Capital & second largest city of Macedonia (Philippi was the largest)
 - b. A large, commercial harbor city on Aegean Sea
 - c. Named after step-sister of Alexander the Great by her husband, Cassander of Macedon, in 315 BC when he founded the city
 - d. A Roman free city--anyone born there was automatically a Roman citizen
 - e. At outskirts was Mt. Olympus, home of the pagan Greek gods
 - f. Church there was founded by Paul, Silas, & Timothy during the second missionary journey (Acts 17)
4. Purpose:
 - a. To encourage church to be loyal in times of persecution
 - b. To exhort church to holiness
 - c. To defend himself against slander
 - d. To explain doctrine of second coming (relieve perplexities)

B. Contents

- Chapter 1--Thessalonians an example to believers
- Chapter 2--Paul's visit not in vain
- Chapter 3--Timothy's visit & report; Paul's joy in response
- Chapter 4--Sanctification, the will of God, the Second Coming
- Chapter 5--Time of the Second Coming, with instructions

C. Theme: Second Coming--How to live under persecution in an immoral society

II THESSALONIANS

A. Introductory Information

1. Author: Paul (1:1 & 3:17). Silas & Timothy share the greeting. Paul used stenographer for bulk of letter (3:17).
2. Date: AD 51, a few weeks or months after I Thessalonians. Apparently there was no visit by Paul or helpers between letters, but news has come which requires the second letter. Paul is in Corinth during the second missionary journey.
3. Destination: Thessalonica
4. Purpose:
 - a. To correct wrong views of Second Coming
 - b. To comfort and encourage the faithful
 - c. To admonish the disorderly and lazy

B. Contents:

Chapter 1--Necessity of obedience

Chapter 2--Man of lawlessness

Chapter 3--No work, no eat

C. Theme: Second Coming of Christ

Indicates a time lapse before Christ comes (when Man of Perdition is revealed and destroyed), thus people who copped out thinking Jesus would be back the next day had to be corrected.

I & II TIMOTHY, TITUS

A. Introductory Information

1. Author: Paul (I Timothy 1:1; II Timothy 1:1; Titus 1:1)
 - a. External evidence for Paul's authorship is good, however, not extensive. It is better than for others though. A number of early church fathers consider these letters to have been written by Paul.
 - b. The style, vocabulary, etc., all point to Paul.
 - c. The rest of Scripture indicates a release from the first imprisonment and a subsequent second imprisonment which Acts does not record.
 - 1) Acts ends on a note of expectation for release.
 - 2) "Prison Epistles" expect a release (Phil. 1:25; Romans 15:24, 28)
 - 3) Clement of Rome (90-100) says Paul traveled to limits of West with the Gospel (Spain?). See Romans 15:24, 28.
 - 4) The relationship of the author to Timothy and Titus is what we know from Acts and other Pauline writings.

2. Date: AD 65 for I Timothy and Titus; AD 67 for II Timothy

If Paul wrote them, there must have been a second imprisonment:

 - a. Acts does not mention Paul's going to Crete (Titus 1:5)
 - b. No place in Acts to fit journey mentioned in I Timothy 1:3 where Timothy is told to stay in Ephesus while the author went NW from Ephesus toward Macedonia.
 - c. Picture of Paul in II Timothy is of "malefactor"--his release is nowhere in sight.
 - d. Note these important points:
 - 1) In Acts and the Prison Epistles, the outlook is hopeful.
 - 2) Acts ends in approximately 61-63; Nero's terrible persecution started in AD 64.
 - 3) Paul would have traveled AD 64-66 (Macedonia, Ephesus, Spain ?)
 - 4) I Timothy and Titus were likely written during these travels.
 - 5) II Timothy would then have been written while Paul was in prison under Nero's persecution, with his death approaching.

3. Destination: I Timothy--to Timothy while in Ephesus (1:3)
 Titus--to Titus while on Crete (1:5)
 II Timothy--to Timothy while in Ephesus (1:15-18; 2:17; 4:12)

4. Purpose:
 - a. I Timothy
 - 1) To encourage Timothy to oppose false teachers
 - 2) To furnish Timothy with written credentials of authority
 - 3) To instruct Timothy in how men ought to conduct themselves in church
 - 4) To exhort Timothy to diligence in his work
 - b. Titus
 - 1) To instruct Titus concerning the situation in Crete
 - 2) To inform Titus that Zenas & Apollos are coming
 - c. II Timothy
 - 1) Paul's concern for Timothy as he confronted false teachers
 - 2) Paul's desire for fellowship with trusted co-workers
 - 3) Paul's need for his cloak, books

B. Theme:

I Timothy--advice for a young preacher
Titus--advice for a young preacher
II Timothy—Paul's farewell message

These three letters are known as the "Pastoral Letters." They are personal letters to close, trusted and loved co-workers and are consequently full of personal matters, feelings, and concerns.

PHILEMON**A. Introductory Information**

1. Author: Paul (vss. 1, 9, 19). Timothy also in greeting. Delivered in person by Onesimus (v. 12).
2. Date: AD 61. Same time as Colossians & Ephesians
3. Destination: The man Philemon (as well as his wife Apphia and whole church v. 2)
 - a. Apparently a resident of Colossae (Col. 4:9, 17)
 - b. Convert of Paul (vs. 19)
 - c. Church met in his house (vs. 2)
 - d. Man of some wealth (house for church meetings; had slaves)
4. Purpose: To effect a reconciliation between Philemon & Onesimus

B. Theme: Christian Forgiveness; Friendship

- C. Point: Philemon is not a commentary on slavery.** It teaches that slave and master are brothers in Christ. This point of view would eventually do away with the slavery issue.

HEBREWS

A. Introductory Information

1. Author: Author not named in the letter nor in the earliest MSS titles.
 - a. Pantenus (AD 180); Clement of Alexandria (187); Origen (200); Eusebius (320); Jerome (392)--all held it to be by Paul.
 - b. Eastern church accepted it as Pauline (of Paul) from first. Western church accepted it after Jerome did (392).
 - c. Internal evidence indicates the following:
 - 1) Anonymous authorship is explained because the Jews were not inclined to listen to Paul.
 - 2) Much of the letter is Pauline in style.
 - 3) In Hebrews 13:23, the author writes about Timothy the same way Paul does in other letters.
 - d. Origen said, "Who wrote Hebrews, God only knows."

2. Canonicity

If we do not know who wrote it, how has it come to be accepted from the beginning by the church as canonical?

- a. Clement of Rome (96) and Justin Martyr (140) both quote it as Scripture, and these men lived while the special gifts of the Holy Spirit were still in effect.
 - b. It is found in all the oldest versions of the New Testament--since AD 150.
 - c. It is found in all the ancient catalogs of Scripture.
 - d. Internal evidence
 - 1) Doctrine in perfect harmony with rest of Bible
 - 2) Air of authority peculiar to sacred writings
 - 3) In exhaustible depth peculiar to Scripture
3. Date: 62, 63 (?)
 - a. Temple still standing (9:6-9)

- b. Great persecution not been faced by readers yet (12:4)
 - c. Paul martyred in AD 67
 - d. Could be logical sequel to his unsatisfactory visit to Jerusalem at the end of the third missionary journey (Acts 27)
4. Destination: The Hebrews--Jews of the time
- B. Purpose: To keep Hebrew Christians from falling away from Christ.** It does this by demonstrating the superiority of Jesus to every other person, system, or idea.
- C. Theme: Superiority of Jesus**

JAMES

A. Introductory Information

1. Author: James (1:1). Who is this James?

Five men are named James in the New Testament.

- a. James, father of Judas (not Iscariot) who was a member of the 12. We know nothing else of him. (Luke 6:16)
- b. James, son of Alphaeus--member of the 12. Brother of Matthew. Nothing else known of him.
- c. James the Little (Less) [Mark 15:40]. The son of a woman who looked on at the crucifixion. Some say he is a "son of Alphaeus"; others contend he is same as "the brother of the Lord."
- d. James, the son of Zebedee--brother of John, both of whom were members of the 12. (Matthew 10:2). This James was beheaded by Herod Agrippa in AD 44 (Acts 12).
- e. James, brother of the Lord (Gal. 1:19 & Mark 6:3). Did not believe Jesus was the Christ at first (John 7:5). After Jesus' resurrection, James is with Mary and the others in Acts 1:14, just after Jesus' ascension.

Which of these is likely the author of James?

- a. Father of Judas, son of Alphaeus, young James are not in the New Testament enough to identify them with anything. James, son of Zebedee, was dead before the book was written.
 - b. It would appear that James, half-brother of Jesus, has to be the author.
2. Date: AD 45-48
 - a. Before AD 62-68 because author died then.
 - b. No mention of Gentile-Jew conflict which is in most of the other NT letters. Thus early date (before council in Jerusalem in AD 50), or a much later date, after that controversy died down.
 - c. After the stoning of Stephen, when church evangelized more outside of Jerusalem.
 3. Destination:
 - a. 1:1--to 12 tribes in the "Dispersion"
 - b. The letter is "very Jewish."
 - c. Refers to Jews who are scattered all over the world from times of captivity (722 & 586 BC) who had become Christians.
 - d. Also refers to Christians who were scattered by persecutions instigated by Paul (Acts 8). "12 tribes"--all Christians who are in fact the true successors of the 12 tribes (Gal. 3:23-29).

4. Purpose:

To show readers how to be a “perfect man” (1:4). To show Christians how to live like God wants even though they are scattered all over the world.

B. **Theme:** Practical instructions in personal ethics and living

I & II PETER

A. Introductory Information

1. Author: Peter (1:1 in both letters)
 - a. Some have observed a difference in style between the two letters. This can be explained by the fact that Silas may have been the scribe (the secretary) for I Peter, and Peter himself would then have written the second letter (I Peter 5:12).
 - b. II Peter, more than any other NT book, has had its genuineness questioned (That is, should it be included in Scripture?). It has survived the questions, however, and remains in the canon today.
2. Date: I Peter, AD 67--before destruction of Jerusalem (2:12; 4:7)
 II Peter, AD 67--shortly after the first letter
 Peter's death close (1:14). Most or all of Paul's letters had been
 Written (3:15, 16).
3. Destination:

I Peter & II Peter are written to the same group: exiles, strangers, sojourners, in Pontus, Galatia, Cappadocia, Asia, Bithynia—"Elect" = Christians.
4. Purpose:

I Peter: To strengthen men and women who were in jeopardy of their lives because of their faith.

II Peter: To encourage Christian growth, which means to be careful of false teachers.

B. Theme:

I Peter: Hope

II Peter: Truth from God

I, II, III JOHN

A. Introductory Information

1. Author: John the Apostle
 - a. External evidence and internal similarity to the Gospel of John are reasons for assigning these letters to John the Apostle.
 - b. None of these books names its author.
 - c. Tradition is so early and strong for John that no really serious doubts exist.

2. Date: AD 90 for all three (written shortly after his Gospel)
 - a. Before the great persecution in AD 96 by the Roman emperor Domitian
 - b. John lived in Jerusalem, cared for Jesus' mother, Mary, after crucifixion
 - c. Moved to Ephesus in AD 70 when Jerusalem was destroyed
 - d. Took oversight of churches of Asia (Asia Minor)
 - e. Wrote his letters as an older man ("my children")

3. Destination:
 - a. I John--no historical or geographic allusions. The only proper name mentioned is Jesus. To Christians (1:7).
 - b. II John--an elect lady and her children (vs. 1). Some think this is a church; more likely, this a person.
 - c. III John--the beloved Gaius.

All three probably intended for the churches in the area of Ephesus with the lady and Gaius being members of one of them. Perhaps same churches as found in Revelation (?).

4. Purpose:
 - a. I John: sequel to Gospel of John. Gospel convinced man to believe and I John exhorts man to remain faithful.
 - b. II John: warn lady of false teachers/heresy
 - c. III John: warn against division in the church

B. Theme

- a. I John: fellowship with God and man
- b. II John: consistent Christian living
- c. III John: Christian hospitality/division

JUDE

A. Introductory Information

1. Author: Jude (vs. 1)—Which Jude?

Servant of Jesus, brother of James.

Judas Iscariot & Judas Thaddeus (Luke 6:16; Matthew 10:3) were among the 12.

One of Jesus' brothers was Jude (Matthew 13:55). Tradition and evidence point to him as the author of Jude. Introduction to his books is like James.

2. Date: AD 67-75

Covers same problem as II Peter (false teachers). Some suggest it was written about the same time. Others take it to be later to a different group with the same problem.

3. Destination: (vs. 1) "to those who are called beloved by God."

Suggestions range from

- a. the same people written to by II Peter
- b. to the same group as Jude's brother, James.

Definitely a general, circular letter intended for "all" Christians.

4. Purpose:

- a. To warn against false teachers
- b. To urge Christians to contend for the faith

B. Theme: Faithfulness

REVELATION

Revelation: “Uncovering of what had been previously hidden or unknown.” The Greek word “apokalupsis” is our word “apocalypse” meaning uncovering what had been previously hidden or unknown.

A. Introductory Information

1. Author: John the Apostle (1:1, 4, 9; 22:8)
 - a. Good external evidence to support John as author. Early church writers considered John the author.
 - b. Different from all other NT books in that John wrote down what he saw and what he was told to write--like a stenographer (1:19).
 - c. An angel brought this “revelation” to John (1:1).

2. Date: AD 96

John speaks of his exile on Patmos in past tense (1:9). Most believe John was exiled to Patmos by Domitian (reigned 81-96) and was allowed back to Ephesus by Domitian’s successor Nerva (reigned 96-98).

The revelation came to him while he was on the island of Patmos, but he wrote it down later. This gives credence to the experience and the book--that is, it was not an immediate, impulsive act.

3. Destination: The seven churches of Asia (1:11): Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.
4. Purpose: Encourage the seven churches in the face of persecution. This encouragement comes via a “revelation” of the sure victory of Christ and the certainty of heaven for the believer.

Imagery is often obscure for us today, but the overall message of Christ’s ultimate victory over Satan and the reward for His people is obvious.

B. Theme: Victory of Jesus over Satan (1:18)