

Bible Survey

Introduction

Attitude toward Bible Study

- I. Faulty Attitudes (show overhead **"Bible Survey #1"**)
 - A. The Negative: I won't be able to understand anything – so why try.
 - B. The Closed Heart: I don't believe everything that the Bible teaches. Plus, if I learn too much I will have to change my life.
 - C. The Lazy: If I tried I could understand more than I do, but what I read seems rather hard and somewhat dull.
- II. Helpful Attitudes:
 - A. The Positive: Through the help of the Holy Spirit, I too can understand and have insight into God's Word, I may not understand everything... .
 - B. The Receptive: God asks of me only an open heart and mind so he can reveal Himself to me.
 - C. The Expectant: I am coming to God's Word to let it speak to me.
 - D. The Faithful: I cannot expect much from my Bible study unless I discipline myself to work.

What Is the Bible (**BS #2**):

- I. A Miracle Book:
 - A. It's Birth: Breathed by God But written by men (II Tim. 3:16; II Pet. 1:21).
 - B. It's Unity: Sixty-six Books, Forty authors over one thousand-five hundred years. One theme: the salvation of God offered to sinful man by Jesus Christ.
 - C. It's Transmission: From thousands of scribal copyings into the modern era.
 - D. It's Survival: Both from physical and critical enemies.

II. Manual for Living
Concerning:
A. Our Maker:

1. Most of the Bible was written to tell of our Creator and Savior; who He is, what kind of heart He has, what He does.
2. It is the only place that we really can learn about God.

B. Our Destiny:

1. The Bible may be likened to a map, charting a course to heaven. It shows that the way to heaven is a person, Jesus Christ.
2. It also warns of another way, a way of separating from God for rejecting His Son, Jesus. That is the road to hell.

C. Our Present Life

1. It is our instruction book on how to live in this life, with a view to the life beyond (II Tim. 3:15,16).
2. What are some things the Bible teaches that we would otherwise not know?

III. It is Manna for Strength

- A. God would not give us direction for living unless He also gave strength to follow those directions.
- B. Healthy people eat because they are hungry. Hunger is a sign of health. When we neglect the Bible, it is because we are not hungry for the things of God.
- C. The Bible is our spiritual food for life and growth (Job 23:12).

Miscellaneous Information:

- I. The Old Testament is promise and expectation; the New Testament is fulfillment and completion.
- II. The 39 books of the Old Testament were written over a period of about a thousand years (1500-400 BC) by about 25 to 30 different authors.

"The total number of books in the Hebrew Old Testament is 24. Actually those 24 books are the equivalent of the English Bible's 39, due to various combinations. For example, the Jews regard the 12 books of the Minor Prophets as one book, which they call "the Twelve." Also Samuel, Kings and Chronicles are each one book, and Ezra is combined with Nehemiah."

"By the time of Christ, the Jews had grouped the Old Testament into 3 major sections: Law, Prophets, and Writings."

"Chronicles appears last in the Hebrew Bible. This is why Jesus used the expression "from the blood of Abel to the blood of Zechariah" (Luke 11:51) to sum up all the martyrs whose blood had been shed in Old Testament times. Abel was the first and Zechariah was the last martyr appearing in this order of the Hebrew Bible."

The name Pentateuch comes from the Greek, meaning "fivefold vessel." The name Torah is the Hebrew word for "law."

- III. "The first translation of any portion of the Old Testament was the Greek Septuagint (LXX). It was made for the benefits of Greek-speaking Jews of Alexandria, who could not read Hebrew (280 BC). . . Out of 37 Old Testament quotations credited to Jesus in the Gospels, 33 are from this Septuagint version."

"The Latin Vulgate" (AD 383-405), was the official Bible of Christendom on the continent for a thousand years.

- IV. "Viewing the Old Testament Christocentrically is not an interpretive (hermeneutical option; for the Christian it is a divine imperative). On five different occasions Jesus claimed to be the theme of the entire Old Testament: Matt. 5:17; Luke 24:27; Luke 24:44; John 5:39; Hebrews 10:7 (p. 45,46).

Approaching the Bible:

- I. Although the Bible is made up of sixty-six books it is only one book.

II. Charts:

- A. "The Stream of the Human Race" (Jensen's vol. 1, #1) (**BS #15**)
- B. "Old Testament History" (Jensen's vol. 1, #17) (**BS #13**)
- C. "Old Testament Books" (**BS #3**)

Genesis

Creation

I. Why Study the Old Testament

- A. In order to understand the New Testament
- B. To understand the nature of God and the nature of man.
- C. To understand how God deals with men.

II. Overview (**BS #7**)

- A. Time: From beginning to about 2000 BC; Genesis written by Moses about 1440 BC
- B. Purpose of Genesis 1-12 is to furnish an account of the beginning of all things (**BS #4**)
 - 1. Universe (1:1)
 - 2. Man (1:26,27)
 - 3. Sabbath (2:2,3)
 - 4. Marriage (2:21-24)
 - 5. Sin (3:1-7)
 - 6. Sacrifice (3:21; 4:1-7)
 - 7. Governments (9:6)
 - 8. Nations (10:32)
 - 9. Nation of Israel (12:1)
- C. After the creation record in the first chapter, the book largely revolves around the biographies of six men (**BS #5**)
 - 1. Adam (2-5)
 - 2. Noah (6-11)
 - 3. Abraham (12-23)
 - 4. Isaac (24-27)

5. Jacob (28-36)
6. Joseph (37-50)

D. Author: Moses

E. Date of writing: Probably during the wilderness journeys (after 1445 BC)

III. Detailed look at Genesis 1-11

A. Chapter 1

1. The Bible makes no attempt to prove that there is a God. It takes this fact as self-evident.
2. Different names for God in the Old Testament (**BS #6**)
 - a. Lord = Jehovah = "I Am" = all sufficient
 - b. Lord = Adonai = master
 - c. God = Edohim = The strong one
3. "'Created'" means creating something totally new, unrelated to anything yet made" (Woodson) – so nothing like this physical matter had ever existed.
4. 1:11 – "The expression 'after its kind,' occurs ten times in Genesis 1. This recognizes the principle that, while there may be mutation within a given 'kind' there is no transmutation between the kinds" (Phillips).
5. 1:26;31 – Gives a summary of what chapter two gives in detail.

B. Chapter 2

1. 2:5,6 – mist – no rain.
2. 2:7-9 – creation of man.
3. Garden of Eden (show map, map of Asia; Rev. #16).
4. 2:16-17 – command not to eat of the tree.
5. 2:18-25 – creation of woman.

6. 3:16 – “role” – she sought to control him, as a result she will be controlled.

C. Chapter 3

The Fall: (3:1-19) II Corinthians 11:13 confirms the historical fact of the Fall.

1. Verse 1 – Introduced doubt (“any tree” – i.e. God was being unkind to them).
2. Verse 3 – Notice the difference between 2:17.
3. Verse 4 – Satan denied the connection between sin and punishment – called God a liar.
4. Verse 5 – Satan appealed to man’s pride and ambition.
5. Verse 6 – The woman looked at the forbidden fruit. She had listened, now she looked.
6. Verse 6 – She took.
7. Verse 6 – She led her husband into sin.
8. Verse 6 – Eve was deceived, Adam disobeyed.
9. Verses 8-11 – did it make them like God? No! Sin always promises something it cannot give.
10. Verses 12,13 – Notice the passing of the blame.
11. Verses 14-19 – sentences:
 - a. upon the serpent (v. 14,15)
 - b. woman (v. 16) – “attraction” – she sought to strive apart from man to act independent, she will now seek dependency upon him.
 - c. man (verses 17-19)

“The reason for the curse was stated in each case:

 - 1) Satan beguiled the woman;
 - 2) The woman listened to the serpent; and
 - 3) The man listened to the woman – no one listened to God!”

(*Toward An Old Testament Theology*, by Walter C. Kaiser)

D. Chapter 4

1. 4:1-8 – Cain disobeyed. He worshipped God, but not in God's way.
2. 4:7 – notice
3. 4:19 – first recorded case of bigamy

E. Chapter 5

1. 5:3 – Children now in the image of man – with fallen nature.
2. 5:21-24 – Enoch – Raptured.

F. Chapter 6 (1656 years between creation and the flood, if no gaps in genealogy)

1. 6:1,2 – Job 1:6 calls angels the sons of God. Apparently fallen angels actually took wives for themselves of human women (see II Pet. 2:4 and Jude 6).
2. 6:3 – The Lord gave man 120 years
3. 6:8 – Noah found favor
4. 6:9 – Blameless = perfect, complete, having integrity

G. Chapters 7-8 – Flood

1. 7:11 – “Fountains of the great deep” – a mighty collection of subterranean waters, confined by creative power on the second day of creation, were unleashed. “Floodgates of the sky” – Mighty reservoirs of the stored up waters above the earth.

H. Chapter 9

1. 9:2 – Terror of man will be on the animals.
2. 9:3 – Man allowed to eat animals.
3. 9:4 – Because even a beast's life is a divinely created thing, the medium of life should be respected (Lev. 17:11). Also the blood was sacred in sacrifice, is the heart and essence of the sacrifice and should not be employed that a man may glut his appetite.

4. 9:5,6 – Man is placed under human law in respect to murder. The justification for capital punishment is that man is made in the image of God.
5. 9:13 – Rainbow
6. 9:18-29 – Persistence of evil – These were the only eight people judged worthy to live, yet they are still sinners.
7. 9:22 – “Looked” – gazed with satisfaction. He apparently thought it was funny. Then he “told” which means he “told with delight.” He made a joke about it.
8. 9:25 – Canaan descendents were cursed. His descendents would inhabit Palestine and under Joshua become the slaves of Israel. They have now become extinct.

I. Chapter 10

1. Nimrod means “Let us revolt.” “Mighty hunter” = “A tyrant of hunt” – i.e. a hunter of men. He lived in open rebellion against God. He was also the chief or king of those who built the Babel tower. So Nimrod’s attitude spread and somehow he thought that he could compete with God. God became their common enemy.

J. Chapter 11

1. 11:1-9 – Babel (9:1 – they rebelled against this command)
2. 11:3-4 – Two purposes:
 - a. To assure that they would have the strength that comes with unity. Since no other race of people existed apparently they wanted to resist God.
 - b. To make a name for themselves. They wanted to make sure that they would not be forgotten. They defied God and set out to prove their self-sufficiency. The sins of self-sufficiency and pride predominated in their thinking. (In 9:1 they were told to fill the earth – they are rebelling against this.)
3. 11:4 – The problem – self-centeredness
4. 11:7-9 – The very thing they had sought to avoid came suddenly upon them.

5. 11:27-32 – Abraham (show map; ‘map of Asia’) (**Rev. #16**).

6. Kaiser, p. 83 (the marked parts)

Genesis 12 (**BS #8,9**)

Verses 1-3 -- The call of Abram

- ❑ “A world having turned from God, He left it and chose a man, through whom he would ultimately, by Christ, reach the lost world” –Scroggie.
- ❑ Only man who was ever called ‘The friend of God’ (II Chron. 20:7).
- ❑ Acts 7:2-4 – God called Abram out of Ur; then later out of Haren (Gen. 12:1-5).
- ❑ Heb. 11:8 – Abram went out not knowing where he was going.

Genesis 14

Verse 13 – “Hebrew” – means “those who crossed over in the sense of trespassing.

Verses 18-20 – Melchizedik – important because of Christ’s priesthood (Hebrews 5:10).

Genesis 15

Verse 1

- ❑ Did Abram fear Chedorlaomer – The Lord said: “Fear not Abram I Am thy shield.”
- ❑ Abram had refused the spoils of battle. God said: “your reward shall be very great.”

Verses 2-5 – Abram feared that all he had would be left to a foreigner, God said, “your seed will be as numerous as the stars.”

Verse 6 – Faith counted for righteousness

Verse 16 – The destruction of the Amorites would be for the judgment of sin.

Verse 17 – This was an unconditional covenant “When a covenant made by ritual was mutual, both parties passed between the severed pieces of that which was slain (Jere. 34:18). But this covenant was unconditional and so, only ‘a flaming torch,’ emblem of the divine presence, passed between those pieces” –Scroggie.

Genesis 16

Verses 1-2 – Abram believed that God would give him a son, but it had not been explicitly revealed who would be his mother.

Verse 10

- The Angel of the Lord
- A Theophany (Gen. 16:7-14; 17:1-22; 22:11-18; 31:11,13; Judges 2:1-4; 5:23; 6:11-24; 13:3-22; II Sam. 24:16; Zech. 1:12; 3:1; 12:8).
- He no longer appears after the incarnation so is probably "the Son."

Verse 16 -- Ishmael

Genesis 17

Verse 5 – Name changed from "Abram" (exalted Father), to "Abraham" (Father of a multitude).

Verse 9 – Establishment of circumcision

Verse 15 – "Sarai" (uncertain) changed to "Sarah" (princess)

Genesis 18

Verses 22-33

- "One thing which is prominent in this story of Abraham is the many times God tested his character:"
 - 12:1 – Test of obedience
 - 13:5-18 – Test of values
 - 14:1-24 – Test of love and loyalty
 - 15:1-21:34 – Tests of faith
 - 22:1-19 – The most severe test
 - 22:20-25:18 – Final years

Genesis 19 (What a striking contrast between the depravity of Lot and the righteous life of Abraham.)

Verses 30-38 – The Moabites and Ammonites would come from this relationship

Genesis 21

Verses 4,5 – Isaac born when Abraham was 100

Verses 9-21 – Ishmael driven away

Genesis 24 – Rebekah (timid quiet Isaac married bold, ambitious Rebekah)

Genesis 25

Verses 24-26 – The birth of Jacob and Esau

Verses 27-34

- Jacob buys Esau's birthright
- **(BS #8)** – "The Journey of Abraham from Ur to Harren" and **(BS #9)** "The Journey from Harren to Egypt"
- "The birthright included temporal and spiritual blessings, it carried with it a double portion of the paternal inheritance, and constituted the possessor

Genesis 27

- "Isaac and Rebekah were well aware of the prediction (25:23), but the attitude of each of them to it was wrong. Isaac planned that Esau should have the blessing (27:1-4); and Rebekah plotted to get it for Jacob (27:6-10)" –Scroggie.
- Notice that all four of these people suffered because of this incident: Isaac was deceived, Esau robbed, Rebekah lost forever her favorite son and Jacob was exiled for twenty years.

Genesis 32

Verses 28 – Jacob's name changed from Jacob (supplanter) to Israel (one who wrestled with God)

Genesis 46

Verse 27 – 70 people came down with Jacob to Goshen

Genesis 49

Verses 8,10 – Christ came from Judah

Genesis 50

Verse 20 – God uses evil for good (45:5)

Verse 22 – Joseph lived 110 years

Verse 25 – Joseph wanted to be buried outside of Egypt (Ex. 13:19; Josh. 24:32).

Verse 26 – Joseph buried in Egypt for now after being embalmed.

Exodus

Introduction (BS #254)

Theme: Redemption by blood and power

Author: Moses

Time: 1400s BC

Extent: 144 years

Key Verse: 20:2

Exodus 2

Verses 1-10 – Birth of Moses

Verses 11-15 – Moses tries to do things his way

} Heb. 11:23-26

Exodus 3

Verses 4,11 – in 3:4 Moses says, “Here I am,” then God speaks from 3:5-10. The next thing Moses says (3:11) is “Who am I?”

Verse 10 – God commissions Moses

Verse 11 – Moses refuses to go

Verse 12 – God gives Moses a promise

Exodus 3,4 – Moses made five excuses for not going and God gave him a promise for each excuse: (**BS #20**)

1. No confidence – His Presence (3:11,12)
2. No message – His Name (3:13,14)
3. No authority – His power (4:1-9)
4. No ability – Will give ability (4:10-12)
5. No desire to go – His instruction (4:13-17)

Moses' life can be broken into 3 forty-year periods.

- The first 40 years he was a prince. During this time he saw his own importance.
- The second 40 years he was a shepherd and he began to see himself as unimportant.
- During the third 40 years he was a deliverer and a leader. He spent these 40 years finding out how important and powerful God is (**BS #21**).

Of the calling between God and Pharaoh, Scroggie says, “The object of it is three-fold: To reveal the power of God over His enemies; to demonstrate that

Israel belonged to God and not to Pharaoh; and to establish the faith of Israel in God (**BS #22**).

Exodus 6 (**BS #23 & #24** – found on p. 155, vol. 1 of Scroggie – see Exodus 12:12)

Verse 3 – God comes to Moses not simply as God Almighty but as Lord.

Exodus 7

Verse 7 – Moses was 80 and Aaron 83

Exodus 10

(10 times it says Pharaoh hardened his own heart, 10 times it says that God hardened Pharaoh's heart – see Romans 9:17)

Exodus 12

Verse 12 – These judgements were on the gods

Verses 22,23 – applying the blood

Verses 35,36 – Israel plundered Egypt

Verse 37 – 600,000 Jewish men left

Verse 40 – Israel dwelt in Egypt 430 years

Exodus 13

Verses 21,22 – The pillar of cloud and fire

Exodus 15

Verses 22-24 – Three days after the Red Sea the people are already grumbling. This is their second gripe (first = 14:11,12): this gripe is over thirst.

Exodus 16

Verses 2,3 – Third gripe over hunger

Verses 4,12,13-19 – manna and quails (v. 14,15) (Psalm 78:25 calls manna the bread of angels)

Verse 35 – The people ate manna for 40 years

Exodus 17

Verses 2,3 – fourth gripe over thirst

Verse 6 – cp. I Cor. 10:4 -- Spiritually Christ was the rock that was to be struck only once.

Verses 8-13 – Israel's first battle – against Amalek

Exodus 19

Verses 5,6 – A conditional covenant given to the people

Verse 7,8 – The people agreed to the condition and so begins the age of Law (**Dispensations BS #34** – see note in **Bible Study Methods Lesson #11**).

Exodus 19 to Numbers 10:10 belongs to the year of encampment at Sinai.

Exodus 20 – The 10 commandments (**Chart #35**)

- The first 4 commandments tell man's duty toward God.
- The last 6 commandments tell man's duty toward his fellow man.

Exodus 24

Verses 9-11 – The leaders of Israel come into God's presence (cp. Revelation)

Verse 17 – Cp. Hebrews 12:29

Verse 18 – Moses on the mountain for 40 days and nights

Exodus 25 – God begins to give Moses instruction concerning the construction of the Tabernacle.

Exodus 26 – Construction of the Tabernacle

- (**BS #36**) – Plan of Jewish Tabernacle (**Jen. #19**)
- (**BS #37**) – The Tabernacle in the wilderness (**Jen. #18**).

Exodus 29

Verse 14 – Hebrews 13:11

- Jesus died outside the camp

Exodus 31

Verses 13-17 – The Sabbath was a sign of the unique covenant between God and His people. To break the Sabbath was an indication of the people's spiritual condition – Rylie.

Exodus 32

Verse 1 – Uncertain about Moses the people ask Aaron to make them a god

Verses 2-4 – Aaron makes a golden calf

Verses 19,20 – The anger of Moses

Verse 24 – Aaron's lie concerning the golden calf

Verses 26-29 – Moses punishes the people

Verses 30-35 – Moses prays for the people

Verse 32 – "book" – "A register of the physically living. To be blotted out meant to experience an untimely death. By contrast, the NT book of life (Rev. 13:8) is the register of those who have eternal life" – Ryrie.

Exodus 33

Verses 2ff – At this point God says that His presence will no longer dwell in the midst of Israel or lead them on the way, rather, an angel would lead them. This sent the people into mourning (v. 4). Moses tries to persuade God to change His mind (v. 12-17). God does in verse 18, but Moses is still talking about it in 34:9.

Exodus 37

Verse 1-9 – Construction of the ark

Exodus 40

Verses 34-38 – The Glory of the Lord filled the tabernacle

Leviticus

Introduction (**Chart #43**)

1. Author: Moses
2. Date: Leviticus was written during the first month after leaving Egypt, about 1439 BC
3. Theme: A Holy people worshipping a Holy God
4. Key Verse(s): Lev. 19:2
5. "Leviticus" means "The levitical book." (The tribe of priests was Levi.)
6. Key Command: "Ye shall be holy."
7. Best biblical commentary on Leviticus is the book of Hebrews.

I. The Offerings (1-7) – (**BS #42**)

Here we are given the 5 major offerings required under the Mosaic Law. There were more than 5 but the others were complementary to these 5.

"These 5 offerings were divided into two main types, the first three were sweet savor offerings, that is they were fragrant because they set forth Christ's willing devotedness to the divine will. The last two were sin offerings, that is they typified what Christ has done to obtain forgiveness for men" – Phillips.

A. Burnt Offerings

(Voluntarily devoting all their very being and possessions to God, through purifying fire – Jensen)

- The fullness of Christ's devotion. In relation to man it signified entire self-dedication to God. Everything was burnt up.

B. Meal Offerings

(Thanking God and offering their lives for His service – Jensen)

1. The flawlessness of Christ's devotion.
2. It was a gift of man to God and was not a means of atonement.

C. Peace Offerings

(Participating in the blessings of fellowship with God – Jensen)

1. The fruitfulness of Christ's devotion

2. The idea of this offering was that of communion, for the offerer and priest sat down in the presence of God and feasted upon the sacrifice together. It was a kind of "Lord's Supper" in O. T. times.

D. Sin Offering

(Being forgiven because they were sinners)

1. Covering the principal of sin
2. Covered sins of error, weakness, and ignorance, not deliberate sin. This offering tried to show the people the seriousness of sin.

E. Trespass Offering

(Being forgiven for the sins they committed)

1. Covering the practice of sin
2. Always accompanied by a recompense paid both to God, who had been offended by the sin, and to the person who had been defrauded by the sin.
3. It was to be made whenever a tithe or a duty had been neglected, whenever a divine command had been broken, and whenever someone had been defrauded.

Offering	Scripture	Purpose as relating to Christ	Purpose as related to man
Burnt	Lev. 1 Devotion	Fullness of Christ's to God	Self-Dedicative
Meal	Lev. 2	Flawlessness of Christ's Devotion	Gift of man to God
Peace	Lev. 3	Fruitfulness of Christ's	Communion with God
Sin	Lev. 4:1-5-13	Covering the principle of sin	Covering for sin
Trespass	Lev. 5:14-6:7	Covering the practice of sin	Covering for sin

Leviticus 10

Verses 1-3 – Sin of Nadab and Abihj

Leviticus 11:1-15:33 – These laws were to maintain ceremonial cleanliness, “They served:

1. To reflect the holiness of God
2. To keep Israel distinct from the idolatrous practices of the nations around them
3. To help maintain physical health” –Ryrie

Some of the laws served only to symbolize purity and to set the people apart as different from those around them. Whenever they adopted the customs around them it was not long before they adopted their sins (e.g. 19:19).

Leviticus 16

Verses 8-10; 21-22 – All the sins of the people are symbolically carried away by the scapegoat on the Day of Atonement.

Leviticus 18

Verses 3,4 – The people’s lives were not to be shaped by the world around them but by God’s word.

Leviticus 25

Verses 1-4 – Sabbatical year

Verses 8,11,54 – What happens in the year of Jubilee? When you bought land or a Hebrew slave you were buying what they could produce – basically leasing. At the year of Jubilee the land returned to the family and the slaves were set free.

Verses 25-28 – Laws of the kinsman-redeemer. “An Israelite who was forced to sell his land could have it redeemed by a near relative, or buy it back himself, or wait until the year of Jubilee” – Ryrie.

Numbers (BS #240)

Introduction (BS #44)

- A. Date: It covers most of the wilderness wanderings of Israel – about 38 years, 9 months. Written or at least completed by 1401 BC.
- B. Purpose: To record something of the 40 years wilderness wanderings of Israel also to record the census of the two generations and to link them together in history.
- C. Theme: God's people divinely disciplined due to disobedience.
- D. Title: Has had various titles (e.g. Book of Journeyings, Book of Murmurings). Septuagint translators gave it the title of "Numbers" because of the two numberings or censuses of the people recorded here.

Numbers 3

Verses 12,39,43 – The Levites replace the firstborn who belonged to the Lord.

Numbers 6

Verses 2-8 – Law of the Nazirite.

Numbers 13

Verses 2,25,27-33 – The spies.

Numbers 14

Verses 39-45 – The people try to enter the land against God's will.

Numbers 22-24 – Balaam

Numbers 26

Verses 64,65 – all of the adults except for Caleb and Joshua are now dead.

Numbers 27

Verses 12,13 – Moses to see the Promise Land, but not to enter.

Verse 18 – Joshua to replace Moses

Numbers 32

Verses 16-18,33 – Reuben, Gad and the halftribe of Manasseh stay on the east side of the Jordan.

Numbers 33 – show map of the wanderings of Israel (**BS #45**)

Verses 50-56 – If Israel does not completely destroy the enemy then eventually the enemy will destroy them.

Numbers 34 – Show map of Division of the Land (**BS #46, Jensen #32**)

Numbers 35

Verses 9-15 – Cities of refuge for those who unintentionally kill some one.

Verses 11,12 – A trial

Verse 25 – When the High Priest dies those in the cities of refuge can go free.

Numbers 36

Verse 6 – Marriage of women who owned property must be within the tribe so that the inheritance of the Land will not be transferred (verse 8).

Deuteronomy

Introduction (**Chart #58**)

1. Author: Moses
2. Recipients: Israel, that is, the new generation that was to enter the Promised Land.
3. Date: Covers approximately 2 months. It also contains a review of the entire wanderings. Written about 1400 BC.
4. Purpose of the book: Moses the great leader is about to die. The old generation has passed on now (2:14-16) except Caleb and Joshua. So Moses instructs the people and urges them to be faithful to their covenant with Jehovah. He also seeks to prepare them for their entrance, conquest and possession of Canaan.
5. Theme: Deuteronomy means second (Deuter) Law (Nomos). However it is not a second law but rather a repetition and enlargement of the Law previously given at Mt. Sinai. This was the book that Josiah would later find in the temple.
6. Special Note: In answering Satan (Luke 4). The Lord quoted from this book alone (Deut. 8:3; 6:13; 6:16).
7. Sixty-nine times Israel is told that they would one day possess and inherit the land.

Deuteronomy 1

Verse 2 – It had taken the Jews 40 years to make an eleven-day journey because of sin. Many are doing the same thing spiritually.

Deuteronomy 2

Verses 5,9,19 – God did not give Israel any of the land of Esau, Moab, or Ammon

Deuteronomy 6

Verses 4-9 – We are to teach our children about the things of God in all aspects of life – constantly.

Deuteronomy 7

Verses 1-6 – There were 7 nations in the Promised Land that Israel was to destroy. They were in no way to compromise with these nations.

Deuteronomy 11

Verses 26-28 – God sets before the people a blessing and a curse.

Deuteronomy 14

Verse 22 – A second tithe

Deuteronomy 15

Verses 1,2 – Every 7 years creditors shall release people of debt.

Verses 12-17 – Rules for Hebrew slaves and bond slaves.

Deuteronomy 16 – Chart concerning Feasts (**Chart #59** – see next page)

Deuteronomy 17

Verses 16,17 – Notice that Solomon broke both of these commands and in turn it pulled Him from the Lord (I Kings 10:26-29; 11:3,4).

Deuteronomy 24

Verses 1-4 – Laws on divorce

Verse 5 – One year honeymoon

Deuteronomy 26

Verse 12 – Another tithe every third year

Deuteronomy 27

Verses 11-14 – The blessings and curses on Mt. Gerizim and Mt. Ebal.

Deuteronomy 29

Verse 5 – During the 40 years in the wilderness the Jews clothes and shoes did not wear out. The word “covenant” appears 7 times in chap. 29.

Verse 29 – The secret things belong to God.

“The object of the book was to impress upon them the one lesson: obey” -- Jensen.

Special Note on the Feasts (Chart #59)

I. The Jewish Sacred Year

<u>Month</u>	<u>Special Days</u>
Nisan (April)	14 – Passover 15 – Unleavened Bread 21 – Close of Passover
Iyar (May) Sivan (June)	6 – Feast of Pentecost -- 7 weeks after Passover (Anniversary of the giving of the law on Mt. Sinai)
Tammuz (July) Ar (August) Elul (September) Tishri (October)	1 and 2 – The Feasts of Trumpets (Rosh Hashanah) – Beginning of the civil year. 10 – Day of Atonement 15-21 – Feast of Tabernacles
Marchesuan (November)	
Kislev (December)	25 – Feasts of Lights (Dedication – Hanukkah)
Tebeth (January) Shebet (February) Adar (March)	14 – Feasts of Purim

II. Feasts (Religious services accompanied by demonstrations of joy and gladness, also called Holy Convocations (Lev. 23))

1. Passover – to celebrate the deliverance of Israel from Egypt. Was also a feast at the close of the Passover week.
2. Unleavened Bread – was a feast connected with the Passover and came the day following.
3. Pentecost (or Feast of Weeks) – Pentecost means 50 and comes from the fact that there are 50 days between Passover and this feast. It marked the anniversary of the giving of the Law on Mt. Sinai. It also marked the completion of the wheat harvest.

4. Trumpets (or New Moon) – this Feast corresponds to our New Year's Day, and on it, from morning to evening, horns and trumpets were blown.
5. Day of Atonement – It's purpose was to bring the collective sin of the whole year to remembrance, so that it might be dealt with and atoned for. On this day the High Priest made confession of all the sins of the community and entered on their behalf into the Most Holy Place with the blood of reconciliation (**BS #36**).
6. Tabernacles (Booths or Ingathering) – It marked the completion of the harvest and historically commemorated the wandering in the wilderness. During this festival people lived in booths and tents in Jerusalem to remind themselves of how their forefathers wandered in the wilderness and lived in booths.

Besides the above feasts, which were all pre-exilic and instituted by Jehovah, the Jews after the captivity added two others, the Feast of Lights and the Feast of Purim.

7. The Feast of Lights – was instituted by Judas Maccabeus in 164 BC when the Temple that had been defiled by Antiochus Epiphanes, was cleansed and rededicated to the service of Jehovah.
8. Feast of Purim – was said to have been instituted by Mordecai to commemorate the failure of Haman's plot against the Jews.

(BS #240)

Joshua

Introduction (**BS #60**):

1. Authorship: Uncertain – traditionally thought among the Jews to be Joshua himself.
2. Date: About 30 years are covered by this book; from the death of Moses to the death of Joshua. Date of writing completed about the time of Joshua's death, 1370 BC.
3. Purpose of the Book: To show how God's promises were fulfilled in the giving of the promised land to Israel (23:14), and also to show how Israel failed to fully possess the land (18:3).
4. Theme: The conquest and division of the land of Canaan (11:23; 21:43).
5. "Three attributes of God especially prominent in the book are His holiness, faithfulness, and saving grace" – Jensen.

Joshua 1

Verses 7,8 – Joshua promised success if he would meditate on and live by the Word (not a promise to us)

Joshua 2

Verses 1-24 – Rahab the harlot and the two spies

Verse 7 – As long as Joshua lived the people followed the Lord

Joshua 3

Verses 15-17 -- The people cross the Jordan on dry land

Joshua 5

Verse 12 – Manna ceased as the people began to live off the land

Joshua 6

Verses 1-27 – Jericho

Joshua 7

Verse 1 – Achan sins by taking things from Jericho that he was not supposed to.

Joshua 9

Verses 3-15 – The Gibeonites trick Israel

(Chart #61)

Joshua 13

(Chart #46)

Verse 13 – Some of the people were not destroyed as God had commanded the people.

Verse 14 – Levi receives no inheritance (land)

Joshua 15

Verse 63 – Judah lived with the Jebusites in Jerusalem (they stayed here until David chased them out) II Sam. 5:6.

Joshua 16

Verse 10 – The Ephraimites did not drive out all the Canaanites.

Joshua 17

Verse 12,13 – Manasseh did not drive out all of the Canaanites

Joshua 22

Verses 1-6 – The 2 ½ tribes allowed to go to their homes.

Joshua 23

Verses 6-8 – They are to (**Chart #62**):

- ❑ Keep God's commandments
- ❑ Drive out the remaining nations – they are not to associate with them
- ❑ To cling to the Lord

Verses 11-13 – Joshua warns the people about the results of associating with the nations that are still in the land.

Joshua 24

Verse 15 – Joshua gives the people a choice between 3 options

- ❑ To serve the Egyptian gods (who had been defeated by the 10 plagues)
- ❑ To serve the Amorites' gods (who had been defeated in battle)
- ❑ Or to serve the true God (who had defeated all the other gods)

Verse 31 – Israel served God until the elders died.

"It is to be noted that all the enemies were not routed immediately; some cities within the boundaries were not taken until the days of David and Solomon. This piecemeal conquest can be attributed partly to the failure of the Israelites to fully obey God's condition [but also note Exodus 23:29,30]" – Jensen.

Judges

Introduction (Chart #66)

1. Author: Uncertain. Possibly Samuel
2. Recipients: Not specifically stated
3. Date: Time covered – about 300 yrs. from the death of Joshua to the death of Samson (1370 BC – 1070 BC)
4. Purpose:
 - a. To continue the history of Israel
 - b. To provide a terrible demonstration of the moral depravity of man by showing what happens when “every man does that which is right in his own eyes” (17:6; 21:25).
5. “Judges” means “leaders” (NIV)

Judges 1

Verse 19 – Judah drove out all the inhabitants except those in the valley.

Verse 21 – The Benjaminites did not drive out the Jebusites.

Verses 22-26 – Ephraim drives out the inhabitants. But verse 29, they did not drive out the Canaanites.

Verse 27 – Manasseh did not drive out the inhabitants.

Verses 29-36 – None of the tribes drove the inhabitants out completely.

Judges 2

Verse 10 – After Joshua’s generation, there arose another generation that did not know the Lord.

Verses 11-23 – In the book of Judges we constantly find Israel going through the following cycle: Sin, judgment, repentance, restoration, sin. (**Chart #67 & B.S. #243**)

Judges 3

Verse 9 – Othniel the first Judge; Caleb’s brother

Verse 15 – Ehud the second Judge – a left handed man.

Judges 4

Verse 4 – Deborah the third Judge.

Verse 8 – Barak refuses to go to battle unless Deborah goes with him.

Verse 21 – Jael drives a nail into Sisera's head.

Judges 8

Verse 33 – As soon as Gideon dies, the people turn from God.

Judges 13

Verse 24 – Samson born.

Judges 14

Verse 3 – Samson wanted to marry a Philistine woman because she looked good to him.

Verse 6 – Samson kills a lion.

Verse 9 – Samson takes honey out of the lion.

Verse 14 – Samson's riddle

Verse 18 – If you had not plowed with my heifer, you would not have found out my riddle.

Verse 20 – Samson's wife given to his friend.

Judges 15

Verses 4,5 – Samson captures 300 foxes and uses them to set the Philistine's fields on fire.

Verse 6 – Samson's wife and family burned to death (cp. 14:15).

Verses 14-16 – Samson kills 1,000 men with the jawbone of a donkey.

Verses 18-20 – God humbles Samson.

Judges 16

Verse 3 – Samson takes the city gates with him.

Verse 20 – Samson did not realize that his strength had departed.

Verses 28-30 – Samson destroys more in his death than in his life.

Judges 17

Verse 6 – Every man did what was right in his own eyes.

Judges 19 – The abuse of the Levites concubine.

Verse 29 – The concubine cut into 12 pieces and sent throughout Israel

Judges 20

Verse 13 – Israel asks Benjamin to hand over the murderers but Benjamin refuses.

Verses 19,21,23,28 – So Israel goes to battle against Benjamin

Verse 35 – Israel all but destroys Benjamin.

Judges 21 – In order to keep the tribe of Benjamin from being wiped out, wives are found for the Benjaminite men.

Verse 21 – Benjaminites steal wives from the daughters of Shiloh.

Verse 25 – The key to this book: “Everyone did what was right in his own eyes.”

(Chart #68) – The Judges of Israel

Ruth

Introduction (BS #100a)

1. Authorship: Uncertain, possibly Samuel
2. Recipients: Not specifically stated
3. Date: Covers about 10 years of time. Not known just when it occurred, other than "when it occurred, other than 'when the Judges ruled'" (1:1). Probably near beginning of period of Judges.
4. Purpose of Book:
 - a. To give insight into the brighter side of life during the period of the Judges. It relieves the picture of the preceding book, which might lead us to think all was black and all had deserted God.
 - b. It was evidently also written to show something of the family of David, especially to show how Ruth, a woman of Moab, became his great-grandmother. It is one of two books in the Bible named after a woman.
5. Theme: The story of Ruth, a woman of Moab, who chooses to serve the God of Israel, and is richly blessed by Him.
6. Key words: "Kinsman" (13 times) – "Redeem"
Boaz was the kinsman-redeemer

Ruth 1 (BS #244)

Verses 2-15 – Naomi and her family were out of God's will:

- ❑ They remained in Moab (1:2)
- ❑ The sons married Moabite women (1:4)
- ❑ All the men died (1:5) – Jewish writers from the early times have contended that the early deaths of Naomis' sons were divine judgments because of their unlawful relationships.
- ❑ Naomi tries to send the daughters-in-law back to their gods (1:15)

Verse 13 – Naomi believed that the hand of the Lord was against her.

Verse 15 – Orpah returns to her people and her gods.

Verse 16 – Ruth says, "where you go, I will go, and where you lodge, I will lodge, your people shall be my people, and your God, my God."

Ruth 2

Verse 2 – See Leviticus 19:9,10 – The Israelites left a little grain in their fields for poor people. But the poor had to go pick the grain; it was not given just as a handout.

Ruth 3

Verses 8,9 – It was the woman's responsibility to initiate the seeking of this marriage (Deut. 25:5,7-10)

Verses 6-13 – Ruth asks Boaz to redeem her. "In Old Testament, Israel, a person, or an estate, sold into bondage could be redeemed by another if that person were a near kinsman, able, willing, and free from bondage himself. Boaz did this for Ruth and her estate. So in the New Testament we see Christ, our great Kinsman-Redeemer, fulfilling all these requirements, redeeming those who are sold under the bondage of sin" – Luck.

Ruth 4

Verse 1 – The "gate" was:

- ❑ A place of meeting with friends
- ❑ A place where courts were held and disputes settled. There became a synonym for power or authority.
- ❑ Often used as a market place (see Manners and Customs of the Bible, #15, 199; 339).

Verses 2-8 – Boaz redeems Ruth.

Verses 13,17 – Obed, born to Ruth and Boaz.

Verse 22 – Obed the grandfather of David.

I Samuel

Introduction (BS #101)

1. Author: Unknown
2. Recipients: Not specifically stated.
3. Date: Coverage of book from birth of Samuel to death of Saul. This must have been at least 110 years.
4. Purpose: To continue the history of Israel after the period of the Judges, and especially to show the origin of the Kingdom.

(BS #245)

I Samuel 1

Verses 22,28 – Samuel dedicated to the Lord. Samuel was last of the Judges, first of the prophets. Considered second only to Moses as a great leader by the Jews.

I Samuel 3

Verses 1-14 – The Lord speaks to Samuel

I Samuel 4

Verse 11 – The Ark of God was taken in battle and Eli's two sons were killed.

Verse 21 – Ichabod (The glory has departed) is born.

I Samuel 5

Verse 3 – Dagon, the Philistine's idol falls down before the Ark.

I Samuel 6 – The Philistine's return the Ark.

I Samuel 7

Verses 1,2 – The Ark housed at Abinadad's home for 20 years.

Verse 12 – Ebenezer meaning "the stone of help," or "hitherto hath the Lord helped us."

I Samuel 8

Verse 3 – Samuel's sons did not walk in his ways.

Verses 5-7 – The people reject the kingship of God. They wanted to have a king like all the other nations (cp. Vv. 19,20). God has set them apart to be different, but they wanted to be like everyone else.

I Samuel 9 – God sent Saul to Samuel

I Samuel 10 – Saul started well but ended poorly. (BS #246).

I Samuel 12

Verses 14-16 – Samuel gave the people a choice between serving and obeying God and the King or going into sin.

I Samuel 13

Verse 1 – Saul was 40 when he began to reign.

Verses 9-14 – Saul sacrifices burnt offerings instead of waiting for Samuel, so God will take the Kingdom away from Saul.

I Samuel 15

Verse 23 – The kingdom has been taken away from Saul.

I Samuel 16

Verse 13 – The Spirit comes and stays on David.

I Samuel 17

Verse 4 – Goliath

Verse 26 – David could not understand why the armies of the Living God would be afraid of Goliath.

I Samuel 23

Verse 9 – Messages from the Lord came through the *ephod* or through the priest as he wore the *ephod*.

I Samuel 25

Verses 42-44 – David marries Abigail (he now has 3 wives).

I Samuel 26 – (**BS #124**)

I Samuel 28

Verse 12 – The medium brings Samuel up.

I Samuel 31

Verses 1-6 – Saul and his 3 sons die in battle. The Philistines win the battle.

II Samuel

Introduction (BS #121)

1. Author: Unknown but same as I Samuel, since the two books are one in the Hebrew Bible.
2. Recipients: Not specifically stated.
3. Date: Covers almost all of the reign of David, that is 40 years (I Kings 2:11). This would be about 1,000 – 960 BC.
4. Purpose: To carry on the history of Israel from the death of Saul to the reign of Solomon, and to give a picture of the firm establishment of the monarchy during the period of Israel's greatest power and glory.
5. Theme: The history of Israel during the reign of David.

II Samuel 2

Verse 4 – David anointed King over Judah.

Verses 8-11 – Abner makes Ish-bosheth King.

II Samuel 3

Verse 1 – A long war between David and the house of Saul.

Verse 36 – Everything David did pleased the people.

I Samuel 4

Verse 4 – Jonathan's crippled son, Mephibosheth

II Samuel 5

Verses 1-4 – At age 37, David became King over all Israel.

II Samuel 6 – David wants to bring the Ark from the house of Abinadab to Jerusalem.

Verse 3 – The Ark was to be carried by the sons of Korath, not by cart or vehicle.

Verses 6,7 – Uzzah touches the Ark and dies (see I Chron. 15:13).

Verses 12, 13 – This time David obeys God.

Verse 16 – Michael sees David dancing before the Lord and she despised him.

II Samuel 7

Verses 2, 5-17 – David desires to build God a house, but God says, “No.”

Verses 13-16 – David’s kingdom will endure forever. 7 times this is promised (verses 13, 16, 24, 25, 26, 29).

II Samuel 11

Verse 1 – Israel destroys the Ammonites.

Verse 2 – David sees Bathsheba bathing.

Verses 4,5 – David commits adultery with Bathsheba and she becomes pregnant.

Verse 11 – Uriah refuses to go to Bathsheba.

Verses 15-17 – David has Uriah killed.

Verse 27 – David marries Bathsheba but God was displeased with David.

II Samuel 12

Verses 1-4 – Nathan’s proverb.

Verses 6,7 – David says the man must repay four-fold. Nathan says, “You are the man.”

Verses 13,14 – David confesses his sin, but because this act gives the Lord’s enemies an opportunity to blaspheme, David’s child will die.

Verses 20-23 – David is sensible concerning death (his child dies).

Verse 24 – Later, Bathsheba gives birth to Solomon.

(BS #125) – The Consequences of David’s sin.

II Samuel 13

Verses 1-29 – The tragedy of the rape of Tamar and murder of Amnon is clearly a fulfillment of God’s promised judgment on David for his sin with Bathsheba (12:11).

Verses 28,29 – Absalom kills Amnon.

II Samuel 14

Verses 24,28 – David brings Absalom home but refuses to see him for 2 years.

Verse 33 – David kisses Absalom.

II Samuel 15

Verse 6 – Absalom stole away the hearts of the men of Israel.

Verse 12 – Absalom rebels.

Verses 13,14 – David flees.

II Samuel 18

Verse 5 – David did not want Absalom killed.

Verse 7 – David's forces win the battle.

Verse 9 – Absalom gets his head caught in an oak.

Verse 14 – Joab kills Absalom.

Verse 33 – The tragedy of Absalom was the consequence of David's sin with Bathsheba (12:11-12). Sin may be forgiven, but one still reaps its inevitable consequences.

David mourns for Absalom.

II Samuel 21-24 – "is a nonchronological appendix to the book and records many events that occurred earlier in David's reign" –Ryrie.

I Kings

Introduction (BS #138):

1. Author: Unknown. Tradition (Talmud) says Jeremiah.
2. Recipients: Not specifically stated.
3. Date: Covers a period of about 126 years – from the death of David to the death of Jehoshaphat (about 960-834 BC).
4. Purpose: To trace the history of Israel from the period of its greatest prosperity to its decline and fall, from the death of David to the Babylonian captivity. (I and II Kings were originally one book.)
5. Theme: Solomon's glorious reign, the dividing of the kingdom after his death, and the history of the divided kingdom throughout the reigns of Ahab in the Northern and Jehoshaphat in the Southern Kingdom.

"The story of I and II Kings is basically one of failure: a nation passes 'from affluence and influence to poverty and paralysis'" –G.C. Morgan.

I Kings 1 (BS #247)

Verse 1 – David was about 70.

Verses 5,6 – Adonijah said that as the oldest living son of David, he would make himself King. Notice that David had never disciplined Adonijah.

Verse 39 – Solomon made King.

I Kings 3

Verse 1 – Solomon forms a marriage alliance with Egypt.

Verse 3 – Solomon loved the Lord.

Verse 5 – God appears to Solomon in a dream and tells Solomon to ask what he wishes.

Verses 9-14 – Solomon asks for wisdom.

Verses 12-13 – Not only did God give Solomon wisdom, He gave him riches and honor also.

Verses 16-28 – An example of Solomon's wisdom: 2 harlots and the fight over who the baby belonged to.

I Kings 6

Verse 1 – The date is 967 BC as Solomon begins to build God's house (**BS #37**).

Verse 14 – This Temple was destroyed by the Babylonians in 586 BC.

Verse 38 – It took 7 years to build the Temple (see 7:1).

I Kings 7

Verse 1 – Solomon spent 13 years building his own house.

I Kings 8

Verses 10,11 – The Lord's presence in the form of a cloud filled the Temple.

I Kings 10

Verses 1-13 – The Queen of Sheba traveled 1200 miles on camel back to visit Solomon.

Verse 24 – The whole world wanted to be in Solomon's presence because of this wisdom that God put in his heart.

I Kings 11

Verse 1 – For all of Solomon's wisdom, he still disobeyed God. By marrying foreign women his heart was eventually turned from God.

Verse 9-13 – The Lord was angry at Solomon and promised to eventually take the kingdom from his sons.

Verses 29-31 – God to give Jeroboam 10 tribes of Israel.

I Kings 12

Verses 6-15 – Rehoboam decides to increase the people's burden.

Verses 16-24 – The kingdom divided (**BS #46**).

Verses 26-28 – Jeroboam makes 2 golden calves for Israel to worship so that they would not go to Jerusalem to worship.

Verse 30 – There was constant war between Rehoboam and Jeroboam. David and Jeroboam would become the standard by which all Kings would be measured.

I Kings 16

Verses 29-31 – Ahab becomes King. He is noted for 2 reasons:

- ❑ For being the most wicked of all the Kings.
- ❑ For marrying Jezebel.

I Kings 17

Verse 1 – Elijah tells Ahab that there will be no rain until he says so.

Verses 2-9 – Notice the cycle in Elijah's life (**BS #139**):

- ❑ Command (2,3)
- ❑ Promise (4)
- ❑ Response (5)
- ❑ Blessing (6)
- ❑ Test (7)
- ❑ Reaction (8)

Verses 13-18 – Notice this same cycle in the widow's life.

Verses 19-24 – Elijah brings the boy back to life.

I Kings 18

Verse 1 – After 3 years, God tells Elijah that He will send rain.

Verse 21 – Elijah's great challenge.

Verse 39 – The people say, "The Lord, He is God!"

Verse 40 – Elijah slew the prophets of Baal.

Verse 45 – Rain comes in answer to Elijah's prayer.

I Kings 19

Verses 2,3 – Jezebel warns Elijah so he flees for his life.

Verses 19-21 – The calling of Elisha.

I Kings 21 – Ahab and Jezebel commit murder. . . will be punished for it.

(BS #140) – "Character of the Kings of Judah" (see Scroggie, vol. 1, p. 287).

II Kings

Introduction (BS #142):

1. Author: Unknown, however, it is ascribed by tradition (Talmud) to Jeremiah.
2. Recipients: Not specifically stated.
3. Date: Covers a period of about 270 years (855-586 BC), from the reign of Ahaziah of Israel (Ahab's son) to the Babylonian captivity. II Kings 25:27 takes us about 26 years beyond the captivity.
4. Purpose: Same as I Kings since they were originally one book.
5. Theme: The history of the divided kingdom from the death of Ahab and Jehoshaphat to the final captivity.
6. Point of interest: During this period, Amos and Hosea prophesied in Israel, and Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah in Judah.

II Kings 1

Verses 9-15 – Elijah destroys 100 men before coming to Ahaziah (**BS #12**). Give handouts p. 29, 30 – (**Jensens #16**).

II Kings 2

Verse 11 – Elijah taken to heaven.

II Kings 4

Verses 34-35 – Elisha raises the Lady's son from the dead (see 8:1-6) (**BS #154**)

II Kings 5

Verse 1 – Naaman, the leper

II Kings 9

Verse 24 – Jehu kills Joram, King of Israel

Verses 32-37 – Jehu kills Jezebel, the dogs eat her.

II Kings 10

Verse 7 – Ahab's 70 sons killed in fulfillment of Elijah's prophecy (I Kings 19:17).

Verses 18-28 – By trickery, Jehu destroys Baal worship in Israel.

Verses 29-31 – Although Jehu had been obedient to God in eradicating Ahab's house and Baal worship, he did not follow the Lord with all his heart but continued in Jeroboam's sin of worshipping the golden calves.

II Kings 11

Verses 1-3 – Athaliah, the wife of Jehoram reigns over Judah for 6 years. She kills all of her husband's offspring except Joash who was hidden from her.

Verse 16 – Athaliah put to death.

Verse 21 – Joash (Jehoash) was 7 years old when he became King.

II Kings 17 – The fall of Israel (**BS #155**)

Verse 6 – Assyria takes Israel into captivity in the year 722 BC

Verses 7-18 – Why the Lord allowed Israel to be captured.

Verse 24 – The beginning of the Samaritans (See Ryrie's note – see verses 33,34)

II Kings 18 (**BS #148**)

Verse 1 – Hezekiah becomes King of Judah

Verses 3-7 – Hezekiah trusted the Lord more than any other King in all the history of Judah.

II Kings 19 (**BS #149**)

Verse 2 – Isaiah, the Prophet

II Kings 21

Verses 1,2 – "Though he had the advantage of a Godly father. . . Manasseh was Judah's worst and longest reigning King" – Ryrie.

Verse 16 – According to tradition, Manasseh killed Isaiah.

II Kings 22

Verses 1,2 – Josiah at age 8 becomes King in Judah. He does what is right (see I Kings 13:2)

Verse 8 – The Book of the Law was found in the house of the Lord. This was Deuteronomy.

Verse 19,20 – Because of Josiah's humbleness, the Lord would not punish the people as long as he was alive.

II Kings 23

Verses 1-3 – Josiah reads the Law to the people then renews the covenant with the Lord.

Verses 4-20 – Josiah destroys all the idols and anything related to them.

Verses 21-23 – Josiah reinstitutes the Passover

Verse 25 – There was no King who turned to the Lord with all his heart like Josiah.

Verse 29 – Pharaoh kills Josiah

Verses 31,32 – Jehoahaz replaces Josiah, but turns away from God.

Verses 34-37 – Jehoiakim replaces Jehoahaz. He also does evil.

II Kings 24 (**BS #151**)

Verse 1 – Nebuchadnezzar. It was probably during this time that Daniel was taken to Babylon (see verse 14).

Verses 17-19 – Zedekiah, the last King, also did evil.

II Kings 25 (**BS #150**)

I Chronicles

Introduction (BS #160)

1. Author: probably Ezra
2. Recipients: not specifically stated.
3. Date: The events described in the book cover a period of about 40 years, from the death of Saul to the beginning of Solomon's reign. This would be about 1000-960 BC. The date of writing was probably 450 BC approximately the same as that of the book of Ezra.
4. Purpose: I and II Chronicles were originally one book and so begins with the death of Saul and goes through the Babylonian captivity. The purpose is to give a history of the house of David (deals mostly with the Southern Kingdom) during the Kingdom Period, also of the Temple and priesthood under that dynasty.
5. Theme: The reign of David and his temple arrangements.

(BS #248)

II Chronicles

Introduction (BS #162)

1. Author: Probably Ezra
2. Recipients: Not specifically stated.
3. Date: The events described in the book cover a period of approximately 424 years, from the beginning of Solomon's reign to the decree of Cyrus for the rebuilding of Jerusalem (960-536 BC). The time of writing was around 450 BC.
4. Purpose: The history of Judah from King Solomon to Zedekiah. Does not deal with the history of Israel.

This is the last book in the Hebrew Bible.

(BS #161)

Ezra

Introduction

1. Author: Ezra, who was a Priest and a Scribe.
2. Recipients: Not stated
3. Date: Covers a period of about 80 years (536-456 BC) from the decree of Cyrus (1:1) to a time shortly after Ezra's arrival at Jerusalem (7:1; 8:31; 10:17). It was written at the close of these events.
4. Purpose: To give a picture of the re-establishment of the Jews in their land, after the Babylonian captivity. Note 2 distinct returns recorded in this book: The first, under Zerubbabel (chapters 1-6), then 78 years later, the second, under Ezra (chapters 7-10).
5. Theme: The restoration of Jerusalem and Judah after the Babylonian captivity.

In the Hebrew canon, Ezra and Nehemiah were considered as one historical book.

Ezra 1

Verses 1-3 – Persia had conquered Babylon. Cyrus, the King of Persia now releases the Jews in Babylon to return to Jerusalem and rebuild the Temple.

Verse 5 – Notice that these 50,000 Jews were all of the tribe of Judah and Benjamin. There were hundreds of thousands of Jews who did not go back to the Lord.

Ezra 2

Verse 2 – Zerubbabel was the leader of these returning Jews.

Ezra 3

Verses 12,13 – While some were rejoicing, others were crying as the foundation of the temple was laid. Hag. 2:3 tells us that the old people cried because the new temple could not compare with Solomon's temple.

Ezra 4

Verses 17-24 – The King stops the rebuilding in Jerusalem. It was not resumed until the second year of the reign of Darius (Neh. 2) – about 15 yrs.

Ezra 5

Verses 1,2 – Through the ministries of Haggai and Zechariah, Zerubbabel began to rebuild the Temple again.

Ezra 6

Verses 1-12 – Darius issues a decree to continue the work. The story of Esther fits chronologically between chapters 6 and 7 of Ezra.

Ezra 7

Verse 1 – These events take place 58 years after the events of Chapter 6. Ryrie. This is the second return of Jews to Jerusalem. The leader this time was Ezra.

Verse 10 – Ezra had set his heart to study and practice and teach the Law of the Lord.

Ezra 9

Verses 1-4 – Many of the Jews, leaders included, had married unbelieving Gentiles. This caused Ezra to be appalled.

Verses 5-15 – Ezra confesses the sins of the people in prayer.

Ezra 10

Verses 3-8 – The people decide to put away their foreign wives and children.

Verse 44 – For the moment, the nation was purified, though the sin returned 12 yrs. later (Neh. 10:30) and again 30 yrs. later (Neh. 13:23).

Nehemiah

Introduction

1. Author: Nehemiah. We first see Nehemiah as the cupbearer of King Artaxerxes. He is later appointed Governor of Judah, which position he held for about 12 years.
2. Recipients: Not specifically stated.
3. Date: The book covers about 12 years. This would be approximately 444-432 BC.
4. Purpose of book: The book begins about 12 years after the close of Ezra (Ezra 7:8; Neh. 2:1). A great revival had taken place at the time, but now we find the people in a very depressed condition again. Almost 100 years have now elapsed since the first return under Zerubbabel. The Temple has been completed, but the people are persecuted by their adversaries and unable to rebuild the wall of the city (Neh. 1:3). Ezra is still present as a priest and teacher, but now Nehemiah comes as Governor with official instructions to rebuild the city (2:5). The first step is to rebuild the walls. This book tells how, under Nehemiah, the walls are rebuilt and the people revived.
5. Theme: Rebuilding the walls of Jerusalem.

Nehemiah 1

Verses 4-11 – Nehemiah prays that the King will reverse the decision he had made as recorded in Ezra 4:21.

Verse 11 – Nehemiah was the King's cupbearer.

Nehemiah 2

(BS #170)

Nehemiah 3 – The rebuilding of the walls.

Nehemiah 4

Verse 16 – It became necessary for half of the people to work while half stood guard.

Verse 17 – Even the workers held a weapon while they worked.

Nehemiah 6

Verse 15 – It took only 52 days to complete the wall.

Nehemiah 7

Verse 73b – A major turn is made in the book of Nehemiah at 7:73b. The shift is from the physical and material building to building for spiritual security.

Nehemiah 8

Verses 1-8 – Ezra reads the law to the people.

Verse 9 – The people become convicted of sin and weep.

Nehemiah 13 – (**BS #177**)

Verses 1-3 – Israel obeys the Law in excluding foreigners from Israel.

Verses 4-6 – While Nehemiah was gone, Tobiah, an Ammonnite, was given a large room in the court of the Temple. Malachi's ministry took place during this time.

Verses 7-9 – Nehemiah, upon returning, throws Tobiah out of this room.

Verse 10 – Nehemiah also discovered that the Levites had not been receiving their tithes while he was gone.

Verses 11-13 – Nehemiah develops a plan to straighten out this problem.

Verses 15-18 – Some Jews were preparing and transporting wares on the Sabbath and Phoenician traders were actually selling on the Sabbath (this is a violation of the covenant made in 10:31).

Verses 19-21 – Nehemiah refuses to allow the people to break this covenant.

Verses 23-24 – The sin of mixed marriages had erupted again (Ezra 9:1-4; 10:44; Neh. 10:30).

Verse 25 – Because of this, Nehemiah cursed, struck, pulled hair and made the offenders swear by God not to do this again. (see Ezra 9:13).

Verse 26 – No matter how great we are, if we play with sin it will cause us to fall.

Verse 28 – Nehemiah even kicks out one of the priests for marrying Sanballat's daughter.

What a difference one person can make.

Esther

Introduction (BS #175)

1. Author: Uncertain, but possibly Mordecai (9:20).
2. Recipients: The Jews in the various parts of the Persian Empire (9:20).
3. Date: Events described in the book begin with the third year (1:3) of the reign of Ahazuerus (Xerxes) and close with the twelfth (3:7). This was approximately 483-474 BC. Esther became Queen in 479 BC.
4. Purpose: To show God's providential care for his people even in their dispersion.
5. Theme: The providential deliverance of the Jews from destruction through the agency of Esther and Mordecai.
6. Key Word: "Jews" – the term "Jew" is derived from the word Judah. Since most of the returning exiles were of the tribe of Judah, the title Jew was applied to them, and extended in later years to all Hebrew people.

Note: The name of God is not used even once in this book but His hand is as clearly seen in this book as in any other in the entire Bible.

"Ruth was a Gentile woman who married a Jew. Esther was a Jewish woman who married a Gentile."

Esther 1

Verse 12 – Queen Vashti refused to obey the King.

Verses 16-19 – The wise men, thinking that Vashti's actions could cause national problems thought it best to remove Vashti as Queen.

Esther 2

Verses 5,7 – Esther was being raised by her cousin, Mordecai.

Verses 8-10 – Esther was taken into the King's harem, but Mordecai instructed her not to reveal that she was a Jew.

Verses 15,16 – Esther becomes Queen 4 years after Ahazuerus' divorce from Vashti.

Verses 21-23 – Mordecai reveals a plot to kill the King thus saving his life.

Esther 3

Verse 2 – Mordecai refused to bow before Haman.

Verses 5,6 – This enraged Haman who then decided to kill all the Jews.

Verses 1-15 – The King allows Haman to order the execution of Jews all on one day.

Esther 4

Verse 8 – Mordecai attempts to get Ester to speak to the King.

Verse 11 – For Esther to approach the King without being summoned could mean death.

Verse 14 – Mordecai was convinced that God would somehow save the Jewish nation, whether through Ester or otherwise.

Verse 16 – Esther's reply: "If I perish, I perish."

Esther 7

Verses 1-4 – The King and Haman go to Esther's second banquet where Esther asks the King not to destroy her people.

Verse 7 – Haman was pleading for his life before Esther and the King assumed that he was assaulting her and thus ordered Haman's execution.

Verses 9,10 – Haman hanged on his own gallows.

Esther 8

Verse 8 -- A decree from a King could not be revoked under Persian law, but a counter-decree could be issued.

Verse 11 – the counterdecree written by Mordecai gave the Jews the right to defend themselves and to plunder the spoil of any who would attack them.

Verse 17 – Many Gentiles became Jewish proselytes for fear of the Jews.

Esther 9

Verses 1-16 – The Jews, instead of being destroyed, killed 75,000 of those who hated them. But they did not take any plunder.

Verses 25,26 – The Jews established the Feast of Purim to celebrate their victory.

Job

Introduction (BS #176)

1. Author: Uncertain but possibly Job
2. Recipients: Not specifically stated
3. Date: Probably about the time of Abraham or a little earlier.
4. Purpose: To deal with the problem of the suffering of the righteous.
5. Theme: Why do the righteous suffer?

Job 1

Verse 3 – Job was the greatest man in the East.

Verse 5 – Job functioned as Priest for his family.

Verse 6 – Satan can approach God.

Verse 9 – Satan gives these reasons for Job living for God. Satan could not believe that a person would live for God without some selfish reason:

- Because God had given Job great possessions (1:10).
- Because God had given Job good health (2:5).

Verses 12-19 – Satan takes away Job's possessions and children.

Verses 20-22 – Job's reaction to this is to worship God.

How "Job" handles the subject "The Problem of Pain" (BS #250):

- 1) The Problem – Why do the righteous often suffer, and the wicked often prosper?
- 2) The wrong answer of Job's three friends – suffering is God's judgement for sin.
- 3) The enlightened answer of Elihu – suffering is God's way to teach discipline, and refine.
- 4) God's perfect answer – suffering is a test of trusting God for who He is, not for what He does.

Job 2

Verses 1-6 – Satan still does not believe that Job is really a righteous man.

Verses 7,8 – Job receives boils.

Verse 9 – Job's wife blames Job's problems on God's unfairness.

Verse 10 – Job calls her view foolish.

Verse 13 – Job's friends sat with him for 7 days and nights without saying a word.

Job 3

Verses 4-37 – Job's dialogue with his friends.

Job 38 and 39

God speaks and confronts Job with the mysteries of the universe to make him aware of his ignorance and thus of his inability to be a competent judge of the works of God.

Job 40

Verses 4,5 – Job does not confront God.

Job 40, 41

God explains His power.

Job 42

Verses 1-6 – "Job repents of his pride and rebellion. . . .If we know God, we do not need to know why He allows us to experience what we do" – Ryrie.

Verses 7-17 – God points out the sins of Job's 3 friends. God restores double what Job had lost.

Psalms (Greek transliteration of “stringed instrument”)

Introduction (BS #171)

1. Author: 100 of the 150 Psalms have the author’s name inscribed.
 - a. David – 73
 - b. Asaph – 12 (Ps. 50, 73-83)
 - c. Sons of Korah – 10
 - d. Solomon – 2 (Ps. 72, 127)
 - e. Heman – 1 (Ps. 88)
 - f. Ethan – 1 (Ps. 89)
 - g. Moses – 1 (Ps. 90)
2. Recipients:
 - a. The Lord
 - b. The righteous
 - c. Israel
 - d. All mankind in general
3. Date: From the time of Moses (1440 BC) to the Babylonian captivity (580 BC)
4. Purpose: (BS #171b)
 - a. To show experiences of everyday life.
 - b. How to worship.
 - c. To show the experiences of the wicked.
 - d. Prophecy.
 - e. Teach us how to pray.
 - f. Prophecies concerning Christ -- “Messianic Psalms.”
5. Theme: The believer communing with his God through prayer and praise.
6. Outline (BS #172)
 - A. Book 1 (1-41) – Largely prayers of David.
 - B. Book 2 (42-72) – General subject: the sufferings of the godly and their deliverance.

- C. Book 3 (73-89) – Emphasizing God’s dealings with Israel from the beginning of the nation to the final blessing.
- D. Book 4 (90-106) – The sufferings and afflictions of God’s people to end with the Lord’s reign.
- E. Book 5 (107-150) – These emphasize the Word of God. The Messiah is pictured both in sufferings and glorious return.

Psalm 1 (**BS #178**)

Advantages of the righteous:

Introduction -- (verse 1,2) Description of a righteous man:

1. He prospers (verse 3)
2. Stability (verses 4,5)
3. The Lord knows his way (Verse 6)

Verse 1 – “how blessed” means “Oh, how very happy,” in the sense of prosperous in the eyes of the Lord. (I.e. looked upon with favor) There are 3 things here that the godly will not do.

Verse 2 – The secret of a life that is acceptable to God is delight, meditation, and continuance in the Law of the Lord.

Psalm 14

Verse 1 – “The fool (one who is morally perverse, not mentally deficient) is described as to his belief (“no God”) and behavior (“no good”). His is a practical rather than a theoretical atheism” – Ryrie.

“What men are is reflected in what they do.”

Psalm 18 – This Psalm is also recorded in II Sam. 22. David calls God 7 things (**BS #173**):

- ❑ His strength
- ❑ His rock
- ❑ His fortress
- ❑ His deliverer
- ❑ His shield
- ❑ His horn
- ❑ His high tower

Psalm 19 (**BS #179**)

Verse 7-14 -- (**BS #174**)

Psalm 32

The weight of sin (**BS #180**):

- ❑ The blessedness of forgiven sin (1,2)
- ❑ The effect of sin (3,4)
- ❑ Results of confessed sin (5-7)
- ❑ The counsel of the Lord (8-11)

Psalm 37

Prosperity comes only in the Lord (**BS #181**):

- ❑ Trust in the Lord (1-6)
- ❑ Wait for the Lord (7-11)
- ❑ The schemes of the wicked will backfire (12-15)
- ❑ The security of the righteous (16-40)

Psalm 42 (**BS #182**)

A thirst for God:

- ❑ Longing for the Lord (1-4)
- ❑ Despair because of trials (5-8)
- ❑ Despair because of the lack of God's presence (9-11) – does not end on a happy note.

Psalm 51

True repentance involves (**BS #185a & 185b**):

- ❑ Confession of sin (1-6)
- ❑ A plea for a changed life (7-12)
- ❑ True godly sacrifice (13-19)

Psalm 77

Solutions to depression (**BS #192**):

- ❑ Depression (1-6)
- ❑ Doubts (7-10)
- ❑ Remembrance (11-20)

The Psalmist's depression is caused by doubts. The solution to his doubts comes as he meditates on God's past dealings with him. He has always been faithful.

Psalm 119 – The Word of God

Terms used for the Word of God (**BS #198**):

- ❑ Law (instruction or revelation)
- ❑ Testimonies (or precepts)
- ❑ Ways

- ❑ Precepts (or order)
- ❑ Statutes (or decrees)
- ❑ Commandments
- ❑ Judgments (or ordinances)
- ❑ Word
- ❑ Path
- ❑ Word (meaning promise)

Every verse except verses 90, 121, 122, 132 mentions at least one of these terms. Deity is mentioned in every verse of this Psalm. The Psalmist refers to himself 325 times.

Verse 9 – The only way a young man can keep his way pure is by following the Word.

Verse 11 – When the Word is treasured in the heart, we will not sin against God.

Verse 104 – When we understand the Word we will hate the false ways.

Verse 105 – The Word can guide our lives.

Verses 169-176 – The affects of the word (**BS #199**):

The word affects:

- ❑ The mind (169)
- ❑ The mouth (171,172)
- ❑ The will (173)
- ❑ The emotions (174)
- ❑ The conscience (176)

Psalm 120 – 134

These 15 Psalms are called songs of ascents. Ryrie says they formed a hymn book used by pilgrims going up to Jerusalem for the annual feasts of Passover, Pentecost, and Tabernacles.

Psalm 120

Life among the enemy

- ❑ Deliverance from a lying tongue (1-4)
- ❑ Life in hostile surroundings (5-7)

Psalm 121

The protector

- ❑ The Lord our helper (1-4)
- ❑ The Lord our keeper (5-8)

Verse 1 – In the mountains, Israel would often commit idolatry. Also, bands of thieves often hid in the mountains and were thus a real danger to travelers.

Verse 3 – The Lord does not slumber.

Psalm 122

- ❑ The journey to Jerusalem (1,2)
- ❑ Praise for Jerusalem (3-5)
- ❑ Prayer for Jerusalem (6-9)

This was probably not written by David for there was no temple in David's time.

Psalm 123

Dependence on God

- ❑ The need for dependence (1, 2)
- ❑ The prayer for graciousness (3, 4)

Psalm 124

Rescued

- ❑ Rescued by the Lord (1-5)
- ❑ The Lord blessed (6-8)

Psalm 125

Security

- ❑ The Lord brings security (1-3)
- ❑ The insecurity of the wicked (4-5)

Psalm 126

Restoration

- ❑ Rejoicing over restoration (1-3)
- ❑ Confidence in the restoration of others (5-6)

Verse 5, 6 – “The efforts of the exiles to re-establish the nation amid difficulties will someday come to fruition like a harvest, a principle applicable to Christian work as well.”

Psalm 127

The home

- ❑ Depend on the Lord (1,2)
- ❑ The gift of children (3-5)

Psalm 128

Those who fear the Lord

- ❑ Will find domestic blessing (1-4)
- ❑ Will find social blessing (5-6)

Psalm 129

Harassment

- ❑ Israel's harassment – the Lord's deliverance (1-4)
- ❑ Fate of Israel's enemies (5-8)

Psalm 130

Results of forgiveness

- ❑ The Lord's forgiveness (1-4)
- ❑ Longing for the Lord (5-8)

Verse 4 – The outcome of forgiveness is fear (reverence) Cf I Peter 2:9, 17 (Ryrie).

Psalm 131

Trust

- ❑ Childlike trust (1-2)
- ❑ The need for Israel to trust (3)

Psalm 132

A prayer and a promise.

- ❑ A prayer of the people (1-10)
- ❑ A promise of the Lord (11-18)

Psalm 133

Unity

- ❑ How good and pleasant unity is (1)
- ❑ The goodness of unity described

Psalm 134

Blessings

- ❑ Bless the Lord (1-2)
- ❑ Bless us (3)

Psalm 135

The Lord praised

- ❑ Because He chose Israel (1-4)
- ❑ Because He is omnipotent (5-7)
- ❑ Because He conquers the nations (8-14)
- ❑ Because He is greater than idols (15-18)
- ❑ Because He dwells in Jerusalem (19-21)

Psalm 136

His lovingkindness is everlasting

- ❑ Thanksgiving for creation (1-9)
- ❑ Thanksgiving for establishing Israel as a nation (10-22)
- ❑ Thanksgiving for His watchcare (23-26)

Psalm 137

Sorrow in captivity

- ❑ Singing is impossible (1-6)
- ❑ A cry for revenge (7-9)

Psalm 138

God praised

- ❑ God praised for answering prayer (1-3)
- ❑ God is praised because He is great (4-6)
- ❑ God is praised because of His protection (7-8)

Psalm 139

Attributes of God

- ❑ Omniscience (1-6)
- ❑ Omnipresence (7-12)
- ❑ Creation of man (13-18)
- ❑ Holiness (19-24)

Verse 1 – God completely knows us.

Verse 7 – We cannot flee from God.

Verse 23, 24 – A prayer for God to search our lives and lead us in the everlasting way.

Psalm 140

Need for deliverance

- ❑ The enemy (1-5)
- ❑ The Lord (6-8)
- ❑ The retribution (9-13)

Psalm 141

Requests of God

- ❑ To answer prayer (1-2)
- ❑ For Godly separation (3-4)
- ❑ To accept Godly reproof (5-7)
- ❑ For deliverance (8-10)

Psalm 142

A prayer of despair

- ❑ The cry (1-2)
- ❑ The enemy (3-4)
- ❑ The hope (5-7)

Psalm 143

Help

- ❑ A prayer for help (1-4)
- ❑ The Lord's past answers (5-6)
- ❑ A prayer for help (7-12)

Psalm 144

The Lord always answers

- ❑ Past blessings (1-4)
- ❑ Present needs (5-11)
- ❑ Future prosperity (12-15)

Psalm 145

God

- ❑ The greatness of God (1-6)
- ❑ The goodness of God (7-10)
- ❑ The glory of God (11-13)
- ❑ The grace of God (14-21)

Psalm 146

Praise

- ❑ Praise the Lord for he can be trusted (1-5)
- ❑ Praise the Lord for His works (6-10)

Psalm 147

The Lord praised

- ❑ The Lord praised for building up Jerusalem (1-3)
- ❑ The Lord praised for creation (4-5)
- ❑ The Lord praised for justice (6)
- ❑ The Lord praised for His provision (7-11)
- ❑ The Lord praised for His grace to Israel (12-20)

Psalm 148

All creation – praise the Lord

- ❑ Praise from heaven (1-6)
- ❑ Praise from earth (7-14)

Psalm 149

Song of praise

- ❑ Praise the Lord who brings salvation (1-4)
- ❑ Praise the Lord who brings judgment (5-9)

Psalm 150

Praise Him

- ❑ Reasons for praise (1-2)
- ❑ Means of praise (3-6)

PSALMS

1. The advantages of the righteous.
2. Man's attempt to be free from God (God's power).
3. God's protection.
4. The Lord can be trusted.
5. The enemy (God's protection; description of our enemies).
6. A prayer of the depressed.
7. God's judgment is righteous.
8. God's Great creation: Man.
9. Judgment of the wicked.
10. Why does the wicked prosper?
 (S) Impatience with God.
 (S) Attitudes of the wicked,
11. Take refuge in the Lord.
12. Your tongue will tell.
 (S) Your tongue shows your life.
13. The prayer of the forgotten.
14. The fool.
 (S) No man seeks for God.
15. The godly man.
16. God is my Lord.
 (S) Sweet fellowship and His people.
 (S) Results of putting God first.

17. Confidence in God's protection.
18. The road to usefulness.
19. The word of God.
20. A blessing on those who trust the Lord.
21. The blessings and protection of the King.
22. No need to feel forsaken.
23. The good shepherd.
24. Praise for the Lord's greatness.
25. Depression that comes from sin.
26. The self-righteous' call for protection.
 - (S) Pride before the fall.
27. Trust in the goodness of the Lord.
 - (S) Because of the Lord, we can overcome despair.
 - (S) Meditation (the beauty of).
 - (S) Obedience
28. Prayer and praise for God's help.
29. The majesty of the Lord.
30. Thanksgiving for answered prayer.
 - (S) v. 5 – trials, comfort in
31. The loving-kindness of the Lord during times of trouble.
32. The weight of sin (**B.S. #180**).
 - (S) Forgiveness of sin
 - (S) The affect of sin in a life
33. Praise to the Lord.
34. The fear of the Lord and its results.

35. A prayer for revenge.
36. Wicked men contrasted with a loving God.
 - (S) Attributes of God
 - (S) Praise to God
37. Prosperity comes only in the Lord (**B.S. #181**)
 - (S) Trust and rest in the Lord.
 - (S) Security of the righteous.
 - (S) Don't envy the wicked.
38. Results of sin
39. The power of sin.
 - (S) Trying to turn over a new leaf.
40. The Lord will sustain those who wait on Him.
41. The Lord will bring victory over enemies. (**B.S. #182**)
42. A thirst for God
 - (S) Despair
 - (S) Lack of God's presence.
43. Deliverance found in God's light.
44. Rejected of God.
45. Celebrating the King's marriage.
46. Refuge in God (**B.S. #183**)
 - (S) Let God be God.
47. Praises to God our King
48. Where God is
 - (S) Praise
 - (S) Results of God's presence.
49. The folly of trusting in riches.

50. God is judge of all.
51. True repentance.
52. There is no reason to boast in evil.
53. The fool.
54. A prayer of deliverance.
55. Oppressed by a friend.
56. Help in time of need.
(S) Trust when times are rough
57. Faith in the midst of trials.
58. A prayer for the punishment of the wicked.
59. God will bring the victory.
60. The cost of disobedience.
61. Confidence in God's protection.
62. God – our rock.
63. The satisfied soul.
(S) How to be satisfied.
64. The downfall of the wicked.
65. How great thou art.
66. Praise to a worthy God.
67. Make God known.
68. The God who brings the victory.
69. Times of trouble.

70. The seekers.
71. Trust
72. A prayer for a King.
73. The prosperity of the wicked.
74. The rejected.
75. Judgment of sin.
76. God delivers.
77. Solution to depression. (B. S. #192)
78. History of Israel.
79. Hope in despair.
80. Revival.
81. What might have been.
82. The judge.
83. The enemy.
84. The dwelling places of God.
85. Past, present, future.
86. David's Prayer.
87. Zion.
88. Despair.
89. A protest.
90. The greatness of God.

91. Security.
92. Thanks.
93. The Lord is in control.
94. A call for judgment.
95. The Lord is worthy.
96. A call to praise.
97. Jehovah the King.
98. Causes for rejoicing.
99. The Lord reigns.
100. Thanksgiving.
101. Integrity.
102. Distress.
103. Bless the Lord.
104. The greatness of God in nature.
105. The greatness of God in history.
106. God's judgment on Israel.
107. The Lord delivers.
108. Why we can pray.
109. Enemies.
110. The King and the Priest.
111. The works of God.

112. The blessings of the righteous.

113. Praise the Lord.

114. Reasons for praise.

115. The true God.

116. I love the Lord.

117. Praise: A call and a cause.

118. Victory.

119. The word of God. (B.S.#198)

120 – 134 Songs of Ascents

120. Life among the enemy.

121. The protector.

122.

123. Dependence on God.

124. Rescued.

125. Security.

126. Restoration.

127. The home.

128. Those who fear the Lord.

129. Harassment.

130. Results of forgiveness.

131. Trust.

- 132. A prayer and a promise.
- 133. Unity.
- 134. Blessings.
- 135. The Lord praised.
- 136. His lovingkindness is everlasting.
- 137. Sorrow in captivity.
- 138. God praised.
- 139. Attributes of God.
- 140. Need for deliverance.
- 141. Requests of God.
- 142. A prayer of despair.
- 143. Help.
- 144. The Lord always answers.
- 145. God.
- 146. Praise.
- 147. The Lord praised.
- 148. All creation – praise the Lord.
- 149. Song of praise.
- 150. Praise Him.

“In the O.T. there are 6 different Hebrew words setting for the various aspects of wisdom, as discernment, knowledge, meditation, prudence, etc. Wisdom among the Hebrews differs from wisdom among other oriental peoples in that it rested firmly on the conviction of a personal and Holy God. It assumes that the universe is regulated by reason and law. It is practical and not speculative as it was with the Greeks” –Wilbur Smith as quoted by Jensen.

Possible stages of Solomon’s 3 books:

- ❑ Song of Solomon – written when He was young and in love.
- ❑ Proverbs – written during middle age, when his intellectual powers were at their peak.
- ❑ Ecclesiastes – written in old age, when he was disappointed and disillusioned with the carnality of much of his life.

Proverbs

Introduction (BS #204)

1. Author: Most of the book is written by Solomon.
2. Recipients: The writer’s son (1:8; 2:1), presumably Rehoboam.
3. Date: Written by Solomon around 950 BC, but not completed until the time of Hezekiah around 725 BC.
4. Purpose: To apply divine wisdom to the various aspects of daily life.
5. Theme: Wisdom for living.
6. Title: The Hebrew term for “proverb” means a comparison, and it came to be used for any sage or moralistic pronouncement.

Along with Job, Psalms, Ecclesiastes, and Song of Solomon, it is considered as “wisdom literature” (**BS #251**).

Topics in Proverbs (BS #259):

1. Adulteress

2. Anger
3. Correcting (instructing) others
4. Compromise
5. Discipline from the lord and from parents
6. Drinking
7. Evil company
8. Fools
9. Friends
10. Fear
11. Fear of the Lord
12. Fools
13. Giving (money)
14. Heart
15. Correcting (advising)
16. Discipline
17. Gossip
18. God
19. Guidance
20. Laziness
21. Justice
22. Jestng
23. Knowledge
24. Love
25. Married Life
26. Men (righteous)
27. Men (wicked)
28. The Mouth

29. Obedience to parents

30. Peace

31. Pride & humility

32. Relationships

33. Riches (money)

34. Satisfaction

35. Stealing

36. Temptation

37. Testing

38. Trust

39. Vows

40. Wisdom (the wise)

41. Worship

Proverbs 1

Verse 7 – “fear of the Lord” = a “reverence for God expressed in submission to His will” –Ryrie.

(Prov. #1)

Verses 1-19 – “the way of sinners is attractive but it leads to destruction.”

(Prov. #2)

Proverbs 2

Verse 4 – If we will truly seek for wisdom, we will find it.

Verses 9-22 – Four results of wisdom (**BS #205**):

- ❑ We will discern righteousness & justice (v. 9-11)
- ❑ We will be delivered from evil (v. 12-15)
- ❑ We will be delivered from adultery (v. 16-19)
- ❑ We will walk in the good way (v. 20-22)

Proverbs 10 – Chapters 10:1 – 22:16 – “these proverbs are general principles and guidelines which may have exceptions. Any exception is not a problem of inerrancy, but a matter of the nature of proverbs. They are true as general rules” –Ryrie.

Proverbs 11

Verse 22 – A beautiful woman who has no discretion is compared to a gold ring in a swine's snout.

Proverbs 14

Verse 12 – Although a way may seem right to a man, it may end in death.

Proverbs 18

Verse 17 – It is wise to hear both sides of the story before making a judgment.

Proverbs 22

Verse 6 – Train up a child. . .

Verse 24 – Do not associate with a hot-tempered man.

Proverbs 31

Verses 10-31 – The excellent wife

Verse 30 – The greatest possible characteristic for a woman is that she fears the Lord.

Ecclesiastes

Introduction (BS #206)

1. Author: Solomon
2. Recipients: Not specifically stated. "Young man" (11:9) & "my son" (12:12).
3. Date: About 935 BC. Probably written in Solomon's old age.
4. Title: Means "preacher"
5. Purpose: To show that life is meaningless apart from God. But that life is a gift from God and is meant to be enjoyed when lived from a godly perspective.
6. Theme: The emptiness of life, apart from God.

These words are repeated throughout:

- ❑ "vanity" – 39 times
- ❑ "under the sun" – 29 times
- ❑ "God" – 40 times
- ❑ "wisdom" – 45 times

The phrase “under the sun” refers to the earthbound, temporal outlook and experience of the natural man, and this is vanity, or futility.

The 10 Vanities (BS #252):

- ❑ Human wisdom – 2:15-16
- ❑ Human labor – 2:19-21
- ❑ Human purpose – 2:26
- ❑ Human rivalry 4:4
- ❑ Human avarice 4:8
- ❑ Human fame 4:16
- ❑ Human satisfaction – 5:10
- ❑ Human coveting – 6:9
- ❑ Human fun – 7:4
- ❑ Human awards – 8:10,14

At the Feast of Tabernacles, the most joyous feast of the year, they read Ecclesiastes.

Ecclesiastes 1

Verse 2 – Vanity here means empty. Solomon felt that everything was a waste.

Verses 12-2:9 – Solomon tried various things to find satisfaction but all failed.

(BS #207 – “Futility”):

1. Human wisdom (1:12-18)
2. Pleasure (2:1-3)
3. Achievements (2:4-6)
4. Possessions (2:7-8a)
5. Sex (2:8b)
6. Fame (2:9)

Ecclesiastes 2

Verses 24-26 – “Solomon’s solution to the paradoxes of life, set forth 6 times (3:12-13; 3:22; 5:18-19; 8:15; 9:7-9), is to enjoy to the fullest the life that God has given, recognizing it as His gift. God has not revealed the solution to all of life’s inconsistencies, but has given man a life to enjoy while living in obedience to Him” –Ryrie.

Ecclesiastes 4-5 – As Solomon looks at life, he decides that it is all empty and a waste of time. He looks at the following areas (**BS #208**):

- ❑ Life in general (1-3)
- ❑ Work (4-12)
- ❑ Political success (4:13-16)
- ❑ Insincere religion (5:1-7)
- ❑ Wealth (5:8-17)

Ecclesiastes 6 – The emptiness of riches.

Ecclesiastes 12

Verse 1 – “Solomon exhorts young men to remember God in their youth, before old age and poor health overtake them and life’s pleasures vanish”
–Ryrie.

Verses 13,14 – Solomon’s conclusion is to fear and obey God.

Song of Solomon

Introduction (BS #209)

1. Author: Solomon
2. Recipients: Not specifically stated.
3. Date: About 970 BC. Evidently in Solomon’s early reign.
4. Purpose: To glorify marriage and wedded love.
5. Theme: The tender love of the bridegroom and bride.

Schools of Interpretation:

- A. Naturalistic – A human love story, of literary merit, with no typical or figurative meaning.
- B. Allegorical – Purely figurative
- C. Typical – It is teaching by:

- ❑ *First* -- Example, from historical fact, and
- ❑ *Second* – Type of Christ's love of His church and God's love for Israel

Song of Solomon 1

Verses 5-6 – The Shulammite's (probably derived from the place called Shunem located a short distance north of Jezreel near the plain of Megiddo) stepbrothers made her caretaker of the vineyard, with the result that she could not care for her personal appearance as well as other girls could. Instead she was sunburned.

Verses 15-17 – The romance is progressing:

- ❑ King Solomon had a vineyard in the hill country of Ephraim, about 50 miles north of Jerusalem (8:11).
- ❑ He let it out to keepers (8:11). The father was apparently dead; there was a mother and two sons (1:6), also two daughters, the Shulamite (6:13) and a little sister (8:8).
- ❑ The Shulamite was the Cinderella of the family (1:5) naturally beautiful but unnoticed. Possibly her brothers were half-brothers (1:6). They made her work very hard (1:6). They denied her any privileges whatsoever, and made her keep the vineyards (1:6). She had no opportunity to care for her personal appearance (1:6). She pruned the vines (2:15) and set traps for the little foxes (2:15). She also kept the flocks (1:8). Being out in the open so much, she became very sunburned (1:5). One day a tall handsome stranger came to the vineyard. It was Solomon disguised. He showed an interest in her, and she became embarrassed concerning her personal appearance (1:6). She takes him for a shepherd and asks about his flocks (1:7). He answers evasively (1:8), but also speaks loving words to her (1:8,9,10) and promises rich gifts for the future (1:11). He wins her heart and leaves with the promise that some day he will return. She dreams of him at night and sometimes thinks he is near (3:1). Finally he does return in all his kingly splendor to make her his bride (3:6-7).

Song of Solomon 5

Verses 2-8 – This scene, sometime after the wedding night, shows the bride refusing to let her husband in, regretting it, finding that he had left, and then searching for him. The King had left myrrh on the door as a reminder that he had been there. The watchmen then mistook her for a criminal.

Song of Solomon 6

Verse 8 – Solomon had 60 other wives and 80 concubines.

Song of Solomon 8

Verse 6 – This is the only direct reference to God in the book. (In the King James Version there is no such reference. Instead at 8:6 the Hebrew word *Yah* is translated “vehement.”)

Isaiah

Introduction (**BS #186**)

1. Author: Isaiah. He is referred to about 13 times in II Kings 19, 20. It is thought that he ministered for a long time, possibly 60 years. Tradition tells us that he was martyred by being sawed in two. He was greatly responsible for the reforms of Hezekiah.
2. Recipients: Judah and Jerusalem (1:1; 2:1; 3:1 etc.).
3. Date: 740-700 BC at least, possibly longer.
4. Purpose of the book: Isaiah appeals to the people to turn back to God or be driven from the land (1:19,20; 6:9-12). But even though the Jews are dispersed, yet the nation has a glorious future ahead, a future wrapped up in their coming Messiah.
5. Theme: The justice and grace of God. This is considered the most important of the Major Prophets.

Isaiah 1

Verse 1 – 4 Kings

Verses 2-5 – Even under the reign of godly Kings most of the people turned against the Lord.

Verses 10-15 – The Lord was sick of religious ceremonies done with sinful hearts.

Verses 16-18 – The Lord's desire for His people is that they turn from their sins and obey Him. Note that this is in the context of God's people living for Him not unsaved people getting saved.

Isaiah 4 (**BS #187**)

Isaiah 5

- Verses 8-25 – Six Woes on Israel (**BS #188**):
(Social Sins that revealed their spiritual sins)
1. Land grabbers (verses 8-10).
 2. Drunkards (verses 11-17).
 3. The blasphemers (verses 18, 19).
 4. Perverters of moral distinctions (verse 20).
 5. Conceited (verse 21).
 6. Drunken judges (verses 22-25).

Isaiah 6

When Isaiah came into the presence of the Lord, he saw 3 things that changed his life (BS #189):

1. The Lord (6:1-4).
2. Himself (6:5-7).
3. The need (6:8).

It is necessary to see these 3 things before God will really use you.

Isaiah 14

Verses 12-21 – Describe Satan, his pride and his destruction (Ex. 28:11-19).

Verses 13,14 – Notice the 5 "I will's" that are an evidence of Satan's sin of pride.

Isaiah 23

Tyre

Isaiah 28

Verse 10 – We learn about the things of God little by little.

Isaiah 40

Verse 1 – “Here begins the great second section (chapters 40-66) of the book. In contrast to the dark judgment of the preceding chapters, it shines with the light of the promises of restoration to the land (40-48), of the coming of Messiah (49-57), and of the millennial blessings for Israel (58-66). Though the people had not yet gone into exile, Isaiah saw beyond that terrible time to future blessings” –Ryrie.

Verse 31 – The Lord will give strength to those who wait on Him.

Isaiah 44

Verses 13-17 – God shows how crazy it is to make idols with your own hand and then to worship them.

Isaiah 48

Verse 16 – An O.T. reference to the Trinity.

Isaiah 52:13-53:12

The suffering and triumphant servant (**BS #190**):

1. The pre-eminence of the Servant (52:13-15).
2. The person of the Servant (53:1-3).
3. The passion of the Servant (53:4-6).
4. The passivity of the Servant (53:7-9).
5. The portion of the Servant (53:10-12).

--Ryrie

Isaiah 55

Verses 1,2 – Eternal life cannot be bought, only received as a gift. But God promises to satisfy the spiritual thirst of any whom will come to Him and He cannot understand why men continue to try and satisfy their spiritual needs with things that can never satisfy.

Verse 8 – God’s thoughts and ways are not our thoughts and ways.

Verse 11 – God’s word will accomplish His purpose.

Isaiah 61

Verses 1-3 – “The ministry of Messiah at His first coming is described in verses 1,2a and His Second Coming in verses 2b-3. In claiming to be

Messiah, Jesus Christ read in the Synagogue only that which applied to His ministry during His first coming (Luke 4:18-19)" –Ryrie.

(BS #187)

Isaiah 65

Verses 17-25 – Characteristics of the Kingdom (**BS #191**):

1. Joy (verse 18).
2. Longevity (verse 20).
3. Peace and Security (verses 21-23).
4. Peace in nature (verse 25).

Jeremiah

Introduction (BS #193)

1. Author: Jeremiah the prophet. He was very unpopular with the people because of his prophecies.
2. Recipients: Mainly Judah and Jerusalem.
3. Date of Writing: Possibly 626-560 BC. From the reign of Josiah through the reign of Zedekiah and then for as long as 26 years in Egypt.
4. Purpose: To warn the nation of Judah of coming destruction.
5. Theme: The sinfulness of Judah brings about the Babylonian captivity.
6. Key Word: "Return" – 47 times.

"Jeremiah was the prophet of the 'Word of the Lord.' He used 'thus says the Lord' or similar phrases 157 times out of 349 such phrases used in the Old Testament" – Kaiser.

Jeremiah 1

Verse 5 – God's description of Jeremiah (**BS #194**):

- 1) God had planned Jeremiah's ministry.
- 2) God had set Jeremiah apart before he was born.
- 3) God had appointed Jeremiah as a prophet.

Verse 6 – Jeremiah's response to this:

- 1) I do not know how to speak.
- 2) I am but a youth.

Verses 7-10 – God equips Jeremiah for his task.

Jeremiah 4

Verses 1,2 – "Apparently Josiah's reforms (3:6) had only superficial effects on many" –Ryrie.

Jeremiah 5

Verses 30,31 – Three things horrified the Lord:

- 1) The prophets prophesy falsely.
- 2) The priests rule on their own authority.
- 3) The people love it.

Jeremiah 12

Verses 1-4 – Jeremiah wants to discuss with God the age-old question: why do the wicked prosper?

Verses 5-6 – God's reply: If footmen tire you out, how will you compete with horses? God really does not answer the question, He simply warns of greater trials to come.

Jeremiah 13

Verses 1-11 – Jeremiah's first object lesson: The waistband that is ruined. This symbolizes how God will destroy the pride of one who is close to Him – Israel (**BS #195**).

Jeremiah 16

Verse 2 – Because of the trouble ahead, God forbids Jeremiah from marrying and having children.

Jeremiah 17

Verse 5-8 – Psalm 1

Verses 9-10 – The heart is deceitful and sick and cannot be understood.

Jeremiah 20

Verse 2 – Jeremiah is beaten and put into stocks for prophesying.

Verses 7-9 – Jeremiah decides not to speak for the Lord any longer. But then the word of the Lord burns within him – he could not hold it in.

Jeremiah 25

Verses 11,12 – Jeremiah prophecies that Judah would be in captivity 70 years after which God will punish Babylon.

Jeremiah 29

Verse 13 – When we search for the Lord with all our hearts, we will find Him.

Jeremiah 31

Verses 31-34 – The new covenant (cp. Heb. 8:8-13).

Jeremiah 42

Jeremiah warns the remnant not to go to Egypt or they will die. If they stay in Judah however, the Lord would take care of them.

Jeremiah 43

The remnant disobey the Lord and go to Egypt taking Jeremiah with them. For this, the Lord will bring Babylon against them and all of Egypt.

Verses 9-10 – The object lesson of the large stones. God would set Nebuchadnezzar's throne over these large stones.

"The Word should have made Judah blush, but she turned it into a salve to superficially heal the hurt of that people" –Kaiser.

Lamentations

“Jeremiah prophesies and anticipates the fall of Jerusalem in 586 BC, Lamentations looks back at the Holocaust in utter distress” –Jensen.

Lamentations is publicly read on the 9th day of AB, the anniversary of the destruction of Jerusalem in 886 BC and AD 70.

Introduction (BS # 196)

1. Author: Probably Jeremiah.
2. Recipients: Judah and Jerusalem, Edom, all who observe the destruction of Jerusalem, the Lord.
3. Date: About 586 BC.
4. Purpose: To express the sorrow in the heart of the prophet over the destruction of Jerusalem – A destruction brought about because of the sin and rebellion of God’s people.
5. Theme: A lament over the desolation of Jerusalem.

6. Title: Lamentations means "to cry aloud."

Outline (**BS #197**):

- I. The affliction and miseries of Jerusalem (Chapter 1).
- II. The destruction of Zion – a judgment from the Lord (Chapter 2).
- III. The suffering of the prophet (Chapter 3).
- IV. The present desolation contrasted with the past splendor (Chapter 4).
- V. An appeal to God for mercy (Chapter 5).

Lamentations 3

Verse 23 – The faithfulness of God.

Jeremiah: Prophet mainly to the Jews in Jerusalem, before the city fell.

Daniel: Prophet mainly to the court of King Nebuchadnezzar, in Babylonia.

Ezekiel: Prophet mainly to the exiled in Babylonia, before and after the fall of Jerusalem. Ezekiel was the prophet of the captivity.

Ezekiel

Introduction (BS #200)

- A. Author: Ezekiel ("God will strengthen"). He ministered in Babylon, where he had been carried as a captive, probably along with Jehoaichin around 598 BC. This was about 8 years after Daniel had been taken to Babylon, and 12 years before Jerusalem was finally destroyed. He seemed to have been 25 years old when carried to Babylon, and to have received his call at 30 years of age.
- B. Recipients: Mainly the children of Israel.
- C. Date of Writing: Ezekiel prophesied for at least 22 years (593 – 571 BC). Jeremiah prophesied from 626 – 560 BC. 33 years prior, 22 years during, 11 years after.
- D. Purpose: To prophesy concerning the immediate fall and the future restoration of Israel.
- E. Theme: The captivity of the children of Israel and their glorious restoration.
- F. Key Word: "Son of man" – 91 times. Later, Christ calls Himself the Son of man 79 times.

G. Key Phrase: "They shall know that I am the Lord" or its equivalent – about 70 times.

Ezekiel was Jeremiah's younger contemporary and had been deported with King Jehoiachin in 597 BC, about a decade prior to Jerusalem's fall to Babylon" – Kaiser.

Ezekiel 1

Verses 4-14 – The vision of the four living creatures (see Ryrie).

Verses 15-21 – Vision of the wheels. "Represent the majestic and awesome glory of God" –Alexander.

Ezekiel 3 (**BS #201a & 201b**)

Ezekiel 24

Verses 15-24 – The death of Ezekiel's wife shows that Jerusalem will soon be taken from the people and that they will silently mourn over their loss (**BS #201a & 201b**).

Ezekiel 28

Verses 11-15 – A description of Satan (**BS #202**):

- 1) He was perfect (verse 12).
- 2) He was in Eden (verse 13).
- 3) He was the anointed cherub (verse 14).
- 4) He was blameless (verse 15).

Ezekiel 38, 39 – The battle of Gog and Magog (**BS #203**); Jensens #15).

Daniel

Introduction (BS #210)

- A. Author: Daniel (God is my judge). He lived during the reigns of Nebuchadnezzar, Belshazzar, Darius and Cyrus (approximately 618-534 BC). Daniel was among the first of the Jewish captives carried to Babylon.
- B. Recipients: Not specifically stated. Daniel 2:4 – 7:28 is written in Aramaic (the language used by the Babylonians at this time, so was evidently intended to be read by them as well as by the Jews). The rest is in Hebrew, being intended especially for the consolation of Israel.
- C. Date: Events recorded in the book cover a period of about 72 years. From the 3rd year of King Jehoiakim (1:1,2), to 3rd year of Cyrus (10:1), 606-534 BC.
- D. Purpose: "In Daniel, we have the revelation of the power and wisdom of the Lord God in the government of the world to the end of the days.

Daniel 3

Verse 12 – Shadrach, Meshach and Abednego refused to bow to the image.

Verses 17, 18 – The 3 will trust God even if their lives are taken.

Verse 22 – The flame killed those who put the 3 in the furnace.

Verses 24,25 – Christ joins the 3.

Verse 27 – The 3 delivered.

Daniel 4

Verses 11-17 – Nebuchadnezzar has a dream about a tree.

Daniel 5

Verses 5,6 – The handwriting on the wall.

Daniel 6

Verse 16 – Daniel put into the lion's den.

Daniel 10

Verses 12-13 – "Daniel's prayer was heard on the first day of the three-week period, but the answer was delayed because of angelic warfare" – Ryrie.

THE MINOR PROPHETS

The Minor Prophets are minor only in the sense that they were shorter.

The Hebrew Bible regards these writings as one book, and calls them simply "the twelve."

Hosea was the only writing prophet of Israel to Israel.

3 of the Minor Prophets ministered to the Northern Kingdom of Israel. They were in chronological order: Jonah, Amos, Hosea.

(BS #260)

MINOR PROPHETS

(Chronological Order):

Obadiah	845
Joel	835-825
Jonah	784-772
Amos	780-740

Hosea	750-722
Micah	749-697
Nahum	650-620
Habakkuk	600
Zephaniah	630
Haggai	520
Zechariah	520-518
Malachi	436-416

(BS #261)

MINOR PROPHETS

By recipients:

Prophets to Israel

Hosea

Prophets to Judah

Joel

Habakkuk

Zephaniah

Prophets to both

Amos

Micah

Prophets to the Gentiles

Obadiah – Edom

Jonah – Nineveh
 Nahum – Assyria

Prophets after the exile

Haggai
 Zechariah
 Malachi

Hosea

Introduction (BS #211)

- A. Author: Hosea (name means salvation). Joshua & Jesus are derived from the same Hebrew root.
- B. Recipients: Primarily to Israel, sometimes called Ephraim.
- C. Date: During the reign of Jeroboam II between 785-725 BC. He wrote before the Assyrian captivity of the Northern Kingdom.
- D. Purpose: To show the unfaithfulness, punishment and restoration of Israel.
- E. Theme: The faithfulness of God's love.

Hosea 1

Verse 2 – It is uncertain whether Hosea married a harlot or if Gomer became one after the marriage. "In either case, the marriage was providentially ordained in order to illustrate vividly the infidelity of the people of Israel" –Ryrie.

Verses 4,6,9 – Hosea's children:

- 1) Jezreel – "God sows"
- 2) Lo-ruhamah – "unpitied"
- 3) Lo-ammi – "not my people"

Hosea 2 – Here Gomer's adultery is used as an illustration of Israel's unfaithfulness.

Hosea 3

Hosea redeems Gomer as God will redeem Israel.

Hosea 6, 7 – 5 pictures of Israel that can be applied to our Christian commitment (BS #212):

- 1) 6:4-6 – Morning dew – not lasting
- 2) 7:8 – A cake not turned – not deep
- 3) 7:9 – Grey hairs – not strong
- 4) 7:11 – Silly dove – not serious
- 5) 7:16 – Deceitful bow – not dependable

Hosea 9

Verse 10 – You become like what you love.

Joel

Introduction (BS #213)

- A. Author: Joel – name means Jehovah is God.
- B. Recipients: All the inhabitants of the land of Judah.
- C. Date: Probably written sometime around 838-756 BC.
- D. Purpose: God was bringing judgment on the people in order to bring them back to Him.
- E. Theme: The day of the Lord. This begins with the tribulation, includes the return of Christ and extends through His millennial reign.

Amos

Introduction (BS #214)

- A. Author: Amos (means burden, bearer), who was a sheepherder until called by the Lord to prophesy.

- B. Recipients: Israel, who was politically and economically at a zenith of power.
- C. Date: during the reign of Uzziah in Judah and Jereboam II in Israel, between 810 and 785 BC. Amos was thus a contemporary with Hosea (Israel), and probably with Joel (Judah) and Jonah (Nineveh). Ministry lasted about 10 years.
- D. Purpose: To pronounce the inevitable judgment of God on sin.

Amos 4

Verse 12 – “Prepare to meet your God.”

Obadiah

Introduction (BS #215)

- A. Author: The prophet Obadiah. About a dozen different men of this name are mentioned in the Old Testament; but apparently Obadiah 1:1 is the only reference to this particular prophet.
- B. Recipients: Edom, a nation located south of the Dead Sea and descended from Esau.
- C. Date: Either around 586 BC at the fall of Jerusalem, or more likely around 845 BC during the reign of Jehoram when the Philistines and the Arabs invaded Judah with great destruction (II Chronicles 21:16ff).
- D. Purpose: To warn Edom of judgment soon to come upon them because of their pride and malicious treatment of Judah.

(BS #33)

Jonah

Introduction (BS #216)

- A. Author: The prophet Jonah. Jonah is also mentioned by name in II Kings 14:25; Matt. 12:39-41, 16:4; Luke 11:29-32.
- B. Recipients: Not stated but describes Jonah's ministry to Nineveh, the capitol of Assyria.
- C. Date: About 760 BC.

D. Purpose:

- 1) To show God's love for the Gentiles as well as for Israel.
- 2) To show the O.T. requirement for salvation for Gentiles.
- 3) To show God's method of dealing with His own disobedient servant.

Elisha was Jonah's predecessor and Jonah may have been his disciple. Amos and Hosea were Jonah's successors.

Israel fell to Assyria only about 40 years after the close of Jonah's ministry.

Jonah 1

Verse 3 – Show map (**BS #218**) of Jonah's travels.

Jonah 4

Verses 6-11 – God teaches truth to Jonah through an object lesson (**BS #217**).

Micah

Introduction (BS #219)

- A. Author: The prophet Micah, who was contemporary with Hosea in Israel and Isaiah in Jerusalem. He prophesied during the reigns of Jotham, Ahaz and Hezekiah. He preached to the common people of Judah.
- B. Recipients: Israel and Judah.
- C. Date: Between 749-697 BC.
- D. Purpose: To show the sins of the Israelites, the judgment inevitably coming because of these sins, and the eventual restoration that would finally come.

Micah 5

Verse 2 – Christ would be born in Bethlehem.

Micah 6

Verses 3-5 – The Lord wants to know why His people have left Him after all that He has done for them.

Verses 6-8 – The people want to come back through sacrifices but God wants righteous living.

Verses 9-16 – God cannot justify the wicked.

Nahum

Introduction (BS #220)

- A. Author: Nahum (This is the only mention of him in Scripture) – short for Nehemiah.
- B. Recipients: Nineveh, the capitol city of Assyria.
- C. Date: Between 663-612 BC. About 100 years after the revival under Jonah. Nineveh was destroyed in 612 BC.
- D. Purpose: To announce judgment on Nineveh and show a reason for it.

Habakkuk

Introduction (BS #221)

- A. Author: The prophet Habakkuk. Nothing is known of him or his life.
- B. Recipients: Not stated but probably Judah.
- C. Date: Written between the reign of Josiah and the time of the final overthrow of Jerusalem, Possibly during the reign of Jehoiakim (610-599 BC). Contemporary of Jeremiah.
- D. Purpose: To defend God's goodness and power in view of the existence of evil.
- E. Theme: "The just shall live by faith."

Habakkuk 1

Verses 1-4 – Show (**BS #222**).

Habakkuk 2

Verse 4 – This verse is quoted in and is the theme of 3 N.T. books: Rom. 1:17; Gal. 3:11; Heb. 10:38.

Zephaniah

Introduction (BS #223)

- A. Author: The prophet Zephaniah, who was the great-great grandson of Hezekiah (1:1).
- B. Recipients: Judah and Jerusalem.

- C. Date: The book was probably written before the great reformation which was completed in the 18th year of Josiah's reign (II Chronicles 34:80; that is about 621 BC. So it was probably written around 630-625 BC.
- D. Purpose: To warn Judah of the coming judgment and to comfort the faithful remnant.
- E. Theme: The Day of the Lord as prefigured by the Babylonian invasion.

"At age 20, Josiah began a six year program of national reform (II Chronicles 34:3), which was completed in 622 BC. (34:8). The sins which Zephaniah condemns in his book were sins over which Josiah lamented" –Jensen.

Haggai

Haggai, Zechariah, and Malachi were the last writing prophets to minister to Israel in O. T. times. They are called post-exilic prophets because they served after the Jews had returned to Canaan from exile in Babylon."

"The historical books which have the same setting as the post-exilic prophets are Ezra, Nehemiah, and Esther" –Jensen.

Haggai was one of the few prophets who had the pleasure of seeing the fruits of his message ripen before his very eyes.

Introduction (BS #224)

- A. Author: Haggai. According to Jewish tradition, Haggai was a Levite, who returned with Zerubbabel to Jerusalem.
- B. Recipients: All the returned exiles but especially Zerubbabel to Jerusalem.
- C. Date: The book covers a period of a little less than four months during the second year of Darius' reign: 520 BC. Haggai was contemporary with Zechariah.
- D. Purpose: To encourage the people to rebuild the Temple.
- E. Theme: "If you want to be restored to a blessed relationship with the Lord, put first things first in your life."

(BS #225)

Zechariah

Introduction (BS #226)

- A. Author: Zechariah means “the Lord remembers.” He was the grandson of Iddo. There are about 30 Zechariah’s in the O. T.
- B. Recipients: All the people who had returned from captivity.
- C. Date: From the second to the fourth year of King Darius: 520-518 BC. 2 months after the Lord spoke through Haggai (Haggai 1:1).
- D. Purpose: Like that of Haggai, to spur the people on to complete the unfinished Temple. “Zechariah’s message seems to be more in the nature of encouragement, and Haggai of rebuke. Haggai’s chief task was to arouse the people to the necessity of the outward task of rebuilding the Temple; whereas Zechariah goes beyond this to seek to bring about a spiritual change in the people” –Luck.
- E. Theme: The two advents of the Messiah, Israel’s Great Deliverer.

The visions of Zechariah (1:7-6:15) – **(BS #227)**.

Revelations concerning the King – **(BS #228)**.

There are more prophecies of Christ in Zechariah than in any other prophetic book except Isaiah – **(BS #253)**.

Malachi

Introduction (BS #229)

- A. Author: Malachi. Nothing else is known about him. Contemporary of Nehemiah.
- B. Recipients: The people of Israel who have returned to the land after the captivity.
- C. Date: Between 450-400 BC. Probably wrote the book when Nehemiah visited Babylon in 433 BC.
- D. Purpose: Although the people were mechanically observing the law, they were spiritually in a back-slidden condition. Malachi rebukes them and calls them to repentance.
- E. Special Note: Malachi uses a question-and-answer method. There are 23 questions in this book, 7 of which are used by the people to defend themselves. 47 of 55 verses are spoken by the Lord to Israel. "You say" is found 2 times.

The sins of the people (2:10-3:15). The sins of the people are described by what they lost (**BS #230**):

- 1) Lost their separation (2:11). Married Gentiles.
- 2) Lost their homes (2:13-16) through divorce.
- 3) Lost their understanding of God (2:17). Saying God favors the evildoer; or if God exists, he would have acted by now.
3:1-6 – God will judge in His own time.

- 4) Lost the sensitivity to God's spirit (3:7). They did not know how to return to God.
- 5) Lost the blessing of giving (3:8-12).
- 6) Lost the joy of service (3:13-15).

Malachi 4

Verse 6 – The last word of the O.T. is a curse.

BIBLE SURVEY (N.T.)

MATTHEW

Introduction:

Author: Matthew, Mark and Luke are called the synoptic Gospels, because they have the same point of view. John on the other hand gives a different view. (Show charts "Comparisons of the four Gospels BS #16, #17.)

Recipients: Matthew was a Jew and wrote primarily for the Jewish people. He presented Christ as the Messiah, the King of the Jews. This is one reason that Matthew either quotes or alludes to the Old Testament, about 130 times. He is showing how Christ fulfills the O. T. prophecies (BS #232 & 232a).

Key Words: "Fulfilled" (fulfill) = 17 times
"Kingdom of heaven" = 32 times

Background: Matthew had been a publican (tax collector) before being called by Christ (Matt. 9:9,10).

Structure: "The Clue" to Matthew's structure is given by the five-fold repetition of the expression 'when Jesus had finished' (7:28; 11:1; 13:53; 19:1; 26:1). This phrase marks the end of each major division of the Gospel.

Outline: (BS #233, 233a)

Matt. 1

Five women mentioned (J. Vernon McGee suggests these women were in Christ's genealogy for the following reasons):

1. Tamar (v. 3) (Gen. 38) – because she was a sinner.
2. Rahab (v. 5) (Josh. 2) – because of faith
3. Ruth (v. 5) (Ruth) – because of grace
4. Bathsheba (v. 6) (II Sam. 11:27) – because of security
5. Mary (v. 17) – because the Holy Spirit could use her.

This lineage is through Jesus' legal father, Joseph

Matt. 2

2:1,2 – Magi (means specialists in astronomy) were Gentiles from the Babylonian area, possibly Parthia.

2:3 – Herod was a descendent of Esau (an Edomite). He was not a Jew. No wonder he was concerned.

BS #33 – Christ's early travels

Matt. 3

3:1 – While self-imposed proselyte baptism was known to the Jews, John's baptism was unusual for he was the first person who came baptizing others.

Matt. 4

4:1-11 – Temptation of Christ. Tempting Christ to act independently of the Father:

1. 4:3 – appeal to the physical appetite (Gen. 3:1)
2. 4:6 – appeal to the personal gain (Gen. 3:4)
3. 4:8 – appeal to power or glory (Gen. 3:5)

Matt. 5 – 7

Show **B. S. #238**

Early in His ministry, Jesus wanted to make it clear to His disciples and to the multitude just what kind of a kingdom he had come to establish. It was the principles of this kingdom that the people rejected.

5:21 – 17:6 – Jesus rejected the traditions of the Pharisees (5:21-48), and their practices (6:1 – 7:6). Six times Jesus said "you have heard it said . . . but I tell you."

Matt. 12

12:31,32 – sin against the Holy Spirit

Matt. 13

Show **B. S. #18**

"Mysteries" (v. 11) – Truths unknown until revealed in the N. T. The mysteries of the kingdom now reveal that an entire age would intervene between Israel's rejection and acceptance of their king.

Reason Christ spoke in parables (Matt. 13:10-17): "by using parables, He was exciting the curiosity of the concerned, those who wanted to know the truth. But He was also hiding the truth from the rebellious" –W.W.W.

Since the leaders turned from the light they had been given, God gave them no additional light.

The Kingdom of Heaven – “It refers to the Kingdom here on earth during the King’s absence. The Kingdom of Heaven, ‘Is a mixture of good and evil, true and false. It is not the church. The church is in the kingdom of Heaven, but distinct from it. The ‘Kingdom of Heaven’ is equivalent to our term, ‘Christendom.’ It is made up of all who profess allegiance to the King, whether in truth or pretence” –W.W.W.

Only in Matthew is the Kingdom of Heaven mentioned. In the other gospels we hear of the Kingdom of God.

The time = “These parables outline God’s program and Satan’s opposition during this age” –W.W.W.

Analysis of Matthew is – Show **Overhead #10**:

Opposed:

1. Sower (3-9) – The age begins; Christ the sower.
2. Tares (24-30) – False believers
3. Mustard Seed (31,32) – False growth
4. Leaven (33) – False doctrine

Results:

1. Treasure (44) – Israel (Ex. 19:5; Ps. 135:4)
2. Pearl (45,46) – Church
3. Dragnet (47-50) – Gentile nations

Show **BS #11**:

Satan’s Opposition

In the Individual (parable of the Sower)	Point of Attack	In the World (tares, mustard seed, leaven)
1. Snatches the Seed	The Seed (v. 19)	1. Plants counterfeit seed -- <i>Tares</i>
2. Starves the Plant – it cannot grow	The Growth (vv. 20,21)	2. Allows the Plant to grow out of measure – Mustard Seed
3. Smothers the Fruit – “becomes unfruitful”	The Fruit (v. 22)	3. Injects false doctrine -- Leaven

Matt. 14

From this point on Jesus is heading for Jerusalem to be crucified.

- 14:1 – There are four different Herod's in the N. T. (This is Herod Antipas, the son of Herod the Great. He reigned from 4 BC – AD 39.)
- 14:1-12 – John beheaded
- 14:13,23 – Jesus goes off to pray alone
- 14:24-33 – Jesus walks on water

Matt. 15

15:1–7 – The Pharisees followed the traditions of men rather than God.

Matt. 16

16:15-20 – Peter's confession

16:18 – The church would be built upon this truth about Christ that Peter professed.

This is the first mention of the church in the Scriptures.

16:23-26 - Show **B. S. #25**

Matt. 17

17:1-8 – The transfiguration = changed in form

This was a real and supernatural revelation of the glory of God, not just an appearance or a theophany.

Matt. 19

19:9 – One reason for divorce – explain the two schools of thought of the day:

1. Shammai – strict
2. Hillel – any cause

19:9 – Views of the exception clauses:

- a. Adultery
- b. Unfaithfulness during betrothal
- c. Illegitimate marriages between relatives (Lev. 18:6-18)
- d. Persistent, unrepentant lifestyle of sexual unfaithfulness.

Matt. 21

21:12-17 – (cp. John 2:13-16 – this is the second cleansing of the Temple.

"The custom was to require the people to exchange Roman money at an arbitrary rate and also to force them to buy the animals or doves for sacrifice at a high price exacted in the TempleIn doing this, the Temple authorities were robbing the people and making a farce out of the whole sacrificial system" –Walvoord.

Matt. 22 – Show **B. S. #26, 27** "The Earthly Life of Christ"

22:16 – Herodians – a political party who supported the dynasty of Herod, probably cut across the religious lines of both the Pharisees and the Sadducees.

22:17 – If Jesus said, "Yes" He would be accused of siding with the Romans. If He said, "No" He would be accused of rebellion against Roman Law. – His answer is in v. 21.

22:23 – the Sadducees opposed supernaturalism, they were trying to show the absurdity of the doctrine of Resurrection.

22:34 -- Pharisees were strict but legalistic teachers of the Law.

Matt. 23

Christ has already been rejected by the people. In this chapter Christ rejects the people (Israel).

The 7 Woes (**B. S. #28**):

1. V. 13 – stands in the way of spiritual benefit.
2. V. 15 – lead the way to hell.
 - In the first 2 woes Jesus spoke of the leaders effects on others; in the other 5 woes he spoke of the leaders own characters and actions.
3. v. 16 – a blind leadership
4. v. 23,24 – emphasized the unimportant and left out the important
5. v. 25 – emphasized cleanliness of the externals as opposed to the internals
6. v. 27 – a leadership that is dead
7. v. 29-33 – a leadership who claims to follow the prophets yet reject those who teach what the prophets taught.

Matt. 24 – **B. S. #29**

"In Matt. 24:3, the disciples had asked three questions:

1. "Tell us, when shall these things be?"
2. "What shall be the sign of the end of the world?"
3. "What shall be the sign of Thy coming?"

Matthew's gospel does not answer the first question which relates to the destruction of Jerusalem in AD 70. This is given more in detail in Luke, while Matthew and Mark answer the second and third questions, which actually refer to Christ's coming and the end of the age as one and the same event" –Walvoord.

3 Signs of Christ's coming (15 – 31):

1. Abomination of desolation (15 – 20)
24:15 – "abomination of desolation" – this is the Antichrist (II Thess. 2:4), who at the midpoint of the Tribulation breaks his covenant with Israel (Dan. 9:27) and demands to be worshipped.
2. Great Tribulation (21 – 28)
3. Signs in the heavens (29 – 31)

Show **B. S. #30** – "Signs of Christ's coming"

Show **B. S. #31** – "Olivet Discourse"

Show **B. S. #32** – Chronological progression of Olivet Discourse"

Matt. 25

25:1-13 – "an oriental wedding had three stages":

1. The legal marriage arranged by the parents of the bridegroom.
2. Accompanied by his friends would proceed from his home to the home of the bride and claim her as his own.
3. The marriage feast held at the home of the bridegroom"
"Christ will take His bride, the church, to heaven before the tribulation period begins; then He will return with His bride at His second coming to the marriage supper on earth (the Millennium). The virgins represent the professing Jewish remnant on earth at His return.

25:14-30 – the unworthy servant did not want to deposit the talents in the bank where it would be recorded that the talent belonged to the master. So, if the master did not return the money would be his. His reasoning indicated he lacked faith in his master (BKC).

25:31-46 – This judgment will determine which Gentiles will and will not enter the kingdom. The kingdom will begin on earth with only saved individuals in physical bodies constituting the earthly kingdom as the King's subjects. Glorified saints from the O. T. times and the church, will also be present to share in the reign of the King of Kings.

Matt. 26

26:6 – During the last week of Jesus' life He went back and forth from Jerusalem to Bethany almost every day.

Matt. 27

27:51 – "The heavy veil of the Temple, which separated the Holy of Holies from the Holy place, was torn in two from top to bottom as the divine commentary in Hebrews 10:19-22 signifies, the death of Jesus opened the way for ordinary believers to go into the Holy of Holies, where formerly only the Jewish High priests could go" –Walvoord.

Matt. 28

28:19,20 – Jesus tells His disciples to go and do 3 things:

1. Make disciples
2. Baptize them in the name of the Triune God.
3. Teach them obedience.

Show **Chart #38**

MARK

Introduction (Show BS #47):

Author: Hebrew name = John, his Roman surname = Mark, indicates he may have been adopted at a later time in life. He was a cousin of Barnabas (Col. 4:10) and traveled with Paul and Barnabas during their first missionary journey. He later became a cause of disagreement between the two missionaries (Acts 15:36-39). Later we find that Paul speaks highly of Mark (II Tim. 4:11). Mark became a close companion of Peter's and his Gospel represents Peter's account of the various events.

Recipients:

1. Written to non-Jews – Romans in particular
2. Emphasizes actions rather than teaching
3. Presents Christ as the Perfect and faithful servant of Jehovah (Chart #17)

Date: Probably between AD 62-28

Theme: Jesus Christ, the Son of God, as the suffering servant of Jehovah (1:1, 9:37, 10:45)

Key Verse: 10:45

Key Word: "Straightway" – 40 times in KJV
42 in the Greek

Mark 1

1:14 – Before entering Galilee, Jesus ministered in Judea for about a year, which is not mentioned in Mark.

1:15 – "Repentance and faith are bound together in one piece. To 'repent' is to turn away from an existing object of trust. To believe is to commit oneself whole-heartedly to an object of faith" –BKC.

1:24 – A demon confesses that Jesus is God

1:35 – Cp. Matt. 15:29; Mark 6:46 – Jesus was always going apart to pray (Mark 14:32-42).

1:44,45 – apparently Jesus did not want people to know who He was or about His power because He would become too famous thus losing

His opportunity to preach to the cities. He did not want men to follow Him in the hope of material or bodily benefits.

Mark 2

2:12 – Because of this men were glorifying God (cp. Gal. 1:24). This should be the goal of our lives and ministries.

Mark 3

3:5 – Jesus felt both anger and grief at the Pharisees (this is the only explicit reference to Jesus' anger in the N. T.)

3:13-19 – Jesus appoints the 12 (Judas was the only non-Galilean)

3:31 – Jesus' family thought that He had lost His mind.

Mark 4

4:12 – Isaiah said that this spiritual blindness and deafness that comes to people is God's judgment (Isa. 6:9-10).

Miracles (4:35 – 6:32) – **BS #255** – "Jesus' miracles were performed to show His power and authority and to attest that He was sent from God:

Power over Nature	4:35-41
Power over Demons	5:1-20
Power over Death	5:21-24, 35-43
Power over Disease	5:25-34
Power over Restricted	6:1-6a
Power over Delegated	6:6b-13
Power over Recognized	6:14-29
Power at Rest	6:30-32

Mark 5

5:1 – Most inhabitants were Gentiles

5:19-20 – not all Christians are called to do the same thing. Here Jesus would not let man follow Him but send him off to proclaim Him in Decapolis (**BS #33**).

Mark 6

6:2,3 – "Mary's son" - to be described as a mother's son in Jewish usage was considered an insult.

6:5,6 – There was no limit to Jesus' power but His purpose was to perform miracles in the presence of faith.

6:6 – Even Jesus wondered at their unbelief

6:45,46 – Jesus sends the disciples away for rest and then goes alone to pray.

Mark 7

7:3 – The disciples were breaking the tradition of the Elders not the Law (see verses 7,8).

7:9-13 – an example of how the Pharisees invalidated the word of God by their traditions.

7:20-23 – (cp. Gal. 5:16-21) – that which comes out of a man reveals his heart condition (Jeremiah 17:9).

Mark 8

8:11-13 – (cp. Luke 16:31) – these people would not believe even if Christ gave them a sign.

27-30 – This is the pivotal point of Jesus' ministry. He had just completed 2 1/2 years of ministry to the multitudes. His one great concern was "Who do people say I am." According to the disciples' answer (8:28), the people had failed to understand who He really was. It must have been gratifying to hear Peter's reply (verse 29)." From this point on Jesus was on His way to Jerusalem to die. He will now focus His attention on His disciples preparing them for the future, and have limited contact with the multitude.

Mark 9

9:2 – The word transfiguration means metamorphosis

Mark 10

10:35-45 – True leadership and greatness is different from the world's point of view.

Mark 11

11:15-18 – (Chart #39, 40) – Jesus cleanses the Temple. This is the second cleansing. See John 2:13-17 for the first, which was at the beginning of His ministry.

11:25 – The need for forgiving others

Mark 12

12:30-33 – (cp. Rom. 13:10) – Love is the fulfillment of the Law.

Mark 13

Olivet Discourse (Chart #31, 32)

Mark 14

14:51,52 – Many believe that this could be John Mark because this incident is only recorded in Mark and because the name is not mentioned. If this is not John Mark there would seem to be no reason for recording this incident.

14:72 – Peter weeps but repents; Judas weeps but kills himself (Matt. 26:3-5).

Mark 15

15:7 – Barabbas “seems to have been a zealot, captured after some brush with the authorities in which there had been fatalities, and whose doom was thus sealed, but whose popularity with the nationalists was also assured. The outcome of such a choice was probable from the start; and the High Priests made it certain, by their canvassing for Barabbas (Cole).

15:15 – Pilate allowed Christ to be crucified in order to please the multitude

43-47 – Joseph of Arimathea, a member of the council buries Christ.

Mark 16

16:9-20 – Do not appear in the most trustworthy manuscripts.

LUKE

Introduction (Chart #82):

Author: Not mentioned by name but considered to be Luke. Some think that because of his name, his profession, the type of Greek used, and the person addressed, that Luke was a Greek himself, a Gentile Christian. He was a doctor (Col. 4:14).

Recipients: Addressed to Theophilus, ("lover of God" or "loved by God"). Evidently he was a high official because he was called "most excellent." Though nothing further is known of him, evidently he was a Greek nobleman. Beyond this individual, the book seems to have been written especially for the Greeks. (Acts is also written to Theophilus.)

Date: About AD 60, since it was written before Acts, which was written before Paul's death (about AD 68).

Purpose:

1. To present an accurate account of the facts about the life of Christ (1:1-4).
2. To present Christ as the perfect God-man, who after a perfect ministry, provided a perfect salvation for sinful humanity (19:10).

Theme: Christ the perfect Man as the savior of imperfect man.

Key Word: "Son of Man" – used 26 times

Show Chart #17

Luke 1

1:1-4 – Notice that Luke investigated everything carefully as he gave this account to Theophilus.

1:5 – Zacharias and Elizabeth are only mentioned in Luke

1:26 – John was 6 months older than Jesus.

Luke 2

2:24 – Instead of offering a lamb, they offered two birds. This is a sign that Mary and Joseph were quite poor (Lev. 12:8).

2:41-50 – Jesus left behind in the temple.

Luke 5

5:16 – Christ often would slip away to pray. “In the four gospels fifteen occasions of Christ praying are reported, eleven of which are found in Luke” –Jensen.

Luke 6

6:11 – The Scribes and Pharisees were filled with rage because Jesus healed a man on the Sabbath.

6:48,49 – Outwardly both houses look equally as good. But one is built on a good foundation, the other is not.

Luke 9

9:23 – We must take up our cross daily and follow Christ.

9:54,55 – James and John wanted to call fire out of heaven on a city that would not receive Christ. Later, John would be known as the apostle of love.

Luke 10

10:38-42 – Martha was so busy with life that she missed what was truly important. Only one thing is really necessary: listening to and obeying Christ’s words.

Luke 12

12:47,48 – Degrees of punishment when the Lord returns.

Luke 14

14:15-24 – Here is a picture of Israel rejecting Christ and His Kingdom. So the Kingdom is offered to those whom it was never prepared for -- the gentiles (BS #83):

Notice 3 excuses: 1. Possessions 2. Business 3. Home life

Luke 15

15:11-32 – The Prodigal Son.

Luke 16

16:23 – “In this saying the Lord taught:

- 1) Conscious existence after death
- 2) The reality and torment of hell

- 3) No second chance after death
- 4) The impossibility of the dead communicating with the living" –Ryrie.

16:31 – If they would not listen to the Scriptures, they would not be persuaded if someone rises from the dead.

Luke 17

17:3-5 – If someone asks you to forgive them 7 times a day – do it. After this statement the apostles asked the Lord to increase their faith.

Luke 23

23:22-24 – Although Pilate could find no guilt in Jesus, he still crucified Him to please the people.

Luke 24

24:13-33 – The disciples on the road to Emmaus. Could have been man and wife.

24:45 – Jesus opened the minds of the disciples to understand Scripture.

JOHN

Introduction (Chart #98):

Author: The Apostle John, son of Zebedee (John 21:2) and Salome.

John's mother Salome (see Matt. 27:56 with Mark 15:40, 16:1). Salome may have been a sister of Mary the mother of Jesus (John 19:25). If so Jesus and John were cousins.

His nickname was "Son of Thunder," indicating he had a hot temper along with his brother James (Matt. 4:21).

He had been a disciple of John the Baptist (John 1:35).

John ministered among the Ephesian Christians during the last years of his life. He died there at about the age of 100.

Recipients: No particular readers specified.

Date: AD 80-90 – The last gospel to be written.

Purpose: To present Jesus as the Savior of the world, the Son of God, so that men might believe on Him and be saved (20:31). (20 days)

Theme: Christ the Son of God who died for men (Chart #17)

John 1

1:1 – The Word of God – explain "Logos"

1:12 – Salvation comes in receiving Christ.

1:18 – Christ came to explain God.

John 3

3:1-21 – Jesus speaks to Nicodemus.

John 4

4:1-26 – Jesus speaks to the Samaritan woman.

4:24 – God is Spirit.

John 5

5:3b-4 – These words are not found in any manuscript before 400 AD. "People believed that an angel came and stirred the water. According to local tradition, the first one in the water would be healed. But the Bible

nowhere teaches this kind of superstition, a situation which would be a most cruel contest for many ill people" –Walvoord.

5:24 – Those who believe on Christ have eternal life.

John 6

6:2 – Note why they followed Jesus

6:15 – The people wanted to make Jesus 'king' so He withdrew (cp. Verse 26). The people were seeking after Jesus because He had fed them.

6:37 – Eternal security (cp. Verse 44, 10:28,29)

6:66-69 – Many of Christ's disciples left Him, but Peter said "to whom shall we go?"

John 7

7:5 – Jesus' brothers did not believe in Him.

7:37-39 – Jesus speaks of the giving of the Holy Spirit, for the first time.

John 8

8:1-11 – The woman caught in adultery

8:12 – Chart #141

8:31,32 – The truth shall make you free.

8:34 – Everyone who commits sin is the slave of sin.

John 10

10:28,29 – No one can snatch us out of the Father's hand.

10:30 – Christ and the Father are one. (Cp. Verse 33 – The people understand that Christ claimed to be God.)

John 11

11:25 – Christ, the resurrection, and the life (Chart #141)

11:47-48 – The Pharisees did not deny what Christ had done but they were afraid that all men would believe in Him. Verse 53 – so from then on, they planned to kill Jesus.

John 13

13:34,35 – The world will know that we are Christ's disciples because we love one another.

John 14

14:1-4 – Jesus has gone to prepare a place for us. "Dwelling places instead of mansions."

14:6 – Jesus is the way, the truth, and the life. No one comes to God except through Him.

14:15 – If we love Christ, we will keep His commandments.

14:16 – The Holy Spirit, here called the helper (paracletus), will be with us forever.

14:17 – The Holy Spirit, here called Spirit of Truth, at this time abided with the Apostles, but later will be in them.

14:21 – The following is true of those who keep Christ's commandments (Chart #102):

1. He loves Christ
2. Will be loved by the Father
3. Christ will love him
4. Christ will disclose Himself to him (see John 16:14)

14:27 – Christ will give us His peace

John 15

Principles from the Vine and the Branches (John 15):

1. Christ is the Vine, the Father is the Vine dresser (verse 1).
2. He will take away branches in Christ that do not bear fruit (verse 2).
3. Branches that bear fruit will be pruned so that they will bear more fruit (verse 2).
4. They were already clean (verse 3).
5. We are commanded to abide in Christ (live in obedience to Him) (verses 4, 10).
6. Christ will be in us (verse 3).
7. We cannot bear fruit unless we abide in Christ (verse 4).
8. We will bear much fruit if we abide in Christ (verse 5).
9. Apart from Christ, we can do nothing (verse 5).
10. If we do not abide in Christ then we will be thrown away (verse 6).

- 11.If we abide in Christ He will do what we ask (verse 7).
- 12.Bearing much fruit glorifies God (verse 8).
- 13.Bearing much fruit proves we are God's disciples (verse 8).
- 14.We are to abide in Christ's love (verse 9).
- 15.If we obey we will abide in Christ's love (verse 10).
- 16.If we abide in Christ, our joy will be full (verse 11).
- 17.Christ's commandment is that we love one another as He has loved us (verse 12).

John 16

16:7-14 – Facts about the Holy Spirit (Chart #104):

1. He would not come until Jesus left (v 7)
2. He will convict the world of sin, righteousness & judgment (vs. 8-12)
3. He will guide the apostles into all truth (v 13)
4. He will glorify the Christ (v 14)

John 19

19:12 – When the Jews said that Pilate would not be a friend of Caesar's if he released Jesus, he decided to have Jesus crucified.

19:25-27 – Some women and John were standing by the cross. Jesus gives the care of his mother to John.

19:38-42 – Joseph, a secret disciple, and Nicodemus bury Jesus with 100 pounds of spices.

John 20

20:28 – Thomas says: "My Lord and my God." (Note Jesus' reaction in verse 29.)

20:31 – John wrote this book in order that we might believe in Christ.

20:25 – John only told a portion of the life of Christ.

BS #257

ACTS

Introduction (Chart #152):

Author: Luke (at first "Acts" and "Luke" were circulated as one work)

Recipients: Written originally to Theophilus, a high Gentile official who was also a Christian. Beyond this individual, it was written for the instruction of all who are interested.

Date: Between AD 61-63. Covers a period of about 33 years, from the ascension of Christ to the time when Paul had been a prisoner in Rome for two years.

Purpose: To record the history of the Church from Pentecost to Paul's arrival in Rome. In the first 12 chapters, Peter, Stephen, Philip, Barnabas and James are key figures while in the last 16 chapters, Paul dominates.

Key Word: "Witness" = about 20 times

Acts 1

1:1 – The "first account" was the book of Luke.

1:3 – Between Christ's resurrection and ascension was a period of 40 years.

Acts 2

2:4 – Tongues – "Actual languages unknown to the speakers but understood by the hearers (v. 8)" –Ryrie.

2:38 – See Ryrie notes.

2:42 -- BS #153, 154, & Charismatics #3

Acts 4

4:12 – Salvation only in Christ

4:19 – The Apostles chose to obey God instead of men.

Acts 5

5:3,4 – The Holy Spirit is God

Acts 6

6:1 – Hebrews: Aramaic-speaking Jewish Christians. Hellenistic: Greek-speaking Jewish Christians.

Acts 8

Charismatic #1

Acts 10

10:9-16 – Peter's vision. God is teaching Peter that a new age had come. Not only were all animals now clean, but also Gentiles were to receive God's plan of salvation.

10:47 – Note: Salvation came before baptism

Acts 11

11:25-26 – Barnabas brought Paul back to Antioch to help with the church there. Paul had been in Tarsus about 9 years since going there from Jerusalem. So this is about 12 years after his conversion.

Acts 12

Chart #156

12:2 – The death of James

Acts 13

13:2 – BS #110

Acts 15

15:20 – "In order to promote peace between Jewish and Gentile believers, the Gentiles were asked to abstain from any practice abhorrent to Jewish Christians" –Ryrie.

15:36-40 – The separation of Paul and Barnabas.

Acts 16

BS #64 – 2nd Missionary journey

16:10 – Luke joins Paul at Troas ("we")

Acts 17

17:10,11 – Paul goes to Berea where the people received the word with eagerness and examined the Old Testament Scriptures to see if these things were true.

Acts 18

18:23 – BS #158

Acts 19

19:1-7 – 12 disciples of John the Baptist accept Christ. They are the final group mentioned in Acts who speak in tongues.

19:8-10 – In Ephesus, Paul moves from the synagogue to the school of Tyrannus. He spends 2 years at this school, teaching daily with the result that everyone in Asia heard the word of the Lord.

Acts 20

20:17,28 – The leaders of the church are called elders and overseers here and are to shepherd or pastor their flocks.

Acts 21

21:18 – James was the leader of the church at Jerusalem.

Acts 23

23:11 – The Lord appears to Paul telling him that he will see Rome. Chart #157 – shows the 4 times that Christ appeared to Paul. (See Ryrie's note.)

Acts 27

27:1-3 – Paul's voyage to Rome begins – BS #159

Acts 28

28:16 – Paul is allowed to stay by himself with only a soldier to guard him

28:30 – Paul stayed in his own rented quarters for 2 years. His accusers apparently never showed up and therefore, lost their case by default. Paul was then released and later rearrested and finally martyred.

ROMANS

Introduction (Chart #143):

Author: Paul

Recipients: The church at Rome. No one knows when this church was founded or by whom. Paul had not been there personally, but had longed to go there.

Date: A number of factors indicate Corinth as the place of writing (16:1,2). Probably written during Paul's second visit to Corinth, (about AD 58) during his third Missionary Journey.

Purpose:

1. To prepare the Christians for his planned visit, and to explain why he had not visited them sooner (1:8-15; 15:23-29).
2. To instruct them in the basic doctrine of the Christian faith lest false teachers upset them.
3. To explain the relationship between Israel and the Church.
4. To teach the Christians their duties to one another, and to the state.
5. To answer any slander they may have heard about Paul (3:8).

Position in the Bible:

Romans is the first of three letters in the New Testament based on one verse of Scripture – Hab. 2:4, "The just shall live by faith."

Theme: The Righteousness of God. "The imparting of God's righteousness to the sinner who believes on the Lord Jesus Christ" –Jenson.

Romans 1

1:16,17 -- Romans #1 chart

Chart #144 – Paul makes 3 claims concerning the Gospel:

1. He is under obligation to take it to the Gentiles.
2. He is eager to preach the Gospel.
3. He is not ashamed of the Gospel.

1:18-32 – The unrighteousness of the Gentiles

1:24-28 – God gave sinful man over to his own sins 3 times (Chart #145):

1:24 – to impurity

1:26 – degrading passions

1:28 – depraved mind

Romans 2

Romans #12 – “you are guilty”

Romans 3

3:21 – 5:21 – **Romans #4** chart

3:26-31 – “faith” is found 6 times in these verses

Justification: To pronounce righteous

Grace: Unmerited favor

Redemption: Deliverance by payment of a ransom

Propitiation: The act of God in Christ whereby His sacrifice satisfied the righteousness of God.

Romans 4

Paul's point in this chapter is that the faith-righteousness principle is not new, and he uses Abraham as proof.

Romans 5

Chart #146 –

1. Man's inability (v. 6) “powerless”
2. Man's lack of merit (v. 6) “ungodly”
3. Man's lack of righteousness (v. 8) “sinners”
4. Man's lack of peace with God (v. 10) “enemies”

Romans 6

6:9,11,13 -- Show **Romans #13** – “Three Ways to Victory Over Sin”

6:15-23 – Show Old Nature **Chart #1,4,3,2**

Romans 8

8:1-4 – **Romans #11**

8:5-17 – **Romans #6**

8:31-34 – **Romans #10**

Romans 9

Show Romans #9

Romans 10

10:9,10,13 – The way of salvation

Romans 11

11:29 – God does not revoke His gifts or callings

Romans 12

Chart #147

Romans 13

13:1-7 – We are to obey and respect our Government

13:14 – We are:

1. To put on Christ.
2. To make no provision for the flesh.

Romans 15

Show Romans #9 again

I CORINTHIANS

Introduction – (Chart #50):

Author: Paul

Recipients: The Church at Corinth

Date: Written from Ephesus (16:7-8) about AD 57 during Paul's third missionary journey (see Acts 18:1-18a for Paul's first visit here).

Purpose:

1. To answer questions the Corinthians had addressed to him concerning problems in the church (7:1; 8:1; 12:1; 16:1).
2. To reprove a spirit of contentious factionalism in the church, the result of following various human teachers (1:11-13).
3. To defend his apostleship and ministry, which were being attacked by the Judaizers (I Cor. 9).

Theme: Errors of Christian conduct corrected

Show Map of "Paul's Second Missionary Journey" BS #64

I Corinthians 1

1:18,22-25 – God's wisdom is different from man's wisdom (Chart - I Cor. #2 "Worldly Wisdom").

I Corinthians 2

2:9,10 – This promise is for Christians in this present age

2:11-16 – We have been given the Spirit of God so that we can understand the things of God – Chart #65

I Corinthians 3 – Chart Christian Living #1

3:10-15 – Judgment Seat of Christ – Rev. #11

3:16 – The church is the temple of God

I Corinthians 4

4:5 – Our motives will be judged

4:6 – This church was not following the biblical directions

I Corinthians 5

5:1-8 – Paul orders this man who is committing adultery to be kicked out of the church. (Cp. II Cor. 2:5-11 where this man apparently repented and was restored into fellowship)

I Corinthians 6

6:1-8 – Christians should not sue Christians.

6:12 – While all things are lawful, not all are profitable.

6:19,20 – Our body is the temple of the Holy Spirit.

I Corinthians 7

7:7 – To live life unmarried is only for those who have this gift

7:15 – Divorce permitted for the cause of an unbeliever deserting a believer

I Corinthians 8

8:7-13 – We have freedom in Christ to do anything but sin. However we are not to be a stumbling block to others with our liberty.

I Corinthians 9

9:6 – This was written after Paul and Barnabas' split

9:11,12 – If a person sows spiritual things he should reap material things from those he teaches. However Paul did not use this right.

9:24-27 – Paul was concerned that he be self-controlled so that he does not become disqualified in his ministry.

I Corinthians 10

10:6 – The things that happened to Israel happened as an example for us

10:6-10 – Israel gave us five example not to follow

(Chart #51):

- 1) Do not crave evil things
- 2) Do not become idolaters
- 3) Do not act immorally
- 4) Do not try the Lord

5) Do not grumble

10:12,13 – Principles concerning temptation (Chart #52):

- 1) Do not get prideful
- 2) All temptation is common to man
- 3) God is faithful who and will not allow the temptation to be too great to handle
- 4) God will provide a way of escape

10:23-31 – Three more principles concerning convictions (Chart #53):

- 1) Does it edify (v. 23)
- 2) Does it cause others to stumble (10:24-30)
- 3) Does it glorify God (10:31)

I Corinthians 11

11:2-16 – Women are to be in the place of submission

11:23-31 – The Lord's supper

I Corinthians 12

12:7-11 – The gifts are already given, we do not seek or pray for gifts

12:13 – Spirit Baptism is something that all Christians possess. It brings them into the body of Christ.

12:14-31 – The body of Christ

I Corinthians 13

13:4-7 – Descriptions of true love - the Corinthians lacked love

I Corinthians 14

The church was misusing the gift of tongues

I Corinthians 15

The Corinthians' only doctrinal problem

15:12-19 – Some false teachers had come into the church teaching that there is no resurrection from the dead.

15:33 – Bad company corrupts good morals

15:35-38, 42-44 – Our glorified bodies will be different from our earthly bodies

15:51-53 – Not all will die but all will be changed

I Corinthians 16

16:1-2 – We are to give as the Lord prospers us

What About Tithing?

1. O. T. Tithing = 22% of income.

- 10% given to Levites (Numbers 18:21)
- 10% for sacred meal in Jerusalem (Deuteronomy 12:5-18)
- 10% every 3 years was given for the Levites, strangers, fatherless and widows (Deuteronomy 14:28,29)

2. Tithing is found in the N. T. only 8 times (Matt. 23:27; Luke 11:42; 18:12; Heb. 7:5-9). Only the Hebrews passage is written to the church and even there the Christian is not told to tithe. No place in Scripture are we ever told to tithe in the church age.

3. But since tithing was practiced before the Law shouldn't we do it today? The answer would be yes if there were no other teachings in the N. T. For example, the Sabbath was observed before the Law but we do not observe it today because the N. T. gives us a new day of worship.

II CORINTHIANS

Introduction (Chart #48):

Author: Paul (1:1)

Recipients: The church at Corinth (1:1; 6:11)

Date: Written not long after I Corinthians. Probably in the latter part of AD 57, after Paul had left Ephesus and while he was somewhere in Macedonia.

Purpose: Paul had been in great danger in Ephesus, from which city he had written I Corinthians (II Cor. 1:8). He had gone on to Troas (II Cor. 2:12), where he had expected to meet Titus, but did not find him there (II Cor. 2:13). From there he went on to Macedonia, where Titus met him and brought him a generally favorable report as to the conduct of the Corinthians after receiving his previous letter (7:5-11). However, some things still needed to be said:

1) He is afraid lest they be too severe with the chief offender mentioned in I Corinthians 5 (II Cor. 2:5-11).

2) He wants to give further instruction about the offering they are raising for the poor saints at Jerusalem (9:1-5).

3) He wishes to defend his apostleship authority against false teachers who seek to establish themselves by criticizing him (10:10; 11:4; 11:13-15; 12:12; 13:3).

Theme: The true Gospel ministry for Christ

Key Verses: 4:5; 5:20,21

Key Words: 1) Different forms of the word "Ministry" – 18 times

2) "Glory," boast (same Greek word) – 20 times

Show **BS #239** "First & Second Corinthians Compared"

II Cor. 1

1:3-9 – Comfort

1:5 – We participate both in the suffering and comfort of Christ.

1:22 – We receive the Spirit as a pledge, down payment

II Cor. 2

2:5-11 – The sinner of I Cor. 5 should now be restored to fellowship

2:14-16 – note “aroma”

II Cor. 3

3:5 – Our true adequacy

II Cor. 4

4:4 – Satan has blinded the mind of the unbelieving.

4:7-10 – The Christian life is not easy but through Christ’s strength it can be lived.

II Cor. 5

5:1-10 – When we die we go into the presence of the Lord – Chart #49
(see chart in Student Workbook)

5:10 – The Judgment Seat of Christ (Chart #63 & Rev. #11) (see chart in Student Workbook)

5:11 – One reason for witnessing is that we know the terror of the Lord

5:14 – Christ’s love should be a controlling factor in our life

5:15 – Christ died for us so that we might live for Him

5:17 – When we become a Christian we become a new creation

5:21 – Christ became sin for us

II Cor. 6

6:14-18 – To not be bound together with unbelievers

II Cor. 7

7:5,6 – Paul experienced fear and depression

II Cor. 8

8:5 – Concerning giving we should first give ourselves to the Lord

8:12 – The importance of attitude in giving

II Cor. 9

9:7 – God loves a cheerful giver

9:8 – God is able

9:15 – Giving is based on Christ's gift

II Cor. 10

10:1 – 13:10 – Paul devotes 4 chapters or 30% of the letter to defending his apostleship

10:1 – they have been criticizing Paul (v. 10)

10:12 – It is not wise to compare ourselves with others

II Cor. 11

11:9 – Paul did not accept money from the Corinthians however he did from the Macedonians (Phip. 4:16)

11:13-15 – Satan disguises himself as an angel of light – no wonder his servants disguise themselves as apostles of Christ.

II Cor. 12

12:1-5 – 14 years earlier Paul had received a revelation from the Lord.

12:7-10 – To keep Paul from becoming proud, God gave him a thorn in the flesh.

12:13-18 – Paul was being accused of taking advantage of the people.

II Cor. 13

13:5 – Paul encourages these Corinthians to test themselves concerning their salvation

GALATIANS

Introduction (Chart #105):

Author: Paul

Recipients: The churches of Galatia (Chart #110). Some believe that this is Northern Galatia. Paul visited this section at least twice: with Silas on the Second Missionary Journey (Acts 16:6), and again at the beginning of his third journey (Acts 18:23).

Date: Probably written from Ephesus (Acts 18:23; 19:1) about AD 55-56

Purpose:

- 1) To defend the true Gospel.
- 2) To expose and condemn false teaching
- 3) To show the true purpose of the law.
- 4) To show how the believer is to be perfected in the Christian life by walking in the Spirit (5:16).

Theme: Christian liberty defended. "It is my epistle, I have betrothed myself to it; it is my wife" –Martin Luther.

Gal. 1

1:6-9 – Paul is amazed that the Galatians are so quickly deserting the Gospel.

Gal. 2

2:11-21 – Paul opposes Peter – Chart Gal. #9

2:14-21 – There were 5 basic Christian doctrines that were being denied by Peter because of his separation from the Gentiles – Chart #107:

- 1) The unity of the church (v. 14b)
- 2) Justification by faith (v. 15,16)
- 3) Freedom from the Law (v. 17,18)
- 4) The very Gospel itself (v. 19,20)
- 5) The grace of God (v. 21)

Gal. 3

3:13 – Chart #108

3:24 – The Law has become our tutor to lead us to Christ. A tutor in Bible days only took care of the child until the age of maturity, then the child became the master (cp. 4:1-7) – Chart Gal. #13

3:25 – Now that faith has come we no longer need a tutor

The Purposes of the Law (Chart #109):

1. To reveal sin (Gal. 3:19; Rom. 3:20)
2. To restrain sin (I Tim. 1:9,10)
3. To show the terrible nature of sin (Rom. 7:8-13)
4. In order that sin might increase (Rom. 5:20)
5. To shut every mouth and establish the guilt of all the world (Rom. 3:19)
6. To lead us to Christ (Gal. 3:23,24)

Gal. 4

4:9 – These people were turning back to worthless rituals – Chart Gal. #14

Gal. 5

5:19-21 – Chart Gal. #7 & #8

5:22,23 – Fruit of the Spirit – Chart Gal. #2

Gal. 6

6:1,2,5 – Bear one another's burdens – Chart Gal. #19

EPHESIANS

Introduction (Chart #103):

Author: Paul

Recipients: The church at Ephesus (Chart #64). Paul spent 3 years laboring here (Acts 20:31). After his departure, he sent Timothy to continue the work (I Tim. 1:3).

Date: Written while Paul was a prisoner at Rome, about AD 62. It is one of the "prison epistles."

Purpose:

- a. To strengthen these believers in the faith (3:16-19)
- b. To encourage them to put away the old life and to "put on the new man" (4:17-24)
- c. To show them the unity of both Jews and Gentiles in the body of Christ (2:14-18)

Theme: The heavenly position of the believer as a member of the Body of Christ and the daily life, which corresponds to this position.

Eph. 1

Chart Eph. #2

1:3 – Christ has already blessed us with every spiritual blessing in Christ Jesus.

Eph. 2

2:8-10 – We are saved by faith for good works.

Eph. 4

4:1 – Now Paul is going from doctrine to practical living. No commands in the first 3 chapters – all positional truths – now moves to practicality

Chart Eph. #15

4:22-24 – We are to lay aside the old self and put on the new self – Old Nature Charts #2 & #3

4:25-31 – 6 things to put away and put on – BS #111

- | | | |
|--------------|------|---------------|
| 1. Falsehood | ---- | Speak truth |
| 2. Anger | ---- | Proper anger |
| 3. Stealing | ---- | Steal no more |

- | | | |
|----------------------------------|------|----------------------|
| 4. Unwholesome speaking | ---- | words of edification |
| 5. Do not grieve the Holy Spirit | ---- | Obey |
| 6. Bitterness, etc. | ---- | Be kind |

Eph. 5

Chart Eph. #11 – This passage tells us to be imitators of God in 3 areas of our walk:

1. Love (vv. 5-7)
2. Light (vv. 8-14)
3. Walk (vv. 15-21)

5:17,18 – don't be stupid, but be filled with the Spirit

5:22-33 – husband/wife relationship compared to the Christ/church relationship

Eph. 6

Eph. #13

Eph. #14:

1. The enemy: Satan (6:10-12)
2. The equipment: The armour of God (6:13-17)
3. The energy: Prayer (6:18-20)
4. The encouragement: We are not in this battle alone (6:21-24)

PHILIPPIANS

Introduction (Chart #112):

Author: Paul

Recipients: The Church at Philippi (Chart #64). The founding of this church is recorded in Acts 16. This took place on Paul's second missionary journey, about AD 51.

Date: About AD 63 or 64. Written from Rome near the end of Paul's first imprisonment.

Purpose: 1. To thank the people for their gifts
2. To warn them against false Judaizing teachers
3. To encourage unity

Theme: The joyful Christian experience

Key Word: "Joy and rejoice" – 17 times

Philip. 1

1:12 – Why do Christians suffer? – Chart #113

Philip. 2

2:1-4 – We are to prove our gratitude in 3 ways –
Philip. #2

2:5-11 – We are to have the attitude of Christ. The characteristics of such an attitude are (Chart #114):

1. He thinks of others (2:5-6)
2. He serves (2:7)
3. He sacrifices (2:8)
4. He glorifies God (2:9-11)

Chart #115

2:21 – Most Christians are looking out for their own interests, not those of Christ. We either live in 1:21 or 2:21

Philip. 3

3:7-11 – Paul counted all things as rubbish in comparison to knowing Christ.

3:12-14 – Paul takes 3 actions here:

1. He presses on toward the goal
2. He forgets what lies behind
3. He reaches forward to what lies ahead

Philip. 4

Chart #116:

1. Right relationships (4:1-5)
2. Right prayer (4:6,7)
3. Right thinking (4:8)
4. Right living (4:9)

COLOSSIANS

Introduction (Chart #117):

Author: Paul

Recipients: The church at Colossae (Chart #64). A city in the district of Phrygia. There is no record in Acts of Paul's visiting Colosse, and he evidently did not found the church there (2:1). Perhaps Epaphras did (1:7; 4:12,13). Philemon lived there and the church met at his house. Others, however, met at another home (4:15).

Date: Written about the same date as Ephesians (AD 62) while Paul was in his first imprisonment at Rome.

Purpose: To warn them against errors of doctrine and practice.

Theme: Pre-eminence or supremacy and all-sufficiency of Christ (1:15-19).

Col. 1

1:15-18 – Facts about Christ (Chart #118):

1. Image of the invisible God
2. Firstborn of all creation
3. Created all things
4. The head of the church

Col. 2

2:8-23 – Errors at Colossae (Chart #119):

1. The traditions (philosophies) of men were being followed (v. 8)

Solution:

- a. In Christ all the fullness of Deity dwells (v. 9)
- b. In Him you have been made complete (v. 10)

2. They were judging one another on the basis of rituals v. 16).

Solution:

- a. These are a shadow of what is to come (v. 17)
- b. The substance belongs to Christ (v. 17)

3. Pride had developed over visions & revelations (v. 18)

Solution:

Hold fast to the head (v. 19)

4. Asceticism was being practiced (v. 20-23)

Solution:

It has no value (v. 23)

Col. 3

3:1-11 – 3 Commands (Chart #120):

1. Set your mind on the things above (v. 2)
2. Consider yourself dead to sin (3:5)
3. Put aside sin (3:8)
4. Put on godliness (3:12)

I THESSALONIANS

Introduction (Chart #72a):

Author: Paul

Recipients: The church at Thessalonica (Acts 17:1). Paul, Silas (Chart #64) and Timothy left Philippi and went about 100 miles Southwest in Macedonia to Thessalonica. Paul spent only about three weeks in the city (Acts 17:2), with the result that a large number were converted, both of Jews and Gentiles. (Acts 17:3-5.) The unbelieving Jews then raised a riot against Paul, who deemed it best to depart for a time, and so went on to Berea, 50 miles southwest of Thessalonica. (Acts 17:5-10.) This took place on the second missionary journey.

Date: Probably around AD 52. Paul earnestly desired to visit Thessalonica again. (I Thess. 2:18; 3:10.) This not being possible, he sent Timothy from Athens, (I Thess. 3:1,2) who brought back a good report to Paul. (I Thess. 3:6.) This came to him while he was at Corinth, (Acts 18:1,5) where he stayed for a year and a half. This report was the occasion for his writing this letter. It is thought to be the first of his epistles from point of time.

Purpose: 1. To answer those who were falsely accusing Paul.
2. There was a danger of cliques (5:13,20,26,27).
3. There was confusion over questions connected with the second coming of Christ (4:11-5:6).
4. To encourage the Thessalonians in persecution (2:14).

Theme: The second coming of Christ. (Mentioned in each chapter.)

I Thess. 2

2:13 – The message the Apostles brought was not the word of men, but the word of God.

2:4-6 – Wrong motives for preaching the Gospel (Chart #73):

1. To please men

2. To flatter men
3. For greed
4. For personal glory

I Thess. 4

4:1-18 – This chapter can be broken down into 3 subjects:

1. Sanctification (1-8)
2. Love of the brethren (4:9-12)
3. The rapture (4:13-18) – Latin for “caught up”

4:3 – The will of God is for our sanctification.

4:4-8 - This sanctification is particularly in reference to immorality.

I Thess. 5

5:1,2 – (cp. 4:13) Concerning the rapture, they needed information. Concerning the day of the Lord, they did not need information. (Show **Chart Rev. #8** about the rapture vs. the second coming.)

II THESSALONIANS

Introduction (Chart #74):

Author: Paul

Recipients: The church of the Thessalonians.

Date: About AD 52. Evidently written shortly after I Thess. As Paul still links Silas and Timothy with himself.

Purpose:

1. They needed further instruction concerning "the coming of the Lord" (2:1) and "the day of the Lord" (2:2).
2. They needed encouragement in the midst of severe persecution (1:4-7).
3. They needed exhortation, for some thought that perhaps since the coming of Christ was so near they could stop working (3:10-11); others were disorderly (3:6); all were in danger of growing "weary in well-doing" (3:13).

Theme: The Day of the Lord (2:2).

Show BS #242

II Thess. 1

1:7 – The Lord will be revealed from heaven with His angels in flaming fire.

1:9 – The penalty of rejecting Christ

II Thess. 2 (Chart #75)

2:1,2 – Paul is dealing with 2 subjects: "The coming of the Lord" (or the Day of the Lord) and "our gathering together to Him." Notice that the Day of the Lord also refers to a time of tribulation. (Cp. I Thess. 5) It is the period of time predicted in the Scriptures when God will deal directly with human sin" –Walvoord.

2:3 – The Day of the Lord will not come until 2 events take place:

1. The apostasy or falling away from the truth comes.
2. The man of lawlessness, or the Anti-Christ, must come on the scene.

2:6,7 – In verse 6, the one who restrains the man of lawlessness is called “what.” In verse 7 the restrainer is called “he.” The restrainer is both a force and a person. “In Gen. 6:3, it is declared that the Spirit of God was restraining sin in the days of Noah While the Holy Spirit has always worked in times past, on the day of Pentecost, the Spirit of God came in a special way. The most natural explanation of the taking away of the restrainer is to identify this particular action with the time when Christ will come to take out His church. If the Spirit of God indwells the church and the church is taken out of the world. This does not mean that the Spirit will not continue working in the world in some way, but it will mean a reversal of Pentecost” –Walvoord.

2:9 – Notice that Satan is capable of giving his servants counterfeit abilities of the servants of God.

2:10,11 – The man of lawlessness will be able to deceive the world for two reasons:

1. Because of the deception of wickedness.
2. God will send those who have rejected the truth a ‘deluding influence’ so that they might believe what is false. There is no second chance.

II Thess. 3

3:6 – We are not to associate with other Christians who are living carnal lives or have turned their backs on the faith (cp. I Cor. 5:9-13). See verses 11-15. Carnal Christians should not be associated with, but rather admonished as brothers. We are not to go to the far extreme, however, of treating carnal Christians as enemies.

3:10,11 – Because of false teachings about the second coming of Christ, there were some who had stopped working and were just waiting for the return of Christ. Paul says if they don’t work, then don’t give them any food.

I TIMOTHY

Introduction (Chart #54):

Author: Paul

Recipients: Timothy, Pastor of the Church at Ephesus

Date: About AD 64-65. It seems that Paul was released from his first imprisonment and was free from about AD 63 to 67 before being imprisoned again and finally executed. Apparently I Timothy was written during this period of freedom.

Purpose: 1. To warn against false teachers (1:3-7; 19-20)
2. To give instruction regarding sound doctrine and church government.

Theme: The church of God and the ministry of Timothy

"Paul's three letters to Timothy and Titus are called pastorals, because for the most part they are Paul's counsel to his assistants who served in pastoral functions" –Jensen.

I Tim. 1

1:5 -- Chart #57 -- The Goal of true doctrine is"

1. Love from a pure heart
2. A good conscience
3. A sincere faith

1:15 -- BS #241

I Tim. 2

2:2 The word "Tranquil" means calmness from within. The "Quiet" means calmness from without. Both are possible through prayer.

2:8 "men" here is the word for "males." Men are to be the leaders in the prayer life of the church.

2:11-15 Women are not to teach or have authority over a man in the church

I Tim. 3

3:1 – There are several names for the same office in Scripture

(Chart #55):

1. Overseer or Bishop – means to overlook or watch.
2. Elder or presbyter (Titus 1:5-7) would indicate the spiritual maturity and experience of this man
3. Pastor (Eph. 4:11) – A shepherd one who tend herds of flocks. A Pastor should guide and feed the church. Acts 20:17,28 indicates that this was the service committed to Elders.

3:8 – The word “deacon” means servant (see Acts 6:1-6).

3:16 – Possibly one of the early hymns of the church. Notice the doctrines.

I Tim. 4

4:1 – “later times” – this age

I Tim. 6

6:5-12 – principles concerning money

6:11 -- Chart #56 (note other things we are to flee)

1. Flee sin
2. Follow Righteousness
3. Fight the Good Fight

II TIMOTHY

Introduction (Chart #69):

Author: Paul

Recipients: Timothy

Date: About AD 67 – Paul is now in prison at Rome again, and writes to Timothy to come to him at once as the time is short. 5 years after I Timothy.

Purpose:

1. To summons his beloved fellow worker, Timothy, to his side (4:9,21).
2. In order to show Timothy the proper course for a true servant of Jesus Christ.

Theme: The true ministry of Jesus Christ, or “the servant of the Lord” (2:24).

II Tim. 1

1:9,10 – This is the testimony that Timothy is not to be ashamed of Christ has (Chart #70):

1. Saved us
2. Abolished death
3. Brought life and immortality to light

II Tim. 2

2:2 – How we are to train others. Here we see four generations of Disciples (show chart #71).

2:15 – A Christian can present himself as an unashamed workman by accurately handling the word of truth.

II Tim. 3

3:1-8 – (cp. I Tim. 4:1-5) In I Tim. 4, Paul says that in the last times there will be those who teach asceticism by denying the flesh. Here he says that in the last times there will be those who teach asceticism by overindulgence.

3:16,17 – Facts about Scripture (Chart #72):

1. It is inspired by God
2. Profitable for living the Christian life
3. Makes us adequate, equipped for every good work

II Tim. 4

4:2-4 – The need to preach the Word

4:7,8 – Paul had finished his course

4:10 – Demas – see Col. 4:14 and Phil. 24

4:11 – Mark – the last time we heard of him was Acts 15:36-41. Then Paul felt he was useless and now he is useful.

TITUS

Introduction (Chart #122):

Author: Paul

Recipient: Titus, who like Timothy, was a young minister. At this time, he was a pastor in Crete (an island in the Mediterranean Sea near Greece). He is not mentioned in Acts but is frequently referred to in the Pauline Epistles. He was a Gentile, Greek by birth (Gal. 2:3), and was evidently led to Christ by Paul. He accompanied Paul and Barnabus to the Jerusalem Council (Gal. 2:1).

Date: About the same time as I Timothy, AD 64-65

Purpose:

1. To give specific instructions as to the kind of men who are qualified to be elders in the churches of Crete.
2. To show the life that should be lived by all those who are saved by God's grace.

Theme: The godly life of the believer.

BS #249 – A Comparison of Timothy and Titus

Titus 1

1:3,4 – both the Father and Son are called Savior

Titus 2

2:3-5 – One of the responsibilities of older Christian women is to teach younger Christian women how to live the Christian life.

- Chart #123** –
1. Older men (2:1,2)
 2. Older women (2:3-5)
 3. Young women (2:4,5)
 4. Young men (2:6-8)
 5. Slaves (2:9-10)

PHILEMON**Introduction (Chart #126):**

Author: Paul

Recipients: Philemon, a Christian slave owner in Colossae.

Date: Written at the same time as Ephesians and Colossians . . . AD 62, while Paul was in his first imprisonment at Rome

Purpose: Philemon, a wealthy Christian of Colosse, has apparently been robbed by a runaway slave, Onesimus. Onesimus flees to Rome and is there led to the Lord by Paul. Paul then sends him back to Philemon, and writes this Epistle to intercede for him. Onesimus returns with Tychicus, who carried the letters to the Ephesians and Colossians.

Theme: Paul intercedes for a runaway slave.

Philemon

Verse 2 – The early churches met in homes

HEBREWS

Introduction (Chart #127):

Author: Uncertain. Many think Paul, but Luke, Apollos, Barnabas, Philip, and Priscilla have also been suggested.

Recipients:

1. Originally a group of Jewish Christians, (same as James and I & II Peter.)
2. Spiritual condition: had made a profession of faith and had given some evidence of salvation (3:1; 4:14; 10:23; 6:10; 10:32-34). But they had too much of a tendency to look backward to life under the law (1:1; 3:5,6; 7:11; 8:7). They also had a spiritual backwardness and sluggishness that made the writer doubt if some were truly born again (3:12; 5:11-14; 12:25).

Date: Prior to the destruction of the Temple in AD 70, as various texts indicate clearly that the Temple worship was still in progress. Probably AD 63-68.

Purpose:

1. The superiority of Jesus Christ.
2. To encourage professing Christians to examine their lives to ascertain whether they are truly saved.

Theme: "Let us press on to maturity" (6:1). "The antidote for backsliding is a growing personal knowledge of Jesus" –Jensen.

Hebrews 1

Chart #128 – Main points

1:14 – The purpose of angels is to render service to believers.

Hebrews 2

Chart #129 –

5 Warnings:

1. Drifting from the Word through neglect (2:1-4)
2. Doubting the Word through hardness of heart (3:7-4:13)
3. Dullness toward the Word through sluggishness (5:11-6:20)
4. Despising the Word through willfulness (10:26-39)

5. Disobeying the Word by refusing to hear (12:14-29)
 4:12 -- **Chart #130** –

The Word of God is:

1. Living and active
2. Active
3. Able to show up the intentions of the heart

Hebrews 4

4:14-10:18 – ***The Superiority of Christ's Priesthood:***

The Theme: The heavenly priesthood (4:14-16). The Lord will help us in times of temptation

Hebrews 5 & 7

5:1 – 7:28 -- The better priest (5:1-7:28). The qualifications of a priest (**chart #131**):

- a. Represents men before God (5:1)
- b. Selected from among men (5:1)
- c. Called by God (5:4,5)

5:11-14 – It was hard teaching these people about hard things such as Melchizedek, because they were so immature as Christians.

Chart #132 – Both Christ & Melchizedek were:

1. Men (Heb. 7:4)
2. King-Priests (Gen. 14:18; Zech. 6:12,13)
3. Appointed directly by God (Heb. 7:21)
4. Were called "King of Righteousness" & "King of Peace" (Isa. 11:5-9; Heb. 7:2)

Hebrews 9

9:11-10:18 -- **Chart #133** – 7 Superiorities of Christ's Offerings:

1. He entered heaven – the true sanctuary – not a temple made by man.
2. Shed His blood – not animal blood
3. Died once – not repeatedly
4. Eternal redemption – not annual atonement
5. Inward cleansing – not outward purification
6. Morally spotless – not physically spotless
7. Christ's offering was through "the Eternal Spirit"

Hebrews 10

10:1-4 -- **Chart #134** – The Inability of the Law:

1. Only a shadow (10:1a)
2. Could not make a man perfect (10:1b-2)
3. Sacrifices are a reminder of sins (verse 3)
4. Cannot take away sins (10:4)

Hebrews 12

12:1,2 -- **Chart #135** – 4 Steps to Maturity:

1. Lay aside every encumbrance
2. Lay aside every sin
3. Run with endurance the race
4. Fix our eyes on Jesus

12:5-8 -- **Chart #136** – The Lord's discipline proves Sonship (12:5-8)

12:9-13 -- **Chart #137** – The Lord's discipline strengthens us (12:9-13)

JAMES

Introduction (Chart #84):

Author: James, called by Paul “the Lord’s brother” (Gal. 1:19), a son of Joseph and Mary and a half-brother of Jesus.

Matt. 13:55 – Apparently the eldest brother of Jesus.

John 7:5 – Not a believer before the death of Christ.

I Cor. 15:7, Acts 1:14 – After seeing the death and resurrection of Christ, James and the other brethren became firm believers and took part in the prayer meeting between the ascension and Pentecost.

Acts 12:17, 15:13, 21:18 – Soon became the recognized leader of the church at Jerusalem. In this connection, Paul speaks of him as a “pillar of the church” and director of its activities (Gal. 2:9,12).

Recipients: Originally addressed to Jewish Christians (1:1).

Date: Generally considered to be the earliest of all N.T. epistles. Written from Jerusalem before James’ death. (Which occurred AD 62-63) – possibly about AD 45.

Purpose: To show that true faith should result in righteous living and good works.

Theme: True faith produces works. He emphasizes conduct more than creed.

Show Chart – James #1 as an overview.

James 1

1:2-4 – The reason we can be joyful in trials.

1:5-6 – If we lack wisdom we should ask of God in faith.

1:12-15 – Temptation in the life of a Christian.

James 2

2:1-13 – The sin of partiality (Chart – James #5)

2:14-26 – Faith & Works (Chart – James #6)

James 3

3:5,6,8 – The danger of the tongue (Chart – James #7)

3:13-17 – Godly & worldly wisdom (Chart – James #8)

James 4

4:1-4 – How lust works in our lives.

4:8 – Draw near to God and He will draw near to you (Chart – James #9)

James 5

5:1-6 – Those who trust in riches and treat others poorly are condemned (Chart – James #11)

5:16-18 – The power of prayer (Chart – James #12)

I PETER

Introduction (Chart #86):

Author: The Apostle Peter. His original name was Simon or Simeon, but he was named Peter by the Lord.

Death: According to tradition, Peter was martyred by Nero in AD 67 (about the same time as Paul). Origen says that Peter's death was by crucifixion and that the apostle requested he be crucified head downward, because he felt unworthy to die as Christ died – Jensen.

Recipients: Jews who lived outside Palestine and yet looked on it as their native land (1:1,2). But also to Christians everywhere (1:18,19,23; 2:10,24).

Date: About AD 63. Paul was released from his first imprisonment in Rome about that year.

Place of Writing: Babylon (5:13). We do not know if this was the Babylon on the Euphrates, or Rome, or another Babylon.

Purpose: Encouragement to Persecuted and Suffering Christians (1:6-8; 5:8,9).

Theme: Comfort for Suffering Christians.

"The emphasis of the two books is how to live the Christian life in view of the second coming of Christ" –Jensen.

I Peter 1

1:4,5 – Our salvation is reserved for us in Heaven.

1:13-16 – In light of salvation that Christ brought, we are given 5 Commands (Chart #87):

1. Gird your minds for action.
2. Keep sober.
3. Fix your hope on the grace that will come at Christ's return
4. Do not be conformed to your former lust.
5. Be Holy (set apart).

I Peter 2

2:9,10 – Christians are a 'chosen race, a royal priesthood, a holy nation, a people for God's own possession.'

2:24,25 – Christ died for us in order that we might die to sin and live to righteousness.

I Peter 3

3:1,2 – Wife's greatest tool

3:3,4 – God wants us to be more concerned with the quality of our inward life than with our outward adornment.

3:7 – Commandment to men

I Peter 5

5:1-4 -- Chart #90 – Instructions to Elders:

1. Shepherd the flock
2. Not under compulsion, but voluntarily
3. Not for money, but eagerly
4. Not lording it over the flock, but be an example

II PETER

Introduction (Chart #91):

Author: The Apostle Peter

Recipients: Same as in I Peter

Date: Just before Peter's death, probably AD 66. All of Paul's letters except II Timothy had been written by now.

Purpose: To strengthen and confirm believers against attack, but note the attack is quite different from that in I Peter. That epistle centered around persecution and attack from the outside; II Peter deals with attack from the inside from false teachers.

Theme: Warning against false teachers.

Key Word: Knowledge

Comparison with II Timothy: Both were written when the writers were at the end of life (II Tim. 4:6; II Pet. 1:14). Both express deep confidence in the Lord and assurance of the writer's position in Him. Both deal with apostasy, especially in the "last days."

II Peter 1

1:3 – Sufficiency of Christ

1:4 – Through a true knowledge of Christ we are able to become partakers of the divine nature.

1:5-8 -- Chart #92:

- | | |
|---------------------|-------------------|
| 1. Faith | 5. Perseverance |
| 2. Moral excellence | 6. Godliness |
| 3. Knowledge | 7. Brotherly love |
| 4. Self-control | 8. Love |

1:9 – If a Christian lacks the qualities, he is blind or shortsighted, having forgotten his purification from his former sins.

1:10 – If these 8 qualities are not in your life, you may not even be a Christian.

II Peter 2

2:1 – There has always been and there will always be false teachers.

II Peter 3

3:2 – Scripture comes through the Apostles and Prophets

3:13 – There will be a new heaven and a new earth

3:15,16 – Paul's writings are Scripture

I JOHN

Introduction (Chart #76):

Author: The Apostle John

Recipients: Not addressed to any particular local church, and so along with James, Peter, and Jude have been called one of the "Catholic" or "general epistles" from earliest times. Probably means that these epistles were not addressed to any particular local church or individual.

Date: Probably around AD 90

Purpose: Gospel of John – Have life (John 20:31)

I John –

1. Know that you have life (5:13)
2. That your joy may be full (1:4)
3. That you sin not (2:1)

So the epistle is written to give assurance to those who have believed on Christ, and to show us how we can walk in close fellowship with the Lord so that we may 'sin not' and that our 'joy may be full.'

These Christians were fighting one another (2:11) and falling in love with the world. Thus, they were doubting their salvation.

Theme: The Family of God.

Key Words: "Know" – 35 times

"World" – 23 times

"Love" – 21 times

"Light" – 6 times

If we truly know God and are in fellowship with Him, then we will walk in light and walk in love. We will not love the world.

I John 1

1:5 – Three statements concerning God in this epistle (Chart #77):

1. God is light: God is absolute in Holiness (1:5).
2. God is righteous (2:29, 3:7): He is right in everything He does and every act of His is right.

3. God is love (4:8): Love characterizes the energy of His nature toward men.

1:6-10 – Three false claims, each of which is introduced by the formula “If we say. . . .” (Chart #78):

1. Concerning fellowship (1:6)
2. Concerning present sin (1:8)
3. Concerning sin (1:10)

1:7 – Results from walking in the light:

1. Fellowship with one another
2. Christ’s blood cleanses

1:9 – To confess our sins is to say the same thing about it that God does.

I John 2

2:1 – One of the reasons that John is writing this book is to help us overcome sin in our lives. However, when we do sin, we have an advocate, Jesus Christ. An advocate is “one called along-side, a lawyer.”

2:2 – “Propitiation” – to meet the demands of God’s Holiness and righteousness.

2:15-17 – 3 devices in the world to trap Christians (Charts -CL #11,12,13):

1. Lust of the flesh – anything that appeals to man’s fallen nature.
2. Lust of the eye – false values.
3. Pride of life.

I John 3

3:1-3 – 3 Tenses (Chart #79):

1. What we are: Children of God
2. What we shall be: Like Christ
3. What we should be: Pure

I John 5

5:13 – A final reason for writing this book is to give assurance of salvation.

II JOHN

Introduction (Chart #80):

Author: Calls himself "the elder." Probably the Apostle John.

Recipients: The elect lady and her children. 3 Theories:

1. A local church and its members.
2. The church as a whole and its members.
3. An individual Christian lady and her children.

Date: Probably around AD 90

Purpose: 1. To give this lady a good report concerning her children (v. 4).
 2. To warn and instruct her with regard to compromising with false teachers. She is told how to avoid being deceived (v. 9), and how to treat deceivers (v. 10,11).

Theme: Warning against receiving deceivers.

Key Word: Truth – 5 times

II John

1-4 – Notice that the word "truth" is mentioned 5 times in these 4 verses. To know and live by the truth is very important.

4-6 – In these 3 verses, John again reviews the 3 basic themes from his first epistle: truth, obedience, and love. These are marks of salvation.

8 – John does not teach that being deceived is an unfortunate error but that it is a definite act of disobedience. It is open sin (I John 4:1-6).

10,11 – How to treat false teachers.

III JOHN

Introduction (Chart #81):

Author: John

Recipients: Gaius, convert of John

Date: Around AD 90

Purpose: II John warns against having fellowship with those who are false teachers and deny the "Doctrine of Christ." III John warns against refusing to have fellowship with those who are true believers and witnesses of Christ.

Theme: Admonition to receive true believers.

Key word: "truth" – 7 times

III John

4 – John's greatest joy is to hear that his children are walking in the truth.

7 – They accepted nothing from the unsaved

9 – Diotrefes refused to accept true missionaries.

12 – Demetrius – an example to imitate

JUDE

Introduction (Chart #93):

Author: Jude (literally, Judas) a brother of James, half brother of Jesus (Matt. 13:55).

Recipients: To believers in general

Date: Must have been written after II Peter, since he quotes that book (v. 17,18). Perhaps AD 70-80. (67-68 –Jensen)

Purpose: Jude at first intended to just write a letter concerning "the common salvation." But the Holy Spirit led him to write a letter of warning concerning false teachers. Maxwell Coder called this book "The Acts of the Apostates."

Theme: Contending for the faith.

Jude

- 1 – The book of James was written to show that good works are an evidence of saving faith. Jude wrote to show that evil works are evidence of Apostasy.

- 3 – Notice that verse 3 tells us to contend for the faith while verse 20 tells us to build ourselves up on the faith. However, we will not contend for the faith unless we are building ourselves up on it. The faith has been delivered once for all. "The faith" is the same as saying "the truth."

- 4 – 3 Outstanding Characteristics of Apostates (Chart #94):
 1. Ungodly
 2. Turn the grace of God into licentiousness
 3. Deny Jesus Christ

- 9 – Michael disputed with the Devil over the body of Moses.

- 11 – In order to further explain the apostasy, Jude uses the example of 3 men from the Old Testament (Chart #95):

1. Way of Cain: The unloving man who cared only for himself. He defied God by worshipping his own way instead of God's
2. Error of Balaam: The error of compromising with sin.
3. Rebellion of Korah: To rebel against God's leaders. To appoint oneself as God's spokesman.

14,15 – 4 Facts Concerning the Lord's Coming (Chart #96):

1. His coming is sure.
2. We know who will accompany the Lord – Thousands of His Holy Ones. Angels (Matt. 25:31) and Saints (I Thess. 4:13).
3. Purpose of His coming – To execute judgment on the ungodly.
4. Results of His coming – To convict men of their ungodly ways.

17-23 – An exhortation to duty (Chart #97):

1. A biblical duty (17-19)
2. A personal duty (20-21)
3. A relative duty (22,23)

REVELATION

Introduction (Chart #164):

Author: John (1:1,4,9; 22:8)

Recipients: The 7 churches of Asia (1:4,11; 2:1; 22:16). Also, for all the servants of Christ (1:1; 22:6), and for any person saved or unsaved who will read and heed it (1:3; 3:20; 22:7,17-19).

Date: Probably about AD 96

Place: Isle of Patmos (1:9) - John was sent there as a punishment for his preaching. The worst criminals there worked in the mines.

Purpose: 1. To show the person, power and purpose of Jesus Christ.
2. To give instruction, encouragement and rebuke to the professing church.
3. To reveal the events of the Day of the Lord.

Theme: The Revelation of Jesus Christ (1:1).

4 Schools of Interpretation (Chart #163):

- a. Preterist – views the prophecies of the book as having been fulfilled in the early history of the church.
- b. Historical – views the book as an overview of church history from the days of John to the end time.
- c. Idealist or Allegorical – Revelation is not to taken literally, but is an allegory of future events.
- d. Futurist – views most of the book (chapters 4-22) as prophecy yet to be fulfilled.

Table of Contents:

1. Things that have been seen (1:1-20)
2. Things that are (2:1-3:22)
3. Things that will be, after the church age (4,5,6)

Rev. 1

1:4 – The book is addressed to 7 churches in Asia (Rev. #12)

1:19 – The table of contents of the book of Revelation (Rev. #13).

Rev. 2 & 3

The church at Ephesus (2:1-7):

The messages to the churches followed the following pattern (BS #165):

1. Commendation
2. Condemnation
3. Correction
4. Challenge

Rev. 4

Show Rev. #8

4:1 – “After these things” – After the church has been raptured the tribulation will come (Rev. #2)

4:10 – Christians will cast their crowns at the Lord’s feet.

Rev. 5

5:1 – “In Chapter 4, the focus is on the throne and its occupant; in chapter 5, it is on the book and its recipient” –Ryrie.

5:8 – God preserves the true prayers of the saints.

Rev. 6

As the Lamb opens the first seal, the Tribulation Period officially begins.
(Show Rev. #13; #2; #7, #4)

Rev. 7

At this point in the seal judgments, there is a parenthesis or interval. One could go from the presentation of the 6th seal judgment recorded at the end of Rev. 6 immediately to chapter 8 and the opening of the 7th seal, without any disharmony in the narrative. God shows here, however, that there will be people saved during the tribulation.

7:9 – Show Rev. #10

Rev. 8

Show Rev. #3

8:1 – The content of the 7th seal is the 7 trumpet judgments. Many believe that as the 7th seal is broken, the 2nd half of the Tribulation Period begins (Rev. #3).

8:7 – The Trumpet Judgments (Rev. #5)

Rev. 9

9:13 – The 6th trumpet or 2nd woe covers the period described in Rev 9:13-11:14.

9:15 – Under the 4th seal judgment, ¼ of the world's population had been killed. Now, 1/3 of the remaining population is destroyed. So ½ of the earth's population had been destroyed by these 2 judgments alone.

Rev. 11

11:3 – The 2 witnesses will probably prophesy during the 1st half of the Tribulation.

Rev. 12

12:7 – This war in heaven will likely take place at the mid-point of the tribulation.

Rev. 13

13:1,2 – The beast out of the sea is the Anti-Christ who is empowered by Satan. His description points out that the revived Roman Empire is in view.

13:11-18 – The 2nd beast (also called the “false prophet” –Rev. 16:13).

13:16-18 – The mark of the beast. Notice that Satan imitates the Trinity with his false trinity.

Rev. 14

14:1 – This chapter presents an overview of the Tribulation period. The following subjects are covered (BS #166):

1. The 144,000
2. The preaching of the everlasting Gospel
3. The doom of Babylon
4. Doom of the beast worshippers

5. The blessedness of the saved
6. Judgment of the Son of Man
7. Battle of Armageddon

Rev. 16

16:1 – The 7 Bowl Judgments (Rev. #18)

16:2 – Rev. #17

16:9-11 – The people would not repent

16:12 – The Euphrates is dried up in order that the armies from the East could march to Mt. Megiddo (Rev. #16).

Rev. 17

The events described here in Chapter 17,18: The final destruction of Babylon in its ecclesiastical and political forms occurs before the 7 bowl judgments.

17:3,4 – The Harlot is found here sitting on the Anti-Christ. The Anti-Christ will be supported and at least dominated by a one-world apostate church during the first half of the Tribulation.

17:16,17 – Around the mid-point of the Tribulation, the Anti-Christ will turn on the Harlot and destroy her.

Rev. 18

18:1-3 – This chapter describes commercial Babylon (or Rome).

18:1 – “After these things” – the fall of religious Babylon precedes the fall of commercial Babylon.

Rev. 19

19:7-9 – See Gary’s Revelation Commentary p. 75, 76 on the Marriage of the Lamb and the Marriage Supper of the Lamb (Rev. #19).

19:14,15 – Christ returns to earth with the church (see v. 8), to bring judgment on the earth (Rev. #3).

19:17-21 – The Battle of Armageddon (Rev. #7)

Rev. 20

Only the saved enter the Mill. Kingdom

20:1 – Rev. #2 and Rev. #7

4 Events:

- 1) 20:1-3 – Satan bound for 1,000 years
- 2) 20:4 – The dead Tribulation saints are resurrected at the coming of Christ.
- 3) 20:7-10 – Satan's rebellion (BS #167)
- 4) 20:11-15 – The Great White Throne Judgment (Rev. #20)

Rev. 21

21:1 – Rev. #2 and Rev. #7

Rev. 22

22:17 – The Bible's final invitation

22:18,19 – The Scriptures are now closed

22:20 – The last promise of Scripture is the return of Christ

22:20 – The last prayer of Scripture is for Christ's return